

Welcome to this seventh-day Sabbath, brethren.

In *Part 1* and *2* of this sermon series we looked at the prophecies in the book of Daniel, which were about governments from the time of King Nebuchadnezzar to the revival, the final revival of the Roman Empire, and *then* the very return of Jesus Christ to this earth.

The purpose of this sermon series is to explore God's word with regards to the promise of the return of Jesus Christ to this earth. The title of today's sermon is *The Return of Jesus Christ*, and this will be *Part 3*, and this will be the final of this sermon series.

It is God that controls the timing of when an event will happen. It is God that controls the timing of the return of Jesus Christ. God is the one that has planned to establish a new government on this earth in the year 2019. God will send Jesus Christ to this earth as King of kings and Lord of lords to head up His government, God's government on this earth. Now, we concluded *Part 2* by looking at the topic of a resurrection. We'll pick up this sermon series now in 1 Corinthians 15:12, and this is Paul writing to the Church at Corinth.

**1 Corinthians 15:12—Now if Christ is preached that He has been raised from the dead**, because that's what the apostles were preaching and that's what Paul was preaching, **how do some among you say that there is no resurrection of the dead?** Now, this is the question Paul is posing. If they are going around preaching that Jesus Christ has been resurrected and that there is a resurrection, and yet there were some in the Church at Corinth that were saying there is no resurrection, therefore, if they're saying one thing and the brethren are saying something different, well, one of them has to be wrong.

**Verse 13—But if there is no resurrection from the dead, then Christ is not risen.** So if there is no resurrection, one of them is, therefore, lying. There's a lie amongst this.

**Verse 14—And if Christ is not risen, then our preaching is vain and your faith is also vain.** Now, if Christ hasn't been resurrected by God the Father then their preaching (the apostles preaching and Paul's preaching) is just a worthless waste of time. And what they are believing, what they believe about the truth, it's all an empty vanity; it's all worthless. There's no point in believing anything that is said because if they're lying about the resurrection of Jesus Christ, well, therefore, what they're believing is just a waste of time.

**Verse 15—Yes, and we are found false witnesses of God, because we have testified of God that He (God) raised up Christ, whom He (God) did not raise up—if in fact the dead do not rise.** So if there is no resurrection from the dead, if there's only just this life and they're going around saying, "Well, this is what God did *with* Jesus Christ; He raised Jesus Christ up." And if God didn't do that, well, they're a false

witness; they're giving false evidence about God's power, about God's plan of salvation, about God. They're actually lying. And if the very fact there is no resurrection from the dead, well, that's why it's all a vanity. So they're just liars and they're believing a lie, therefore, there's no point in any of it.

**For if *the dead do not rise, then Christ is not risen.*** So if there is no resurrection, if that is not part of God's plan, which is to change a human from mortal and take them and place them *in Elohim*, if that's not going to happen, if the dead do not rise, there is no resurrection and Christ is not risen, if that hasn't taken place, if that event that we have read about did not take place, therefore, it's all a worthless waste of time; there is no point.

**Verse 17—And if Christ is not risen, your faith *is* futile.** Well, what we believe is all a waste of time. So if there is no resurrection, if Christ was not resurrected from the dead, what are we waiting for? What are we worried about? Why are we even in the Church of God? What's the point? There is no point. Because what we believe, the faith, what we believe in (we believe God's word), well, it's all a waste of time, therefore, we're believing in a resurrection and there isn't one, well, there's no point. **...you are still in your sins!** Well, nothing has changed, because we sin every day, and therefore, if there is no resurrection, there's no point in continuing to repent because we're going to go through this life with our sins. We keep repenting of the sins, saying we're sorry about our sins and striving to overcome those sins (which would all be on a physical level without God's holy spirit), well, what's the point, because there's no resurrection and when we die, we're dead. That's it. There's no hope; there's nothing.

**Verse 18—Then also those who have fallen asleep,** those who have died **in Christ**, they have the faith of Jesus Christ, **have perished.** So they believed in Jesus Christ and they live their life repenting and overcoming. Well, what's the point of doing all that because they died "in faith," they died "in Jesus Christ," believing in a resurrection and hoping in a resurrection, and now there isn't one. Well, they also have perished. It's all a vanity. What was the point of it?

**Verse 19—If in this life only we have hope in Christ...** as a physical man and was born and then died and was never resurrected... If that's all we have, just in His life and what He did, the good things that He did, the way He lived His life, "If in this life only we have hope in Christ," as a man, physically, **we are of all men the most pitiable,** "the most miserable," because it's all a waste of time.

**Verse 20—But now Christ is risen from the dead, *and* has become the first of those who have fallen asleep.** He is the first of those who have died in the faith. Jesus Christ is the first to be risen from the dead by God the Father. He is the first to enter Elohim.

**Verse 21—For since by man,** this is about a physical man with our nature that we have, this selfish, carnal mind that we have, **came death**, because of sin. "The wages (what we earn) for sin (the way we think, our selfishness) is death." We don't deserve life because of our sin, because the reward, the payment for sinning is death. **...by Man also,** which is "through Jesus Christ also," **came the resurrection of the dead.** It's through man because Jesus Christ was a man, "also came the resurrection of the dead."

It was through Jesus Christ because God the Father raised Jesus Christ from the dead, the first to be raised from the dead to enter Elohim, because this is God's plan of salvation.

**Verse 22—For as in Adam all die,** "as in man, the first man to be created, came sin." So **as in Adam,** because of the nature that Adam had, **all die,** because of sin or by sin, **even so in Christ all shall be made alive,** because of this resurrection, because it's *in* Christ. So we have to take on the very mind of Jesus Christ, the very mind of God to have life, but it's *through* Christ or *in* Christ (this is where our hope is) because we hope in a resurrection, we believe in a resurrection, and it's because *of* Christ, the resurrection of Jesus Christ by God the Father. So, "it's *in* Christ all shall be made alive." Now, that is "all" in the sense of all those who have Christ and God the Father living and dwelling in them because that is the only way to have true life. It's because of Jesus Christ that we can enter Elohim. This is not talking about just physical life itself because there is a resurrection back to a physical life where people will have the opportunity to enter Elohim, and it's going to be done, "*in Christ* all shall be made alive." *All* that have Christ living and dwelling in them, God the Father's mind living and dwelling in them "shall be made alive" at the end. At the end of that Hundred-year period there will be a resurrection to spirit. So this is now about our hope in a resurrection. And everything is in a time-order. The first was Christ, and then at the very end *all* shall be made alive, all those that are *in Christ* shall be made alive.

**Verse 23—But each one in his own order: Christ the first, afterwards those *who are* Christ's at His coming.** This is referring to the 144,000. So we see that Jesus Christ has been resurrected and is now with God the Father and we're waiting for His return to come back and establish a government, the Government of God on this earth. Now we see not quite 2,000 years later after the death of Jesus Christ and His resurrection, "afterwards those who are Christ's at His coming." And that's what we're looking for. We're looking for the return of Jesus Christ to this earth, and in that there will be a great resurrection of 144,000 that are in Christ. They have either died in the faith or they remain alive today and are sealed. They are part of the 144,000 that have been called and then chosen to be part of God's government over 1,100 years.

