

Today we're continuing with *Part 2* of the new series entitled the *True Life Story of Christ*.

We started this series by focusing on the conception and birth of Christ and the fact that he was coming up to the time there of the first role of the Passover - in his first coming is what I'm referring to here. The first coming was about everything about Passover. So a lot of this series is focusing in on and will lead up to, obviously, that point in his life because the vast majority written about him in the sense of those things that happened in his life are those things that led up to the end of his ministry, which was, in that respect, the last couple of weeks of his life. And some of the most important things that he taught were during that period of time as well.

So again, those things have to do with Passover, the days of Unleavened Bread, Pentecost; and that's the period we're in right now, in between those Holy Day periods. And so it's apropos that we go through this particular story at this time and talk about these things.

We also talked about last week, focused in on the name that God the Father gave to His Son being that of Joshua, not Jesus, and how that Jesus didn't come into existence or at least... It was being used a couple of hundred years before that and even in some other writings and so forth, but not as accepted and not as wide spread as it was by the time you get up to the 1600's in the time of king James and the King James Bible that was written.

So we went through some of that and the discrepancies that are there. And candidly, that's helped me to see that as far as some of our video's are concerned that one of them I need to focus upon, again, is that name. And I may even rewrite some of the things in the book concerning the name of Christ being Joshua. And candidly, to get rid of some of the arguments having to do with the Greek language, the Greek Septuagint and some of the Old Testament writings as far as the name of Joshua and how it was recorded at that particular time in the Greek Language in old Greek or Hellenistic Greek and then how that things changed through time.

600 years later the Bible is being translated into Latin for the Catholic Church and again, some changes there, nuances as far as what we'd call transliterations, the sound of certain words.

And it's really come down to this, that there may be at times here from one language to another a particular sound that some are able to pronounce or do pronounce by their letters in their particular language that a transliteration would be fine as long as it's known what that means, that it has a meaning to it and what it's referring to. So if it was referring to Joshua of the Old Testament, the one who was trained by Moses, the one who followed Moses, the one who after Moses died led the children of Israel into the promised land, then as long as everyone knows that's the name it's talking about, it's talking about the one who followed Moses, the one who

replaced Moses, and that name then is familiar, then that's fine. And if that same name then is used in both the Old and New Testament there's not a problem.

The problem comes in when within a particular language, and I don't care what language it is out there, if a language makes it different in the Bible, in the New Testament from the Old Testament, no matter all the arguments that might be used about sounds and transliterations and the fact that maybe it does sound very close in their language to a particular name that they want it to sound like in the Old Testament, if they don't show the definition as being the same (in other words they're not tied together and not the same word) then you've got a huge problem.

And that's what happened in the English language. I'm not an expert in the other languages so I can't specifically say. There are things I feel that were messed with, that were twisted and distorted through time, but that's a whole other story and not one that we need to go into because you can't prove certain things. Something that we started doing a long time ago after the Apostasy, or that I started doing (that was made very clear to me), was when we came to things like Passover, as far as the Church was concerned, and all these different ideas out there... There were things being taught about Passover, 14/15<sup>th</sup> Passover, a 15<sup>th</sup> Passover, and all these arguments and they were never always the same. There was always a little twist and turn here and there.

And I remember some about Pentecost that were messed up and some of those just got me so infuriated sometimes, the things that people will go to to twist and distort certain things to lead to a conclusion that they want. And so they have to distort things, as has happened over hundreds of years now in the Bible. Because of different beliefs people have twisted and distorted things.

So something that I learned a long time ago was you don't have to go into their specific arguments. If you try to show the error in everything that they do you're just kind of spinning. And what's the purpose of spinning your wheels and getting bogged down in all the stupid arguments? The best thing to do is just show the truth.

Now, you might refer to certain things that are said like the stupidity of saying a 14/15<sup>th</sup> Passover. That's enough. But to go into all the twisting and distorting of scripture to get there, there's no need to go into that, there's no need for anyone to read that garbage. The reality is if you know the truth and you're focused on the truth that's all you need. And so that's a good example in this case here.

So that's why I really want to kind of rewrite some of the things because I'd like to take out all the arguments about anything having to do with Koine Greek and the Septuagint and then the Latin Vulgate because there are so many arguments out there that you just get bogged down, like in the mud, spinning your tires, spinning your wheels. And what's the point of all that? It doesn't prove anything.

So people get in these arguments out there and I really don't want to be a part of that. So to separate ourselves from that we're going to follow the same principle that followed after the Apostasy, just focus on the truth. And so that's what we did last week in the sense of showing what was done in the King James version. Because they did something they shouldn't have done. They chose a name. Now, if the name really sounded closer out of Greek for those who translated into English, or out of Latin, and it truly sounded closer to, or out of Hebrew in the Old Testament. If it truly sounded closer in the English language to Jesus then they should have been consistent with that in the Old Testament and the new. But they weren't. They made a distinction knowing full well that that same name that's used in the New Testament. Why the King James used Jesus there when they knew full well that it was Joshua? And then all the other translations today they correct it because they know it's talking about Joshua. Joshua has meaning to it. "The Eternal's Salvation." To change that it's just a bad thing. It was either just absolute stupidity or by design, or there was some motive or purpose behind it. We can't know that. So I just chalk it up there with another one of the distortions and mistakes that have been made.

Because there are quite a few in scripture. It's like the one in the Book of Acts where the word "Easter" is used when all other translations know and scholars will readily admit that the word that's used there is Passover in the Greek language. There is no such word in the Greek language there translated in scripture that was Easter in the Greek. And so it was Passover. But the King James by purpose, by design inserted "Easter."

And then you can go back to 325 and find out where the Catholic Church outlawed the observance of Passover when they instituted the holiday of Easter. So it doesn't fit. And that wasn't a mistake, that was just by design to try to make scripture fit their beliefs. And there's quite a bit of that in the translations there, and that's too bad. That's why people can't see things more clearly than what they can, because there is so much confusion in a lot of things because of how they were translated. Sad. And so much of the job, work of what we do has been to help reveal the error, talk about the error, that the error is there, where it's wrong that it's wrong, and then to show what the truth is in a matter.

And again, it's going to be a wonderful thing when the world comes under one government, one belief, one thing that is taught. I think of the tens of thousands of beliefs out here in traditional Christianity that exist, and it should be no wonder that there is so much incredible confusion, but there is.

So continuing on today. We were looking at, focused upon how the expression of "The Eternal's Salvation" is in the name of Joshua. That's what it means. The first part of the name having to do with Yahweh, a compound word, and the second part having to do with "yasha" that has to do with salvation and deliverance. And so people understand that name means "Yahweh's deliverance," "Yahweh's salvation," or "the salvation of the Eternal," is what it's talking about.

And so again here, going on then, we focused upon some of the things having to do with scripture that talks very clearly about God's purpose in His Son who is to become our Passover, in his first coming; is all about salvation. It's about how mankind can be saved from his sins. And this is the beginning of the process of salvation. The Eternal's salvation is in Christ, it's in and through Joshua the Christ.

