



Come up here, I want to show you something; (Revelation 4; 1)

THE CHRIST

by Lisa Cremer

BL
BREAD OF LIFE

INTRODUCTION

With this booklet as with the others, I am going to challenge you to “Come up here” and leave behind your earthly, carnal or natural mindset which as Romans 8; 7 tells us is the enemy of God, and to renew your mind to see with spiritual understanding The Christ.

1 Corinthians 2; 14 *“But the natural man does not receive **the things of the Spirit of God**, for they are foolishness to him; nor can he know them, because they **are spiritually discerned.**”*

I remind you of the scriptures that say;

1 Corinthians 2; 11, 12 *“For what man knows the things of a man except the spirit of the man which is in him? **Even so no one knows the things of God except the Spirit of God.** Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God”.*

1 Corinthians 2; 7, 13 *“But we speak **the wisdom of God in a mystery**, the hidden wisdom..... **these things we also speak**, not in words which man’s wisdom teaches but which the Holy Spirit teaches, **comparing spiritual things with spiritual.**”*

It is an honour for us to search out these mysteries and spiritual things. *“It is the glory of God to conceal a matter but the honour of kings to search them out. Proverbs 25; 2*

We often think in pictures. If your first thought when you read the title “The Christ” was this picture.....



Then this booklet is for you.

Why? Because 'Christ' encapsulates so much more than this. That is why I chose the picture of 'The One like a Son of Man' described in Revelation 1 for the front page.

I too, whenever I heard the word 'Christ' thought of Jesus the man, who was crucified and rose again. But this is the elementary understanding of who the Christ is. This is the milk of the scriptures. Let us seek the meat.

Sam Soleyn says; "The Scriptures are the same, but when we were children, we thought as children, we understood as children, and we acted as children. 1 Corinthians 13; 11. But these same Scriptures—you do not need to come up with new Scriptures—**these same Scriptures** take on a depth of understanding that is suitable for the one who is mature. When you are children, the understanding of the Scriptures is domesticated. It is like milk, and it is easily assimilable in the digestive system of a child; but the same Scriptures can be as meat. Hebrews 5; 12 - 14. When they are meat, they take on a different characteristic. Scripture, as milk, is domestic—it is easy, it requires no depth of understanding. Scripture, as meat, is the revelation of the mysteries. It is by these, you see, that the mind of God is opened to us."

I would encourage you, if you haven't already, to read the booklet Sonship and maturity as it is actually a precursor to this one.

It has been given to us as the disciples of God to know the mysteries of God. (Matthew 13; 11)

It is also given to **His servants**, to perceive the Christ. Revelation 1; 1 "*The Revelation of Jesus Christ, which God gave Him to show His servants.*" The book of Revelation has been used to predict world events and world leaders. It has been miss-used. This was never the intention of the book. The Greek word used for 'revelation' is the word 'apokalupsis'. In the English language we have used the word 'apocalypse' which stems from this Greek word to refer to the end of the age, the end times. But, 'apokalupsis' means an uncovering, unveiling or revealing.

The whole book of Revelation is about who the Christ is. Going further, this book is also not for everyone to read and understand. It was given to 'His Servants'. The Greek word for 'servant' is 'doulos' and it means a slave – i.e. someone who belongs to another, **and** who does exactly what the master wants in the way the master wants it. I.e. – representative of the master.

Matthew 8; 8,9 tells us what a servant/ doulos is and does; "*And the centurion answering said, 'Sir, I am not worthy that you may enter under my roof, but only say a word, and my servant shall be healed; for I also am a man under authority, having under myself soldiers, and I say to this one, Go, and he goes, and to another, Come, and he comes, **and to my servant, Do this, and he does it**''.*

If you do not fall under this category of believer, then you will not perceive Christ in Revelation, but only what you want to perceive.

THE LOCALITY OF CHRIST

- Romans 8; 10 "**But if Christ is in you**, then even though your body is subject to death because of sin, the Spirit gives life because of righteousness."
- Galatians 2; 20 "I have been crucified with Christ, and I no longer live, **but Christ lives in me.**"
- Colossians 1; 27 "To them God has chosen to make known among the Gentiles the glorious riches of **this mystery**, which **is Christ in you**, the hope of glory."
- 2 Corinthians 5; 17 "Therefore if **anyone is in Christ**, he is a new creation"

If we are in Christ and Christ is in us; who is Christ?

If you take a white rag and place it into a bucket of red wine. The wine infuses the rag, and it completely permeates the rag. When you take the rag out, it is full of the wine, it has the smell of the wine and it is dyed red by the wine. Although it has the same shape and texture that it had before it was placed into the wine, its smell and appearance is different. It has 'taken on' the wine and anyone who sees it or smells it, can immediately identify that it has been immersed in red wine.

How does that then help us understand who the Christ is? If we are in Christ and He is in us – we become part of Him, every fibre of our being is permeated by Him, and we then become visible carriers of Him. Because Christ is a spiritual entity and as such cannot be seen, when we are in Him and He is in us, we become one and we then are the Christ to those around us. Does this sound a little blasphemous?

Let us investigate.

THE MYSTERY OF CHRIST

What we must understand from the start is that **Christ was the mystery of God from long ages past.** (Colossians 1; 26). In other words, He was the plan in God's mind from eternity. But God hid it, as a mystery, until the fulfillment of time had come. Ephesians 3; 11 "*according to **the eternal purpose** which He accomplished in the Christ Jesus our Lord*"

Colossians 2;2 "*My goal is that they may be encouraged in heart and united in love, so that they may have **the full riches of complete understanding**, in order that they may know the **mystery of God, namely, Christ.***"

Colossians 4;3 "*Continue earnestly in prayer, being vigilant in it with thanksgiving; meanwhile praying also for us, that God would open to us a door for the word, **to***

Speak the mystery of Christ.

The word 'Christ' in Greek is the word "christos" and means anointed. It comes from the verb "chrio" meaning to anoint or smear with oil. The act of anointing was performed upon people who had no earthly superior and were as such sovereigns like kings, priests, or prophets. Therefore the noun "christos" describes **someone who is sovereign. It is not a name but a title** describing an **appointment** of someone in a sovereign role.