**Verse 24—Then the end, when He (Christ) delivers the Kingdom to God the Father, when He puts an end to all rule and all authority and power.** Now, this is an incredible scripture, really, because we're going now to the very end, "then the end," the end of 7,100-years when the rest will be transformed, they will be transformed during that period, they will be converted (or converting) during that period when He (Christ) delivers the Kingdom to God. So it's going to be given to God the Father "when He (Jesus Christ) puts an end to all rule." Now, this is all that resist God. So all rule will be gotten rid of. Anybody that is resisting God will be gotten rid of. "And all authority," so all authority that is against God, "and power." So Jesus Christ is going to bring it all to an end and He's going to have complete authority and rule so that *all* are subject to Christ. And when all are subject to Christ, Christ will hand it back to and deliver it to God the Father.

Now, we understand from scripture that Jesus Christ has been appointed to take control of God's government on this earth, and it is Jesus Christ that is going to bring all things into order, all things under an authority of Jesus Christ. Then it will be delivered back to God the Father.

**Verse 25—For He (Christ) must reign till He (Christ) has put all enemies under His feet.** So all authority, all rule will be under Jesus Christ. And all that have resisted God, all that have resisted Jesus Christ will be destroyed. Now, this "all rule and authority," this is everything, and that includes the spirit world, which is including Satan and his demons. "That He (Christ) must reign until He (Christ) has put all enemies," so that is, all enemies, "under His feet." Now, this "under His feet" we understand, which is those that have committed the unpardonable sin, those that are against God, that have set their minds against God, and Satan and his demons who have set their minds against God will be destroyed. They will be put under the feet of Jesus Christ, which is under the authority and rule of Jesus Christ to the point they will be destroyed.

Then (**verse 26**) the last enemy *that will be abolished is death*, because "the wages of sin is death, therefore, when there is no sin because everyone is in Elohim and Satan and his demons are destroyed and those that are against God, who have set their minds against God will be destroyed, turned to ashes, therefore, the last enemy which will be abolished (destroyed, gotten rid of) is death itself. There will be no more death, which means when death is gotten rid of sin is gotten rid of. And when sin is gotten rid of death has been abolished because "the wages of sin is death," and when there is no more sin (because those in Elohim cannot sin, Satan and the demons and all that have been gotten rid of, there is no more sin), therefore, death is now abolished.

**Verse 27—For He (God) has put all things under His (Jesus Christ's) feet. But when He (God) says all things are put under Him (under Jesus Christ), it is evident (it is clear) that He (God) who put all things under Him (under Christ), because He had given Him this authority, is excepted,** which is "outside of this." So what this is saying is that God the Father will always be first, but God the Father has appointed Jesus Christ as the King of kings, as the ruler to bring *everything* into subjection to Jesus Christ, and when this has happened, Jesus Christ will pass all authority and everything that has been changed (His family, which is spirit, which is Elohim) and God the Father will be ruler of all because Jesus Christ has brought everything into subjection.

Now, this scripture is saying that although Jesus Christ was appointed to take this authority and to destroy everything that was against God, and to destroy sin and death (because it's all gone), it has never been a case where God the Father was not in authority, because Jesus Christ is always subject to God the Father. Jesus Christ has *always* been under the rule and authority of God the Father. They are of the same mind.

**Verse 28—Now when all things are made subject to Him (to Jesus Christ), then the Son Himself will also be subject to Him (to God the Father) who put all things under Him,** because it was God the Father that gave Him all this authority and it was God the Father that did it all through Jesus Christ, **that God may be all in all**, because it's God that's going to rule *in* the very thinking of all His family. This is the time where it will be that all are at-one with God, the same thinking, the same character, righteousness, the very character of God in all. So this is where God is "all in all," the same mind, the same thinking.

**Verse 29—Otherwise what will they do who are baptized for the dead if the dead do not rise at all?** So those people that were being baptized "for the dead," which was a thing that happened and it still does happen today, I believe, where people do go in and baptize for someone that has died that was not baptized. In other words, they're trying to save them, which is not possible. So those people that are baptizing themselves or getting baptized for those that are dead that weren't baptized, if there is no resurrection at all, well, what's the point of it? **Why then are they baptized for the dead?** Because the reality is you can't save somebody else. When somebody dies, they're dead. They're waiting a resurrection and these things are just a futile exercise. It's no different than with prayer, where people are praying for those that are dead. Now, certain religions have things like "limbo" and "purgatory" where people can pay money and pray for the dead. It's all a vanity. It's all a waste of time and they're denying the truth. They're actually denying the truth because "why are they baptized for the dead?" Paul is asking this in the sense it's all just a stupidity. Why are they doing that then? If there is no resurrection, what's the point of it all?

**Verse 30—And why do we stand in jeopardy every hour?** Why do they risk death every day? Because they're out there doing this, preaching this, and what's the point if there is no resurrection? They're better off just to go somewhere else and not talk about this because they're risking their physical life everyday saying that Jesus Christ was resurrected and that there is a resurrection and there is a time-order for those resurrections, where an opportunity will be given to those that have died, and an opportunity will be given to all that are in Christ.

**Verse 31—I affirm, by the boasting in you which I have in Jesus Christ our Lord, I die daily.** So he sacrifices himself. He puts himself at risk every day. He denies himself and he's out there preaching the gospel of the Kingdom of God, about resurrections.

**Verse 32—If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me?** So what was the point of doing that? Why is he risking his life in such a way? It just seems stupid to be doing this if there's no resurrection. **If *the* dead do not rise, "Let us eat and drink, for tomorrow we die!"** So there's no point in taking risk, about doing these things, because there's no resurrection, there's no hope, they're just going to die and it's all just a waste of time.

**Verse 33—Do not be deceived: Evil company corrupts good habits.** So this is about what a person allows into their thinking, because there they are, they're hanging around with or their associating with people that say there is no resurrection. Now, this "do not be deceived," well, don't be naive to think that you can hang around with people that deny the faith, that *deny* the truth, that *deny* a resurrection from the dead. Because this "evil company," those people that are saying those things, will "corrupt good habits," or corrupt the thinking. So what we allow into our minds is so important because sin corrupts our thinking. Things that corrupt the truth are dangerous. Because anyone that denies a resurrection, anyone who denies the very return of Jesus Christ as King of kings and Lord of lords is corrupting the truth. So "Be careful, brethren, who we associate with," is what Paul is saying, because this is all about a resurrection. "Don't be deceived: Evil company," those that are running around saying there is no resurrection, "will corrupt a person's thinking."

**Verse 34—Awake to righteousness, and do not sin.** So "awake," wake up on a spiritual level, "to righteousness," God's way of thinking, "and do not sin," *do not* earn the death penalty. Don't have this habit of sin. So "awake to righteousness," awake to the truth, awake to God's thinking, "and do not sin." Do not corrupt the good habits. Now, the good habits are taking on the very mind and the thinking of God, and the bad habit is sin. If we have that habit of sin we are to overcome that sin. Continuing on, **verse 34...for some do not have the knowledge of God. I speak *this* to your shame.** So "some do not have the truth," they don't have "the knowledge of God" and God's plan of salvation. "I speak this to your shame." It's a shameful thing that anybody would not have the very knowledge of the basic truth of God, the very basic things, because without a resurrection there's nothing for us. Whereas Paul is saying here, "Well, it's a shame to you that you would believe these people that are saying there is no resurrection."

