

BORN OF FLESH

Almost all of Christendom adhere to a belief that Jesus of Nazareth came into this world by way of a virgin birth. The belief is so commonplace, most believe that Scriptures support this ideology unerringly. The truth is, when we apply the line upon line, precept upon precept approach to studying this topic, one sees the concept of the virgin birth is not so rock-solid as people think. In this study, we will investigate this topic and make our conclusion based on the evidence examined.

The first fact that we must realise is that in Jesus' time, there was no "New Testament" texts and that all his knowledge came from the Old Testament. Secondly, the Jewish people never believed in a "virgin birth" prophecy. During Jesus' time, the three main countries that had a "virgin birth" attached to their religions were the Persians, the Greeks and the Egyptians. To the Jews of that time, the idea of a "virgin birth" was a heathen concept, and they stayed away from any thing heathen. Moses prophesied about a prophet rising in the future that would clarify God's Word, but he spoke nothing of him coming from a "virgin birth", rather, he said the prophet will come out from his brethren, in other words, he would be a Jewish person, having a father and mother just like you and me. ***"The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken ... I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."*** Deuteronomy 18:15, 18, 19. There is no virgin birth mentioned in the verses here, but simply that God shall raise this Prophet (ie. Messiah) from among their own Jewish people.

Another thing that should be mentioned here is that Jesus would not have any outstanding physical features nor any beauty that any person would desire him. ***"For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is***

brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.” Isaiah 53: 2 to 7. There is no doubt that these verses from Isaiah are referring to the Christ of God, Jesus of Nazareth. Because of the sorrow and punishment this man went through for us, we should be able to show loyalty and love towards him. Again, we have another well-known and much more detailed prophecy of the Messiah to come where there is no suggestion of a virgin birth. This is not unexpected; we never find such an idea in the Old Testament, because the Jews never had a doctrine expressing this idea. That applies to the New Testament as well, however, there are verses that have been misinterpreted incorrectly, as the interpreters did not understand the Jewish culture and Jewish traditions. Only the Gentile nations held to this belief and still do.

Now for a bit of a background on the development of the virgin birth concept in the early years of the Christian church. There was a man who had come from a heathen background into the Christian church around 100 A.D., whose name was Origen; he wrote in one his books the suggestion that Jesus was a deity. At that time, no one in the Christian church accepted this doctrine. But as more and more heathens entered into the church, the truth as taught by Jesus began to take a backseat to heathen doctrines, except for a few Christians who held fast to the teachings of Jesus.

We are going to turn now to verses in both the New Testament and Old Testament. From the New Testament, we read from Matthew 1:23: ***“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”*** Now when the Greeks were translating these words into Greek, the words for “a young woman” was mistranslated into the word “virgin.” The Greek word used for this word is “parthenia” and it means “virgin” in the context as an unwed daughter or being in a pure state. Why was this word used? The Greeks used this word which coincides with some of their heathen doctrines. The word “virgin” was totally mistranslated by the Greeks, and then by the Gentile, who held to much of the Greeks’ heathen doctrines. It would have been a much simpler matter to translate the word as worded from the Jewish Old Testament of the Jewish Holy Scriptures, more specifically, according to the Masoretic text. Here is the script as written in the Jewish Bible: ***“Therefore the LORD himself shall give you a sign; Behold, the young woman is with child, and she will bear a son, and shall call his name Immanuel.”*** Isaiah 7:14. There is no where in the original Jewish text that the word “virgin” is used. As already said, when the Greeks were translating, they put the word “virgin” into the text instead of a “young woman”. What is actually ironic is that when reading Isaiah 7, people have been so conditioned with respect to the traditional belief in a virgin birth, that they focus on the word “virgin” and it doesn’t even say the mother of the Messiah would remain a

virgin – all that Isaiah attempted to convey is that before she conceived the Messiah, she would be sexually pure but the real prophecy is not that a sexually pure woman would conceive the Messiah, but what the Messiah would do – read Isaiah 7:15 and 16: ***“Butter and honey shall he eat; that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.”***

