

# The Homogenization of God and of Christ

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The scriptures in any of the Bible translations utilized in this transcript contain capitalization of words that refer to either God or Christ. We do this for the purpose of honoring Them.

I grew up in El Paso, Texas—it's in the far west part of Texas with rocks and sand and jackrabbits and snakes and really hot and dry. Before I was born, my Dad built a house and as many of the houses were in those days, it was built out of stone—built out of rock. As a little kid three or four years old, I can remember going into the kitchen, and the kitchen was on one of the outside walls right next to our driveway, and the driveway was tight up against the house. There was a door, it was about that ((hands gesture)), high and about that ((hands gesture)), wide on the kitchen wall that extended to the outside. Mom would take the empty milk bottles, they were bottles about that high ((hands gesture)), and they'd come up like that ((hands gesture)), and she would open the door and put them on this tray, actually cut into the wall of the stone. I would wait and the milkman would come, and he would take his truck and drive it down the driveway and stop by that little door. He would take the empty milk bottles out and put two new milk bottles in, and he would close his door. Then Mom would open the door on the inside of the house and take the milk bottles out. The thing I noticed was about the top third or maybe a fourth, of these clear glass milk bottles was cream. My brother and I would love that, and we couldn't wait for that. Then one day, 2 years later, maybe 3 years later we were waiting for the cream to come and the bottles were delivered and Mom took them out and there was no cream on top. It was all the same; it was white top to bottom, no line, no cream above that. I asked Mom, "What's going on here?" and she said, "Well, the milk's been homogenized that's a new process." I said, "What's that?" and she said, "Well, it gets all mixed up so we're not going to have any more cream." So, that was a great disappointment to my brother and me.

Homogenization is a process whereby the fat molecules and the milk are broken down so they're integrated into the milk and they don't separate. The milk industry went to that, at least in our area in the late 1940's. A definition for "homogenization", and I'm quoting from one of the dictionary's: *the process of making things uniform or similar*. So, by homogenizing milk, all the milk is the same—there's no differentiation between the cream and the milk. Homogenization is not limited to the milk industry. It has been and is being tried in the very church of God today. Sounds odd to say that but homogenization is occurring and has occurred since almost the very beginning in God's church. Since the first century church, there's been an effort to homogenize God and Christ. That effort has been led by the author of confusion, who we know is Satan the devil and the one who has deceived the entire world. What we're going to talk about today is the title of the sermon:

## The Homogenization of God and of Christ

We're going to go back historically to the very start of the New Testament church and see how this has occurred over time. So, the first point we want to make is that:

### **1. The first homogenization effort was the homogenization of God and Christ and the Holy Spirit.**

The attempt to homogenize all three and that was done as we know through the doctrine of the trinity. It began in the early New Testament Church. The essence of the doctrine (when I mention this I know people's eyeballs roll and we get furrows on our brows because it's not explainable, but I'll tell you what the doctrine is), it is basically that God is one of three hypostases in one ousia. Hypostasis and ousia are Greek words, "hypostasis" means *substances*, and "ousia" means *essence*. The crux of the doctrine is that God is one of three substances in one essence—if that is clear, then you're one of the very few because it is not clear. Let me read from the book, The Triunity of God, I'm going to read this on page 157, "One of the three real and distinct substances in one undivided substance." Think about that for a minute— "three real and distinct substances in one undivided substance." That itself is an oxymoron because how can you have three distinct substances and yet be undivided at the same time? Let me read from the Oxford Dictionary of The Christian Church on page 673; it says: *From the Catholic Council of Constantinople in 381 AD (this we know is quite a few years after the death of the last apostle), onwards, the formula, 3 hypostases in one ousia came to be everywhere accepted as the epitome of the Orthodox doctrine of the holy trinity.* This was an effort to homogenize God and Christ and the Holy Spirit into one thing—one substance with no differentiation, no distinction at all. Just like the milk was all mixed up in the bottle, there was no distinction between milk and cream. If you delve into the doctrine of the trinity, there is no distinction between the three of them. The Catholics admit that the trinity was injected into the church in the 300's AD. We know the Apostle John died around 100 AD, so this is 250-300 years after John died. Let me read from the New Catholic Encyclopedia. This is the 1967 version on page 299, volume 14: *From what has been seen thus far, the impression could arise that the trinitarian dogma is in the last analysis, a late fourth century invention.* This is from the Catholics—this is what they're saying: *In a sense, this is true.* Let me read another quote from that same page: *The formulation of one God in three persons was not solidly established, certainly not assimilated into the Christian life and its profession of faith, prior to the end of the fourth century.* The '300s, so this is a couple hundred years after John drew his last breath. Going on ... *But it is precisely this formulation that has first claimed the title of the trinitarian dogma. Among the apostolic fathers (now listen to this), there has been nothing even remotely approaching such a mentality or a perspective.* This is freely admitted by the Catholics that the early apostles knew nothing about this—taught nothing about this. This came into the church hundreds of years after the apostles were dead. Going on—now they admit a problem (those of us who were in the Worldwide Church of God in the mid '90s are fully aware of), *There are few teachers of trinitarian theology in Roman Catholic seminaries that have not been badgered at one time or another by the question (this was a question), how does one*

