



Bible Student's Notebook™

The Herald of His Grace

Presenting **every man** perfect in Christ Jesus. Colossians 1:28

Volume XII
Issue 294

The Third Heaven

by – Clyde L. Pilkington, Jr.

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knows); such a one caught away to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knows); How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter (II Corinthians 12:1-4).

Many of our readers will be familiar with a view of “the third heaven” that we presented in a past issue of the *Bible Student's Notebook*:

The first heaven is the atmosphere just above our heads, where the “birds of heaven” (i.e., “the fowls of the air” Genesis 6:7) fly. The second heaven is where the “stars of heaven” (Genesis 26:4) shine. The third heaven is where the “God of heaven” (Genesis 24:3) is located on His throne. — BSN, Issue 95

This view of the three heavens is in relationship to *space*; but we must also consider that there are three heavens in relationship to *time*. In this issue of the *Bible Student's Notebook* we will present to you the three heavens as they relate to this issue of *time*.

In his second epistle, Peter mentions (1) “the heavens of old” (3:5; this being the **first heaven**), (2) the “heavens which are now,” that shall pass away (3:7, 10; this being the **second heaven**), and then (3) “the new heaven” (3:13; this being the **third heaven**).



When Paul mentions being caught away¹ to the third heaven he not only refers to its relationship to *space* (i.e., its location), but also to its relationship to *time* (i.e., its nature – “wherein dwells righteousness” – II Peter 3:13). The location and nature of this celestial calling of the Body of Christ was initially a revelation that he could not even disclose. Yet Paul does go on to reveal these great celestial truths for us in his latter epistles. This is the very nature of progressive revelation (“**I will come**² to visions and revelations of the Lord,” II Corinthians 12:1). As a capstone of divine truth it is revealed that, in this *third heaven*, God has prepared for us our

1. There is nothing in the Greek to suggest that he was caught “up” in II Corinthians 12:4. Rotherham translates it “caught away.” A.E. Knoch writes:

The *Authorized Version* says he was “caught **up**.” But there is nothing in the Greek word to indicate the direction, as will be seen by a few other contexts. Snatching out of the Father’s hand (John 10:29), or the Son’s (John 10:28), or a sheep by a wolf (John 10:2) is certainly not “up.” — A.E. Knoch (1874-1965), *Unsearchable Riches* (1950), Volume 42.

2. “I shall also be coming” (Concordant Literal New Testament).

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This weekly publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total forgiveness of sins (Colossians 1:14);
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HEAVEN (continued from front page)

allotment in Christ, and we are positioned (“seated”) with Him there.

V.M. Gelesnoff wrote concerning Paul being taken to this “third heaven,”

[Paul] is transported to *the dispensation of the fullness of the seasons* and beholds heaven and earth gathered into one in Christ (Ephesians 1:10); he sees heaven and earth reconciled; he sees an election out of the human family given a place among the celestials. The *mention* of the heavens in the old Scriptures made room for such unfolding, but the revelation itself was “*hid in God*.” Christ is Head in the heavens as well as on earth. This fact makes salvation universal, for salvation rests on headship. He is the “*Savior of all men*” (II Timothy 4:10) because He is “*Head of every man*” (I Corinthians 11:3). He is the “*Savior*” of the Body (Ephesians 5:23) because He is its “*Head*” (Ephesians 1:22). He reconciles the thrones, principalities and powers (Colossians 1:20) because He is “*Head*” of every principality and power (Colossians 2:3). Well could Paul speak of the “*exceeding greatness*” of the revelations.³

A.E. Knoch provides some further details on *the “third heaven.”*

There are three heavens in relation to time, which follow one another. They are separated from each other by two great cataclysms. Peter tells us of three heavens and earths (II Peter 3:5-7). Here the past, the present and the future are each assigned a distinct heaven. They are not “eternal,” but *eonian*, and last only for the eons. The present one will give place to a new heaven.

