

Scriptures and Doctrine :: Michael Brown and James White defend the doctrine of the Trinity

Michael Brown and James White defend the doctrine of the Trinity - posted by Burn4Christ (), on: 2010/9/17 13:57

If you follow the link you can hear excerpts from the debate that took place tuesday between Michael Brown and James White (trinity) vs. Joseph Good and Sir Anthony Buzzard(Unitarians) on Dr. browns radio program. Please enjoy

<http://lineoffireradio.askdrbrown.org/2010/09/16/update-on-tuesday-nights-trinity-debate-and-some-thoughts-on-the-tea-party/>

P.S. The debate won't be available until a later time.

Re: Michael Brown and James White defend the doctrine of the Trinity - posted by ManofGod0000, on: 2010/9/17 17:44

What is there to defend?

There is but One God, he has revealed himself as Father in creation, the Saving Son in redemption, and the Holy Holy S pirit that dwelleth in the church today, that is in every believing heart.

God has manifested himself in these three main fashions as it pertains to dispensations of necessity. How about when J esus said, I and My father are One! The Spirit of God, the Spirit of Christ, the Holy Spirit, they are all One, the same. Dei ty, God almighty, and in the man Jesus Christ dwelleth all of the fullness of the Godhead as represented in a body.

I do not ascribe to the idea that there is God the Father, God the son, and God the holy spirit as if they are three differen t persons.

Deut 6:4

Re: , on: 2010/9/17 22:25

This is not in defense of trinitarianism but only an objection to what ManofGod0000 wrote.

According to John chapter 17, Jesus prayed to his father about his disciples. He prayed that his followers would be one i n the same way that he and his father are one.

Did Jesus pray that his followers would be different roles played by the same person?

Re: - posted by Christinyou (), on: 2010/9/17 22:43

Who was hanging on the Cross when He was forsaken by Whom?

Did the Holy Spirit die on the Cross?

Did Jesus say "This is my Son in whom I am well pleased?

True we have all of the God head dwelling in us, by the rebirth of the Son in each believer, who has brought the Father t o our abode with us and the Holy Spirit from the Father by the Son's prayer.

They are One God, but they certainly have three different manifestations of purpose in the life of the Believer.

In Christ: Phillip

Re: - posted by ManofGod0000, on: 2010/9/17 23:01

To understand the oneness of God is to understand Christ and His Holy Spirit.

Jesus did everything to please and bring glory to the Father (the Eternal Spirit). But God cannot be separated from either His spirit or His Word. Can I separate any of you from your Word or thoughts if I knew them? NO, that is the mystery, the revelation that Simon Peter had when he asked them Who do men say that I, the Son of Man am? He said the son (manifested Flesh) of the living God.

God doesn't have flesh in and of Himself, He became flesh that He might become the perfect sacrifice, Heb 9:22.

God is spirit, a spirit cannot die, So Jesus became the quote-unquote work clothes/ the (power of the eternal Spirit) manifested in the form of a man to all mankind.

It is a mystery, one of revelation, who is spoke to John in revelation, When we see God, we will behold Him in the face of Jesus Christ, as Paul wrote Timothy and stated He is the King Immortal, the Invisible God, the King of Kings, and the Only Potentate (one with controlling Power).

I believe that they are totally inseparable....

The idea of the triune God was a created philosophy during the Council of Nicea 325 AD. Look into it for yourself, If you were to ask most Hebraic people, those who are orthodox Christians or a part of Judaism, and they will tell you that a trinity is heresy, there is no such thing.

The savior was spoken of and manifested from Genesis to Revelation.

God bless

Re: - posted by ManofGod0000, on: 2010/9/17 23:08

The holy spirit cannot die on the cross, but it was the spirit that Jesus stated he would send and give to the body of believers to comfort us, to lead us and guide us into all truth because the fleshly manifested son of God ascended into heaven to be seated at the right hand of God.

Right hand is metaphoric for the Power of God,
remember, I am my father are one, and you cannot separate one from the other.

Remember what he told Philip, He that hath seen me hath seen the Father.

His prayers, His action were all done for the glorification of one greater than He in His manifested flesh, but the glory is already revealed in Christ, it is what John saw on Patmos, when Christ was being described.

Who do you think that the four and twenty elders bowed down to worship, It was Him that sat upon the throne, the only one with the power to open the seals.

Christ the righteous, our hope in peace, eyes truly have not seen, nor have ears heard, nor has it even entered into the heart of them that Love the Lord.

Re: Triune God - posted by Renoncer, on: 2010/9/18 0:32

ManofGod0000,

Very interesting. Let's see if we can get untangled.

God is one in being. His being is revealed in a plurality of personal and relational eternal manifestations; these are the Father, the Son, and the Holy Spirit, as defined in the final revelation of his divine Word, which has come to us in these last days through his apostles. This is evident from the same-level ontological attributions in Scripture.

In one sense, there is unity and singleness of his being; in another sense, there is plurality (precisely, three; from which comes the descriptive word "trinity") in relational eternal manifestations.

Moreover, this triune manifestation is not only revealed in his being, but also in his dealing in the salvation of men. The Father foreknows, the Son fulfills the righteous requirement for our purchase by His blood, and the Holy Spirit enacts the sanctification and regeneration. There can be no salvation without the foreknowledge which designs the transaction (since his plans are necessarily fulfilled). There can be no salvation without the purchase by the infinitely worthy blood. There can be no salvation without the effectual work of his might.

Ontologically, this makes God fully sufficient in his being. He does not depend on his creature for relational interaction, while remaining eternally sufficient as the basis for all things. There can be nothing apart from Him, and He does not forsake his fullness in the effect of his creation.

The question remains, "Why three? Why not two, or four?" Obviously, the answer is impossible to be obtained, in the light of his revelation, which has exposed the nature of that which cannot be broken or altered in his being. We can nonetheless understand why humans are made in such, because we are made in his image, of the one who is eternally in his presence, being, nature, will, power, and worth. And out of this superseding character comes the necessity of eternal oneness, from which every other thing depends and comes about.

Whether you want to call this reality "trinity" or not, God's triune being cannot be broken.

I trust that you will read, reread, pray, and read again, and pray more before replying.
Love in Christ Jesus, and for His glory.

Re: - posted by jimp, on: 2010/9/18 4:11

hi, when i was 35 i had all this figured out but now i am in my 70s and am overwhelmed by the grandure of God and do not have a clue how to fit him in my test tube to examine Him...what about Cristofinies and the seven Spirits of God and so many more things i will not go into here.i have to let God be whatever He wants to be...God is love and he who abide s in love abides in God...with love jimp

Re: - posted by ManofGod0000, on: 2010/9/18 9:59

We don't have to fit Him in a test tube, He is One, but He has manifested Himself to us as dispensationally required by His own Sovereignty and Love to lowly man-kind.

Just remember this

The Nicean Council decided for the world during that day, that God was triune or a "trinity" 325 AD

Long read, but it is a very informative read, this was done at the hand of Constantine.

Re: , on: 2010/9/18 10:35

by ManofGod0000 on 2010/9/17 :

...If you were to ask most Hebraic people, those who are orthodoxed Christians or a part of Judaism, and they will tell you that a trinity is heresy, there is no such thing....

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To color outside of the lines delineated in scripture and step outside the boundaries of this witness isn't heresy.

It is false doctrine.

Nowhere in the Bible can anybody show where it states the Spirit of God is a person separate and distinct from the Father or the Son.

That Nicean Council (325 A.D.) you speak of was an exercise in anti-Semitism, stating such things as to observe Sabbath is anathema, and you are Judaising if you do observe God's designated day over the Pontiff Maximus' designation of Shabbat on the day of Mithras (the sun god).

But Sunday observance and trinity have to be correct, right? How could so many Catholics and Protestants be wrong?

(We know that from Bible example (after example) that the majority is always the deciding factor and correct in following God's ideal towards our best interests...don't we?)

Shalom Shabbat,

gregg

Re: - posted by jimp, on: 2010/9/18 10:42

hi, the first chapter of genesis decided the trinity...in the beginning God...Jesus was the word spoken by the Father ... john 1 and esp heb 1...spoke in times past by the apos and prophets has in these last days spoken unto to us by Son...alpha and omega are the alphabeta in greek ... and the Spirit hovered.i know these things and havebeen studying for 45 yrs. and know less now than when i was 30.jimp

Re: , on: 2010/9/18 11:19

The fact that trinitarianism goes beyond natural and revealed theology does not make oneness/modalism the correct alternative.

If arianism is actually false, it's not like non-arians are suddenly worshiping the entire pagan pantheon by saying God has a divine son.

The whole mess seems to result from not wanting to say Jesus had a beginning on the one hand and from not wanting to say that there is more than one divine being on the other hand.

Re: , on: 2010/9/18 11:39

by naatmi on 2010/9/18 7:19:23

The fact that trinitarianism goes beyond natural and revealed theology does not make oneness/modalism the correct alternative.

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How about two?
the Father and the Son:
their spirit being one.

Love, Hope, and Faith,
g

Re: , on: 2010/9/18 11:53

by Phanetheus on 2010/9/18 8:39:10

How about two?
the Father and the Son:
their spirit being one.

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Yes, at least two. That much is obvious to me, though what a surprise it was when I first read the new testament (coming from RC trinitarian background). But I can't say much regarding the holy spirit at this point.

Re: - posted by Renoncer, on: 2010/9/18 12:08

Friends, I plead with you to consider the importance of this issue.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. (1 Timothy 4:16)

When we are told to baptize into the name of the Father, the Son, and the Holy Spirit, it has serious implications concerning God's being. It goes along the same lines as Jesus being accused of blasphemy by the religious leaders for making Himself equal to God. It also aligns with the peculiar notion of the Word being WITH God, and the Word BEING God. If the Holy Spirit was simply a different impersonal form of God, then it would not make any sense to speak of Him as distinct from the Father. The same is true of the Son. This applies to any Trinitarian formulas (Matthew 28:19, 2 Corinthians 13:14, 2 Corinthians 1:21-22, Galatians 4:4-6, etc.). Moreover, when Jesus says that He will ask the Father to give us the Holy Spirit, we must acknowledge that these three are distinct, and that they interact with one another, in a similar way that we see this interaction being demonstrated at Jesus' baptism. We cannot deny these truths of Scripture. To deny the deity of Christ would be to reject God (John 14:6-10, 1 John 2:23, John 20:28-29). And the same applies to the Holy Spirit, since He is spoken of at par with the persons of the Father and the Son (Romans 8:9-16). This is not to be taken lightly (2 Peter 2:1). In the same way, the Scriptures vehemently affirm that God is one, that there is only one God (Mark 12:29, Isaiah 44:6). To deny this would be idolatry.

Therefore, to deny the divine person of the Son or of the Holy Spirit, or of the Father, would be to reject God. To deny the oneness of God would be idolatry. If you have any other view of God, guess what, you are not worshipping the true God, you do not know God.

I would caution anyone who is so captured by the concept of revival that he has missed the most important thing, that is, who God is. When Mormons pray for revival, they are praying to a false god, because they reject the full deity of Jesus Christ. When Muslims pray to Allah, they are praying to a false god, because they reject the full deity of Christ. When Unitarians pray, they pray to a false god because they reject the exclusive way in which God has revealed Himself, that is, in Father, Son, and Holy Spirit. When so-called Christians say there is more than one God, or that God is not distinct in the persons of the Father, the Son, or the Holy Spirit, I am very concerned.

Let us not forsake the most precious and crucial doctrine of God as revealed in His holy Word, which cannot be broken, for the sake of spiritual experience or for the sake of revival.

This plea is given unto you with the uttermost affection. Let not my strong stance be mistaken for any lack of love. I pray that God will help us to remain on the right path, and to avoid the way of destruction. Amen.

Re: - posted by ManofGod0000, on: 2010/9/18 19:02

Renoncer,

Trust me, I have been "attempting" to be a Christian believer for over 20 years, I say that with grace, but What I intended here was a simple and successful debate which has been quite harmonious, but I in no means limit the Almighty by my shallow thinking as a human, I am just quoting His word and His divine plan for our lives.

Knowing God is far beyond a conversation about the trinity or His Oneness.

So, I don't believe anyone is attempting to cross any lines here for the sake of doctrine, I hope not... For man definitely looks at the outward, but God looks intently to the inner depths of a man.

There it is that you and I are judged.

What a mighty God we serve, Majestic, especially majestic when He declared that He is Alpha and Omega.

love and peace

Re: - posted by ManofGod0000, on: 2010/9/18 19:07

Let me also complete my stand here if you will by stating that the Almighty God needs NO one to defend Him, He is God all by Himself rather than when HE was dealing with any of the prophets, Jesus obediently going to the cross and raising Himself up from the tomb as HE declared or the Holy Spirit exhibiting his effects upon our lives today

God needs no defense

love y'all Saints, this is definitely a special place.

Re: , on: 2010/9/18 21:40

by Renoncer on 2010/9/18

Friends, I plead with you to consider the importance of this issue.

Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. (1 Timothy 4:16)

Phaney:

To take that verse and claim that it is in reference to the dogma of the trinity seems a bit out of order.

Think about what Paul states in reference to "the doctrine" being both able to both "save thyself, and them that hear thee." He is speaking in reference to salvation. He is not writing about trinitarianism dogma --(unless of course--which is hardly unusual)-- i missed something. Galatians 1:8-9 and 2:20 are the imperatives of this "the doctrine."

Nobody but nobody is saved because they continue in the dogma of trinity.

I may not understand how this issue is important, as knowledge about this has little to do with any form of salvation from God, be it:

bodily,

the seat of affections: the heart and/or soul

relational,

financial,

etc...

all we need do is cry out to Jesus depending on Him alone, and He, our God delivers, restores, and preserves mightily.

R:

When we are told to baptize into the name of the Father, the Son, and the Holy Spirit, it has serious implications concerning God's being. It goes along the same lines as Jesus being accused of blasphemy by the religious leaders for making Himself equal to God. It also aligns with the peculiar notion of the Word being WITH God, and the Word BEING God. If the Holy Spirit was simply a different impersonal form of God, then it would not make any sense to speak of Him as distinct from the Father. The same is true of the Son. This applies to any Trinitarian formulas (Matthew 28:19, 2 Corinthians 13:14, 2 Corinthians 1:21-22, Galatians 4:4-6, etc.).

P:

You didn't mention the passage in 1 John 5, yet this and the other passages mentioned above are addressed indirectly in the following comment. If you wish to cover the other passages you mentioned one by one, we can do that.

This one passage is a starter only because it cuts away the foundation of this dogma at its root.

(this is a repeat from p. 3 of the thread "I found this debate interesting "Trinity in the Old Testament"

https://www.sermonindex.net/modules/newbb/viewtopic.php?mode=viewtopic&topic_id=34842&forum=36&start=20&viewmode=flat&order=0)

Matthew 28:19

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Having read several mss., not all of them state this; but that's beside the point, this is the recieved text through the accepted standard of Roman Catholicism handed to Anglicans so it must be valid, right?

Welllll... anyway, The verse above it states that the Spirit that is God that dwells in us is Christ, whom is none other than Jesus currently enthroned with the Father...
so this means that if this is indeed a formula, which is seriously doubted that this validates the baptism of John by changing names, we are to...what???

a bit of history

(don't ask me to cite this because it was researched years ago and this was recognized as a mere sideline note, and not the basis of study which was how the invented dogma of trinity came to use. i'm not putting up proof as this really is not an important issue (If it were it would have been proclaimed from Gen to Rev.)

When the Bible was translated into the 7 King James versions, all of them used the word baptism, which is actually an English rendering of a Greek word, simply for fear of upsetting the King for synonymously rendering a word such as 'drowning' or 'immersing' or 'engulfing' or 'dunking' in replacement of 'baptising'.

As well, 'in the name of' bears no marks of exactitude in distinction, but represents a principle of purpose and power related in the authority given.

Now with these 3 things in mind:

1. That the word 'baptizo' means 'to immerse';
2. "In the name of" is just as indistinctive as the titles (not names) identified;
and,
3. The Spirit of God in us is the Spirit of Christ
...it can readily be seen as a verse of principle and not some magickal formulae.

We COULD write it like this:

Matthew 28:19

"For this reason, as you go: in your going teach all nations, engulfing them in the purpose and power --(name)-- of the Father, and of the Son, and of the Holy Ghost:"

It's either that or:

"Go ye therefore, and teach all nations, baptizing them (in water)in the name of the El, and of the Jesus, and of the Christ:"

...which doesn't agree with what they did in Acts during water baptism, of accounts mentioning the name used, they were baptising them in the name of Jesus. (which would make perfect sense for the oneness/apostolic folk, who consider Jesus the Father and the Son...
(...and i'm my own grandpa).

(It's hoped that this settles the issues of 'formula' in the mind of anybody questioning)

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R:

Moreover, when Jesus says that He will ask the Father to give us the Holy Spirit, we must acknowledge that these three are distinct, and that they interact with one another, in a similar way that we see this interaction being demonstrated at Jesus' baptism. We cannot deny these truths of Scripture. To deny the deity of Christ would be to reject God (John 14:6-10, 1 John 2:23, John 20:28-29). And the same applies to the Holy Spirit, since He is spoken of at par with the persons of the Father and the Son (Romans 8:9-16). This is not to be taken lightly (2 Peter 2:1). In the same way, the Scriptures vehemently affirm that God is one, that there is only one God (Mark 12:29, Isaiah 44:6). To deny this would be idolatry.

P:

You might want to look at that the debate thread mentioned above (on the first page) in regards to personage.

Of course Jesus spoke of any form of God as distinct and separate from Himself while dwelling here. Did you know that Jesus always called himself the 'son of man' and never the 'Son of God' while on earth? Though He identified Himself in relation to the Father and His own spirit being God, it was only via comparison in analogy.

The Spirit of God is spoken of at par with Jesus Christ and not the Father, though Yahshuvah is the physical representation of the Father in His spirit, (being within one another), thus the need for a dove as a physically perceivable representation of His spirit.

This hardly negates what He said in Jn 3:

11

Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13

And no man hath ascended up to heaven, but he that came down from heaven,

...even the Son of man which is in heaven...

On earth and still in heaven

...hmmm...

This will be offered for consideration:

Jesus took on the form of a man in every aspect though He always had legions of angels at His beck and call. He never claimed divinity though He repeatedly revealed His name. "I AM" . . .

. . . which the orthodox church of that day could not accept

Phany sits pondering, then drawing comparison to current held opinions about God and what He declares

The comparative analogy of the Holy Spirit's relation to Jesus in John 14 - 16 is just such an instance. He speaks of of Himself and His spirit, and everything that is mentioned of this spirit of the Holy One is known of Jesus Christ in: person, principle, and proclamation.

