0:01

[Music]

0:12

[Music] well tonight is a very interesting uh

0:19

teaching for me and i have not done this in a while matter of fact in 12 years uh people

0:26

have been asking me to teach this and

0:31

it's one of those things you just stay away from from with a 10-foot pole because you don't really want to touch

0:37

it but the father has given me permission to move forward in this and so we're going to dig into the issue of the

0:44

godhead the trinity on trial an in-depth look at the nature of

0:49

god and so this is a topic that many of us really don't like to talk about

0:55

it's a topic that is controversial even within orthodoxy in christianity it's

1:01

incredibly controversial because in the age of the internet and google

1:06

and the age of asking questions because this is a new age of doubting things and asking

1:13

questions and auditing things there are denominate entire denominations and even seminaries that are re-looking at their

1:20

theology which is a good thing companies do it every year the irs requires it in many cases where's the spiritual irs

1:29

god requires all of us to spiritually audit our belief system and make sure that what we believe

1:35

is the truth because the truth can only do one thing and what's that sets you free so if you believe

1:41

something that's not true what does that mean you have bondage in an area of your life and so we want to make sure that

1:47

everything not just the fundamentals it all matters right uh and so it's it's amazing because you

1:54

can actually take how many know you can take a two pound weight i have one of these at home that's what i work out with as you can tell

2:01

i was a why were you the first one to laugh i don't sit in the front row you must be

2:07

able to see better but you take a two and a half pound weight it's really easy to do a two and a half pound weight

2:14

but how many know that in the very beginning you might say oh this is no big deal i can do this but do that for an hour and a half and

2:20

your arm will break okay the reason is because it wasn't meant to do it for that long it and so

2:27

in the same way in the spiritual life if we have doctrines in our life that we think are small but they're not true

2:33

eventually they will hurt you because one pound upon one pound upon one pound pretty soon you got a 500 pound monkey

2:39

on your back so we're going to go through uh the trinity here and put it on trial and just and find out what is true

2:46

what's not true and put it all together i want to start with the quote by saint augustine i love this quote

2:52

if you deny the trinity you lose your soul if you try to explain it you lose your

2:58

mind i know that guy doesn't look like he's very humorous

3:03

but that's a painting of saint augustine back from the 300s and uh and he he wrote that and i

3:09

thought that was really good because that's exactly what it is today this doctrine has become so important to christianity that

3:17

to believe it is salvation to not believe it is damnation and so we've got to discuss this this is a great uh uh

3:25

saint august team uh tells a story uh that he's walking along the beach and

3:30

he's uh he's contemplating the trinity and how uh

3:36

how is god in three persons and how does that work because okay we got three persons but it's not three gods but yet

3:42

it's just complicated so he's just meditating on this and along comes this he comes up to this boy who dug a hole

3:50

in the beach and he's going over to the ocean and he's taking the ocean water and he's

3:56

putting it in his hole and so saint augustine comes up and and is just watching him go back and forth as he's

4:01

filling up this hole and he says boy what are you doing and the young boy says i'm taking the

4:07

ocean and i'm going to put it in this hole and saint augustine laughs and says son

4:13

you can't take the ocean and put it in this hole and the little boy looks up and says in the same way

4:21

you can't take the nature of god and stick it in your little brain

4:27

and saint augustine turned around scratch his head and turned around and the boy was gone and uh and and nobody knows that that's

4:33

a true story or not but it illustrates uh the point that i i uh teach is this

4:41

how many would agree that god is infinite in every way how many believe that he's as far as

4:46

from the from the east is from the west and the north or from the south he's in all places at all times right

4:52

how many believe that that your sins are the same way right when you forgive your sins he forgives your sins or as far as

4:59

gone from the east and the west which is impossible by the way it's it that means it's beyond god he it even goes beyond

5:06

him he holds the universe in the very palm of his hand not even the size of his hand the very palm of his hand and

5:11

we don't even know how big the universe is so i want to get you a clue tonight that the true elohim of israel is beyond

5:19

anything that is imaginable measurable or comparable amen

5:24

you cannot measure it human beings on the other hand and i always like to give this illustration as

5:30

well if we painted a 20-foot circle and painted it yellow that would be the sun

5:35

to illustrate you the size of the earth just to the largest star in our area

5:41

in our galaxy you take a black magic marker and put a dot on that 20-foot circle and that is the size of the earth

5:48

compared to the sun and the sun is this one of the smallest stars

5:54

compared to other stars that we have been able to see you can do the same thing with our sun

6:01

to another sun bigger than our sun can you imagine how big

6:06

suns and stars that are out there now in our little bitty dot on the earth

6:13

is these creatures called humans and we think we're big stuff

6:21

sands of seas ladies and gentlemen it's sad to say as smart as we think

6:26

that we are that we can actually create a device that works through infrared technology to make a clicker click

6:33

something that without a wire we're only using less than two percent of our brains

6:39

scientists say for sure less than ten somewhere between two and ten are you serious

6:45

we're missing ninety percent of our brain power yet we want to

6:51

literally have the arrogance and the pride in theology to say that we can take an

6:57

infinite god that expands farther than we can even see with our telescope inside the palm of his hand and we want

7:03

to say this is what he is this is how he operates and if you don't believe this you're not saved

7:11

ladies and gentlemen we do not understand god nor will we ever

7:17

so much so that forget about understanding him he says no one can even see my face or they'll die

7:23

yet we feel like we have his essence figured out that which is on the inside of his face

7:30

just the glow from his face will kill a human being according to the scriptures it's so holy light yet we actually want

7:37

to go beyond the face and say we can actually describe the light in its

7:42

particle format the arrogance that religious men have had

7:51

now the other side i'm being pretty hard on theology right now but the other side is there's a real

7:58

there's a real father in the scriptures there's a real son and there's a real word called the ruach hakadosh the holy spirit

8:05

and so what we want to find out is how does that work because it does seem any theologian or

8:12

anybody that reads the bible with an open mind it does seem to see to to expound three different entities

8:21

from the western 21st century greco-roman mindset we filter the scriptures

8:28

most of us only speak english so we we literally are reading the english that

8:34

is removed from the greek that's removed from the hebrew and aramaic

8:39

2000 years later and we're reading in our denominational

8:45

bias and interpretations on top of that and we have more arrogance to think that

8:50

we're everything we believe is right ladies and gentlemen this is what the whole point of getting back to the

8:57

christian roots of our faith is all about it's to go back to the beginning

9:03

get out of the english get out of the western roman cowboy mindset that we got it all right and everybody's got it all

9:09

wrong and go back pre-protestantism back pre-catholicism back pre-nicene church

9:16

fathers and back to the first century where these jewish apostles who walked around and didn't know come here from sikkim either and find out what they