Staying with the Matthew 1, we will investigate verse 18. We will be examining the part that reads, ***“...she was found with child of the Holy Ghost [Spirit]”***. This is a line where the Gentiles had little understanding of Jewish customs or their traditions. We must remember that the apostle Matthew wrote to the Jewish nation to convert them to Christianity, and being a Jew himself, he realised that he must approach them with their own customs and traditions. It is a shame that with the Gentiles, they arrived at a totally different concept than the Jews. With a great portion of the Gentile Christians coming from a heathen background, it is easy to understand how, in their mind, God came down from heaven and took on the form of a man. In most heathen religious doctrines, God literally became a man. Now to address the meaning of ***“she was found with child of the Holy Ghost”*** – the Jewish thought is that God created man and that his Spirit is present at conception. It is Jewish belief that he is always there in the forming or the making a new boy child. Most people know that on the seventh day all God’s works were finished and it was good: ***“Thus the heavens and earth were finished, and all the host of them. And on the seventh day God ended his work which he had made ...”*** Genesis 2:1, 2a. ***“And God saw every thing that he had made, and, behold, IT WAS VERY GOOD ...”*** Genesis 1:31a. When God made the system of reproduction, he made it that the man and woman went through the procedure of producing a child physically alone, although the creative work was made at the beginning by God. With respect to Matthew 1:18, the Gentile assumes that the power of the Holy Spirit of God literally entered into the child at birth, but this is incorrect. If God had done so, Jesus as a child would have had the power to do miracles, but the gospels make no mention of Jesus doing miracles during his childhood. Then what do we make of the phrasing of ***“...she was found with child of the Holy Ghost”***? To aid in our understanding, remember when Paul was evangelising to the Jews, he said: ***“And unto the Jews I became as a Jew, that I might gain the Jews; to them that under the law, as under the law, that I might gain them that are under the law.”*** I Corinthians 9:20. Just as Matthew had done when writing for his Jewish brethren, Paul also reached his Jewish brethren through their traditional ways of thinking. By studying Jewish traditions and customs, we find out the line ***“she was found with child of the Holy Ghost”*** reflected a traditional belief of the Jews, which we will prove now. From the book, *“Popular History of Jewish Civilisation: Family”*, Part 4 “Birth”, pages 33, 34: ***“There is nothing in the universe more mystifying than the act of***

creation, and no act of creation more mystifying than the creation of the human being. The Talmud, however, is intrigued by the subject and there are many discussions, often detailed, on the biological and theological aspects of conception and birth. Some of the facts are based on scientific knowledge, many are plainly folkloristic and many are homilies aimed at teaching the listeners the desired attitudes. According to a talmudic homily, there are three partners in man: God, the father and the mother. The father supplies the white substance of which the child's bones, sinews, nails, brain and the white of the eyes are formed. The mother supplies the red substance of which are formed the skin, flesh, hair, blood, and the dark of the eyes. God supplies the spirit, the breath, beauty of features, eyesight, hearing, and the ability to speak and to walk, understanding and discernment. At death, God reclaims His part and leaves the father and mother with their part." One part of this traditional belief that is true is that the breath returns to God. How, I cannot truly explain, but simply to say that the breath returns to the atmosphere where God's Spirit is everywhere.

Let us discuss the receiving of the Holy Spirit with power by Jesus: it did not happen at his birth as explained, but happened at his baptism when he was a grown man. Read the following from Matthew 3: 16, 17: *"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."* And from the Gospel of John 1:32 to 34: *"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost [or Spirit]. And I saw, and bare record that this is the Son of God."* See also Mark 1:9 to 11. The previous verses helps us realize that Jesus did not have the full Spirit of God within him until his baptism, thus, when it states that Mary was found with child of the Holy Spirit, it was not literal but reflected the Jewish tradition of three persons taking part in the pregnancy of a woman who would bare a boy child. Once we understand that Jewish tradition stated that God accompanied the conception of every male baby, we realise God did not come down and plant himself in Mary's womb, emerging as God on earth. Be aware that such a belief has its origin in ancient heathenism. The scriptures makes it quite clear that God brought down the power of his Word and let it settle upon his Chosen, Jesus of Nazareth. Read John 1: 1: *"In the beginning was the Word, and the Word was with God, and the Word was God."* and verse 14: *"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."*

According to prophecy, when Jesus has completed his work after the thousand year reign, that is, restoring the earth as it was in the beginning, he does the following as described in I Corinthians 15:25 to 28: ***“For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”*** Notice how God and Jesus are separate entities and Jesus becomes subject to God after death is destroyed once and for all. How can Jesus subject himself to God if he is already God?