=====

R:

Therefore, to deny the divine person of the Son or of the Holy Spirit, or of the Father, would be to reject God. To deny the oneness of God would be idolatry. If you have any other view of God, guess what, you are not worshipping the true God, you do not know God.

P:

You will have to show where the scriptures state that the Holy Spirit is a person separate and distinct from Jesus before you will make any headway with the one typing this. Jesus or the apostles never taught that idea.

(you will do well to consider the Hebraic words for 'one' and consider their meaning in the context of what you are saying . The Romans and the Greeks couldn't get their heads around it and most 21st century people can't either. Of course, most all cannot even get their heads around two becoming one flesh, so to speak beyond even this simple fact seems speculative at best.)

We know that the Holy Spirit was separate and distinct (only according to human perspective) during Jesus' earth walk i

in the fulness of time, yet through His anointing as Messiah, the Christ, not only were his body and heart resurrected glorified, but His spirit was also. Of the lamb slain are possessed the seven spirits of God!

=====

R:

I would caution anyone who is so captured by the concept of revival that he has missed the most important thing, that is, who God is.

P: Let this be added to that:

Jesus' is God's revelation and manifestation to the whole world, and anything which is not pointing back to Him and what has been accomplished through His completed work at Golgatha is not His spirit but another.

For these purposes His spirit is here:

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will:

1) reprove the world of sin,

2) and of righteousness,

3) and of judgment:

Jn. 16.7-11

=====

R:

When Mormons pray for revival, they are praying to a false god, because they reject the full deity of Jesus Christ. When Muslims pray to Allah, they are praying to a false god, because they reject the full deity of Christ. When Unitarians pray, they pray to a false god because they reject the exclusive way in which God has revealed Himself, that is, in Father, Son, and Holy Spirit. When so-called Christians say there is more than one God, or that God is not distinct in the persons of the Father, the Son, or the Holy Spirit, I am very concerned.

Let us not forsake the most precious and crucial doctrine of God as revealed in His holy Word, which cannot be broken, for the sake of spiritual experience or for the sake of revival.

This plea is given unto you with the uttermost affection. Let not my strong stance be mistaken for any lack of love. I pray that God will help us to remain on the right path, and to avoid the way of destruction. Amen.

P:

Anyone who claims to love another yet fails in rebuke is just plain hateful or pseudo-apathetic, whether out of tolerance, just getting along, or not caring at all. Tolerance is not forbearance. Just getting along is not agreeing to disagree. Not caring is not kind and tenderhearted.

(let's not get into false religion)

You state that the Spirit of God is a person distinct and separate from the Father and the Son.

If this is fact, consider the following and please provide an answer that has scriptural backing to it:

God says my people shall know my name.

We know the name of the Father and we know the name of the Son. If the Holy Spirit is a distinct and separate person from the Father and the Son, what is His name?

Who is Lord?

Jesus said , "you shall know the truth, and the truth shall set you (at) liberty," and again, "I AM...the truth."

It's thought that Paul is pretty clear in stating who God's spirit manifest to us is when he penned in II Cor. 3.17, "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

Jesus is God's representative and manifestation to us.

Considering this, how could the Spirit of Christ, the Spirit of the Lord, the Holy Spirit/Ghost, be anyone other than Jesus?

It is proper to think and speak about the Father and Son as distinct and separate though 'one'.

It is improper to think and speak about their spirit towards us(in and of Christ Jesus) as distinct and separate from Christ Jesus.

Where are we told in scripture to pray to the Holy Spirit, and since not, why not?

Search the scriptures and pray about these things.

Agapeo,
g

Re: Michael Brown and James White defend the doctrine of the Trinity - posted by davidc (), on: 2010/9/19 1:03

The Trinity (for edification only)

Just finished reading Zechariah (slowly). In chapter 4 there is a beautiful picture of the Trinity

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, 2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: 3 And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. 4 So I answered and spake to the angel that talked with me, saying, What are these, my lord? 5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord" Zech 4:1-5 (KJV)

Then in verses 6 to 10 the angel speaks of how Zerubbabel has started rebuilding the house of God and that he will finish it.

"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? 12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? 13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord. 14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth. " Zech 4:11-14 (KJV)

The candlestick all of gold can only speak of Christ the Light of the world. The two olive trees on either side of the candlestick, to me speak of the Father (grace, grace unto it v7); and the Holy Spirit (...but by my spirit v6). They are intimately and organically connected to the candlestick from their branches to its pipes and bowl, all as one being and one vision.

Verse 12 says the olive branches through the two golden(heavenly) pipes empty the golden(heavenly) oil out of themselves. This is our God, who doesn't just pour out on us, but glories in emptying Himself, as He did into Christ. All the fullness of the Godhead bodily dwells in Him. and we....

I know that there are other interpretations of the olive trees including:

- a) Joshua and Zerubbabel - but they only foreshadow our lord as king and priest after the order of Melchizedek
- b) The two witnesses of Revelation chapter 11. However, reading carefully, they are described as 'the two olive trees, and the two candlesticks standing before the God of the earth' Rev 11:4 (KJV) ie not a complete fulfillment.

Bon Edification

Re: davidc - posted by Renoncer, on: 2010/9/19 4:56

Davidc,

Je te remercie de prendre le temps d'Ã©crire un message pour l'Ã©dification des saints. C'est un plaisir de voir que tu veux proclamer la vÃ©ritÃ©, surtout en ce qui a trait Ã l'identitÃ© du seul et vÃ©ritable Dieu. C'est une des questions les plus fondamentales de la foi chrÃ©tienne. C'est un peu bizarre de voir que certaines personnes sur ce site ont de terriblement fausses doctrines. Heureusement, je ne crois pas que Ã§a s'applique Ã la majoritÃ©. Par contre, Ã§a dÃ©montre que certaines personnes se sont Ã©garÃ©es du droit chemin pour suivre des faux enseignements, ce qui est prÃ©dit dans les Saintes Ã©critures.

« Il y a eu parmi le peuple de faux prophÃ¨tes, et il y aura de mÃªme parmi vous de faux docteurs, qui introduiront des sectes pernicieuses, et qui, reniant le maÃ®tre qui les a rachetÃ©s, attireront sur eux une ruine soudaine. Plusieurs les suivront dans leurs dissolutions, et la voie de la vÃ©ritÃ© sera calomniÃ©e Ã cause d'eux. » (2 Pierre 2:1-2)

Que le Seigneur te bÃ©nisse avec abondance.

Re: , on: 2010/9/19 8:58

david c,

Thanks for the note towards building up the saints.

To begin with, i'd like to suggest a message through Bill McLeod:

<https://www.sermonindex.net/modules/mydownloads/visit.php?lid=18112>

Please correct me if there is error in the following.

I'm learning just like everyone else.

It's satisfying to observe another who endears truth, yet your assumptions of Zechariah seem to be a bit off base ...not to say that mine aren't.

i have been revealed many things about those that stray from the faith once and for all handed down through Jesus and His apostles, of which the scarlet woman, the mother of whoredom, has played no small part. The sad part about this is that these who adhere to such as absolutely correct will not even bother to look for the originating source. Most go on their merry way thinking and stating their view is kosher . . .and calamity then falls when least expected. Though the work of the Holy Spirit is virtually absent in their lives, the book of His Acts is regarded as simply past historical reminiscence to them. They excuse the failure to walk in His Spirit as Acts examples being something only for the apostles of days gone by rather than recognizing that God does not vouch for nor support error. . . though He does continue to use us in spite of ourselves.

The dogma of trinity was propagated through western (mystico-mythical-magickal) thought attempting to stamp out Judaic mindset and heel-grind any recognition of the Jew, even in the scriptures written through Jews.

The fundamental question of those who believe into obediently following Jesus is not whether our understanding of God's form is correct, but rather whether or not our own lives and what we propagate as doctrine points to Jesus Christ crucified and the apostles teachings, respectively. There is no ultimate glory to God nor power in anything else save this.

As you full well know the majority is always right, so just ignore the few who know they are chosen.

For example, the reference given by Renouncer of II Peter 2.1-2 is in reference to false prophets proclamations brought to recognition. In the previous chapter, Peter is speaking about anything that turns our attention from the more sure Word of prophecy, namely Jesus Christ (see also: Rev. 19.10).

With this in mind, how does a view that the Holy Spirit is a separate and distinct personage 'other than'-->(aka: 'Anti-')

Re: - posted by ManofGod0000, on: 2010/9/19 10:59

Seems like very Good discussion here brethren,

To God always be the glory

Re: - posted by davidc (), on: 2010/9/19 19:25

Phanetheus says

"Ask where the Bible plainly states that the Holy Spirit is a person distinct and separate from Jesus Christ. If it can't be found, reconsider."

Anyone with an open mind on reading the New Testament will see that the Godhead is three persons. Each of them testify not of themselves but of the other two.

In John's gospel, especially we see how Jesus came to bare witness of the two persons: - the Father
For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. John 12:49-50 (KJV)

And the Holy Spirit:

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you John 14:25-26 (KJV)

The Father bears witness to Jesus

And the Father himself, which hath sent me, hath borne witness of me John 5:37 (KJV)

The Father sends the Holy Ghost and He proceeds from the Father (empties Himself - Zech 4v12)

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me John 15:26 (KJV)

The Holy Ghost bears witness to and glorifies Jesus.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. 14 He shall glorify me: for he shall receive of mine, and shall shew it unto you. (John 16:13-15 (KJV)

The Holy Ghost in the Christian and in Jesus himself bears witness that we are sons by crying Abba Father.

For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: Romans 8:14-16 (KJV)

(The Holy Ghost was not given until Pentecost, so Jesus alone prayed this way "And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (Mark 14:35-36 (KJV))

This is Love, the essence and character of our God. Denying self, glorifying the others. Will you reconsider?

Re: , on: 2010/9/19 21:19

i'm not ashamed of the Gospel

<http://www.fireonthealtar.com/compilations/neil%20g/Dwell.mp3>

Re: , on: 2010/9/20 8:21

N4J,
That jam tastes very good.

I.

David C:

Phanetheus says

"Ask where the Bible plainly states that the Holy Spirit is a person distinct and separate from Jesus Christ. If it can't be found, reconsider."

Anyone with an open mind on reading the New Testament will see that the Godhead is three persons. Each of them testify not of themselves but of the other two.

P:

Anyone who reads the NT without accounting into it that which it is commentary of --(the OT being approximately 4/5ths of the whole Bible)-- with an open mind is fair game for false doctrine.

We can come to the scriptures with preconceived notions and most likely glean whatever serves our impetus, yet is it what scripture actually says?

i could take two verses:

"Judas Hung himself"

then

"go thou and do likewise"

and set a perfect foundation for a doctrine of gnosticism, but would it be true?

Anybody openminded enough might see this as true.

The dogma of trinity was not propagated until the primitive church had been obliterated from Roman life, having lived in catacombs and fleeing to the mountains or caves. With the original Jerusalem church, its Judaic roots, and its teaching so violently forced out of the way, Roman Catholicism was instituted through Constantine to create a false institutionalized church under the headship and rule of Roman government.

(Who is head of the church?)

It was not until the third century that the notion of trinity was instituted by this government ruled apostacy.

Constantine recognized that in uniting all varying kultus under the headship of one religion...

Re: - posted by Renoncer, on: 2010/9/20 8:30

Davidc,

Very well put. The passages you have chosen are simple and clearly show the truth. Anyone whose heart is right will have to bow down before the truth. Jesus Himself said to the Father, "Sanctify them in the truth; your word is truth." (John 17:17)

"...until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. (Ephesians 4:13-14)

Re: Planetheus - posted by Renoncer, on: 2010/9/20 8:36

Planetheus,

Are you a mormon?

Davidc has given you the plain and clear testimony of the Word of God. Turn from your rebellion against God and live, or you will surely die in your sins. Submit to the truth of God's own Word, for the truth will set you free!

Re: , on: 2010/9/20 15:15

by Renoncer on 2010/9/20 4:36:29

Planetheus,

Are you a mormon?

Hardly, though currently i am discipling a few of their missionaries away from that cult.

Try a Messianic Jew saved heeding the voice of our Messiah, Yahshuvah. i am water and Spirit baptized...
...and am continually being filled with His Spirit. His gifts given are fully operational in this life.

Davidc has given me the plain and clear testimony of the Word of God as he perceives it to be.

Hardly am i rebelling against God.

i am fully against anything that stands contrary to the complete testimony of Jesus Christ, who is the Word of God, such as the impersonal other you call the Holy Spirit.

God is relational and personal with me and not some no-name indefinite spirit.

Jesus said (in John 10), " But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

Are you listening to His voice or another?

Me?

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Be wary of what you say just because someone does not adhere to the Scarlet Mother of Harlots dogma continued in and perpetuated by a few of her rebellious bastard children.

Shalom,
gregg

Re: - posted by Renoncer, on: 2010/9/20 16:38

Planetheus,

The Pharisees were very glad to travel across sea and land to make a single convert, but only to make him twice as much a son of hell as themselves.

You say, "I believe in Christ", but when I ask you, "Who is Christ?", you present to me the golden calf! Lo, I say unto thee, "Repent and live!"

I am amazed that you are so quick to follow another gospel, which is no gospel at all! As a matter of fact, if anyone preaches any other gospel than the one that was passed on by the apostles, let him be eternally accursed. For, you are preaching a false Christ—denying the Sovereign Lord. It is the truth about Christ that shall set you free!

Re: , on: 2010/9/20 16:53

What is this other gospel you speak of?

God Bless You,
gregg

Re: - posted by Renoncer, on: 2010/9/20 16:57

...blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming . (Ephesians 4:14)

Re: , on: 2010/9/20 19:05

Actually, it was alone with God that these things came to be acknowledged . . . having left most all of the teachings of men (just like me) back at the doormat.

Re: , on: 2010/9/20 19:12

Quote:
-----Be wary of what you say just because someone does not adhere to the Scarlet Mother of Harlots dogma continued in and perpetuated by a few of her rebellious bastard children.

Yikes!

Re: , on: 2010/9/20 19:43

Quote:
-----We are stepping out on a very weak limb to state that the Holy Spirit is something other than Christ Jesus. This is just another way of saying the Holy Spirit is antichrist.

Wow, what heresy. To suggest that anyone who teaches that the Holy Spirit is someone other than Jesus is antichrist is of itself Antichrist.

Re: - posted by MyVeryHeart (), on: 2010/9/20 21:14

"Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come." Matthew 12:32

Phanetheus,

If the Holy Spirit is the Spirit of Jesus how can one speak a word against Jesus, the Son of Man, and be forgiven, but speak against the Holy Spirit and not be forgiven in this age or in the age to come?

Re: - posted by Burn4Christ (), on: 2010/9/20 22:40

in my reading of scripture i believe it to be very evident that the Holy Spirit is distinct from the Father and Christ yet God. With just a plain reading of the text this is what i see scripture to teach. When I read the "Spirit of Christ" and the "Spirit of God" (Romans 8:9) that just testifies to me even more that there is One God, in which the persons within that one being of God can be identified as each other yet still remain distinct. They're interrelationship and union is so perfect that they are recognized as one.(deut 6:4, John 10:30), sharing the same homocousios (being,essence,nature,ect.) and displaying distinctions in relation to mankind (each having their own work yet all intertwined in some way within that work). As one writer put it "they dance together as one with no space or room between them." in function. In my reading of the text in John 16:13 we have Jesus telling us of the selflessness of the Spirit (why scripture is so silent in regards to him) and his function within the economic trinity. He only glorifies the Christ and dares not to take away from his sacrifice and puts that truth into our hearts to be selfless as he. Likewise we are to be like Christ as well in regards to humbling ourselves (phil 2:5-9). Hope this edifies.

In Him

Re: , on: 2010/9/24 18:40

Having answered emails and 1 person PM-ing me, yet not yet having answered all those emails...
...man oh man, wow, all the ideas floating around about things i never said nor implied.

Still not done in responding to all, this thread is just sitting dormant and awaiting reply.

Response, as time affords, will be from last to first.

Let's get this right.

by Burn4Christ on 2010/9/20 18:40:13

in my reading of scripture i believe it to be very evident that the Holy Spirit is distinct from the Father and Christ yet God.
-----P:

Is what you just stated what scripture states?

Where in the Bible does it say that the Holy Spirit is distinct from the Father and Christ?

B4C:

With just a plain reading of the text this is what i see scripture to teach.

P:

Are you sure you are not just assuming something that just isn't there?

B4C:
When I read the "Spirit of Christ" and the "Spirit of God" (Romans 8:9) that just testifies to me even more that there is One God, in which the persons within that one being of God can be identified as each other yet still remain distinct. The reason God's Spirit is referred to in scripture as the "Spirit of Christ" or Paul states that "there is one Spirit" and follows with "...Now the Lord is that Spirit..." is because the Holy Spirit is who the Bible reveals He is, The Lord Jesus Christ.

P:

OK.

Let's get this straight . . . If the Father is the Son is the Holy Spirit to you, no matter how you rationalize this, it contradicts the personage of Godhead. This is an invalid line of reasoning. Where is the Son called the Father and the Father called the Son.

The Spirit is not called our Father, but is referred to as both Lord and Christ. This reveals that the Spirit is Jesus glorified and not the Father.

The reason God's Spirit is referred to in scripture as the "Spirit of Christ" or Paul states that "there is one Spirit" and follows with "...Now the Lord is that Spirit..." is because the Holy Spirit is who the Bible reveals He is The Lord Jesus Christ, (who always has been and is God)
...or is the Bible wrong?

Following that thinking the Father is the Son is the Spirit, yet this is not God's revelation to us.

B4C:
They're interrelationship and union is so perfect that they are recognized as one. (deut 6:4, John 10:30), sharing the same homoousios (being, essence, nature, ect.) and displaying distinctions in relation to mankind (each having their own work yet all intertwined in some way within that work). As one writer put it "they dance together as one with no space or room between them." in function. In my reading of the text in John 16:13 we have Jesus telling us of the selflessness of the Spirit (why scripture is so silent in regards to him) and his function within the economic trinity. He only glorifies the Christ and dares not to take away from his sacrifice and puts that truth into our hearts to be selfless as he. Likewise we are to be like Christ as well in regards to humbling ourselves (phil 2:5-9). Hope this edifies.

In Him

Now it is not denied that all of the Godhead are recognized as one. It's just that, when spoken of in various avenues of their individual expression, they are not referred to as one another, and names are not used interchangeably. (WE do find this to be the case in referring to the Holy Spirit though . . . but why?)

The Holy Spirit is not a messenger boy nor minister like angels.

Think about this.

The Holy Spirit is God.

The Son speaks himself;
The Father himself speaks;
but this 'coin stamp exact duplicate' of the Father and the Son operate in the same principles?????

Where in the Bible does it say outright that the Holy Spirit is a person separate and distinct from the Son?