9:23

believed because what they believed is probably closer to what yeshua believed since they walked in and lived with him

9:29

in ministry amen and when we find out what they believe and what their thought processes were

9:35

then we might be able to understand a little bit more about the nature of god because they wrote about it

9:42

so don't you think that it would behoove us to find out what they defined the logos as

9:48

what they defined the the the torah as or the law as or the word of god or the

9:53

ruach or the spirit the wind god himself what did they mean when they said elohim

9:59

god in english because it doesn't matter what we believe

10:04

it doesn't matter what your your church told you or how you grow up or what the back of the bulletin said

10:10

what matters is what did john mean when he said that well john's not here we can't call him

10:16

to witness but we have some of the things that john wrote and we have some of the things that john

10:22

read you see it's not about what i say or

10:29

what you say because everything that we say and do is a product of something that was poured

10:34

into us would you agree how many know what one plus one is all four of you that are raising your

10:41

hands we have the smartest congregation in the world right here mathematicians abroad

10:47

but you know what one plus one is because someone taught you one plus one

10:59

someone taught you what that means and how to solve problems so your life and the things that you

11:05

know were taught to you well did you know that that that's not a

11:11

western 21st century idea this is the same thing that happened thousands of years ago

11:17

the disciples penned things and said things read things and walked out things because someone taught them

11:26

so would it be interesting if we could actually dig in and find out where did they learn

11:34

what was their mindset when they said certain things

11:40

when i say today the idiomatic english expression get off your horse can you imagine being an alien

11:48

and we're sitting there talking and and i feel like you're getting a little bit haughty and i say get off your horse man

11:54

and the alien says what's wrong with him is he blind he's not on a horse he's standing right

11:59

in front of him how can he get off something that's not there

12:04

but he knows exactly what i mean why because there's a cultural perspective

12:09

there that's missing context well what happens if that conversation is wrote down and dictated and put into a book

12:16

and 2 000 years later there's a theological seminary that teaches my sermons and they just happen to catch a

12:22

conversation that i have with someone and they say get off your horse let's dissect those words and find out

12:29

what they mean horse in the original english means this get off means this

12:34

this is what it means get off your horse and 38 000 new denominations later that

12:41

have different opinion on what get off your horse means and they debate and they websites get

12:47

off your horse dot com maybe someone should go back and do

12:53

research in jim staley's life 2000 years earlier and find out where did he get that expression how else was it used in

13:00

other documents and maybe we can find the answer quicker and so that's what we're going to do

13:05

tonight i don't know how fast uh how far that we're going to get this is probably going to be a long series i'm

13:10

discovering that answering the nature of god is not going to be a 20-minute message i i saw one website i won't even

13:17

say who it is very popular radio person personality and he and he says is the trinity biblical

13:24

and there was like five paragraphs where he he in his perspective uh

13:30

proves what his what his thought was and i thought that's all you get five paragraphs

13:38

god you hear that you only get five paragraphs for your nature folks there's not five lifetimes that we

13:46

could explain the depth and the power of the almighty god and what i've discovered is most people that are

13:51

looking at this subject are looking from the western text

13:56

positions they're looking at black and white text and verses and scripture

14:02

sounds logical but what about the context what about the the context in the text

14:09

what about the colors and the personalities what about behind the text and even behind the context so let's dig

14:16

in a little bit tonight and i'm telling you right now it is this is a snowflake on the tip of the iceberg what we're

14:22

going to be able to go through so let's see what happens we're going to start off with the angel of god

14:27

how many know what angel is in hebrew huh

14:33

very good angels would be melikeem but melak or milak is angel

14:41

it's it's a very the same exact root word as the word king

14:47

melik how interesting is that that it's the same hebrew letters

15:01

king angel just keep that in mind because we're going to come we're that's all going to cross itself because there is

15:08

this concept in the scriptures called the angel of god how many have heard the angel of the lord did this the angel of

15:15

the lord did that let's find out and go through some of these scriptures and find out exactly what the angel of the

15:21

lord and the angel of god is genesis chapter 16 verse 8.

15:26

angel of the lord goes to hagar and speaks to haggar remember hagar is all

15:32

upset because you know sarah is the loved wife and she flees

15:37

and she's crying because you know of of just being kicked out by sarah and

15:44

the angel of god goats angel of the lord goes and speaks to hagar and then prophesies to her about her son

15:52

genesis 22 1 says now it came to pass after these things that god tested abraham and said to him abraham so i'm

16:00

going to go through several things here and and take a litmus test let's see uh you know how much

16:06

you know your bible on a minute scale which means no one's going to raise their hand because you know i'm setting you up but in any case uh we'll do it

16:13

anyway genesis 22 this is when god goes and talks to abraham so how many would believe that god actually was the one

16:19

that spoke to abraham and god was the one that gave him all the covenant promises and the stars in the sky and the sands

16:25

of the sea right it was god that did that wasn't it no it wasn't

16:32

yes it was

16:37

now it came to pass in genesis chapter 22 verse 1 says that god tested abraham and said abraham

16:44

what's genesis chapter 22 anybody knows the binding of isak

16:50

okay this in this week's torah portion if you know if you read it you know that's what it is uh this is when when

16:56

god told abraham to take isaac to the top of mount moriah and kill him sacrifice him right

17:02

god told him to do that right okay let's keep reading same exact chapter 10 verses later but the angel

17:09

lord called to him from heaven and said abram abram so he said here i am and he said do not lay a hold on the lad or do

17:16

anything to him for now i know that you fear god since you have not withheld your son your only son

17:24

from me that's interesting language there in the

17:30

tenses isn't it because you have god that says you need to go up there and then all of a sudden

17:37

just like our sunday schools have taught us that the angel shows up and says stop abraham there's we're providing

17:43

something for you to take care of the sacrifice you've proved yourself but then all of a

17:49

sudden the angel takes a perspective that he can't take because he says that you've with you've

17:56

not withheld your son your only son from me the angel can't say that he can say

18:04

you've withheld your son from god but he switches the tenses in the same

18:09

sentence now maybe that's coincidence if this was the only time it was mentioned but

18:15

follow along with me and let's see what we discover so angel now is talking to jacob

18:22

and the angel of god spoke to me in a dream saying yaakov

18:28

and i said here i am and he said lift your eyes up now and see all the rams which leap on the

18:34

flocks are streaked speckled and gray spotted for i have seen all that laban is doing to you

18:40

i am the god of bethel the house of god by the way bet l

18:46

where you anointed the pillar and where you anointed the pillar and where you made a vow to me