Going back to Matthew 1:18, there is much confusion about the wording ***“before they came together”***. This is another phrase without correct understanding by most Christians, especially they who do not know the Jewish law on marriage. Before we go into this subject, let us read the whole verse so we can understand the context in which it was written: ***“Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost”***. For the Jew to conceive a boy with the Holy Spirit involved was not unusual as we have read. We can surmise that when this verse is read by individuals who do not understand the customs or the traditions of the Jewish people, particularly as it pertains to Jewish engagements, they will not understand the true meaning of the phrase ***“before they came together”***. Marriage to the Jew was a two-part event, and the espousal (or engagement) part was just as important as the ceremonial part (“*nisuin*” – the second and final stage of marriage). Under Jewish custom, once a woman was espoused to a man, he could not put her aside without giving her a bill of divorcement (known to the Jews as the “*Get*”), thus, being espoused (or engaged) was just like being married, unlike engagements in Western cultures. There was also a law made by the Rabbis that if a man makes a woman pregnant before their ceremonial coming together (“*nisuin*”), they become “*immodest*” and to be “*forgiven*” by the congregation, he must publicly be given lashes and finish a prayer which the Rabbi starts. Looking into those words ***“before they came together”***, you can see how important it is to not make assumptions about its meaning when not knowing all the customs or traditions of the Jewish people. To summarize what we have been discussing about Jewish marriages, the first part was the espousal or engagement, which differed from the Western version of an engagement, since the woman was the man’s wife as she had been acquired by him which was done in one of three ways. From the Jewish Mishnah, we read: ***“A woman is acquired in three ways, she acquires herself in two ways: she is acquired with money, with a document, or with cohabitation.”*** And also: ***“When using a document for kiddushin [espousal] it is not necessary for the man to declare his intentions orally, since the purpose of the***

document is clearly stated within. (Meiri). Although a document for the acquisition of a field is given by the seller to the buyer, a document of kiddushin [espousal] is given by the recipient (the man who is acquiring the woman) to the giver (the woman). This is because the verse (Deut. 24:21), When a man takes a wife..., emphasizes the man as the active principal...” “The Mishnah”, – Kiddushin, Chapter 1.

The Mishnah also discusses the first method of kiddushin (ie. becoming espoused to another) – with money – in great detail in the same chapter, however, it is suffice to say that money or something of the appropriate monetary value could be used to acquire a wife.

One can see from the Jewish commentary provided that to explain these two forms of kiddushin takes a long time, however, it is necessary to have a good understanding of the three different forms of kiddushin, which is the first half of the marriage “process”. And now we will present the last type of kiddushin, which is acquiring a wife by sexual intercourse (still Chapter 1 of *Kiddushin* in *The Mishnah*): ***“In the presence of two witnesses, a man tells a woman that he is marrying her through intimate relations, and the witnesses observe them going into a private place together (Meiri). That this is a form of effecting kiddushin is evident from the above verse, When a man takes a wife, and has relations with her ... Although this is the only form of kiddushin mentioned explicitly in the Torah, the Rabbis decreed that a man who acquires a woman in this manner receive lashes, because it is an immodest act (Rav from Gem, 12b). However, if he does so, the kiddushin is effective post facto (Ram,bam, Hil.Ishus 3:21). If, while they were discussing the issue of their marriage, he secluded himself with her without declaring his intentions the kiddushin is valid (Chelkas Mechokek to Even Haezer 33:1), just as it is when betrothing with money. Other suggest that when betrothing with relations, the husband must explicitly declare his intentions for marriage, because the witnesses do not observe the actual act of marriage (Beis Shmuel ibid. 2)”***. The Rabbis appear to have believed that they had power to change Biblical laws but it can be said that the Mishnah gives one of the ways of acquiring a woman is by intercourse for kiddushin. This first part of the marriage, the betrothal of the woman, legally makes her the man’s wife, so if he wants to separate from her, he must present her with a get (document of divorce) even though they have not “come together” with the second half of the marriage, that is, the wedding ceremony. The Rabbis knew that they could not say coming together by sexual intercourse was sinful because God brought Eve to Adam’s place and they became one flesh. Genesis 2:22, 24: ***“And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man ... Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”*** The Jewish Rabbis can be considered somewhat deceitful by using

