

# Denying the Lord

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There was a time when everyone knew that the earth was the center of the universe. Anyone who argued otherwise was either uninformed or just plain crazy. Then there was a time when everyone knew it was the sun that was the center of the universe, and of course that was different than what everyone had known before, but what was important was not whether everyone was actually right or wrong, but that everyone was in conformity with one other. If you're all doing one thing, then at least we call that unity, sometimes, at least in the way that term is used. When Galileo came along and said he could prove that the sun was not the center of the universe, he wasn't just stating something he could verifiably show to be true, he was causing division. He became a threat to the common good—he wasn't just uninformed or a little crazy, he was actually very close to being dead. It was a serious matter not to be in conformity with the body of people and those who led them. As goes the world, sometimes goes the church.

John chapter 11 is an account of Jesus raising Lazarus from the dead. We'd think of all the things in the world, if you raise someone from the dead that would certainly be cause for rejoicing, not seen as a threat. But in John 11, verse 45, I want to go through a portion of the passage here.

**John 11:45** *Then many of the Jews who had come to Mary, and had seen the things Jesus did, believed in Him.*

46) *But some of them went away to the Pharisees and told them the things Jesus did.*

47) *Then the chief priests and the Pharisees gathered a council and said, "What shall we do? For this Man works many signs.*

48) *If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation."*

49) *And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all,*

50) *nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish."*

51) *Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation,*

52) *and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad.*

53) *Then, from that day on, they plotted to put Him to death. (NKJV)*

You would think that ought to solve the problem, but if you go over to chapter 12, it says:

**John 12:1** *Then, six days before the Passover, Jesus came to Bethany, where Lazarus was who had been dead, whom He had raised from the dead.*

- 2) *There they made Him a supper; and Martha served, but Lazarus was one of those who sat at the table with Him.*
- 3) *Then Mary took a pound of very costly oil of spikenard, anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the fragrance of the oil.*
- 4) *But one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said,*
- 5) *"Why was this fragrant oil not sold for three hundred denarii and given to the poor?"*
- 6) *This he said, not that he cared for the poor, but because he was a thief, and had the money box; and he used to take what was put in it.*
- 7) *But Jesus said, "Let her alone; she has kept this for the day of My burial.*
- 8) *For the poor you have with you always, but Me you do not have always."*
- 9) *Now a great many of the Jews knew that He was there; and they came, not for Jesus' sake only, but that they might also see Lazarus, whom He had raised from the dead.*
- 10) *But the chief priests plotted to put Lazarus to death also ... (NKJV)*

It wasn't just enough to kill Jesus Christ, now we're going to have to kill Lazarus, and, you know what? If you walk in there on the wrong side of the argument, we might have to kill you too. As goes the world, sometimes, at least within the range of ability and authority that we do exercise, goes the church. In the church of God, the rally cry has been God hates division. Whatever you do, don't cause division. Indeed God does hate division but He also loves truth, and conformity is not unity in the biblical sense. It's not what God describes. What the rally cry should always have been: Whatever you do, make sure you put God first. Sometimes that doesn't actually bring peace. I would rather be in conformity with God than conformity with each other if we're not on the right track. There is indeed a big difference.

Matthew 10 is a warning from Jesus Christ recorded in scripture. I'm not sure we emphasize it very much. Starting in verse 34,

**Matthew 10:34** *"Do not think that I came to bring peace on earth. (NKJV)*

Oh really? But in the church, He's going to bring peace in the church, right? He's at least going to bring peace in our families, right? Isn't that what God would want?

- 34 continued) *... I did not come to bring peace but a sword.*
- 35) *For I have come to "set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law";*
- 36) *and 'a man's enemies will be those of his own household.'*
- 37) *He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.*
- 38) *And he who does not take his cross and follow after Me is not worthy of Me.*
- 39) *He who finds his life will lose it, and he who loses his life for My sake will find it. (NKJV)*

It doesn't say go out and be offensive—that would be your own fault—but if in serving God and putting Him first, a fire is lit, then that is simply going to be allowed and within the tolerance of God's will, and that is the proof then, how we act, how we respond, who we put first. Is it this life, our possessions, our friends, our family, or God's will? In the church of God, if you do not conform to the belief that Jesus Christ is the God of the Old Testament, if you do not believe that He was the Spokesman in the Old Testament, where God the Father was never heard, then you are not just uninformed or a little crazy, you're a threat to the common good. That's an amazing process, indeed, that takes place—something that the Bible doesn't even state becomes a rule of law, and breaking that law is a violation of unity and of the common good. God will not be mocked regardless of rules or regulations or inventions that lead to our own demise; God will not be mocked.

2 Peter 2 is a passage—it was interesting, Rick was walking through it this last week; I had my sermon notes done a week ago, in the back of my Bible, and Rick turns to 2 Peter, chapter 2, and I pulled my notes out of the back of my Bible, said to my wife and pointed, here's 2 Peter and here's Jude. I said, I don't need to cover that, we'll go on, but there is something I would like to go back to a little bit, to plow the furrow in a specific way. 2 Peter 2:1.