18:52

now rise get out of this land and return to the land of your family

18:57

how many have read this scripture before all of us we've read this right

19:02

god comes to jacob and says hey i'm seeing what's going on laban is

19:09

trying to take advantage remember he he's uh you know he wants to marry rachel and uh the trick there he switches leah

19:16

then he has to work another seven years and laban is just totally ripping him off what does jacob do

19:23

he just deals with it he goes on now jacob is is you know he's got his own issues but he deals with it this is a by

19:29

the way let me go on a little bit of rabbit trail god sees how you're treated

19:37

he sees how you're treated matter of fact he sees how you're treated before you even beseech him and

19:42

say god this is what my husband's doing this is what my wife's doing my children are doing this what my employer is doing

19:48

please don't you see what's going on before you say that and start acting like an israelite he absolutely sees

19:55

your situation it is the men and women of faith that wait long enough for god to actually do

20:02

something about it because how many of you if you saw your i've got six daughters so i use a lot of

20:07

daughter examples but you you see one of your little kids or your little grandkids get hurt how

20:14

many of you go yep uh-huh your deal

20:19

your problem should have been running the street and car wouldn't hit you up how many would be acting like that no

20:28

i hope not we would take them we would take them by our arms right we want to do good things

20:34

the bible says how much more does the father of heavenly light want to bless his children with heavenly gifts

20:42

but he requires his people to have faith that he actually wants to do that

20:50

that's in genesis chapter 33 believe that god will rescue you and turn the situation for your benefit stay

20:56

righteous and wait for him he's really good at it

21:03

you know what i got i got to tell this story on that point totally didn't mean to do this but this really illustrates

21:08

my story this this point when i was uh in sales i was selling siding to windows

21:13

years and years ago when i first got married so that was 17 years ago and uh and

21:20

you know i was like anybody else and still in paycheck to paycheck and and just barely making things happen and

21:26

i sold this big siding window and roof job and uh they were getting ready to

21:32

install everything and they installed they had had half the roof poured off and the the siding was going on and and

21:38

the gentleman gave us a down payment and then he decided not to pay the rest of the bill because he knew we were a small

21:45

business and there's nothing we could do about it well this was a 25 000 job and i already been paid on it which means

21:51

that i was going to have to give my commission back because the commission comes out of the profit and we weren't going to have any profit if he didn't

21:57

pay the rest of his bill and the only reason why he wasn't paying the rest of his bills because he knew he could get away with it

22:03

and so my boss called me and i called and we were we were talking and uh he was upset i was upset we didn't know

22:09

what to do and and i said you know what let's just pray

22:15

and give this to god because the scripture came to memories to my remembrance that god is the vengeance he

22:21

is the one that is the avenger right he's the mediator so he's our judge that means he's our attorney in this case

22:27

it's a prosecuting attorney we need one so we went to yahweh and we said father god this is your deal this is what's

22:32

going on deal with it this is true story

22:38

his roof is stripped off and ready to have new shingles

22:43

that night a giant storm came and a tornado came

22:48

and dumped three inches of water into his living room destroying over

22:55

twenty thousand dollars in damage he called us at four o'clock in the morning left like seven messages begging

23:02

for us to come out and finish the roof and he would pay us everything and then some

23:09

that's what happens when you put it in the in the hands of god we could have called our attorneys and

23:14

had every right but we chose to let yahweh be our attorney

23:19

and he's way better because regular attorneys take way too long and they take all your money anyway that you're going to get

23:25

from the guy from the roof yahweh doesn't take anything but a prayer and supplication a little bit of

23:31

faith and he does miracles amen all right let's move along so we don't lose our thought genesis chapter 48

23:37

verse 15. and he blessed joseph and he said oh wait we didn't we didn't go over what i want to show in genesis 33

23:44

genesis 33 the angel of god shows up gives this vision and instructions to jacob and he says this in verse 13 i am

23:52

the elohim of the house of god where you anointed the pillar and where you made a

23:57

vow to me now arise get out of this land and return to the land of your family

24:03

does anybody else find that interesting that the angel of god even has the right to say those things

24:09

the angel of god says jacob here's the deal lift your eyes up see all these rams and all these things

24:15

i've seen all the labels do to you i am the la the the elohim of israel i'm the elohim i'm the one i'm the one

24:23

the last time an angel did that he got kicked out for saying i'm the man

24:29

and his name ended up being hasatan the adversary satan continuing with the pattern genesis

24:35

chapter 48 15 15 says and he blessed joseph

24:40

and said elohim before whom my father is abraham and isaac walked the god who has fed me

24:47

all of my life long to this day the angel who has redeemed me from all evil blessed the lads listen these are

24:55

things we gloss over completely because we're not studying the essence or the nature of god but this is one of the

25:01

most paramount absolutely foundational scriptures in all of the bible bar none

25:06

i would say you might say wow you're being a little bit you know over the top on this no i'm

25:13

not genesis 48 15 especially for this ministry is probably one of the most foundational scriptures because this is

25:18

when jacob crosses his hands and is blessing ephraim

25:25

this is when all of the blessings that ephraim where the two kingdoms get split they come back the gentiles romans 11

25:32

ephesians 2 mark this is everything hinges on this blessing

25:38

the whole new testament is built off of this verse and this verse

25:46

jacob says the malek who has redeemed me from all evil bless the lads jacob calls

25:53

upon the god of israel and says the angel who has redeemed me from all evil

25:59

now i don't know about you but i dare you to open up your bibles and find a single verse where an angel has the

26:04

opportunity to redeem someone from evil never happen never will angels can't

26:11

redeem from evil only the blood of yeshua can redeem from evil

26:19

right okay follow along with me all right let's continue exodus chapter

26:25

3 verse 2 and the angel of adonai the angel of yahweh the angel of the lord appeared to

26:32

him in a flame of fire folks if i would take a poll before i threw this verse up

26:37

and said i want you to tell me who spoke from the burning bush there's not a person in here that wouldn't say god

26:44

himself but the hebrew scriptures don't say that

26:50

it says the angel of the lord appeared from the burning bush does that surprise

26:57

anybody in here that surprised me when i read it

27:02

i read it i thought this can't be true it's the it's an angel that's that's coming from the fire of god listen to

27:09

what he says so when yahweh saw that he turned aside to look god called to him from the midst of the

27:16

bush and said moshe moshe moses moses

27:22

we have some confusion happening here because the angel of the lord did not

27:29

appear on the rock saying moses hey clue look at the bush it's on fire isn't that

27:35

cool it was not the angel that pointed moses to the burning bush the angel was in

27:42

the flame question

27:49

when was the last time there was more than one person in a flame

27:54

ha ha shadrach meshach and abednego in a fiery furnace

28:00

and there appeared to them one who looked

28:06

like a son of man the angel of the lord so in verse two of

28:13

exodus chapter three in the story of the burning bush ladies and gentlemen there it's