**Verse 35—But someone will say, How are the dead raised up?** So now they're asking something on a physical level. "Well, if there is a resurrection, how are they resurrected? What do they look like?" And they're just saying this with the question of doubt itself, otherwise you wouldn't ask it. So, "Well then, if there is a resurrection, how are the dead raised up?" Because they're now wanting some evidence. They want some proof of it. **And with what body do they come?** Now, this is a question trying to disprove there is a resurrection because they're actually...it's a challenging question. It's not done in humility or meekness or a willingness to learn.

**Verse 36—Foolish one, what you sow is not made alive unless it dies.** Now Paul uses a physical example here like wheat and like a crop and like seeds because it's the same type of thing. "What we sow," or what is sown, "is not made alive unless it dies," because the head of grain goes up, it dies, the seeds go down to the ground, then it becomes alive. So there is a principle here that we can take on board, brethren, on a spiritual level, and that principle is that what we sow is not made alive unless it dies. Now, we know who we are, that physical, natural carnal mind of selfishness. Unless it dies (unless it's put to death, unless we put it to death) it cannot be made alive. So "what is sown is not made alive unless it dies." So what is sown? Well, the natural carnal mind is sown, the carnal mind. Well, it must die. We must put it to death. And we do that through a choice using the power of God's holy spirit, the motivation of God's spirit *in* our minds, God's intent in our thinking, well, that puts to death our selfishness. Well, if that takes place during our life (and at some point in time God will change us to spirit, from mortal to immortal, from physical to spirit), we have to die. But it is requiring the very principle to be fulfilled within us, which is that natural carnal mind of selfishness must be put to death.

**Verse 37—And what you sow, you do not sow the body that shall be, but mere grain—perhaps wheat or some other *grain*.** So it's not the whole thing that goes in the ground, it's just a component. It's not the whole head of grain, it's just one seed of that grain, and that's what would be sown. And from that you have a full body that is developed and then it can be harvested.

**Verse 38—But God gives it a body as He pleases, God gives us a body as He pleases, and to each seed its own body.** Now, for us we have a physical, mortal body. That's God's desire. God's pleased with that. We're made in the image of God, but we're physical. So we have God's attributes as far as a construction is made. We have a body and a mind, eyes, ears, arms, legs, so we are in the image of God. God is spirit;

we're physical. So "God gave it a body (gave *us* a body) as He pleased," which means it is sown with its own body. Now, the future is we're going to be given a different body, a spirit body. So we're made physical to have a spirit body.

**All flesh is not the same flesh, but *there is one kind of flesh of man, and another flesh of beasts* (of animals), *another of fish, and another of birds*. So they're all different. *There are celestial* (heavenly) **bodies and there are terrestrial bodies** (earthly bodies); but the **glory of the celestial** (the heavenly) *is one, and the glory of the terrestrial* (on the earth) *is another*. So this is talking about there are different bodies for different reasons. *There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory*. Now, we know that from the point of view of looking out at the universe through telescopes and different ways that man has gone out with the Hubble Telescope, that there are different glories within the stars, the physical universe that has been created by God. But we can say this also on a spirit level, "from one star," being the type of angels, "from another star," because the angels are all different and we know that angels have two wings and some have more and some have six wings. We also understand how Lucifer was first made in great glory. He had a brightness and he was *different* than the other angelic beings that had been created. Well, there are different glories and they're all done for different reasons.**

So now Paul is going to go on and answer this question with regards to the different glories. **So also is the resurrection of the dead**. So there are different types. **The body is sown in corruption**, which is perishable. **It is raised in incorruption**, it can't die. So what happens is that a man is born and he is sown as a perishable (corruptible) being. In other words, it can perish; it can die. But it is raised in incorruption. It is raised as spirit. **It is sown in dishonor**, because we're human, we have human nature and we're selfish, and **it is raised in glory**. Now, that glory is twofold. The glory is the fact that it's a spirit being and it is in glory, it cannot die, it's immortal and it cannot perish, and the other glory is the very mind, the very thinking of God. A spirit being with the mind of God *is a glory*. So "it is sown in dishonor," we're human, we're selfish, and we're physical. "But it is raised," it is resurrected in glory *if* it died in Christ. If a person died *in* Christ, died in the faith, died in the truth. And if it's part of God's plan to resurrect a person as part of the 144,000, it'll be raised in glory. **It is sown in weakness** (human), **it is raised in power**, because it's spirit. **It is sown a natural** (physical) **body, and it is raised a spiritual body** in Elohim. **There is a natural body**, which we have, and **there is a spiritual body**, is what we're looking forward to, the return of Jesus Christ. We're looking for the 144,000 to be given this spirit body, to be in Elohim, to rule under Jesus Christ.

**Verse 45—And so it is written, The first man Adam** (physical and selfish) **became a living being**, because God created him as a man from the dust of the earth. **The last Adam** (referring to Jesus Christ) **became a life-giving spirit**, because life comes through Jesus Christ, and that's why He is "a life-giving spirit," because God the Father raised Jesus Christ up to be in Elohim. Now (because of that) "the last Adam," Jesus Christ, "became a life-giving spirit," because He gives life to us because of His death and His resurrection...because of what God did through Jesus Christ.

However, the spiritual is not first, so we're not created spirit first, but the natural; it's the way we are. So this is the process that God established. ...but the natural, and afterward the spiritual. So this is the order, physical then spiritual, and that's why we are in the Body of Christ. That's why God has placed us in the Body of Christ. That's why God called us, so that we could be given this opportunity to start this process, to start this journey from natural to spiritual. And it is a process, and it is a journey, and it does take time, but that's why we exist. We exist for the purpose of being changed, being resurrected to spirit. That is the beauty of our calling, that we have this potential to enter God's family.

**Verse 47**—The first man *was of the earth* (Adam), *made of dust*; and the second Man (referring to Jesus Christ) *is the Lord from heaven*, because He came out from God, He was of God. And we're going to look at that in a moment, about the very birth of Jesus Christ. Looking back at this again, "the second Man (referring to Jesus Christ) is the Lord from heaven." He was from God the Father. Life came *from* God the Father. Life can only be given to somebody *from* God the Father.

**Verse 48**—As *was the man of the dust*, so also *are those who are made of dust* (physical). It's all coming from a physical point of view, and as *is the heavenly Man* (Jesus Christ), so also *are those who are heavenly*, which is spirit.

**Verse 49**—And as we have borne (carry) the image of the *son of the dust* (man), we shall also bear (carry) the image of the heavenly *Man*, spirit like Jesus Christ. So we are going to be like Jesus Christ. We're going to be *made* like Jesus Christ, which is spirit in Elohim.