This new creation [Revelation 21:1-22:5] is **the third of the three heavens and earths**. The destruction of the first is recorded at the very threshold of revelation (Genesis 1:2). We find that the primitive earth *became* a chaos and vacant. The second is our present earth and heaven. The great bulk of revelation is concerned with it; but it, too, shall pass away (Revelation 21:1; Hebrews 1:10-12; II Peter 3:12).

The new creation, then, will contain **the third heav-**

en. To this it was that Paul was snatched away, soon after his severance from the rest of the apostles. Here it was that he heard “*ineffable declarations*” which were not allowed a man to speak (II Corinthians 12:2-4). It may be that in Paul’s later writings he unfolds the revelations thus received, for the construction of the Greek in this text allows for such an interpretation. John tells us that the earth will be happily reconciled, but what of heaven? It was here that sin first raised its venomous head. Shall the heavenly realms be unreconciled to the Deity?

This is the problem before us. Before we discuss it, let us note that our Lord, as the Son of *David*, inherits David’s throne, and is confined to Israel; related to them by ties of covenant and kinship. As the Son of *Abraham*, the land belongs to Him. As the Son of *Adam*, or the Son of *Man*(kind), He inherits Adam’s sovereignty over all of the creatures upon the earth. But God is not confined to *Israel*, nor even to the *earth*. As the Son of *God*, our Lord knows no limits. All earthly power is rightly His, and, as the Son of Mankind, He will yet assume earth’s throne. But what of the Celestial realms? Though they are yet the home of powerful spiritual forces of wickedness (Ephesians 6:12), they also are to fall within the jurisdiction of the Son of God. He is Creation’s Firstborn (Colossians 1:15). Like the eldest son, He inherits all of the dignity and estate which belong to His Father. This is a powerful figure which has lost some of its proper force in this democratic day when the eldest son has but little preeminence above his younger brothers.

The latest revelation given to Paul regarding the *secret* of Christ puts Him at the Head of the *heav- enly* as well as *earthly* sovereignty, with a view to completing the cycle of the eras (Ephesians 1:10). He will be the Sovereign of all government at God’s appointed time. The title deeds of the whole creation will be vested in Him alone.

Paul, as usual, was given a fuller and clearer revelation on this subject than anyone else. Even before he wrote his *perfection epistles*, he speaks of being snatched away to *the third heaven* (II Corinthians 12:1-4).

The popular idea that the heavens now are the ►

3. Vladimir M. Gelesnoff (1877-1921), *Unsearchable Riches* (Volume 9; 1917).

abode of unadulterated bliss is utterly unscriptural. Wars are not confined to the earth. There will be war in heaven (Revelation 12:7). Only the new heaven of the future is characterized by the fact that righteousness dwells in it (II Peter 3:13). If Paul had been taken to the present heaven he would not have been so elated. At the same time he was *also* taken to paradise. That must have been on earth, and could only have existed on the third earth (Revelation 21-22).

Our role in the heavens will not [be to] repose in heaven on flowery beds of ease, but to rule and restrain the sovereignties and authorities in the heavens, as Israel does the nations on the earth under the powerful headship of Christ, Whose members we are, and Who is Lord of all. The eons of evil will not be past in the heavens any more than on earth, although Christ has taken His great power and will reign. It will introduce a new kingdom among the celestials, as well as on the earth.

Even now Christ is the Head of every sovereignty and authority, for He triumphed over them at the cross (Colossians 2:10, 15). After His resurrection He went into heaven and messengers and authorities and powers were subjected to Him (I Peter 3:22). But He does not yet use this power as He will in the future. There have been many wars on earth and there will be battles in heaven. Indeed, our advent may be the signal for the greatest battle of all between Michael and his messengers, and Satan and his satellites, before the Adversary is cast down to earth. At first, however, we go to the place where Satan is. This may startle some, who think of him only in hell. He went to heaven long before we will go.

Just as Israel will have two functions in the kingdom, so it will be with us. They will not only rule, but reconcile. They will be priests as well as potentates. Then it is that “*the great commission*,” found at the close of the kingdom evangel (Matthew 28:19), will be fulfilled. They will make disciples of all nations and teach them in the ways of Jehovah. The complement of this will be our principal privilege among the celestial hosts. Not merely to rule them by the *power* of God, but to win their hearts by the grace and love of God, of which we are the principal objects and examples.

