



THE LOINS OF TRUTH

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WHY KNOWING GOD MATTERS (PART II)

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The Loins of Truth is one of Christ In You Ministries' endeavours to restore the truths that have been lost and trampled to the ground. We hope that by this avenue, we can motivate our readers to search for truth as for hidden treasures.

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Disclaimer

The views expressed in this newsletter are not necessarily that of Christ In You Ministries.

In the first part of this study, I had touched upon the importance of knowing God and that God is pleased to see people come to the true knowledge of Him. I had also touched upon the danger that awaits those who neglect or reject the opportunities to know Him and how Satan deceives the entire world to think that it is impossible to know who God is.

In this part of the article, I wish to address the identity of this God that the Bible labels as "the God of Abraham, Isaac and Jacob." Though I may be dealing with a very familiar topic, as far as the majority of our readers is concerned, I hope that you can gather some new insights surrounding this issue.

Abrahamic Religions

Let me start by mentioning that the Abrahamic religions that comprises of Judaism, Christianity and Islam revolve around the monotheistic belief and rejects the idea that there are many gods who rule over the universe. However, it is worth mentioning that these religions do not share the same idea about God. For instance, Judaism's teaching of God differs from the Christendom's view of God in that, Judaism believes that the Father alone is God and He has a literal Son, who is also divine, to give whereas, popular Christianity teaches that the Messiah is not a 'Son' in the literal sense yet He is both divine and God Himself. Islam, on the other hand, considers Christ as a mere prophet and it does not acknowledge His divinity and His pre-existence.

You may wonder why I am bringing into the picture the teachings and ideas of these three religious groups. The reason is because Christendom is mix of these three ideas. There are those who adhere to the Jewish understanding of God whereas, there are those who, like the Muslims, do not acknowledge Christ's pre-



existence and divinity. And of course, you cannot ignore the overwhelming majority of Christians who believe in the Trinity, an idea that is almost alien to the teachings of Judaism and Islam but nonetheless have some elements of both these groups (Judaism and Islam). Regardless of these differences, all these Christian groups claim to worship the God of Abraham, Isaac and Jacob. So, which group has the correct understanding of God's identity? This is what we are going to explore in this study.

The Teachings of Paul

The Bible clearly tells us that there is but one God and this one God is none other than the Father. How do I prove this? I invite you to look at what Paul says to the Corinthians concerning the eating of meat that is offered up as sacrifice to the idols.

"As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and there is none other God but one. (5) For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) (6) but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." (1 Corinthians 8:4-6)

In the above passage, Paul draws a distinction between the beliefs of a Christian and that of a heathen. While the pagans believe in the existence of multiple gods, the Christians belief

only in one God (verses 4 and 5). And Paul, in verse 6, tells us in a 'simple and straight to the point' language that this God is none other than the Father. This fact finds its expression in the words, "but to us there is one God, the Father."

The Source and the Channel

To further reinforce this statement, Paul highlights the position held by the Father as the source or "the of whom" of all things and describes Christ as the One who holds the position of the Channel, "the Way" or "the by whom" through which all things are. In other words, God the Father is the source of all things. All things originate from Him "whether they be thrones, or dominions, or principalities or powers" (Colossians 1:16) and all these things come into existence through Jesus. If Christ were God Himself, He should be the source. However, "the Source" cannot be "the Channel" and vice versa.

The words of Paul refute the Trinitarian doctrine that Jesus does not receive anything from the Father. The fact that Jesus is the channel demonstrates the fact that He receives all things from the Father (Matthew 11:27; John 3:35) which includes power and authority (Matthew 28:18; John 5:27), life (John 5:26) etc. which He in turn distributes it to His followers.

The Revelation of Jesus Christ

To doubt the words of Paul means to doubt Christ Himself because Paul backs His teachings with the evidence that he supplies in his letter to the Galatians.

"But I certify you, bretheren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Galatians 1:11,12)

If the preaching of Paul is revealed to Him by Jesus Christ Himself, who are we to question or doubt its authenticity? And this same Jesus Christ who reveals this truth to Paul also declares that the one true God is the Father.

"These words spake Jesus, and lifted his eyes to heaven, and said, Father,

... this is life eternal, that they might know thee the only true God." (John 17:1-3)

What Jews Believe

This revelation of Jesus concerning the Father is also shared by the Jews. On a number of occasions, we find that the Jewish nation emphatically acknowledge and declare that their God was the Father.

