



*A "Behold the Lamb" publication
of Calvary Outreach Ministries*

The Message of "The Christ"

**Whosoever believeth that Jesus is the Christ is
born of God.**

I John 5:1

Who is "The Christ?" What did He come to do? Do you know the answers to these questions? It's "the record that God gave of His Son." In this message, Leroy Surface seeks to bring the answer to these questions and many others through an in depth study of the Word of God. Your eternal soul is much too precious to trust to the traditions of religion. God speaks very clearly in the prophecies of the scriptures to tell us exactly what Christ came into the world to do. The apostle Paul tells us that the saints at Ephesus "*trusted in Christ AFTER they heard the word of truth.*" Millions of people today have been rushed into trusting their eternal soul to something that is not the truth. They have been taught about a Jesus that only took the "penalty" for our sin, but did not "make an end of sin" as the Christ of the Bible did. Others trust in a Jesus that only "covers" our sin in order that God can't see it, but he did not "*take our sin away*" as the Christ of the scriptures did. These doctrines are only two of many deceptions that have been foisted upon the church by men who are also deceived themselves.

A note from Leroy Surface:

This could be the most important message that I have ever written. It is the message of "The Christ," a message that every child of God must understand if they are to live and walk free from the bondage of sin. Jesus said, "Ye shall know the truth, and the truth shall make you free." I have preached the message of "The Cross and the Blood" for many years and have seen many made free through its message, but in recent years another much larger ministry has actually twisted the message of the cross and the blood into a message about a "cross" that does not crucify, and a "blood" that does not sanctify. I grieved that they had "missed the mark" for many months, yet hoping that they would somehow see their error. Last December, 2011, just as I despaired that they would ever see, God opened the eyes of my understanding to the message of "The Christ," which is "the record that God gave of His Son" hundreds of years before Jesus was born to Mary. The "record that God gave" removes every question about what Jesus accomplished when He died on the cross. It is "The message of The Christ." It is the message that we will commit all of our resources, time, and energy, to give to those who are dying in their sins.

Extra copies of this month's message are available upon request. You may have friends who need to understand the truth of the gospel of Jesus Christ. Write or Email Brother Surface today to request the extra copies you need for distribution. Our postal and e-mail addresses are given below:

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The Message of “The Christ”

By Leroy Surface



That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise...

Ephesians 1:12-13

In these **two verses** we find **two separate groups of people**; those who “*first trusted in Christ,*” (**in verse twelve**), and those who “*also trusted in Christ,*” (**in verse thirteen**). Paul writes this epistle to the Gentiles at Ephesus who have not only “*believed,*” but have also received the baptism with the Holy Ghost “*after*” they believed. The purpose of this Epistle is to show that what God has done for those who “*first trusted in Christ,*” He will do for those who “*also trust in Christ.*” The ones who Paul speaks of as those who “*first trusted in Christ*” are set forth by the apostle as an example and pattern for what God will do for those in every generation, who “*also trust in Christ.*”

The **first group** is made up of those Jews who received the Holy Ghost on the Day of Pentecost, as recorded in the **second chapter of Acts**. It includes numerous other Jews from many different nations, who also believed upon Jesus and were filled with the Holy Ghost during that first great revival that began on the Day of Pentecost, including the apostle Paul himself as one “*born out of due time*” (**I Corinthians 15:8**). In the **first eleven verses** of Paul’s epistle to the Ephesians, he gives a litany of ten things that God did in order to have a people whose

very existence on this earth would be “*to the praise of His glory;*” but there was only one thing this “*special*” group of people did to receive this great honor; **they “trusted in Christ!”** They knew who He was, and they understood, by the prophets, why He had come into the world. Their “*trust*” was not a “*blind trust*” however, because most of them had walked with Him for a large part of His three and a half year ministry. They had heard His teaching and had seen His wonderful works. They were eye witnesses, not only of His crucifixion at the hand of the Romans, but of His resurrection on the third day, by the hand of God. The apostle Paul writes that He was “*declared to be the Son of God with power...by the resurrection from the dead*” (**Romans 1:4**). It is the resurrection from the dead that proves that Jesus is “*the Christ, the Son of the living God,*” just as each of His apostles had believed Him to be from the beginning. They “*trusted in Him,*” and the rest is history. In their generation, they “*turned the world upside down*” with the gospel of Christ.

The **second group**, spoken of in Ephesians 1:13, is made up of those Gentiles who “*also trusted*” in Christ “*after*” they heard the “*word of truth,*” which is the “*gospel of Christ.*” My purpose in this message is to point out that it was **only “after”** they “*heard the word of truth*” that these people “*trusted in Christ.*” Many, who call themselves “*believers*” today, find it almost impossible to “*trust*” in whatever it is they purport to believe. When that is the case, it is usually because they do not have a solid foundation for their faith. In Matthew 7:24-27, Jesus speaks of two men; one, a “*wise man*” and the other a “*foolish man.*” The “*wise man*” built his house upon a rock, but the “*foolish man*” built his house upon the sand. The same storm came against both houses, but as the parable tells us, “*...the rains came and the winds blew,*” and beat upon both houses. The result! Only the house that was built upon the rock withstood the storm, while the house that was built on the sand fell, and as Jesus said, “*great was the fall of it.*” Both of these men believed that their houses would protect them through the storm, but only one of these men had reason to trust in the house

that he had built. The difference in the two houses was not evident to the casual onlooker. Both may have been beautiful to the eye, but only one, the “*wise*” man’s house, had a foundation that was built on a rock. The other was built on nothing but shifting sand, which immediately eroded when the floods came.