**Verse 50**—Now this I say, brethren, that flesh and blood, physical human man, cannot inherit the Kingdom of God as they are. We just can't inherit it, not as a physical kingdom. It's a *spiritual* Kingdom. So "flesh and blood," as we are now, "we can't enter the Kingdom of God." We have to be changed. So "flesh and blood cannot inherit the Kingdom of God," nor does corruption inherit incorruption. So it's something we can't just enter this way. So something that is corruptible can't go into something that is incorruptible. Something that is decaying can't just walk in and go into a state of no decay because we're physical. Physical cannot enter the Kingdom of God without a change.

Behold, I tell you a mystery (so this is the mystery, this is the hidden truth): We shall not all sleep, we won't all remain dead (asleep), but we, talking about those that are in Christ, that have died in Christ, shall all be changed. So there's going to be a change take place because flesh and blood can't enter the Kingdom of God. There's *got to be* this change. "We shall be changed." When? ... in a moment, in the twinkling of an eye, at the last Trump. For the trumpet will sound, and the dead shall be raised incorruptible, and we shall be changed. "We" is, he was referring to those that are *in Christ*, those that died in Christ and those that remained alive that were *in Christ*. Now, this is referring to the beginning of this day of Pentecost that we're celebrating shortly, that the return of Jesus Christ is going to see this change. So here he is saying now that this is going to take place and Jesus Christ is going to return and there is going to be this change of 144,000 that will be resurrected, and they won't all stay asleep dead in the grave, they will be changed, because "flesh and blood cannot inherit the Kingdom of God." There has to be a change take place within a person...from physical to spirit, from the natural carnal mind to a

mind like God, to take on the very thinking of God, and when this change takes place there is a permanent setting of the mind, the mind of God within a person, and they do not have selfishness. They can never think selfishness again because they're no longer physical. They no longer have the spirit in man. They have God's spirit living and dwelling in them, and that is the big change, the change of thinking and the change from mortal to immortal, or from physical to spirit.

**Verse 53—For this corruptible must put on incorruption**, so this mortal, this decaying body must put on something that doesn't decay, **and this mortal *must* put on immortality**. There has to be this change take place.

**Verse 54—So when this corruptible has put on incorruption**, so when this decaying body has put on something that doesn't decay - spirit - **and this mortal (physical) has put on immortality** (something that is no longer physical but is spirit), **then shall be brought to pass the saying that is written: Death is swallowed up in victory**. So once we're changed to spirit we cannot die; death is gotten rid of. Now, the important part of this is not only just this death, but sin has gotten rid of within the person's life. They cannot sin. Because "the wages of sin is death," and if death is gotten rid of, sin is gotten rid of. They cannot sin, because God cannot sin, well, anyone that is changed and enters Elohim, God is in them "all in all," and therefore, they cannot sin, and therefore, they cannot die. "So death and sin is swallowed up in victory."

**Verse 55—O death**, the wages of sin, **where *is* your sting?** Where is your power? Because the power that sin has is death, and when sin is gotten rid of, death is gotten rid of. **O grave, where *is* your victory?** Well, it can't hold a person because God can overcome death. So death has no power because God has power over life and death, and death is going to be destroyed. In the end, there will be no death. Death will be completely destroyed. But for the 144,000, "death (sin) where is your power? Where is your sting?" Well, there isn't any because it's gotten rid of. "O grave, where is your victory?" Death, the grave, cannot hold anyone that has *died in Christ* because they're part of the 144,000, therefore, "Oh hades, O grave, where is your victory?" There isn't one. It's been gotten rid of.

**Verse 56—The sting of death *is* sin**, which is Satan's power, because the only power that Satan has is that he will tempt us and broadcast sin because he desires us to die. So our enemy is sin. Our enemy is death. "The sting of death is sin," **and the strength of sin *is* the law**. Now, it's not because the law is a problem. The law simply shows us what sin is, because God gave us the opportunity through a calling and giving us the power of His holy spirit to "see" sin. And we only see sin through the law, because without the law we wouldn't know what sin is, we wouldn't have God's word revealed to us to understand what sin was. Sin is revealed by the law. So "the strength of sin is *in* the law," because it's the law that reveals sin. Now, without sin there is no need for the law.

**Verse 57—But thanks *be* to God** (Yahweh Elohim), **who gives us the victory through our Lord Jesus Christ**, because of Passover and because of the forgiveness of sin. The very Passover sacrifice of Jesus Christ can cover our sin. It's an incredible thing. So we have this victory, and then we have victory because of the resurrection, because of the pouring out of God's holy spirit on the day of Pentecost 31

AD. And because of that we come into a spiritual relationship with God the Father and Jesus Christ and we can repent. We have this victory through Passover and through the forgiveness of sin, because we seek to be forgiven of sin. We want the death penalty removed from us. And it is removed from us, brethren, each time we go before God and repent in sincerity and truth. And if we *are* doing that on a regular basis God forgives, and therefore, we are no longer under the death penalty. "The wages of sin is death" - we've gotten rid of it because God forgives.

**Verse 58—Therefore, my brethren, be steadfast, immovable, always abounding in the work of the Lord,** which is to continue to be in a relationship with God, to focus in on the truth, to keep working within our minds to overcome sin, to be steadfast in the faith, immovable in the truth, "always abounding in the work of the Lord," in the work of God in us, **knowing that your labor is not in vain in the Lord,** in God. So it's all spiritual. We are to fight the fight. We must not ever give up. And that's the point of this whole matter. "Therefore, brethren, be steadfast," don't give up, don't tolerate sin. "Immovable," don't give in to sin, "always abounding in the work of the Lord," well, always abounding in crying out to God to transform our thinking, which is the work of the Lord within us. The work of God in us is this transformation that must take place, "knowing that your labor," all this work that we do, this fighting within our minds, this desiring to come out of sin, this not tolerating sin, "is not in vain." It's not all a waste of time. It's going to be rewarded with a resurrection, and that's the whole point. So we are to stand firm in the truth. We are to continue to labor and this labor is overcoming selfishness and this labor will be rewarded. And it's going to be rewarded with a resurrection, a change that's going to take place. "Death will be swallowed up in victory," from mortal to immortal.

**Matthew 1:18—Now, the birth of Jesus Christ was as follows...** Now, "Jesus" is "Yahweh is Salvation," and "Christ" means "anointed," because He was the anointed Messiah. He was appointed by God for the purpose of salvation. **After His mother Mary was betrothed to Joseph,** which is like an engagement, which is like a promise of a marriage, a future relationship, **before they came together,** so there was no sexual relationship at this point in time, **she was found with child of the holy spirit,** because it was God that did it. So Mary now finds herself pregnant and she hasn't had a relationship with a man, so now, this would have been a very difficult thing within her own mind, to come to understand this. Someone's pregnant, she's never had a sexual relationship, but it was through God's power (the power of God) that she was with child, because God did it. God is almighty. God is all-powerful, and the timing of God's plan of salvation was now to take another step forward.

**Verse 19—Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly.** Now, this would have been Joseph who would have been concerned, the fact that he didn't want her to be made known in public to be pregnant without being married. So here it is he's trying to protect her image of who she was, that he would have thought, "Well, she's pregnant, and therefore, rumor would run around. She's not married to me at this point in time, therefore, it's best to protect her, and we'll put her somewhere away secretly so that she could have the child and no one would know anything." There would be no shame brought on her by the public. **But while he thought about these things, behold, an angel of the LORD appeared to him in a dream,**

saying, so he's now had this dream from God, **Joseph, son of David, do not be afraid to take to you Mary your wife**, in other words, you should get married to her, **for that which is conceived in her is of the holy spirit**. It's by the power of God. So this can read, "Which is begotten in her is of the holy spirit. It is of the power of God the Father."