"Then said [the Jews] to Jesus, We be not born of fornication; we have one Father, even God." (John 8:41)

"Jesus answered, If I honour Myself, My honour is nothing: it is My Father that honoureth Me; for whom ye say, that He is your God." (John 8:54)

These two verses are extracts from a conversation that Jesus had with the Jews at the temple. The latter declared that they took the Father to be their God and thirteen verses later, the Former confirmed this fact. Years later, Saul, the Pharisee who was feared by the followers of Jesus as the persecutor of the Way, though he later became a Christian himself and even had his name changed to Paul, did not alter his understanding of who God is. Here is what he wrote to the believers in Ephesus concerning the God of the Bible.

"There is ... one God and Father of all, who is above all, and through all, and in you all." (Ephesians 4:4-6)

Notice the words of the apostle, he clearly says that there is one God and this God is the God and Father of all. The word "all" here is inclusive of both the Jews and the Gentiles because these were the groups of people that made up the early Christian church.

Jesus too has a God!!!

Interestingly, Jesus bears witness that the Father is also His God! Look at the words spoken by Jesus to Mary Magdalene shortly after she discovered the empty tomb where the body of Jesus was laid.

"Then Jesus said unto her, Touch Me not; for I am not yet ascended to My Father: but go to my brethren, and say unto them, I ascend unto My

Father and your Father; and unto My God and your God." (John 20:17)

Again, long after His resurrection, Jesus through His devout disciple and apostle, John, referred to the Father as His God.

"Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name." (Revelation 3:12)

In Revelation 14:1, we find that the 144,000 will have the name of the Father written on their foreheads.

"And I looked and lo a Lamb stood on the mount of Zion, and with Him (the Lamb) an hundred forty and four thousand, having His Father's name written on their foreheads." (Revelation 14:1)

Additional prove can be obtained from the manner in which John's fellow apostles in the faith, Paul and Peter, opened their letters.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Ephesians 1:3)

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you." (Colossians 1:3)

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. (1 Peter 1:3)

From the compelling evidences that is provided here, it therefore goes without saying that Jesus was addressing the heavenly Father when he cried out, "My God, My God why hast thou forsaken Me.?" (Matthew 27:46).

Up to this point, the teachings of Christ and the apostles of the early Church challenge the understanding of many Christians today. If we profess to be the followers of Christ,

how can we adhere to idea that God is a Trinity? The God of the Bible is, unquestionably, the God of Jesus. So, where should Christendom stand on this point? Should it cast its lot with Jesus and His apostles or cast its lot with the popular tide of human reason and human philosophy?

The Basis of Christ's Divinity

At this junction, one may ask, "If Jesus has a God, then why do the opening lines of the gospel of John say that He is God?" The answer to this question lies in yet another aspect about God that is deemed as anathema by the Christian world. Popular Christianity does not believe and teach that God can actually give birth. Islam shares this same idea about God. Therefore, Christ cannot be a literal Son of God. Some have even opined that if God had a literal Son, then God should have had a wife. People who say these things are ignorantly denying God's ability and power to do all things. However, the word of God tells us that the Jews were seeking an opportunity to kill Jesus because of what He declared Himself to be.

"Therefore the Jews sought the more to kill Him, because He ... said also that God was his Father, making Himself equal with God." (John 5:18)

"Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:36)

"The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God." (John 19:7)

If one cares to analyse these verses, one will notice an interesting scenario is at play here. The Jews also claimed that they had God as their Father. In other words, they considered themselves the sons and daughters of God. There was nothing wrong or sinful if anyone said that he or she was a child of God. But these same people (Jews) who went about saying that they were God's children, accused Jesus of blasphemy and tried to kill Him for the same "crime" they supposedly committed. This was so because when Jesus declared Himself to be a Son of God, He meant that He

was a Son in a special way, thereby making Him equal to God. No other being in the entire universe is a Son of the living God in the way that Jesus was and still is today.

In John chapter 8 an incident is recorded where Jesus was speaking to the Jews in the temple where He pressed on the fact that He was the Messiah. This is what the Jews had to say in response to His claim:

"Then said they to him, We be not born of fornication, we have one Father, even God." (John 8:41)

It is clear the Jews also considered themselves to be sons of God. They insisted that Jesus was a man like any other and that He was God's son in the same manner as they were. Hence, they tried to insinuate Him by alluding to the circumstances of His birth. In other words, to them, He was simply a son of Joseph and Mary. In response to their sayings, this is what Jesus said:

"Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me." (John 8:42)

To put it in a simple way, Jesus was telling them, "Well you suppose that I simply descended from the line of Joseph? The truth is, I am the Son of God because I 'proceeded forth from God'. In other words, the Father Himself gave birth to me!"