We should notice how Jesus introduces the “*wise man*” in this analogy; “...*whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock*” (Matthew 7:24). In verse twenty six, He introduces the “*foolish man*” in like manner; “*And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.*” Once more, it is easy for the casual reader to believe that the message Jesus brings is for every person to “**do**” all His saying, and thus “*lay*” a proper foundation for a house that will stand in the time of the storm. Please ask God for understanding of what I am about to say. It is extremely important that we understand that it is only those who have built on the proper foundation, who *can* “**do**” the sayings of Jesus. How then, can those who have never discovered the “*rock*,” build their house upon it? They can never, through their efforts or will power, “**do**” the sayings of Jesus. Consider only one of His sayings for a moment: “*But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you*” (Matthew 5:44). If “*doing*” this saying of Jesus becomes the criteria for the proper foundation, no one will ever stand in the storm. Loving our enemies, and blessing those who curse us, only comes as the result of one who has “*found the rock*” and built their house upon it.

Christ; the Rock

Many people today are trusting in doctrines that are nothing more than “*shifting sand.*” The chorus to a beautiful old hymn says, “*On Christ the solid rock I stand, all other ground is sinking sand.*” In Matthew 16:16, Jesus asked His disciples

who they would say that He is. Peter quickly answered, “*Thou art **the Christ**, the Son of the living God.*” Jesus then tells Peter that this is a “*revelation*” from His Father in Heaven, and adds, “...upon **this rock** (the revelation that Jesus is “*the Christ*”) *I will build my church, and the gates of hell shall not prevail against it.*” “*The Christ*” is indeed the rock and, this Jesus of Nazareth is indeed, “*The Christ.*” Therefore, the “*revelation*” Peter received was “*Jesus is ‘The Christ’.*”

If I were to ask the question, “*Who is Jesus of Nazareth?*” the answer I would receive from almost everyone who bothered to answer would be, “*Jesus of Nazareth is the Son of God.*” Of course that would be a true statement, but, it is **not** the “*rock*” that Jesus built His church upon. The apostle John makes a very bold statement in I John 5:1, “*Whosoever believeth that **Jesus is ‘the Christ’** is born of God.*” It is a statement that can stand alone; it needs nothing more to qualify it. There is, however, one more question that must be asked of these same people; “*What is ‘The Christ,’ according to the prophecies of the scripture?*” It is impossible to believe that Jesus is “*the Christ*” if you do not know what “*the Christ*” is. One might satisfy himself by saying, “*Jesus is the Christ,*” and “*The Christ is Jesus.*” That is certainly the depth of many people today who profess to believe upon Jesus. They have found absolutely nothing in their “*faith*” that will keep them in the time of storm. They struggle for a time, to “*do*” the sayings of Jesus, but invariably come to a point where they are convinced that Jesus never expected anyone to actually “*do*” all the things He says. But what will they answer in the day that Jesus asks this question of them, “*Why call ye me, Lord, Lord, and do not the things which I say?*” (Luke 6:46).

Who is “The Christ?”

There is only one correct answer to that question. Jesus of Nazareth is “*The Christ.*” The apostle John declares in his first epistle, “*Whosoever believeth that **Jesus is the Christ** is born of God*” (I John 1:5). What a powerful statement he makes, and it

is an absolute statement. It is not, however, a statement that is without substance, as many today trust in. Millions of people in the churches have been lulled to sleep with the teaching that if you believe that Jesus is the Son of God, you will go to heaven when you die, regardless of the sin that continues to reign in your heart and life. There is no substance to such a statement. They trust the keeping of their eternal soul to a myth. They believe a doctrine that was spawned by the devil himself (I Timothy 4:1). They are the ones the apostle Paul told Timothy would come in the latter days, saying, *“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be **turned unto fables**”* (II Timothy 4:3-4).

What is “The Christ?”

The “*substance*” to the statement that “*Jesus is The Christ*” is found in the answer to “*What is ‘The Christ?’*” According to the understanding of those young Jews who “*first trusted in Christ*” (Ephesians 1:12), the answer is found in the writings of Moses and the prophets. It was only two days after the Holy Ghost came upon Jesus that the young man Andrew met Jesus. After spending several hours with Him, Andrew ran to his brother Peter, crying, “**We have found the Messiah,**” *which is, being interpreted, the Christ*” (John 1:41). The next day, Phillip met Jesus, and his response was very much like Andrew’s had been the day before; “*Philip findeth Nathanael, and saith unto him, **We have found him, of whom Moses in the law, and the prophets, did write...***” (John 1:45). Four thousand years before Jesus was born of Mary, on the same day sin entered into the world through Adam’s disobedience, God gave the promise of one called “the seed of the woman” who would “*bruise the head of the serpent*” (Genesis 3:15). This was the first mention of the one who would come to be known as “*The Christ, the Son of the living God.*”

I must confess that it almost sounds sacrilegious to ask “*What is **The Christ?***” We can understand it better, however, when we ask the question regarding something we are more familiar with; “*Who, or what is the president of the United States of America?*” In answer to “*what,*” the president is the “*chief executive officer*” of our nation. He is also the “*commander in chief*” of our military forces. It is the constitution of the United States, which was drawn up and adopted by the founders of our nation that defines “*what*” the president is. The answer to “*who is the president*” will vary according to the identity of the one who holds the office at the present time.

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?

Matthew 22:41-45

Who is “*The Christ?*” The answer is not as simple as it may seem. Of course the “*believer*” knows the answer, but only because we have been taught that He is “*Jesus Christ.*” Most of us do not understand that “*Christ*” is not part of His name, however, but the designation of what He is. His name is Jesus; He is “*The Christ.*” The great theologians of Israel did not comprehend what “*The Christ*” was. Jesus asked them, “*What think ye of Christ? Whose son is he?*” If they had believed that Jesus was Christ, they would have answered that he was the son of Joseph, the carpenter. Absurd, some may say. No! Phillip, who became one of the twelve apostles, announced with great joy on the first day he met Jesus, “*We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph*” (John 1:45). Phillip did not understand at the time that Jesus is the Son of God. He had found his Messiah, but he believed him to be the son of Joseph the Carpenter.