Do you think that just maybe
that when the Spirit of God
is referred to as either the Lord
or the Spirit of Christ
it might just be because this is who He is?

The Holy Spirit glorifies Christ because this Spirit of Christ is the Lord Himself.

(Self-denial is not self-negation.)

i really don't think the scriptures are at all that silent about the Spirit of God, whether in His function as the Holy Spirit of Christ Jesus the Lord, whether through the form of a bird or Shekinah.

Shalom,
g

Re: , on: 2010/9/24 18:57

by MyVeryHeart on 2010/9/20 17:14:40

"Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come." Matthew 12:32

Phanetheus,

If the Holy Spirit is the Spirit of Jesus how can one speak a word against Jesus, the Son of Man, and be forgiven, but speak against the Holy Spirit and not be forgiven in this age or in the age to come?

P:

Jesus, as the "Son of Man" had emptied himself of all divinity. i am not saying that he was ever not God, because He always is: HE just emptied himself. (I Tim 3.16; Phil. 2.5-7; I Jn. 4.3.

This is why offence here will be forgiven.

We are talking about the unpardonable sin.

The only thing found in the Bible that will not be pardoned is rejecting Jesus as the Christ and Lord, both in this age, and in the age to come. This is understandable as to the why . . . the Spirit of Christ who is the Lord, is Jesus glorified, approved by God which is seen in His resurrection.

Jesus, having received His former glory, again everywhere present and filling all in all . . . rejecting the work of His Holy Spirit (Jn. 16.7-11), there is no pardon because He (Jesus) has completed everything necessary to reconcile us back to God.

Jesus left bodily so He could in Spirit, be with all who are His.

(It's either this or the Holy Spirit is someone else undefined and what exactly would be this sin against the Holy Spirit that is not pardoned?????)

Shalom,

9

Re: , on: 2010/9/24 19:09

by Notdarkyet on 2010/9/20 15:43:49

Quote:

-----We are stepping out on a very weak limb to state that the Holy Spirit is something other than Christ Jesus. This is just another way of saying the Holy Spirit is antichrist.

Wow, what heresy. To suggests that anyone who teaches that the Holy Spirit is someone other than Jesus is antichrist is of itself Antichrist.

Antichrist is a spirit and not a person.

Take a piece of paper and draw a line down the middle of it.

On one side of the line, label it Holy Spirit (of Christ Jesus the Lord) and write down all these attributes. The other side of the line we label antichrist, which is everything that is not in the first column.

To say that the Holy Spirit is not the Lord --(and there is only one)-- Jesus (in action or representation) is the spirit of antichrist.

It was not suggested that any person is antichrist. What is meant is that to say that the Holy Spirit is not the Lord Jesus Christ is the spirit of "something other than"

Re: , on: 2010/9/24 19:19

by EverestoSama on 2010/9/20 15:12:12

Quote:

-----Be wary of what you say just because someone does not adhere to the Scarlet Mother of Harlots dogma continued in and perpetuated by a few of her rebellious bastard children.

Yikes!

Yikes is right.

That last word in the sentence should have been daughters, referring to institutionalized protestantism and not individual people in the word "children."

As well, "perpetiated" should have been spelled as "perpetuated."

How'z dat?

Shalom,

g

Re: - posted by MyVeryHeart (), on: 2010/9/24 19:56

Quote:

-----The only thing found in the Bible that will not be pardoned is rejecting Jesus as the Christ and Lord, both in this age, and in the age to come. This is understandable as to the why . . . the Spirit of Christ who is the Lord, is Jesus glorified, approved by God which is seen in His resurrection.

Phanetheus,

So if the Holy Spirit is Jesus Glorified, as you say, then if someone "speaks against him" now that he is Glorified, and in Heaven, then will that sin "not be forgiven in this age or the age to come?"

I would like to remind you the text does not say "reject Jesus as lord", it says "speaks a word against".

"Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come." Matthew 12:32

Re: - posted by live4jc, on: 2010/9/24 23:58

In John 14:16, Jesus promised that the disciples would be left with 'another Comforter'.

The question, could be asked, "Another, other than whom ? " Jesus, right ? To me this suggests, that just as the Father is distinct in personality from the Son- though both are God...so is the Holy Spirit.

"16And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17Even 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."

In Jesus,
John

Re: , on: 2010/9/25 7:49

by MyVeryHeart on 2010/9/24 15:56:31

Quote:
-----The only thing found in the Bible that will not be pardoned is rejecting Jesus as the Christ and Lord, both in this age, and in the age to come. This is understandable as to the why . . . the Spirit of Christ who is the Lord, is Jesus glorified, approved by God which is seen in His resurrection.

Phanetheus,

So if the Holy Spirit is Jesus Glorified, . . .

P:
Jesus is the Christ.
The Holy Spirit is the Spirit of Christ.
The Holy Spirit is THE SPIRIT OF Christ, who is none other than Jesus glorified, filling all things, everywhere present in and by His spirit.

MVH:
. . . as you say, then if someone "speaks against him" now that he is Glorified, and in Heaven, then will that sin "not be forgiven in this age or the age to come?"
I would like to remind you the text does not say "reject Jesus as lord", it says "speaks a word against".
-----It does not say Jesus as Lord/rejected; however, since the Spirit is the Lord, and only those who confess Jesus Lordship in both deed and word, believing in His resurrection (unto/towards 'righteousness'-->'being-right-and-proper-and-good-in-God's-view'), Rom. 10.9-10 are saved, you tell me what examples you can provide showing how this happens. (I know of several instances during this walk with the Lord, where either a individual has been told this may be their last chance to commit their life to Jesus, and/or these have said something to the extent that they will NEVER give Jesus their life and died (within a few if not less) very short days.

Now, granted, i have never really studied nor thought about this scripture prior to you bringing this up. Now i will. What has been answered is what immediately comes to mind...

...SO....

because you have only been offering questions and no answers, while prayerfully studying this, if you could, would you define

through scripture:

- 1.) Who the Son of man is;
- 2.) Who the Holy Spirit is (specifically, avoiding all abstractions);
- 3.) What is actually means to "speak a word against."

(our conversation centers on 2.) and 3.) above)

MVH:

"Whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the age to come." Matthew 12:32

Jesus is bodily, the only immortal (in heaven).

His Spirit is with and in we who serve Him.

There is not another spirit than the Spirit of the Lord Jesus Christ leading, guiding, and working with/in us, is there? There is one Lord and one Spirit, the Spirit of Christ, the Holy One of God.

To "speak a word against" does not just mean "to say the wrong thing", though by it's very nature, this is the observable result...

"...for out of the abundance of the heart the mouth speaks...", and so to speak against is indicative of a heart condition. To speak "against", one must be decidedly "against" in the first place.

One meaning that has been lost due to modernism is the understanding that our "conversation" is not merely what we say, but is first what we do, and speaking is a result through this. We speak through our actions, of which, or words play a huge role, (Jas. 3).

"word" does not mean one word or thought, but encompasses a whole concept.

What do you understand this verse to say?

Any doctrine that does not begin and end with Christ, with what is between the beginning and the end pointing to Christ, is not of Christ, and is therefore, antichrist.

Does the idea that the Holy Spirit is something or someone other than Christ point a person to Jesus Christ or away towards something/someone else?

Show me verse(s) that say that the Holy Spirit is not the Lord and/or the Spirit of Christ.

Shalom,
g

edited: errors and clarity

Re: , on: 2010/9/25 8:14

by live4jc on 2010/9/24 19:58:23

In John 14:16, Jesus promised that the disciples would be left with 'another Comforter'.

The question, could be asked, "Another, other than whom ? " Jesus, right ? To me this suggests, that just as the Father is distinct in personality from the Son- though both are God...so is the Holy Spirit.

"16And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17Even 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."

In Jesus,
John

These verses will now be looked into more closely (study) Jn. 14.15? - 16+.

Note v. 17 you quote:

"17Even the Spirit of truth; whom the world cannot receive"

Jesus is the truth.

Doesn't this mean that this might just be saying, "Even the Spirit of Christ Jesus; whom the world cannot receive?"

Think about this as well.

This prophecy begins with Jesus saying to Believe in Him as God, and that even though He's leaving, he comes again to receive us unto Himself, so that we can be with Him. (Col. 3.1-4)

Where do you see from scripture that the Holy Spirit, the only One Spirit of the Lord, the Spirit of Christ, is not the spirit of Jesus Christ?

Shalom,
g

Re: - posted by Renoncer, on: 2010/9/25 10:53

Platantheus,

You claim that the fullness of the Godhead does not dwell in the Son separately from the Father. The same applies to the Holy Spirit. Thus, you do not believe in the Trinity, a description which simply means that the fullness of the Godhead (deity) dwells in the Father, that the fullness of the Godhead (deity) dwells in the Son, and that the fullness of the Godhead (deity) dwells in the Holy Spirit, each distinctly from one another, yet one in being. You don't believe there is any real relational distinction between the three, but that it is really just one. However, you must make sense of the passages where Jesus (the Son of God) speaks to the Father, and speaks of the Holy Spirit. In order to do so, you claim

that in the bodily incarnation Jesus left his position as Son of God, to take a mere position as Son of Man. In saying that, you necessarily deny that the fullness of deity dwelt in Jesus Christ while He walked this earth in bodily form. You may try mental gymnastics to get out of the implications of your theology, but the fact remains that the inevitable implications are that it was not the Son of God who gave His life for us on the cross; that it was not the fullness of the Godhead whose life was given for us at the cross, by which we should be reconciled to God and live. If you claim that the Son of God died for us on the cross, I gladly welcome you in the camp of the Trinitarians! You must choose between the two: 1) Either the fullness of the Godhead dwelt in Jesus during his incarnation on earth distinctly from the Father in heaven; 2) or it is not God who gave his life for us on the cross because the Father was still in heaven when this event happened on earth.

If you assert that Jesus is normally not distinct from the Father, and that when He came into the world, He separated Himself from the Father, it necessarily implies that He was not fully God while on earth. If the full Godhead depends on being united with the Father, then Jesus was not truly and fully God when walking this earth. This means that God did not give Himself for us on the cross, but rather a mere man (though you may claim some mystical phenomenon using mental gymnastics). You may say that Jesus is the Messiah, but the Christ you are presenting is not the real Savior – not God Himself – but a mere man, an insufficient and inadequate Christ. Claiming that right now Christ is united in deity with the Father doesn't make things okay, because the Christ that you tell people to put their trust in, is the Christ who walked this earth and hung on the cross. Is that perfect and crucified Christ really the Son of God, God Himself with us, God giving his life for us; or is that Christ crucified a mere man doing God's work? Think about this. Don't try some mental gymnastics here, but simply think about the implications of your theology. This is serious.

Nathanael answered Him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man." (John 1:49-51)

“...do you say of Him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’?” (John 10:36)

These passages (John 1:49-51; John 10:36) plainly reveal that Jesus was the Son of God while walking this earth separately from the Father in heaven, and that He was also the Son of Man at the same time.

For in Him all the fullness of God was pleased to dwell, and through Him to reconcile to Himself all things, whether on earth or in heaven, making peace by the blood of his cross. (Colossians 1:19-20)

Then God said, "Let Us make man in Our image, after Our likeness..." (Genesis 1:26)

You choose between John 8:32 and 2 Timothy 3:7

See, I have set before you life and death...

Re: , on: 2010/9/25 13:57

Quote:
----- that it was not the fullness of the Godhead whose life was given for us at the cross, by which we should be reconciled to God and live. If you claim that the Son of God died for us on the cross, I gladly welcome you in the camp of the Trinitarians! You must choose between the two: 1) Either the fullness of the Godhead dwelt in Jesus during his incarnation on earth distinctly from the Father in heaven; 2) or it is not God who gave his life for us on the cross because the Father was still in heaven when this event happened on earth.

The word "Godhead" is sort of and antiquated word. It does not imply, as its face value meaning today would have you believe, that it's referring to three God's in one being. The word "Godhead" leaves the impression of one being with three heads. The word Godhead was to be understood as "Godhood"...meaning divinity (which is why many translations now translate it that way). It was the fullness of the divine nature that was in Christ. It was the Son of God who died for our sins...not the Father.

Quote:
-----If you assert that Jesus is normally not distinct from the Father, and that when He came into the world, He separated Himself from the Father, it necessarily implies that He was not fully God while on earth.

How do you explain that God forsook Christ while he was on the cross?

Col 1:19 For it pleased the Father that in him should all fulness dwell;
Col 1:20 And, having made peace through the blood of his (Jesus) cross, by him (Jesus) to reconcile all things unto him self (the Father); by him, I say, whether they be things in earth, or things in heaven.

you said;

"You choose between John 8:32 and 2 Timothy 3:7
See, I have set before you life and death..."

Before you start throwing out John you should learn the context of what it's speaking of.

Joh 8:27 They understood not that he spake to them of the Father.

Christ is rebuking the Pharisees for their not believing that he was the Messiah...the one sent by the Father. He certainly wasn't rebuking them for their lack of understanding of the Trinity.

Re: , on: 2010/9/25 13:57

It looks like we are going to have to take this step by step.

by Renoncer on 2010/9/25 6:53:15

Planetheus,
You claim that the fullness of the Godhead does not dwell in the Son separately from the Father.

P:
Anything separated from another part of itself does not make it not itself. It is merely not itself in complete fullness.

R:
The same applies to the Holy Spirit. Thus, you do not believe in the Trinity, a description which simply means that the fullness of the Godhead (deity) dwells in the Father, that the fullness of the Godhead (deity) dwells in the Son, and that the fullness of the Godhead (deity) dwells in the Holy Spirit, each distinctly from one another, yet one in being.

Trinity means "three" (in) "unity", "one" and/or "united...
not, "the fullness of the Godhead."

...and no, I do not believe in the trinity.
The Bible does not state or teach this. Catholicism and most Protestantism does.

R:
You don't believe there is any real relational distinction between the three, but that it is really just one.

P:

Now, where has this been written in text from here?

I do not believe there is just one.

The Son is in the Father and the Father is in the Son; but where does it say that the Son is in the Spirit or the Father?

God is essentially two different persons, the Father and the Son.

The Spirit of God is the spirit of Christ Jesus the Lord.

There is one advocate and mediator between God and man.

R:

However, you must make sense of the passages where Jesus (the Son of God) speaks to the Father, and speaks of the Holy Spirit. In order to do so, you claim that in the bodily incarnation Jesus left his position as Son of God, to take a mere position as Son of Man.

P:

Show where the Bible says any different.

R:

In saying that, you necessarily deny that the fullness of deity dwelt in Jesus Christ while He walked this earth in bodily form.

P:

Where it says that the fullness of deity dwells in Jesus bodily is not speaking about his life on earth. Look at the context of that passage in Colossians 1 and reconsider. You will not find any other passages confirming what you are proposing.

What it does say is that Jesus emptied himself of all that was God in becoming a man.

As stated in PMs, this does not mean that He was not God. What it does mean is that He was a man who emptied Himself from all that He was (God) before He came to earth.

R:

You may try mental gymnastics to get out of the implications of your theology,

P:

You might try giving some solid Bible verses to what you are proposing. At present, call it mental gymnastics if you will, however, if you were to give a few verses confirming the points you are saying, I'd be glad to accommodate in like fashion (though this is usually done as well).

R:

but the fact remains that the inevitable implications are that it was not the Son of God who gave His life for us on the cross; that it was not the fullness of the Godhead whose life was given for us at the cross, by which we should be reconciled to God and live.

P:

These are not the inevitable implications.

It was Jesus, Son of God as the Son of Man, perfectly without sin who offered up His body and blood for the life and redemption of the world.

After this, though already the Son of God as a man, the Father showed He was pleased with this offering of man to God as the perfect substitute of man --(representing man to God).

Just because Jesus chose not to function as God on earth does not make Him any less God.
(We humans do not even have that option.)

R:

If you claim that the Son of God died for us on the cross, I gladly welcome you in the camp of the Trinitarians!

p:

i am not a trinitarian . . . and please read former responses from here in the thread previously mentioned on this thread.

R:

You must choose between the two: 1) Either the fullness of the Godhead dwelt in Jesus during his incarnation on earth distinct from the Father in heaven;

P:

How about this?

You tell me how anything on earth can be full and empty at the same time.

R:

2) or it is not God who gave his life for us on the cross because the Father was still in heaven when this event happened on earth.

P:

God --(emptied of Himself), as a man.

He gave His life on the cross representing humanity to God because he came and represented, and always does represent, God to man.

Jesus did not tabernacle on earth as God.

Jesus came to earth
emptying himself of Godhood,
as (God became) man
in the person of Jesus Christ...
to redeem man
(not God).

God did not have to come to earth as God.
(God was not the one needing to be saved.)

Do you understand the meaning and purpose behind sacrifice and/or covenant?

God Bless you brother,
non-trinitarian to trinitarian,
g

p.s. i was saved into a relationship with Jesus Christ and not any pet doctrine per se. i serve Him because of this relationship and not because i misinterpret or interpret the scriptures.

Re: , on: 2010/9/25 14:04

Renouncer,

This is where the difficulty with you regarding me seems to be.

You think that i am saying that Because God emptied Himself he is no longer Himself.

After God (Jesus Christ) emptied Himself of all that was attributed essentially as part of himself, he was still himself.

Hope this helps.

Shalom,
g

Re: Reply to All - posted by NewCovWinDor (), on: 2010/9/25 14:10

Boy, this got ugly fast.

Brethren, our primary evidence as believers ought to be our "love for one another". It bothers me greatly that, though we heavily emphasize "FRUIT-BEARING", we are so often devoid of the one fruit that must be the greatest evidence of our reality. Just a thought to ponder.

Hence, it is very troubling to me to see a forum with fellow-brethren flame-throwing and spending hours of their valuable time to "defend" two sides of something. Something that is, at its very simplest, a doctrine that we can never fully understand.

"When you read any great mystery, recorded in holy Writ, you are to prostrate your Reason to Divine Revelation."
-Thomas Ken

Please, brothers, do we have the utter audacity and vanity to feel that we have a full enough grasp of the eternal God to explain Him in a few posts on an online forum?

Frankly, I don't see much prostration occurring here.

Phanetheus, I appreciate your openness of heart, but a persistent leaning to the works of the Law is evident. Your views of the Godhead seem to be symptomatic of what appears to be the larger problem of a "flat-Bible" understanding. Perhaps others have brought this to you before; I don't know.

I fear for you, in your seeming to emphasize that Sunday worship and other things are an aspect of the "harlot church". This is classical Adventist doctrine, and has its roots in the ecstatic movements of the 19th century.

I know, I'm getting a little off subject!

The Old Testament has a valid place in the Canon of Scripture, and Paul addresses the subject numerous times in the New Testament... especially the books of Galatians and Hebrews (please, everyone, don't skewer me for hinting that I think Paul wrote Hebrews! :)). These events and laws are examples that point us to the New Testament consummation (1 Corinthians 10:11; Galatians 3:24,25).