*teach the trinity? If the question is symptomatic of confusion on the part of the students, perhaps it is no less symptomatic of similar confusion on the part of the professors (the ones who teach it). For those of us in the Worldwide Church of God in the '90s, I mean no disrespect but it was almost laughable to hear ministers try to teach it, when it was obvious they didn't understand it themselves because it is a doctrine that is un-understandable. You're trying to draw conclusions about Spirit when we're human beings, and that itself is problematic—someday we will understand all of that. One of the proofs that the church has always used to disprove the trinity is the fact that there is differentiation in the Bible between God and Christ. The trinity homogenizes them, puts them all together. So, if you can find scriptures in the Bible that shows God and Christ are separate and distinct Beings, totally separate, distinct Beings, that itself disproves the trinity. We see in the Bible—we've been talking a lot about that lately—God and Christ have different roles, They have different activities, They have different titles and responsibilities, They are separate and distinct, and that in itself disproves the trinity. Let's go to 1 Timothy 2:5. This is one scripture that in and of itself disproves the trinity—you can't argue with this scripture.*

***1 Timothy 2:5*** *For there is one God, and one Mediator between God and men, the Man Christ Jesus;  
6) Who gave Himself a ransom for (...), to be testified in due time. (KJV)*

We see here there is one God and there is one Mediator between God and man. Two distinct Beings, two distinct jobs, two distinct descriptions—clear differentiation between God and Christ, and there's no homogenization possible here. You can't somehow squish these two together and make Them one, as the doctrine of the trinity would have us do. The other thing, if there was ever a time to mention the Holy Spirit as being a third being or a third person, a third hypostasis, it would be right here. Why wouldn't you mention it right here—well it's not here. There is scripture after scripture that shows God and Christ but no mention of the Holy Spirit as being a person or a being or an essence, or however you want to describe it. Are there any scriptures that tell us that the trinity is true? There are none—in the '400s, '500s, '600s, there was some manipulation of certain translations and certain manuscripts (yes). Scripture tells us the opposite—the trinity is not true. Let's go to Jude 1:4. Notice what the Apostle Jude has to say—there's a warning here.

***Jude 1:4*** *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.  
(KJV)*

We see here no mention of the Holy Spirit—if there were three why wouldn't it be mentioned here. There is no mention and there is a clear differentiation between the Lord God and the Lord Jesus Christ. Let's go to 1 Peter 1:3. We've quoted this before

in recent sermons but let's look at it from the approach of the trinity, the teaching of the trinity, and what this verse has to say about that.

***1 Peter 1:3*** [Peter says at the beginning of his Epistle] *Blessed be the God and Father of our Lord Jesus Christ, ... (KJV)*

Stop and think about, “Blessed be (...) God”, not only is He God, He is the Father; He is the God of Jesus Christ and the Father of Jesus Christ. We have a distinction between the two—a differentiation of God and Christ. There is no mention of a third being; this would be the perfect time to put that in and explain it, but it's not there. We see here there is a differentiation throughout the Bible of God and Christ, no mention of the Holy Spirit being a third being or a third person. What the trinitarian doctrine does, is it diminishes both God and Christ by mushing them together—homogenizing them together into one, indistinct, un-understandable essence, if you want to call it that. It changes the truth about the Holy Spirit being the power of God, the mind, the nature of God. It changes that into making the Holy Spirit a being or a person. So, it not only diminishes the power of God and the mind of God—the Spirit of God—but it also diminishes the Father and the Son by attempting to homogenize all three into one fuzzy, indistinct essence, if you want to call it that. It makes God and Christ and the Holy Spirit, the power of God. It makes them less understandable because we can't differentiate Them. We can't look at Them (God and Christ), in Their activities and Their roles and the titles that They take—it just mushes Them all into one. We've given a sermon previously on the trinity, so we won't belabor this point, but the trinitarian doctrine is just not true; it is not supported in scripture. It was injected into the church by Satan in the late '300s AD and is now a core of modern Christianity. In fact, I heard a minister—they interviewed him on TV and they said, “What is the definition of a Christian, what sets a Christian apart?” He said, “You are not a Christian unless you believe in the trinity.” That was the most important test for a Christian, was to believe in the trinity. It shows the power of Satan and his ability to deceive.