It might surprise you to know that in Hebrew the word for "Christ" is mostly used in reference to the **act** of anointing. The Hebrew equivalent of "christos" is "Mashiach" from the verb 'mashach' which in English has been translated as 'Messiah' but in actual fact means to anoint or spread oil. It is used in the Old Testament to describe the marking or setting apart of something.

"Far be it from me because of the LORD that I should do this thing to my lord, the LORD'S anointed (mashiach), to stretch out my hand against him, since he is the LORD'S anointed (mashiach)". (1 Samuel 24:6) This is David speaking about King Saul.

The overriding biblical imagery of the word "Messiah" or "Christ" is that of a king chosen by God. Often in the Old Testament, God would tell a prophet to go anoint someone and proclaim him king. The act of anointing with sacred oil emphasized that it was *God himself* who had ordained a person and given him authority to act as his representative. The anointing of kings was a type and shadow of the anointed one that God would ultimately send as the King of all.

To be the Christ is literally to be "the anointed one of God" or one 'set apart'.

We can say therefore that when the New Testament refers to Jesus as Jesus Christ, what is actually being conveyed is not so much the name of a person, but the fact that Jesus was anointed by God for a special task. In fact this is exactly what Jesus said himself. Luke 4; 17 - 19 *"The Spirit of the Lord is on me, because he has **anointed me** (replace these words with their meaning; set me apart, ordained me) to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor."* When Jesus said this, he was reading out of Isaiah chapter 61. These were the very acts that would manifest to the earth that the one performing them was the anointed one of God.

Psalm 45; 7 *"You love righteousness and hate wickedness; therefore God, your God, has **set you above** your companions **by anointing** (mashach) you with the oil of joy."*

This means also that when the scriptures tell us that we are in Christ and Christ is in us, **we too are the 'anointed ones' of God because we are in the anointed one and the anointing is in us.**

1 John 2; 20 + 27 "But **you have an anointing** from the Holy One, and you know all things But **the anointing** which you have received from Him **abides in you**, and you do not need that anyone teach you; but as the same **anointing** teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him."

Let us examine this depth of meaning of the Christ.

In Ephesians 4; 20, 21 Paul says "But this is not the way you have learned **the Christ**. Surely you **heard of Him (Christ) and were taught in Him (Christ)—in keeping with the truth that is in Jesus**". Jesus came to showcase the Christ.

Jesus asked his disciples in essence who they thought he was. Matthew 16; 13-16 "When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?" So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered and said, "**You are the Christ (the anointed), the Son of the living God.**"

In essence what Peter was saying was that Jesus was **the** Christ/ the anointed one, and this one **is** the Son of the living God. Now if you have read the booklet on Sonship then you will understand that the word 'son' used in this passage in Greek is the word 'huios' and means the mature, completed son. We are all **called and pre-ordained** to mature to become the huios of God. Therefore, what Peter was ultimately saying, was that **the** Christ is (equivalent to) the **mature/ huios** son of God.

We all start as babes (nepios) in Christ when we give our lives to God. In the booklet on Sonship and Maturity, I discussed how scripture shows us the growing levels of maturity, and how sonship is **not** about a gender, but about **a position**. We think of son as a gender, as masculine. But this is the elementary understanding or the milk of the principle of sonship in the Bible. Throughout the scriptures, there are references to sonship that explain that a son to God is about **the beloved position of a first born son** which entails not only all the favour and honour of that position, but also the responsibility thereof.

When Peter announced to Jesus that he was the Christ the son of God – he was declaring a fact that was true in the spirit but had to still be worked out on the earth; it still had to be worked out physically by Jesus accepting his purpose and fate and walking in obedience to fulfil it. When he had done all that was necessary, he could cry out on the cross "it is finished' and take up

his position as the head of the mature son, Christ.

Galatians 4; 19 *"My little children (teknon) for whom I labour in birth again **until Christ is formed in you**".* Remember, Christ is **the mature son**. By these words of Paul in Galatians we understand that the mature son (Christ) is something that will be formed in us under the leadership of a spiritual person who understands the principle of sonship, as Paul did. The word '**formed**' is the Greek word '**morpho**' which means **taking on the form that properly embodies an inner essence**. The inner essence is the anointing - **Christ in us**, the mature son. We are called to '**morpho**' - take on that form as we go through life and mature in our spiritual understanding of spiritual things.

Paul embodies such a spiritual leader. We can see from his writings that he refers to Timothy as his son, whereas Timothy was not his biological son, but rather a spiritual son that Paul fathered in the Word. 1 Corinthians 4; 15 *"For though you might have ten thousand instructors in Christ, yet you do not have many **fathers**; for in Christ Jesus **I have begotten (birthed) you through the gospel**."* Colossians 1; 28; *"Him (Christ in you the hope of glory) we preach, warning every man and teaching every man in all wisdom that we may present every man **perfect** in Christ Jesus."*

The role of spiritual fathers in our lives is to bring us through all the phases (**teleioó**) of growing up into the full measure of maturity; from nepios, to paidion, to teknon, to neaniskos and finally to huios. *"He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone **fully mature in Christ**."* Colossians 1; 28.

The whole plan and purpose of God from the very beginning was;

1. Our adoption into the position of sons. Why else would Paul say this in Romans 8; 15 *"but you received the Spirit of adoption by whom we cry out, "Abba, Father!"* and
2. Our '**morpho**' (taking on the form that properly embodies an inner essence) into the mature son – the Christ.

1 Peter 1;10 *"the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of the Messiah and the glories that would follow".*

The spirit of the anointing (Christ) was already in the prophets of old. The '*glories that would follow*' was the adoption of those who believe into the son position. Hebrews 11; 39, 40 *"And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made **perfect** apart from us."* Together with the faith heroes of old we would form part of the same body which is the

perfect body of the Christ. Ephesians 4; 14 *"till we all come to the unity of the faith and of the knowledge of the Son of God, **to a perfect man**, to the measure of the stature of the fullness of **the Christ**;"* The Greek word used for '**perfect**' is the word '**teleios**' and it does not mean without fault. It is an adjective, derived from the Greek word 'télos' meaning a consummated goal– **mature** (consummated) **from going through the necessary stages to reach the end-goal**. Or developed into a consummating completion by fulfilling the necessary process (spiritual journey). The root (tel-) means "reaching the end (aim)." It is put into picture form with the old pirate's telescope, unfolding (extending out) one stage at a time to function at full-strength (capacity effectiveness). **"The perfect man/ Christ" is therefore the one who has gone through all the necessary stages to reach the end goal to function at full strength.**

Ephesians 1; 3 - 5 *"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as **He chose us in Him before the foundation of the world**, that we should be holy and without blame before Him in love, **having predestined us to adoption as sons** by Jesus Christ to Himself, according to the good pleasure of His will."* Before the foundation of the world, God saw 'us in Him'. This was the whole purpose of creation.