**2 Peter 2:1** *But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. (NKJV)*

If you go back to the Old Testament, they even did that, they even offered their sons and daughters in a fire—that's the worst thing you can do—they even did that. What's the worse thing you can do here? It says, even denying the Lord who bought them. That's important—they even did that. What would that be? The word *Lord* in the New Testament—*Kyrios*—appears 700-plus times and it's used in a broad range. It's very often God the Father but it can be Jesus Christ or just a man—it's almost used in the sense of "Sir"—it has a broad range of application. The word here is not *Kyrios*. The word here is *despotés* and it means "master", but not just any master, because Lord kind of means master in one sense, but this means a master with unrestricted power and absolute domination, which is the master of a slave.

It's a very specific term and it's used only ten times. If you look each one up (and I did) it is used for a master of a slave—a human master of a human slave, four times. It's used for God the Father the other six times. It's where we get the English word "despot"; it's someone who has unrivaled power and authority. Well, God is not a despot in the English sense but He is a master of unrivaled power and absolute dominion. It is a reference specifically to God the Father. What is the point here? The point is not that there would be false teachers in the ecclesia who would deny even Jesus Christ. No, there would be false teachers who would deny even God the Father. This is God the Father—they will even deny God the Father. It's the worse thing you

could do. It's the end of the scale, and that's what the warning is here, from Peter. They're not going to deny God's existence, they are going to deny His role. They're going to deny what He reveals is His relationship to His creation.

So what a false teacher does is he takes a stream that is running clear, and he puts a little mud in the water. He gets silt and mud rolling down into the stream and all of a sudden you can't see what is there. He's not trying to make clarity, he's trying to bring doubt. Then when there's doubt, of course he has to answer the question in the following way: Here's what that really means, here's what's really in that water; you can't tell, but here's what the answer should be. He's not trying to understand the truth, he's trying to win the argument. Instead of someone just being able to read their Bible and believe what it says, someone has to explain it to them and then tell them what it really means. Let's just carry this on down; even denying God the Father, is the reference.

2) *And many will follow their destructive ways, because of whom the way of truth will be blasphemed.*

3) *By covetousness they will exploit you with deceptive words ... (NKJV)*

I didn't write the Bible, Peter wrote this scripture, and God placed it in His word. It says, *By covetousness they will exploit you with deceptive words.* The NLT says: *In their greed they will make up clever lies to get hold of your money.*

At some point in time it becomes about money. We need more money, we need to do more things, you need to give your money to us so we can manage it, and that will be just fine; send it in, please. It becomes a very high part of the focus. For a long time their judgment has not been idle, and their destruction does not slumber. Again, it says, *By covetousness—I think we understand covetousness; even the English, here, is sufficient—they will exploit you with deceptive words.* "Deceptive words" is *plastos logos*. What do you think *plastos* turns into in the English? The word "plastic". It means to mold or form. So they're molding or forming words, and the root word that's referenced here is *logos*.

We know what the word *logos* is, right? Well, I'm really not sure we do know what it is, because we've been told what it is. Were we told that *logos* is used 330 times in the New Testament?—330 times. You can count the ones referring to Jesus Christ on one hand. All the rest of them do not refer to Jesus Christ, yet the word *logos* is used. I want to walk through some things; we'll do *logos* a little later, but "deceptive words"—plastic, molded and formed words—to deceive. Well, here's an example of deceptive words: No one has ever heard the voice of God. That's a reference to the Father but that's how that's worded. I heard it this last week. It isn't ancient history, it is current: No one has ever heard the voice of God. I don't believe that doctrine started out as an attempt to deceive. I believe it was a good faith effort to understand scripture; it's where some began but it shouldn't be where we ended, because with time and study, with understanding, we should have had clarification. Some of the silt could have washed out of that stream in time and now you can see what is actually there. I do believe,

though, it has become a deception, and I believe it is not fully unintentional. It is the misrepresentation of a single viable verse.

Imagine this: Take one verse in the Bible—one—all by itself, misquote the verse, and then repeat it over and over and over until everybody agrees, and make a doctrine out of what you have just said. Let's go to John 5:37. I think this is very much a type, an example of the type of thing that Peter warned us against; he said it would come and here it is. Jesus Christ is being threatened with murder and He's got people literally trying to kill Him.

**John 5:37** *And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form. (NKJV)*

I am speaking; are you listening to Me? He isn't asking, are the people at the front desk listening to Me? Are the people down at the park listening to Me? Is the whole world listening? I don't think so and that's not His point. It says, you have neither heard His voice or seen His form—you are trying to kill Me. If you believed in the Father, you would believe in Me.

Let's just take a look now, and go down through this context. An entire doctrine is created by some out of a misrepresentation of one verse, and they'll die on that sword; they're not going to move an inch. Follow then what it says.