the word “immodest”. God did not use this word: God brought the woman unto the man. They were joined together by intercourse, and God said the joining together of a man and woman makes one flesh. Read what Jesus says on the same matter from Matthew 19:3 to 6: *“The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain [two] shall be one flesh? Wherefore they are no more twain, but one flesh: What therefore God hath joined together, let not man put asunder.”* When God brought the woman unto the man, there was no two-part marriage with a ceremony for the second part.

As already mentioned, kiddushin by intercourse was frowned upon or considered “immodest” by Jewish elders so that Joseph would have been expected by the Rabbis to bear ceremonial lashes for his obtaining Mary by intercourse. From the book *“History of Jewish Civilisation: The High Holy Days”*: *“A custom seldom seen nowadays is to receive “lashes” (malkot) At one time lashes were a common form of punishment by the communal authorities. On erev Yom Kippur they are purely symbolic. Token blows, usually with a leather strap, are administered lightly; the penitent recites the short confessional (Ashamnu) and the striker of the blows recites, “For He is merciful and forgives iniquity.”* In concluding this section, these laws of the Rabbis were not the laws of God, yet were followed by the Jewish people firmly.

Many people still believe in the traditional views of our ancient ancestors who were heathen. To believe the ideology that the man, Jesus, literally came down from heaven in the flesh or even believed his [Jesus’] own spirit existed in the heavens and was sent to earth by God in either one of the two forms is ignorance. It is true that when Jesus became old enough to be baptised and understand God’s scriptures, then was he empowered by the Holy Spirit of God. *“Jesus answered them, and said, My doctrine is not mine, but his that sent me... Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I came: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me.”* John 7:16, 27, 28, 29.

“For the Father judgeth no man, but hath committed all judgment unto the Son. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that hearth my word, and believeth on him that sent me, hath

everlasting life, and shall not come into condemnation; but is passed from death unto life... I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. ... And ye have not his word abiding in you: for whom he hath sent, him ye believe not." John 5:22 to 24, 30, 38. These verses are not complicated to understand. God sent Jesus out into the world to preach His Word of Truth. Jesus admits it of himself, that he was made God's Christ and was to represent the Word of God, first to Jewry, then following his ascension, to the Gentiles. This is what he said to his disciples: ***"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."*** Matthew 28:19. A few theologians argue that the words "name of the Father" and "of the Holy Ghost [Spirit]" were added. This is because certain old manuscripts do not have these words in them. We of the Church of God baptise "in the name of Jesus, the Son of God" because Jesus inherited all things in heaven and earth from God. He is left intact since the one God, known as the Father, and the Holy Spirit is His essence, therefore, I do not debate about it. Jesus was made head over God's Church so that is why we baptise in the name of Jesus.

If you truly love God, you must love Jesus, for he was manifested with the Word of God. Therefore, if you reject the words of Jesus, you are rejecting God from whom the Word came to through the Spirit. John 1:14: ***"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory, as of the only begotten of the Father,) full of grace and truth."*** "Glorified" meant all things were put under Jesus' feet, except the God Himself. ***"Then cometh the end, when he shall delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he [ie. God] is excepted, which did put all things under him."*** I Corinthians 15:24 to 27.