The predestination spoken of in this verse is not a list of names of people through the ages that God has decided out of all mankind to be saved. No, it is referring to the predestined purpose of God of **adoption** into the son position. Said differently, the adoption into the son position was what was predestined. The focus of the predestination therefore is **not on WHO** the people are, but on **WHAT THEY WILL BECOME**; the designated role or position of a son.

We see this purpose of God revealed in the very first word of the bible. The Hebrew equivalent of the words 'in the beginning' are 'bereshit'. The first Hebrew letter of this word is the letter **beit**. It represents a tent, family or a house. The second Hebrew letter of this word is the letter resh. Together the beit and the resh spell the Aramaic word 'Bar' which means son. Mathew 16; 17 *"Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah"*

These first two letters of the first word in scripture lay out the Father's plan which He had before He created the earth. Namely to build a house (beit) through a son. A son builds his father's house because a son carries the seed. The Hebrew word for 'build' is 'banah' and it consists of the Hebrew letters **beit**, nun and hey. **Beit** (house) nun (life) and hey (revelation). Beit and nun together form the Hebrew word son. The word 'build' in Hebrew shows us in picture form how the son builds through revelation.

The last word of the bible in the last verse of Revelation is 'amen' and so the last letter of the last word in scripture is the letter 'n'. The English letter 'n' is in Hebrew a letter also pronounced 'n'; it is the letter 'nun'. Together the first Hebrew letter of the Bible 'beit' and the last letter in Hebrew 'nun' spell the Hebrew word 'ben' which is 'son'.

God declares the end from the beginning. He has revealed in the simplest form that everything written from Genesis to Revelation is all about a son and we now understand that this son is, as Peter said it, **the Christ**.

Ephesians 1;9 - 11 *"And He has made known to us **the mystery** of His will according to His good pleasure, which He purposed **in Him, as a plan for the fullness of time, to bring all things in heaven and on earth together in the Christ.**"*

Hebrews 3; 1 -6 *"Therefore, holy brothers and sisters, who share in the heavenly calling, fix your thoughts on Jesus, whom we acknowledge as our apostle (in Greek this word means 'a sent one') and high priest. He was faithful to the one who appointed him, just as Moses was faithful in all God's house. Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself. For every house is built by someone, but God is the builder of everything. "Moses was faithful as a servant in all God's house," a bearing witness to what would be spoken by God in the future. But **Christ** is faithful as **the Son over God's house. And we are his house**, if indeed we hold firmly to our confidence and the hope in which we glory." In this verse we see all the principles that I have just laid out regarding sonship and how the son builds God's house.*

Ephesians 2;19-21 *"Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also **members of his household**, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. **In him the whole building is joined together and rises to become a holy temple in the Lord"***

Paul explains that this 'house' of God which is God's son, is His temple. Paul has said in another place in Corinthians that we are now the temple of God. The temple in the Old Testament was a type and shadow of the New Testament temple which is the body of the **Christ**. It is this household of God that is referred to in Hebrews 11; 10 *"for he was looking forward to the city with foundations, whose architect and builder is God"* and in 1 Peter 2; 5 *"you also, like living stones, are being built into a spiritual house to be a holy priesthood..."* This house is the Christ.

Romans 12; 4 - 6 *"just as each of us has one body with many members, and not all members have the same function, so **in Christ** we, though many, **form one body**, and each member belongs to all the others"*

Ephesians 4; 15 “Instead, speaking the truth in love, **we will grow to become** in every respect the **mature body of him**”

Ephesians 4; 11-13 “So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, **to equip his people** for works of service, so that **the body of the Christ may be built up** until we all reach unity in the faith and in the knowledge of the Son of God and **become mature, attaining to the whole measure of the fullness of the Christ.**”

1 Corinthians 12; 12 “Just as a body, though one, has many parts, but all its many parts form **one body, so it is with the Christ.** For we were all baptized by one Spirit so as to form **one body**—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many”. Verse 27 “**Now you are the body of Christ, and each one of you is a part of it**” We, therefore, form part of this person called the Christ.

1 Corinthians 12; 12- 26 “For as the body is one and has many members, but all the members of that one body, being many, are one body, **so also is Christ.** For by one Spirit we were all baptized **into one body**—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit. **For in fact the body is not one member but many.** If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body? And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body? If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God has set the members, each one of them, in the body just as He pleased. And if they were all one member, where would the body be? But now indeed there are many members, **yet one body.** And the eye cannot say to the hand, “I have no need of you”; nor again the head to the feet, “I have no need of you.” No, much rather, those members of the body which seem to be weaker are necessary. And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable parts have greater modesty, but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it, that there should be no schism in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it. Do you now understand why Paul says “For just as we share abundantly in the sufferings of Christ, so also our comfort abounds through Christ?” 2 Corinthians 1; 5 and “I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church”; Colossians 1;24.

Hebrews 10; 5 – 7 “Therefore, when Christ came into the world, He said: “Sacrifice and offering You did not desire, but **a body** You prepared for Me. In burnt offerings

and sin offerings You took no delight. Then I said, 'Here I am, it is written about Me in the scroll, **I have come to do Your will, O God.**'" This is a direct quote from Psalm 40 where David was speaking about himself and prophetically about the Christ.

Galatians 3; 26 "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized **into Christ have put on Christ.** (Remember the rag in wine) **There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.** And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise"

Do you see? Sonship and therefore ultimately the Christ, is not about gender, nor race, nor ethnicity nor status – it is about the position of the seed and the heir.