38) *But you do not have His word abiding in you, because whom He sent, Him you do not believe.*

39) *You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.*

40) *But you are not willing to come to Me that you may have life.*

42) *But I know you, that you do not have the love of God in you.*

43) *I have come in My Father's name, and you do not receive Me; (NKJV)*

It's the same word—you—throughout. Let's briefly support the premise that the word *you* in John 5:37 actually means "no one" and let's apply that to the passage. What do we have? We have, no one has heard His voice at anytime. That's what this interpretation leads to. Well, let's just continue with it then: no one has His word abiding in them; no one believes; no one searches the scriptures; no one thinks they have eternal life; no one is willing to come to Me; no one has the love of God in them; no one receives Me. It does not work, it is not true, it does not fit. But no, they're not going to move away from that because they're in consensus on that one. You don't want to be that person not in conformity, the one who says the sun really isn't the center of the universe and I can prove it, because then you'd go from uninformed, to crazy, to dead, depending upon who is in authority.

Joseph Goebbels said, if you repeat a lie often enough, people will believe it, and you will even come to believe it yourself. I don't think the church of God teaching on John 5:37 started out this way, I believe it was a good faith effort to understand

harmonized scripture, but that's where it stayed. Then when it was pointed out—sorry, gentlemen, this is not true—then the walls went up. At that point, it legitimately became a deception. If you repeat it enough times, you're going to start to believe it yourself.

I'll tell you exactly how that works because I've done it. "The fish was \*this\* big"—but when you tell the story, you kind of round it off to the full inch. Then at some point, you remember it was little bigger than previously thought, and literally, it grows. In your mind you will process memories of your life to where you go over and over them, and what we don't realize is, as we process, we're rewriting the story—we're a little more favorable, less fearful, the enemies were a little more valiant against us—and we remember, at some point, the story we have made up. It's simply now what we believe. We don't even think of it as, well, that's not exactly how that took place. It's just the mind and the way it works, but in this case, if you repeat it enough you will come to believe it yourself. The honest answer is that the interpretation we have been given over the years of that scripture is simply not biblical and it's very easy to show.

A related argument to John 5:37 is that Jesus Christ was the Spokesman in the Old Testament. It doesn't matter that the Bible says that it was the Living God who spoke to Israel at Mount Sinai—that doesn't matter. It doesn't matter that Jesus Christ said it was God who spoke to Moses at the burning bush, and He (Jesus) referred to God as "He"—no, that doesn't matter. Or the book of Hebrews, which states that God spoke to the fathers by the prophets in the Old Testament, and He's now speaking to us through Jesus Christ in the New Testament—that doesn't matter either, because you can walk around every one of those. (They actually do matter.) But what really matters is that you be in conformity with whatever the current position would be and that's called unity. That kind of unity does not put God first.

I read an article in the last two weeks—a small article, of two pages—that said Jesus Christ was the Spokesman, ten times. Ten times! It was just a long, continuous repeat of that particular phrase. At some point you're going to come to believe it yourself. Let me just quote John 1:1. (I want to make an issue here on a point. This part is sufficiently in the outline, for those who have them.) In the beginning was the word. We don't need to go prove that, we've read that so many times and the word there is *logos*. In the beginning was the *logos*. As I said, the word *logos* appears 330 times in the New Testament. I went to BibleHub.com because it was easy and they have the New American Standard Bible translation posted in as many different translations of that word as there are in the New Testament. You could have picked the King James or the New King James, you could pick any version you wanted; this was available so I just listed it. Here's what the word *logos* is translated into in the NASB all of those 330 times. It's translated account (about eight times); accounting; accounts; answer; appearance; complaint; exhortation, have to do; instruction; length; matter; matters; message (10 times); news; preaching; question; reason; reasonable; remark; report; said; say; saying; sayings; and then, speaker—speaker once. This doesn't mean that nobody else could speak and that one person had the answer and that's what it means. It's just speaker—somebody was the speaker—he spoke, and he was the leader in the word. It's referenced here speaker, one time; fine, but it's still speaker. Then, speech

(10 times); statement; story; talk; teaching; thing; things; utterance; what he says; what; then, word (179 times); and, words (61 times). So the majority of the time, *logos* just means *word* or *words*. That's what it means and that's what they've translated it, and all those other times are exceptions.

How many times does the Bible actually say that Jesus Christ was the Spokesman? The Bible never says that. That's extra-biblical. Something that is extra-biblical and made an absolute, fundamental truth is repeated again and again and again, until everybody accepts it and believes it, and it's not questioned anymore; well, people used to believe that the earth was flat. You didn't want to have flat-earthers on your ship when you were trying to sail to the New World because they were afraid of falling off the edge. At some point in time, your life would be in danger as well. It's just the way life works.

The teaching that Jesus Christ is the Spokesman is actually used to deny that God the Father's voice was ever heard. It is a deception, it is simply not true. There will always be things that everyone knows to be true even when they are not. I wanted to build up to this because I knew—I don't know if I put it in my outline or not—my point is, what I'm about to say now, you don't want to say if you're standing too close to a rock quarry, because it could be dangerous. If there's a lot of stones laying around that people could get their hands on, you might not want to say this, but the fact is, everyone knows that the Being whose feet are standing on the Mount of Olives, in Zechariah 14, is Jesus Christ. Everyone knows that. The Catholics know it, the Protestants know it, the church of God knows it. If you don't know that, you are on a very small, little place to stand. You know what? It's not true. Sorry, the earth is not flat, it isn't the center of the universe, and neither is the sun. It doesn't matter who's in charge, doesn't matter what the argument for consensus is, it's not true. I've had it brought to me a number of times —“the one thing we know, we absolutely know”—I want to address that. (This will take a little bit of a layout, so let me go through and walk up to this, because it's going to take more than just going to one spot and saying, here's what it says.)