28:19

undeniable there is an angel coming and the angel

28:24

is in the fire that's in the bush and god calls out from the midst to the bush

28:30

so you only have two conclusions that you can make from this either the angel is standing with god in

28:38

the in the burning bush as god is speaking or the angel of the

28:43

lord is elohim that's speaking from the bush is this making sense

28:50

is this interesting to you it's interesting to me because i've never seen this before

28:57

is what happens when you crack your bible open and start studying instead of reading it it's amazing what pops out

29:03

joshua chapter 5 verse 13 this is awesome scripture and it came to pass when yeshua which is what it says in the

29:10

hebrew yahushua was by jericho that he lifted his eyes

29:16

and looked and behold a man stood opposite him with a sword drawn in his

29:21

hand joshua went to him this was a man by the way

29:27

stood opposite with him his sword drawn in his hand joshua went up to him and said are you for us or for our

29:33

adversaries so folks this is kind of like uh in in the in the wild west okay so you

29:39

pull up on your horse and you're looking for your adversary and a guy comes out and is and his gun

29:46

is drawn it's a logical question sir

29:51

are you on my side or on the other guy's side i think that's a pretty logical question

29:56

so at this point you have to understand that joshua is looking at this guy and

30:02

he's not seeing a guy in a long white robe because that would be completely logical illogical for joshua

30:09

the host of of the army of israel to walk up to an angel and go

30:14

hey uh are you on our side on their side can you imagine someone walking in the

30:20

the sanctuary right now dressed in white with a flaming sword

30:26

and i just say hey sir um could you sit down i i can't i can't see those people in front of you and by the way

30:32

are you on our side are you from a different church i'm not sure exactly what who would do that nobody would do

30:40

that we would probably do what everybody else in scripture did and follow our faces and take our chances

30:45

you know of what we're experiencing so joshua's seen a regular person

30:51

so he says are you for us are you for our adversaries and look at first four verse 14 says

30:57

so he said no but as commander of the army of of the

31:02

lord i have now come i think this is hilarious

31:08

this is like my favorite john wayne line because he comes up to john wayne

31:15

john wayne has his gun drawn and he says are you on my side or their side and john wayne says no

31:25

if i'm joshua i'm like well which is it is it yes or no

31:31

are you on my side or their side it's not a yes or no question it's a or b

31:37

you must not be from around here i know you're thinking i'm going there

31:43

i'm not going there there's no such thing as a cowboy pakistani accent

31:50

but in verse 14 we get this bizarre answer because he says are you on our side or their side and and this guy says

31:56

no and i believe what the host of the armies of god is saying is you don't

32:02

understand no you don't understand

32:08

as the commander of the army of the lord i have now come

32:17

and joshua fell on his face to the earth and worshipped

32:24

and said to him what does my lord say to his servant check this out and by the way the word worship there is chica

32:34

it is the word for worship in the english when you get into the

32:39

greek all messed up completely messed up when thomas

32:45

you know this is one of the scriptures that's used to to prove the trinity and i haven't proven it either way so don't take it either way

32:51

but i'm just telling you right now i can play both sides of the fence real easy because people will use that scripture

32:57

to say that thomas i think it was thomas thomas fell down and worshiped god how many remember that

33:02

worship jesus is what it says worshiped him no sorry we we don't in the greek there's no

33:09

designation for worship like there is in hebrew because that same greek word that was

33:15

interpreted in english as worship is also used when they honored

33:21

the pharisees or the rabbi that came to teach it's the same word it means to honor

33:27

to pay homage to bow the knee is what it meant but it didn't necessarily

33:34

mean worship like the word shekau does which means to lie prostrate on the

33:39

ground to your deity so joshua lies prostrate on his face

33:47

and the commander in verse 15 the commander of the lord's army said to joshua take your sandals off your foot

33:53

for the place where you stand is holy and joshua did so

33:58

folks does anybody have a problem here this is a problem

34:05

and it's beautiful at the same time because where is this at this is in what book

34:12

joshua joshua comes after exodus

34:18

so what did we just read in the book of exodus a burning bush an angel of the lord in

34:25

the bush and the and the lord saying take your shoes off buddy the place that you're standing is

34:32

holy ground the only place in the bible that that word or that phrase is said is

34:38

said by god himself from the burning bush and the second place is right here

34:46

from the host from the commander of the host of the army

34:52

does two things he accepts the worship of joshua

34:59

and he tells them take your shoes off because a place that you're standing is holy ground well ladies and gentlemen the only time that you can have holy

35:05

ground according to the scriptures through the scripture precedent is if yahweh himself

35:12

is there

35:17

and if you think that i'm a little bit stretching this let's move to the book of revelation and

35:23

find out what happens when you shaka in front of an angel that's not yahweh

35:28

now i john in chapter 22 verse 8 says now i john saw and heard these things and when i heard and saw i fell down to

35:36

worship before the feet of the angel who showed me these things same exact situation in joshua

35:44

verse 9 then he said to me who said to me the angel see that you do not do this

35:50

for i am your fellow servant and of your brethren the prophets and of those who keep the words of this book worship god

36:00

do you see what happens when you make the mistake of worshiping the wrong entity

36:07

the angels are pre-programmed before they're made i'm sure if this situation

36:13

happens say this if you don't say this you will be

36:20

ejected from heaven and one angel did so

36:25

but in every single case and there are multiple in the scriptures my friends

36:30

where a human being bowed down to worship an angel the angel corrected the human being

36:38

and said i'm an angel i'm just like you i'm a servant of the most high god you were to only worship god yet when you go

36:45

back to joshua joshua falls on his face worships this commander of the host of

36:52

of heaven and the host of heaven says nothing

36:58

except take your shoes off because a place that you're standing is holy ground

37:05

don't you think joshua knew the torah well enough to know exactly what he was referring to

37:12

just like you and i who have the scriptures in front of us don't you think that joshua the second that the host of the army said take your sandals

37:19

off that he saw moses before his eyes it was that big of an experience that the

37:25

angel of the lord actually was trying to do you think it was an accident that he said that or do you think he was trying

37:31

to get joshua to see what a holy experience you are about to have is you

37:37

are encountering the burning bush god

37:44

it was not accident that's exactly what he was doing

37:50

we get the book of judges and the angel brings them how many believe that god brought the israelites

37:57

out of egypt at this point y'all are scared of death raise your hand you know

38:06

just pretend you're saying hi we won't hold it against you all right

38:12

this would be a great trivia question because judges chapter 2 verse 1 says this then the angel of the lord came up