1 Peter 1; read those verses again here and then we're going to continue on from there in 1 Peter. But again, it's all about what God's plan is. It's all about God's plan that is contained in a name. And to put a different name in there like "Jesus" takes away from that. It has no meaning. Even if it's a transliteration it has no meaning because people out here in the world, they have no idea that that has a different meaning, if it'd been translated as it should have been, as Joshua. That has meaning. Because you can look in any book and any area that gives definition of names and it'll take you back to the Old Testament. It'll take you back to Joshua's name and what it means. It's a simple thing.

**1 Peter 1:1—Peter, an apostle of Joshua the Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect, in other words, the select, the chosen according to the foreknowledge of God the Father.** I love this. When you understand the truth, the Bible is beautiful. Scripture is beautiful. Things like this are awesome. It's letting everyone know who's called into God's Church that God had a plan and this was done according to the foreknowledge of God; in other words, His purpose that was set out from the beginning.

And we know when that beginning was. It was before God created anything. Before anything in a spirit realm was ever created. There was no spirit realm per se, as we would think, until God created that habitation for beings to live in. Then He created living beings, the angelic realm, to live and be in that spirit realm.

And so these things are hard for the human mind to comprehend, things of the spirit, because we're physical and everything we can comprehend has to do with that which is physical until God helps us with His holy spirit in the mind to begin to see thing that we couldn't see before.

And so this is a part of God's plan; "according to the foreknowledge of God" we are the elect, the selected of God. We realize that a calling comes directly from God the Father. He's the one that draws us to the Church. He's the one that draws us to His Son. He's the one that gives us to His Son. He opens up our mind, begins to reveal truth to us. And that's an awesome thing! Why? We don't know why He chooses us but it's a part of His plan and we have the opportunity to fit into it.

It's like thinking about the first 4,000 years. There weren't that many who were called in the scheme of things as far as the 144,000 are concerned. The vast majority have been called in the last 2,000 years in the environment of God's Church. But with those whom God worked with before over 4,000 years, there weren't that many that had the opportunity to receive of God's

spirit, to be given things, a present truth that they had at that time with whatever God gave them to understand in the mind. But He called them to fit into a plan and a purpose He had, specifically into His government, the first phase of His government that would return with the Messiah when he came the second time to be the King.

First time he came to be the lamb. So his primary coming this first time is to be Passover. And that's why his whole life story here, his true life story is about, truly about, Passover. It's about God's salvation beginning with Passover. That's why I love it, how God's plan is set out. Passover, not a holy day but the beginning, because you can't enter into the Holy Days, you can't enter into God's plan until that point in time of receiving the Passover. Then a spirit life can begin. It's a beautiful thing.

So, **elect according to the foreknowledge of God, through sanctification of the spirit.** Set apart for holy use and purpose. That's what God does. He calls us, sets us apart for holy use and purpose - literally, to mold and fashion, to transform our thinking, our minds, the spirit in us so that one day He can say, "Now I know you." And from that point on, once a person is sealed as far as God is concerned, though they yet be alive, obviously, whatever time they have left in their life they are sealed, God knows them, and they in all manner, in that respect, have been selected to be a part of a government and are going to be a part of 144,000.

So, "sanctification of the spirit, for holy use and purpose," to be molded and fashioned. Others in the Church today have unique experience that have been called toward the end, to have opportunity to live into a new age, to be the beginning part of that new age of a thousand years.

**...unto obedience.** So this is a part of the foreknowledge of God. This is saying this is a part of God's purpose. **...unto obedience.** That's what He's called us to, to obey. Sometimes when I've been writing some of the things of recent time here and thinking about the video's going out to others who don't yet know very much about the truth and this true story, and realizing here that the world has been told they don't have to obey, that the law has been done away with.

And there is no law that has ever been done away with except the Levitical system, the priesthood, the law pertaining to sacrifice and offerings that the book of Hebrews makes clear. That was the law that was done away with because Christ came to fulfill that part and once he did it...

It's like the Passover night. I marvel at that. He ate the last Passover that was to be observed. The disciples with him partook of the last Passover that was ever to be observed for mankind, again, in the sense of the roasting of the lamb and the eating of the lamb. He did that that night. Then after that was over he instituted a new Passover, that Paul talks about in Corinthians that we observe annually. And so that part was done away with which was a part of the old Levitical system having to do with, in a sense, sacrifice and offerings. But this was God's sacrifice to mankind. This is the beginning of the process.

So it goes on to say, **unto obedience**, expected to obey. We are to obey God's way of life, to live by God's laws. ...**and the sprinkling of blood**. Because it's through the sprinkling of Christ's blood as that spear was rammed up into his side by a soldier; at 3:00 in the afternoon his blood spilled out to the earth. And it's by his blood sprinkling out upon the earth that through him, through his death, through his sacrifice of his life we can be forgiven of sin. It's an incredible thing that God has offered us, given to us, given to mankind, that there is a way through His Passover, through Christ that we can be forgiven of sin. And there is no other way. Absolutely no other way.

And so it has to do with what's up here. It has to do with the choice that each one of us has the opportunity to make when that's given to us, if we will choose and say, "Yes, I know I have sin. I want to be forgiven of it. I want to change. I want to live God's way of life. I want to live by what is true." And this is the beginning of it.

**So and the sprinkling of the blood of Joshua the Christ. Grace to you, peace be multiplied. Blessed be the God and Father of our Lord Joshua the Christ.**

Then dropping on down to **verse 8** continuing now: **whom having not seen, you love**. What an incredible thing that we grow in learning to love God and Christ. It's a process we go through and we grow in that. The more we learn about God, the more we come to know God the more we can love Him in spirit and in truth.

**Whom having not seen you love; in whom, though you do not see him now, yet believing, you rejoice**. We do. We rejoice in God's truth. We're thankful. We take delight in... Just like the things I'm going through here today. They're exciting. They're inspiring. And to see God's plan, to know what's coming, to understand the world has to go through a horrible time before it can get into a new time because there is no other way that mankind will humble itself.

So, we know it has to go through that. That gives us peace of mind to go through a difficult time, but we rejoice in what's coming. We really do. We so desire, we so look forward to a new world being established. And we know that we have to go through some horrible things to get there. It's a part of the process, whatever that is.

I think of things that are continually coming out in the news right now about China. They're not going to take this very long. They're being decimated. They started something, something has taken place, but it's destroying their plans. They may be the type of people (which they are), that can plan a hundred years in advance and think about how to do various things and certain goals that they have around the world that they have been working at for some time now, and they're wanting to take a presence that the United States has held for a long, long time. They want to replace that and they've been vocal about that at different times.

But now they have been so hit by what's taken place. Even Japan is talking about removing, stopping exports, pulling back from all the export and trade they've been doing with China because of what's taken place. We already know the United States is going to do that. Australia, **True Life Story of Christ, Pt. 2**

Canada, Great Britain, other nations. Now, some in Europe, others in Europe, they'll play all sides at this point in time.