Even before I became acquainted with Christ I was disposed to take an interest in the celestial world. I had taken a short course in astronomy and made up my mind to make it my life work. I determined to read all of the foremost books and began with a Bible, because I could not buy another. But when I came to the statement “*He made the stars also*” (Genesis 1:16) I was powerfully impressed by the sublime simplicity and overwhelming grandeur of the thought.

For a long time, under the spell of the prevailing orthodoxy, I was hindered from coming to any clear conception of the heavens, because I supposed “heaven” to be a particular portion of the universe where all good people and infants go at death, and in which everyone is happy and plays on a harp. But gradually I was told that it was reserved for all of the saints from Adam down. Then I learned that the saints in Israel, especially Abraham, never go to heaven! They will have their place on earth. This helped to correct my mistaken ideas as to its location, and led me to see that it included the whole universe, outside of the earth, and that even Satan had access there. And so I was led to see that the two great cataclysms which engulf the earth, transform the heavens also.

Later on, when I came under the spell of Paul’s universal evangel, the reconciliation of all in the heavens as well as on the earth (Colossians 1:20), although I was intensely interested in God’s earthly people and their land and future, my mind and heart were captivated by the *celestial* glories of Christ and the members of His Body, so that the terrestrial has taken a secondary and subordinate place. I look back upon my early days and am thankful to the Lord for leading me into the study of the *material* heavens in preparation for His later *spiritual* unfoldings. This has helped to wean me from the terrestrial, and disposed me doubly to the celestial, in anticipation of that glorious future which is in store for all of the members of His Body, when they will be His instruments in restoring the heavens to the heart of God (Philippians 3:19-20).⁴



4. A.E. Knoch (1874-1965), abridged and compiled from *Unsearchable Riches* (Volumes 42, 55; 1950, 1963).

Christ's Humanity

Its Expression and Experience in Our Lives

by – André Sneidar

Having been someone who believed in the doctrine of the Trinity and Jesus Christ's divinity as taught by the traditional Christian religious system at large,¹ I have come to view this issue in a whole new light.

While reading a book, part of which discussed how it was necessary for God to become a man in order that man might be redeemed/saved, but that it was also required for Him to remain as God in the flesh in order to carry out the process, it occurred to me that there wasn't scriptural proof provided for that understanding. Then it occurred to me that maybe the reason there wasn't is that there isn't any.

I have come to the conclusion that this "necessity" for God to "become a man" (*i.e.*, that Jesus Christ was God Himself) for the redemption of man has been so ingrained in us by the traditional teaching of Christianity, inferred from the standpoint of human reasoning, yet it has no scriptural support.

Think about it: If God actually "became" a man, then how would He still be "God," for man is not God?

Yes, it is *taught* that Jesus Christ was totally God, while at the same time totally man; but, again, this is a teaching of Christianity that meets with no solid scriptural evidence. What was needed was that God be "manifest" in the flesh, not on the basis of pretzel logic, with a lot of fairy tale faith sprinkled into the doctrine.

This pretzel logic goes something like this: "We know it happened that way because that's what we've been taught, but we don't know how it was done, and we don't know of any verses that tell us it was done that way, so we just have to believe it that way because that's what we've been taught." Again, where is the Scripture that definitely and clearly declares this doctrine to us?

As I wrestled with this sea-change, there were two

1. Generally speaking, the teaching that Jesus Christ has existed with God for all eternity as co-equal with God in all of His attributes, etc.

thoughts which occurred to me that brought a conflict within my mind as to the validity of the currently-held doctrine of most of the modern "Christian" church:

1. The key verses used to propagate the "traditional" understanding of this doctrine have been taught in this currently-held belief system as though the teaching itself is actual fact and truth, in spite of opinions to the contrary which are very logically and stringently thought out and proposed. In other words, the conclusions which have been reached have become doctrine which is taught, which is then offered as proof of its own validity. This is called in most fields "circular reasoning," and is usually soundly rejected as a self-substantiating argument with no external basis for evidence in proof.