38:19

from the gilgal to bakim and said i led you up from egypt and brought you to the

38:24

land of which i swore to your fathers and i said i will never break my

38:30

covenant with you so do we have a competing rogue angel

38:36

here because we got a problem we got a rogue angel that's walking the

38:41

earth saying hey guys it was me don't you recognize me i'm the guy you

38:47

should be worshiping i'm the one that brought you out of egypt don't you remember me i told you to put the red stuff on the

38:53

door you had a good meal you stole a bunch of egypt gold and jewelry

39:01

let me read it again then the angel of the lord came up from gilgal tobacci and said i led you up

39:08

from egypt and brought you to the land of which i swore to your fathers and i said i will never break my covenant with

39:13

you ladies and gentlemen the only person that said this according to the scriptures is god himself

39:20

we have the verse we have the chapter where yahweh was the one that says i

39:25

will lead you out of the land of egypt it was me who spoke to you it was god

39:30

who gave them the covenant from mount sinai was it not or was it

39:37

because at this point we all should be doubting that who was speaking on mount sinai

39:46

this the scriptures tell us it was yahweh

39:51

the god of abraham isaac and jacob speaks the commandments and the covenant to israel

39:58

yet when you get to the book of judges this rogue angel says no it was me and i

40:04

told you that i'm not going to break my covenant with you

40:10

i think this is more than interesting and worthy of looking at because the angel of the lord and the

40:16

angel of god and god himself are competing for the same scriptures

40:25

would you agree and so i'm going to leave the angel

40:30

on the cliff we're not going to make any conclusions yet because it's it would be premature

40:37

and it would be sloppy theology to take just those scriptures and then come to a conclusion

40:44

i'm not going to come to a conclusion because there are so much more to go through

40:50

but i just wanted to show you a very small snippet

40:55

that there is something to study there is something here that meets the

41:01

eye that it's not quite as black and white as we would like it to be would you agree with me at this point

41:07

there's some things here that are mysterious i would venture to say that most of you

41:12

have never even looked at this this way and i am with you on that

41:20

most people will try to prove the trinity or prove the deity of christ or whatever they want to talk about in this

41:27

subject through new testament scriptures what about all of this

41:35

this is just as mysterious so let's move on to one of my favorite

41:41

titles my favorite words no pun intended in the bible the word

41:49

because understanding the word is going to help us understand the nature of god see what we're doing in our quest and

41:55

our journey here is trying to discover elements and parts of the scriptures

42:00

that point at the essence of who yahweh is and once we know more about the essence

42:06

and the nature of who he is who is made in his image

42:12

we are so the more that we learn about him the more we're learning about ourselves

42:20

if you get the image wrong you're going to display

42:25

the wrong image so don't you think the subject is a little bit important

42:31

this isn't just doctrine understanding the essence to whatever degree that we possibly can that he

42:38

allows us allows us to enter into a place where we take in his character his nature his essence properly so that we

42:45

can give it to the nations and be a light on a hill take in the wrong essence taking the

42:51

wrong nature taking the wrong doctrine and creed and ladies and gentlemen you're going to light something up the

42:56

wrong way

43:04

let me let me put this

43:10

man i forgot to put this in my in my notes i was going to print it out and i forgot to to print this out but i got on

43:15

a catholic website and the catholic encyclopedia and they gave a definition of the trinity

43:22

and in in the original definition of the trinity one of the phrases

43:27

inside of the trinity originally was this phrase he speaks of quote the

43:32

trinity of god the father his word and his wisdom and then he goes on and talks about the holy spirit so the very

43:39

beginning definition of of of the trinity encapsulated the

43:45

word father and then also the word and i thought i was very interesting

43:51

because it's actually much more of a biblical concept than it is in in christianity because in christianity uh

43:57

they copied the the catholic definition of the trinity that talks about three persons uh the father and the son jesus

44:02

christ and and the holy spirit and and there's a lot of information there and i'm gonna go through that definition

44:09

in the next part of this one of the next parts of the series that i'm going to be doing but we're going to focus on

44:16

what they consider the second part of the trinity which is the word we're we're gonna find out uh what the

44:23

word meant to the first century jewish believer wouldn't it be awesome if we could go back in time two thousand years

44:29

ago and say to john who who's some would say is the most jewish of all the apostles and say john

44:36

what what does the word mean to you when you say the word word the word of god what does it mean

44:42

give me some context well amazingly we actually have

44:48

books and writings that john used that gives us a good definition and we're going to

44:54

talk about that these are called the first century targumim the word targum

45:00

is simply a word means interpretation and there was a targum ankylos and a

45:05

targum of jonathan there's a targum pseudo jonathan there's multiple targums but these are the two most popular

45:11

targums and it's the aramaic translation of the torah which is the targum ankylos

45:16

and targa of jonathan which really is is the original meaning name was targum

45:23

yerushalayim or the targum of jerusalem because it was the western targum and it's the aramaic translation of the

45:29

prophets okay and so this is fantastic if you're making notes and you want a

45:35

great study uh you need to get this okay or look them up online in the english

45:41

versions because they are a word for word or a verse by verse

45:46

uh study or translation of the original hebrew into aramaic which was the language of

45:54

the day and some of it they interpreted on the fly for the the reader or the the hearer

46:02

and so in the first century folks this is first century like 38 a.d some and the target of jonathan even is bc it

46:09

goes back even before then they would read the hebrew torah in the synagogue and the second

46:15

they were done reading the hebrew they would read the targum in aramaic for the common people

46:22

so they understood what it meant so this is a critical critical uh a tool

46:30

for us as uh bible-believing believers that we want to read the scriptures from the original

46:36

perspective and get back into our christian root this is part of the root here is the aramaic because that was the

46:43

main language of the day commerce was greek main language was aramaic the the spiritual language was hebrew and they

46:50

spoke all of them all the time they would speak a word that uh you know

46:55

like uh cristiano's is greek and latin and there was latin as well so you got four languages

47:01

represented at one time and in the word cristiano says a greek word with a latin suffix and that's what they did they

47:07

mixed and mangled just like we do today we say french fries right

47:14

where's the drummer on that all right okay so here we go targums very important so we're going to dig into

47:21

specific scriptures that talk about god's essence or yahweh himself and we're going to look at the targum

47:27

and see what it says about that particular verse watch what happens we're going to get in the mind

47:33

of a first century jewish believer so in the hebrew of genesis chapter 3

47:38

verse 8 it says and they heard the sound of the lord god walking in the garden

47:44

the first mention by the way of god on earth is in

47:49

is as a human that has legs everybody ever thought about that

47:55

the very first mention of god on earth

48:01

is as a human being now i don't know about you but i've read genesis chapter 3 8 000 times and i

