

# Different Dimensions of the Word of God

Psalms: 119:72	better than thousands of gold and silver
Psalms: 119:103	sweeter than honey
Psalms: 119:105:	a lamp for feet and a light for path.
Jeremiah: 15:16;	joy and rejoicing of heart:
Jeremiah; 20:9:	Burning fire in heart
Jeremiah: 23:29:	The hammer that breaks rock into pieces
Luke: 8:11:	seed
Eph: 5:26	washing water
Eph: 6:17:	sword of the spirit
Philip: 2:16:	word of life
Hebrew: 4:12	sharper than two edged sword
Heb: 5:12:	milk
Heb: 5:14	strong meat
James 1:23	looking glass
I Peter: 1:23	incorruptible seed
I Peter 1:25:	evergreen
1 Peter 2:2:	sincere milk
2 Peter 1:19:	the light shined in dark place

Pastor G.Devadanam,  
Church of God Prayer House  
Visakhapatnam-India

# He Had To Come

***Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Hebrews 2:17***

Around Christmas time, I was considering a thought about why Jesus had to come. After spending some time in Hebrews, it became very apparent that it was very necessary for Jesus to come, and not only to come to earth, but be born as a baby and grow up into a man.

I have no doubt in my mind that God could have sent Jesus as a full grown 30 year old man had He so desired. However, we find Jesus coming as a baby in Bethlehem, and growing up into a man and ministering here. God does not do anything by chance or without purpose. He does not waste time on unnecessary things.

We don't know a lot about Jesus' childhood, but it seems logical to assume he had to go through similar things to other children. He had to grow up and interact with others. He probably had the same bruises and scrapes that any child might have.

In the 2<sup>nd</sup> chapter of Luke, we find Jesus at age 12 going to the temple, and knowing already at that young age that He was here to do His Father's work. It reminds us that even at a young age, one can be about God's work. The rest of Jesus' young life we don't really know. It does tell us He went home and was subject to His parents. Again, this is an example

that as young people we are to be subject to our parents, even if we feel like they are hindering us from doing God's work.

The fact that Jesus grew up from a baby, is part of what makes Him a Faithful and Merciful High Priest. **Hebrews 4:15**. Jesus understands our needs and our problems, as He also lived here. It should be a great comfort to us to know that Jesus can sympathize with our sorrows and trials.

What a marvelous plan God put in place to bring about a Savior and High Priest that can understand when we come to Him. Not only that, but He is also a faithful High Priest that we can trust. He has never failed in anything pertaining to us. We can be assured that He is the same yesterday, today and tomorrow. **Hebrews 13:8**. We can surely be comforted in understanding these things about our precious Lord.

He had to come to provide salvation for us. There was no one else that could do that. **Psalms 49:7, Hebrews 7:25-26**. We needed a Savior, and only Jesus could do that. In order to die for our sins, and thus satisfy God's justice, He had to be made like us. **Philippians 2:7-8, Matthew 20:28, Hebrews 9:14**.

If you think, as a young person, that no one understands what you are going through, I want to encourage you to get into close fellowship with the Lord Jesus, and find out just how much he understands and cares. It may be that others do understand, but it is certain that Jesus does. He loved you enough to come and die for you, and He will listen when you talk to Him.

Gordon Crook

# SEEK AND FIND

(find the underlined words)

Romans 8:33,34 - “Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”

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# The Book of Mark

## Chapter 12:18-27

Vs. 18-23, “Then come unto him the Sadducees, which say there is no resurrection;...saying, Master, Moses wrote...If a man’s brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no seed...the second took her, and died, neither left he any seed:...the third likewise. And the seven had her, and left no seed: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.”

Now it is the Sadducees who seek to entangle Jesus. They didn’t believe in the resurrection, so their question was designed to cast ridicule upon the doctrine of the resurrection. No doubt they thought this was an unanswerable question that would prove there was no resurrection of the dead. Jesus saw through them at once.