Thus, what usually transpires is something along these lines: "I believe that what I know is 'truth' because that is what I was taught, because those who taught me (*i.e.*, since they are teaching me, they *must* know more and better than I) were taught the same 'truth.' Therefore, because I believe the 'truth,' since that was what I was taught, I will continue to teach the 'truth,' and I will ensure that my offspring will continue to teach the 'truth,' etc."

To cut to the root, tradition becomes the foundation for establishing "truth." The church then finds itself in the unenviable position of embodying the accusation that the Lord Jesus Christ leveled at the Scribes and Pharisees:

But He answered and said to them, "Why do you also transgress the commandment of God by your tradition?" (Matthew 15:3).

2. One of the "problems" or difficulties I had was the issue which has long been a hotly contested debate through the centuries since the days of the early church, namely, that this teaching could not be explained solidly or thoroughly from a logical standpoint, and therefore must be a position arrived ►

at through pure “faith.” In other words, “We can’t explain it: we just believe it.”

Much, if not all of what is typically believed as “truth” today is very simply and only inferred from Scripture text as a result of the continued imposition of religious dogmatism established by the early church “fathers.”

Yet, other than the mystery which was kept hidden by God until He revealed it to Paul in due time, there is nothing in God’s Word which is a secret to anyone who will but search it out, as we can comprehend from the following verses:

It is the glory of God to conceal a thing: but the honor of kings is to search out a matter (Proverbs 25:2).

*But without faith it is impossible to please Him: for he who comes to God must believe that He is, and that He is a rewarder of them who **diligently seek** Him* (Hebrews 11:6).

Study to show yourself approved to God, a workman who needs not to be ashamed, **rightly dividing** the Word of Truth (II Timothy 2:15).

To “*rightly divide*” is defined by Strong as to “correctly expound.” Part of Thayer’s definition states it as to “handle aright, to teach the truth directly and correctly.” The Greek word *orthotomeō* (Strong’s #G3718) is derived from two other words, *orthos* (Strong’s #G3717) having to do with being honest, and *tomōteros* (Strong’s #G5414) which implies a repeated cutting. To say the least, this is an interesting word used in reference to the handling of God’s Word, the truth of which we are to be seeking.

Now, granted, II Corinthians 5:7 says that “*we walk by faith, not by sight*”; but walking by faith is not the same thing as walking without knowledge. Alas, sadly, the church has become the depository of ignorance about which the writer of the epistle to the Hebrews chided the Jews:

... For when for the time you ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one who uses milk is unskillful in the Word of Righteousness: for he is a

*babe. But strong meat belongs to them who are of full age, even those who by reason of use have their **senses exercised** to discern both good and evil* (Hebrews 5:11-14).

While it was said of Israel, it may be said of the Body of Christ as well,

My people are destroyed for lack of knowledge ... (Hosea 4:6).

Please believe me: I don’t say these things lightly, seeing as how I also am included within these accusations. However, while the church corporately may be held captive in the pangs of darkness when it comes to knowing, preaching and practicing “the truth,” no one of us individually is doomed within the same dungeon of ignorance – anyone may be freed from the bondage of that ignorance if he will but “*come*” to God and “*diligently seek*” Him, desiring the truth. Thus if we will continuously and repeatedly “*work*” at “*studying*” and “*correctly handling*” His truth to us, we will then have our “*senses exercised*” and become “*of full age*,” thereby throwing off the shackles of misinformation and spiritual illiteracy that have kept us in the dark for so long.

After having been taught this doctrine, and reading many books that talk about the “trinity” and the existence of the “Three-in-One” Godhead from “eternity past,” it finally dawned on me that this whole doctrine hinges really on only one Scripture verse. While it is beyond the scope of this short article to delve into many of the verses which have become the basis for my present conviction, this one verse became the cornerstone of my inquisition into this very important matter.

In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1).

Any other verses used to “prove” this doctrine of the “trinity” follow after this one verse, and the understanding of this one verse determines how all of the other verses are understood! This is tautology (circular reasoning) at its best.