Let's go to the second point. We talked about the homogenization of God and Christ and the Holy Spirit starting not long after the New Testament Church was formed, but today there is a second effort to homogenize God and Christ. We don't believe in the trinity, and we understand what the Holy Spirit is. There is an effort to homogenize God and Christ. Satan has provoked that effort into the church and the effort is to mix God and Christ with little differentiation, little understanding about each—who They are, what Their roles are, what Their activities are. It's almost like the trinity minus one. You have two beings, two substances in one essence; two hypostases in one ousia with little or no differentiation, and the two then become homogenized into one. That has gone on in the church for quite some time. Believe me, I am as guilty as anybody because for decades I read the Bible—came into the church in the early sixties. I've read the Bible and read the Bible and guess what I did? I homogenized references to God, LORD, Almighty, Most High, Living God, LORD of Hosts, every time I would read those. I would glide on by and have some fuzzy-headed image of who that was referring to. The same thing when singing songs like we do, and the LORD of Hosts comes up in a

song, or God Almighty comes up in a song, and I would sing right along and not really focus on who that is referring to. Is there some meaning there I should be grasping when I study the Bible? Is there something I should be paying attention to, as to a differentiation of one versus another, or this title versus that title? I blew right on by it until a couple of years ago and finally, I was talking to a minister friend of mine, and we discussed that whole subject. I realized I've been guilty of homogenization, and maybe I better look into this, and that started a study and it goes on to this day. I get up about 4 'o clock every morning, get a cup of coffee and start my Bible study so I can get, depending on the day, two to four hours of Bible study before I start the regular day. It is amazing that this was all there, and I blew right past it for almost fifty years—well over fifty years. Today some say, "It doesn't make any difference who said what in the Bible. It doesn't make any difference who did what", (referring to God and Christ). They say, "All we have to do is obey, it doesn't make any difference." That might be true unless God thinks differently. That might be true unless God has another idea. What if God doesn't want it that way. Then I had to say to myself, "Who am I to tell God what He wants, or what He doesn't want, maybe the Bible tells us what He wants. What if God wants us to make a distinction between Himself and Jesus Christ. What if He wants us to understand the two of Them better by making a distinction between Them. What if He wants us to understand the distinct roles and the distinct titles that God and Christ have in God's inspired word attributed to both God and Christ. What if He wants us to delve in and understand that." Let me give you an example of God's desire—let's go to John 17:3. This is a scripture that jumped off the page at me when I started this Bible study, and it's like I never read it before—I've never seen it before. I've quoted it several times over the last months, but this is one scripture we need to commit to memory. Christ is speaking, so understand these words are coming out of Christ's mouth.

**John 17:3** *And this is life eternal, [our antennas should go up immediately because this is important] that they might know [the Greek, also can mean understand] Thee the only true God, [Christ is saying this to God] and [He says] Jesus Christ, whom Thou hast sent. (KJV)*

So, you see here, He says, "... and Jesus Christ, whom [You] (the only true God) [has] sent." He goes on to say:

*4) I have glorified Thee on the earth: ... (KJV)*

Which He did, He pointed everybody to God, His Father.

*4 continued) I have finished the work which Thou gavest Me to do. (KJV)*

We see here in these two verses that if we want to have eternal life, if we want to be in God's Kingdom. This is a process that will go on for eternity of getting to know the only true God and Jesus Christ, His Son, better and better and better, every day, every week, every month, every year. Then going on when we become spirit beings, we get to know Them for an eternity, better and better and better—it's a lifelong, eternal

process. We see here that They are clearly differentiated and if God didn't want that, why does He put verses like that in the Bible. I can tell you from personal experience when one understands who is being referred to in the Bible, and who did what at any particular time or any particular place, it opens up a door in our minds of understanding that I personally have never had before. I don't want to speak for anybody else. I know I'm speaking for my wife—it opens up a window into understanding God, into understanding Christ in a way that we have never known before, in a way that we previously could not have known had we not studied this subject. What I believe, is in these last day—you read the newspaper every day or watch the national news every day, you can't do that and come away without thinking, how can we go on like this, how long is this going to last. I believe in these last days God is opening up a deeper understanding of Him and Christ to His children who will listen—who are dedicated to studying His word to understand Him and His Son, Jesus Christ better. The reason for that I believe is, so we can worship God and Christ better, and honor Them, and obey Them more fully if we understand Them better—it's only logical. The more you know about God, the more you would want to honor Him. The more you know about what Christ has done for us, the more you would want to obey and follow in His footsteps. This second point is that:

**2. There is an effort to homogenize God and Jesus Christ into one, indistinct (doesn't mean much), entity like the trinity, but trinity minus one.**

Let's go to the third point—as I said when someone says, “what difference does it make:”