1 Corinthians 3; 23 ".....and you are of Christ, and Christ is of God" This is by faith. Ephesians 3; 17 "That the Christ may dwell in your hearts through faith". Romans 6; 3 "Or don't you know that all of us who were **baptized into Christ Jesus** were baptized into his death?"

Jesus, the man, was the first fruit of this body. 1 Corinthians 15; 20 "But Christ has indeed been raised from the dead, the **first fruits** of those who have fallen asleep. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in the Christ all will be made alive. But each in his own turn: Christ the first fruits; then at His coming, those who belong to Him" Colossians 1; 18 "And He is **the head of the body**, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence."

WHAT DOES BEING IN CHRIST THEN MEAN?

1. All the fullness of who God is, dwells in us. Colossians 2; 9 "For in Him **all the fullness of the Deity lives in bodily form, and in Christ you have been brought to fullness. He is the head over every power and authority.**" Do you see the great responsibility we have in carrying the fullness of God in us?
2. We bear fruit unto God. Romans 7;4 "So, my brothers and sisters, you also died to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, **in order that we might bear fruit for God.**"
3. We are in a position of authority. Ephesians 2; 6 "And God raised us (past tense) up with Christ and **seated us** (past tense) **with him in the heavenly realms in Christ Jesus.**" This was done already – it's not future tense.

Colossians 3;1 -4 "Since, then, you have been (please note; these words

are in past tense implying that this is the reality NOW for us in the spirit) **raised with the Christ**, set your hearts on things above, **where the Christ is, seated at the right hand of God**. Set your minds on things above, not on earthly things. For you died, and **your life is now hidden with the Christ in God**. When the Christ, who is your life, is **revealed**, (this word in Greek is '**phaneroó**' and means **made manifest, made clear, made visible**) then **you also will appear** (the same word is used - be made clear, visible) **with** (In Greek this word means joined close together in tight identification) **him in glory**" In the spirit, you are in the Christ who is in heavenly realms, above all powers and principalities, seated at the right hand of the Father, whilst in the flesh you are on the earth.

The church has attached a meaning to the words when Christ '**appears**' that has created this expectation of a global event, that one day we will see a being arriving on earth from the destination of heaven. But the Greek word translated '**appear**' and '**reveal**' in this verse is the same word '**phaneroó**' and means **seeing something become visible or manifest or made plain in open view**. It has nothing to do with the arrival of something or someone.

4. To fulfill the purpose of God which is to fill all in all. 1 Corinthians 15; 28 "When he has done this, then the Son himself will be made subject to Him who put everything under him, **so that God may be all in all!**"
5. To represent God to the world. Hebrews 1; 3 "The Son is **the radiance of God's glory and the exact representation of his being, sustaining all things by his (not ours) powerful word.**"
6. To be free of condemnation. Romans 8;1 "Therefore, there is now no condemnation for those who are in Christ Jesus"
7. To endure forever. John 12:34 "The people answered him, we have heard out of the law that the Christ abides forever" This is an interesting statement. But if we understand who the Christ is, then we can understand why it is said that He abides forever. Scripture has shown us that He was from the beginning. Revelation 3; 14 "These things says the Amen, the Faithful and True Witness, **the Beginning of the creation of God:**"

And He will be at the end. Revelation 1; 17 +18 "Do not be afraid; I am **the First and the Last**. I am He who lives, and was dead, and behold, I am alive forevermore." The '**first**' in Greek is the word '**protos**' and means **before, or "what comes first**. The '**Last**' in Greek is the word '**eschatos**' and means **last, or final**.

When two extremes are used in a description, it is called a merism which is a figure of speech in which two extremes are named in order to encompass everything in between (Douglas Stewart). Like the tree of knowledge of good and evil. Therefore when this ONE said 'I am the **first and the Last**', what He meant is that He was **before all things** through all things until **the last or final**.

8. Eternal life is in the Son and therefore the Christ. Romans 6; 23 "*For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*" 1 John 5; 11 "*And this is the testimony: God has given us eternal life, and this life is in his son.*" Of course eternal life is in the Christ, because He endures from the beginning to the end.

We find it very difficult to believe that we are and have all these wonderful things as stated above. With our religious backgrounds, the church culture has drilled into us that we are sinners, vile persons not deserving of anything. Yes, **we were**. But the moment we believed God's word, and accepted Jesus as our Savior, we were **baptized into the Christ** and **our position before God changed**. Not because of what we have done, but because of our position in the Christ made possible by Jesus' sacrifice. When we pray, and talk to God, God sees Christ, His Son. And His son is righteous and deserving because of what Jesus has done. Ephesians 4; 24 "*that you put on the new man (Christ) which was created according to God, in true righteousness and holiness.*"

SUFFERINGS AND THE CHRIST

Our journey on this earth with all its triumphs and failures, trials and persecutions, is so that we may grow up in the Lord and that we may mature in our spirits, so that we may attain the full measure of the Christ. Romans 8; 14- 18 "*For as many as **are led by the Spirit of God**, these are sons of God. For you did not receive the spirit of bondage again to fear, but you **received the Spirit of adoption by whom we cry out, "Abba, Father."** The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God **and joint heirs with Christ**, if indeed we suffer with Him, that we may also be **glorified together**. For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*"

1 John 3; 1, 2 "***Beloved, now are we sons of God, and it does not yet appear (phaneroó')** what we shall be. But we know that when Christ **appears ('phaneroó' made visible, manifest in open view)**, like him we are, for we shall see/ discern him as he **is***" (In Greek the word '**is**' is the same word used for "like him we **are**, i.e. **we are as he is**) It is a state of being, right now, not for the future.

We must therefore never complain and despise any of the difficult times that we go through. Hebrews 2;10 "*For it was fitting for Him, for whom are all*

things and by whom are all things, **in bringing many sons to glory**, to make the **captain of their salvation perfect through sufferings.**"

Hebrews 12; 1, 2 "Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God." Doesn't Ephesians and Colossians tell us that we are in Christ who is seated at the right hand of the Father in heavenly places? So we too, for this joy that is set before us, should endure our 'crosses'. Matthew 16; 24 "Then Jesus said to his disciples, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me"

Hebrews 12; 5- 11 "My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him; for whom the Lord loves He chastens, and scourges every son whom He receives. If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

This is why we must "count it all joy". James 1; 2

In summary then, we have seen from scripture that Christ (Messiah) and Son of God all ultimately point to the **ONE man** which is **the spiritual man** made up of many members; Jesus was the first fruit of this man and became the head of this body. Jesus is part of the Christ, but he alone is not the fullness of the Christ. All those baptised into Christ are together with Jesus, the Christ.