**Verse 21—And she will bring forth a Son, and you shall call His name Jesus**, which is "Savior," and He (talking about Jesus Christ) **shall save His people from their sins**, which is God's plan for the Passover. So Jesus Christ was born a man from Mary all for the purpose of the plan of salvation. His name means "Savior" and He will save His people through the Passover sacrifice that He was going to fulfill. So this is God's plan and God is moving His plan forward by creating Jesus Christ within Mary. Jesus Christ's father was God the Father.

**Verse 22—Now, all this was done that it might be fulfilled which was spoken by the LORD** (by Yahweh Elohim) **through the prophet, saying: Behold, a virgin (Mary) shall be with child, and bear a Son, and they shall call His name Immanuel**, which is translated, **God with us**, because it was God in man.

**Verse 24—Then Joseph, being aroused from sleep, did as the angel of the LORD commanded him and took to him his wife**, so he actually married Mary (**verse 25**) and **did not know her until she had brought forth her firstborn Son. And he called His name Jesus**, which is "Yahweh is Salvation." Now, this is interesting, because Joseph here has now married Mary and she is with child, but he didn't have any relationships with her on a sexual basis until after Jesus Christ had been born.

**Matthew 2:1—Now, after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, (verse 2), saying, Where is He (Jesus Christ) who has been born King of the Jews?** So this is very interesting that these men would turn up. And they were wealthy, of course, and they turn up to Herod and they ask this question, "Where is the King of the Jews?" Now, this would have been warning bells to Herod who was in authority (he was a king), and therefore, now he sees a threat, "A King of the Jews?!" Remembering that the Jews were in subjection here under this government, and therefore, when you say "King of the Jews," the first thing that would enter the natural carnal mind is competition: "This is somebody that is going to rise up against me! Against my authority!" So his interest would have been straight-away, "Well, where is this *King*?" And deep down he'd be thinking, "Well, I need to get rid of this King! This is *terrible!* A King of the Jews?" And then the wise men continue here and say, **For we have seen His star in the East and have come to worship Him**. This is referring to an angel, of course, we understand. The world thinks it's a star. They'll stick a star on top of a Christmas tree a particular time of the year believing that it was actually a star like a planet. Well, this is not. This is about an angel that God was using to guide the wise men *to* Jesus Christ.

**Verse 3—When Herod the king heard these things, he was troubled, and all Jerusalem with him**, because everyone would have been concerned about this very fact about a "*King* of the Jews." Now, we understand the return of Jesus Christ is about a King. Jesus Christ is coming back representing God the Father, and Jesus Christ *is* going to be King of kings, and Lord of lords. There's only going to be one King. He's going to be King over *all* of them. This is really all about authority. To be a king means to be in

authority. So Jesus Christ is coming back as King of kings; Jesus Christ is going to have all authority over everybody else. Lord of lords, He is going to have authority over *all* people - over everybody. So this is about authority. Now, Herod knew this was about authority because he was a king, he was in authority, and now he's being challenged, there's going to be another authority. So everyone's going to be concerned about this "other authority." What would this really mean? All the people that supported Herod, they'd be concerned. And the Jews themselves would have been aware that this could mean trouble for them, having two kings. And normally in nations of mankind, having two kings means you're going to have war.

**Verse 4—And when he had gathered all the chief priests and the scribes and the people together, so he's gone to the Jews and gathered them together, he inquired of them where the Christ was to be born.** "So, where is this new Jewish ruler? Where is this Messiah going to be born?" Because "Messiah" or "Christ" means someone that's going to save them! So where's this person that's going to save them? And he would have been aware all on a physical level, when you're talking about saving them, you're talking about war. There's someone that's going to come and set up another kingdom, set up another government physically on this earth. He can't have that. He's going to have to do something about it.

**So they said to him, In Bethlehem of Judea, for thus it is written by the prophet: But you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah; for out of you shall come a Ruler who will shepherd My people Israel.** So he would have heard this. So when they've said this to them, the thing that he would have heard out of all this was "Bethlehem." Next part he would have heard was, "who will shepherd," who will rule, "My people Israel," the people of Israel that he was now over. He was ruling them! Of course, this is actually a spiritual prophecy as much as it is a physical one. "Who shall rule (shepherd) My people, Israel." Talking about Jesus Christ in the future. It's talking about the return of Jesus Christ and Jesus Christ will shepherd or rule God's people, "His people, Israel," spiritual Israel, because that's what's taking place now. Jesus Christ is now ruling God's people, "His people, Israel," the Church of God, God's people. Jesus Christ is the head of the Church. Well, this is a prophecy about the future. This is a prophecy about the very return of Jesus Christ. "For out of Bethlehem... Out of you, Bethlehem, shall come a ruler who will rule (shepherd) My (God's) people, Israel." Well, he would have heard that all on a physical level. This is about the return of Jesus Christ and the fulfillment of this shepherding or ruling God's people, and it's going to happen at the return of Jesus Christ where mankind will be shepherded or ruled by Jesus Christ with 144,000. And anyone that is alive at that time will be given an opportunity to come into a relationship with God, to come in to be guided by Jesus Christ. Spirit Israel will be guided by Jesus Christ.

**Verse 7—Then Herod, when he had secretly called the wise men, determined from them what time the star appeared,** because he's trying to establish now, "When did this star appear," because the birth has taken place. "What's the age of the child," roughly, so he knew what he was dealing with. Now, he's doing all this on a physical level and he's done this in secret with the wise men. He's doing that for the purpose of wanting to destroy this new King.

**Verse 8—And he sent them to Bethlehem and said, Go and search diligently for the young Child, and when you have found Him, bring back word to me, "Come and tell me where He is," that I may come**  
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**and worship Him also.** Yeah, sure. We understand human nature. Sure that's what he really wanted to do. Well, his main concern was this word "King," and he wanted to make sure that he found out where this child was, this young child, because he had an intent in his heart which was to get rid of a King.

**And when they heard the king, they departed; and behold, the star which they had seen in the East went before them,** so now the angel is now leading them to Bethlehem, to the very place where Jesus Christ now was, **till it came and stood over where the young Child was.** So the angel now has led the wise men to this location, and now they have this opportunity to come in and worship a King, because He is a King. He is going to be King of kings. Now, they were told certain things, I'm sure, and they were aware of certain prophecies about the birth of a ruler, the birth of a King that was to come who would then rule (shepherd) Israel. Now, how much they knew we don't really understand, but they would have known enough to follow these instructions, and they came to worship a King. **When they saw the star, they rejoiced with exceedingly great joy,** because they knew then that God was leading them once again to the right location.

**Verse 11—And when they had come into the house,** because they're actually living in a house, **they saw the young Child with Mary His mother, and they fell down and worshiped Him,** they worshipped Jesus Christ because He was a King. **And when they had opened their treasures,** which are the gifts that they brought, **they presented gifts to Him.** Because? He was a King. And that's what you would do if you were going to see a king, you would take gifts with you, **gold, frankincense, and myrrh.** Now, frankincense was of great value, as was gold. So they brought things of great value to a King.