What verse in the Old Testament is quoted more often in the New Testament than any other verse? (There is one other verse that's not even a close tie.) It is Psalm 110:1. It is the most quoted verse in the New Testament from the Old Testament, so let's go there. This has been brought to my attention a number of times so let's just go and see what it says. We used to know what this meant. When I was in college, I knew what this meant. Some time after that all of a sudden we didn't know what it meant quite as readily as what it states.

**Psalm 110:1** *The LORD said to my Lord [Yehovah said to Adonai], “Sit at My right hand, Till I make Your enemies Your footstool.”* (NKJV)

Let's go down to verse 5 because verse 5 is what is now pointed out to me a number of times.

5) *The Lord is at Your right hand; He shall execute kings in the day of His wrath.*  
(NKJV)

In the King James and New King James, at least, the reference here is Adonai, but people who have a background in certain areas will say that's actually a place where the Sopherim changed the word *Lord* there from "Yahweh" (or "Yehovah") and they changed it to—I don't know—to depersonalize God in some way. Their argument is, if that's Yahweh and He's at your right hand then Yahweh in verse 5 is actually Jesus Christ. Up in verse 1 that's the Father; down here, now all of a sudden, it's Jesus Christ. It says, He will execute kings in the day of His wrath. That's based on the assumption that everybody knows that Zechariah 14 is talking about Jesus Christ. He's coming down to do what? To execute kings in the day of His wrath. What does the Bible say? This is a prophecy, and it's a prophecy about the resurrection of Jesus Christ and the establishment of the Kingdom of God, and specific events are going to take place, so let's go up to Acts 2. I'll pick one place where this is explained—Acts 2, verse 29. Here we have Peter's sermon.

**Acts 2:29** *"Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day.*

30) *Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,*

31) *he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.*

32) *This Jesus God has raised up, of which we are all witnesses.*

33) *Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.*

34) *"For David did not ascend into the heavens, but he says himself: 'The LORD said to my Lord, "Sit at My right hand,*

35) *Till I make Your enemies Your footstool."*

36) *"Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." (NKJV)*

The point is, God raised up Jesus Christ, Christ then sat down at the right hand of God the Father, and God the Father said, I am going to make your enemies your footstool. It is the Father who is going to make the enemies submit to Jesus Christ. That's what it says: The LORD said to My Lord, sit at My right hand until I make Your enemies Your footstool. When God the Father is at your right hand, that is your power. So that process in verse 5, it can work either way; there's no conflict of any kind in that reference.

Let's then go look at some references to God the Father making the enemies of Jesus Christ His footstool because that's what we would expect to see. If that's what the point is, then there ought to be a record of that and indeed there is. In Joel 1, verse 13,



**Joel 1:13** *Gird yourselves and lament, you priests; wail, you who minister before the altar; come, lie all night in sackcloth, you who minister to my God; for the grain offering and the drink offering are withheld from the house of your God.*  
14) *Consecrate a fast, call a sacred assembly; gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry out to the LORD.* (NKJV)

The *house of the LORD your God* is the Temple, it's the Tabernacle, it's where God's residence was portrayed. Christ referred to it as His Father's house. It's where God was represented in the Holy of Holies. Verse 15.

15) *Alas for the day! For the day of the LORD is at hand; It shall come as destruction from the Almighty.* (NKJV)

Where is the destruction coming from? God Almighty. We're going to tie that—you can't just take this verse and then interpret which side you want it to land on.

16) *Is not the food cut off before our eyes, joy and gladness from the house of our God?*

17) *The seed shrivels under the clods, storehouses are in shambles; barns are broken down, for the grain has withered.*

18) *How the animals groan! The herds of cattle are restless, because they have no pasture; even the flocks of sheep suffer punishment.*

19) *O LORD [Yahweh, Yehovah], to You I cry out; for fire has devoured the open pastures, and a flame has burned all the trees of the field.*

20) *The beasts of the field also cry out to You, for the water brooks are dried up, and fire has devoured the open pastures.* (NKJV)

It says here that there is going to be a very great suffering and a great destruction, and it shall come as destruction from the Almighty. Let's see where that would be described. How about Revelation 16? Revelation 16 is the very same portrayal. Obviously the day of the Lord is a longer process of time but this is the same overlapping portrayal.