Jesus never publicly announced that He was “*the Christ.*” He often taught and questioned the people about “*the Christ*” without revealing that He **was** “*the Christ.*” “*What do you think of Christ? whose son is He?*” The common thought among the Jews was that Christ, when he came, would be the son of David, that is, of the lineage of David, which Jesus in fact was. Jesus pointed out the fact that David called Christ his Lord, saying, “*The LORD said unto my Lord...*” (Psalms 110:1). If “*the Christ*” was the son of David, why would David call Him Lord? Jesus let it be known by the scriptures that while “*the Christ*” would be the “*son of man,*” He would also be the “*Son of God.*” He never told them, however, that He was “*the Christ.*” That was a revelation they could only receive from God.

Peter was the first to receive the full revelation of who Jesus is. When Jesus questioned his disciples, “*...whom say ye that I am,*” Peter quickly answered, “*Thou art **the Christ, the Son of the living God***” (Matthew 16:16). Jesus responded to Peter’s answer, saying, “*Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven*” (Matthew 16:17). This was a two part revelation to Peter. From his youth, Peter had learned of one called “*The Messiah*” (The Christ), whom God would anoint to “*finish the transgression*” and “*make an end of sins*” (Daniel 9:24-25). He understood, by revelation from God, that Jesus is that very Christ. The second part of Peter’s revelation is that Jesus is “*The Son of the Living God.*” Bear with me while I ask one more question; one which may sound trivial or foolish, but is so important to understand: “***Who is the Son of God?***”

The Record that God Gave

He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

I John 5:10

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Numbers 23:19

I have even from the beginning declared it to thee; before it came to pass I shewed it thee.

Isaiah 48:5

God is not an historian. He does not wait until after something happens, and then tells us what happened. Man can only predict, based upon current circumstances, what the future will be, but God foretells the end from the beginning. It is possible for several people to see the same event, and totally disagree, and that sincerely, about what happened at the event. If you were to see the “*impossible*” happen, some would say it did not happen, because it is “*impossible.*” With God, however, nothing is “*impossible.*”

The “*event*” that I have in mind is the crucifixion of Jesus. The scribes and Pharisees, along with the chief priests, saw the execution of a man whom they had condemned as a “*blasphemer*” and a “*deceiver.*” Many of the general population saw the wrongful death of a “*good man*” who had done many good things for them. Some of His disciples decided that they were mistaken when they once believed that He was “*The Christ*” who was to come, because the crucifixion convinced them that he was “*only*” a “*prophet from Nazareth*” (Luke 24:19-21). Isn’t it amazing that the one who saw most clearly on that particular day was a dying thief who said to the dying Jesus, “*Lord, remember me when thou comest into thy kingdom*” (Luke 23:42). Almost two thousand years later, theologians look back to the crucifixion of Christ and present differing theories about what actually took place on that day.

I have heard it said that Jesus “*died on the cross*” to show us how much He loves us. According to this theory, when we see His great love for us, we will return His love by loving Him and doing our very best to live in such a way that He will be

“pleased” with us. Consider this; Jesus did not have to die on the cross. He asked the Father, *“If it be possible, let this cup pass from me”* (Matthew 26:39). He told Peter, *“I could pray the Father, and He would send me more than twelve legions of angels”* (Matthew 26:53-54). If Jesus did not have to suffer the cross, there must be something very great that compelled Him to do so. Consider this also; if you really love your children, you would never *“kill yourself”* to show your great love to them. You would, however, *“lay your life down”* to save them from certain destruction. Jesus did *“lay His life down for us”* (I John 3:16).

The most common theory concerning the cross of Christ today is that which is called *“penal substitution.”* It is the *“theory”* that Jesus *“died on the cross to take the penalty for our sins.”* Romans 6:23 says, *“For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”* This *“theory”* says that *“death”* is the *“punishment”* for sin; that in His great love for us, Jesus took the *“punishment (penalty)”* for our sins when He *“died for us,”* and gave us eternal life as a free gift. The truly sad part about this theory is that if it is true, it leaves us in sin as slaves to sin, but promises that we will never be *“punished”* for our sins. The adherents to this theory openly profess that they are still sinners, that they *“sin every day,”* and they will continue to sin as long as they live in a fleshly body. If that is true, they will also *“die in their sin,”* exactly as Jesus told the unbelieving Jews in John 8:21-24.

Another prominent view about the sufferings of Christ is that Jesus had to suffer for us so that God could forgive us when we sin. The older version of this view is that we who are forgiven should *“strive every day to reach perfection,”* which we know we can never reach by striving. According to this view, since we are *“all human”* with human frailties, we must also always be sinners, but, only sin that we have not repented of can separate us from God. The more *“liberal version”* of this same view is that God has already forgiven us of all our sins; *“past, present, and future,”* and there is no reason for anyone to

“repent” if they have already “believed on Jesus.” The most recent evolution of this “*forgiveness theory*” is that the only damning sin is “*unbelief*.” Building on that basis, some have arrived at the conclusion that the only “*sin*” a believer can commit is to “*repent*” of the sins they commit every day. They confess they are still sinners who sin every day, but to repent of sin is to commit the sin of unbelief, which is the only unforgivable sin. What blindness! This is the teaching that is filling numerous “*super churches*” around the world with thousands of “*believers*” who are perfectly content to “*continue in sin, that grace may abound*” (Romans 6:1).