Jesus had gone on to say in verse 58 of the same chapter that he existed even before Abraham came into existence. To a first century Jew, the only human who had the right to say such things was the Messiah whom they were waiting for. And in the next verse, verse 59, the Jews who heard what He said, took up stones to stone Him.

In short, the God of the Bible had a literal Son to send. Jesus is not a Son in a metaphorical sense of the word nor is He a Son because He was conceived by the Spirit and begotten by Mary. His sonship extends from eternity to eternity. In other words, Jesus is the of God before anything was created.

"All things were made by Him; and without Him was not anything made that was made." (John 1:3)

So there was a time when God was alone and before He created anything, He first gave birth to a Son. Jesus, under the name of wisdom declared through Solomon thus:

"The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him." (Proverbs 8:22-30)

The LORD is the Father who gave birth to Wisdom, who is Jesus, before anything came into existence. This Son that God gave birth to also shared the same exact divinity in equal measure that the Latter had. (Colossians 1:19; 2:9). This is what made the Word divine or God. But at the same time, the Son is not the God but rather God in nature. This destroys the belief that denies the pre-existence and divinity of Jesus.

Finally, to put this issue into perspective, the Bible reveals that the God of Abraham, Isaac and Jacob did send to us a Son and His name is Jesus Christ and He also glorified Him.

"The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go" (Acts 3:13)

This is the God that the apostles and the early church knew. I am glad that

I came to know this God and I am sure you are glad too. As for the rest of you who still do not know what to believe or have made up your mind not to believe what is presented here, I take

the liberty to quote the words of Joshua that says:

“And if it seem evil unto you to serve the LORD, choose ye this day whom

ye will serve; ... but as for me and my house, we will serve the LORD.”
(Joshua 24:15)

ADAM ACCORDING TO THE ETERNAL PURPOSE (PART I)

Dajiedlangki Lyngdoh

All of us desire for true happiness. Throughout all ages we desire it. But this desire of the ages cannot be found in riches, fame, power, pleasure and things of this world. So where can genuine happiness, peace, contentment rest? In this article, we shall show you that true happiness can be found only in the eternal purpose of God.

The Eternal Purpose

In Paul's letter to the Romans, we come across these words that say, *“And we know that all things work for good to them that love God, to them that are called according to His purpose.”* (Romans 8:28). And in another letter, he wrote, *“According to the eternal purpose which He purposed in Christ Jesus our Lord.”* (Ephesians 3:11).

What is this eternal purpose of God? And how to become part of it? These are the important questions that we are going to look into in this study.

So what is this eternal purpose of God? According to the revelation that Paul received, it is the purpose that God *“purposed in Christ Jesus our Lord.”* So, in order to understand what is that purpose that God has purposed in Jesus Christ, we first need to understand the identity of Jesus in relation to things that exist in heaven and earth.

The Identity of Jesus and the Eternal Purpose

Hebrews 1:1-3 “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and

upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.”

In the above passage, Paul speaks to us about many things pertaining to Jesus that help us better understand His identity in relation to all created things. He tells us that Jesus is:

- The Lord of all things – *“heir of all things.”*
- The Creator of all things – *“by whom also He made the worlds.”*
- A Divine Being/ image of God – *“who being the brightness of His glory, and the express image of His person.”*
- The Sustainer of all things – *“upholding all things by the word of His power.”*
- The Saviour – *“when He had by Himself purged our sins.”*
- The Mediator – *“sat down on the right hand of the Majesty on high.”*

So then, Jesus is the One through whom God had created all things. Further, we read in Colossians,

Colossians 1:16,17 “For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him: and He is before all things, and by Him all things consist.”

This verse reemphasizes that Jesus is the One through whom all things are created. Jesus is the centre of creation. All things that are created in heaven and on earth *“visible and invisible, whether they be thrones, or dominions, or principalities, or powers”* find their existence, their life

and their blessings in Christ. Let us look what else can we learn about Christ.

John 1:1-4 “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made.”