**3. Let's find out what God says about homogenization.**

Let's see what God says about mashing this all together like in that milk bottle, and it's all white and you can't determine cream from milk. If God did not want us to deeply understand Him and Christ's relationship or Their roles or Their activities in the record of scripture, why then did God give so many different names or titles for Himself and Christ? Why would He do that if it didn't make any difference? Instead (if it didn't make any difference), then God would give one generic name that covered Him and Christ and leaves it at that. To a degree, Elohim does that because it can mean singular or plural, and it can refer to both, but the fact is there are mountains of other titles and evidence and terms that differentiate God and Christ. The big question for us is, “Does God's Word show that He wants us to understand Their various roles, Their various activities that He and Christ have, so that we can make a distinction between the two of Them, thereby get to know Them over time more fully, to understand Them better, to get a clearer picture of who They are and what They've done and what They've said?” Do you think God and Christ would like us to do that, of course, They would? God emphatically wants us to do that, and the scriptures are full of evidence that tells us that is what He wants.

There are separate roles and titles for God and Christ. They are separate and distinct. The most obvious one, of course, is Father and Son—those are distinct roles. You can't have Father and Son mashed together—you're the Father or you're the Son, very clear. Let's go to John 6:69, it's also repeated in Matthew 16:16. Peter is talking and Christ had said are you all going to leave Me, and Peter said where do we go, we don't know where to go.

**John 6:69** *And we believe and are sure that Thou art that Christ, the Son of the Living God. (KJV)*

We see here, Christ (the word means *anointed*), You are the Anointed One and You are the Son of the Living God. I'm working on a sermon on the Living God and, maybe I'll have it ready by next week, but the point is that we see a clear differentiation, a non-homogenization of God and Christ. One is the Father, one is the Son; the Son is the Son of the Living God. Let's look at some evidence that God wants us to know Them individually, Him and Christ. Let's go to Acts 3:13. We've talked about this before but let's look at it from the perspective of homogenization or differentiation. Are They clearly differentiated or are They nebulously mixed up and homogenized?

**Acts 3:13** *The God of Abraham, and of Isaac, and of Jacob, [who is that God] the God of our fathers, hath glorified His Son Jesus; ... (KJV)*

This tells us clearly that Jesus' Father is the God of Abraham, Isaac, and Jacob—the God of our fathers, and that can only be God the Father; it can't be any other being, it just can't. Christ can't assume the Son and the God of Abraham, Isaac, and Jacob—it can't work because one is the Father and one is the Son, and the Father is the God of Abraham, Isaac, and Jacob. We read Jude 1:4 a minute ago where it says people deny the only Lord God and our Lord Jesus Christ—clearly, They are differentiated. Let's go to Ephesians 1:17. Notice what it says—I'll read this out of the New Living Translation. Notice the clear distinction:

**Ephesians 1:17** *Asking God [who is God?] the glorious Father of our Lord Jesus Christ to give you spiritual wisdom and understanding [asking God to do this] so that you might grow in your knowledge of God. (NLT)*

Paul's letter to the Ephesians is saying that we have God, who is the Father of Jesus Christ, and that God wants to give us spiritual wisdom and understanding, so we can grow in the knowledge of Him, and also of Christ—obviously. Once we began looking at the Bible with, let's say not a preconceived notion of God, Christ, Most High, Living God, LORD of Hosts and not mixing Them all together and homogenizing Them; we see God and Christ are differentiated throughout scripture, throughout the entirety of the Bible. We begin then to see the distinction between God and Christ. We see their different roles, Their different titles and what They have done. It helps us know about Them better. John 1:1 says Christ is the Word and when He came to this earth He became the Word, and we have the gospels that have Him directly quoted. Can we understand

Christ better by reading the very words that He said—of course. We can understand God better by the very words that God said, if we know who is speaking and if we know who is acting. It amazes me that there is great opposition to even discussing the subject—it is unbelievable. I thought that when we studied the subject people would be overjoyed to understand God and Christ better. I was totally unprepared for the opposition that people have to study of all things, God—it's amazing! This is the church of God; we are marching towards the Kingdom of God; They are the commandments of God; we have the Holy Days of God and, yet people don't want you to talk about God. I had one man scream at me saying, "How dare you speak about the Almighty God!" Now, whoa, wait a minute, what are you saying making a statement like that? The fact in ending this third point, every time you read the Bible, or when we sing songs, you can see that God is totally against homogenization of His name, and Christ's name, of His activities and Christ's activities, of His roles and Christ's roles—God is against that and does not want that to happen. We as God's people better take it seriously, especially as we approach Passover.