Therefore, **YOU are this man on the earth today**. Whether you are the eye or the toe or the arm of this body, it doesn't matter. YOU are **this man** to the world you walk around in, at work, at school etc. And when you speak to God, He sees His SON who is holy and righteous. Ephesians 4; 24 "*was created according to God, **in true righteousness and holiness.***" May I put it more bluntly; **You are the Christ to your environment.**

God's plan from the beginning was for this man to walk on the earth to rule and reign, and for those who believe, to be a part of this man. This is the ultimate man in the image and likeness of God. This means that by faith; we form part of this Christ.

THE ONE LIKE THE SON OF MAN

In the beginning of this book, I explained briefly why I chose the picture of the 'One like the son of man' for the cover of this booklet. Let us look more deeply into how this 'One' ties into the Christ?

We tend to think only of one person when we hear the phrase 'son of man', and it is Jesus. Matthew 16:13 *"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, whom do men say that I, the Son of man, am?"*

However, if you have ever read the book of Ezekiel, you will find almost 100 references to Ezekiel as the 'son of man'.

Therefore this phrase is also a title describing a person in his humanness, i.e. his physical form. Jesus was born a son of man, referring to his birth to human parents. But after he submitted himself to John the Baptist to be baptised, he was declared by God to be the son of God. Matthew 3; 16, 17 *"As soon as Jesus was baptized, He went up out of the water. Suddenly the heavens were opened, and He saw the Spirit of God descending like a dove and resting on Him. And a voice from heaven said, 'This is My beloved Son, in whom I am well pleased.'"*

Revelation 1;

I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands, and among the lampstands was someone like a son of man, dressed in a robe reaching down to his feet and with a golden sash around his chest. The hair on his head was white like wool, as white as snow, and his eyes were like blazing fire. His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters. In his right hand he held seven stars, and coming out of his mouth was a sharp, double-edged sword. His face was like the sun shining in all its brilliance."

It is very important that you remember that **John was in the spirit** when he had this vision. This means **he was in a realm** where there is **no time**, no yesterday, today or tomorrow and **nothing physical**. Therefore, this means that all at once he was seeing everything from the '**protos' to the 'eschatos'**. The question is; Who then spoke to John? We can glean from the scriptures

that I list below that it was **not Jesus but the Christ;**

1. Revelation 1; 17, 18 *"And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the **First and the Last**. I am He **who lives, and was dead**, and behold, I **am alive** forevermore"*
2. Revelation 3; 7 *"These things says He who is holy, He who is true, "He who **has the key of David**, He who opens and no one shuts, and shuts and no one opens." **The Key of David** is a term also found in Isaiah 22:22 where the prophet tells the palace secretary Shebna that he will be replaced by Eliakim, for God "will place on his shoulder the key to the house of David." A key symbolises control or authority; therefore, having the Key of the house of David would give one control of David's household, which was physically Jerusalem, the City of David, and the kingdom of Israel, but a type and shadow of the spiritual city called Jerusalem. The fact that, in Revelation 3:7, One holds this key shows that this One is the fulfilment of the Davidic Covenant, the ruler of the New Jerusalem, and the Lord of the spiritual kingdom of Israel. This was promised to the Messiah/ Christ in both the Old and New Testaments. (Isaiah 9:7; Luke 1:32).*

In case you don't believe that you are included in this promise (through being in Christ) to reign in the Kingdom of God, read Luke 22; 29 *"And **I confer on you a kingdom**, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom and **sit on thrones**, judging the twelve tribes of Israel." Matthew 19; 28 "Jesus said to them, "Truly I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, **you who have followed me will also sit on twelve thrones**, judging the twelve tribes of Israel." 2 Timothy 2; 12 *"if we endure, we will also reign with him."**

3. Revelation 3; 14 *"These things says the Amen, the Faithful and True Witness, the **Beginning of the creation of God**"*
4. Revelation 3; 1 *"These things says **He who has the seven Spirits of God**." The 7 spirits of God according to Isaiah 11 rests on the Messiah/ Christ.*
5. Revelation 2; 18 *"these things says **the Son of God**, who has eyes like a flame of fire, and His feet like fine brass:"*

What John perceived in Revelation 1 was **a spiritual vision** of the Christ.

Despite the description of this One using literal imagery, it was symbolic of spiritual realities. On the earth in physical form, the Christ as one man cannot be seen because He is made up of many members spread throughout the earth, but in the Spirit, he is seen as one man.

All the descriptions in the book of Revelation are symbolic, not literal. For instance, Revelation 1 speaks of 7 lampstands which were the 7 churches. **God only has one church**, one faith, one spirit. Ephesians 4; 4 - 6 "*There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.*" The number seven is symbolic of completeness and fullness in the scriptures. Isaiah 11 mentions the 7 spirits of God. This does not mean that God has 7 individual spirits. It means rather that the spirit of God is complete in these 7 attributes. Therefore the 7 lampstands are not literally 7 in number, but are representative of the whole, complete church of God.

Examining the description of this "One", we see that this son of man is dressed like royalty as his **garment is down to his feet**. The **sash** is not woven with golden threads as the sash of the Levitical priests were, but is itself pure gold. This is symbolic of the **perfect, royal priesthood of Melchizedek**. Psalm 110; 4. Hebrews 5; 9, 10 "*And having been perfected, He became the author of eternal salvation to all who obey Him, called by God as High Priest "according to the order of Melchizedek,"* 1 Peter 2; 5 "*you also, like living stones, are being built into a spiritual house to be **a holy priesthood**, offering spiritual sacrifices acceptable to God through Jesus Christ"* As members of the Christ, we in the spirit, are priests according to the order of Melchizedek.