There are only four other verses in Scripture where this word *logos* is translated as “*the Word*,” thereby implying that it is the Lord Jesus Christ: I John 1:1; 2:14; 5:7; Revelation 19:13. Otherwise the word *logos* is translated as follows in the *King James Version*:

account, cause, communication, doctrine, fame, intent, matter, mouth, preaching, question, reason, remove, say (-ing), shew, speech, talk, thing, tidings, treatise, utterance, word, work.

The word “*Word*” in the verse is translated from the Greek word *logos*² and is defined by James Strong as “... reasoning ... or motive ... specially, the Divine Expression (*i.e.*, Christ).” Thayer³ defines it thus:

- 1) of speech
 - 1a) a word, uttered by a living voice, embodies a conception or idea
 - 1b) what someone has said
 - 1b1) a word
 - 1b2) the sayings of God
 - 1b3) decree, mandate or order
 - 1b4) of the moral precepts given by God
 - 1b5) Old Testament prophecy given by the prophets
 - 1b6) what is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim
 - 1c) discourse
 - 1c1) the act of speaking, speech
 - 1c2) the faculty of speech, skill and practice in speaking
 - 1c3) a kind or style of speaking
 - 1c4) a continuous speaking discourse - instruction
 - 1d) doctrine, teaching
 - 1e) anything reported in speech; a narration, narrative
 - 1f) matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law
 - 1g) the thing spoken of or talked about; event, deed
- 2) its use as respect to the MIND alone
 - 2a) reason, the mental faculty of thinking,

- meditating, reasoning, calculating
- 2b) account, *i.e.*, regard, consideration
- 2c) account, *i.e.*, reckoning, score
- 2d) account, *i.e.*, answer or explanation in reference to judgment
- 2e) relation, *i.e.*, with whom as judge we stand in relation
- 2e1) reason would
- 2f) reason, cause, ground

So what we can determine by these definitions, when related to mental activity and function, is that the *logos* is a thought to future intent, a purpose, a motive to future action. As related to speech, we are immediately drawn by John 1:1 to “*the beginning*” of Genesis 1 – “*In the beginning ... and God said ...*” So, God’s thoughts regarding His plan for the ages were translated into action, or activity, and thus began the working out of this Divine Plan. Every event in human history has only contributed to the execution of this Plan, thereby turning human history into His Story, the realization of which ultimately will be consummated in and through His dear Son.

Simply stated, as God thought and spoke, so it was done, and so shall it ever be done. “*In the beginning,*” God had thoughts about what He was going to do to provide for the redemption of the whole of His creation – *i.e.*, He had a plan (*logos*). This plan (*logos*) was going to be centered in the person of His Son Whom He would bring into existence. This Son of God, Jesus Christ, was born every bit a human being as we are, with the exception that He was born and lived without sin. Otherwise His birth and life on this earth, up until the time of His crucifixion, was lived in such a way that He experienced *life* in exactly the same way any of us does: no more, and no less human an existence as any man has ever lived.

Thus it is easy to see Jesus Christ as the Logos referred to in I John and Revelation, *after the fact of His birth, life, crucifixion, death, burial, resurrection and ascension*, as the fulfillment and consummation of God’s plan for the provision of the redemption of the fallen creation; but it does not necessarily equate in John 1:1, 14 to mean that Jesus Christ existed as part of a “trinity” or “godhead” from eternity past.

As I think about this, it makes me realize how much more wonderful and awesome God and Jesus Christ both are: Here you have the Creator of the universe ►

2. Strong’s Exhaustive Concordance #G3056

3. Thayer relates *logos* to Jesus Christ as the third and last definition, denoting Him as, among other descriptions, “the second person in the Godhead.” Now, it seems to me, at least from a standpoint of common sense, that this definition was not a part of the Greek language in use before Jesus Christ was born; therefore, as I understand it, this definition had to be *added* as a supplement in order to convey the idea of the Greek word *logos* as a direct reference to Jesus Christ. It is interesting to me that Strong and Thayer kept with the King James Translators in inserting or imposing Jesus Christ as the *Logos* into this definition, and yet it is not a part of the definition until it is added at the end. One would think that if *logos* was to be understood primarily as a reference to Jesus Christ, that Jesus Christ as the Logos (“*the Word*”) would be at the very beginning of the definition, not the end.

conceiving His Son in the body of one of His earthly children (the reason and process of which are so totally mind-blowing); then as He monitors His Son's life from the conception, through the full term of Mary's pregnancy, to the birth, through His earthly life, and finally to the events that led to the final moments of His life.