That leads us to the fourth point. I'm giving examples here. This is not exhaustive at all; I'm barely going to scratch the surface. The fourth point is:

#### **4. God takes exclusively to Himself certain roles and titles.**

They belong to Him and Him alone. In God's word, it is obvious that He says, this refers to Me, this is My title, this is My name—that's another subject down the road. Today let's look at one title, the Most High or the Highest. We read that all the time in the Bible, it talks about the Most High, the Highest—we sing, it's in our songs. As I said, I'm guilty as everybody, I mushed on by, blew on past it not really thinking about it. Let's go to Genesis 14:18. We talked about this last week, but one of the best ways for me to learn is repetition. I've got to have it pounded into my brain and pounded into my brain for me to understand.

***Genesis 14:18*** *And Melchizedek king of Salem brought forth bread and wine: [this at least has the appearance of a man, looks like a human being] and He was the Priest of [who is He the Priest of?] the Most High God. (KJV)*

That is a title, the Most High God and it tells us this Melchizedek was His Priest walking this earth.

*19) And He blessed him, and said, Blessed be Abram of the Most High God, ... (KJV)*

What He is saying here is that Melchizedek is passing on the blessings to Abraham of the Most High God. He is Priest—Melchizedek is the Priest of the Most High God, and He's passing along these blessings.

*19 continued) (Blessed be Abram of the Most High God—this is a role that*



God has] *possessor of heaven and earth: (KJV)*

God owns everything, He created all things through Jesus Christ and God owns it all— He owns us.

*20) And blessed be the Most High God, which hath delivered thine enemies into thy hand ... (KJV)*

Melchizedek is saying, look God came down and got involved in this, and He won this battle for you, so you better give God the credit.

*20 continued) And he [Abram] gave Him [Melchizedek] tithes of all.*

*22) And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the Most High God, the possessor of heaven and earth, (KJV)*

We don't have time, but Hebrews 6 and Hebrews 7 clearly says that Melchizedek is Jesus Christ—no question at all. Melchizedek, being Jesus Christ, Melchizedek being the Priest of the Most High God, therefore, the Most High God has to be the Father. God takes that title to Himself. Let's go to Luke 1:32 and see that this is confirmed in the New Testament—talking about this child that will be born, obviously Jesus Christ.

***Luke 1:32*** *He shall be great, and shall be called the Son of the Highest: ... (KJV)*

There can only be one Highest, and we're told that this child that is going to be born (they didn't know the extent of it at the time), but He is going to be honored, He is going to save all of us by giving His life. We're told that He is going to be the Son of God, the Son of the Highest.

*32 continued) ... and the Lord God shall give unto Him [unto Christ] the throne of His father David: [Christ's father, David because He came from that lineage] (KJV)*

Now look at Chapter 6 in verse 35—I'm working on a pre-Passover sermon on this subject—the first five words of this. Notice what it says relative to God's taking titles exclusively to Himself:

***Luke 6:35*** *But love ye your enemies, ... (KJV)*

Boy, that's hard to do—hard to do—sometimes it's hard to love your friends somebody joked the other day ...

*35 continued) and do good, [to those enemies, we're told—what a concept] and lend, hoping for nothing again; [and if you do that] and your reward shall be great, [and guess what] and ye shall be the children of the Highest: [God the*

Father, we are children of the Father] *for He [God the Father, the Highest] is kind unto the unthankful and to the evil. (KJV)*

Who are we to hate our enemies when God is kind and good to them? He has a plan and purpose for them like He does for us. We see the Most High is God's domain—that's for Him and Him alone. I am ashamed that I didn't do that; I didn't say God that is Your title, and Yours alone. I'm sorry I didn't recognize that for fifty plus years in the church—that is God's title. If you want—I gave a sermon on September 16 of last year on the Most High God, and the Almighty God. It goes into a lot more detail but the point is that God has many titles and many roles that He has taken for Himself and no one else—just for Himself. In doing so, if we understand those roles and understand those titles and see what God has done, it helps us understand Him better, it helps us know Him better, it helps us worship Him more fully, whereby we can start emulating Him better if we know, and that's up to us—individually.

The fifth point we want to make is:

#### **5. Christ has been given exclusive roles and titles.**

Totally separate from God the Father—totally separate. In a previous sermon, we talked about Christ as our Eternal High Priest, that was given on October 28 of last year; then He is our Mediator and Intercessor was given on February 3rd, this year; we've already covered those. Let's look at one more today of an exclusive role that applies just to Jesus Christ—doesn't apply to the Father, it applies just to Christ. Let's go to Hebrew 6:18. This title is a Forerunner or First of the firstfruits that applies only to Christ. This doesn't diminish God in any way but it differentiates what Christ has done versus what the Father has done. I'll start reading out of the NLT:

**Hebrews 6:18** *So God has given us both His Promises [that's the first thing] and His Oath [two things God gave, Promises and Oath] these two things are unchangeable because it is impossible for God to lie. (NLT)*

How thankful we are that God cannot lie and will not lie.