Vs. 24-27 - “...Jesus answering said...Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.”

Jesus declared them in error and for two reasons - they were **ignorant of the Scriptures** (which they professed to hold sacred) and **also of the power of God**. The Sadducees recognized the books of Moses as authoritative, so Jesus quotes from the book of Exodus (Ex. 3:6) to show them the folly of their position. Abraham, Isaac and Jacob live though the body had gone to dust. The doctrine of the Sadducees was that the soul of man died with the body. Jesus explained that those who are physically dead, are alive unto God and when the dead rise they do not have the same body they had on earth. They do not resume the marital state, but are as the angels (sexless). The distinctions between man and woman will be done away with in heaven - Gal. 3:27,28.

Jesus appealed to two great reasons for accepting the fact that the dead will rise. **1- It is revealed in God's Word. 2- It rests upon the power of the all powerful God.** When God has spoken, it is not for man to reason, but to **accept what He has said**. To ask how anything can be done that is contrary to man's ability is to forget that all power belongs to God - Lk. 18:27. In the eternal condition, marriage will have no place. Each distinct individual will be capable of endless bliss or woe.

In the book of Moses (Ex.), God did **not** say I was their God, but I am their God. He spoke of them as definite personalities **related to Him by grace**. Their bodies were long since dead. In God's time they would rise again and be acknowledged as His own. He is not the God of the dead, all live unto Him. Their bodies may be dead and buried, yet the God of the spirits of all flesh sees and knows everyone in their state between death and resurrection - Num. 16:22.

The Sadducees had no words to answer Jesus. The Scriptures teach not only the survival of the soul and spirit after the body dies, but also the literal physical resurrection unto life or to judgment. (Mt. 10:28; Jn. 5:28,29; Acts 24:15; I Cor. 15:21-22,54; I Cor. 4:14; etc.) Not a reincarnation as some teach, but an actual rising again from the dead

of the very same person who died. Our Lord Himself came out of the grave in a glorified body which had the marks of the nails and spear - Jn. 20:19-20,27. In like manner shall all men be raised. Even those who long since have been reduced to their chemical elements, for our God is the God of resurrection. He created these bodies, can He not by His power reassemble them. (I Thess. 4:13-17 - the resurrection of believers; Rev. 20:11-14 - the unbelievers.)

This life is only a prelude for that which is to come, to be lived forever in the joy of heaven or endure eternal fire. Jesus faithfully preached of both existence after the grave. Lk. 16:19-31.

E. J. D.

*Knowing scripture can save your life in more ways than one.*

**An elderly woman had just returned to her home from an evening of church services, when she was startled by an intruder in the act of robbing her home of its valuables and yelled: ‘Stop! Acts 2:38!’ , (Repent and be Baptized, in the name of Jesus Christ, so that your sins may be forgiven.)**

**The burglar stopped in his tracks. The woman calmly called the police and explained what she had done. As the officer cuffed the man to take him in, he asked the burglar:**

**‘Why did you just stand there? All the old lady did was yell a scripture to you.’**

**‘Scripture?’ replied the burglar. ‘She said she had an Ax and Two 38s!’**

# Notes on the Book of Philippians

by L. Carlock

## Christ the Prize for the Racer -Ch. 3:1-7

**V. 1** - This chapter shows us how we should run, things to lay aside, in order to reach the goal, a happy spirit, rejoicing in hope of winning Christ. We see a contrast between the gains of the two Adams. Also we see the dividing line between believer and believer. Even as God said, "I will judge between cattle and cattle" - Ezek. 34:22. The cross is the dividing line between the old and new creation. It is the dividing line between believer and believer.

**V. 2** - A very necessary caution given at the very beginning of the chapter, three classes who seek to hinder believers on the race course of whom Paul warns us to beware. "*Dogs*" they represent those who are unsaved religious folk. Peter tells us in 2:22 "that they return to their own vomit again" which is positive proof that they were never saved. Dogs will never be saved. Reformers will not stay reformed but return to their former ways, no change in their nature.