**Verse 12—Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country another way.** So God now has intervened and placed into their thinking (in a dream) that they need not go back and see Herod, because Herod's intent was to destroy Christ. Now, we also understand that Satan was aware of these things and Satan was involved here, because Satan always wanted to destroy God's plan and he knew (Satan knew) who Jesus Christ really was. Satan knew who Jesus Christ really was, the Savior of mankind. And it's all on a spiritual level, because Satan knew what God was doing in the sense of God's plan of taking something physical - like man - and giving him the opportunity to enter Elohim so that he, in Elohim, would be *over all things*, which would be over Satan and the demons. Satan and the demons *hated* God's plan and they wanted to destroy it, and one way was to work with Herod to destroy Jesus Christ.

**Verse 13—Now when they had departed,** the wise men had departed, **behold, an angel of the LORD appeared to Joseph in a dream, saying,** so this is the same thing, God now is intervening into Joseph's life to make sure that Jesus Christ is protected. So now Joseph is having a dream, saying, **Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him.** Now this is, of course, just exactly what Satan would do, which was to destroy God's plan, to intervene. But we've seen also, in the book of Daniel that God is all-powerful, God is almighty, God is the one who raises kings up and He pulls them down. So Herod might think he's in control, and he might think he has authority, but it's only because God allowed it for a purpose. And God

is going to take it from him because man is temporary. All power, all authority, all positions are temporary; they're going to pass.

For 6,000 years people have lived and died - billions of people have lived and died. And some thought they were fantastic and great, like Nebuchadnezzar, and they were given a power and authority, but God showed him that God gave it and God can take it away. Well, it's no different in anybody's life. God gives power. God raises up and God can take down according to His will to His plan, will, and purpose. Because there's a purpose in all things, as we've seen in Ecclesiastes. There's a time for everything. There is a season for certain things. It's all according to God's will. God's will, will be achieved. God will have a family. God will have a family at the end of 7,100-years. Jesus Christ *will* return to this earth. Because here we're going through the birth of Christ, and His birth was all about being made King of kings and Lord of lords during the Millennium, being in Elohim, being the head of the Church. All of these things were in God's plan from the very beginning. It all had a foundation *in* Jesus Christ.

So this is incredible! Now God is intervening and this is all about God's fulfilment of His plan, which is to have a family of spirit beings with Jesus Christ as the Son of God. And here it is, God is now intervening because He knows that Herod (and Satan) would like to destroy God's plan, destroy Jesus Christ, the Passover sacrifice of Jesus Christ, because if Jesus Christ was destroyed we'd have no Savior, but that was never going to happen because God has a plan and God has already planned the end from the beginning, and it *can't* be changed. Jesus Christ could not be killed because it had to happen a particular way. He was going to be killed by mankind on a stake on a particular day. On the day of Passover He would die, just as God had planned and it wasn't going to be any other way. It *couldn't* be any other way! Because God had planned it and what God plans will happen *exactly, precisely* in great detail, and no one can change it and nothing can change it. Satan and the demons couldn't change it. No one can! Because it's God's will because God is almighty. God is all-powerful.

**Verse 14—When he arose, he took the young Child and His mother by night and departed for Egypt, (verse 15), and was there until the death of Herod, that it might be fulfilled which was spoken by the LORD (by Yahweh Elohim) through the prophet, saying, Out of Egypt I call My Son.** And it's about God the Father would draw out His Son, Jesus Christ.

So Joseph is aware that he needs to flee, and he needs to take Jesus Christ and Mary and they are to flee until Herod was going to die. Now the story goes back and goes back into the time of what Herod would do to try to destroy Jesus Christ (God's plan). But it was never going to happen because Jesus Christ was going to die as the Passover sacrifice. Jesus Christ was going to be resurrected after three days and three nights. Jesus Christ was going to ascend to His Father. Jesus Christ was going to be the Head of the Church. God was going to pour out His holy spirit. The Church would go through seven eras and *then* we will see the very return of Jesus Christ to rule this earth as King of kings and Lord of lords. And at the end of 7,100-years there was going to be a great spiritual resurrection, and at the end of that resurrection to spirit those that are then left alive and those that are resurrected for the purpose of destruction (with Satan and his demons) will be destroyed, and then God will be all in all.

**Verse 16—Then Herod, when he saw that he was deceived by the wise men, so he's worked out they haven't come back, so he obviously thinks, "Well, they're not coming back. I've been deceived. I've been tricked by them because they're not coming back," was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men.** Now we understand there's a time-period here, which is up to two years, where he's worked it out and saying, "Well, we need to destroy them, roughly from two years and under, just to play safe." It's not exactly a time, "from two years old and under," so he's worked out roughly what he thinks. In his mind he's determined what he thinks is a good age to destroy, therefore, he would get rid of this new King. And therefore, he sent out people and they're now destroying the male children. This is incredible that he would do this, that he would send out this command to destroy all those that were in Bethlehem and all its districts, all its areas. And there would be great suffering and great pain.

Well, this is similar when we go back to what Pharaoh had done about destroying the male children, that he wanted to destroy the males so that no one would rise up against him, that no one would challenge his authority, that if you got rid of all the male children in Egypt, therefore, no one would rise up and join other armies. And therefore, this is that same thinking. This is all about protection of authority that they perceive they have. They have authority; they're going to do everything to protect it. Pharaoh did it by trying to destroy the young children, the male children of Egypt from the Hebrew women, from Israel: "Get rid of them, I won't have a problem."

Herod is the same. He's saying, "Well, get rid of the male children. Get rid of them up to two years of age and under, and therefore, I won't have a problem. I'll get rid of this threat to my authority. I'll get rid of this 'King of the Jews.'"

**Verse 17—Then was fulfilled what was spoken by Jeremiah the prophet, saying: A voice was heard in Ramah, lamentation, weeping, and great mourning, Rachel weeping for her children, refusing to be comforted, because they were no more.** The children were being killed. Now, this would have been a very stressful and difficult period for those residents in that area. To have a newborn child and then have it snatched out of your arms and destroyed and killed in front of you would have been a terrible thing.

**Verse 19—But when Herod was dead, which was the fulfillment of the dream that Joseph had had. So when Herod was dead, behold, an angel of the LORD appeared in a dream to Joseph in Egypt, saying, Arise, and take the young Child and His mother, and go to the land of Israel, for those who sought the young Child's life are dead.**

**Verse 21—Then he arose and took the young Child and His mother, and came into the land of Israel.**

**Matthew 19:23—Then Jesus said to His disciples, Assuredly, I say to you that it is hard for a rich man to enter the Kingdom of God.** This is talking about priorities from a previous description of the young man that had come and had asked, "How do I inherit eternal life?" Well, this is all about physical priorities versus spiritual priorities. So it's hard for someone who has a wrong priority to enter the

Kingdom of God, God's family, because they've got the wrong mindset. They're not transforming their minds. They're still carnal. They're still physical, and they're focused on what is physical. **Again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God**, which is about this priority. It's impossible for somebody to enter God's family if they haven't undertaken the transformation of the mind, if they're still selfish. Because anyone selfish cannot enter the Kingdom of God because sin has to be gotten rid of. Sin cannot enter Elohim. Sin has no place in Elohim and we read previously that this is all about *a way of thinking*, that if we haven't transformed our thinking, if God's mind is not in us, if God is not *in* the person they can't be changed, they can't be resurrected to spirit.