But as far as Ephraim and Manasseh, the United States and then Great Britain and the rest of the Commonwealth nations of people (that we refer to in that respect, in those terms), they're going to pull back because they've realized, learned a very hard lesson that greed can be very bad. They're learning it in a tough way, that because of prices being so much cheaper to be able to be produced in one area (greed, corporate greed) that even if corporations won't willingly do it governments are going to.

And China understands that and they're not going to take this lying down. They're even crying out more and more right now with a desire to stop this petro-dollar thing. They want to have a new reserve currency. They would like to see something backed with gold, the talk that's going on right now. And you think they're pushing at the only way they can but that's not going to get it there. So what gets it there? War. We're headed toward it.

And even Europe pulling back more and more and things that are happening within Europe, they're being forced into a corner right now because their survival is more jeopardized now than ever before and there are people within that process who do not want to see this European Union die. They are looking to; they are being pushed into a corner to have certain nations pull away from the rest, be separated from the rest one way or another in order to become an absolute union. And they're being pushed at this right now.

Well, I don't know the time, but I know that's important because the closer they're pushed to that the sooner things are going to transpire. Things that are happening with China, it's forcing things to transpire, to take place sooner than what they otherwise would have. So we live in some volatile times right now. We don't know what's coming next or how long it will be. Will we have a leveling out for a time? I don't know.

You know, different ones are asking about halls for Pentecost and so forth. And at this point the answer is no. But the reality is, I wanted to make the announcement today, that as different governments, wherever they are... Already passed this along to Wayne because they're opening up some things in the sense of certain numbers that can get together. If a state or a region in the world wherever it is, a government says that you can have ten people come together then people can do that in different locations as some do anyway in a home or whatever it might be, going back to like it was in the beginning of the Church. And after 31 A.D. that's where they met. They met in homes.

So if a few can get together up to whatever that number is as far as a government's concerned, then that's fine. But as far as something that's organized right now in a rented facility like we do in some locations, we're not going to do that right now and we're going to wait and see how

things transpire from some of this and then we'll make decisions as we go along. But I'll let people know when that happens.

So whether or not we have any larger groups together at Pentecost at this point, I really don't know and I can't say. But if we do determine that - and I don't care, in that regard, what other states say - we're not to come together more than ten in a group at this point in time in different areas as a whole. If someone has more than that that government in their particular area says, well, you can have fifty, check that out first. We need to be careful and cautious in how we proceed in some of this and where of those areas might be.

There are some areas that might get by with that, but they don't have large numbers of people. So we need to be careful how we go about this. So just make sure you talk to the ministry and make sure that everything is working out okay in this particular area. But as far as ten or less, if that's what a state says, then that's fine to do in various homes right now. So be careful. Be wise.

**Of which salvation the prophets have enquired and searched diligently.** So again here, it's talking about we rejoice with unspeakable joy, full of glory, **receiving the end or the purpose of our faith.** So that's God's plan here. ...**even the salvation of our lives.** That's God's purpose through our Passover, the salvation of our lives. So again, Joshua, the name Joshua, "The Eternal's Salvation." It's what it's all about.

**Of which salvation the prophets have enquired and searched diligently.** Amazing! They heard about a Messiah, they've heard about God's salvation, but they didn't know everything about how it was to take place. They didn't have any idea that Christ was going to come and first be a Passover. They had no concept of that. The disciples, when they were hearing Christ talk about some of those things, they couldn't understand it. They didn't hear his words until they received God's spirit, and then it all came together, they could grasp it. But before that these things were like a parable. They were just things being said and they didn't get it all. They got some things but not piecing it together on a spiritual plane.

So, **Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you.** So again, always forward looking in the Old Testament, things that were going to happen in the future, things that were spoken of that were going to come to pass. They didn't have anything, as a whole, coming to pass in their time, being fulfilled on a spiritual plane whatsoever. And so they had a desire.

What an amazing thing, so many people who've lived their lives, their entire life desiring to see the Messiah. And we live at a time where we see and understand things about the Messiah that they didn't even begin to grasp or know. God didn't give them that knowledge in their time. Awesome, what we've been given.

**Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the spirit of True Life Story of Christ, Pt. 2**

**Christ which was in them did signify.** So, some look at this and say, “See! It was the spirit of Christ. He was God in the Old Testament.” And that’s not what it’s saying at all. Sometimes people... When you have something in your thinking then you can force scriptures to say something that they’re really not saying. And the disciples weren’t saying this at all, or in the particular case here, Peter wasn’t saying this at all.

So it’s speaking of a manner of a time that they were desiring to know what manner of time? What...? It’s about Christ. It’s about when would he come, when would the Messiah come, what manner...? When is he coming? So, it’s talking about this spirit of revelation that was given to them about a Messiah, that he’s going to come, and they wanted to know more. They wanted to know when it would be. Just like we want to know today - When is it going to be his second coming? We’re anxious for that. We’re desirous of that. We see the world just about ready, you know, to explode, in that respect. But we’re not there yet; something is holding it back a little bit. Something is holding it up, for whatever that is. Well, we know more of the story.

“...or what manner of time the spirit of Christ which was in them did signify.” So it was the spirit of or about Christ that was being revealed to them, that God was giving to them, and they wanted to know more then. That spirit is God’s spirit. So, it was what was being declared or manifested. That’s what this word “did signify” means. It means what was being declared to them, what was being manifested to them at that time in understanding. They wanted to know more, obviously, but it was about the Messiah, it was about the Christ.

**...when it testified beforehand of the sufferings of Christ.** So like in Isaiah, it talks about of the sufferings of the Messiah. They didn’t know what that meant. They knew certain things were about the Messiah but they didn’t grasp what that meant, about the suffering, of things that he would go through. Whether they grasped that or able to put it together, we don’t know.

**...and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you through them that have preached the gospel unto you with the holy spirit sent down from heaven.** So again here, Peter is just making it clear here you’re now able to see that; we can grasp that, the Church is able to see things that others in times past, the prophets of old weren’t given to see, they weren’t given to comprehend. But we’re blessed to see and understand the salvation of God in ways that they could read about God’s salvation that was coming, they read about a Messiah, but they saw nothing compared to what we see, especially because we can go all the way back and see what happened nearly 2,000 years ago that’s led up to now and all the truth that God’s giving for a second coming now.

It says, **which things the angels desire to look into.** Incredible! They want to know. There are certain things through time, as God has progressively revealed things, that they learn as God reveals them to the prophets and then things that are written. They don’t know any more than

what's been given to the prophets. And they don't even know what that means until God gives definition of it.

And so when Christ came as a Passover they didn't know all that was taking place and what was happening. And yet they knew who he was. They knew he was the Son of God. But to know all that he was going to go through? They didn't know until these things were happening and God revealing them to them.