The Word which is Jesus according to verse fourteen, was with God from the beginning, before anything was created. We read that *“in Him was life; and the life was the light of men.”* In other words, life or otherwise known as eternal life, is found in Christ before the fall of man, from the beginning of creation.

All living beings receive life by receiving Him who is life. The Bible calls Him *“the Author of life”* (Acts 3:15, KJV, marginal reading). This is the purpose that God purposed in Christ Jesus, that life and blessing of all creatures will be found in Him.

In other words: **“IN CHRIST ALL CREATION IS BLESSED.”**

The Eternal Purpose and the Counsel of Peace

From eternity to eternity, this is the purpose of God. Though this purpose was found in God's heart from eternity before anyone knew about it, He did not plan to fulfil this purpose alone. *“He had an associate – a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. “In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God.” John 1:1,2. Christ, the Word, the only begotten of God, was one with the eternal Father – one in nature, in character, in*

purpose – the only being that could enter into all the counsels and purposes of God.” [Patriarchs and Prophets, p.34].

In God’s system of government, “Every purpose is established by ^Tcounsel.” (Proverbs 20:18). (T^cCounsel – also means to discuss and make decisions together with whom you plan to work with.) Most of us make decisions without counsel, whether it be with God or with fellow men, but God called counsels before He purposed to do anything, for “without counsel purposes are disappointed.” (Proverbs 15:22)

So, in what counsel that God established His eternal purpose? Does the Bible have anything to say on this matter? Yes, without a doubt, it has something to say about this. We read in Zechariah 6:13, “And the counsel of peace shall be between them both.”

It is in this ‘counsel of peace’ that God established His eternal purpose. One more thing that we should keep in mind, is that, there are only two Divine Beings who took part in this counsel. Without a doubt, these are God the Father and His Son, Jesus Christ. ‘The Head and the Father of Christ’ had presented this purpose or plan before Christ, and Christ as the only begotten Son of God gladly accepted it. (1 Corinthians 11:3, Colossians 1:3). It is called the eternal purpose of God because God is the Head in this counsel.

Once again, the Bible says, “According to the eternal purpose which He purposed in Christ Jesus our Lord.” (Ephesians 3:11). You can also see here that there are only two divine Beings – God who is represented by the word ‘He’, and Jesus Christ. It is important to touch on this issue and be reminded of it because to know the personality of God and Christ is part of the knowledge which is eternal life. (Read John 17:3).

“God is love.” He is “good.” His nature is love and goodness. He is “the Eternal God.” He does not change, He is “the same yesterday, today and forever.” Even so, the eternal purpose of God reveals His love and goodness, it is perfect and lacks nothing. Once

He has purposed anything, it stands firm and He will fulfil it. Just as He had said, “Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand.” (Isaiah 24:14).

As the purpose of God is certain, likewise the counsel of peace wherein He establishes His purpose is also firm. God says, “My counsel shall stand, and I will do my pleasure.” (Isaiah 46:10). It stands fast because God and Jesus are in agreement with each other concerning the method in which this purpose is to be carried out. Jesus says, “I and My Father are one.” (John 10:30). In the second part of this study, you shall see more and more how this counsel of God stands fast throughout all eternity.

Adam and the Eternal Purpose

It is according to this purpose that God created the angels in heaven. And not only the angels, but Adam and Eve were also created according to this eternal purpose.

In the image of God: When God created Adam, He did so with the intention that Adam would be one with Him. The Bible tells us:

Genesis 1:26,27 “And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. (27) So God created man in His own image, in the image of God created He him; male and female created He them.”

He was created in the image of God, not only physically but also spiritually. This means that the nature of Adam’s spirit resembles the spirit of God – pure and good.

Righteousness without the law: In Ecclesiastes 7:29, we read, “Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.”

God did not make man as a sinful being but rather a holy and undefiled being. When Adam was created, He was already an heir of righteousness and eternal life. He did not have to do anything to receive it. He was created

holy before God gave Him a commandment to obey, before he knew or obeyed any of God’s commandments. Adam himself had the “righteousness of God” which is manifested “without the law,” which is spoken of by Paul in Romans 3:21.

And in Genesis 2:25 we read, “And they were both naked, the man and his wife, and were not ashamed.”

What does this mean? When it says that they were naked it does not necessarily mean that they did not wear any clothing, but it means that they did not have artificial clothing that was made by their own hands. We read that though they were naked, yet they “were not ashamed.” What made them not to feel ashamed? I believe that they had a covering that God Himself gave them, it is the covering of righteousness of Christ that the angels in heaven also wear, that we shall also wear when we put on incorruptible and immortality. And this bright covering of Adam and Eve is a sign that Christ was living in them and they were loyal to Him.