*18 continued) Therefore, we who have fled to Him [to God] for refuge can take new courage. For we can hold on to His Promises with confidence. [absolute confidence]*

*19) This confidence is like a strong and trustworthy anchor for our [the NIV and King James uses souls, it means our lives; God's Promises are like an anchor—holds us steadfast] it leads us through the curtain of heaven into the inner sanctuary. (NLT)*

What is the curtain of heaven? Well, it was symbolized by the veil in the tabernacle, and the temple and the inner sanctuary, obviously, is the Holy of Holies; it was there in the tabernacle, and there in the temple. It represented the actuality in heaven where

God is on His throne. This is another sermon coming that we're going to investigate where God actually came down and lived in the Holy of Holies in the tabernacle, and there in the temple as an example to all of us. So, it says, "[...] this confidence [...] leads us [to] the curtain of heaven [to] God's inner sanctuary."

Verse 20, I'll read this out of the King James:

*20) Whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec. (KJV)*

We see here that Christ has a title—Forerunner. The Greek for “forerunner” is #4274, and it means *a runner ahead*—the guy that runs out in front of everybody else. In military terms, it means a scout, and the scout goes ahead of the army and he's looking for trouble or looking for the enemy or looking to protect the rest of the army—*A runner ahead, a scout, figuratively a precursor*. I looked up “precursor” and one of the synonyms for the precursor is a pioneer. When the west was settled, the pioneers came across—they were the precursors; they were the first ones to come all the way across the country and after that, many, many, many hundreds of thousands, millions followed them. We see that Christ is the pioneer of our salvation; He is the forerunner of our salvation. This could be a whole sermon—the fact is that God is dealing with the firstfruits now and if we make it into God's Kingdom, we will be the firstfruits over the people to follow. We see if Christ is the pioneer, if He is the Forerunner, Christ then is the First of the firstfruits. These are titles that belong strictly to Jesus Christ, and the record is clear as you read through scripture. God and Christ have separate roles, They have separate titles, and they are distinct from one another, and They are there for a reason because God wants us to know more about Them individually, so we can be more like Them. If He didn't want that, He would use some generic name, some homogenous name, and it wouldn't make any difference for Himself and Christ, and that is obviously not the case.

The sixth point:

## **6. There are some roles and some titles that God and Christ share.**

This has gotten some people confused in the past because sometimes people want to say, “no this means exclusively Christ” or “this means exclusively God”, but if you put the scriptures together there are some roles that They both share. The context can tell us specifically who was involved. As we pointed out before, both God and Christ are our Creators. Let's go to Ephesians 3:9. We've been over this before but let's understand this relative to a role or a title that God and Christ share because they have both done it. This is very clear the Bible tells us when They share a title, when They share a role—this is one instance.

**Ephesians 3:9** *And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: (KJV)*

God is the originator, He is the planner, the architect, and Christ is the doer. You put those two roles together, They're both creators. Christ had the hands-on work of actually doing it. God was the one who planned it, who conceived it like the architect; Christ is the like the contractor or the builder—both God and Christ are our Creators. Also, another example is both are our Saviors. When I studied it, I was surprised to learn—when I thought in the past every time I read Savior that referred to Christ. It doesn't—the Bible doesn't say, so that was a revelation to me— —Both are our Saviors. Let's look at some scriptures about God. Isaiah 45:21—this is about a time yet future.

**Isaiah 45:21** *Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? [Who would be able to declare it from ancient time and make it happen?] who hath told it from that time? [now we get the answer] have not I the LORD? [all caps, YHVH, Jehovah] and there is no God else beside Me; a just God and a Saviour; there is none beside Me. (KJV)*

You could say that could be God, or it could be Christ. Look at what the New Testament says—let's go to 1 Timothy 1:1. Paul opening up his letter to Timothy—being very specific here. I read over these scriptures for decades, just woofed on by them.

**1 Timothy 1:1** *Paul, an apostle of Jesus Christ by the commandment of God our Saviour, [how can you confuse that; notice it goes even further] and Lord Jesus Christ, which is our hope; ... (KJV)*

This one verse uses God and Christ in the same verse, and it says that God is our Savior and Christ is our hope—differentiates the two of Them. It says very clearly that God is our Savior, and it's confirmed again in Paul's letter to the Romans. Romans 1:16 let's go there. Paul is telling the church at Rome and by extension us today, and we should believe what he says:

**Romans 1:16** *For I am not ashamed of the gospel of Christ: [neither can we be] for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (KJV)*

We see that contained in the gospel of Christ is the power of God to resurrect us to salvation. Remember, God resurrected Christ, Christ was dead for 72 hours. This Eternal Being that has existed since eternity was dead—didn't exist, ceased to exist for 72 hours. Then the power of God resurrected Him. What Christ is saying, what God is saying, what Paul is saying is that the power of God will resurrect us to salvation. If that isn't being a Savior, I don't know what it is. God is our Savior and that word can apply to the Father. Also, it can apply to Jesus Christ; there are thirteen references in the New Testament that say very clearly that Christ is our Savior. Let's go to Luke 2:11.