And same thing with the Church and what happened with the Church. They learned as God has given things to the Church, to the apostles to give when they first began to teach and the things they gave. They desired to know what was going on. Because this is the way that God revealed it, through His servants, human beings.

So not only do the angels desire to know but also the demonic world, Satan desires to know what God is doing as He's doing it. And there are times when God gives a certain amount and He withholds at different times as well. That's quite evident even though the New Testament, even in this true life story of Christ.

Let's turn over to Luke 2. Again, here Joseph was told to name His Son Joshua. So moving forward just a little bit more in time here there is a portion here about his early life, obviously, the things that took place. And we're going to go through this, again, because some of this having to do with his early life, because again, God's whole plan and purpose was for him to live a physical life in order to die in a physical body, to be killed in order for his blood to spill out to the earth to be our Passover.

And so it's amazing the battle that went on here, some of the things that took place at different times here, as we're going to read in one account. But first of all here let's just take a look at this particular moment now of his birth and this is **Luke 2:1— And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be, it says in the King James, taxed,** but it's a word that means "enrollment; registration; to be registered." A kind of a census if you will. Now, a lot of times taxation was associated with some of these things but this here was more of an accounting of all people and their lineage and where they came from, and so forth, and so this is what it's going through showing.

It says, **This registering was first made when Cyrenius was governor of Syria. So all went to be registered, every one into their own city. Joseph also went up from Galilee, out of the city of Nazareth, unto Judea, to the city of David, which is called Bethlehem; (because he was of the house and lineage of David:).** So their lineage was from their. This was their method at that time, that people were to go to those areas where what their lineage was to be fully registered as far as that. And then it says, **and to be registered with Mary his betrothed wife, who was pregnant.** So again, both to be registered in that particular area as was required by the government at that time.

So it was, that, while they were there, the days were completed for her to be delivered. And she delivered her firstborn son and wrapped him in cloth and laid him in a manger because there was no room for them in the inn. So again here, this picture that so often people see this depicted at Christmas time when there is a baby in a feeding manger, if you will, a place where there was straw or whatever, hay of certain type for cattle or horses or donkeys or whatever it might be but it was a means of feeding animals. And so this particular place with that was softer because of the hay that was there, Christ was laid there by his mother.

So she had wrapped him with cloth and laid him there as would happen in a child's bed to go to sleep or whatever, "and put him in a manger because there was no room for them in the inn." So, again here, because of all this that was taking place with the registration there were more people coming into various areas that weren't accustomed to that and so this is the only place they could stay for that moment in time. Because they just went there, and it was the time she was going to deliver then and this wasn't something they could plan for for months in advance or whatever type of thing.

It says, **Now, in the same country**, or same region if you will... So it's the same region, it says there, in that area around Bethlehem, **there were shepherds living out in the fields**. Now, I love pointing out some of these things as we go through it because people who would be new have read or heard of these stories about the shepherds that received word of Christ's birth, of Joshua's birth. And yet, amazing here, something simple as far as what takes place in that part of the country. They don't do this in the wintertime. They don't do it in December. They don't do it in January.

So all these observances that revolve around things of holidays at Christmas time, the shepherds aren't out of the fields that time of year, living out there shepherding sheep. They bring them in; they're brought in whether it be into a kind of a barn environment, homes, or whatever, or to enclosures that are by a home type of thing, but they're not out on the fields anymore being grazed, grazing as they were before.

So it talks about these **shepherds who were living out in the fields keeping the night watches over their flock**. Because that's what the word is about; it's about the night watches. So again, a time that they really have to be watched over because of animals and predators that are out there, animals that would come along and kill sheep and so forth. So here they are protecting, watching over the sheep at night and they called it night watches.

So it wasn't a time for them just to sleep. There were rotations of things that people did like this on a regular basis where they would be with them in the daytime and then at nighttime, though, they specifically had people on a watch. Just like in a guard or a sentry in the military, in an army, or whatever it might be at that time; they called them night watches because they would be up watching for enemies. And so did the shepherds. They were watching for enemies that might come along and kill the animals, whatever kind of predators there are.

So they were out there at night keeping night watch. **And then suddenly an angel of the LORD stood before them, and the glory of the LORD was shining around them, and they were frightened greatly.** These things don't just happen to people. So something that they saw, something that was revealed to them in a very powerful way scared them. It's just a normal thing you would go through seeing something like that, a person might do when they saw something like that.

**Then the angel said unto them, Do not be afraid; for, see, I bring you good news of great joy.** And so right away trying to help them because knowing that they're afraid of what they're seeing. Trying to put them, give them a little bit of peace of mind.

It says, "I bring to you good news of great joy." I was thinking about that reading about the soldiers who were at the tomb. It talks about them, that they were basically frozen when they saw the angels that were revealed at the time that the stone was rolled away and there was a great earthquake. And it talks about these soldiers, that they were "as dead," they were so afraid. So especially the Roman soldiers like that, can understand that even more so.

It says that **be great joy, good news that shall be to all the people. Because there was born to you today in the city of David, a Savior...** So again, this thing of a Savior, Joshua, "The Eternal's Salvation." That was Christ's life. That's why he was given that name. He wasn't given a name that was to be obscure that people wouldn't know what it was referring to, didn't know what his definition was. God wanted the name to have definition and meaning to it so that everything that was said about him rang true. It had purpose. It has design in it. And when God says to do something, we're to do it, simple as that.

So again here, **a Savior has been born, who is Christ,** in other words they're being told **who is the Messiah.** So again here, the Messiah, the Anointed. Again, both words meaning the same thing but "Messiah" from the Hebrew having to do with, again here, "one who is anointed to be king, to rule." So again, **who is Christ the Lord.**

**This sign to you, is that you shall find the baby wrapped in cloth.** Now, it's important to notice here in the story here that in this account he is a baby. It's a word that's used for infant, for baby, not for a child that's growing, not for a one year old, two year old and older. It's a newborn baby, an infant. So that's what the angel is telling them. **Today, now, a child is born unto you, a Savior, and this is what you're going to see.** This is a sign of this being true, you're going to find him **wrapped in cloth and lying in a manger,** a feeding stall, if you will.

**Then suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace to men of good will.** That's how it should be read. That's the proper translation of it. Even this here is misconstrued by traditional Christianity to say something that it's like this fuzzy thing, that you feel good all over inside. It's like saying "and peace, good will toward men." That's not what it's about. Sometimes in some

people's ideas about Christianity it's these warm, fuzzy feelings that people get and the way people think they have to talk about certain things and it's not genuine.

This is genuine and it's telling what is true. It's just saying here that "Glory to God in the highest, and on earth peace to men of good will." It's just telling the truth. It's an excitement here that peace will come to men of good will. If their purpose is right, if their will is right, if they, in essence, this whole story here, is if they receive this Savior, if they receive this Passover, if they receive the Christ then they will have peace. By learning how to obey God, by learning how to come out of sin they will learn what peace is. They will be able to escape the drama of life, the confusion of life, the sin, that it fills human life because of selfishness.