An example of this "consummation concept" is the "eye for eye, tooth for tooth" doctrine in the Old Testament (Exodus 21:24). This was an example of God's justice, and was commanded to show us His unswerving Truth. But, Jesus told us in Matthew 5:38-42 that we are to "resist not evil". This is one of many, many examples of Old Testament commands that were clarified and put in their proper context by Jesus, our Messiah!

I feel the above similarities to Adventism and neo-Judaism clearly puts some of your conclusions on the Godhead under suspicion.

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

-Colossians 2:16-19

Let us beware of being vainly puffed up, thinking we have the answers to things that we have not seen or fully understood.

Based on this Scripture, another danger I see in this forum is that we are placing more emphasis on our personal experiences than what the plain Word of God teaches, and what our trusted brethren counsel us. It is good to decide things for ourselves personally, but it must also be tempered by taking counsel from others (Proverbs 11:14). This is not the Catholic route of "Tradition First", but rather a plea to consider what each has to say before we cast it out as "anathema".

We are attempting to interpret the eternal Word of God through our own experiences, and we know that "God is true, and every man a liar". Therefore we must be extremely cautious of our own deceptive hearts (Jeremiah 17:9). Listening to counsel from other brethren is not a sign of weakness, but rather wisdom (Proverbs 9:9). Our own desires to "be right" or to "win" will cloud our judgment easily, which is why I NEED the input of my brothers.

Please, brethren, consider these cautions I bring to you in the spirit of Christ. I want us to be able to walk into eternity together with Jesus. If anyone wants to pick this post apart, that is fine with me. I have prayerfully assembled this posting, in the hopes that it will be prayerfully considered.

As for my beliefs, I personally believe that no creed yet formed adequately explains the doctrine of the Godhead/Trinity. :) I am open to considering points of view, but none yet perfectly explains the doctrine of the Godhead. I feel that, in the Scripture, there appears to be a great distinction, yet also a great unity.

Both these points of view have been very well articulated here. So you could probably say that I believe a little of each point of view, and believe that this is completely compatible. I believe that there is a clear distinction in personage and responsibilities between the Father, the Son and the Holy Ghost, but I also believe that they are one in essence and in person. This is why I consider it incomprehensible to the human mind.

In the science of physics, this is called the Principle of Complementarity. In essence, this Principle says that even if a given

an object or action appears to have opposing properties, they may indeed both be properties of the said object or action. Just because they appear to be opposite doesn't mean one or the other is untrue. We just don't understand the relationship.

For instance, God is perfectly Holy and Just, yet is also perfectly Merciful and Loving. Two extreme aspects, yet both are fully part of God without negating each other. Yet, we don't scrap and fight over that. We accept it by faith.

Call me simple, but hey, it's possible. :)

Here's another way I see it: We are made in the image of God, as we know (Genesis 1:26,27). A "person" is composed of a body (flesh), a soul (mind), and a spirit (breath of Life) (c.f. 1 Thessalonians 5:23). These are separate entities, yet none of the three exists fully as a whole person without the other. They can be separated temporarily (by death), but will one day be reunited (by the resurrection, hallelujah!)

Perhaps this is simplistic to think of ourselves as a reflection of God's existence, but it makes sense to me. It doesn't answer all my questions, but it helps me to understand Him just a little tiny bit. I just try to stand in awe of the Lord and "let my words be few".

The Lord bless each one of you in a special way today. Praise Jesus for the wonderful, wonderful salvation that is so freely offered to us! Let us rejoice in Him!

Re: , on: 2010/9/25 15:02

stubble + hay.

fit only for the fire.

Re: - posted by MyVeryHeart (), on: 2010/9/25 15:57

Phanetheus,

I am concerned for you. For several reasons.

1) I am concerned that your love is growing cold. 2) I am also concerned that your views on the Holy Spirit may cause you to speak a word against him.

I do not want to debate our argue with you about this because I believe there will be no fruit in that. I am only concerned about your spiritual welfare, not about affirming my own understanding of God.

I believe that the doctrine of the Holy Spirit and the Trinity does Glorify Christ because the Spirit shows forth God's love for "my beloved son", and that divine love is so dynamic and powerful that the Spirit of that love is a person. Here is an excerpt from an essay on the Trinity by Jonathan Edwards.

"And this I suppose to be that blessed Trinity that we read of in the Holy Scriptures. The Father is the Deity subsisting in the prime, un-originated and most absolute manner, or the Deity in its direct existence. The Son is the Deity generated by God's understanding, or having an idea of Himself and subsisting in that idea. The Holy Ghost is the Deity subsisting in act, or the Divine essence flowing out and breathed forth in God's Infinite love to and delight in Himself. And I believe the whole Divine essence does truly and distinctly subsist both in the Divine idea and Divine love, and that each of them are properly distinct Persons."

<https://www.sermonindex.net/modules/articles/index.php?view=article&aid=3106>

"the love of God has been poured out within our hearts through the Holy Spirit who was given to us." Romans 5:5

Re: , on: 2010/9/25 16:02

Why are you all debating something that the Church stopped all debate on in the 4th century?

Re: , on: 2010/9/25 18:41

Consider this for a moment.

Are we men of the world that when someone touches our teachings that we lash back? Muslims and Catholics do that very well, but it should not be so with us. The reason why we lash back is because we are apart of that ancient sect called the Pharisees, who uphold the traditions of men than the word of God.

It's not important how we view the Godhead. God is not at all offended if you see Him as One, Two, Three or Seven. He wants you and I to do one thing. Hear the word of Lord.

Luke 9:35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

Re: , on: 2010/9/26 10:34

Hi Phanetheus,

You said, "After God (Jesus Christ) emptied Himself of all that was attributed essentially as part of himself, he was still himself."

Were you referring to Christ's incarnation?

Do you believe the Lord changed from his divine form into a human form when he "made himself nothing"?

I've been discussing this on crosswalk.com and your statement sounded identical to some of the things I was saying on that forum.

Thanks,
naatmi (notme)

Re: , on: 2010/9/26 13:00

Quote:
-----The Father is the Deity subsisting in the prime, un-originated and most absolute manner, or the Deity in its direct existence. The Son is the Deity generated by God's understanding, or having an idea of Himself and subsisting in that idea.

Sounds as if Edwards is saying that Christ had a beginning. That at some time he was generated by the Father who is un-originated. That would actually go against what is normally taught as the Trinity doctrine. Normally people would say that Christ is "eternally begotten of the Father". However, that statement is an oxymoron and an impossibility. Being begotten implies a begetting. To be eternally begotten means for something to happen that never happened.

Quote:
-----Something that is, at its very simplest, a doctrine that we can never fully understand.

"When you read any great mystery, recorded in holy Writ, you are to prostrate your Reason to Divine Revelation."
-Thomas Ken

I know I'm entering this discussion a little late but these are statements I have a problem with. People will say that if you

do not adhere to this "mystery" that they cannot really explain then you are outside of "orthodox" Christianity and in some cases even considered as one who will go to hell. Never mind the fact that they cannot reconcile all the verses on the matter nor can they explain some of the problems with the doctrine of the Trinity. It will always be put forth as the "mystery" doctrine that you cannot really understand but you must adhere to and believe to be saved.

I find that the amount of time the apostles spent preaching the trinity to be very telling on its importance in salvation. Just go through every apostolic preaching event recorded in the book of Acts and see how often the trinity is presented as a doctrine that is necessary for salvation. See how important it was for them to present this mysterious doctrine to their hearers so they could make sure they are really saved and in agreement with the Christians who would tell them what to believe around 325 A.D. In fact, it may surprise many of you that Christ is never even once preached as almighty God in the book of Acts. Jesus is always preached as a man, the Son of Man, or the Son of God, the man sent by God, the Just one, Prince and Savior...ect. It's interesting that today if one emphasizes these truths over the preaching of the Trinity (when presenting these things) it's almost considered heresy.

I wonder how many people will be guilty of consigning people to hell for them not believing in a doctrine that they cannot explain and that the apostles did not explain in their apostolic preaching. What could be a greater crime that condemn a soul that God has already accepted....

Re: - posted by MyVeryHeart (), on: 2010/9/26 14:52

Scott,

That excerpt was from the middle of the article. Edwards explains the eternal begetting of the Son in the first part. If one has eternal life then they will know God and Jesus Christ whom he sent. The scriptures lead to meditation upon this doctrine because the Father, the Spirit, and the Son are taught throughout. It is a sound doctrine that is profitable, glorifies Christ, and protects God's children against destructive heresies that cause spiritual death. I don't think it is unexplainable. I think Edwards explains it adequately from the scriptures. A proper presentation of the Gospel implies a Trinity. God the Son bore the Wrath of God the Father on the Cross and died, the Son was raised from the dead by the Spirit and "was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord" Romans 1:4

That wrath of God rightfully should fall on the entire human race because of our wicked rebellion, but God in his mercy, gave his only begotten Son so that those who believe in him will not perish but have eternal life.

Paul Washer said something to the effect that it had to be God who died on the cross. Do you really think that the blood of a created being was sufficient to atone for the monstrous crimes of Mankind?

and consider

Romans 8:11

"But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you."

And Jonathan Edwards

"And this Person is the second person in the Trinity, the Only Begotten and dearly Beloved Son of God; He is the eternal, necessary, perfect, substantial and personal idea which God hath of Himself; and that it is so seems to me to be abundantly confirmed by the Word of God."

<https://www.sermonindex.net/modules/articles/index.php?view=article&aid=3106>

Grace, peace, and love in Christ,
Travis

Edited for clarity

Re: , on: 2010/9/26 15:15

Hi Travis,

Quote:
----- so that by God's thinking of the Deity must certainly be generated. Hereby there is another person begotten, there is another Infinite Eternal Almighty and most holy and the same God, the very same Divine nature.

That makes no sense....at least to me. That God, by His own thinking, generated another Almighty who is a distinct different person but the same God? And if the "generated" Almighty came from the "ungenerated" Almighty then there was a time when the person of the generated Almighty did not exist. He at least didn't exist in being a conscience separate person. That is the logical conclusion of what Edwards said in the above quote.

Quote:
-----God the Son bore the Wrath of God the Father on the Cross and died,the Son was raised from the dead by the Spirit and "was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord" Romans 1:4

So if the Son bore the Wrath of God the Father then who bore the wrath of God the Son? Was the Son (eternal almighty) not equally offended at our sin? Was our sin only against the Father and therefore the Son was not sinned against when man sinned? And what about the Holy Spirit? Was He not offended at our sin as well? If the Father's wrath was satisfied then who satisfied the wrath of the Son and the Spirit? Could the Father have died for the Son or the Spirit have died for the Father? Was it just a choice of which persons of the divine Godhead would play which parts OR is our sin against the Father and we have to be reconciled to Him?

Blessings in Christ,

Sean

Re: - posted by MyVeryHeart (), on: 2010/9/26 15:34

It was the Father who was pleased to crush his Son. It was Abraham who was going to plunge the knife into his Son Isaac.

However, God is still angry with the wicked everyday and He will tread the winepress of his wrath, and his anger will burn against those in hell eternally."And the smoke of their torment goes up forever and ever; they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name."

Then another angel, a third one, followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives a mark on his forehead or on his hand,he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. (Revelation 14:9-11)

Re: , on: 2010/9/26 20:02

by naatmi on 2010/9/26 6:34:23

Hi Phanetheus,

You said, "After God (Jesus Christ) emptied Himself of all that was attributed essentially as part of himself, he was still himself."

Were you referring to Christ's incarnation?

Do you believe the Lord changed from his divine form into a human form when he "made himself nothing"?

Yes and yes. He made the earth and all that is in it out of nothing.

naatmi:

I've been discussing this on crosswalk.com and your statement sounded identical to some of the things I was saying on that forum.

Haven't been there, yet DV, if time affords, will look this week.

n:

Thanks,
naatmi (notme)

ok, we can leave the Arabian religion out of this, once and for all settled.

When first responding to you back in April was it???

i thought notme and then something just clicked in what you posted sounding oh so (that other religion) it was thought your posting handle was relative.

See what thinking does for ya' sometimes???

i should have just asked.

The LORD bless you and keep you.
The LORD make his face to shine upon you
and be gracious unto you.
The LORD guide your path
and guard your way.
Amen.
Amen.

g

Re: , on: 2010/9/26 20:29

NewCovWinDor,
(oh little town in Iowa, how still we see thee lie?)

=====

NCWD:

Phanetheus, I appreciate your openness of heart, but a persistent leaning to the works of the Law is evident. Your views of the Godhead seem to be symptomatic of what appears to be the larger problem of a "flat-Bible" understanding. Perhaps others have brought this to you before; I don't know.

P:

Honest
Open
Transparent
remains the issue within

i read the words 'flat Bible' and thought, as opposed to a biblical sphere?

No, nobody has ever brought this to my attention. In fact, the term/label was looked up ...to no avail.

So, i asked around and got 3 different answers.
Maybe some of what you mean is below?

i am Flat Bible as in:

~all the pieces are a congruent whole, everything is valid for doctrine, reproof and correction to thoroughly furnish us unto every good work.

~the OT is basis for the NT (being a commentary of the Old). If it were abolished, there is no foundation nor basis for the New.

~It all points to Jesus, and we cannot pick and choose determining what God's will is for us, because we have the answer in black and white, from Genesis to Revelation: Jesus Christ, King over all Kings, and Lord/Master over all . . . (whether or not God has brought this fact to our attention.)

What you are calling 'works of the Law' is what?

Here's my perspective:

God first made us and then gave us the operator's manual (Torah) to tell us how things will work best for us. Jesus Christ has brought Law to full reality in His sacrifice. What once was hope in sacrifice, by animal proxy, became the completion of God's cutting all former covenants (which all were of promise until God's representative, Jesus Christ came and represented both God and man in the perfect offering of Himself). Now, in dying to thinking something of me can ever keep the Law, and recognizing Jesus let me die with Him in His sacrifice, he has made it possible for me to walk in His Spirit and so meet the very spirit of the Law and not just the letter.

The Spirit is the substance, and the written code is the shadow.

People can make a shadow play of whatever they whim, but the substance is not available in this to make it a reality. Only in our identification with Jesus crucified, entombed, and resurrected, do we experience life in His Spirit . . . and the benefits gleaned through the Law is part of this.

Are you an anarchist?

NCWD:

I fear for you, in your seeming to emphasize that Sunday worship and other things are an aspect of the "harlot church". This is classical Adventist doctrine, and has its roots in the ecstatic movements of the 19th century.

I know, I'm getting a little off subject!

P:

Well, off subject or not, it's appreciated.

i am hardly adventist. About 20 years ago, their teachings were looked into and there were things relative to Jesus Christ and prophecy that just did not sit right, though the exact 'whats' are not even remembered.

Harlot church was coined here after studying into Martin Luther/ John Calvin after seeing Brother Tom write and considering his good words. It was first found that their reformation, in their own statements, was not a full and complete break from RCism. So, all the early councils of the Roman Catholic were researched, and these doctrinal decrees were compared to scripture.

There are many things very wrong, but three which seem to be at the root of it all are:

~Heaven(?) or Hell
~Trinity
~Negating the: observance of Mosaic Law, and the 4th commandment.

re: 7th day adventists

It was because we agreed Shabbat --

(that word, without the extra B means seven) was consecrated and designated by Godhead as a day to recognize our Creator/Source and a repose from all things He has given as for man

-- that the 7th day folk were looked into.

God gave us six days to do things, and 'betrothed' (STS, but pretty literally) Himself to the 7th to be part of and bless this observance.

According to promises regarding Sabbath, God has blessed me..

... and no man, nor his comments contrary to this, could ever supercede what God has proven in this life through obeying Him through this. He has blessed me through stronger relationship in Him, which just naturally flows out to others. He feeds me with the Heritage of Yakov, and I do ride the High Places of the earth.

(many just say I'm just lucky, but before I did this one thing, I was never so lucky. In fact, if it weren't for bad luck, I would have had no luck at all.

It's thought that the thinking of being a 7th dayer is only because Shabbat is recognized and received as the gift God gave it to be: remembering Him alone and separate from everything He made for our use (with thanksgiving).

NCWD:

The Old Testament has a valid place in the Canon of Scripture, and Paul addresses the subject numerous times in the New Testament... especially the books of Galatians and Hebrews (please, everyone, don't skewer me for hinting that I think Paul wrote Hebrews! :)). These events and laws are examples that point us to the New Testament consummation (1 Corinthians 10:11; Galatians 3:24,25).

P:

You can skewer opinionated ole' Gregg.

I suppose that it was Paul who wrote Hebrews. (look at the end note and check Paul's history. It just hints, but the hint is rather strong.)

NCWD:

An example of this "consummation concept" is the "eye for eye, tooth for tooth" doctrine in the Old Testament (Exodus 21:24). This was an example of God's justice, and was commanded to show us His unswerving Truth. But, Jesus told us in Matthew 5:38-42 that we are to "resist not evil". This is one of many, many examples of Old Testament commands that were clarified and put in their proper context by Jesus, our Messiah!

In the context of the synoptics, 'returning good for evil' cannot be left out this passage from Matthew speaking about giving more than expected, rather than taking.

When thinking about these things, I think Jesus knew that the issue near to the heart of his hearers is "what will make me right (in my own eyes), and Jesus gave them a rude awakening. He was not emphasising the expectations from punishment, but rather expectations from returning good for evil.

Kinda' like, "there is no closure for you guys in exacting equality. Here, let's level the playing field... and you guys walk the high way instead of responding to others according to your expectations, straighten up, and act like you are God's child.

All this to say that the laws ordinances (rulings) against us were nailed to the cross, and we best walk in that forgiveness towards others.

Jesus was not invoking a doormat policy. Jesus example is retaliating with good in exchange for evil.

OK, enough with these comments. "Consummation concept is something that will have to be looked into. (this is new to

me too.)

I believe God's standard remains as written.

Jesus made the validity of the Law that much more valid rather than negating it. He was for it and never against it.

It's the ordinances (against us) that are nailed to the cross, and those who fail to participate in this gift of Jesus Christ will not suffer an eye for an eye nor a tooth for a tooth, but hell itself, where the worm dieth not, and the fire is never quenched.

(Talk about consummation, huh?)

I think I know what you are driving at so how about explaining Mt. 5.17-20 and Mt 7.21-23, particularly 7.23.

I'll look at I Cor. and Gal. again again though, to better see what you are pointing at, but are you sure you have the surrounding issues intact when you propose 'consummation'?

NCWD

I feel the above similarities to Adventism and neo-Judaism clearly puts some of your conclusions on the Godhead under suspicion.

I'm hardly neo-jewish.

I do not make any effort to observe anything out of tradition. Rather, the scriptures are reason enough to act and God is my source.