As I consider Jesus from His childhood when He was first able to read, and of course having been prepared (I think) by His earthly father and mother about Who He was and all of the Scriptures that identified Him as such, and the faith it took to believe it, and His faithfulness in living His life with the knowledge of how His life would conclude because of Who He was, it just makes me bow in total awe and humility to God the Father, and His wonderful Son Jesus Christ.

God and Jesus have become so much more to me now that I have this understanding. Oh, sure, God "could" have done it the way we have been taught (brain-washed?), because He's God, and He can do anything; but then the whole creation would have just cause to say, "o.k. – so what? Of course 'He' could do it: He's 'God manifest in the flesh.' No big deal for Him. But I'm *just a man* – how is His suffering to be accomplished by me? How is His suffering a pattern for me? I'm not God – I could never do what He did"; or, "how hard was it for Him to suffer the kinds of temptations that we suffer? After all, He was 'God in the flesh.' How hard was it for Him to go through life on earth as 'God' in the flesh, knowing that that was Who He was?" etc.

No, if Jesus went through life on this earth knowing that He was "God" in the flesh (again, as it has been taught by "Christianity"), what kind of a sacrifice would it have been, knowing that He would eventually return to the place from which He supposedly originated?

The sacrifice of Jesus Christ, God's FIRSTBORN Son, becomes much more powerful and meaningful when we realize that He was born a true human being, totally flesh, yet without sin (because He had His Father's genetics), and that He lived His life learning about Who He was and what would be His fate at the end of His life.

He "*grew in wisdom and stature*," learning and believing from the Scriptures that He was His Father's Son, and what was the reason and purpose of His life on this earth. He learned of the love of His Father for His creation, and thereby took on that love of His Father for us as well.

Why? Because He was His Father's Son, and as His Fa-

ther's Son, knowing and loving His Father, He desired to please His Father, to do His Father's will. We see this demonstrated through His life, especially during His ministry, when we read of His struggle near the end of His ministry and life, when He **knew** the end was near and the terrible suffering with which He was confronted, seeing the agony of His coming torture and crucifixion when He said,

*O my Father, if it is possible, let this cup pass from Me: **nevertheless not as I will, but as You will*** (Matthew 26:39).

What a powerful example and pattern of faith and faithfulness Jesus is to us: to learn and know about who and what He was on the basis of what His Father left for Him to read and discover in the Scriptures, and then to believe it, and live His life according to it, without any supernatural ability to endure the experience.

What a supreme and wonderful example to us it is to see this Jesus as an example of how our faith should be shaped, and how our lives should be lived. We discover that we, too, are sons of God, by reading for ourselves what our Father left for us to read and discover in the Scriptures. Thus we, too, should grow in wisdom and stature regarding who and what we are, sons of our heavenly Father, and what His purpose is for us in our earthly lives. Then we as well should live our lives accordingly, by faith appropriating that knowledge, and then in faithfulness conducting our lives in such a way that we may say, just as Jesus our Brother said, "*not my will, Father, but Yours be done.*"

Part of the education that Jesus underwent, and which we should undertake, is learning about Who our Father is – and not just knowing "about" Him, but actually "knowing HIM," as Paul said, "*that I may KNOW Him ...*" (Philippians 3:10). It goes far beyond a head knowledge, or having a bank of information from which can be drawn on occasion: No, it involves being so intimately interwoven in a relationship that our Father's thoughts become our thoughts, our Father's desires become our desires, knowing and loving our Father so much that all we desire is to please Him, that our life becomes a total reflection of our Father such that, as Jesus said,

He who has seen Me has seen the Father (John 14:9).