So that's all they were saying. It was an exciting time to realize, basically, mankind can change.

**Verse 15—It came to pass, as the angels had gone away from them into heaven, that the shepherds agreed with one another to go into Bethlehem and see what had come to pass which the LORD had made known to them.** So again, they understood that they had seen something here. These angels are sent from God, the message that's given to them is from God, and there is this host of something they hear and witness that is incredible. Just doesn't happen to people but it happened to them.

**So they went quickly and found Mary, and Joseph, and the baby lying in the manger (a feeding stall). Now when they had seen it, they made known abroad the saying which was told to them concerning this child.** So they started telling the story of what was told to them. They started spreading it around. "It was told to us that this child that's born in this manger, he is the Savior from God, that God is giving to us, the Eternal's salvation to mankind. What an incredible story.

**Verse 18—Then all those who heard it wondered about what they'd been told by the shepherds.** So these things were in their mind. And as time went along here, especially toward the time of Christ's ministry, that last 3½ years, it was going out more and more, even by the time of John the Baptist. We'll go to that point later on here. But when you come to these points there was a tremendous movement, in that respect, in that Jewish world at that time that a Messiah had arrived, that a Messiah had come. That was being spoken of. And the more miracles there were even more so that began to be spread around.

Why? Well, because Israel, the Jews, in that respect, had long been waiting for, desiring, especially when there is a time of oppression as they were going through under the Roman government at that time, to be free from that, to have God's government, to have God rule in their life. Now, there was a time they chose not to have it when they wanted a king. That's another story.

But by this time when you're under oppression, all the things they had gone through for so long a time now there was that desire. And so when they heard that it sparked something in their minds,

in their thinking. “Is it possible? Could this be true?” That’s why there were several thousand in Jerusalem when he came into Jerusalem on that last week of his life. Incredible thing! Lining the streets, crying out like they did, that was an incredible thing.

So yes, it had gone out to a lot of people and a lot of people beginning to think differently, that maybe this is the time, though it wasn’t a spiritual thing for them. They weren’t being drawn by God’s spirit in the sense of being worked with spiritually and receiving the impregnation of God’s spirit.

So here is the story. Didn’t happen... Most that are honest about it, that in studies and so forth, zero in on a springtime or a fall time. And most focus in on a fall time around Trumpets, that time of year, that Christ may have been born in September when they were out in the fields at night, but not in December. Because it wasn’t true. He wasn’t born in December. Incredible.

So going on with the story here now. Next, we come up to the story about the magi, and “The magi happens to be about the three kings.” This is the story that’s told around Christmas time. They have the three camels, the three kings, and they’re all arriving there on the same time the shepherds are and all this in the story that goes... And that’s not what happened at all. It didn’t happen that way at all. Didn’t happen at that time even.

So again, some of these things are twisted and distorted because of traditions that have been passed down because of other beliefs in other things that have mixed into Christianity. It becomes mind boggling, it really does.

**Matthew 2:1—Now when Joshua was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men (magi, ever how you want to pronounce it) from the east to Jerusalem.** Now, a lot of time people get funny ideas about what this is referring to, magicians and various things. And that’s not what this was at all. This was a term, some of the other names have come from some of those things because of what different ones did at different times in history, but this is referring to something else.

So again, a lot of confusion about magi. And throughout history there have been all kinds of people that have been called magi but at that particular period of time most of it had to do with those, in this particular case here, believe that they came out of the Medes, the area of Persia or the area of the Medes, Medea. And from that particular region toward the east they came to Jerusalem toward that area looking for the Christ, as we’re going through the story here. But as a whole they were looked at as being serving in royalty or as counsellors to royalty, so to the government, perhaps of the area of Persia. So quite a ways to the east there, the way they had to travel back at that time, and this is the story we come up to now, of these magi.

Verse 2. So they came into... Where did they come? They came from the east to Jerusalem. So that’s why it’s believed, because of the history of things at that particular time (it was certainly

wasn't out of the Roman Empire), that they came from farther to the East where magi were used, and in this particular case as far as the courts or the royalty of that region was concerned.

And **verse 2** it says they were asking **Where is he who is born King of the Jews?** So this isn't a small thing coming into Jerusalem wanting to find out where is...? And so they start asking around. **Where is he...because we have seen his star in the east, and have come to worship him.** So here they come to Jerusalem. They didn't go to Bethlehem; they came to Jerusalem. They were looking for this one here that's called the King of the Jews, the Messiah.

So, what is transpiring here is an incredible story. They're asking around. They're wanting to know where he is and this begins to cause a ruckus in Jerusalem and people began to talk about this. "What do you mean that someone is born King of the Jews?" And "These magi, these counsellors, these people of the royal court have come to us, to our nation, and they're asking about this King of the Jews that's been born?"

And that wasn't a real popular thing amongst the Roman rulers, as we're going to find out, because the Jews couldn't have a ruler. One of the reasons they wanted to kill Christ, or they pushed him to be killed was because of the talk, the things that were going around about him being a King. And so that's why Pilate asked him, "Are you a King?" And so the story goes on. Because obviously, someone can be put to death, and that's basically how it came down to that point, that he was put to death because of that very reason. The only grounds for being put to death - because that was against the Roman government.

So, they didn't know. They didn't know where he was. They didn't know where he was being born. They knew it was in this region, it was the King of the Jews, so where do you go to look for a King of the Jews? Well, start in Jerusalem. That's what they did. It wasn't a matter... And they had learned some of this in the beginning, that they had seen a star in the east. Well, what does that mean? Did it come and sit over Jerusalem? Some of the goofy concepts that people give.

It's like this star. And you think outside, you know, the moon's much brighter, but it wasn't a moonbeam, it was a star beam evidently and it's like it almost came down. And you think if it did everything in the solar system around here would have been... Because we know what stars are. Anyway, some of the goofy ideas that people give. And so, you see these pictures of the star and this light that goes down to Bethlehem.

Well, first of all, they saw this star in the east. They didn't see it in Bethlehem. They didn't see it in Jerusalem. They saw it in the east. Well, sadly, people don't understand how this word is used in scripture. It's not about a literal star or a light, it's about angelic beings. Stars are used as "the stars of God," "the angels of God," and the brightness because of how they appear. So often it talks about their white garments that they have and their faces that are bright, brighter than normal skin, obviously. And to see something like that? It's startling to people.

And so when they see something like that these magi were moved, they wanted to know. So, what happened? Well, they saw him. They were told about. How would they know this? How would they know anything about...? How would they know more than...? Were they schooled in Hebrew and knew all the Old Testament scriptures about a coming...? No, it wasn't about that. It was because someone came and told them and said, in essence here, that a King of the Jews is born.

So again here, this is what was taking place. And so they came to Jerusalem and they couldn't find the Christ child anywhere, the Messiah, the Anointed One who was to become King of the Jews. But they did go to the capital of Judea, to Jerusalem to try to find out.