**Verse 25—When His disciples heard *this*, they were exceedingly amazed**, remembering, they're thinking physically here, **saying, Who then can be saved?** Well, who can be saved? Well, Jesus Christ will answer it. **But Christ looked at *them* and said to them, With men this is impossible, but with God all things are possible.** So with God's power, by the power of God's holy spirit it can be done, it *can happen*, man can be transformed in his thinking, which makes it possible then to be changed to spirit. It requires God's holy spirit in the first instance, which makes it possible, the transformation of the mind. Then it's by the *power* of God (the very power of God), not God's holy spirit but God's power. So the first one is by the power of God's holy spirit to transform the thinking, then it requires the very power of God to resurrect a person, which makes it possible.

**Then Peter answered and said to Him, See, we have left all and followed You. Therefore, what shall we have?** "What's in it for us?" Still thinking quite carnal, really.

**Verse 28—So Jesus said to them, Assuredly I say to you, that in the regeneration**, which is talking about the return of Jesus Christ, **when the Son of Man sits on the throne of His glory**, which is the authority that He has, **you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.** This is referring to the Millennium. This is referring to the return of Jesus Christ. So we can see from this that the twelve disciples will be given judgment, they'll be given rulership, they'll be given authority, because they're going to be judging the twelve tribes of Israel - talking about spiritual Israel in the Millennium. Because David, we understand, will be king over Israel under Jesus Christ, because Jesus Christ is King of kings. But David will be resurrected (part of the 144,000) and he'll be made king of Israel. The twelve apostles will also be resurrected and they will be given authority over spiritual Israel. They'll be given authority as kings under David, who is under Jesus Christ, who is under God, who is truly the KING. Yahweh Elohim is KING. Jesus Christ is King of kings. The other kings are king David and the twelve apostles because they will be judging the twelve tribes of Israel, talking about spiritual Israel.

**For everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My name's sake**, so they're going to have to be *in* the faith, going to have to be *in* Jesus Christ, **shall receive a hundredfold, and inherit everlasting life** (age-lasting life), which is that change that's going to take place. At the return of Jesus Christ the 144,000 will be changed. They will inherit age-lasting (everlasting) life.

**Verse 30—But many *who are* first, if they put things in their life in the physical realm today, they put that first, the physical focus is first, **will be last**, they'll be last in the sense of they can't enter Elohim. ...**but the last**, those who have a priority on the spiritual and not on the physical, if their focus is purely on God's way of life, in transforming the mind, **will be first**. They'll be first to enter Elohim. They'll be given higher positions of authority because of what they are doing, which is putting God first in their life.**

So we can see from this that all things are possible by God. God is almighty. God is all-powerful. And nothing is impossible with God. God can raise up somebody from physical and make them spirit. God is almighty. God is all-powerful, and nothing is impossible. God is in control of all things, as we've seen in Daniel. God has predetermined. God has worked out in His plan. He has already set His plan, and therefore, what is has already been because it has been planned. The resurrection of Jesus Christ was planned. The return of Jesus Christ is planned. The resurrection of the 144,000 is planned. It *is*; it's going to happen because it is already planned, and what is yet to happen has already been planned. So we're waiting for this "whatever has been planned" to actually be fulfilled, and we're looking forward to that day, the very return of Jesus Christ to this earth.

**Luke 19:28—When He (Jesus Christ) had said this, He went on ahead, going up to Jerusalem. And it came to pass, when He was near Bethphage and Bethany, at the mount called Olivet, *that* He sent two of His disciples, saying, Go into the village opposite, where as you enter you will find a colt tied, on which one has never sat. Loosen him and bring *him here*. And if anyone asks you, Why are you loosening *him*? "Why are you taking this donkey away?" Thus you shall say to him, Because the Lord has need of him.**

**Verse 32—So those who were sent departed and found *it* just as He (Christ) had said to them. But as they were loosening the colt, the owner of it said to them, Why are you loosening the colt? Which is exactly the way that Jesus Christ had already said. And they said to him, The Lord has need of him, because this is about God's great power. God has already planned certain things and God brings these things about. It's not just coincidence. God planned this. It was given to Jesus Christ to make these statements, to *know* these things for the purpose of being fulfilled. And it is just as Jesus Christ said because it's just as God had planned it. "And they said to him, 'Lord, we have need of him.'" And verse 34 is proof of this. Then they brought him to Jesus. And they threw their own garments on the colt, and they set Jesus on him, because it was one that had never been ridden before. And as He went, *they* spread their clothes on the road.**

**Verse 37—Then, as He was now drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God (Yahweh Elohim) with a loud voice for all the mighty works they had seen, because they realized that God had done it through Jesus Christ, saying: Blessed is the King who comes in the name of the LORD! "Blessed be *Jesus Christ* who comes in the name of Yahweh Elohim!" Peace in heaven and glory in the highest! Now, this is an incredible outcome, because they really don't know why they're saying this or the real reason why they're saying it, but this is the King. This is the King of the Jews that was being born back in Matthew that we read.**

"Blessed is the King, Jesus Christ, who comes in the name of the LORD," in the name of Yahweh Elohim, in the name of God, because it's *God* that sent Jesus Christ to *be* King, to be our Passover sacrifice: "Peace in heaven and glory in the highest!"

Now **verse 39**—**And some of the Pharisees called to Him (Jesus Christ) from the crowd, Teacher, rebuke Your disciples.** "Correct them! They shouldn't be yelling out 'King!' And they shouldn't be saying, 'Blessed be the King who comes in the name of the LORD! They shouldn't be saying those sort of things because you're *not* a King." That's what they're really saying that, "You shouldn't be letting them say this type of thing, that you're a King!" **But He answered and said to them, I tell you that if these should keep silent, the stones would immediately cry out,** because this is of God. This is God's will because God planned it this way. And Christ is saying, "Well, if they were to keep silent. If they were not to yell this out, 'Blessed is the King who comes in the name of the LORD!' the stones of the ground would immediately cry out," because God could do it! Because God *is* almighty and God *is* all-powerful and God could do this! But of course, this was *exactly* as God had planned, and the disciples then did cry out, "Blessed is the King who comes in the name of the LORD!" Now, "Blessed is the King," because Jesus Christ *is* a King. That's why He was born. He is born to *be King*, to rule in the Millennium. He is the King of kings representing God. So, "Blessed is Jesus Christ, King of kings, who comes in the name of God." He represents God the Father.

**Matthew 27:11**—This is when Jesus Christ faced Pilate. **Now Jesus stood before the governor. And the governor asked Him, saying, Are You the King of the Jews?** Because this would have been going around and this is what was said with Herod, and this would have been passed on, and we also see that Pilate has heard this, that Jesus Christ is the King of the Jews. **So Jesus said to him, *It is as you say.*** So it is true; He is the King of the Jews. He's actually the King of Israel.