**Revelation 16:12** *Then the sixth angel poured out his bowl on the great river Euphrates, and its water was dried up, so that the way of the kings from the east might be prepared.*

13) *And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet.*

14) *For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.* (NKJV)

If you go to the Greek, it is the battle here; it says, that great day of the God—God the Father—the Almighty. That's the way the Greek is actually referenced. Who fights the battle of the great day of God Almighty? (Who is buried in Grants tomb?) Again, let's bring out the child, so that when the voice said, this is My beloved Son, you could take a

young child (who could hardly speak but who could indicate his age with his fingers when asked) and you could say, who is that? He gets the answer. It would be like the church of God to get the wrong answer. If the child just grew up, he would have the answer. If you were to ask the same child who fights the battle of the great day of God Almighty, he would answer, God Almighty, I guess. You have to be careful how you say that because of the vernacular. It's God Almighty, it's who's there. That's who fights the battle. When you get to this point in your description as compared to conformity to the standard, you just crossed the Rubicon. You know what the Rubicon is; it's the river Caesar crossed on his way into Rome. It was illegal for him to cross that river under arms because he was supposed to stay on the other side and as a result it caused a war to begin. In the end, he won the war but that's not the point. The point is the Rubicon has become famous such that when you cross the Rubicon, there is no return. When you get to the point where you believe God Almighty is directly and personally fighting the battle of God Almighty, you may not know it but you just crossed the Rubicon, and there is no going back. You don't ever get to go back to the other side.

If you continue on that thread, you're going to become a danger to the common (church of God) good because in the church of God, God the Father doesn't directly, hands-on, do anything. It's all out there somewhere. He's always away, He is in the distance. He's personal—well, how personal can that be? "He cannot be in the presence of sin." "He never speaks where His voice is actually heard." "He will not be at the birth of His children." "He's even going to miss the wedding." The word for that isn't exactly high and exalted as a Father, but He is—He's perfect; He's the perfect Father. No matter what the church of God says, no matter how many times it's repeated, the Bible says God Almighty will fight the battle that is given to His name. He's going to do that.

This isn't the only place. Let's go to Isaiah 31. (This is where I leave my outline a little bit. You can start making at least a few notes on Isaiah 31. It was actually in the outline, it was in the notes—actually the sermon got cut in half after last Sabbath, it went this way. This was left and I pulled it as well—I went down this morning and put it back in.) I just needed to address this. My New King James says, of Isaiah 31, "The folly of not trusting God." We could say it's the folly of not believing who God says He is. That is folly. Verse 4.

**Isaiah 31:4** *For thus the LORD has spoken to me: "As a lion roars, and a young lion over his prey (when a multitude of shepherds is summoned against him, he will not be afraid of their voice nor be disturbed by their noise), so the LORD of hosts will come down to fight for Mount Zion and for its hill. (NKJV)*

The LORD of hosts is God the Father. It is never Jesus Christ. It is God the Father. Those were whole, separate sermons, and frankly, those sermons have already been given.

**5) Like birds flying about, so will the LORD of hosts defend Jerusalem. (NKJV)**

It says, He is going to come down. That means what it says.

5 continued) ... *Defending, He will also deliver it; Passing over, He will preserve it.*"

6) *Return to Him against whom the children of Israel have deeply revolted.*

7) *For in that day every man shall throw away his idols of silver and his idols of gold—sin, which your own hands have made for yourselves.* (NKJV)

Your own doctrines, your own words, your own interpretations—throw them away.

8) *"Then Assyria shall fall by a sword not of man, and a sword not of mankind shall devour him. But he shall flee from the sword, and his young men shall become forced labor.*

9) *He shall cross over to his stronghold for fear, and his princes shall be afraid of the banner," says the LORD, whose fire is in Zion and whose furnace is in Jerusalem.* (NKJV)

This is the great day of the battle of God Almighty. This is the same reference. It may not be the exact moment, it's the same passage, it's the same point.

Isaiah 63—we've always known Isaiah 63 is a prophecy of Jesus Christ; everybody knows that. I hate to say it, but let's just see what it actually says.

**Isaiah 63:1** *Who is this who comes from Edom, with dyed garments from Bozrah, this One who is glorious in His apparel, traveling in the greatness of His strength?—"I who speak in righteousness, mighty to save."*

2) *Why is Your apparel red, and Your garments like one who treads in the winepress?*

3) *"I have trodden the winepress alone, and from the peoples no one was with Me. For I have trodden them in My anger, and trampled them in My fury; their blood is sprinkled upon My garments ...* (NKJV)

We're talking up close and personal. It's a portrayal but it's also a portrayal of something that is real.

3 continued) ... *And I have stained all My robes.*

4) *For the day of vengeance is in My heart, and the year of My redeemed has come.* (NKJV)

God the Father is the redeemer, Jesus Christ is the redemption. God so loved the world that He gave His only begotten Son. So Christ is the price. But the One who offered the price is God the Father. That's simply the record of scripture. It's consistent through the record of scripture. Can someone go and find a place somewhere where they can raise a question? You can throw mud in the water, you can pour in the silt, and you can make it to where it's not very clear, and then someone has to ask you what the answer is. Rather, it should just simply be believed, so that you can read it and understand it for yourself. Just believe what the Bible says.