"*Evil workers*" represent saved or unsaved people who fail or refuse to judge the flesh, they teach error.

"*The concision*" this word is used no place else in the New Testament. It means, "a cutting into, outward fleshly circumcision, a cutting in pieces." It refers to those who attempt to cut off the flesh by their own efforts and refuse the truth of Christ's death. Those who attempt to keep themselves saved. "The concision" were the Pharisees, the law-keepers of Paul's day.

**V. 3** - "Circumcision" means "to cut around or off." It refers to the cutting off of the old creation through Christ's death on the cross. In Col. 2:11 Paul says, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ." Circumcision under the old covenant had the cross in view. It was a mark of death to the flesh.

The Triune God operates in and through our three fold being, bringing us in harmony with Him. We *worship*, we *rejoice*, and we *trust*. **God is the supreme object of our adoration** because He is the “God of all grace.” **His Son is the occasion of our joy and thanksgiving**, because, “he died for our sins and was raised for our justification.” And **the Holy Spirit is the person on whom we depend for our daily sanctification and for all things**. In this verse the whole Christian life is seen. It is a pen-picture of winning racers. We have no confidence in men and their natural wisdom.

**Vs. 4-6** - Paul states seven reasons for him to boast in the flesh more than any other men. Then he shows that the finished work of redemption far surpasses the highest achievements of the natural man. The first four are national qualifications which show his standing in the old creation. The last three qualifications show his religious state in the natural.

1. As a Jew he could boast in circumcision. When he was eight days old he was circumcised, in harmony with the instructions God gave to Abraham. It meant a separation from all other nations. As we saw before circumcision was the mark of death to the flesh, so Paul could glory in the fact of being separated from the world from infancy. But after he learned the real meaning, he wrote, “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” Romans 2:28, 29.

2. “Of the stock of Israel” the Israelites were distinctively the people of God, separate and a peculiar people. To them were given, “the adoption, covenants, law, and the promises of God. They were the people of the living God. When Jacob wrestled with the angel, his name was changed to Israel meaning Prince with God. This is where Israel got their name.

3. “A Benjamite” in several respects the tribe of Benjamin was superior to the ten tribes. They were warriors and they were loyal to God after

the ten tribes went away from God. Benjamin means son of my right hand, as if joined to the Lord.

4. “A Hebrew” which means one passing through. Abraham was the first Hebrew. The Hebrews were a pilgrim race. Saul was sent from Tarsus to Jerusalem to be taught by Gamaliel. These were later typical of his lineage in Christ. He was cut off in the death of Christ. He was raised a new creation – the Israel of God. A true Benjamite being born of God through Christ, then he became a Hebrew and set the pace for us.

The following three items express his religious state in the natural.

5. “As touching the law, a Pharisee” the word Pharisee means separate. Pharisee’s were the largest of the Jewish sects and noted for their conceited long prayers, and their separation from others. They considered themselves more holy than others. Saul of Tarsus was one of them. See Mt. 23.

6. “Concerning zeal, persecuting the church,” the Jews sought to slay Jesus because they did not believe He was the promised Messiah, if He were not, He was an imposter and according to their law they had a right to kill Him (Leviticus 24:16). So Saul (*later known as Paul the apostle of Jesus Christ*) persecuted the Christians, even putting them to death.

7. “Touching the righteousness which is in the law blameless,” no one could find any fault with Paul’s outward walk. He did what others professed to do. His slaying the saints was not counted as killing because he believed he was observing Leviticus 24:16. Later Paul saw how mistaken he was, “sin revived and I died.”

**V.7** - From the above verses we learn all those gains in the old creation have no weight in the new creation. He counted them loss when he had a revelation of Jesus of Nazareth, for they would hinder his growth and usefulness in the Lord.