**Verse 12**—**And while He was being accused by the chief priests and the elders, He answered nothing.** So here they are, they're now accusing him of certain things. He's not giving any answers. He's not saying anything to all these accusations.

**Verse 13**—**Then Pilate said to Him, Do You not hear how many things they testify against You?** Because a lot of it would have been lies as well. Some of it would have been true because He *was* a King, and yet they're accusing Him of certain things. Well, there could have been truth in amongst their accusations, but Jesus Christ is answering nothing.

**Verse 14**—**And He answered him not one word, so that the governor marveled greatly.** So here it is. He's being accused of being the King of the Jews.

**Verse 27**—**Then the soldiers and the governor took Jesus to the Praetorium and gathered the whole garrison around Him. And they stripped Him and put a scarlet robe on Him,** because they're part of the mockery that they're now demonstrating towards Him. They're going to mock Him. **When they had twisted a crown of thorns, they put *it* on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, Hail, King of the Jews!** So they're doing all this as a

mockery, as a put-down because this is what God had planned. God allowed this for a spiritual purpose, that Jesus Christ would fulfill His will, God's will on this earth. **Then they spat on Him, and took the reed and struck Him on the head. Then, when they had mocked Him, they took the robe off Him, put His own clothes on Him, and led Him away to be impaled on the pole. Now as they came out, they found a man of Cyrene, Simon by name. Him they compelled to bear His stake (the pole), to carry it. And when they had come to a place called Golgotha, that is to say, Place of a Skull, they gave Him (Jesus Christ) sour wine mingled with gall to drink. But when He had tasted *it*, He would not drink.**

**Verse 35—Then they fixed Him (impaled Him or placed Him on a pole), and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet (which was spoken by God through David): They divided My garments, the garments of Jesus Christ, among them; for My clothing they cast lots.** Now, this is God doing it through the prophets. And we've read this previously in sermons, about *how* God spoke in various times through/in the prophets. Well, this is God speaking through David or *in* David, and the statement was about Jesus Christ, because God has planned something that He's now, at this very time, that has already happened, because in God's plan it had already happened. "They divided My garments among them, and for My clothing they cast lots." **Sitting down, they kept watch over Him. And they put up over His head the accusation written: THIS IS JESUS THE KING OF THE JEWS.** Now, little did they know that this is actually true. Jesus Christ was born *King*. Jesus Christ *is* born King for the purpose of *being* a King. Jesus Christ will return to this earth to *be* the King of kings.

**1 Timothy 6:11—But you, O man of God, flee these things,** which are about selfish desires of the world, the worldly things, desires for money, and the things of the natural carnal mind which are all to do with selfishness. So we're to flee these things **and pursue righteousness,** righteousness is the thinking of God, **godliness, faith.** Now, faith is what we believe. So we're to pursue these things. We're to study the truth, to build our faith. We are to have faith, which is to trust God, to believe God's word. Now, God says Jesus Christ is going to return to this earth as King of kings to rule for 1,000 years (as in Revelation 20). We are to have faith in that. We believe this! Well, we're to pursue this. We're to hold on to this faith. And this is to come from God, of course. Faith comes from God. It's from God's spirit that we can have faith. **...love,** which is the very thinking of God, the way God thinks. God *is* love. So we're to pursue, to have righteousness, godliness, faith, love, **patience, gentleness,** all fruits of God's holy spirit. We are to take on the very mind of God.

**Fight the good fight of faith.** So we're to act on what we believe. We're to live the faith we have. We're to live the truth. We're to implement it into our life. We're not to tolerate sin. We're to fight the good fight and to fight the fight against ourselves. This is not about fighting other people. This is fighting the thoughts that we have, the wrong thoughts we have, to bring them into subjection. So this is about this inner conflict that is going to go on within our minds. **Lay hold on eternal life...** Now, we've seen this before in scripture, that God wants to give us *life!* Well, we're to lay hold on it. How do we lay hold on this life? How do we lay hold on a resurrection to spirit? How do we do that? By fighting the good fight of faith, by implementing into our life what we are given by God through an apostle to the Church. What is it that we're given? We're given the truth. We're given encouragement. We're given the tools to fight the

good fight, which we've also read in scripture. The whole armour of God, we're to take it on. And therefore, by fighting, by laying hold to these things, by implementing these things in our life we can lay hold on eternal life. ...**to which you were also called and have confessed the good confession in the presence of many witnesses.** So it's our example... our example. So we lay hold on it by implementing it into our life. And we were *called* to this! We've been *called* to be resurrected. We've been *called* to be saved. And we have this confession, we have this evidence, this witness by what we do - not by what we say, by the way we live. "The good confession in the presence of many witnesses." There's many of people that see what we do. We live our faith.

I urge you in the sight of God who gives life to all things, and we've been given physical life for the purpose of a spirit life, and *before Jesus Christ who witnessed the good confession before Pontius Pilate*, which we have seen. That "He, when reviled, reviled not," but He did say that He was born to be King. Well, we've been born to be in Elohim. That's why we exist. We can stand in boldness for what is right, God's way of life, *because* we are laying hold on eternal life and we're fighting the good fight by overcoming ourselves. The evidence is in our life because we're *living* the truth, we're living a particular way of life.

**Verse 14—that you keep *this* commandment without spot, blameless until our Lord Jesus Christ's appearing**, until the return of Jesus Christ on Pentecost, **which He** (the Father, God the Father) **will manifest in His own time**, which God will reveal in His timing because it's all in God's power and God's authority, **He** (God) **who is the blessed and only Potentate**, which is Almighty, **and King of kings and Lord of lords**, because God the Father is KING of Kings and LORD of Lords, and He has appointed Jesus Christ to come back with God's Government on this earth on Pentecost of 2019 and represent God as King of kings and Lord of lords. And this is talking about God, **who alone has immortality**, has everlasting life, who is the light. God dwells *in* the light, and who alone has it to give? Because it was God the Father who raised up Jesus Christ. It was God the Father who gave life to Jesus Christ. It's God the Father who's going to give us life through Jesus Christ. ...**who alone** (God the Father) **has immortality dwelling in the unapproachable light, which no man has seen or can see, to whom be honor and everlasting power.** Amen, because no man (as a physical man) has seen God at any time. No man can see the magnificence of God. God has not revealed it to mankind.

So God will reveal Himself at some point of time through Jesus Christ. We're going to see the return of Jesus Christ. We're going to see the glory of Jesus Christ when Jesus Christ returns to this earth. Those that are changed to 144,000 will see Jesus Christ, and those of us that remain alive and see the very return of Jesus Christ as a spirit being with 144,000 will not see Jesus Christ in His glory because we can't see spirit. We will see lights. We will see many things. But we will not see spirit.

So it's going to be incredible how Jesus Christ manifests Himself on that day and what we actually do see compared to what the 144,000 see, because they will see spirit. They're going to see Jesus Christ as a spirit being and they're going to see the angelic realm as spirits. But those that remain alive will not see that. They will just see something different. They will see what is actually manifested to be able to be seen.

So with that we'll now end this sermon series *The Return of Jesus Christ*. □