7) *I will mention the lovingkindnesses of the LORD and the praises of the LORD, according to all that the LORD has bestowed on us, and the great goodness toward the house of Israel, which He has bestowed on them according to His mercies, according to the multitude of His lovingkindnesses.*

8) *For He said, "Surely they are My people ... (NKJV)*

Paul said he worshipped the God of his fathers. He worshipped God the Father, who is the God of his fathers. Israel was the people of God the Father: *"Surely they are My people, children who will not lie."* So He became their Savior. Timothy 1:1—*God our Savior and the Lord Jesus Christ, our hope.* Titus 3:4 and verse 6, *God our Savior; Jesus Christ our Savior.* (Why won't we teach that God the Father is our Savior? Because it's not the message; the message has been somewhere else.) Christ is our Savior—He is the price. God the Father is our Savior, the Bible says so. Why could we never quite get to the point where we said so? How many years have you been in the church? How many decades? How many sermons have you heard on God the Father being our Savior? The tendency is off-message or something. Verse 8 ... *So He became their Savior.*

9) *In all their affliction He was afflicted, and the Angel of His Presence saved them; (NKJV)*

I've often heard the argument made that if Christ is on the earth, then God is in heaven, but if God is on earth, then Christ has to be in heaven—excuse me? I thought They were in perfect unity! Wouldn't They be doing some things together? That is the record of scripture. It's the Angel of God the Father's presence. There are two Beings referenced above in verse 9.

9 continued) ... *In His love and in His pity He redeemed them; and He bore them and carried them all the days of old.*

10) *But they rebelled and grieved His Holy Spirit; (NKJV)*

Whose Holy Spirit is it? It goes through Christ but it comes from the Father. It's the Father's Holy Spirit.

10 continued) ... *So He turned Himself against them as an enemy, and He fought against them.*

11) *Then he remembered the days of old, Moses and his people, saying: "Where is He who brought them up out of the sea with the shepherd of His flock?"*

That would indicate to me, again, that both of them are present. They are certainly both present back in the book of Exodus, together.

11 repeated) ... *"Where is He who brought them up out of the sea with the shepherd of His flock? Where is He who put His Holy Spirit within them,*

12) *Who led them by the right hand of Moses, with His glorious arm, dividing the water before them to make for Himself an everlasting name,*

13) *Who led them through the deep, as a horse in the wilderness, that they might not stumble?"*

14) *As a beast goes down into the valley, and the Spirit of the LORD causes him to rest, so You lead Your people, to make Yourself a glorious name. (NKJV)*

Let's just keep going, verse 15. Again, notice the context of the passage. Take your eraser board and remove those things that you've been told that simply don't agree with what the Bible says.

15) *Look down from heaven, and see from Your habitation, holy and glorious. Where are Your zeal and Your strength, the yearning of Your heart and Your mercies toward me? Are they restrained?*

16) *Doubtless You are our Father, though Abraham was ignorant of us, and Israel does not acknowledge us. You, O LORD, [You, Yahweh; You, Yehovah] are our Father; (NKJV)*

(I think I'm leaning more toward Yehovah, but Yahweh is embedded, and what am I going to say? It's the last of my skills, sorting out all of the historical references.) But it just says,

16 repeated) ... *You, O LORD, are our Father; Our Redeemer from Everlasting is Your name. (NKJV)*

There weren't commas in the Hebrew, so the way the sentence is phrased is according to the translator. But let's just do it this way if we're going to say we're talking of God the Father here, who is the Redeemer—Christ being the redemption—then it could just as easily be,

You, O LORD, are our Father, our Redeemer; from Everlasting is Your name.

It doesn't have to say that the Redeemer is His everlasting name, because the Bible doesn't actually agree with that. His name is Yahweh, or Yehovah—that's His everlasting name. I'll say, fine, we could dispute punctuation but let's just admit that punctuation is being added by the translators, and so in my Bible I just put a mark after Redeemer, since the record of the testament is the Redeemer being the Father. Put a comma or a semicolon, then, before *from Everlasting is Your name*. That is, as much as I understand, the answer for me.

I now believe that when you put things together that work and match, you don't have to explain them anymore; they just go tick, tick, tick—they are all lined up. If they don't match or agree, or there's a question, then we may not have them in the right place. If you sail around the world, thinking it's flat, and you circumnavigate it and end up back where you began, you then realize you hadn't known the truth after all. You think to

yourself, that wasn't really right, was it? In my mind, what I come to is, that's not really right, is it? I then look for what is right.

Let's go to Zechariah. I made sure our meeting place here is a long, long way from a rock quarry. ((laughs)) This room is safe. Zechariah 13—chapter breaks are inserted and they're helpful; verses are inserted and they're helpful but they're not absolute—they are not part of the inspiration as such. Start the passage in Zechariah 13, verse 7, and then go all the way to the end of chapter 14, and think of it as a continuous thread that is consistent, and you don't pick and choose and determine what it means for yourself. It is consistent with the rest of scripture. It means what it says.