So this is what's stated next. So in verse 3 it says, **When Herod the king had heard these things, he was troubled, and all Jerusalem with him.** So does that mean every person in Jerusalem? No. But the movement, the wave, the talk going around was about this. This isn't something that happens every day, that you have magi coming in well dressed, wealthy in appearance in every respect, coming into a city and asking about "Where is this King of the Jews who has just been born? Because we've seen his star." And so those of the Hebrew background understood what was being talked about here, what they were saying, and so they started talking about it and it got to king Herod.

So it goes on here, **And when he had gathered all the chief priests and the scribes of the people together...** So now he calls on the Jewish people, he calls the leaders of the Jewish people together because he wants to get to the bottom of this, "Who is this that's among you that's being referred to by these magi as the King of the Jews?" **and he demanded of them where Christ or the Messiah should be born.** So again, he's asking them pointed questions. "Is there such a thing? Where is this Messiah that's supposed to be born?"

**And they answered him, In Bethlehem of Judea.** So they knew the Old Testament scriptures, as it's quoting here, **for thus it is written in the prophet, this is referring back to Micah 5:2, And you Bethlehem, in the land of Judah, are not the least among the princes of Judah. For out of you shall come...** It's translated "governor," but it's a word that strictly means "a ruler; one who reigns," and they knew what that meant. It's a word that clearly showed here being affiliated with, coupled with the Messiah. So they knew exactly what it was so they were able to tell him, "This is what Micah says. This is what it says by one of the prophets, that it's going to be in Bethlehem, that it's there that he will come."

And so again, this story begins to become more fully clarified by what happens next, about the events and it says, **verse 7—Then Herod, when he had privately called the wise men, he diligently inquired of them about what time the star appeared.** Now, he didn't let out everything about what he was feeling inside. He wanted it for a different purpose. He was going to put a stop to this. This isn't going to happen while he's king. And here he's representing the Roman Empire in Jerusalem and a king set over the Jewish people there, and this isn't going to

happen. But he's not letting the magi know so he's treating them well, he's inquiring of them, treating them as a part of the royalty that they served at that time.

And so it goes on to say he wanted to know, **He diligently inquired of them of what time the star appeared.** Now, this is important because they wanted to know the timing involved here. Because they didn't jump on a camel and get there the next day, see. And that next day wasn't the day he was born. So he's inquiring about the time period that was involved here from when they first heard this, this was first told them, it says, "when the star first appeared."

So it goes on to say then in **verse 8—And he sent them to Bethlehem, and said,** in other words, So "It's in Bethlehem"; this is what's being told. "This is what all the scholars or whatever the scribes and so forth say," so go and **search this out diligently.** So it's like he's with them, he's behind them. "Go and search this out diligently," like he wants to know and he desires to know that a king has been born, when deep down inside he's going to put an end to it. So, again here, trying to work with the magi, in that respect, so that they'll come back and tell him what they have found.

So he says, **Go and search diligently for the young child; and when you have found him bring me word again that I may come and worship him also.** So "If this is true and what's been shown to you is true and you go down to Bethlehem and he's there, come back and let me know because I want to go down and worship him." Liar, liar, liar. It's the last thing on his mind to worship someone of the Jews that he looked down upon as beneath him. That's the way they saw him. They had been conquered. They were his subjects, in that respect, to serve him, to serve the desires of Rome. Incredible, some of these stories as they go on.

**Verse 9—When they had heard the king, they departed.** And so they went down to Bethlehem. Because there wasn't some star with a light shining down, a beam of light on top of Bethlehem and on top of a barn or whatever it might have been where the manger was. This is long past that period of time. This is long after the shepherds were there.

And anyway, it's going on here, so it says, **and, behold, the star, which they saw in the east, went before them.** In other words, it's a word that means "to lead forth." So this same star, the same angelic being was in front of them, leading them the way of how to get there, of where it was, where Bethlehem was **until it came and stood over where the young child was.** So again here, now it's important to notice the word here being used. It's young child. It's no longer this infant. In the Greek language it's no longer that particular word that's being used. But it is a word that does mean child now, no longer the baby, the infant in a manger.

**When they saw the star, they rejoiced with exceeding great joy.** Because now he had stopped, this is the place where he is, and so they were excited because they'd come all this way. They'd been in this search, having something happen to them that doesn't happen to people, to see

something like this, this being that's leading them in the first place, and now the journey is over with and here we are.

**And when they had come into the house...** Not to the barn or whatever it was before where there was a manger and so forth, but it's where they were staying now. It says, **they saw the young child with Mary his mother, and fell down, and worshipped him. And when they had opened their treasures, they presented unto him gifts; gold, frankincense, and myrrh.**

So it's amazing here how certain things come about. Because of these three gifts the story is now there are three magi, these... Some call them the three kings. Well, they weren't three kings. They were magi. But they talk about the three kings, that they came and offered gifts and gold, frankincense... So it's like each one comes up and presents a different gift. Whether there were three, four, five, two, we don't know, it doesn't say. But it's amazing how some things begin to be handed out in tradition and sometimes they're passed down as tradition that come from other areas.

But anyway, three kinds of gifts. It's kind of interesting to notice some of this, about the three kinds of gifts, too, because there are sometimes just meaning in things that are done, that God moves, motivates, and inspires, that there is meaning in things that are done. And this, in all three gifts, there is meaning contained in those things as a part of God's purpose and plan in His Son Joshua.

So again, gold. It was something that was traditionally given to a king. So the point of a King is there. And so that's something someone would bring and present to a king, not lesser. And incense represents what? Prayers and a relationship with God. So again, Joshua, "The Eternal's Salvation." Here is that child and he is the Eternal's salvation. And so this incense that was given as well. And then myrrh, which as a type of perfume that was mixed with aloe, and again, used at his death. So the King had come. In order to have a relationship with God it's going to be through him, and he's going to die as your Passover. All these things contained in the purpose of His first coming.

So it's not by chance or coincidence that there were three specific kinds of gifts given. Because God inspires things to be done for a purpose and for a reason and this was a part of it.

And so it's the same type of thing that's spoken of in (I'll just read it to you) **John 19:39**. It says, **And there came also Nicodemus, who at the first came to Joshua by night, and brought a mixture of myrrh and aloes of about a hundred pounds.** So this was talking about at the time that placed in the tomb there and so forth, with Joseph of Arimathea, when they went there. Nicodemus went along as well. And it's this type of myrrh then that's used as burial. So same words that are being used because it represents the same thing that the magi brought.

I thought it was interesting when I was talking to Jeremy the other day he told me about a celebration in Spain that they have and it's called "Three Kings Day," and it has to do with these  
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supposed three magi. And somehow the story got changed into kings. But anyway, I thought it was kind of interesting here how some things get passed down as tradition and sometimes different countries, what they do in the observance of some of these kinds of things. But I thought I'd read this to you, the story, because it's kind of interesting in that regard, how people observe different things.