"For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand." John 3:34, 35; ***"Jesus saith unto them, My meat is to do the will of him that sent me, to finish his work."*** John 4:34; 7:33. ***"Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me."*** John 7:33; ***"Jesus cried and said, He that believeth on me, believeth not on me, but on him that that sent me. And he that seeth me seeth him that sent me ... For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."*** John 12:44, 45, 49, 50. Jesus may have as a young man had an extreme knowledge of the scriptures, but on

receiving the Holy Spirit was also endowed with the wisdom of the Word. At the time of receiving God's Word, or Spirit, Jesus received the fullness of it without measure – this occurred at his baptism. It was then that he was sent out by God, to preach to the children of Israel to accept God's truth in His Christ, or Messiah that they had long waited to come. ***“I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.”*** Deuteronomy 18:18, 19. And as Jesus said in Mark 6:4: ***“But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.”*** And similar to that verse: ***“He came unto his own, and his own received him not.”*** John 1:11. When Jesus came unto the Jews, to bring to his people the fullness of God's Word, the Jews did not receive him as being God's Christ. The Words he spoke were not from himself, for the Words he spoke were from the Spirit of God that dwelt within him, which made him one with God by the Word of truth.

“I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved.” John 5:30 to 34. There is one thing that we should remember: those words that came out of Jesus' mouth, was God's Spirit speaking through him, which is why Jesus said he was the one that came down from heaven, for, as we know, the Word of God came down from heaven and rested upon the Son. We are not saying that his body and soul [spirit] came down from heaven, but that the Word came with the power of the Holy Spirit and dwelt within him when he became the one Christ of God, the beloved Son of God during his baptism. After his death, he was resurrected by his Father, making Jesus the literal first fruit Son of God.

“Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.” John 13:16; ***“He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.”*** John 14:24; ***“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.”*** John 15:20, 21; ***“But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?”*** John 16:5; ***“And this is life eternal, that they might know thee the only true God, and Jesus***

Christ, whom thou hast sent.” John 17:3; “And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.” John 20:20, 21. We know that in the church of God, all members are equal, regardless of their position in the church, their color, social position or gender. When Jesus was baptised at the age of 30 years, then was he sent out from his home to the children of Israel with the Word, which came down from heaven, to try and bring back the Jews to the true God. John 20:21 says something very important that nearly all people miss, and that is when Jesus tells his disciples the Father sent him to preach the Words of the Holy Spirit, he also sends them out to preach the same Spiritual Words to those held in captivity by Satan. God knew of Jesus before he was born in his mother’s womb, just as he had known each of us before we were born. However, with Jesus there was a difference by his resurrection by God, making him the first-fruit of the resurrected, an action that we who are believers know that we also shall be resurrected to become the daughters and sons of God. Jesus was the Christ of God or the Word which came down from heaven and rested upon him. Verse 21 is also one of the verses that gives evidence that Jesus was sent out into the nation of Israel by the Holy Spirit. Just as God sent him out, so did Jesus also send his disciples out into the cruel world to those held captive by Satan, to free them from his grasp.

“He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.” Matthew 10:40; “But he answered and said, I am not sent but unto the lost sheep of the house of Israel.” Matthew 15:24; “Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.” Matthew 21:33 to 38; “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Matthew 23:37. The householder is God; the husbandmen represent the Jewish people; and the vineyard is the land of Israel. The servants are the prophets of God who speak God’s truth, and of whom Jesus spoke as being killed by their own people.

“Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generations of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Matthew 23:29 to 37. Continuing with the vineyard parable, after the stoning and killing of His servants, that is, the prophets, God says He would send His Son which He had chosen, that one would expect to be revered for his wisdom, but as we know by the parable, they killed the Son of God, Jesus the Christ, and in doing so, they gained nothing, but damnation.