This reflects God's purpose from the beginning. He said to Israel in Exodus 19; 3-6 "*And Moses went up to God, and the Lord called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. **Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation.**"* But Israel rejected this, so God's plan to make of them a kingdom of priests according to the first high priest that was introduced to us in the Bible, Melchizedek, was replaced with one tribe instead to constitute the Levitical Priesthood, as a type and shadow of the **perfect** priesthood.

The Levitical priesthood, you will see in Hebrews 7, was destined to be

changed and done away with because it was not the eternal plan of God. This Christ – is according to the original plan of God – in the order of Melchizedek who served man (Abraham) with bread and wine. Genesis 14; 18, 19. Exactly what Jesus did when he served his disciples bread and wine at the last supper. *“Unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in them.”* – John 6:53-56.

The bread and the wine were thus symbols of spiritual food (bread / manna/ the word of God) and of suffering, being tread out (wine).

The **whiteness of his hair** represents wisdom and the fact that he is ancient, or ‘from long ages past’ says Colossians 1; 26. In fact this ‘man’, was in God’s plan before the foundation of the earth as we see in Revelation 1; 17, 18.

Eyes like blazing fire are eyes that test what they see, and **feet as bronze** glowing in a furnace, is a walk or life purified by the fire of trials.

The voice like the sound of rushing waters is the sound of the voice of God, i.e. this man speaks what God speaks, he does not speak his own words. Jesus said that he only spoke what he heard the Father saying and doing. John 12; 49. Ezekiel 43; 2 *“and I saw the glory of the God of Israel coming from the east. His voice was like the roar of rushing waters, and the land was radiant with his glory.”*

It is important to note that this One who looks like a son of man, is moving **among** the lampstands which are symbolic of the church of God. The lampstands or churches **are not IN Him, they have no part IN Him**. This is a sobering revelation. What does this mean? Not everyone in the church of God has accepted this truth to become members of this body –they have either not discerned or recognised or accepted that they are called into becoming the sons/ huios of God – baptised INTO Christ, and therefore ONE with Christ.

Many today tragically think that Christ is only Jesus and that is as far as their ideology or doctrine goes. But this is only a part of the greater reality and mystery of who the Christ is. Christ is the ultimate man in the image and the likeness of God that God intended from before the beginning to put on the earth. Remember in Genesis 1; 26, 27 God said that he would make man in His image and likeness, and then it goes on to say that He made man in His image only. You didn’t notice that? Let us read that scripture again. Genesis 1; 26, 27 *“Then God said, **‘Let Us make man in Our image, according to Our likeness;***

*let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.' So God created man **in His own image**; in the image of God He created him; male and female He created them."*

The **first Adam** was not this complete man. He was just the seed. God set in motion a principle that seed will reproduce according to its kind. Mankind has been only in the image of God. Genesis 5; 3" *And Adam lived one hundred and thirty years, and begot a son **in his own likeness, after his image**, and named him Seth."*

The likeness of God was something that had to be formed through refinement and trials. The **last Adam** was the man in the image and likeness of God. And how was His likeness formed? The word tells us; through suffering he was made **perfect (teleió)**. Hebrews 2; 10; "*For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation **perfect** through sufferings."* Now, it is this likeness that Paul speaks about when he says that we must mature into the fullness of the stature of Christ, and that he, as a spiritual father, laboured until Christ was formed in the Galatians.

Together, all those who recognise, accept and believe this truth, and who submit to the process of being conformed to the image of Christ, form the body of this man in the earth. The rest who reject this or who remain unaware, are the lampstands amongst which this spiritual man walks and whom this spiritual man reprimands through the letters to the churches.

This spiritual man that we now understand is the Christ, has a very specific image. He is "*the radiance of God's glory and the exact representation of his being.*" Hebrews 1; 3. Isn't this exactly what the image of the Christ shows us in Revelation 1? Isn't that exactly how we would picture God to be?

THE SECOND COMING.

I now want to touch on an interesting topic which inter –relates with the Christ; the second coming of Christ. In church culture the first coming was the man, Jesus, and the second coming is Jesus as King. In this too we need to renew our mind.

The reason why Christians are awaiting a second coming is based on a few verses. I will deconstruct a few, and then you can use the same principles to understand the rest.

1. John 14; 2, 3 *"In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also."* Let us deconstruct this verse because due to the wrong understanding of it, there are people believing that we are going to be living in mansions in heaven where there are streets of gold.

We have already established that the correct understanding of a 'house' in the Hebraic mind set (Jesus was a Jew and would have spoken Hebrew to His disciples) is that of a family, and how this is confirmed by the pictographs of the Hebrew letters and the message of the whole Bible. Therefore Jesus is talking about the household of his Father, i.e. the family. The Greek word translated as 'mansion' is the word 'moné' and it means an abiding. It comes from the word 'ménō' which means to remain, stay or abide. Moné is only used twice in the Bible, here in verse 2 and further on in verse 23 where Jesus says *"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."* I am sorry to disappoint you, but there are no mansions in heaven, nor any streets of gold. **Jesus was actually explaining the body of the Christ** being a many membered body when he goes further in this verse and says *"I will receive you to myself that where I am, you will be also"* i.e. In Christ we are with Jesus in the same body where we 'moné' with Him. Revelation 21; 21 tells us there is only one street of gold. But if we remember that the book of Revelation is full of imagery and symbolism, then we also know that this is not a physical street and the New Jerusalem is not a physical city.

2. Another verse used to support the view of the second coming of Jesus is; *"After Jesus ascended into heaven, the angels declared to the apostles, 'Men of Galilee,' they said, 'why do you stand here looking into the sky? **This same Jesus**, who has been taken from you into heaven, will come back **in the same way** you have seen him go into heaven"* (Acts 1:11). How do you come back in the same way you went, when, when you went, you ascended and to come back you should descend? Did they see a physical man elevate into the sky and disappear? Or were they seeing a vision that was metaphoric of a principle?