This was announced on the day of His birth: what His role was, what His title was going to be, and that is Savior.

**Luke 2:11** *For unto you is born this day in the city of David a Saviour, which is Christ the Lord. (KJV)*

It's very clear Christ is also our Savior. Now let's go to what the apostles say in Acts 4:10. We're reading three of the thirteen verses that refer to Christ as our Savior.

**Acts 4:10** *Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this Man stand here before you whole. (KJV)*

He was healed by the apostles.

11) *This is the stone which was set at nought of you builders, which is become the head of the corner.*

12) [This is important] *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (KJV)*

That clearly tells us that Christ is our Savior, also. A final scripture—1 John 4:14—this tells us that God the Father had a plan for His Son, and it tells us what that plan is, what that role was.

**1 John 4:14** *And we have seen [John is saying, I was an eye witness, I was there, I've seen it with my own eyes] and do testify that the Father sent the Son to be [what?] the Saviour of the world. (KJV)*

These verses are consistent—we've talked about God and Christ working together since eternity being a team. God created all things through Jesus Christ—started the physical creation. The same thing is occurring right here—that God is our Savior because He was willing to offer up His Son. I can't imagine as a Father, knowing in advance what your Son was going to go through—to be tortured, scourged, beaten and then crucified and then die and have to watch your Son go through this—it's hard for me to go there mentally. It tells us the love of God for His children. It tells us of the power that God knew when Christ died—God knew He would raise Him up in three days. He was going to come back to glory where He was before—God understood that—God knew that, so in that sense, God is our Savior because He resurrected Jesus Christ, and He will resurrect us, and He will save us. Christ is our Savior because He was willing to die for us, and He did. He didn't fight back, He didn't accuse, He didn't yell or He didn't scream—He kept His mouth shut and He went to His death. You put those verses together and it is so clear: God is our Savior, and Christ is our Savior, and that is a title They both share.

Another title that They both share—again this is something I blew past, didn't recognize it, didn't realize it—Both are our Rock. Let's look at some scriptures referring to God as our Rock—let's go to Psalm 28:1, this is a Psalm of David. This proves, by the time we get through with this set of scripture, that God is our Rock.

**Psalm 28:1** *Unto thee will I cry, O LORD [YHVH, Jehovah] my Rock; [so this says that Jehovah is David's rock] be not silent to me: lest, if Thou be silent to me, I become like them that go down into the pit.*

6) *Blessed be the LORD, because He hath heard the voice of my supplications.*  
7) *The LORD is my strength and my shield; my heart trusted in Him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise Him.*  
8) *The LORD is their strength; and He is the saving strength of His Anointed.*  
(KJV)

This Rock—this LORD—it says, “He is the saving strength of His anointed” well, who is the “anointed”? That's Strong's #4899, I'm quoting from Strong's, *Usually a consecrated person as a king or a priest or a saint, specifically the Messiah*. We see that this LORD, this Rock, has the strength to save His Anointed. Who could that be but Jesus Christ? Here God and Christ are mentioned in the same set of verses and in verse 1 it says the LORD is my rock—it has to refer to the Father because of verse 8; He has the strength to resurrect—save His Anointed. If that wasn't enough let's go to Psalm 89:8—these verses show that God has the title of Rock.

**Psalms 89:8** *O LORD God of Hosts, ... (KJV)*

We've talked about the LORD of Hosts in the past; many scriptures say the LORD of Hosts is the one that dwells between the cherubim, that can only be God the Father but even if you didn't have those other scriptures in mind, let's go on ...

*8 continued) ... who is a strong LORD like unto Thee? or to thy faithfulness round about Thee?*

9) *Thou rulest the raging of the sea: when the waves thereof arise, Thou stillest them. (KJV)*

Jumping to verse 26:

*26) He [referring to David] shall cry unto Me, [David is saying] Thou art my Father, my God, and the Rock of my salvation. (KJV)*

Who could that refer to other than God the Father? Christ is not our Father; God the Father is our Father. David is saying very clearly, You are my Father, You are my God, and You are the Rock of my salvation. There are other scriptures, too; we see that rock can refer to God the Father. Also, we know—and I used to believe anytime rock was used it referred to Jesus Christ, but after studying the matter, rock can refer to Moses,

rock can refer to a pagan god but here, it refers specifically to Jesus Christ. Let's go to 1 Corinthians 10:4. Paul is saying:

**1 Corinthians 10:4** *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: [referring to Israel and the Exodus; going through the red sea] and that Rock was Christ. (KJV)*

We see here that as we talked about creators, we see there's a rock involved. The Father's called a Rock, Christ is called a Rock, we know They were both involved in the exodus—I'm going to talk about that on the First Day of Unleavened Bread—it's clear They were both involved in the exodus. We see there are roles, and there are titles that both share because that's the way God wants it, and we need to understand that.