For some people Christmas is more important. Some people it's the beginning of January, some of the orthodox world it's January that has a kind of a Christmas flare to it. And yet there are some others that kind of have both. And this is one of them, this example here.

It says, "On the evening of January 5th every year, Spanish towns and cities are given over to the colourful parades of the *Dia de los Reyes*, or the Kings' Day – a celebration of the arrival of the three wise men in Bethlehem after Jesus' birth. Mechanised floats bearing effigies of Melchior (Arabia), Caspar (the Orient), and Balthazar (Africa) – or real life versions of the wise men played by members of the local council – and various other brightly-costumed participants trundle down major streets; as they pass, they throw out handfuls of sweets that rain down on the spectators gathered to watch their grand entry into the town."

So this is a big celebration in most of the cities, a lot of the cities there. And anyway, it goes on to say, "The three kings or wise men perform the same role as Santa Claus at Christmas, so on the evening of the 5th children are supposed to leave a cleaned pair of shoes outside their doors for the nocturnal visitors to fill with gifts. In fact, a 2015 survey by Spanish toymakers association AEFJ showed that the colourful kings, or Magis as they're sometimes called, are far more popular than *Papa Noel* amongst Spanish children: 68% said they preferred receiving presents from the wise men, with only 27% rooting for Father Christmas. Just as with Santa, children write letters to the kings and are encouraged to leave snacks for their exhausted camels before going to bed on the 5th. Good kids get presents and bad kids are supposed to receive a lump of coal."

It's amazing how these traditions overlap in different things, in different areas, by different traditions that exist in that particular region, so people adopt things and they bring it into scripture, into the Bible, into stories of the Bible that happened (that didn't happen, have no bearing on it, nothing that God ever said to do in any fashion or form). Incredible!

But I found that one interesting in the sense of how that even the three magi are made into three kings and celebrated year by year in an entire nation like that.

Let's continue on going over here now to Matthew 2. Again, we're going through the birth of Christ, the beginning of the story, and going through some of these things at the beginning to show that over and over again there are little things here and there that are not right as far as what people believe today. They are distorted. They are taken out of context. Things that people do to say this is what happened in the Bible, this is what happened in scripture and so distort the meaning of it that people don't know what the real-life story is.

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<sup>1</sup> <https://theculturetrip.com/europe/spain/articles/everything-you-need-to-know-about-spains-fiesta-de-los-reyes/>

So if they don't even know the beginning of his life, of some things that are really, basically, quite simple, of why he came to this earth the first time, and what his name means, and why that's so important that he was called, that his name should be Joshua, that God the Father named His own Son Joshua, "The Eternal's Salvation," because it was to mean something to people every time they heard the name. They should know what that name means. You ask today in an English speaking world what the name "Jesus" means and they only think of one thing and it has nothing to do with going back and understanding a meaning of a name Joshua that is from Hebrew and that it's about the Eternal's salvation.

So again here, God has plan and purpose for everything, but people move away from that to their own traditions, their own things that have come in from other religions sometimes... oftentimes, obviously. Anyway, we're going through those things to show that if people don't even grasp the beginning of his life most assuredly it's easy to see then how that the end of his life is even more vague and more twisted and distorted because of trying to fit it into a narrative of something that really never existed, never happened.

**Matthew 2:12—And being warned of God in a dream that they should not return to Herod, they departed into their own country by another way.** So the magi, they were told in a dream now "Don't go back to Herod." We know why. Because his motives weren't good. His desire wasn't "Come to worship the King of the Jews," by any measure. So it says they "had this dream that they should not return to Herod, so they departed into their own country by another way."

**And when that had happened, behold, the angel of the LORD appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and stay there until I bring you word: for Herod will seek the young child to destroy him.** So again, incredible story here of something that took place, of how they were to flee into Egypt because the Christ's life, Joshua's life was at stake here. And so Joseph was told how to do this, what to do here. But it was for another purpose as well because there are things that God has written prophetically and He wants to show all along the way "I have done this. I have planned this, and this is how it is to be fulfilled."

So even here in what took place here and his going into Egypt, there's a reason why this was to come to pass in this manner - because of what had been written.

It says, **And when he arose, he took the young child and his mother by night, and departed into Egypt.** So he didn't waste time. When God told him to do something, he did it right away. He obeyed what was given to him.

It says, **and they remained there until the death of Herod—that it might be fulfilled which was spoken of the LORD by the prophet, saying, Out of Egypt have I called My Son.** Amazing. So there are different things in scripture that are written that God will fulfill. He'll bring it to pass. And so this was a part of it, "Take him into Egypt." And so then the scripture becomes fulfilled. God says, "I've called My Son out of Egypt," and so He did.

**Then Herod, when he saw that he had been mocked of the wise men, was exceeding angry, and sent forth, and slew the children that were in Bethlehem.** So here is the story that people get confused with because they don't understand why he did this, this age range in here. And it had already made clear that he'd already inquired of the magi about the timeframe. He wanted to know how old. If he's been born, if this King of the Jews has been born how long ago was it when you were told this, that this took place? How long has your journey been? ...and so forth because he wanted to know the age and what had taken place here, in that respect. And so he had already inquired about that timing so he already had that timing in mind by what the magi had told him.

And so in this particular case here, referred to as wise men, "been mocked by the wise men." So he realized after a time they weren't coming back. I don't know if he sent anyone out to Bethlehem to find out, but nevertheless, he knew they weren't coming back, they hadn't come back, and so whether he knew that they had returned some other way, whatever took place, he was upset.

And so it says **he was exceedingly angry and sent forth and slew all the children that were in Bethlehem and all the coast thereof.** In that whole region. It's incredible! He wanted to make sure that he put to death anyone that might be called, being looked up to as a Messiah, as the King, as the Anointed One of the Jewish people. So he did it **from two years old and under**, so making sure that whatever that was, whether it was one year, and he's going to make sure on every side. He didn't care, he just basically told them two years and younger, kill them all, **according to the time**, according to the time **which he had diligently enquired of the wise men.** So it fit into that realm somewhere at that point in time.

So this wasn't the time of his birth, when he was born as a child. So all these things around Christmas time that picture these things, really... And people say, "Well, what harm is there?" Well, we know the harm. Because it's not true; it's a fable and fables aren't good when it comes to God's word and God's plan and purpose.

So it goes on to say here, **Then was fulfilled that which was spoken of by Jeremiah the prophet, saying, In Rama there was a voice heard, lamentation, and weeping, and great mourning.** Now, you wouldn't know that's what that was about except that God reveals it through those who wrote here, in this particular case here, whether... doesn't matter how he learned it but it came from God that this was the fulfillment of these verses. **Saying that in Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not.** So again, over and over again in the New Testament it shows scriptures that are fulfilled that have to do with Christ's life just to give more and more evidence, a witness, testimony he is the Messiah, he is the one spoken of in the Old Testament, and these are the verses that are fulfilled as a result of that.