'This same Jesus'. Was the Jesus they saw ascending – the same Jesus

that walked the earth before his crucifixion? The answer is no. Jesus, after his resurrection, was **the new man, the head of the Christ**. Remember he told Mary not to touch him? John 20; 17 *"Jesus said to her, 'Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and to My God and your God.'" So the Jesus that the disciples saw ascend was the Christ. Therefore this man (Christ), will once again come.*

"Will come back in the same way you have seen him go." This means that as he was covered with a cloud going, he will be covered with a cloud coming. Acts 1; 9 *"Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight."* He (the Christ) went by ascension, He (the Christ) will return by ascension. What is ascension metaphoric of? An elevated mind set – thinking on things above, led by the spirit, to be spiritually minded, wisdom from above. All this is an 'ascended' lifestyle and mind set.

How would a cloud receive Him? The Greek word used for 'receive' is the word 'hupolambano' and it means to take up, receive or assume. It is only used 5 times in scripture and only in one of these it is translated as 'received'. The other references are translated as 'suppose', 'replied', 'support'. Its figurative use means **to take up in the mind, assume or suppose.**

Matthew 24:30 declares, *"At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory."*

Revelation 1; 7 *"Behold, he is coming with clouds."* The writer of Revelation, John, was an Israelite, which means, even though he wrote in Greek, he wrote from a Hebraic perspective. We must never forget this by understanding the things written in the New Testament with a Western perspective. A western mind-set makes us want to understand things meant to be metaphorical as literal.

The Hebrew word for 'cloud' is 'anan'. In the book of Daniel, Messiah at His coming is described as one coming *"with the clouds of heaven, one like a Son of Man."* (Daniel 7:13) Hence, one of the names of the Messiah, with the Jews, is, "Anani" which translated means "Son of

the Clouds.” The Targum (early translations of the Hebrew Bible into Aramaic) explains that **Anani** is a title for King Messiah who will **reveal** Himself in the future. Therefore whenever Jesus, Paul or John referred to the Messiah coming with the **clouds**, they were trying to explain to their Jewish audience how the Messiah they were talking about, is the same one in the Prophecy of Daniel.

God also appeared to the Israelites surrounded by a **cloud** on Sinai, and in the temple.

In Hebrew, describing words have their origin in a verb, because the language is built on the function of things rather than the description of things. The verb for the Hebrew word ‘**anan**’ is a word that means **to conceal or cover**. Therefore God or Messiah appearing in or with the clouds means that God or Messiah will appear **under a covering**. We also have a reference to people as being clouds in the New Testament. We are told that a whole lot of **witnesses are as a cloud** in Hebrews 12; 1 “Therefore, since we are surrounded by such a **great cloud of witnesses**” and in Jude 1; 12 people are also referred to as clouds, “These are spots in your love feasts, while they feast with you without fear, serving only themselves. They **are clouds without water**.”

The reference then to the Son of Man coming in the **clouds** also refers to him ‘**appearing**’ or **being made visible** (as we have established that that is the meaning of the word ‘appear’) **through the cloud** (group of witnesses). Put differently, his **presence or attributes are manifested through a group of witnesses which then would indeed mean that his personhood is, in a way, ‘covered’**. It is a very different concept or understanding to when a physical person appears.

What is very clear, is that it is not a reference to the clouds we see in the sky. This would be a literal understanding of a metaphorical concept. A metaphor is a thing regarded as representative or symbolic of something else. The fact that the Son of Man appears ‘covered’ is the very point which makes the book of Revelation important, because the word in Greek for ‘revelation’ is the **uncovering**.

Let us now return to the idea that He is coming again. Did you know that there is another person in the scriptures of which it was prophesied that he would come again?

Let us just establish something first. God is the same, yesterday, today and

tomorrow, He doesn't change. He sets in motion a pattern that as it repeats itself in manifesting on the earth, grows in its fullness. In the Garden of Eden, He covered Adam and Eve with skins of an animal to cover their shame. This was a type and shadow of the sacrifice of the Lamb to cover the sins of the Jewish nation in the temple era, until the ultimate Lamb of God was sacrificed for the world. Another example was that God promised the Israelites that He would send again a prophet like Moses, which was Jesus. Deut 18; 15-17. These are just two examples that God has a pattern – and because He doesn't change – we can be sure that when we see the same thing repeating in a more advanced way, that it is God working.

ELIJAH AND CHRIST

Now, the other person in the Bible that God said would come again, was Elijah. The second coming of Elijah was a type and shadow of what the church calls the second coming of Jesus/ Christ.

Malachi 4; 5-6 *"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers".*

Based on this prophecy the Jews wait for Elijah. They are still waiting today. At the Passover, they even set a place at the table for him. But look at what Jesus said in Matthew 11; 13-14 *"for all the prophets and the law prophesied until John. **And if you are willing to receive it, he is Elijah who is to come.**"*

Jesus was saying that this Elijah that the Jews were waiting to come again – had already come, and it was John the Baptist. Therefore, the type and shadow of Elijah, did not return to the earth as the physical exact man he had been and as the Jews were and still are expecting.

Jesus also said *"**if you are willing to receive it**".* The nation of Israel at that time was not willing to receive it, so they missed the second coming of Elijah and still wait for him now. *'If you are willing to receive it'* tells us that we have a choice to 'see and believe, hear and understand', or not. Matthew 13; 14 *"In them is fulfilled the prophecy of Isaiah: 'You will be ever hearing but never understanding; you will be ever seeing but never perceiving!'"*

But how did Elijah then 'come' again?

Luke 1; 13, 16 -17 *"But the angel said to him, 'Do not be afraid, Zacharias, for*

*your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John.....And he will turn many of the children of Israel to the Lord their God. He will also go before Him **in the spirit and power of Elijah**, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."*

The coming of Elijah was NOT a resurrection of the same physical man we read of in Kings, so that he could walk the earth again as a physical man. No. What it was, was **a man who came in the spirit and power of Elijah and who fulfilled what Elijah was called to do.**

Matthew 17; 10 *"and His disciples asked Him, saying, 'Why then do the scribes say that Elijah must come (erchomai) first?' Jesus answered and said to them, '**Indeed, Elijah is coming (erchomai) first** and will restore all things. But I say to you that **Elijah has come (erchomai) already**, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands.' Then the disciples understood that He spoke to them of John the Baptist."*

We often speak of how the Jews had the Messiah right in front of them but they did not SEE, they did not understand and so they missed him. Here we have the same example with Elijah, and ultimately, the Christ.