The seventh and last point. This is on us as we approach the Passover. We have to look at ourselves and see our relationship with God and our relationship with Christ, and how we worship Them, and how we honor Them, and how we submit to Them. Let's go to 1 John 2:22. We do not want to be in this category—don't want to be here.

**1 John 2:22** *Who is a liar but he that denieth that Jesus is the Christ? ... (KJV)*

Jesus is Christ's name and it tells us He is the Christ which means the Anointed One and it says, "Who is a liar that denies that Christ is the anointed one?" He goes on to say:

**22 continued)** *He is antichrist, that denieth the Father and the Son. (KJV)*

What this tells us is if we deny Christ, we also deny the Father—why—because the Father sent Christ. If you refuse to accept what the Father sent, not only do you refuse to accept Christ, but you refuse to accept the Father. We read that in 1 John 4:14 a little while ago. My point is we must be careful to neither deny the Father nor the Son. When some say, "Christ was the only one who spoke in the Old Testament" I believe that is denying the Father because if you say, "everything that is said in the Old Testament came from Jesus Christ" we're denying the reality of the Father and what the Father did and I don't think we want to be there. When we say, "Christ is the only one who spoke in the Old Testament" this is denying the Father because when you study into it, it is clear the Father spoke in the Old Testament. If we say, "no, no, no, that didn't happen only Christ did that" then we are denying the Father. When the leader of a large group says, this is a direct quote, "everything points to Christ" if that isn't denying the Father, I don't know what is. When another large group says, "they are Christ's Holy Days" that's not what I read in the Bible—that is denying the Father. When some say, "Christ is a created being" that is denying Jesus Christ, that is making Him not God, not Eternal God if you say, "Christ is a created being." When some people say, "Christ is a second-hand God" or "a second-tier God" or "a second level God" that is denying Christ. There's any number of ways if we're not careful we can deny the Father or we can deny the Son and in doing so, guess what—we become antichrist, and

we don't want to go there. We want to fully and emphasis on fully—as we get older, as we get closer to the end time, as we study more, as we pray more, we want to fully know God and Christ. We want to understand God and Christ, and we want to worship both God and Christ more fully, more completely with more understanding, with more knowledge. So, when we read God's Word, when we sing from the hymnal, when we pray, we know exactly who did what and who we are talking to. I'll be honest with you, for years I prayed to God and I kind of had a generic opening to God, and I never extolled Him. Christ said that we must pray to God, the Father and I in my mind now I say, "God, You who dwell between the cherubim, You who are Most High, You who are Almighty, You who are the Highest", and you start rattling off all those titles. Then in my mind as I'm praying the picture I have of the Being I'm talking to gets expanded far more than some generic opening sentence or two before you get into our wants for the day, what we want God to do for us today. I believe God is calling us to know Him and Christ more fully than ever before, especially as we get closer to the end because we're going to need to rely on God and Christ as never before and have faith on Them as never before.

Let's conclude—Satan deceives the entire world. We know that Revelation 12 tells us, but sadly in the early church many were deceived by the doctrine of the trinity, and sadly today some in the church of God are deceived. If we doubt the power of Satan to deceive, we do so to our own peril. We can't ignore the power of Satan to deceive. Revelation 12 tells us that great dragon was cast down, called the serpent the devil, which deceives the entire world, and do you think Satan's going to say hands-off to God's church? Of course not! He's going to want to deceive God's church more than any group of people on the face of the earth because he wants us to reject God. He wants us to deny God and deny Christ and if he can get us to do that, it jeopardizes our salvation. We can't deny God or Christ. Would Satan deceive the church into homogenizing God as he did with the trinity or saying, "there's no difference, what's the big deal between God and Christ; who did what, who said what" that's homogenizing God and Christ. First, he did it through the doctrine of the trinity. Second by homogenizing Their relationships, Their roles, Their activities of God and Christ in the record of scripture that's right here before all of us, right here—we have no excuse. As we approach the Passover, let's evaluate ourselves, look at ourselves. Am I responding to God's call to get to know Him better? Am I responding to God's call to get to His Son, Jesus Christ better to understand who They are, what Their roles are, what Their relationship has been since eternity, what Their activities have been—how am I doing in that regard? How am I doing in having the mind of Christ as I deal with my fellow man? How am I doing in with the mind of God as I deal with my fellow man and as I approach the Passover? Let's respond to God's call and I believe it is a call from God Almighty to allow us to know Him better and better and to worship Him more fully.