I’ll assure you that there are many more “*theories*” of man concerning why Jesus suffered and died on the cross. The problem is, all of them ignore “*the record that God gave of His Son,*” and they “*make God to be a liar,*” because they do not believe the record that God gave. God does not look back to the cross and give a blow by blow account of what Jesus did; instead, He spoke from the beginning of time, and told what His Son would do.

The Seed of the Woman

And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; *it shall bruise thy head, and thou shalt bruise his heel.*

Genesis 3:14-15

The “*record*” that God gave of His Son began the same day Adam disobeyed God, and thus brought sin into the world. It is in this text that we find the first promise of redemption for fallen man. Strangely, this “*promise*” was not given out of “*pity*” for Adam and Eve, but out of God’s anger and wrath against the serpent. It was a “*promise*” to the serpent that a “*seed of the woman*” would “*bruise the head of the serpent.*” If Eve

thought that one of her sons would be the promised seed, she was certainly disappointed, because her first son was a murderer who took the life of her second son. The serpent's influence (sin) only increased on and over the earth for the next sixteen hundred years, until God "*repented*" (was sorry) that He had even made man (Genesis 6:7). In the great flood He destroyed every living creature on earth with the exception of righteous Noah, his wife, his three sons and their wives. After the flood, man multiplied once more on the face of the earth, but the "*serpent*" continued to control man through the "*sin*" that is in the heart and nature of every man that is born of woman. Another seventeen hundred years passed, and a prophet of God by the name of Isaiah brought forth an amazing prophecy: "*Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel*" (Isaiah 7:14). A young woman who had never been with a man would conceive and give birth to a son. She would call his name "*Immanuel*," which means "*God with us*." This "*seed of the woman*" would of necessity be "*the Son of God*," hence, "*God with us*."

It is truly wonderful how God watches over His "*word*" to perform it. The "*promise*" began with a vague mention of a "*seed of the woman*," which would "*bruise the head of the serpent*." Isaiah's prophecy gives a little more insight; the "*seed of the woman*" would be "*God with us*." Almost two hundred years pass after the time of Isaiah's prophecy, and God sends His special messenger, the angel Gabriel, to tell Daniel the exact year that one called "*The Messiah (The Christ)*" would appear in ministry (Daniel 9:25); to "*finish the transgression, make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness*" (Daniel 9:24). Time continued to count down for both sin and the serpent. Their "*end*" was drawing near. Gabriel not only told Daniel the very year "*the Christ*" would appear, but he also told of how he would be "*cut off (through His death on the cross), but not for Himself (but for the whole world)*" exactly three and a half years later. About five hundred years passed after Gabriel's visit with Daniel before God sent him on **three more** missions

to earth, first to Zechariah the priest to announce the birth of John the Baptist; then to a virgin in Galilee to reveal God's plan for her to give birth to the Son of God, and finally to Joseph, to whom Mary was espoused, to explain Mary's apparent pregnancy. About nine months passed before his next mission, which was to announce the birth of the child to shepherds in the field. He said to them, "*Unto you is born this day in the city of David a Saviour, **which is Christ the Lord***" (Luke 2:11).

Christ, the creator of all things, was "*made flesh* (John 1:14)" in the womb of a woman. The "*Seed of the Woman* (Jesus)" was born of a virgin. He would be called, **Immanuel**, meaning "**God with us.**" The eternal "*Word*" was "*made flesh*" (prepared a human body; John 1:14) for the sole purpose of having a "*body*" to offer for the sins of fallen man. Hebrews 10:5 says this, "*Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.*" Can you imagine baby Jesus, lying in a manger, wrapped in swaddling clothes, saying those words when He came into the world? No! That did not happen! Instead, it is the eternal Word, "*The Christ*" of prophecy, who spoke those words to the Father, saying, "*A body thou hast prepared me.*" He continues in verse seven, saying, "*I come to do thy will, O God!*" It was the will of God that sent Christ into the world to suffer at the hands of sinners, shed His "*precious*" blood, and die on a cross as the "*lamb of God*" to "*take away the sin of the world*" (**John 1:29**). Did He do it? He did! He "*bruised the head of the serpent.*" Paul tells us in Hebrews 2:14-15 what Jesus, the Christ, did, and how He did it. "*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; **that through death he** (Jesus) **might destroy him that had the power of death, that is, the devil;** And deliver them who through fear of death were all their lifetime subject to bondage.*"

Can you see what we are saying? It was at the cross that the "*serpent*" succeeded in bruising **the "heel** (the fleshly body)" of the seed of the woman, but it was through His death on the

cross that Jesus Christ bruised **the head** of the serpent. Paul tells us clearly that it was, “...*through death...He destroyed the devil* (for the believer).” It is obvious that the “*devil*,” the “*old serpent*,” is alive and well on planet earth today. We see his handiwork all around us. We see his works increasingly manifested in the world, for he is “*the god of this world*.” Let me tell you, however, about a place where there is no devil. It’s called, the “*Kingdom of Christ*.” Do you believe there is a “*devil*” in Christ? No! He is absolutely destroyed for all those who “*abide in Christ*.” John tells us this in I John 3:5-9, “*And ye know that he was manifested to take away our sins; and in him is no sin. (Therefore) Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he (Christ) is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*”

How wonderful these words are; yet humanly impossible to believe. John greatly simplifies these words in I John 5:1, where he tells us, “*Whosoever believeth that Jesus is **the Christ** is born of God.*” Do you believe that Jesus is “*The Christ?*” Do you have the “*creator of all things*” dwelling in your heart by faith, and living His life through you? Do you see the promise that Gabriel gave to Daniel, that “*the Messiah* (the Christ)” would make reconciliation for iniquity and make an end of sins? If you truly believe that Jesus is “*the Christ*” who Gabriel promised would come to “*make an end of sins;*” and, that He is the “*Lamb of God*” who died to “*take away the sin of the world;*” and, that He is the “*Seed of the woman*” who “*bruised the head of the serpent*” (and, that He destroyed the devil for every person who can, and will, believe it), then you are truly “*born of God.*” Everything He (“*the Christ*”) accomplished at the cross, He has also accomplished in you.