Is the 'second coming' of Jesus/ Christ the same? I believe so. According to God's pattern, "ONE" is coming **in the spirit and power of Christ (the anointed)** just like John the Baptist came in the spirit and power of Elijah. And there will be a choice; will we be willing to receive this or not?

Now this coming of Christ will also be as the coming (erchomai) of Elijah. It was not an arrival on a date set by God but a manifestation through a person of the spirit and power of another who was its predecessor.

In Acts – the disciples preached Jesus as **the Christ** – Acts 5; 43 *"and daily in the temple and in every house, they did not cease to preach and teach Jesus as the Christ."* Acts 9; 22 *"But Saul increased all the more in strength and confounded the Jews who dwelt in Damascus proving that this Jesus is the Christ."* Acts 17; 3 *"...saying This Jesus whom I preach to you, is the Christ."* Acts 18; 5, 28 *"Paul compelled by the spirit, and testified to the Jews that Jesus is the Christ.....for he vigorously refuted the Jews publicly showing from the Scriptures that Jesus is the Christ."* And Jesus through his teachings showed the disciples the Christ.

Ephesians 4; 20-24 *"But you have not so learned Christ, if indeed you have heard*

Him and have been taught by Him, **as the truth is in Jesus**: that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness." This new man is the Christ.

The message then, is that the man, called Jesus – became the Christ. Scripture says that Jesus is the head of the body which is Christ. Christ is the body made up of many members. **The corporate church of God is the Christ.**

Matthew 24; 3 "As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your **coming** and of the end of the age". The Greek word used in this passage for '**coming**' is 'Parousia' which comes from the present participle of 'pareimi' meaning **a being near**. The word means literally 'the being beside, 'the personal presence', from the Greek word parōn meaning to 'be present in a situation.' Many of the scriptures speaking about the 'coming' of Christ have used this particular verb which conveys the meaning that this 'coming' of Christ is the presence of Christ, i.e. the entering into a situation of someone in the spirit and power of Jesus Christ.

Matthew 16; 27, 28 "For the Son of Man will come (erchomai) in the glory of His Father with His angels, and then He will reward each according to his works. Assuredly, I say to you, there are some standing here who shall not taste death till they see (perceive) the Son of Man coming (erchomai) in His kingdom." The Greek word 'erchomai' means to come or to go, or to appear. This was said by Jesus thousands of years ago. If the coming of the Son of Man spoken of here was a global event where Jesus Christ, the man, descends out of heaven, in the sci-fi style we see in movies, then Jesus lied, because those people who were there are long dead! Rather, we should revise what we have understood those words to mean. The Greek word 'erchomai' includes the translation 'to appear'. This translation is corroborated by the other Greek word used 'parousia' for the English word 'coming' and should be the preferred translation when used in these verses.

With this understanding we can understand that verse in this way; those who were standing there with Jesus at that time, were promised that they would perceive the Christ as His attributes would be manifested/ would appear/ be present before they died. We can also understand why Jesus would say things like the Kingdom of God is 'at hand' or why John would say in Revelation 22; 20 "He who testifies to these things says, "Surely I am coming quickly." Amen.

Even so, come, Lord Jesus!"

Because we have misunderstood this 'coming' there have been people who attack Christians on the fact that Jesus said He is coming "quickly" yet it's been thousands of years since those words. What He was saying was the word 'erchomai' which we now know includes the meaning 'to appear' and 'quickly' in Greek is a word that means 'without delay or suddenly'. It isn't the coming as in the arrival of a person, which is sudden, but the appearing or manifestation of the nature and essence of the Christ into a situation through His members, that is. Isn't there a prophecy that the Lord whom we seek will come suddenly to His temple? Malachi 3; 1 *"Behold, I send My messenger, And he will prepare the way before Me. (we have just established that this was John the Baptist in the spirit and power of Elijah) **And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, in whom you delight. Behold, He is coming,**' Says the Lord of hosts."*

Who is the temple of God? Are we expecting the fulfilment of this prophecy to be visible in the 3rd temple that must yet be built in Jerusalem? Then we have missed it completely. Paul tells us; **we are the temple of God.** 1 Corinthians 3; 16, 17

To summarise then; when we are in that Christ position with the mind of Christ working the works of Christ, then **we are the appearing (erchomai) and 'parousia' of Christ**, i.e. the personal presence of Christ, because then we fully operate in the spirit and power of Christ. We manifest the characteristics of the Christ to those around us. We manifest Him, yet through us, He is covered (as by a cloud). To those who are willing to receive this – Christ has come, the day of the Lord has come for them personally.

The Day of the Lord, 'the appearing of Christ' is not one day, one global event marked as a date on a calendar for all. **Each person has his own day** and it is **called 'today'**. John was in the spirit on the Lord's Day says Revelation 1. The church has defined 'the Lord's day' as either Saturday or Sunday depending on which church you are in. God is not neither here nor there. He is very specific and very clear. The '**Lord's day**' is something totally different to what we have been taught by church doctrine. I would also encourage you to read the booklet; Basic concepts – Day and Night to better understand this day.

Hebrews 4; 1- 10 *"..... again He designates a certain day, saying in David, '**Today,** after such a long time, as it has been said: 'Today, **if you will hear His voice, Do not harden your hearts.'** For if Joshua had given them rest, then He*

would not afterward have spoken of another day. There remains therefore a rest for the people of God. For he who has entered His rest has himself also ceased from his works as God did from His."

When we in faith take up our position in the Christ, we are above all powers and principalities, we are seated at the right hand of God, we are **in** a position of favor, provision, and protection etc. We are therefore in a position of rest. Rest because the work has been done, that is why we are **seated**.

And THIS is why it is of great necessity that we understand the Christ in all His complexity, and with that understanding, we must mature and grow up into the fullness of the stature of Christ. Can you imagine the world with this manifestation of the Sons of God in it? Can you now understand why creation is groaning and waiting for this to happen? Because when it does, the world will be forever changed. And each one of us, as sons of God growing up into maturity and conformity with the stature of Christ, have an important role to play.

Lisa Cremer