We know the person who accepts the teachings of Jesus, accepts God, because Jesus was gifted with the fullness of the Word by God at his baptism, and John was sent as a witness to this fact. ***“For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand.”*** John 3:34, 35. There are very few persons who make the claim that Jesus only received part of the Holy Spirit at his baptism. According to scripture, Jesus received the Holy Spirit without measure, which means receiving the fullness of the Holy Spirit without limitations. ***“For the Father judgeth no man, but hath committed all judgment unto the Son:”*** John 5:22; ***“Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, for whom also he made the worlds.”*** Hebrews 1:2; ***“And hath put all things under his feet, and gave him to be the head over all things to the church.”*** Ephesians 1:22; ***“Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.”*** Hebrews 2:8. There is no logical reason for God to give the Spirit by portions to Jesus, as there is no beneficial purpose in doing this. Those who teach this type of ideology interprets the writings of scripture incorrectly, as they are unable to see the fullness of the inheritance given to God’s Christ. We must understand that by extensive searching of the scriptures, we find that God does not speak to people directly as through the midst of clouds, but now

through His chosen Son, Jesus, does He speak to us. ***“For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?”*** Hebrews 1:5; ***“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”*** Matthew 3:16, 17; ***“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD...”*** Isaiah 11:1, 2; ***“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.”*** Isaiah 42:1. Accepting the Words spoken by Jesus is not to assume what he said, but to consume his sayings for their true meaning which leads to eternal life. We believers in the true Christ know what came down from heaven, and it was not the man nor his soul. It was the Word of God.

God made both male and female in his image. He made them “very good”, therefore, a man would have to come from out of the creative works of God, that would defeat the devil [Deut. 18:18] – if this could not happen (ie. that a man conceived and born naturally could overcome sin), then God’s works were a failure, and God would not be true. It had to be an ordinary man who could reject the deceitfulness of the devil. ***“But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.”*** I Corinthians 15:20 to 23.

Based on the prophecy in Isaiah 53:2, Jesus may have been an ordinary looking man in physical features, but what makes him greater above all others is that he was chosen of God to be His representative on earth, His Christ, containing within his body the Holy Spirit, the Word of God. God is not a respecter of persons, but Jesus was chosen of God because he fulfilled all of God’s Will. Jesus was resurrected to eternal life because of his obedience to God and was seen by 500 disciples to prove that the resurrection is a true fact. The benefit of a resurrection is for God’s children. And when Jesus returns, all those who have been true to the Word of God, will be resurrected to eternal life because of the obedience of His beloved son. Those who are risen that day in God’s Christ shall never see death again and will enter into the paradise of the Kingdom of God.

“For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.” Isaiah 53:2. We are told here Jesus would not be a man of outstanding features. However, the man who seeks truth pays no attention to a man’s physical features, but of the truth that comes out of his mouth.

“Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.” Mark 9:37. Again we are told those who accept Jesus as the Son of God and hears his words, receives God, for Jesus speaks the words of God. Listening and obeying the teachings of Jesus will let you enter into the Kingdom of God.

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.” Luke 4:18; ***“And Jesus, perceiving the thought of their heart, took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.”*** Luke 9:47, 48; ***“He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.”*** Luke 10:16. A truth that most people do not realize is that by rejecting any truth preached by Jesus the Christ, they are openly rejecting God, for the words Jesus spoke were not his own, but came from the Father. This also applies in the case of rejecting any of the Ten Commandments, which Jesus taught.

No biblical scholar questions the statement of John 1:6 when it says ***“a man sent from God”*** when referring to John the Baptist, that is, whether he was brought into this world by supernatural means. We believe he was born by natural means and that being “sent by God” means that John was guided by the Holy Spirit. In reality, there was no difference between the two men (ie. Jesus and John) in being “sent by God” with the exception that Jesus became the Word of God with all Spiritual powers at the time of his baptism. After giving Jesus all power of the Word at his baptism, God still remained a living, separate entity. Even after Jesus had been given these powers, he always gave God the credit for his works since the source of power came from God, through the spoken Word of the Christ. Returning to John, no one suggests that his body and spirit was not known by God before he ever existed, for God knows all of us before leaving the womb and had foresaw all our deeds before the world was. Before the world was, God proceeded to create the world for He had foreknowledge of one human being worthy enough for Him to justify the creation of the world. ***“[God] Hath in these last days, spoken unto us by***

his Son, whom he hath appointed heir of all things, for whom also he made the worlds.” Hebrews 1:2. Where the word “by” is written, the Greeks have a few different words that can be put in there. If it is said to refer to Jesus as making the worlds, this is definitely wrong wording. The scriptures shows that God created the worlds, and no place in scripture had Jesus taking part in creating worldly creatures for he himself came from the creative works of God. But God had the foreknowledge to see before the worlds were made of a man coming out of His chosen people, called out to be a righteous example to the world. For Jesus’ sake the worlds were made, in this respect he also became the Saviour of the world.