(Eph. 5.1-2)

I am not 7th day adventist, unless observing Shabbat makes me one.

I really do want to know what exactly it is that is so suspicious regarding 'conclusions(?)' regarding godhead because of Judaism?

If it's any consolation, I was brought up within Protestantism: Missionary (and Christian) Alliance, Nazarene, Baptist, Evangelical Free . . . to name the more predominant influences of upbringing ...and even went through Confirmation via the Westminster Catechism . . .

. . . then Jesus saved me, baptised me in His Holy Spirit, and everything changed ---constantly witnessing about Jesus, with various gifts operating as God tells me to do . . . more so today than when beginning in Him..

Have I been misleading?

(I may not be the swiftest in openly expressing my opinions, according to the controversy seen springing up whenever I lay doings/beliefs on the table from here.)

I lay things on the table, but often fail to show all the details.

Some people avoid me.

Being an open, no holes barred, nothing up my sleeve, calling a spade a spade, kinda' guy they shy away . . . especially those who do not want to hear about Jesus.

Here on SI, I'll state what I believe and why, respond to whomever I can if time affords, and learn many things as a result. Personal views have been changed as well as become more pristine here because of everyone who writes at SI.

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.

Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

-Colossians 2:16-19

Now, I never told anyone that they had to do as I do, though there is no hesitation in telling others to copy Jesus' example.

How any man walks in faith(fulness) towards God is between them and their Maker.

I never said that anybody had to, but that they should.

God did not give the Law to harm us. Walking in His standard with a circumcised heart reveals to me more and more how much God really loves us.
(Jn. 14.15. 21, 23)

My (personal) firm conviction is that God in/is love, through His grace gave us Torah and Himself--Christ Jesus,-- grace, and grace upon grace, so that we could live a godly life.
It's all a matter of what promises one will believe (aka: walk in) and so receive.

NCWD:

Based on this Scripture, another danger I see in this forum is that we are placing more emphasis on our personal experiences than what the plain Word of God teaches, and what our trusted brethren counsel us. It is good to decide things for ourselves personally, but it must also be tempered by taking counsel from others (Proverbs 11:14). This is not the Catholic route of "Tradition First", but rather a plea to consider what each has to say before we cast it out as "anathema".

Agreed, and even after tried by scripture, i still will not (towards or against personal convictions) anathematize it. (Often there are pieces to this big picture, that if thrown out, will make the puzzle incomplete. i don't want to wish i had listened.)

We are attempting to interpret the eternal Word of God through our own experiences, and we know that "God is true, and every man a liar". Therefore we must be extremely cautious of our own deceptive hearts (Jeremiah 17:9). Listening to counsel from other brethren is not a sign of weakness, but rather wisdom (Proverbs 9:9). Our own desires to "be right" or to "win" will cloud our judgment easily, which is why I NEED the input of my brothers.

i come to the table more firm in conviction, speaking what i know, (hopefully only ...but i slip up too.)
What i do not know is how my heart has deceived me (and it always does: if not with the wrong thing, in trying to make me think i am right just because i may have been revealed the right thing.)

Here it's not about winning.

It's about greater clarity regarding what God says and does . . . because that's my Abba and my big brother we're talking about.

Counsel from other brethren without God's counsel, the scriptures, as the source, is questionable at best.

The world's opinion is virtually ignored.

It's been done for so long now --(ever since that first outpouring of His Spirit in this life, over 30 years ago)-- that i don't even know if i ever take any human literally at their word. i just don't know how literally a person is taken, unless we have a one on one relationship, or God tells me differently than what 'i have chosen' to assume. Scripture just comes to mind whatever the means of communication, kinda' like a watchguard towards discernment. It's like human opinion and doing sits second to Biblical counsel via the Holy Spirit.

This is why scripture proof is asked for when it seems unsupportive (or non-existent) regarding what another says.

Sometimes around a meal, the things out that are brought up here --(only things i write and scripture or comment that stand opposite (no names are used save mine)-- are carried on with in discussion. This happens with both family and other followers of Jesus.

i have been corrected a time or three through this.

Anybody can be blunt and to the point with me.

You will be hardpressed to offend me. If soft or harsh words don't work, it's nothing that a cattle prod and a baseball bat will not solve.

God Bless you all,
gregg

Re: , on: 2010/9/26 20:45

by MyVeryHeart on 2010/9/25 11:57:58

Phanetheus,

I am concerned for you. For several reasons.

1) I am concerned that your love is growing cold.

P:
How so?

I fellowship with both the Lord and other believers more than i ever have. Some even share all things as common as my family is learning to do better all the time.

i really am not aguing with anybody per se.

Rather, this is a way of getting a clearer view of what the scriptures say.

Wanna hear something that will floor you ... and Snuf alluded to it:

All seven Spirits of God sent into the earth are in and of Jesus Christ. All are Holy. (see Rev. 5.6)

that Edwards statement just doesn't fly. It's flawed in several ways, starting with the things in it that fly in the face of what scripture actually say.

The living abiding Word of God, Jesus Christ was not created, for starters.

MVH:
"the love of God has been poured out within our hearts through the Holy Spirit who was given to us." Romans 5:5

Rom. 5.5 is a favorite.

BTW, i don't look at Baptism in the Holy Spirit or any outpouring as an event seperate from salvation. This is parcel with i t. Obedience is key.
(that might give light to perspective from here???)

Agapeo,
g

edited: error

Re: , on: 2010/9/26 20:57

by live4jc on 2010/9/24 19:58:23

In John 14:16, Jesus promised that the disciples would be left with 'another Comforter'.

The question, could be asked, "Another, other than whom ? " Jesus, right ? To me this suggests, that just as the Father is distinct in personality from the Son- though both are God...so is the Holy Spirit.

In the prophecy of Jn. 14-16 Jesus speaks that the Holy Spirit in relation to Himself.
Attributes are identical . . .

yet why is the Holy Spirit better after he is no longer present as their comforter?

Because He (Jesus) is in our Father and our Father is in Him, and will be/is in them/us.

Are you getting somewhere with me?

Hope so.

gregg

Re: , on: 2010/9/29 11:20

(Just wanted to bump my questions as the thread seemed to fall by the wayside)

Hi Travis,

Quote:
----- so that by God's thinking of the Deity must certainly be generated. Hereby there is another person begotten, there is another Infinite Eternal Almighty and most holy and the same God, the very same Divine nature.

That makes no sense....at least to me. That God, by His own thinking, generated another Almighty who is a distinct different person but the same God? And if the "generated" Almighty came from the "ungenerated" Almighty then there was a time when the person of the generated Almighty did not exist. He at least didn't exist in being a conscience separate person. That is the logical conclusion of what Edwards said in the above quote.

Quote:
-----God the Son bore the Wrath of God the Father on the Cross and died,the Son was raised from the dead by the Spirit and "was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord" Romans 1:4

So if the Son bore the Wrath of God the Father then who bore the wrath of God the Son? Was the Son (eternal almighty) not equally offended at our sin? Was our sin only against the Father and therefore the Son was not sinned against when man sinned? And what about the Holy Spirit? Was He not offended at our sin as well? If the Father's wrath was satisfied then who satisfied the wrath of the Son and the Spirit? Could the Father have died for the Son or the Spirit have died for the Father? Was it just a choice of which persons of the divine Godhead would play which parts OR is our sin against the Father and we have to be reconciled to Him?

Blessings in Christ,

Sean

Re: - posted by MyVeryHeart (), on: 2010/9/29 11:37

But the LORD was pleased To crush Him... (Isaiah 53:10)

Abraham stretched out his hand and took the knife to slay his son. (Genesis 22:10)

and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf. (2 Corinthians 5:15)

Then another angel, a third one, followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. "And the smoke of their torment goes up forever and ever; they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name." (Revelation 14:9-12)

Re: , on: 2010/9/29 11:45

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Could you elaborate or give some commentary on how these verses apply to what you are trying to say? Sorry, I understand and that these verses are relevant to the conversation but not quite sure what you are trying to say.

Re: , on: 2010/9/29 11:52

Grace be with you, mercy, and peace, from God the Father, AND from the Lord Jesus Christ, the Son of the Father, in truth and love. 2 John 1:3

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath BOTH the Father and the Son. 2 John 1:9

Re: - posted by MyVeryHeart (), on: 2010/9/29 12:07

Scott,

These are the verses God gave me. I have said all God will allow me to say upon the topic of his divinity at the moment. I dare not speak concerning the things of God without his blessing. Peace unto you.

In Christ Jesus,

Travis

Re: , on: 2010/9/29 13:20

Quote:
-----These are the verses God gave me. I have said all God will allow me to say upon the topic of his divinity at the moment. I dare not speak concerning the things of God without his blessing. Peace unto you.

In Christ Jesus,

Travis

OK Travis. I do hope that is indeed the case. I've often found, concerning this topic, that when people get asked to explain things they cannot that they often choose to bow out of the conversation...or they fall back on the statement that supposedly makes up for all the questions they are unable to answer simply by stating "it's a mystery".

May the Lord bless you Travis...

IN Christ,

Sean

Re: , on: 2010/9/29 13:21

Quote:
-----Grace be with you, mercy, and peace, from God the Father, AND from the Lord Jesus Christ, the Son of the Father, in truth and love. 2 John 1:3

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath BOTH the Father and the Son. 2 John 1:9

Amen Pilgrim.. can you explain what you think these verses are saying in relation to the nature of God or the Trinity?

Re: - posted by Christinyou (), on: 2010/9/29 15:01

How does one become a Father? Only one way, by birthing a Son. Hebrews 1:1-8 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

The very first verse speaks to the Old That is done away, that which is the Law and the Prophets. Then gives the reason for the putting away the Law and the Prophets, to bring into view the Son of God, who is now the only One we have to do with. He now speaks through the Son, not the Law or Prophets. "For as HE Is in this world so are we".

By Christ the worlds were made and The Son was always with the Father and the Holy Spirit, these Three make up the God of the Bible. Christ is the express brightness of Gods Glory, Making Himself One with the Father and the Holy Spirit the One that does the Work of all Three, that is The Spirit of God who raised up Jesus Christ from the dead. The "another Comforter", whom the Son will ask the Father and He will send, "The another Comforter" to specifically teach us who The Son is and The Father to whom the Son will reveal the Father.

Now we get to the Grace of God, which is the Father-Son relationship that gives all of the Body of Christ, salvation of every believer. "I will be to Him a Father and He shall be to me a Son." Every believer has this Grace in them, The Fullness of the God Head bodily, Jesus Christ birthed in them by the Full Grace of the Incorruptable Seed of the Father, who is Jesus Christ in you the Hope of Glory. By this birthing we are now son's of God. We have no deity, but we have all the attributes of the Son that gives us full access to the Father, by the nature of the Son in us, through the Holy Spirit. These three are One. This is the full Grace of God the Father, even before the foundation of the world.

Ephesians 1:2-6 (((Grace be to you,))) and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his (((grace,))) wherein he hath made us accepted in the beloved.

Now the separation of the Old from the New. That Jesus Christ is One with the Father and yet manifesting the Plan of God before the foundation of the World. Making son's of the Father by the Only Begotten Son birthed in them. Jesus told Nicodemus this is the only way he would see the things of the Kingdom of God. By the Grace of God the Father rebirthing His Son in believer that we could now approach the Throne of God Himself, not by human priests, but the the High Priest Himself, Who is at the throne of Majesty on high and in every born again believer.

How can anyone not see what Paul is speaking of in all His epistles? It is not revealed by man or study of the scriptures for it is said there is no life in them. This can only be revealed by the Holy Spirit whom this Christ in you is.

Colossians 1:25-29 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 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: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily.

Revealed in him. Not by man or word or deed, but by the Spirit of Christ in Him through the teaching of the Holy Spirit.

Galatians 1:12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Only when it pleased God.

Galatians 1:15-16 But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

How do we get this revelation? "When it pleased God", If we believe that Jesus Christ is the Son of God, then this revelation is available to those that are in Christ, for no one can believe that He is the Son of God except by the Spirit. Prayfully ask the Father to reveal His Son in us.

Starting with all of Paul's epistles and some of John's and a little of Peter's, "

1 Peter 1:18-24 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

Ro 15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

1Co 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

Eph 4:6 One God and Father of all, who is above all, and through all, and in you all.

In Christ, by the Father's Seed, and power of the Holy Spirit: Phillip

Re: , on: 2010/9/29 17:02

Travis sed:

Quote:
-----God the Son bore the Wrath of God the Father on the Cross and died,the Son was raised from the dead by the Spirit and "was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord" Romans 1:4

The Spirit of Holiness has to be the Spirit of Christ Jesus.

Jesus said that HE lay down His life and HE picks it back up again.

I keep on going through reference after reference and nothing contradicts what has been revealed to me. Not that I doubted for one moment; but that I was looking if there were any grounds for others in saying the Holy Spirit is something other than Christ the Lord.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.
~ Rev. 5.6

Onvorten!

Little children,
it is the last time:
and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

But ye have an unction from the Holy One, and ye know all things.

I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you.

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.
~ 1Jn. 2.18-28

(Here John is saying that the Spirit's prompting and anointing is none other than Christ. We are to abide (remain fixed) in Him.)

How much clearer could this be folks?

Every reference so far has only confirmed convictions regarding this. All the scriptures looked at say this in one way or another.

Now, show me in the Bible where it says that this Spirit of the Holy One is:

1. Another person, rather than the spirit of the Lord, Christ Jesus
2. Separate from Christ Jesus the Lord
3. Distinct (ly different) from Christ?

The Holy Spirit is the Spirit of Christ the Lord.

Who, using scripture, can show otherwise?????
(Please leave all unscripturally founded opinions on the floor mat before we enter into further discussions on this matter.)

In the meantime,
This is going to be worked out and written out in detail with many scriptural proofs and it will be posted here on SI.

Either speak now or hold your peace.

EI Elyon
and

Yahweh Yahshuvah
bless you all,

gregg

edited: towards clarity

Re: - posted by davidc (), on: 2010/9/29 17:28

Christinyou says

"We have no deity, but we have all the attributes of the Son that gives us full access to the Father, by the nature of the Son in us, through the Holy Spirit. These three are One. This is the full Grace of God the Father, even before the foundation of the world."

I believe you are right; the revelation of the Three in One comes by the Spirit to those who are themselves partakers of the same grace.

Could you please explain what you mean by "birthing" and "rebirthing"; They are not as far as I know bible terms, yet you use them quite a lot:

Jesus Christ birthed in them by the Full Grace of the Incorruptable Seed of the Father

By this birthing we are now son's of God.

Making son's of the Father by the Only Begotten Son birthed in them

By the Grace of God the Father rebirthing His Son in believer

Love in Christ

David

Re: , on: 2010/9/29 17:37

Phillip says:

(re:Heb. 1: . . .)

The very first verse speaks to the Old That is done away, that which is the Law and the Prophets. Then gives the reason for the putting away the Law and the Prophets, to bring into view the Son of God, who is now the only One we have to do with. He now speaks through the Son, not the Law or Prophets. "For as HE Is in this world so are we".

Brother:

Neither here nor anywhere else does it say that the Law and the Prophets have been done away with. People can misinterpret scripture to say this, but then they can't use their whole Bible.

When Paul wrote "ALL SCRIPTURE is given by inspiration of God, and is profitable for doctrine, reproof and correction that the man of God may be completely furnished unto every GOOD WORK" the New Testament had not even been completely written yet. It certainly was not yet compiled into one book. Paul was talking about the Old Testament...
...and you say it's done away????

What about Jesus words?

Let your light so shine before men, that they may see your GOOD WORKS, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

~ Mt. 5.16-19

Or what of Ephesians 2.8-10?

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

For we are his workmanship, CREATED IN CHRIST JESUS UNTO GOOD WORKS, which God hath before ordained that we should walk in them.

'GOOD WORKS'
IS ALWAYS
in reference to doing
--of what both the Law and the Prophets declare--
obeying God through Christ Jesus.

=====

"How can anyone not see what Paul is speaking of in all His epistles? It is not revealed by man or study of the scriptures for it is said there is no life in them. This can only be revealed by the Holy Spirit whom this Christ in you is . . .
. . . Revealed in him. Not by man or word or deed, but by the Spirit of Christ in Him through the teaching of the Holy Spirit.
it.

Are you saying that the Holy Spirit is something other than Christ in us?

There is one mediator, intercessor, and advocate between God and man, Jesus Christ.
There are not two.

We are to abide in Christ Jesus, and where are we told to abide in the Holy Spirit?

You make me curious sometimes,
other times straighten me out,
and now i'm considering the ramifications of
the Holy Spirit
being
none other than
Christ Jesus our Lord,

gregg

edited: deleted a repeat of sign-off name

Re: - posted by davidc (), on: 2010/9/29 18:17

Phanetheus says

Re: - posted by Christinyou (), on: 2010/9/29 18:27

Albert Barns;

According to the spirit of holiness. kata pneuma agiwsunhV. This expression has been variously understood. We may arrive at its meaning by the following considerations.

(1.) It is not the Third Person in the Trinity that is referred to here. The designation of that person is always in a different form. It is the Holy Spirit, the Holy Ghost-- pneuma agion, or to pneuma to agion; never the Spirit of holiness.

(2.) It stands in contrast with the flesh, Ro 1:3, "According to the flesh, the seed of David: according to the spirit of holiness, the Son of God." As the former refers doubtless to his human nature, so this must refer to the nature designated by t

he title Son of God, that is, to his superior or Divine nature.

(3.) The expression is altogether peculiar to the Lord Jesus Christ. Nowhere in the Scriptures, or in any other writings, is there an affirmation like this. What would be meant by it if affirmed of a mere man?

(4.) It cannot mean that the Holy Spirit, the Third Person in the Trinity, showed that Jesus was the Son of God by raising him from the dead, because that act is nowhere attributed to him. It is uniformly ascribed either to God, as God, (Ac 2:24 ; 3:15; 4:10; 5:30; 10:40; 13:30,33; 17:31; Ro 10:9; Eph 1:20,) or to the Father, (Ro 6:4,) or to Jesus himself, (Joh 10:18.) In no instance is this act ascribed to the Holy Ghost.

(5.) It indicates a state far more elevated than any human dignity, or honour. In regard to his earthly descent, he was of a royal race; in regard to the Spirit of holiness, much more than that, he was the Son of God.

(6.) The word Spirit is used often to designate God, the holy God, as distinguished from all the material forms of idol worship, Joh 4:24.