**Zechariah 13:7** *“Awake, O sword, against My Shepherd, against the Man who is My Companion,” says the LORD of hosts. “Strike the Shepherd, and the sheep will be scattered; (NKJV)*

Then it goes on down and reads, *says the LORD*. I think there's no question here—this is God the Father describing the Shepherd, Jesus Christ, and this same passage is actually quoted in the New Testament [in Matthew 26:31 and Mark 14:27]; He is struck, the Man who is His companion, the Man being Jesus Christ—the Servant of God the Father in the Old Testament—and the LORD of hosts is the Father. *Strike the Shepherd, and the sheep will be scattered ... says the LORD*. Let's just start with those. If you then go all the way down to the end of chapter 14, do you know how many times LORD (all capital letters in English) is referenced, in total? I think it's eighteen times, if I can count. Do you really think that the first or second time LORD appears it is God the Father, then the third and fourth time it is Jesus Christ? And then the fifth, sixth, and seventh time it is God the Father, and then times eight, nine, ten, and eleven, it is Jesus Christ? And that you have ask somebody which one it is? And he has to tell you, “I know, because we have diligently studied this matter and here is what the answer must be.” You can't actually see that it's the same? It is the same. Every single reference from verse 7 to the end is a continuous thread, and every one of the all-capitalized words, LORD, is a reference to the Father, in every single case. Verse 8.

*8) And it shall come to pass in all the land,” says the LORD, “That two-thirds in it shall be cut off and die, but one-third shall be left in it:*

Sounds like a battle, or destruction or plague, or a mighty conflagration of some kind.

*9) I will bring the one-third through the fire, will refine them as silver is refined, and test them as gold is tested. They will call on My name, and I will answer them. I will say, “This is My people”; and each one will say, ‘The LORD is my God.’” (NKJV)*

*They will call on My name.* I sat in a discussion with a fair-sized group of ministry, and the discussion was being held in regard to references to God and Christ, and the question was asked to the entire group—and it wasn't a small group—the question was asked, what is God the Father's name in the Old Testament? What's His name in the

Old Testament? Silence. Not a word. Not one answer. The question was asked again, Gentlemen, this isn't a trick question—that's not what this is, we're having a discussion here—what was God's name, God the Father's name, in the Old Testament? Not one answer. Nobody was going to answer the question. You could have asked, what was Jesus' name in the Old Testament, and everybody would have raised their hand. Why is that? What's wrong with worshipping God?

What is wrong, when God says have no other gods before Me, that we actually do it that way? Is there an emotional bond to the "nice" God of the New Testament? And a little bit of an attitude of "I'm not so sure about that mean old God" in the Old Testament? I grew up in a Presbyterian church and we grew up singing "Jesus loves me, yes I know". That's what we sang. Because yes, He does love me, but, that old guy in the Old Testament, well, I don't know about Him—seems to be a little cranky. So I wonder, what is this, that we have this emotional connection and attachment to Jesus Christ, when He said, I came to show you what the Father is like. Not to prove that He exists (they already knew He existed). I came to show you that God is love: When you've seen Me, you've seen the Father. You've seen what the Father would do, what He's like, what He would say; I speak His words. Jesus Christ was the example of the Father. We should have that emotional bond and attachment with God the Father more than anyone. He is our Father. I think if we look at the Bible and begin to see it more clearly, I think we're going to have that attachment build and strengthen in a way that is what God actually intended. It says, they will call on My name. I will answer them. I will say, "This is My people." And will each one say, What's-His-Name is my God? I don't think so. I don't think that's what God is building and what He is doing.

(I don't have any answer for some of the pronunciations. Does an English speaker say ecclesia [ĕh-klĕ'-zhĕ-ĕh] or ecclesia [ĕhk'-lĕ-sĕ'-ĕh]? Which one would an English speaker say? I don't know. I used to go to France; they spoke French and I didn't, and no matter what I said, it wasn't right. Even if I got the right word it wasn't the right enunciation. So if you're learning to pronounce the references in Hebrew as—let's not even call it a second language in our state, we're not quite at that point, but regardless, it's going to be a little unclear in terms of which way the emphasis may or may not be placed on the right or wrong syllable, so let's just do the best we can. I think God would understand that if we do the best we can, then that's the best we can do, so let's do it.)

So now, let's go down to chapter 14, as there is no break in the flow of the text.

**Zechariah 14:1** *Behold, the day of the LORD is coming, and your spoil will be divided in your midst.*

2) *For I will gather all the nations to battle against Jerusalem [this is the Almighty speaking]; the city shall be taken, the houses rifled, and the women ravished. Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city.*

3) *Then the LORD [God the Father] will go forth and fight against those nations, as He fights in the day of battle.*

4) *And in that day His feet will stand on the Mount of Olives ... (NKJV)*

Well of course they will, because He is the one who said He would take the enemies of Jesus Christ and make them Christ's footstool. That's what it says in Isaiah, and that's what it says in Joel, and that's what it says in Revelation. Quite frankly, it says it in all kinds of places—far more than I would even have an opportunity to address this day.

Go down to verse 12. There's a lot of material here in this chapter. I'm not trying to address all of the elements. I'm only addressing a few.

*12) And this shall be the plague with which the LORD will strike all the people who fought against Jerusalem: Their flesh shall dissolve while they stand on their feet, their eyes shall dissolve in their sockets, and their tongues shall dissolve in their mouths.*

*13) It shall come to pass in that day that a great panic from the LORD will be among them. Everyone will seize the hand of his neighbor, and raise his hand against his neighbor's hand;*

*14) Judah also will fight at Jerusalem. And the wealth of all the surrounding nations shall be gathered together [after the battle of the great day of God Almighty is over]: Gold, silver, and apparel in great abundance.*

*15) Such also shall be the plague on the horse and the mule, on the camel and the donkey, and on all the cattle that will be in those camps. So shall this plague be. (NKJV)*

This is simply in accordance with all the rest of scripture. Now look at Luke 23. I want to at least keep this in a range of perspective that's legitimate. Jesus Christ has been crucified and He is dying here.