48:09

never ever even asked the question what's god doing walking

48:14

i thought he would be like hovering in the garden would be a better translation

48:19

god's spirit was there but it says he was walking and he was making noise

48:26

so he wasn't like walking in the spirit he was walking physically in the garden

48:35

so much so adam heard him heard the sound

48:41

i think that's interesting but look at the aramaic in genesis 3 8 it says and they heard the sound of the word of the

48:46

lord god walking in the midst of the garden this is a jewish

48:52

interpretation and verse by verse in the aramaic that they're reading in the synagogue so the

48:57

torah portion comes along and it's simcot torah the day after sukkot and the torah portion starts over

49:04

bingo we're right there in genesis chapter 3 dead center in the torah portion and they're reading this and they read it and they're reading it as

49:10

they heard the sound of the word of the lord walking in the garden as an american believer do you find that

49:16

interesting that they put it as the word of god

49:24

and the hebrew says the lord god

49:29

let's find out if that's the only time in the bible let's move to chapter six of genesis verse six and the lord was

49:34

sorry that he had made man on the earth this is right before the flood and he was grieved in his heart

49:40

the aramaic says and it repented the lord in his word that he made man upon

49:47

the earth and he passed judgment upon them by his

49:52

word folks these are not christians

49:58

manipulating the scriptures this is the aramaic translation of the

50:05

hebrew read in every synagogue in the first century

50:11

nobody even raised the hand to ask why are we doing this because this was it was understood

50:17

it was the word of god this is going to get real interesting

50:25

hebrew genesis chapter 15 verse 1 after these things the word of the lord

50:31

came to abram in a vision saying do not be afraid abram i am your shield your

50:37

exceedingly great reward this is awesome aramaic says this

50:42

fear not for if these men should gather together in legions and come against you

50:48

my word in the aramaic word there is memra everybody say memra memra my memor will be your shield

50:59

some of you know enough scripture to be dangerous that this should be exciting to you

51:07

is it not because you have the jewish writers explaining this in the aramaic common

51:12

language that it was the memory of the god that was the shield

51:19

whereas the hebrew said the god i will be your shield well wait a minute we got an angel also

51:24

saying some of those things too i'm the one who brought you out of egypt god says nope i'm the one who brought

51:30

you out of egypt now we've got to fight in heaven apparently or not

51:36

genesis chapter 15 let's move ahead and he believed in the lord talk about abraham

51:41

and he accounted it to him for righteousness

51:49

everybody say sadiq yes righteous man

51:58

but in aramaic it says and he believed in the lord and had faith in the memory

52:04

of the lord and he reckoned it to him for righteousness folks come on how many have ever asked

52:09

the question how would abraham gonna go to heaven if he don't believe in jesus

52:15

i don't know maybe i did maybe i'm the only one that asked a lot of dumb questions

52:20

but i asked that question because in my bible when i remember asking the question when i was growing up and i'm

52:26

learning about jesus and him crucified and you've got to believe in jesus to go to heaven the natural inclination of

52:31

every young person that don't know anything is going to be wild of the people in the old testament go to heaven

52:38

if we got to believe in jesus invite him into our heart i don't see moses or abraham or jacob

52:43

inviting jesus in their heart how they gonna make it

52:48

well i don't know about you but this is interesting information

52:53

because the jewish believer in the first century their thought was abraham was believing

52:59

in the word of god the word of the lord and he reckoned to him for

53:04

righteousness now you could say okay what's the word it's what came out it's the spoken word you could say that

53:10

if the word didn't take on and personify and start taking over in certain places like in the burning

53:17

bush hebrews chapter 28 our genesis excuse me chapter 28 verse 20. let's move on

53:25

through the scriptures look we're only in genesis then jacob made a vow saying if god will be with me then the lord

53:31

shall be my god but if you read in the aramaic target says if the word of the lord will be my helper the lord shall be

53:38

my god man does this get interesting

53:43

what's the holy spirit called in the brit hat of shaw in the new testament the helper

53:50

the comforter isn't it amazing that you go to the air max targum and it says that the word of

53:57

god is the helper and what does yeshua say

54:02

yeshua says i can't stay here i have to leave

54:08

so that the helper can come now we're not going to figure out what that means but i believe there's a

54:14

connection i believe there's a connection because the jews of the first century

54:20

are saying that it's the word of god that jacob was actually saying if the word of the lord will be my helper the

54:27

lord will be my god let's keep digging to find out if this gets

54:32

any more complex verse chapter 31 verse 46 says this then jacob said to his brethren

54:40

gather stones and they took stones and made a heap and they ate them there on the heap

54:49

laban called it jaeger

54:54

but jacob called it galead stop this is really interesting

55:00

i looked up this both of those words are in the aramaic they're not hebrew words

55:07

the hebrew characters but the word is an aramaic word galit

55:17

i thought that was interesting to me that the original there in that scripture that he chose to

55:22

use was aramaic and we're talking about aramaic targums interpreting the hebrew

55:31

kind of make sure which one hatched first the chicken or the egg not going to solve that tonight don't

55:37

have an answer for that but it makes me think and i like thinking even though sometimes it hurts verse 48

55:44

laban said this heap is a witness between you and me this day therefore its name was called galead

55:52

verse 49 also mitzvah because he said may the lord watch between you

55:57

and me when we are absent from one another so they have this they have this like uh you know uh covenant thing that

56:03

they're making that wherever you go and wherever i go this heap of stones is going to be a

56:10

remembrance in the physical realm and then god himself is going to be the the one that's going to be mediating this

56:16

covenant that we're making i love this there's so much to learn from this because it's putting the onus

56:22

on yahweh himself just like the story i told you earlier

56:29

god even laban and jacob understand you break the covenant i'm not going to

56:35

know or i may know but god's the one you're going to have to answer to i'm putting it in him

56:45

but look what the aramaic says in genesis 31 49 the word of the lord

56:50

seen seen is the witness between me and you the word of the lord now if you look

56:56

very carefully the word of the lord doesn't say a thing there is no word of the lord

57:02

so it can't possibly mean like an instruction or something that god says

57:07

god doesn't say anything in that scripture it's jacob and laban

57:12

that are making all the conversation and saying that that this is the the pillar and if you mess up or if i mess up god

57:18

is the one that's going to administer this covenant but yet in the targum it says the word

57:24

of the lord is the one that's the witness between me and you

57:31

it was the word of yahweh that was the one who was watching over the covenant and mediating judgment between them it

57:37

was the word of yahweh

57:43

let's continue exodus chapter 14. look we're only in the second book of the bible hope you got your strapped on

57:48

seats we've got 37 more books to go through exodus 14 31 says and they believed in

57:55

the lord aramaic says and they believed in the word of the lord

58:03

i don't think there's a person in here that would think and say that the word of god is different from god himself