(7.) The word Spirit is applied to the Messiah in his more elevated or Divine nature. 1Co 15:45, "The last Adam was made a quickening Spirit." 2Co 3:17, "Now the Lord (Jesus) is that Spirit." Heb 9:14, Christ is said to have "offered himself through the eternal Spirit." 1Pe 3:18, he is said to have been "put to death in the flesh, but quickened by the Spirit." 1Ti 3:16, he is said to have been "justified in the Spirit." In most of these passages there is the same contrast noticed between his flesh, his human nature, and his other state, which occurs in Ro 1:3-4. In all these instances, the design is, doubtless, to speak of him as a man, and as something more than a man; he was one thing as a man; he was another thing in his other nature. In the one, he was of David; was put to death, etc. In the other, he was of God; he was manifested to be such; he was restored to the elevation which he had sustained before his incarnation and death, Joh 17:1-5; Php 2:2-11. The expression, according to the spirit of holiness, does not indeed of itself imply Divinity. It denotes that holy and more exalted nature which he possessed as distinguished from the human. What that is, is to be learned from other declarations. This expression implies simply that it was such as to make proper the appellation, the Son of God. Other places, as we have seen, show that that designation naturally implied Divinity. And that this was the true idea couched under the expression, according to the spirit of holiness, appears from those numerous texts of Scripture which explicitly assert his Divinity. End

To assert that the Holy Spirit is Jesus Christ is saying that the Holy Spirit also hang on the Cross and the Father had forsaken The Holy Spirit and the Son. They are One in the total of the God Head, but separate in their manifestation of the Plan of God. Luke 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. Here The Holy Spirit and The Holy Thing, The Son of God are not One in this Plan.

Also the Holy Spirit came upon Jesus at His Baptism to give power for His testing for 40 days and also to give power to the 3 & 1/2 years of His ministry and strength to overcome, not my will but yours be done, death on the Cross.

If we don't have the Spirit of Christ we are none of His. If we don't have the Holy Spirit we will not know the Spirit of Christ in us.

Romans 8:9-11 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. And if Christ be in you, the body is dead because of sin; but the Spirit (of Christ) is life because of righteousness. But if the Spirit of Him (Holy Spirit of God) that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

Who is the righteous One? Who gives us Life and makes us righteousness?

1 Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

The quickening is where the Holy Spirit works in our mind, will and emotions to bring us to the Mind of Christ, This is why God the Father answered The Son's prayer and sent the Holy Spirit also at Pentecost, Christ in you the Hope of Glory and The Holy Spirit in us to teach all things that Jesus says and reveal The Son of God in us.

John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things

ngs, and bring all things to your remembrance, whatsoever I have said unto you.

Making the Holy Spirit the Spirit of Christ takes away the birthing of the Christ Seed in the Believer and is one of the greatest mistakes in the Whole Church. The Holy Trinity is for the Perfect Plan of God, A new Person birthed in the believer, making us a new creation, the Incorruptable Seed of the Father, Jesus Christ Himself in us, making us son's of God and the Holy Spirit revealing this truth in the believer.

Colossians 1:27 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:

In Christ: Phillip

Re: , on: 2010/9/29 18:54

Quote:
-----I believe you are right; the revelation of the Three in One comes by the Spirit to those who are themselves partakers of the same grace.

Actually the revelation about God and His nature should come from what the Spirit has already revealed through the scriptures. It is not some mystical thing that must be revealed outside of what is written.

If you are saying that the nature of God is only understood by the Spirit because it's not plainly taught in scripture...then that's the same things the Mormons say. They say you will know that the book of Mormon is true because the Spirit will confirm it.

Re: , on: 2010/9/29 19:29

by davidc on 2010/9/29 14:17:21

Phanetheus says

Re: , on: 2010/9/29 19:40

Phillip quoting Barnes:

" . . . (4.) It cannot mean that the Holy Spirit, the Third Person in the Trinity, showed that Jesus was the Son of God by raising him from the dead, because that act is nowhere attributed to him . . .

Wrong!

Jesus Attributed this work as He Himself doing it.

As far as the rest goes, it was not the spirit of Jesus Christ that was crucified but the body.

When Jesus came to earth to redeem all thing to himself, he emptied Himself from all that is God of Him . . .
. . .thus the need for the Holy Spirit, as a seperated aspect of Himself.

Agapeo,
gregg

Re: , on: 2010/9/29 21:00

Quote:

-----When Jesus came to earth to redeem all thing to himself, he emptied Himself from all that is God of Him . . .
... thus the need for the Holy Spirit, as a seperated aspect of Himself.

Wrong, wrong, wrong. JESUS did NOT empty himself of who is is,
He always was, is and will be the eternal Som of God.
Becoming a son of man did nothing to change this.

Re: - posted by Christinyou (), on: 2010/9/29 21:38

Hi Greg;

This most important answer to who raised Jesus from the dead is answered in all three of the Holy Trinity. God the Father, God the Son and The Holy Spirit.

Rev Richard Phillips ascribes to this also.

"

No doubt, the majority of references point to God the Father. Where we read, "God raised Jesus," we should certainly take this as a reference to God the Father. This emphasizes a number of things. First, it is the God to whom Jesus cried, and into whose hands Jesus committed his Spirit, who raised him from the dead. In Matthew 27:43, we read of the chief priests mocking Jesus: "He trusts in God; let God deliver him now, if he desires him. For he said, 'I am the Son of God.'" By the resurrection, Jesus' claims regarding his relationship as Son to the Father were proved to be true, and God the Father was proved to be faithful to all who trust in him. Moreover, Peter could say, "The God of our fathers raised Jesus, whom you killed by hanging him on a tree" (Acts 5:30), so that the resurrection was a proof that the Old Testament is fulfilled by the risen Christ.

The Bible also ascribes Christ's resurrection to Jesus' own power as Second Person of the Godhead. This is in keeping with the power he claimed to Martha at the tomb of Lazarus: "I am the resurrection and the life" (Jn. 11:25). Jesus said in John 10:17-18, "I lay down my life that I may take it up again... I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father." Hebrews 7:16 says that Jesus lives for ever because he possesses "the power of an indestructible life." The point is that being the ever-living divine Son, the Alpha and Omega, death could not hold Jesus, and therefore death cannot hold those who belong to Jesus in faith.

Lastly, there are references to the Holy Spirit raising Jesus from the dead. Romans 1:4 says that Jesus "was declared to be the Son of God in power according to the Spirit of holiness which describes all Three in and through and by his resurrection from the dead" (Rom. 1:4). More blatantly, Romans 8:11 says, "If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you." The point is made evident right there, that the Spirit's work in our lives is analogous to his work in raising Jesus from the dead. To be born again by the Spirit, is to experience a spiritual resurrection.

This ends up providing a useful lesson in Trinitarian theology, namely, that in the work of any member of the Trinity, the other two members are always intimately involved. Everything the Trinity does is done by all of the Trinity. Surely, in the case of the resurrection of Christ, the great preponderance of references speaks of God the Father as the leading actor. But the Son and the Spirit were also responsible in the resurrection, just as all three divine Persons are actively involved in our spiritual rebirth and on-going sanctification, which is our first resurrection, just as they will together conspire to ensure our second and final resurrection on the great day to come. To all Three be glory. End.

The Holy Spirit is not Jesus Christ and Jesus Christ the obedient Son is not the Father, in all we see in scripture, they are separated in Their work Planned by the Father even before the foundation of the world, but also in scripture we see all of them as One God. Their manifestation as in our spiritual rebirth and quickening of our mortal flesh to contain this won

derful mystery Paul speaks about in all His epistles, Christ in you the Hope of Glory, whom Himself says He and the Father make their abode with us and Jesus Sending the Holy Spirit, the Another Comforter, by His Prayer to the Father. All three are intimately involved in all that we are in Christ, THEY are our all in all and the Three in One God and Father of us all.

In Christ: Phillip

Re: - posted by joeSOC, on: 2010/9/29 22:06

Philip,

Your elucidation is most impressive. However could you please expound with the relevant biblical data the following statement you made in your post.

Quote:

-----"The Holy Spirit is not Jesus Christ and Jesus Christ the obedient Son is not the Father"

I think you will enjoy this. I am paraphrasing Pavel Florensky

Final destinies ! But who does not know that nearly every soul is now infected with a more or less vulgar Origenism, with the secret belief that one will be ultimately "forgiven" by G-d ?.. A person created by G-d, that is, a person who is holy and absolutely valuable in his very core, has free creative will, which is revealed as a system of acts, i.e., as an empirical character. In this sense a person is a character .. Denial of the Holy Trinity, aversion to it, distance from it, deprives selfhood (which is my " for itself ") of stability and makes it spin dizzily round in itself. For Gehenna is the denial of the dogma of trinity

Re: , on: 2010/9/29 22:51

by Notdarkyet on 2010/9/29 17:00:56

Quote:

-----When Jesus came to earth to redeem all thing to himself, he emptied Himself from all that is God of Him . . .
... thus the need for the Holy Spirit, as a seperated aspect of Himself.

Wrong, wrong, wrong. JESUS did NOT empty himself of who is is, He always was, is and will be the eternal Som of God. Becoming a son of man did nothing to change this.

What we need here is some clarity.
This seems identical to what i just went through with Renouncer.

OK , obviously there is misunderstanding and i wrote it wrong so here we go:
(with scripture to clarify, this is what is known truth here)

Jesus Christ existed as the Word from the very beginning.
(Jn. 1.1)

He came to earth as "God with us."
(Is. 7.14 / Mt. 1.23)

He was conceived by the Holy Spirit and born of a virgin.
(Mt. 1.20 / Is. 7.14)

He let go of being God to become a man, completely emptying himself of all that was God in Him to become a man.
(Phil. 2.5-7)

He became completely human. Note that through His ministry on earth, he claimed no authority for what He taught, miracles worked, or anything else of His own authority, and pointed to our Father as the source.
(Jn. 14.10, 28)

Just because he completely emptied himself, he did not become non-God. He was God and became completely a man..

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (I Tim. 3.16)

This is really quite a bit more serious than most people realize, because the scriptures label antichrist any idea that Jesus was not fully human:

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world."
(I Jn. 4.2-3)

Sincerely,
gregg

p.s. The Father did not declare Jesus the Son of God until after He was received up into glory:
Logos yes;
His right arm/hand, yes;
Jesus Christ, yes;
etc...

... Son of God always?
Where does the scripture say this?

He was the Lamb slain before the foundation of the world.
He was ordained Son of God after His resurrection.
(Some people recognized He was "The Son of God, Messiah" before His resurrection, but He was not (en)titled until after being received into glory.)

Re: , on: 2010/9/29 23:07

Hi Phillip,

The dogmatic theory of trinity does not fly, and the proof of Richard Phillips is shortsighted to say the least.

Every attribute of the Son is stated in the Bible as of the father as well.

Scripture however states that the attributes of the Holy Spirit (of Christ Jesus who is Lord) are the same as Jesus and these are attributed of and from Jesus, not the Father.

There is one mediator, advocate, and intercessor between God and man, Jesus Christ (his body and soul in heaven, His very spirit in the earth, in heaven (and being of Him, in us as well) is He who fills all in all.

Goodnight ya'll,
and God bless,
gregg

Re: - posted by Renoncer, on: 2010/9/29 23:47

Planetheus,

Your theology is inconsistent. You claim that Jesus:

1) "let go of being God to become a man"

...but also that:

2) "Just because he completely emptied himself, he did not become non-God"

In the same breath, you claim that Jesus wasn't fully God and that He was still God. This is slippery at best...

You have to choose between the two: Either Jesus was fully God on earth even while separated from the Father, or He wasn't. That passage in Philippians does not say that Jesus let go of being God; it says that although He was God, He also became man. The two go together. He was both God and humbled man at the same time.

The Bible (especially the New Testament) plainly reveals that:

1) God is one in being

2) Deity (God) dwells fully in Father, Son, and Holy Spirit

3) There is a personal relationship between the Father, the Son, and the Holy Spirit (thus, they are distinct from one another in person, not only when Jesus walked on earth but also in heavenly dwellings)

Stop trying to defend your theology and pray that God would open the eyes of your heart. This is serious. Denying the full deity of Jesus Christ who gave His life for us on the cross is a serious false teaching. That is where your theology leads, although you claim the contrary in the same breath.

Re: - posted by Christinyou (), on: 2010/9/30 3:10

No man has seen the Father, no man has seen the Holy Spirit, but man has seen Jesus Christ and "if you have seen me, you have seen the Father, for all the fullness of the God Head dwells in Jesus bodily.

We may not see the person of the Father except in Jesus, but we see what He has done. We don't see the Holy Spirit but we see after He is doing His work, like the wind we don't see it but we see where and what it is doing.

If we don't separate the Spirit of Christ and the Holy Spirit it gives way to man's false doctrine that Jesus was just a spirit that we were able to see. He was fully man and fully God at the same Time, As the Son, even before the Cross Jesus was claimed to be God's beloved Son in whom He was well pleased.

Man is in a deluded state if He cannot see the Trinity, and the Holy Spirit has not revealed Who He is or who Jesus Christ in us is or The crying out of the Son that only He can reveal the Father to us.

Mt 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

Lu 10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

He in us reveals the Father to us.

Ga 1:16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

The Holy Spirit reveals the Son in us where the Holy Spirit works, in our soul-mind, our mind will and emotions, even to the things we don't understand and the things that Jesus said He would tell us when the time was right, and that was at Pentecost, Christ in you, The Holy Spirit in us forever and teaching us this Christ in us.

John 14:26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

John 16:12-14 I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

John 17:1-5 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

John 14,15,16,17 plainly speak of Jesus Christ the Son of God and the Holy Spirit whom the Father will send to teach us all things about this Christ in us and us in Him. Are we taught in our spirit, no. We are taught in our soul-mind, in renewing it to the Mind of Christ which by the Christ birthed in us we NOW have.

In Christ: Phillip

Re: , on: 2010/9/30 11:10

Quote:

-----For Gehenna is
the denial of the dogma of trinity

wow...could you point me to a scripture that verifies this? I couldn't find one BUT I could find a verse in Revelations and Galations that condemns a man for adding to God's word and changing His gospel.

I'll ask this again, go to the book of Acts and show me where Trinitarian preaching was preached as a necessary doctrine to believe to be saved. If it's not there, which it isn't, and you are requiring it for one to be "really" saved, then are you not guilty of the Galation error by adding and changing the gospel which must be believed? Even if the Trinity is sound biblical doctrine would you not be anathema for requiring something for salvation that God doesn't?

Re: Sincere Apology , on: 2010/9/30 11:34

Bretheren,

i am sorry for not being clear enough when responding, in a way probably never intended, Ryan pointed this out to me. Thank you.

Praying myself to sleep last night, at the last moments of aware rational consciousness, these words rang out: "This is my beloved Son, in whom i am well pleased."

i woke early God calling me to pray for the Dallas event, but after being told this, i was told to look on SI at the Rabbi thread . . .
(and i didn't even recognize there was one having devoted what extra time is available to this thread.)

. . . and that i needed to be clearer in what was written. (My constant editing of posts is clear enough evidence of this.)

I am very sorry that over the past months i have not stated everything in complete clarity.

Renouncer,

We are begotten of the Holy Spirit after repentance and conversion, following into this begetting baptism into Jesus Christ.

Jesus Christ had the Holy Spirit within Him from conception.

He is Immanuel, God with us in the flesh, who emptied himself of His own Godhood so that we men could be reconciled to God.

God giving the sign of the (everywhere present) Spirit (of God) descending in the form of a dove was an indication to men that in following in Jesus footsteps, we would be baptised by Him with His --(Jesus = God)-- Holy Spirit.

Phillip,

There are still a few incongencies in what you are saying, yet you have given me more scripture (and commentaries) to mull over and meditate on regarding the issue of this thread. Thanks.

Dr. Brown is a favorite preacher here though Mr. White has been heard to say things that do not agree with the totality of scripture --(Not that i haven't)--, and the debate will soon be heard out, seeing that shortly, a little time will be available for this.

Burn 4Christ and
ManofGod0000,
(who got us going on this again again)
Neil,
jimp,
davidc,
John,
Pilgrim,
naatmi,
Travis,
Chris,
Grant,

NotDarkYet,

The concern is known from all the words written and i really do not know what to say but thank you.

sscott and i are probably moreso in the same boat than most, and after going to the Library, i might just understand whether or not this is so better.

TOWARDS CLARITY:

In complete ideology based on current understanding of scripture, rather than stressing that the Holy Spirit is none other than Jesus

(' spirit, who is the only middle-person, one to appeal to, and intercessor

--(the only go-between and attorney for us)--

between God and man)),

i know that i know that the Father has taken up abode with me in this Holy One, Jesus Christ in me.

God is hardly distant from me.

His voice --(the voice of Jesus is heard and communicated with through living, in whatever is done or not done.)

Scripture nowhere says that the Holy Spirit is a person separate and distinct from Jesus Christ.

Rather, the Bible says this Spirit is:

~the Lord (Jesus being the one and only Lord)

~the (spirit) of the Holy One (Jesus being this very person prophetic fulfillment)

~the Spirit of Christ (Jesus being the Messiah (aka: Christ))

...and attributes are identical to Jesus and not a different person.

We also find many references, that in comparison, state that the Holy Spirit did something, and then in another place, Jesus is attributed to doing the same thing.

The apostles never taught that a trinity existed, so what gives us the right to?

Why now,

with these things laid out in this thread,

--in merely a scratch the surface manner--

is it so wrong for me to believe what the Bible says over what traditionalism of the apostate hierarchies have claimed for over 16 hundred years.

God Bless you all.

Lord willing, i'll be back,

but how soon is not known.

In the meantime,

alot of studying

and listening

will be done.

Again, i am sorry if i have not been clear enough.

Nobody will convince this one here of anything apart from scriptural proof...

(...and i am learning all the time.)

gregg

p.s.

joeSOC,

That paraphrase of Florensky is kix!
i'm still laughing.

Re: Sincere Apology - posted by ManofGod0000, on: 2010/9/30 18:38

This is neither an argument or even up for debate, this is especially a revelation that a human being must get from God alone.

Jesus will reveal the father and the Holy Ghost, and the Holy Ghost will reveal the same, for they are one, not in tri-unity, but in manifestation and power.

There is but One God who revealed Himself in three different dispensations to plain His presence and work among humanity.

God the Father, God the Son, and God the Holy Ghost makes God appear to be schizophrenic or somehow have multiple personalities.

Please read the Nicean Council 325ad, read a little everyday, this is where this Tri-unity was embraced.

Deut 6:4

One God, who reveals Himself in spirit (John 4:23) and in humanity (9:22)

Re: , on: 2010/9/30 18:42

The living God is a Trinity and no amount of scripture twisting is going to change that.

Re: - posted by davidc (), on: 2010/9/30 19:52

Hi Gregg, welcome back

"if you have time, define the constitution of man, based on both the Old and New testament in congruency, if possible. From what has been learned, the heart is the inner man. God's Holy Spirit, the Spirit of Christ, the Lord is the Spirit who speaks to where our affections lie (aka:heart) (volition/perception): attitudes, intellect, feelings, memory, etc."