But that doesn't help people, as a whole, until the time comes that people have their minds open and they begin to be drawn by God's spirit. Because the ability to really believe what is true, God has to give that. So for those who believe the truth how blessed are you?

**Verse 19—But 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 into the land of Israel: for they are dead who did seek the young child's life.** So again here, emphasizing it was the young child, those who tried to kill the young child. Not the baby. Not the infant but the young child. They're dead now so now take the child back.

And so **verse 21** it says, **Then he arose and took the young child and his mother and came into the land of Israel. But when he had heard that Archelaus was reigning in Judea instead of his father Herod, he was afraid to go there. Therefore, being warned of God in a dream...** So again here, God again warned him what he needed to do because God made it possible that he heard these things, that he knew these things, because he wasn't to go directly to Jerusalem, by any measure, but it says here, **then he turned aside into the region of Galilee.** Because there is a reason for that as well. That's where Christ was to be reared, to be raised, in that respect, reared by his family.

**...he came and dwelt in the city called Nazareth so that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.**

So again, beautiful here all the way through the story flow, so important to God, and it begins by the very name that he was supposed to be given, the Christ, being Joshua. That all these things have importance to God. And by going through even all these things here God making it clear that he was to be called out of Egypt. "My Son is to be called out of Egypt, to fulfill the scriptures." "He's going to be called a Nazarene," so he has to move there, his parents have to take him there. All these things important to God to fulfill His word, to fulfil what He'd been giving before.

And these are not small things. They're important things. And yet people minimize them by tradition, minimize them by transliterations, if you will, using a name that doesn't even exist and using a different name.

You know, the thing about the different names is even whether it be Greek, I have no problem, there should be no problem if they used the same name in the Old Testament as they do in the New, then that's fine. Because they all know when they write and record certain scriptures having to do with what is recorded in Acts that's clearly about Joshua in the Old Testament as the children of Israel come out of the wilderness after forty years into the promised land. And the same thing in Hebrews when it speaks of Joshua, again, and giving them rest. It talks about a different rest in the future that Joshua of the Old Testament didn't fulfill that.

And if they use the same name all the way through for Joshua there as they did in the Old Testament, and then Christ's name, Joshua, as well, if that's the same whether it be in Greek, whether it be in Latin, then that's fine. And you can have a transliteration of something that

sounds similar as long as it's known the definition and the etymology goes back to a specific name.

That's why when you look in the English you can look at the word Joshua and it's clear. The etymology makes it clear: this goes back to a name that comes from Hebrew. And so the definition then, the explanation of what that word means, "The Eternal's Salvation," it's there and so there's not a problem.

The problem is in English. And I don't know Greek well enough to argue about that or debate that. I don't know enough about Latin to be able to debate some of those things. I feel like, am convicted of, that there were some shenanigans that took place through time there even in changing some of the Greek at one point in time. But again, those are debates, arguments over things you cannot prove so there is no point of even going there or worrying about it.

What's important is what God says his name should be and what we understand what happened as far as the English language is concerned. So, if you look at other languages out there, if it's the same in the New Testament and the Old Testament and it's referring to that Joshua, even though it sounds different because of a language, that's normal.

You know, we have people in English that pronounce things differently. I think of a battle that took place. Ephraim is not known for pronouncing the "h" sound the same as Manasseh does, and so like the word "humble," we pronounce it "humble." To them it's pronounced "umble." And there was a particular war that took place at one time, when they were crossing a particular river and they were being asked to pronounce a certain word and they couldn't pronounce certain letters a certain way. So right away those soldiers knew who they were, and they killed them, anyone who couldn't pronounce it properly, because they couldn't fake it.

There are certain things in certain languages that certain things that people have a hard time pronouncing. There are certain guttural sounds that are done in certain languages like Dutch, if you will, and the like that I'll never be able to pronounce. I can try it and there is one person's name in Belgium there I joke around with on occasion because I know I can never pronounce his name. I can try but I don't get close and it's just impossible for me as it is for some to make that "h" sound. So different languages vary a lot.

But as long as there is agreement in the Old Testament to the New Testament, no problems with that because it goes all the way. If it goes all the way back to the name of Yeshua, then that's fine, as far as the Hebrew is concerned.

Now, some people get twitter pated, all bent out of shape, think that by pronouncing something the way... There are religions out there, Messianic Jews, that believe if you pronounce it the way it is in the Old Testament that that's the way it should be, Yeshua. No, it's not. That doesn't make anybody more religious. There are people who won't write out the "G" in God because you can't do that, you can't say it, you can't... Think, how are you going to communicate to people? But they have their... It's like this is a religious thing.

And so, it's the same thing with sounds of words. It's like if we say it with the Hebrew somehow, it's more religious and it's more correct. No, it isn't. Whatever your language is, because everybody is different. That's why I say if indeed, if it's true in Latin that it's the same in the Old Testament and the New Testament and we're consistent all the way through there is no problem with that, if that's what they have as their...a matter of transliteration. I don't believe that's fully the case but if that were the case I would have no problem with that. Then by all means.

But when you come to a point in time with English and by that time they have taken that and knowing that there is a word in English that does represent the name of Yeshua, which we pronounce as Joshua, it doesn't matter if it sounds just like it or not. The point being is it's used consistently. If it's used consistently, as it is now in most Bible's (except for the word "Jesus"), when they refer to Joshua in the New Testament it's Joshua in the Old, but they don't do it for Christ's name. And that's the problem.

So again, as far as God's Church is concerned, we understand that. In English we call him Joshua. Whatever your language is, if it's something that's consistent throughout and it refers back to the same Joshua of the Old Testament and it's that word, then that's fine. If it's something different then there is a problem.

So again, I'm not an expert in languages.

So we've gone through all of this about why he was told to do what he was in the sense of being taken down into Egypt, then removed from Egypt, taken up to the area of Galilee; he was to be called a Nazarene to fulfill those scriptures. So again, all these things fit together in a very beautiful way throughout scripture and this should show in a deep way that when God gives something, a purpose and a plan to fulfill something, it has great meaning in it. And most assuredly, just like the name of Joshua, it has great meaning in it, everything having to do with God's salvation, the Eternal's salvation given to mankind. And this gets richer and richer if you keep that kind of a focus as you go through this, as we go through this particular series here.

More and more that purpose and that plan, the Eternal's salvation. Because even about Immanuel... I was talking to Jeremy and he was mentioning this as well today, but talking about Immanuel, "God with us," and you think of that, that that's is what we are to understand through Christ, through the name of Joshua, God with us—we have come to understand that in a far more meaningful way—is that the fullness of that is the fact that God can dwell in us, that God the Father and His Son Joshua can dwell in us through the power of the holy spirit, "God with us," but it's all fulfilled in and through His Son, the Passover, our High Priest.

What an incredible story, the true life story of Joshua the Christ!