58:08

right the word of the lord is the lord no different than the words that are coming out of your mouth when you speak

58:15

to someone they're your words are they not did you know that even the secular

58:20

courts recognize this in copyright laws and different things that when you say certain things

58:29

it can be held against you because they're your words

58:34

you can create your own destiny through your words many of you have

58:40

many of us have words are creative

58:47

when you say a word it's you but it's not you

58:52

right because like if you say if you put the word on paper

58:58

you say is that jim staley someone could say yes

59:04

someone could just as easily say no couldn't they because they're not seeing jim staley they're seeing jim staley's words

59:11

and then the two people would argue because that's what we do and in a courtroom and they would say

59:18

well wait a minute that's his words that is jim staley that represents everything

59:24

that he is do you see this

59:29

and the other person would say no it's not it's just paper

59:36

now we get into the the the depth or the question of

59:41

is it the paper jim staley or is jim staley jim staley

59:47

and it's jim staley jim staley without the paper

59:54

i'll let you draw some conclusions early exodus 14 13. so they believed in the

1:00:00

word of the lord let's move to exodus 20 verse 1 and the lord spoke all these words

1:00:06

but in the target it says and the word of the lord spoke all these words and that's where i wanted to go

1:00:13

because i know that there are some here that are fast processors that are thinking through things critically even as i speak

1:00:20

and you are saying but jim you're reading into this because it's the word of god

1:00:26

of course the targum can say it's the word of god and they can exchange it because god and

1:00:32

his word are the same just like the example that you gave but now we got a problem when he gets to the target of exodus chapter 20 verse 1 because it

1:00:39

says that the word of the lord spoke all of these things

1:00:46

does anybody find that just a little strange if it's not personified how does the

1:00:52

word speak the word is the speak

1:00:59

that's like see me writing someone writing down my words and in a courtroom the piece of paper

1:01:06

and they say the piece of paper of jim staley spoke all these things

1:01:13

that's ridiculous the piece of paper didn't speak anything

1:01:19

but what if it was alive what if the piece of paper wasn't static

1:01:26

what if the piece of paper wasn't just the words or the instructions what if the piece of paper actually had a

1:01:31

heartbeat then it would make aramaic translation

1:01:38

of exodus 20 make a lot more sense when it says that the word of the lord spoke

1:01:44

all these things words

1:01:50

don't speak words are the conclusion of what has already been spoken

1:01:56

so the question then becomes what came first the word

1:02:03

or what was spoken and then brit adasha solves those

1:02:10

questions hebrews i keep saying that exodus 25 22

1:02:16

as we move forward five more chapters it never ends i will meet with you there it says

1:02:23

but the target says and i will appoint my word for you there what

1:02:30

now there's absolutely no way to say that the word is the same thing because

1:02:36

the targums are actually saying and remember this is non-believing jews

1:02:43

who translated this i'm believing in in the messiah i should say of of jesus christ yeshua hamashiach

1:02:52

this is before it even showed up you've got the targums in the first

1:02:58

century second century third century read in every synagogue ladies and gentlemen let me tell you something this

1:03:05

targum is still red verse by verse with the torah in

1:03:12

thousands of sin across synagogues across the world today

1:03:18

they have a 10 times more deeper understanding of the essence of god because of just the targums itself

1:03:25

imagine if you were reading the targets folks were only in exodus i'm just pointing out random examples

1:03:32

i will meet with you there says the lord god but in the targum they read the interpretation because most of the

1:03:37

people in the synagogues you know maybe not have known hebrew

1:03:43

as well as they did in the aramaic the common language and it says i will appoint my word for you there

1:03:50

wait a minute that's almost different i will meet with you there and the other

1:03:56

one says nope i'm going to send someone on my hat on my behalf to meet you there

1:04:02

well which one is it good question that we're going to ask the court since the trinity is on trial

1:04:09

which one is it is it god or is it the one is it the word that he's going to

1:04:15

send on his behalf because you can't have both or can you

1:04:22

someone let the piece of paper speak leviticus 26 9 says and i will turn

1:04:30

to you but the target says and i will turn through my word to do good to you

1:04:38

i will turn to you through my word now i can easily play the devil's

1:04:44

advocate and say well of course he's going to turn to you through his word is his word is what he's given you and so he says i'm going to give you blessings

1:04:50

and curses so if you keep it then it's actually through his word that he's going to do good to you and that makes sense

1:04:56

that could be the proper translation i just find it incredibly overwhelming that all throughout the torah

1:05:05

the targum jonathan and the targum oculus especially uncle us goes overboard to

1:05:10

explain the word of god it's not like it just comes out once or twice it's everywhere you want to be

1:05:18

it's everywhere everywhere the lord is the word of god is and in so many cases

1:05:24

like we just explained and showed that it's personified as if it's too different people are two different

1:05:30

entities deuteronomy chapter 4 verse 7 says for

1:05:35

what great nation one of my favorite scriptures is there that god has so near to it as

1:05:40

the lord our god is to us for whatever reason we we may call upon him and then it goes on and on and talked about how

1:05:46

the fruit just goes on the and the bowels and he drops the fruit and and and nations like tell us about this god

1:05:51

that gives you these commandments and the torah that's so wonderful we want to be blessed like you

1:05:57

but the targum jonathan says the memory of the lord god sits upon his throne

1:06:02

high and lifted up what

1:06:08

let me say this again so deuteronomy 4 7 says for what great nation is there that god is so near to it as the lord our god

1:06:13

is to us for whatever reason we may call upon him and and they interpret that as this the memory of the lord god

1:06:20

sits upon his throne high and lifted up now let me tell you a little bit of context of why this seems

1:06:26

different and changed because in ancient cultures and pagan cultures they would take their idols

1:06:33

and they would parade them high on their shoulders so they would be in voice distance

1:06:41

and make an ear distance to hear what the gods were saying through the idols

1:06:47

so they would lift up their idols so that's why it's so interesting that

1:06:52

he says no no the word of the lord god he's the one who puts his throne high

1:06:58

and lifted up so you can hear him it's using the language of the day see

1:07:03

how they're doing that in aramaic in the language of the day the thought the context of the day is when you said i'm

1:07:09

going to take a deity and lift him high and lift it up they knew what that meant

1:07:14

because they saw it they took the idols they would parade them lift them high

1:07:20

and that was the idea it was a symbolism of being able to listen to the gods or the idols the