I really don't have the ability to do what you ask, perhaps someone else could.

I think this could be part of your difficulty in not believing that the Holy Spirit and Christ are different persons of the Godhead. You believe them to be the same as you believe that the inner man and the heart are the same. I believe that my inner man or my soul is where the Holy Spirit abides. There He speaks to me of the love of God, and bears witness that I am a child of God through that one baptism. Once my soul was sold unto sin and I was an enemy of God. But Jesus paid the price to buy back my rebellious soul, and now I belong to Him. The Holy Spirit constantly tells me so. He gives me power to live. He is a full and flowing river of life in my soul. So for me, the inner man is, as you say, part of man's constitution.

The heart however is not strictly part of our constitution in the way that our soul, our spirit or our body are. The heart is the moral centre of our lives. To use a comparison - we would say that a book consists of a spine, cover and printed pages; It also has a title and an author, and usually a plot or theme. All are aspects of the book, but not in the same way. So the heart of man is his centre. It is where his treasure is. It is not physical like the body or spiritual like the soul, it is moral. And this is where Jesus dwells. When He saved me, He gave me a new moral centre as the old was corrupt, deceitful and desperately wicked (I tell you the truth). He dwells in my heart by faith. The righteousness of God is my centre and Christ is all my treasure. Day by day He makes me to grow in love. And this, all by the power of the Holy Spirit which works in the inner man.

I am not completely satisfied with what I have written that it is thoroughly scriptural. Perhaps some would say otherwise.

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen Eph 3:16-21 (KJV)

David

Re: , on: 2010/9/30 22:06

Quote:

-----This is neither an argument or even up for debate, this is especially a revelation that a human being must get from God alone.

That's interesting. So far I've noticed, in this thread, that no matter what persuasion someone has about the Godhead they all say the exact same thing above.

Re: - posted by Christinyou (), on: 2010/9/30 22:57

God knows exactly how man is put together, He did it. Adam was born a living soul, with a mind to make decisions and choices. Adam made his choice, thus choosing the spirit by whom he would obey. Adam did not have a spirit, he chose to believe a lie and Satan became his father and all his descendants. Christ is, if we believe that He is the Son of God now our Spirit, not our soul, but our spirit, that is what the word of God is for to divide the soul and spirit that we might claim by the birthing of the Spirit of Christ in us, now we are sons of God and not sons of Satan, Satan out and Christ in. Now we have the Spirit of Christ a new creation in Him. Now we need to renew our minds to this great miracle which God planned before foundation of the world, which is "Christ in you the hope of Glory", Eph 1:4 and Col 1:27.

Our soul is now taught and ruled by the Holy Spirit the New and another Comforter in us, now forever. This is where we need new information by the renewing of our soul/mind to the Mind of Christ.

Spirit cannot be taught, only chosen, Satan life or Christ life. So where do we need to be renewed? In the spirit of our mind. Now, spirit is not in a separated room and the soul in the garage, We are one in body, soul and spirit as is God the Son in body, God the Father and God the Holy Spirit in soul, but all one God. So also is the Body of Christ, a tripartite corporate body and individual tripartite man or woman individually part of the One Spirit and One Baptism, that is Christ.

Who saved us and gave us a new spiritual nature? Christ is our new nature and by His Spirit we are no longer slaves to sin, Satan nature. Who is saving us and where must we be renewed in the spirit of our minds, The Holy Spirit. Who will give us a new body and we will be saved in Body? The Father.

2 Corinthians 1:10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us ;

Paul is speaking not only of his deliverance from the beasts in Jerusalem but our deliverance unto salvation and complete in Christ, body, soul and spirit.

This is how we will become a perfect man.

Paul states it very clear, In Christ and Christ in us coming forth in us as us, this is how we do greater things than Christ did while He was here on earth, by the He that is birthed in us The Son of God, making us sons with the Same Father.

Colossians 1:25-29 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 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: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in us

keth in me mightily.

This is our heritage; He will be to me a Son and I will be to him a Father.

Hebrews 1:3-5 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

So also are we in this world, as He is so are we.

In Christ: Phillip

Re: , on: 2010/9/30 23:18

by davidc on 2010/9/30 15:52:07

Hi Gregg, welcome back

Hi David,
Quick turnabout at work let me free early.

"if you have time, define the constitution of man, based on both the Old and New testament in congruency, if possible. From what has been learned, the heart is the inner man. God's Holy Spirit, the Spirit of Christ, the Lord is the Spirit who speaks to where our affections lie (aka:heart) (volition/perception): attitudes, intellect, feelings, memory, etc."

I really don't have the ability to do what you ask, perhaps someone else could.
I think this could be part of your difficulty in not believing that the Holy Spirit and Christ are different persons of the Godhead. You believe them to be the same as you believe that the inner man and the heart are the same.

Total agreement here, and that is why it was asked in the first place . . .

. . . and please, really think about this before anything else is continued in this post:

Different life experiences form perspectives from which develops perception.

Many people adhere to cultural norms because it seems safe.
The church as we know it is such a culture, the Body of Christ.

We all come from varying backgrounds yet attempt to find unity through conformity; however, conformity and blind acceptance to things not written as taught in the Bible is walking in the traditions of men. Whether what is accepted is actually the truth or less than truth, this is often done with doctrine, dogma, theology, theories, opinions, and so on.

How many are following human traditions --(making the Word of God of no effect to them)-- and how many will meditate on scripture til' revelation from God comes, and other scriptures begin to reveal a greater congruency to the whole of the message?

Our knowledge and understanding of God
(and man) and the world around us
is limited to how much we understand Genesis to Revelation. This is God's Message and revelation breathed out to man .

To most around me, unless directly instructed by God's Holy Spirit, for the often, i will not say to them things expressed here,
due to the cultural/experience/conformity/perspective/perception issue.

You say something that sounds whack and most shut-down, putting on blinders and inserting ear plugs.

You say something after that one (seeming) error, word spreads, and people just automatically hit the off switch whenever you say something.

Rather, I work with each according to their point of understanding in God's Word, namely Jesus Christ.

It is because this issue is not taught by the apostles that it is brought up, looking for greater clarity, from sensible giving of forgiving loving brothers and sisters here on SI, to whom our faith is much more than a 10 minute devotional, church on Sunday, or a brief prayer . . . and off they go to other things.

Some no doubt will greatly oppose and at the same time not hear you out. Others will debate. Some will just quit reading.

No doubt what comes from these lips and fingertips furrows eyebrows, both here and abroad . . . especially when expression is of scripture, or perspective/perception of it, that they may not have even considered, particularly in relation to Jesus Christ.

davidc:

I believe that my inner man or my soul is where the Holy Spirit abides. There He speaks to me of the love of God, and bears witness that I am a child of God through that one baptism. Once my soul was sold unto sin and I was an enemy of God. But Jesus paid the price to buy back my rebellious soul, and now I belong to Him. The Holy Spirit constantly tells me so. He gives me power to live. He is a full and flowing river of life in my soul. So for me, the inner man is, as you say, part of man's constitution.

The heart however is not strictly part of our constitution in the way that our soul, our spirit or our body are. The heart is the moral centre of our lives. To use a comparison - we would say that a book consists of a spine, cover and printed pages; It also has a title and an author, and usually a plot or theme. All are aspects of the book, but not in the same way. So the heart of man is his centre. It is where his treasure is. It is not physical like the body or spiritual like the soul, it is moral. And this is where Jesus dwells. When He saved me, He gave me a new moral centre as the old was corrupt, deceitful and desperately wicked (I tell you the truth). He dwells in my heart by faith. The righteousness of God is my centre and Christ is all my treasure. Day by day He makes me to grow in love. And this, all by the power of the Holy Spirit which works in the inner man.

I am not completely satisfied with what I have written that it is thoroughly scriptural. Perhaps some would say otherwise.

Far be it from me to tell you your experience of God in this way is not God at all, or something else so foolish.

God reveals Himself to each person relative to their understanding, life-situation, perception and so on. God never expects us to immediately come to Him on His level, knowing all things and so on.

(In Revelation we see a pronouncement twice about the same thing: that "the devil deceived the whole world" of which everybody has been or is still a part of that system.)

God draws us to Himself while we are still deceived, and gradually, here a little, there a little, depending on our humility and fear of Him, he shows us the hows and whys of living in His Spirit . . . untangling the mess we have made of our perception.

I write from personal study (in relation to living), and with this you may not agree, so you will be told what has been taught to me through study of OT and New, and personal experience will be left alone at this point.

(It's prayed this will be understood to avoid further confusion.)

Hebrew:

Ruach = (the whirlwind of) feelings, emotions, and attitudes

Nephesh = (intellection) memory, rationale, reason and intuition.

Neschamah = (the body of light which) provides breath, consciousness, and the ability to commune.

Greek:

Psyche = soul

Pneuma = Breath and/or spirit.

When the Bible speaks of heart, it has always come to be recognized as something relative to affections. So, often, instead of saying heart (which most do not clearly understand) i will use "seat of affections" alternately with the word heart.

(Now, Watchman Nee has a three volume book called "The Spiritual Man", which although in some ways is laced with oriental mysticism, for the most part takes the perspective of looking at man as spirit, soul, and body which is the greek psychocosmic perspective. There are few errors in the books doctrine, except perhaps where he claims tha intuition is part of the spirit, whereas i understand it to be on the fringe of the reasoning faculties, even as imagination/memory.)

i see the soul only as mind and emotions.

The intention (aka:volition, will) to do is recognized as part of spirit.

i see the heart as a composite of both spirit and soul, the Word of God dividing between the intentions and thoughts, respectively. (see Heb 4.12 to verify this). This is why i call the heart the inner man, (as in the whole constitution within man).

Interestingly, in Messianic circles associated with, the Holy Spirit is referred to as the " RUACH ha' kodesh ", which confirms what you write above. Hebrews see affections, emotions, and feelings (in that order) as the source of human action/interaction . . . because a person will not do anything that does not move through these channels.

Interesting as well, is when in China, the believers there have been noticed to often call the Holy Spirit " Resident Boss ", which also confirms what you wrote above. Orientals are a more reserved people for the most part and like to think there is a rational reason to the source of all their actions (this is the residual influence mostly of Buddhism, Shintoism, and Hinduism).

i can see how both are right in their own way considering their own cultural/experience/conformity/perspective/perception ways of leaning.
(world view)

Holy and spirit are as well none specific abstractions. This is what Westernly influenced people stick with in referring to the Spirit of God.

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man ; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which pass

seth knowledge, that ye might be filled with all the fulness of God. 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen Eph 3:16-21 (KJV)

David

Thanks, and i

. . . do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; 11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 In whom we have redemption through his blood, even the forgiveness of sins. . . Col. 1.9c -14 (KJV)

Amen

(this has got me thinking seriously about praying all Paul's prayers from the epistles for the body of Christ as a whole.)

May the wealth of
our Father's grace
in Christ Jesus
be poured out
to all who read this,

gregg

Re: - posted by davidc (), on: 2010/10/1 18:24

Hi Greg. You wrote:

"I see the soul only as mind and emotions"

So do I, and the Holy Spirit comes to dwell there in our souls to give us the mind of Christ (Phil ch2) and to be a river of living water within us, a fountain springing up unto everlasting life.

I read Watchman Nee's book about 40 years ago and found it to be almost too precise and pedantic in specifically defining the functions of Body Soul and Spirit.

Regarding the heart, you wrote of it being the "seat of affections". A good phrase, and accurate because Christ Himself is now seated at the right hand of the Father, and this is where He calls us to commune with Him, at the throne of grace. Paul says that Christ should dwell in our hearts by faith, and the one who sits on the throne is the object of our affections.

You write that you "see the heart as a composite of both spirit and soul, the Word of God dividing between the intentions and thoughts, respectively. (see Heb 4.12 to verify this). This is why i call the heart the inner man, (as in the whole constitution within man)." Isn't that a bit 'wooly'. The passage from Hebrews says:

"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." Heb 4:12-13

Here it is written that the Word of God

a) divides between soul and spirit. He discerns that which is of our soul - even though Spirit filled - and that which is of our new born spirit. The Spirit itself beareth witness with our spirit, that we are the children of God

b) divides between joints and marrow. Perhaps a reference to Rev 19 the future wrath of the lamb against His enemies "He was clothed with a vesture dipped in blood: and his name is called The Word of GodAnd out of his mouth goeth a sharp sword, that with it he should smite the nations" Rev 19:13 and 15 (KJV)

c) Is a discerner of the thoughts and intents of the heart. He knows our hearts better than we do, we are naked and opened to Him. Even if our hearts condemn us, God is greater than our hearts and knoweth all things. 1 John 3.20.

Ezekiel prophesied of this new thing that God would do for Israel and for us who by faith are partakers with them in Christ:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them Ezek 36:25-27 (KJV)

God's word speaks for itself. We just need to believe it and come into the experience of it.

David

Re: , on: 2010/10/1 19:13

Hallo David,
Hopes and prayers are all is well.

I read Nee about 30 years ago. From what you stated, you may never have read volume three, so the comments about the oriental mysticism may not seem appropriate. (I stopped and started reading those volumes so many times, (at times checking things stated against correlary scripture, but mostly just taking a breather), that I finished it in about 2.3 years. (It was thought to be pendantically --(Ron--Philogos caused me to learn that word)-- dry from the onset.)

Regarding my comment on Heb. 4.12, you said, "Isn't that a bit 'wooly'". The passage from Hebrews says... (then you close with Ez. 36).

No, not 'wooly' at all I was considering this the work of Jesus, The Word of God (Jn. 1.1)
...but here again, is this the work of the Spirit or the Lord Christ Jesus?

(You can see perhaps what I mean about how the Bible repeats the work of the Spirit as identical and often identified as the work of Jesus Christ alternately?)

. . . and no I did not plan that as some type of foil and/or scandalon to draw you in. (it was just noticed)

In the end of the letter you said "God's word speaks for itself", yet I look at this a bit differently perhaps. (Before the revelation of Jesus Christ through His Holy Spirit --rhema-- of Bible writ, to me, and I consider to others as well, it's just scripture. I see God's Word as a person always, revealed by God's very spirit.

At least, perhaps, we are on the same page in considering scriptural references to 'water' of to represent the Word of God, i.e., Jn. 3.5, 4.10-14, 7.37-38; Eph. 5.25-27; Jn. 14.6 & 17.17; Is. 55; etc. . .

My emphasis was on the dividing of soul and spirit relative to thoughts and intentions, respectively. What you brought up was never intended to be the consideration of implication.

I do believe it is the work of Jesus. . .
(through His spirit, not soul nor body).

Shalom Shabbat,
gregg

Re: , on: 2010/10/1 19:15

p.s. it is not only Jesus who refers to Himself regarding water, but the spirit is alluded to in like manner.

Re: - posted by ManofGod0000, on: 2010/10/1 20:03

That is quite an insult to say that any one of us here on Sermonindex is "twisting scripture".

It is somewhat of a personal attack, if you don't agree, that's your issue brother, but no one is twisting scripture, Did God tell you HE was a trinity?

For real here, Look at the nicean council document of 325ad,

Just like were all gonna be raptrued out of here right?

The rapture theory was created 200 years ago, Ever heard of Edward Irving?

Study my brother, and keep a open heart to receive sweet understanding from the Father.

Re: - posted by Christinyou (), on: 2010/10/2 3:30

Quote:

""The rapture theory was created 200 years ago, Ever heard of Edward Irving?""

1 Thessalonians 4:13-18 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.
Ever heard of Paul? 1900 years ago.

In Christ: Phillip

Re: , on: 2010/10/2 4:43

Brother David and Phillip,

It was stated "...Heb. 4.12 for starters...", and from this beginning point we diverge.

Many say that the soul is the mind, will, and emotions (including Nee) however through scriptural proof, this has been found not to be the case. This is why 'THE WILL to do' is considered of spirit.

The Lord woke me and brought two scriptures to mind to relate, telling me that i have not answered your question and also needed to clarify something to Phillip in this.

The intentions are part and parcel of the will, most clearly seen in what Jesus to the three who were to watch and pray with Jesus before He offered Himself to God for man as the perfect sacrifice, the Lamb of God, who will remove forever the sins of the world. Jesus after having prayed the first time, found them sleeping, and having rebuked them, He said, "THE SPIRIT IN-DEED IS WILLING, but the flesh is weak," and then he told them to catch some shut-eye, (but apparently perhaps John was awake moreso than the other two, as he is the only one who reports/testifies about words of this prayer time in John 17).

The other verse comes from Proverbs and states, "guard your heart with all diligence, for out of it are the issues of life"(KJV), or "...from it flow life and it's issues..."

(We can know that the soul of man does not produce life, but the spirit, because Adam's creation event states, "...and God breathed into him the breath of liveS..."

Re: - posted by ManofGod0000, on: 2010/10/2 14:18

Do you have any understanding of that piece of scripture brother, have you studied it, do u take it totally literal as it is written.

I say to you, Read about where the Rapture theory comes from, that is all I said, I didnt question 1thess4:13, I have heard of the Paul, in my opinion, he is the greatest christian, if you will, to ever walk the face of the earth.

But, rapture is NO where in scripture, look it up, google it b4 you just respond, this is what I have been trying to say, since I started posting on this subject....

We have learned what people in sanctuaries and churches have told or taught us, but get the truth, in all of our getting, lets get an understanding.

If you can tell me that you know Beyond and absolute shadow of a doubt that there will be such an event then , all I can say is God bless you, and we'll move on to another discussion.

Re: , on: 2010/10/2 16:50

by ManofGod0000 on 2010/10/2 10:18:18

Do you have any understanding of that piece of scripture brother, have you studied it, do u take it totally literal as it is written.

Yes,

Finishing writing to Dave and Phil, someone else wanting to use this computer as well, i had planned on just going back to bed, until those words just bubbled up and were poured out (as instructed).

(It's not just something that was spouted off, but first:

~this was the dream that woke me;

~after typing regarding man's constitution relative to the unction given, it happened again as a lucid vision;

~then words were given by God's holy spirit to write.

(hardly ever has this happened in the past, usually being one one (possibly two) of the above three mentioned, most often revealing (to me at least) a greater understanding of what exactly the Bible is saying.

I say to you, Read about where the Rapture theory comes from, that is all I said, I didnt question 1thess4:13, I have heard of the Paul, in my opinion, he is the greatest christian, if you will, to ever walk the face of the earth.

The least of these here and around us is greater.

The first shall be last and the last shall be first.

(WE MUST serve and support them.)

I Thess. 4 leaves only questions for the (post-)modern reader, and even in the greek it creates too many questions to be the basis of any dogma like that, due to it's non-specificity.

BTW, i've read what you wrote, however, from what is known now Darby RE-introduced the concept to help make his dispensational theory have more consistency --though it is still riddled with holes.