Therefore, child of God, rejoice, and be glad, because “*The Christ*” has come to you.

The Record of “The Lamb”

And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, GOD WILL PROVIDE HIMSELF A LAMB for a burnt offering: so they went both of them together.

Genesis 22:7-8

Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John 8:56-58

Genesis 22:1-18 gives the record of the day of Abraham’s greatest test. It also gives the record of the day of his greatest joy. For Abraham, it was the “*Day of Christ*,” the day that God provided Himself a lamb for a sacrifice. In the second verse, God told Abraham to go to the land of Moriah and offer his son Isaac in the place God would show him. Abraham took Isaac, along with two servants and his donkey, traveled three days until he could see the place of sacrifice in the distance. From that point, he and Isaac finished the journey alone, with Isaac carrying the wood for the sacrifice and Abraham carrying the fire in his censor. As they climbed into the mountain of sacrifice, Isaac questioned his father; “*I see the fire and the wood: but where is the lamb for a burnt offering*” (verse seven). Abraham answered in faith toward God, saying, “*My son, God will provide Himself a lamb...*” (verse eight). They continued up the mountain until they reached the place of sacrifice, and verse nine says, “*Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.*” In this one verse we see two amazing

things. **First**, we see a man who loves God, believes God, and trusts God with the life of his much beloved son who he held dearer than life itself. We are told in Hebrews 11:17-19, “*By faith Abraham, when he was tried, offered up Isaac...accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.*”

The **second amazing thing** we see in **verse nine** is a son that is willing to be offered. Abraham was a hundred years old when Isaac was born. When we see Isaac carrying the wood for the sacrifice up the mountain, we know that he must be a strong young man at least sixteen or more years of age. Incredibly, Jewish tradition says that Isaac was actually thirty seven years old. Regardless of who is correct concerning Isaac’s age, Abraham could not have forced him in this situation; there had to be both a willing father and a **willing son**. When Abraham lifted the knife to plunge it into Isaac’s heart, the angel of the Lord called to him, “Abraham, Abraham!” Abraham immediately answered, and God said, “*Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me*” (Genesis 22:12). When Abraham lifted up his eyes, he saw a ram caught in a thicket, and he offered the ram in the place of his son Isaac. Oh how they rejoiced that day as the ram was offered and Isaac went free.

Abraham called the name of that place “*Jehovah-jirah*,” which means “*The Lord will provide.*” We are told that Abraham placed that inscription before the altar, and hundreds of years later pilgrims would see the altar and say “*In the mount of the LORD it shall be seen.*” The inscription, “*Jehovah-jirah*” standing beside the altar of sacrifice means “*The Lord will provide Himself a lamb for a sacrifice.*” It was a promise of Christ at Calvary. It was on the same day of Abraham’s sacrifice that God gave His covenant of blessing to Abraham, saying, “*By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I*

will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice” (Genesis 22:16-18). Abraham had not withheld his only beloved son from God, and God would not withhold His only begotten Son from the cross. A little over nineteen hundred years later, John the Baptist introduced God’s only begotten Son, Jesus, to the nation of Israel, saying, *“Behold the Lamb of God, which taketh away the sin of the world”* (John 1:29).

The Record of “The Christ”

Angels announced to shepherds in the field in the same night Jesus was born of Mary in Bethlehem, *“...unto you is born this day in the city of David a Saviour, **which is Christ the Lord**”* (Luke 2:11). How could it possibly mean anything to the shepherds that *“Christ the Lord”* had been born? They had never heard of Joseph or Mary. The name *“Jesus”* meant absolutely nothing to them, but when they heard that *“Christ”* was born, they went rejoicing to the stables to worship Him.

When the wise men came from the east, asking *“Where is he that is born King of the Jews?”* (Matthew 2:2), King Herod was troubled and gathered the chief priests and scribes together, and *“...demanded of them **where Christ should be born**”* (Matthew 2:4). How did Herod know to call the chief priests and scribes for information on the place of a child’s birth? And, how did he know that baby was one who would be called *“the Christ?”*

When the baby Jesus was only eight days old, He was taken to the temple in Jerusalem to be circumcised. It was there that they met Simeon, an old man of God to whom God had revealed *“...that he should not see death, before he had seen **the Lord's Christ**”* (Luke 2:26). When he saw the baby Jesus in the temple, he took Him in his arms and prayed, *“Lord, now lettest thou thy servant depart in peace, according to thy word: For **mine eyes have seen thy salvation**”* (Luke 2:29-30). The names of Mary, Joseph, or Jesus could not have meant anything to

Simeon. What could he possibly know about “*the Lord’s Christ?*”

Thirty years later, only two days after the Holy Ghost came upon Jesus at John’s baptism, the young man Andrew met Jesus for the first time, and ran to Peter, rejoicing, “*We have found the Messiah, which is, by interpretation, the Christ*” (John 1:41). Again, Andrew had never heard of Jesus of Nazareth until two days before. What was the source of the great joy and excitement Andrew experienced over meeting Jesus? The answer, in each of these cases, is that the nation of Israel had been expecting the arrival of one called “*The Christ*” for over five hundred years. They knew the exact year that He would appear in ministry, and they knew exactly what His mission would be when He came. It is “*the record that God gave of His Son,*” and it is found in Daniel 9:24-27.