1:07:27

deity and he says right here in deuteronomy no no no the word of the

1:07:34

lord god has put his throne high and lifted up you better listen to him

1:07:42

so don't you find this in deuteronomy chapter four somewhere

1:07:49

else in the scriptures in the targum it comes in isaiah chapter six verse one

1:07:55

in the year that king uzziah died i saw the lord sitting on a throne high and

1:08:01

lifted up and the train of his robe filled the temple this is that scripture

1:08:08

we've we have songs about the scripture i see the lord high and lifted up and the train of his robe fills the temple

1:08:16

and there's not a person in here that would think it's not yahweh himself

1:08:24

but yet in the targums when you go back to deuteronomy chapter 4 it's the word of the lord god

1:08:32

listen carefully the word of the lord god sits upon his throne how does a word

1:08:38

sit how does a word sit

1:08:46

i can debate myself i win all the time no matter what

1:08:51

i could debate on both sides but i can't figure out how to get a word to sit

1:08:57

i can hardly get my children to sit much less something that i can't figure

1:09:02

out what it is to sit but god says

1:09:07

the lord god sits the word of the lord god sits on his throne high and lifted up yet in isaiah 6 1 it actually

1:09:15

dictates to us that it is the lord himself that is sitting on a throne high and lifted up and the train of his robe

1:09:21

fills the temple and without getting too far ahead

1:09:28

can i ask you is he looking inside of time or outside of time

1:09:37

isaiah is looking outside of time he's having a vision right

1:09:42

visions are outside of time it can be talking about inside of time but it's outside of time so he sees a vision

1:09:48

outside of time and he sees the lord sitting on a throne

1:09:56

and the train of his robe fills the temple so i want to ask you

1:10:01

when does the lord sit on a throne in a temple where his train fills it

1:10:12

find a place where yahweh is sitting on a throne

1:10:18

in a temple and the train fills it because my bible says

1:10:24

that it's actually the messiah that comes and sits on his throne

1:10:31

and he it's his light that fills the temple

1:10:38

so is this scripture in isaiah talking about the promised and prophesied messiah

1:10:47

it's a good question so here's what we have we have the member of god and we're almost done

1:10:55

we have the member of god walking in the garden delivering his people from egypt

1:11:00

administering covenants speaking on god's behalf giving commandments

1:11:06

is called a helper and a shield that's the memory of god

1:11:12

in all of the targets

1:11:18

so to a first century aramaic speaking person a jewish person in a synagogue the non-believing jews believed that the

1:11:24

memorabilia the word of god was elohim himself

1:11:31

there was never even a debate on it being two different people

1:11:37

even though it was very clear that it could be taken that way but because they understood that the

1:11:45

word was elohim

1:11:50

it never dawned on them to debate whether there's two eloheems

1:11:57

or did they

1:12:04

bum bum they did

1:12:10

the ancient sages did see this it did confuse them

1:12:16

and there are debates and there was a cover-up

1:12:24

and we'll talk about that maybe next week so now turn with your me turn with me to

1:12:31

your bibles and we will end the service with john

1:12:37

[Music] chapter 1.

1:12:54

in the beginning like my friend brad scott says god is so

1:13:00

smart he knew when people got saved in the first in the 21st century in christianity that we

1:13:05

would tell them to start reading in the book of john so god was smart enough to put

1:13:12

in the book of john the very first verse in the beginning to point us back to that's where you

1:13:18

should be reading and i believe it's very interesting because this is about to go through the

1:13:23

essence of god and literally under the inspiration of god john says

1:13:29

in the beginning a direct reference to the first few words of bereshit of the

1:13:35

bible in genesis pointing to creation

1:13:40

and he says in the beginning was the word they'll stop reading

1:13:47

does anyone after this entire message of an hour and 14 minutes and 34 seconds find that interesting now

1:13:55

that the most jewish disciple according to most scholars as john and

1:14:00

john starts out his book saying in the beginning was the word

1:14:07

because every single shabbat he's listening to the targums that are talking about the word

1:14:14

so in john's mindset in his context it is the word

1:14:21

and the word was with elohim

1:14:26

and the word was elohim

1:14:32

he was in the beginning with elohim

1:14:38

and all things were made through him

1:14:43

through what the word and without him

1:14:50

nothing was made that was made in him was life

1:14:56

and the life was the light of men and the light shines in the darkness and

1:15:01

the darkness did not comprehend it

1:15:07

there was a man sent from god whose name was john

1:15:13

this man came as a witness to bear witness of the light so just so you're not confused the

1:15:20

he and him in verse three and four and five is the one that john is going to be talking

1:15:27

about john was not the light but was sent to

1:15:33

bear witness of that light that was the true light which gives light to every man coming into the world

1:15:40

he was in the world and the world was made through him and the world did not know him

1:15:48

he came to his own and his own did not receive him but as many as received him to he to

1:15:54

them he gave the right to become children of elohim to those who believed in his name

1:16:02

who were born not of blood nor of the will of the flesh

1:16:07

nor of the will of man but of god and in verse 14 it says and the word

1:16:15

the memory became flesh

1:16:20

and dwelt among us and we beheld his glory the glory as of the only begotten of the

1:16:29

father full not partially full of grace

1:16:35

and truth

1:16:40

my friends in conclusion although we cannot draw conclusions do

1:16:46

you find that do you understand that when we putting the trinity on trial

1:16:51

someone could take a look at this message and say you haven't even talked about the trinity

1:16:56

because you're not going down the traditional roads of of trying to prove it because it doesn't start with the

1:17:02

trinity it starts with the word

1:17:08

because that's where john started that's what john understood in the greek it's the logos everybody in greek wants

1:17:15

to parse out the logos and find out what logos meant how about you find out what the language of the word was the memra

1:17:21

and the davar in hebrew and aramaic because that's what he's reading in the synagogue

1:17:28

they're not going to read greek in a synagogue not in the torah

1:17:34

you will find greek in the synagogues especially during the hellenistic times but they read from the hebrew and the

1:17:41

aramaic it's going to be from that perspective and from john's perspective

1:17:48

everything was about the word and so when yeshua came

1:17:54

and he says the word the memory of god became flesh

1:18:01

i can assure you it's the same memory

1:18:07

that we're in the targums that he was reading and i dare to say the very memora that

1:18:13

joshua bowed down to and the very memory that moses took his sandals off for and

1:18:19

the very memora that was speaking from that burning bush

1:18:26

you see you can't answer the question is jesus god

1:18:31

that's an english question

1:18:36

it did not it demands an english answer of a yes or no

1:18:42

which is a straw man because my god is not a yes or a no

1:18:50

his essence is far and wide and there's no way to describe him but what i can say is that the word of the living god

1:18:59

the word of elohim came and cloaked himself in humanity and it was that word

1:19:07

that spoke to moses to the burning bush let's pray

1:19:13

[Music]

1:19:19

[Music] [Applause]

1:19:25

[Music] you