A perfect mind: It was also given to Adam a mind that was in harmony with God’s will.

Genesis 2:19-20 “And out of the ground the LORD God formed every beast of the field, and every bird of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.”

Adam was given a mind with such power and ability that could better discern the act of creation, and to describe every creature exactly as how God would describe it. He beheld the birds, the animals and all the insects and instantly understood their nature. And then he named or described their nature in the same way that God would have described them. Therefore, we can also say that Adam was one with God to such an extent that his will is one with God’s will.

Kingship and dominion: God had appointed Adam as the king of the World and it was ordained that he should be the ruler over all things.

Genesis 1:28 "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

And David also confirmed this when he said, "For thou hast made him (man) a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." (Psalms 8:5,6).

The son of God: Even though he was fashioned from the dust of the ground, yet Adam was "the son of God." (Luke 3:38). This relationship is not just a friendship. No, it is the indwelling of God in His creatures.

Ephesians 4:6 "One God and Father of all, who is above all, and through all, and in you all."

Colossians 3:11 "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all in all."

According to the Bible, God and Christ are all and in all. The true reason that all intelligent beings exist is because of God dwelling in them. When I say this, I do not mean that God dwells in plants or other unintelligent things, no not like that, it is God dwelling in angels and human beings, in all who is eligible to be called as the sons of God.

As we have seen earlier, the holy scriptures tell us that life is found only in Christ – "In Him there is life."



(John 1:4), and unless we have Christ we do not have life eternal. All the children of God, seen or unseen, are heirs of eternal life if they have Christ living in them.

Adam was created to be God's temple wherein Christ should dwell eternally. This is why Adam was created righteous, holy, good, perfect, oneness with God, because Jesus who lived in him is righteous, holy, good, perfect and One who is one with God. Adam had the life of God in Him. And it is because of this that Adam was happy and blessed.

The Perfection of the Eternal Purpose

The Bible says that God is pleased to behold His creation. He said so Himself that "it was very good." (Genesis 1:31). If God, of all beings, says that man "was very good," we can be sure that man in the beginning was perfect, lacking nothing. This shows that God's eternal purpose was perfect.

The life of Adam in all respects depends on this eternal purpose: "In Christ all creation is blessed."

When God created Adam:-

- He was "the son of God."
- He was "one with God."
- He was "in God's image – he was good, loving, perfect, righteous, holy."
- He was "righteous without the law."
- Were clothed and made to wear a crown with "glory and with honour."
- It was given him to "have dominion over every living thing that moveth upon the earth."
- He had "eternal life."
- He was "the temple of God – Christ lived in Him."

All blessing that Adam had is found in Christ. His existence, eternal life, goodness, oneness with God, kingship, happiness were not found in the things that he did, but they were found in Christ. And all these blessing could not be found outside of Christ.

The first part ends here, and we shall continue the study in the second part.

In the second part, we shall deal with the following points: The faithfulness of the eternal purpose, Adam's blunder, how he lost from becoming partaker of the eternal purpose, how all this affect us, and how the God of love lifts man up once again from his degenerated state that came as a result of sin.

"Like as father pitieth his children, so the LORD pitieth them that fear Him. For He knoweth our frame; and knoweth that we are dust." (Psalms 103:13,14)

HOW SHALL WE CONSIDER CHRIST?

Ellet Joseph Waggoner

But how should we consider Christ? Just as He has revealed Himself to the world, according to the witness which He bore concerning Himself. In that marvellous discourse recorded in the fifth chapter of John, Jesus said, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent Him." Verses 21-23.

Christ is committed the highest prerogative, that of judging. He must receive the same honour that is due to God and for the reason that He is God. The beloved disciple bears this witness, "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. That this Divine Word is none other than Jesus Christ is shown by verse 14: "And the Word was made flesh and dwelt among us (and we beheld

His glory, the glory as of the Only-begotten of the Father), full of grace and truth."



The Word was "in the beginning." The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son was begotten; but we

know that he was the Divine Word, not simply before He came to this earth to die, but even before the world was created. Just before His crucifixion He prayed, "And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. We know that Christ "proceeded forth and came from God" (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man.

This article is taken from the first chapter of E. J. Waggoner's book, "Christ and His Righteousness."

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