Seventy weeks are determined upon thy people and upon thy holy city, to FINISH THE TRANSGRESSION, and to MAKE AN END OF SINS, and to MAKE RECONCILIATION FOR INIQUITY, and to BRING IN EVERLASTING RIGHTEOUSNESS, and to SEAL UP THE VISION AND PROPHECY, and to ANOINT THE MOST HOLY. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto THE MESSIAH the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall MESSIAH be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Daniel 9:24-27

This is the “*record*” that God gave of “*The Christ.*” It is a record of such importance that it was not given to Daniel in a dream or vision. It did not come to him through a “*word of knowledge*” or a “*prophetic utterance.*” This prophecy of “*The Christ*” is so important that God sent Gabriel, His messenger angel, to deliver it to Daniel personally.

In brief, the prophecy speaks of “*seventy weeks*” of years, which were a common reckoning of time in the Hebrew calendar. For our understanding, the duration of the prophecy would be four hundred and ninety years, which would begin when a “*decree*” was given to “*restore and build*” Jerusalem. That decree was given by King Artaxerxes of the Medes in the year 457 B.C. Exactly 483 years after the decree was given, one called “*The Messiah, the Prince*” would appear. His “*mission*” would be to accomplish six things before the end of the 490 years. The year “*The Messiah*” was to appear in ministry was 26 A.D., which was the same year that Jesus was baptized by John and the Holy Ghost came upon Him. (Note: A correction in the calendar places the birth of Jesus at around 4 B.C. probably near the end of September) The last seven years of the prophecy, which is commonly called “*the seventieth week of Daniel,*” began in the year 26 A.D. Jesus was baptized by John and anointed with the Holy Ghost a little over six months into that year, based on the Hebrew calendar. The prophecy goes so far as to tell us how “*The Messiah*” will fulfill His mission. He will be “*cut off, but not for Himself,*” which speaks of Christ dying for the sins of the world. It even tells the exact year the Messiah would die on the cross. “*In the midst of the week (after three and a half years) He shall cause the sacrifice and the oblation to cease...,*” which Christ did when He gave His own body and blood as a propitiation for our sins. This final “*sacrifice,*” which was “*the offering of the body of Jesus Christ once for all*” (Hebrews 10:10), was offered in the very beginning of the year 30 A.D. according to the Hebrew calendar, exactly when the “*record God gave*” says it would be. Jesus Christ was “*The Lamb of God*” which was offered to “*take away the sin of the world*” (John 1:29).

The “*record God gave of His Son*” not only gave an exact timetable for the events before they happened, but told precisely what the Messiah would accomplish through His death on the cross. I will list them for simplification. He would...

1. **FINISH THE TRANSGRESSION**
2. **MAKE AN END OF SINS**
3. **MAKE RECONCILIATION FOR INIQUITY**
4. **BRING IN EVERLASTING RIGHTEOUSNESS**
5. **SEAL UP THE VISION AND PROPHECY**
6. **ANOINT THE MOST HOLY**

This is the record that God gave to Daniel for the children of Israel. This is the reason the angel of God announced the birth of Jesus as being the birth of “*a saviour, which is Christ the Lord.*” Gabriel had told Joseph to “*call His name Jesus, for He will save His people from their sins.*” Oh, what a savior. Oh, what joy, the Christ has come. The last of the six promises was the first to be fulfilled when the Holy Ghost came upon Jesus at John’s baptism; the “*Most Holy*” was anointed for the mission that lie ahead of Him. In His sacrificial death and glorious resurrection He would “*seal up the vision and prophecy.*” The apostle John was an eye witness of everything that happened to Jesus in His sufferings on the cross. In John 19:28, he writes, “*After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.*” Every prophecy of the sufferings of Christ was fulfilled when Jesus gave His life for the sin of the world. There was nothing left undone for the redemption and reconciliation of fallen man. Sin had come into the world through Adam’s disobedience (Romans 5:12), and it was “*taken away*” by the obedience of “*The Christ*” to the death of the cross (Philippians 2:8, Romans 5:19).

Believing in Jesus

For God so loved the world, that he gave his only begotten Son, that whosoever BELIEVETH IN HIM should not perish, but have everlasting life.

John 3:16

What does it mean to “*believe in Jesus?*” Is it true that if you simply believe in the historic fact of his life and ministry on earth that you “*will not perish, but have everlasting life?*” Do you have a guarantee of heaven when you die as long as you believe that Jesus is the Son of God? If these things are not true, then what must I believe to be saved? What does it really mean to “*believe in Jesus?*” The apostle John tells us what it means in a very few words; “**Whosoever believeth that Jesus is the Christ is born of God**” (I John 5:1). “Whew!” What a sigh of relief! “*Preacher, you mean that I really am going to heaven if I believe in Jesus Christ. Great! I’ve ‘believed in him’ all my life.*” Stop. That is not what the apostle said. Listen to his words again; “*whosoever believeth that **Jesus is THE CHRIST is born of God.***” It is very simple, if you understand what “*The Christ*” is.