“For God sent not his Son into the World to condemn the world; but that the world through him might be saved.” John 3:17; *“Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?”* John 10:36; *“As thou hast sent me into the world, even so have I also sent them into the world.”* John 17:18; *“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.”* John 20:21. Often, a problem with the Gentiles is they do not understand the Jewish phrases of “I was sent from God” or “I came down from heaven”. In reference to the Messiah or other important persons such as John, these quotes have also been used with many Jews. Do you know what Jesus was saying when he said “I was sent from God”? *“As my Father has sent me out into the world to preach the gospel, now I send you out into the world to preach that gospel.”*

“Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent... For I [the Christ] came down from heaven [the Word], not to do mine own will, but the will of him that sent me.” John 6:29, 38; *“And he that sent me is with me; the Father hath not left me alone: for I do always those things that please him...Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.”* John 8:29, 42; *“I must work the works of him that sent me, while it is day: the night cometh, when no man can work... When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.”* John 9:4, 7, 8; *“And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.”* John 11:42; *“Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.”* John 12:44; *“I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.”* John 8:26. Jesus was sent to deliver the clarified Word of God. So, returning to John “being sent of God” in John 1:6, most

understand it to mean that he was spiritually driven to do a certain task. Why would it be any different for Jesus? Most prophets and men of God were also said to be “sent of God”. Just a couple examples: **“And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, even all these words...”** Jeremiah 43:1; **“He [God] sent a man before them, even Joseph, who was sold for a servant...He [God] sent Moses his servant; and Aaron whom he had chosen.”** Psalms 105:17, 26. Many people will say it was not the same thing for Jesus. It is the same in being sent by God, with the exception that Jesus became God’s Voice on earth. He became God’s Anointed One. Being “sent by God” did not mean he, as a man in the flesh, had literally come down from heaven. There is plenty of Biblical proof showing us that he did not, for we know of his birth by his father and mother: **“And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.”** Matthew 1:16. This verse is most of the time bypassed by most Sunday observants. But this verse plainly states that Jesus was born of Mary AND Joseph. Why would Matthew go through Jesus entire lineage just to say Joseph was not the father? It does not make sense especially when Matthew was attempting to demonstrate to his Jewish brethren that Jesus was descended from the right stock (ie. King David). The only thing about Jesus that made him different was when he was around 30 years old, the Spirit of God descended upon him without measure, making Jesus the Spiritual Son of God.

Let’s now look at the biblical account of the Quails and Manna: **“And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us? And Moses said, This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.”** Exodus 16:2 to 8.

“And the LORD spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the LORD your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist [knew] not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating... And they gathered it every morning, every man according to his eating: and when the sun waxed [became] hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said to them, This is that which the LORD hath said, Tomorrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning ... See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread for two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.” Exodus 16:11 to 18, 21 to 23, 29 to 31. The “manna” of the Arabian desert is not considered to be the same as the Israelites’ Manna eaten during their forty years in the Sinai desert. There is a controversy about the nature of the manna eaten in the desert, whether it was a food created by God or a food known to exist in the Sinai desert. We should not get distracted as to whether God caused a new food for the Hebrews to eat in the morning or caused the Tamarisk shrub of the Sinai desert to greatly multiply to feed the two million or more Hebrews. Just to clarify, the desert Tamarisk shrub was white and had a delicious flavour, and the seed resembled the coriander of the eastern Mediterranean plant. From scripture we learn that it was a small round seed like the hoar frost: it must be gathered up early in the morning, before the hot desert sun melts it. The seeds were prepared by the grinding of the seeds, then it was baked. When the Hebrews entered the land of Canaan, the eating of manna ended, since their new home yielded a variety of grains (Joshua 5:12). The Tamarisk is a shrub of the genus *Tamarix gallica*. The Bedouins cleansed the seeds, then boiled them, and then strained them through a