But, rapture is NO where in scripture, look it up, google it b4 you just respond, this is what I have been trying to say, since I started posting on this subject....

It has not been looked up on the internet...

except when someone was trying to convince me that a pre-trib rapture was going to occur.

(A series of programs were watched on YouTube per suggestion. Though they were pre-trib, they convinced this one thing at much more, such is not the case.)

Being new to SI, that thread was started by yours truly. (If recalled correctly, it was in the "Scripture and Doctrine" folder. It was called either "A Can of Worms" or "Another Can of Worms.")

What is written and taught through these lips and fingertips hardly ever leaves the carton until the Bible (only) facts are clarified by God Himself. . .

. . .unless pride rears its ugly head again.

(Sometimes still an issue with me, and when I do not bow down to Him and apologize to the brethren, (now because our Lord has made recognition of its mechanics so clear to me, He disciplines me most severely. (YES REALLY) The first time it really got out of hand, while crossing the street, I was hit and pulled through the wheel-well of a car, catapulted approximately 40 feet, making a one-point landing on the back of this head, DEAD. You might think being resurrected with a new lease on life, complete loss of memory, being told that I would never even walk again, and all the other injuries sustained in this flesh would keep me on the straight and narrow, but I still slip and fall. Though He has healed the carcass completely since then (1985), this one thing has more than all else opened these eyes in recognizing whose Boss, and it has made me so dependent on Him about everything imaginable . . .

. . .then there's the angel He sent immediately after that incident while still in intensive care. That scared me sooo much that I still literally shake bodily if it flashes through memory again.

That one incident as a whole has made me (literally) fear the Word of God and His testimony, the scriptures, more than all else).

Though you have cited Irving(?) of 200 years past, the church apostate promoted the notion long before John Darby RE-introduced the falsehood.

(It's not recalled who exactly here pointed this out to me about 12(?) weeks ago) It was on a thread started by Matt, (MG UILDER) about dispensationalism.

Anyway, we are on the same page it's thought.

One need look no further than the synoptic Olivet Discourses to be very clear about the time of Jesus' return (Mk. 13, Lk. 21, and Mt. 24).

It will be added that the tribulation is not what most folks conceive it to be, as the tribulation is actually of the time all in the relation to the world's king's surrounding 'Yeru-Shalom' and that Revelation covers the time-frame from when it was written to the end of this kosmos' age and beyond.

We have learned what people in sanctuaries and churches have told or taught us, but get the truth, in all of our getting, I get an understanding.

If you can tell me that you know Beyond and absolute shadow of a doubt that there will be such an event then, all I can say is God bless you, and we'll move on to another discussion.

No matter how valid the comments of men may seem on scripture, for well over 7 years, the scripture and His revelation of it to me is all that is the source of deep inspection.

In this post, you could have just been told that there is no agreement about a rapture here, but how would that have helped you further?

Please, oh please regard this final exhortation seriously
(especially in regards to end time prophecy)

As deep cries out to deep,

שַׁאֲלוּ שְׁלוֹם יְרוּשָׁלִָם

Re: - posted by davidc (), on: 2010/10/2 18:45

"Wherefore comfort one another with these words.
Ever heard of Paul? 1900 years ago.
In Christ: Phillip"

Amen brother - perhaps today

David

Re: - posted by ManofGod0000, on: 2010/10/2 21:56

IT comes even before Darby, I can expound later due to my lack of time at the moment, but your right Phanetheus, the translation needs to be looked into much further.

I have found that there are certain issues of scripture that we must take up with God and He alone in order for us to have clarity and peace about a text or context of scripture.

Re: - posted by Christinyou (), on: 2010/10/2 22:56

1 Thessalonians 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Strong's Greek Dictionary

726. harpazo

Search for G726 in KJVSL

arpazw harpazo har-pad'-zo

from a derivative of 138; to seize (in various applications):--catch (away, up), pluck, pull, take (by force).

Strong's Greek Dictionary

260. hama

Search for G260 in KJVSL

ama hama ham'-ah

a primary particle; properly, at the "same" time, but freely used as a preposition or adverb denoting close association:--also, and, together, with(-al).

In Christ: Phillip

Re: , on: 2010/10/3 6:45

First,

Having listened to the line of fire broadcast on Dr. Browns Line of Fire recording on the page that Christopher gave us, and reading the (currently) 29 comments, when the Jewish voice airs this debate scheduled for November, I'll be on it like white on rice.

One person, Ray, who comments caused a jolt of laughter in reading, who drew comparison to 4 different views, my own being made into an Elmer Fuddism, coining the word twinitarian.

Anyway, can someone please explain why in reference to God's Spirit, the Bible does not say "God the Spirit" which trinitarians emphasize as though it were in the Bible?

Searching through, we see repeatedly, "the Spirit OF: God, Christ, the Lord and never "God the Spirit."

Personally, it's thought that this should be clear sign enough that the Spirit is of God, and not a separate and distinct person. Add to this, there is no name given the Holy Spirit except in indication through title, when Paul writes, "Now the Lord is the -one- Spirit..."

Shalom Phillip,

you are beginning to touch on the area that raises several possibilities as to how this resurrection will occur. (You have not really touched on the exact phrase that makes these passages so non-specific that several possibilities as to how this will occur could be brought up.)

It's hoped that we will not even get into that, but rather, you are exhorted to look at the full counsel of scripture in relation to this passage, and ignore opinions already promoted that have caused so many divisions which just should not be.

Why would the phrase "and remain" be used with "we that are alive" if there were no something that caused only a remnant of us to still be alive in the first place?

In Revelation it is written about the voice of the angel at the 7th trumpet of God comparable to I Thess. 4.16, and there we see the detailing of this event of which Paul writes.

Most importantly though, in v. 15a, Paul says this information was received by 'we' from the Lord's very words, and it would be foolhardy to take this one lone passage and affirm a theory from it that would also necessitate other non-Biblical beliefs (such as 3 judgements instead of 2).

So what did Jesus say that we know of regarding the time-frame of this event?

1.

BUT IN THOSE DAYS,
AFTER THAT TRIBULATION,

the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

AND THEN
shall they see the Son of man coming in the clouds with great power and glory.

AND THEN

shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

~Mk. 13.24-27

2.

AND WHEN

ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Luk 21:21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

FOR THESE BE

the days of vengeance, that all things which are written may be fulfilled. . .

. . .AND

there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

AND THEN

shall they see the Son of man coming in a cloud with power and great glory.

~Lk. 21.20-22, 25-27

3.

IMMEDIATELY AFTER THE TRIBULATION
OF THOSE DAYS

shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

AND THEN

shall appear the sign of the Son of man in heaven:

AND THEN

shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

AND

he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

~Mt. 24.29-31

What really makes me wonder if they have read their Bibles or are following human opinion, is that most all Rapturists do not look to Jesus say on the matter. Paul says this is who these words were expressed through.

May we all grow
through the grace, wisdom, and knowledge
in Jesus Christ,
gregg

Re: All - posted by NewCovWinDor (), on: 2010/10/4 12:27

Dearest Brother Gregg and Everyone Else,

Sorry I've not replied for a few days... Our little town has hardly been lying still. Au contraire! (sorry, Canadian fellows, for that pitiful attempt at French.)

We just finished up a weekend of beautiful tent revival meetings. It was a huge blessing, but I was heavily involved in so me of the nuts-and-bolts side of things and was unable to get on my computer for a few days. :)

Again, it was a huge blessing, and we saw some converts from our local community here! Pray for us, as we seek to disciple them and teach them all things, whatsoever Jesus has commanded us.

Just wanted to get on and say that I've read a bit on the forum here, and appreciate the fact that it again appears to be moving towards discussion as opposed to personal attacks.

This reply is a little scattered, since I'm short on time.

Thank you, Gregg, for being willing to receive. After reading your replies, I can see I misunderstood where you were coming from on quite a few points, and I apologize.

I have an unfortunate habit of reading into people far more than what they actually write, and I have a tendency to get me into trouble. "A fool's voice is known by his multitude of words." :)

While I do take issue with some of your views of the Godhead, again I do not feel it must be divisive. You have got me thinking on many things, and I appreciate it. I tend to be thickheaded and need my brethren to challenge me. Though I am not often a frequent poster here, I do view and pray about many of the things that I see in passing. Sometimes I see something, and feel the Lord telling me to speak up.

Not sure what you meant, though, by posing the Matthew 5-7 Scriptures as being problematic to me, since they are "the standard" by which I strive to examine my life and testimony. Jesus is clearly teaching that we are to go BEYOND the Old Testament examples (which stood in divers washings, et cetera), by living a reality of love in our hearts. That means that, because of the change in our hearts by His indwelling spirit, we are able to now fulfill and supersede the laws that were posed in the Old Testament by the over-arching Law of Love. This will lead to a holy life inside AND out that will exceed the outward-only holiness of the Scribes and Pharisees.

On another note, I'm actually pretty far from an anarchist. Those that know me personally would probably vouch for that I think. :) I pay my taxes and pray for my leaders, and am a member of a conservative, evangelistic, Bible-believing church with Anabaptist roots. I apologize if my comments made me sound a bit libertarian or antinomian. :) Such is the hazard of forums!

As far as accusations of Adventism, neo-Judaism and such, I have had some very negative experiences with both groups and am naturally wanting to prevent other brothers from falling into those traps. Therefore I am a bit sensitive when I see what I feel are leanings towards the Levitical Law and its traps. Please realize, which I think you do, that I am only trying to help us all stay on the Narrow Way.

If feel the Lord is asking you to worship on the Shabbat, go for it! Romans 14 tells me that I must respect your conscience... everyone else, please remember that! If your conscience is sensitive towards this, I will not stand in the way. I wanted to be sure that you were not blindly following error fed to you by some sheep-coated wolf. That's why I posed the questions, and I appreciate your gracious spirit in answering the concerns.

A Flat-Bible concept is something that a dear minister friend of ours has spoken on at some length. Not sure why it's mentioned nowhere on the "all-knowing" Google. :) I probably ought to have explained that a bit... in essence, he says that

a "Flat-Bible Theology" is where equal weight is given to both the Old and New Testaments. People that think that way will use the Old Testament to justify following the Levitical Law literally, going to war, taking vengeance, observing strict dietary law, et cetera. They will not compare it with the New Testament standards of loving conduct that Jesus clearly laid out in the Sermon on the Mount.

But I can see now that you seem to be far from that extreme. Just keep close to the Lord and be so, so careful that you continue to find Jesus as your only wisdom, righteousness and sanctification. Thanks for being open, brother!

On a more positive note, let us consider the end of our faith...

I don't know about you, but after this weekend of meetings we've had, I can't wait till we reach Glory! Think about it, brethren! We will see Jesus our Savior in His glory! O what a wonderful day! Come, Lord Jesus!

I want to see us all there. Let us follow Him with all our heart! His grace is sufficient for our every need!

Love to all in Jesus,

Re: , on: 2010/10/5 5:14

Brother Ryan and those still peeking into this thread,

Most importantly, considering the end of our Faith (in and of Him), it's always gives goosebumps -REALLY- to hear about the advance of God's Kingdom. Let's always pray that the influence of Jesus in the lives of those with whom we cross paths will draw them closer to our Father through the Lord Jesus Christ even like you say. From here, you can know that it's prayed by whatever way possible, through both what we sheep consider both good and bad, that both these and others will continually grow into the anointing of Jesus who died and lives for us.

It's hoped that you yourself will be given opportunity to share in supporting these new disciples.

By ourselves, we don't even cope properly with the world. Oh sure, we might usually manage to meet daily responsibilities and appear to have it all together, but it is just going through the motions without recognizing who holds the very air we breathe and our own breath in His hands.

When flying, for most, it is fraught as hour after hour of extreme boredom with just a few intermittent moments of sheer terror. Living on earth can become like that when we do not remain within The One who made us.

When sarcastic and sometimes cynical remarks are heard regarding those who might not have had the opportunity to grow up in Christ as others, it hurts. Not only because these things should not even be aired, but we who do such --(yes, sometimes I do it; but never without chastening knowing better than that more and more as growth continues)-- see these things that don't seem right because we are to come along side, step in, and share how God has made a way for all of us to remain in Him; if not in example and a good word about walking in the Spirit of Jesus Christ, in prayer.

Count me in.

You wrote:

After reading your replies, I can see I misunderstood where you were coming from on quite a few points, and I apologize.

I have an unfortunate habit of reading into people far more than what they actually write, and I have a tendency to get me into trouble. "A fool's voice is known by his multitude of words." :)

. . . and "in a multitude of words sin is not lacking."

Personal tendency is to try to explain every little detail but in doing this, often, more is left out than if a short response were made. I often excuse it as a means to greater concourse, but often those who do not have an attention span to reach beyond what's in front of the face, it can put them off.

Seldom do I read into what others say, though I often question, and tend to draw out further what is intended in conversation through this impetuous curiosity.

(Don't think that I did not really get on the nerves of some; especially those in my upbringing, be it teacher, preacher, parent. God be thanked he is not like that. He's the only one who puts up with it, and actually enjoys hearing everything wondered and thought. I question just about everything, not out of doubt, but to gain clearer perspective.)

It is wondered what of personal views regarding dunity that you consider to stand against scripture. This has been thought through thoroughly, though it is only the one's here of SI that have made me consider more possible ramifications of such an affirmation.

One thing that has been noted of my personal dogma in this is that the more the concept is weighed by the bar of intuition, the more I realize how Jesus Christ is affective and effective in all things.

In questioning antinomianism, I was wondering not if, but how anarchistic you were. Iniquity is human tendency, and it's always wondered where each individual draws the line, then says, "don't step over these things I will always decide for myself."

Sadly, americanized christianity tends to take a low view of anyone who does not act as though they are independent, mistaking freedom for the power(?) to choose for myself.

The fact remains, we are of a Kingdom where the King of Kings will one day rule with an iron 'fist'. Grace has never been an excuse to walk any way we please. Rather, it is an opportunity to submit to Him and His law willingly, and our faithfulness Him in Kingdom Law now, He provides not only a better life here and now, but a special place for us in His coming Kingdom.

The issue is not to obtain righteousness by the Law, but fear of God in the heathen as God empowers us through walking according to His standard, Jesus Christ here and now. It's all about living in faith that God's Kingdom has already come, and watching the result accord with this.

What was really meant in asking if you were an anarchist is that knowing God's Kingdom superceeds human standards and results, are you against the (whole counsel of scriptural) Law?

It's interesting that you pin the title 'Levitical Law' on everything(?) within Mosaic codex. Are you inferring that because Moses was of Levi, that Torah was only for the Levites?

Personally, I understand Levitical Law to be only that portion of Mosaic Law which regards religious ordinances ('against us').

To say that following dietary teachings is not needful, is implying that I can eat anything I want no matter how damaging it is to God's Temple.

To say that the moral Law is obsolete is implying that I can do whatever I want and not reap consequences for my actions.

What does the Bible say?

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Gal. 6.7-8)

We need remain in the Spirit of Jesus Christ walking as He is or we will do whatever we think is best with devastating results.

In Romans, Paul makes it clear that those not abiding by God's standard are under it's curse. On the other side, he also says we are not indebted to the whole of the Law, i.e., Gal. 5.3. In Hebrews, the fine details of what of the Law was actually transmogrified (metathesis). Nowhere in there do we see the moral code or dietary teachings being transferred/changed at all.

Yes, I am flat Bible as you explain it, yet this view is through Christ our Lord's finished work.

Jesus Christ's willing sacrifice for us was not so we could go do (and even eat) whatever we please without consequence.

Jesus gave up His body for the life of the world and shed His blood towards this union with God.

This New Covenant ratified ALL former covenants (of promise)
--and this steps far beyond Sinai--
rather than abolishing any of them.

The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. (Eccl. 12.10-14)

What man is he that feareth the LORD? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the LORD is with them that fear him; and he will shew them his covenant. (Ps. 25.12-14)

Consider Mt. 5.16-18 in regards to the following words.

Jesus never raised the standard above the Law. What He actually did was fill in what was missing that leads towards obedience to His written standard. It is only through walking in Jesus can the letter be (not abolished but) fully filled.

Sure Jesus death frees us from bondage to the Law walking in His spirit; but, "shall we continue in sin that grace may abound? God Forbid!"

God's standard has never changed.

The Levitical way (of priestly ordinances, such as baptisms, sign of covenant, sacrifice, attire, theocracy etc...) is what changed.

Human tendency is to look towards the restrictions and think of them alone, but all Torah is for our benefit, and nobody will see the blessings therein without obedience into them, even as Jesus Christ thought, did, and proclaimed.

In Jesus Christ, through His faith(fulness) we are privileged to walk above the Law, not without it.

Switch up the word 'law-breaker' for 'iniquity' in Mt. 7.23 as iniquity is deciding right and wrong for oneself, disregarding God's standard: the Law.

We do not gain righteousness before God by the Law. The Law was God's first big love-gift (grace) to humanity. By it we may walk more healthy, wealthy, and wisely among men who will not honor God.

God gave the Law so we could live prosperous peaceful lives, not to rule and be ruled by the one we see in the mirror or

even other men.

Just keep close to the Lord and be so, so careful that you continue to find Jesus as your only wisdom, righteousness and sanctification. Thanks for being open, brother!

I'm not a loner; but i'm not up for following any movement either. Ya' know, i slip and fall just like everyone else. . . but we have an advocate who interceeds for us when we stumblingly bumble and miss the mark.

We all fail in many ways, but if we know the holy, good and right thing to do and don't do it, we sin.

Pressing in gives hint as to just how narrow the way really is.

In identifying with Him in His death burial and resurrection, we walk in the spirit of His life, faithful to God.

Yes, "Behold the Lamb of God, who takes away the sin of the world."
(That one sin mentioned is not believing God first --to the end.)
Jesus is the pioneer and finality of our faith.
WE remain fixed in Him because nobody can pluck us out of His hand.

Looking towards the end of our one Fath(fulness),
Love, hope, and faith,
gregg

We are all born criminals with a death sentence pronounced before we were ever a twinkle in our parents eyes.

Come into the fullness of everlasting relationship with God through Jesus Christ.

He became the slain and living Saviour with us in mind before He formed the world's foundation.

(Considering this just boggles the noggin.)

p.s. Your input is more than just recieved here

edited: errors and thoughts added

Re: - posted by davidc (), on: 2010/10/7 19:49

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. Rev 22:1-4 (KJV)

After descibing the new Jerusalem in all its glory in Rev 21, John sees his final vision. In the city, there is a throne; there is no temple there, but a throne. The throne of God and of the lamb. And the Holy Spirit proceeding out of the throne, shown to us in more detail as the river of Life, with His fruits and healings.

We are come to the heavenly Jerusalem. This is where we come to Him now in worship: to the throne of God and of the Lamb, and the Holy Spirit brings us there.

David