The Jews in the generation of Jesus understood very much about “*The Christ*” from the prophecies of the scriptures. In **Romans 3:1**, Paul asks the question, “*What advantage then hath the Jew?*” He answers in **verse two**, “*Much every way: chiefly, because that unto them were committed the oracles of God.*” Moses and the prophets spoke the words of God to the children of Israel as the Holy Ghost moved upon them (II Peter 1:21). These words, which were recorded in the scriptures, are filled with mentions of a redeemer to come, variously called “*The seed of the woman,*” “*Immanuel*” “*The Messiah,*” “*Wonderful,*” “*The Branch,*” “*The Servant,*” etc. Jesus said to the Jews, “*Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life*” (John 5:39-40). The Jews did search the scriptures. They knew the wonderful

promises of redemption that were in them. They believed the words of Isaiah which say, “*the redeemer shall come to Zion*” (Isaiah 59:20). They loved the promise of “*The Christ (The Messiah)*” in Daniel 9:24, who would come to “*finish the transgression and make an end of sins.*” By the scriptures they knew **what** He would be, **where** He would be born, **when** He would come in ministry, and **what He would do**. They understood everything except “**how**” He would do it. They taught these wonderful promises to the people from generation to generation. They knew that they lived in the generation of His appearing, in fact, the very year of His coming had arrived, but when He appeared, they would have nothing to do with Him. They did not believe that Jesus was the Messiah that God had promised to come. Jesus told them, “*You search the scriptures, seeking for eternal life. The scriptures tell of me, but you will not come to me, that you might have life.*” John tells us, “*He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name*” (John 1:11-12).

What the “Believers” Believed

Peter leads the way with his revelation from the Father; “*Thou art the Christ, the Son of the living God.*” Peter understood by this saying that Jesus was the one the entire nation of Israel had longed for, for over five hundred years. As “*The Christ*” He was the one who would “*make an end of sins*” and “*bring in everlasting righteousness.*” As “*The Son of the living God*” who was “*born of a woman,*” Peter understood that Jesus was “*the seed of the woman*” that God had promised to “*bruise the head of the serpent.*” He was “*The Redeemer*” that Isaiah said would “*come to Zion*” (Isaiah 59:20). Peter understood that Jesus was the fulfillment of every promise of redemption that God had given throughout the ages of time.

Martha’s faith was tested when her brother Lazarus died. She, along with her sister Mary, had sent word for Jesus to come as

soon as they knew the danger Lazarus was in. Jesus purposely waited until He knew that Lazarus was dead before starting His journey to Bethany, the home of Lazarus and his two sisters. When He arrived, Martha was very disappointed, because Lazarus had been buried four days before. She said to Jesus, “*If you had been here, my brother would not have died.*” Jesus said, “*Lazarus shall rise again.*” Martha responded, “*I know that he will rise in the last day at the resurrection.*” At this, Jesus told her something He had never said before; “***I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?***” (John 11:25-26). Martha answered with her “*statement of faith;*” “*Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world*” (John 11:27). “*Believing in Jesus*” is to believe that He is “*The Christ*” who came into the world to “*make an end of sins*” (Daniel 9:24-25). It is to believe that He is “*the Son of God*” who came to “*destroy the works of the devil*” (I John 3:8).

The **sixth chapter of John** begins with the miracle of feeding the five thousand with five loaves and two fishes. The next day, Jesus and His disciples were on the other side of the Sea of Galilee, when the multitude from the previous day found Him, wanting more bread and fish from Him. Jesus knew what they wanted Him to do for them, and began to speak clearly to them concerning who He is. He said, “*I am the bread of life...*” (John 6:35); “*I came down from heaven...*” (John 6:38); “*No man can come to me, except the Father which hath sent me draw him*” (John 6:44); “*Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day*” (John 6:54); “*As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me*” (John 6:57). Jesus spoke these amazing sayings to those Jews who followed Him only because of the loaves and fishes, but His own disciples overheard his words. In **verse sixty**, we read, “***Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?***” Jesus then

turned to his disciples and said, *“Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not”* (John 6:61-64). The rest of the story is told in verses sixty-six through sixty-nine: *“From that time **many of his disciples went back, and walked no more with him.** Then said Jesus unto the twelve, Will ye also go away? Then **Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and ARE SURE that thou art that Christ, the Son of the living God**”* (John 6:66-69). *“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him (that He is The Christ) should not perish, but have everlasting life”* (John 3:16) This is what it means to *“believe in Jesus.”*

He That Believeth Not...

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but HE THAT BELIEVETH NOT shall be damned.

Mark 16:15-16

Preach the gospel to every creature! Tell them that Jesus is the Christ who came into the world to make an end of sins. Tell them that He is the Son of God who came to destroy the works of the devil. Assure them that His mission was accomplished through His death on the cross, and that God proved it to all men when He raised Jesus from the dead the third day. Tell them that they can go free from sin; that they need no longer to be slaves to sin that dwells in their heart and nature. **Good news! Glad tidings of great joy!** The Christ has come! The seed of the woman has bruised the head of the serpent! Jesus has destroyed the devil! **The victory has been won** and God has given it to us through our Lord Jesus Christ. Tell these things in no uncertain terms to the lost souls in the world. Do not require anything of them but to believe the truth and trust in

Him who died for us. Jesus said those who believe it “*shall be saved,*” and those who “*believe it not, shall be damned*” (Mark 16:16). Oh! What a horrible thought that people who Jesus died for will be damned; some because they refuse to believe the truth and some because they have never heard the truth. Listen to what Jesus said to the unbelieving Jews in His day.

I go my way, and YE SHALL SEEK ME, AND SHALL DIE IN YOUR SINS: whither I go, ye cannot come.