cloth and put them in leather bottles and they could be kept for over a year. This shrub grows sparingly in the Sinai desert. Therefore, to feed two million people or more would be an impossible task. To feed that number of souls, there would have to be a miracle to produce enough food to feed them all. A whole harvest would amount to four to five hundred pounds – not enough to feed two million people. Whether God brought a new food to them or multiplied the food already existing in nature to feed all the Hebrews, it was still a miracle.

So why are we discussing the manna in the desert? Read what Jesus said in John 6:31 to 35: ***“Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them. I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”*** The bread that Moses and the children of Israel ate was not a bread by which they could obtain eternal salvation; it was bread to sustain their physical hunger while they were in the Sinai desert. Jesus goes on to say, the true bread that came down from heaven was the Word of God which is the holy Spirit and was manifested in the man, Jesus. We must keep in mind that the Bible often speaks symbolically just like when Jesus said that he was the bread of life – do we literally think he was a loaf of bread? ***“And the Word was made flesh, and dwelt among us...”*** John 1:14a; ***“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.”*** Galatians 4:4. Jesus came into the world as every other human being, however, he lived his life fully in accordance with the Word of God, which is why it can be said that he was the Word of God made flesh. He is that bread of life and if we believe in him, everlasting life awaits us, for the Words he spoke are those of the Spirit of God that dwells within him.

“But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: And I will raise him up at the last day.” John 6:36 to 40. It is God that brings us to Jesus, for when we listen to the Words of Jesus, we are listening to those Words of God which were bestowed upon Jesus. We will not be cast out from the Kingdom of God if we heed the words by Jesus. The Son can rightly say “I came down

from heaven” for he no longer spoke by his own earthly spirit, but by that Spirit that came down from heaven and rested upon him.

“The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life.” John 6:41 to 47. The Jews did not understand Jesus when he said “I am the bread which came down from heaven”. The “bread” is God’s Word and Jesus became God’s Word on earth. The Christ or Anointed One is that man that was sent by God, speaking his Words. To see God is not to personally see him, but to see and know Him by understanding and doing His Will as taught to us by Jesus, God’s Christ. Notice, however, those Jews knew Jesus and where he came from. They knew his father and mother, and his brothers and sisters, and probably had seen Jesus grow up.

“I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.” John 6:48 to 51. This bread of life came down from heaven from God, but as said before, that bread or word was manifested in the Son of God, or Jesus, the Christ of God. If any person, through Jesus Christ, consumes the true bread, they will not die for eternity, unlike the children of Moses who all died in the desert.

There is a very important event that we should remember, and that is the sacrifice that Jesus made on the cross, being faithful to God’s Word to the very end. By this action of faith do we all have the opportunity of salvation through Jesus’ endurance of keeping the Word of God to the very end, conquering even death.

“As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever... It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” John 6:57, 58, 63. Jesus often spoke in a manner

that few could understand, except that few that God called out to be disciples of His Son, Jesus. The bread was the Word which came down upon Jesus as soon as he rose up out of the waters at his baptism, at which point, God chose him to be His "*beloved Son*".

The symbolism and imagery used by the Bible can often confuse people, particularly when it comes to Jesus. We know that all things were known by the Father before the world was, and before any person had come out of their mother's womb. The Word of God is truth and existed with God from the beginning. Jesus did not literally exist from the beginning but he was the representation of God's Word while on this earth. We believe that God created the world in a state of perfection and as such, it was made possible that man could redeem himself without the need for special intervention by God via a miraculous birth. As presented in this booklet, we know that the Word of God came down from heaven and rested upon the man, Jesus of Nazareth, at which point, he became the Son of God, and His Christ.