**Luke 23:32** *There were also two others, criminals, led with Him to be put to death.*

*33) And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left.*

*34) Then Jesus said, "Father, forgive them, for they do not know what they do." (NKJV)*

They did wrong and the wages of sin is death, that's understood. But there is more to the story here. Ultimately, a person's mind has to be opened and the person has to be given opportunity and then God will help them to understand, and also, you step and God guides your feet. So it's a process. Not everyone who participates in a deception is a deceiver. Some of those who teach these things are deceived themselves. I was as well. There's no question. For decades I taught things that I believed to be true until I could see clearly from scripture that they were different. When I understood they were different, then I taught it so. I hope to as long as God gives me strength. In the book of James is the statement, to him who knows to do good and does not do it, to him it is sin. It's different. If you don't know to do it, you don't know. You're still accountable but God shows mercy. But if you know better and you don't do what it is that you know to do, God says you're accountable—you're on the clock now. Charges are beginning to add



up directly. Let's go to Luke 12. Just go back a little bit, to verse 35. It's the faithful servant and the evil servant. I want to read the whole section here.

**Luke 12:35** *"Let your waist be girded and your lamps burning;*

*36) and you yourselves be like men who wait for their master, when he will return from the wedding, that when he comes and knocks they may open to him immediately.*

*37) Blessed are those servants whom the master, when he comes, will find watching. Assuredly, I say to you that he will gird himself and have them sit down to eat, and will come and serve them.*

*38) And if he should come in the second watch, or come in the third watch, and find them so, blessed are those servants.*

*39) But know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.*

*40) Therefore you also be ready, for the Son of Man is coming at an hour you do not expect."* (NKJV)

The Son of Man is coming at the seventh trumpet. The end of the battle of the great day of God Almighty is at the end of the bowl plagues that are poured out, as part of that trumpet, but there are literally months, very likely, in between. So when it talks about the return of Jesus Christ, we're talking about when we rise to meet Him in the air. When you're talking about the great day of the battle of God Almighty, that doesn't happen the next day and that is not the same portrayal.

*41) Then Peter said to Him, "Lord, do You speak this parable only to us, or to all people?"*

*42) And the Lord said, "Who then is that faithful and wise steward, whom his master will make ruler over his household, to give them their portion of food in due season?"*

*43) Blessed is that servant whom his master will find so doing when he comes.*

*44) Truly, I say to you that he will make him ruler over all that he has.*

*45) But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk,*

*46) the master of that servant will come on a day when he is not looking for him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers. (NKJV)*

We're talking about believers. That's the point. This is internal. Was it them or us? This is us, okay?

*47) And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes.*

*48) But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be*

*required; and to whom much has been committed, of him they will ask the more.*  
(NKJV)

We become accountable to the degree that God opens our minds to understand, to the degree that we look into the Bible, as compared to simply taking someone's word for what God actually said. In 2,000 years, the record of Christianity has been, you can worship anyone you want except God; you can worship Mary; you can worship saints. In junior high school, I had a Saint Christopher medal on a necklace that I wore around my neck, and I didn't even go to church. It was just common and it was popular. It was a Saint Christopher and everybody had one, so I had one too. It meant nothing. In 2,000 years you could worship Saint Christopher or Saint Whoever—hundreds of them, literally. You could even worship Jesus Christ. Frankly, Jesus Christ has become the preferred one to worship. Dare's house in Nigeria had four churches around it—four churches, and at 11 o'clock or 12 o'clock at night you could hear them next door, chanting, "Thank you, Jesus; thank you, Jesus." It ran through the evening and it was very, very clear what the message specifically was. Dare has been blessed to move and build a house; God has provided for him and his faithful service, and it's a very wonderful thing when you know him as a friend. Judah and Israel preferred to worship sticks and stones. You could never, ever, hardly eradicate idolatry from their midst. Matthew 4, verse 8. Here is Satan's temptation of Jesus in the wilderness.

**Matthew 4:8** *Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory.*  
9) *And he said to Him, "All these things I will give You if You will fall down and worship me."* (NKJV)

Satan is certainly one of those that was worshipped in various manners and forms.

10) *Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship the LORD your God [Yehovah your God], and Him only you shall serve.'"* (NKJV)

Why didn't Jesus just say, no, you fall down and worship Me?—if He is the God of the Old Testament, if He's the one before whose throne Satan went, in the book of Job? If He was the one who was always there interacting and limiting and directing, why didn't Christ say, no, you fall down and worship Me? That's not what He said. He said, you worship God the Father, and Him only you shall serve. That's what He said. As Terry Swagerty asked in one of His sermons, was Jesus "Christ-centered"? The answer is no, and we need to be like Him.