John 8:21

It is hard to accept that anyone could both “*seek Him*” and “*die in their sins,*” but that is exactly what Jesus told the Jews they would do. In fact, they have never ceased, since that day, to “*seek*” for their Messiah to come. There is a “*wall*” in the old city of Jerusalem that is called “*The Wailing Wall.*” It is the only part of the temple complex that remained after the destruction of Jerusalem in 70 A.D. Since June, 1967, many Jews go to the Wailing Wall every day, praying to God to send the Messiah. They believe that when he comes he will take evil out of the world and usher in an era of peace on earth. It is an amazing fact that the Jew understands the mission of “*The Christ*” better than the modern church does. My good friend, a devout Jew, told me years ago that if Jesus had been his Messiah, he would have “*made an end of sins.*” Recently I heard a Rabbi debate the issue on TV. His final point was, “*Jesus could not have been the Messiah. If he had been the Messiah, he would have taken evil out of the world.*” Their faith concerning “*The Christ (Messiah)*” is correct. They do not understand the words of Jesus to the Pharisees, however, when He said, “*The kingdom of God is within you.*” It is “*within*” the one who “*trusts in Him*” that sin is “*taken away.*” Jesus is “*The Christ,*” and He did “*make an end of sins*” in the heart and nature of everyone who trusts in Him, because He is “*The Christ.*”

Dying in Sin

And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for IF YE BELIEVE NOT THAT I AM HE, YE SHALL DIE IN YOUR SINS.

John 8:23-24

Millions of people gather in churches every Sunday to worship Jesus. They have confessed Him with their mouth and believed in their heart that God raised Him from the dead, but they are still *“dying in their sins.”* This fact cannot be denied, because they also *“confess with their mouths”* that they are still sinners; that, in fact, they sin every day, and will be sinners as long as they live in a body of flesh. They, along with the unbelieving Jews, are condemned to die in their sins. This is what it really means to *“be damned”* if they *“believe not;”* they are *“condemned”* to *“die in their sins”* because they do not believe that Jesus is the Christ whose mission on earth was to take away their sin. Those who refuse to believe the truth are damned because they believe a lie (II Thessalonians 2:12). They will be condemned by Christ in the Day of Judgment as a *“worker of iniquity”* (Matthew 7:22-23) because they have not believed that Jesus of Nazareth is *“The Christ”* who came into the world specifically to *“make an end of sins,”* and that He did so through His death on the cross.

This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But IN VAIN THEY DO WORSHIP ME, teaching for doctrines the commandments of men.

Matthew 15:8-9

In the Beginning...was Christ

In the beginning God created the heaven and the earth.

Genesis 1:1

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.

John 1:1-3

In three separate places in the book of Revelation, Jesus introduces Himself, saying, *“I am Alpha and Omega, **the beginning and the end...**”* A fourth time He calls Himself *“...the Amen, the faithful and true witness, **the beginning of the creation of God**”* (Revelation 3:14). Christ is eternal. He existed eternally as one the apostle John calls *“The Word”* before He was born of Mary some four thousand years after *“time”* began with the entrance of sin. When John speaks of *“The Word,”* he is speaking of Christ. He uses the Greek word *“logos,”* which gives us a beautiful description of *“what”* Christ is. While it is true, according to Strong’s Greek dictionary, that the Greek word *“logos”* can refer to *“something said”* or a *“topic of conversation,”* whenever it is preceded with the article *“the,”* it is always understood to say, *“The Divine Expression.”* Christ is *“The Divine Expression of God.”* He is eternally existent with God, and He is God. John tells us that Christ was *“with God,”* that He *“was God,”* and that He was *“in the beginning with God.”* God has never expressed Himself except through Christ. Even in creation, the apostle John tells us, *“All things were made by Him; and without him was not anything made that was made”* (**John 1:3**). God does nothing except He does it *“through Christ.”* Most astounding of all, as he tells us in verse three, *“All things were made by Him (Christ, The Word); and without Him was not anything made that was made.”*

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

I John 1:1

Genesis 1:1, John 1:1, and I John 1:1 all speak of the same *“beginning,”* which takes us back to the creation of the

universe, and He who was there before any “*thing*” was created. I John 1:1, the phrase “*That which was from the beginning,*” is more properly understood to say “**He who** was from the beginning.” In the first chapter of his gospel, John introduces Him as “*The Word.*” In John 1:10 we read, “*He was in the world, and the world was made by him, and the world knew him not.*” John continues in verse fourteen to say, “*...and the Word was made flesh, and dwelt among us...*” (John 1:14). It is “*the Word made flesh*” that John introduces in his epistle. The “*Word*” is Christ; the “*Word made flesh*” is Jesus Christ, “*...whom we have heard, whom we have seen with our eyes, whom we have looked upon, and our hand have handled.*” John makes the connection for us that Jesus of Nazareth, who was born of Mary and lived among us for about thirty three and a half years, is also the eternal Christ who was “*in the beginning,*” and by whom “*all things were made, that were made.*” It is proven that Jesus is “*The Christ, the Son of the living God* (Matthew 16:16)” by His resurrection from the dead (Romans 1:4).

When Christ dwells in His people (Galatians 2:20), He is not the baby Jesus in a manger, or the twelve year old Jesus confounding the lawyers in the Temple. Living in His people, He is Christ, **the creator** of all things; He is Christ, **the seed**, who bruised the head of the serpent; He is Christ, **the Messiah**, who made an end of sins; He is Christ, **the Son**, who destroyed the works of the devil, and He is Christ, **the Lamb**, which took away the sin of the world. Do you believe that Jesus is “*The Christ?*” Do you believe that He did everything God sent Him to do? If so, you are born of God. You are a new creature, and Christ lives in you. Oh Rejoice! The Christ has come. He has “*made an end of sins*” and “*brought in everlasting righteousness*” for you. He is “*the Lamb*” that God provided to “*take away your sin,*” and you have it no more. Rejoice in Christ Jesus! He is “*the seed of the woman*” who “*bruised the head of the serpent;*” the “*Son of God*” who “*destroyed the works of the devil.*” He did it all at the cross for those who trust in Him. Do you believe? Then let the rejoicing begin.

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