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Publications

Who is this Son of Man?



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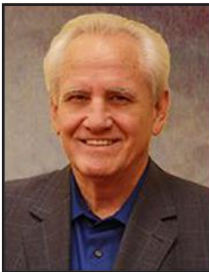
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Gospel Newsletter

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Leroy Surface

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Keith Surface

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Who is This Son of Man?

Message by: Leroy Surface

John 12:34: *“The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? **who is this Son of man?**”*

During the three and a half years of His ministry, Jesus most often referred to Himself as *“the Son of man.”* It is a term that is attributed to Jesus in reference to Himself over eighty times in the four gospels. There is only one occasion in the gospels where Jesus volunteered that He was the Son of God, and that was to the young man Jesus healed who was born blind [John 9:35-27](#). In those same four gospels, however, it is recorded that God spoke from heaven to say of Jesus, *“This is my beloved Son...”* [Matthew 3:17](#). John the Baptist said he was sent by God to announce that Jesus is the Son of God [John 1:32-34](#). Even before Jesus was conceived, the angel Gabriel told Mary her child would be *“the Son of God”* [Luke 1:35](#). Those who were possessed by unclean spirits fell before Jesus, crying, *“Thou art the Son of God”* [Mark 3:11](#). The roman centurion who was given charge to crucify Jesus said of Him, *“Truly this man was the Son of God”* [Mark 15:39](#). With all of these witnesses of who Jesus is, yet His reference to Himself was always *“the Son of man.”* It was the same as to whether He were *“the Christ”* or not. His closest disciples believed Jesus was *“the Christ,”* and Jesus confided to them it was a *“revelation from the Father”* [Matthew 16:16-17](#). There is only one occasion recorded in the scriptures where Jesus clearly said He is *“the Christ,”* which was to the Samaritan woman at the well [John 4:25-26](#). In fact, He told His disciples not to tell anyone that He is *“Jesus, the Christ”* [Matthew 16:20](#). It was not until He was on trial for His life before Caiaphas, the high priest, that Jesus *“confessed”* when the high priest charged Him under oath to answer, *“Art thou the Christ, the Son of the Blessed (God)”* [Mark 14:61](#). Jesus answered, *“I am: and ye shall see **the Son of man** sitting on the right hand of power, and coming in the clouds of heaven”* [Mark 14:62](#). Jesus *“confessed”* under oath that He is *“the*

Christ, the Son of God,” yet quickly called their attention to “*the Son of man*” who would sit at the right hand of God, and return to earth in the clouds of heaven. Caiaphas immediately charged Jesus with blasphemy because He “*confessed*” to being “*the Christ, the Son of God.*” Jesus was found guilty by His own confession. The council of the Jews condemned Him to be worthy of death, and delivered Him up to the roman courts to carry out their sentence. Jesus’ answer to the high priest, however, only added to the confusion among the Jews of His day concerning “*Who is this ‘Son of man?’*” Before we go further into this question, we should see a few of the things Jesus said about “*the Son of man.*”

Matthew 12:8: “*For the Son of man is Lord even of the sabbath day.*”

Matthew 13:41: “*The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.*”

Matthew 24:30: “*...they shall see the Son of man coming in the clouds of heaven with power and great glory.*”

Luke 5:24: “*...that ye may know that the Son of man hath power upon earth to forgive sins...*”

Luke 19:10: “*For the Son of man is come to seek and to save that which was lost.*”

Luke 22:69: “*Hereafter shall the Son of man sit on the right hand of the power of God.*”

It is obvious, according to the words of Jesus, that the “*Son of man*” is not a “*just a man.*” The disciples understood that Jesus spoke of Himself when He spoke of the Son of man, but the unbelieving Jews were kept in the dark. They heard Jesus saying such wonderful things about the Son of man, they must have thought He was teaching about “*the Christ,*” whom the Jews expected to come. When Jesus said the Son of man “*must be lifted up*” John 3:14, 8:28, 12:32, they became totally confused by the discourse. They could by no means believe “*the Christ,*” their “*messiah,*” would suffer such things at the hands of sinners, so in their

confusion they began to ask, “*Who is this Son of man?*” They had no idea that Jesus spoke of Himself.

At the same time, there was much confusion about who Jesus was. As His fame spread across the land, some speculated that He was John the Baptist, “*risen from the dead*” Luke 9:7. Nicodemus thought Jesus was a “*teacher come from God*” John 3:2. The “*multitude*” thought He was a “*prophet*” Matthew 21:11. Jesus asked His disciples one day, “*Whom do men say that I the Son of man am?*” Matthew 16:13. Even in His question, He identified Himself as the “*Son of man,*” but questioned who others believed Him to be. They answered, “*Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets*” Matthew 16:14. At this point in the conversation, Jesus came straight to the point: “*But whom say ye that I am*” verse 15. It was Peter who quickly answered, “*Thou art the Christ, the Son of the living God*” verse 16. Jesus acknowledged the truth of Peter’s statement, saying it was both a “*revelation from the Father*” verse 17 and “*the Rock*” which Jesus would build His church upon verse 18. At the conclusion of their discussion, Jesus instructed His disciples to “*...tell no man that he was Jesus the Christ*” verse 20. Jesus would continue throughout His ministry to refer to Himself as the “*Son of man.*” What then did Jesus, the Son of man, have to say about Himself?

John 6:35: “*I am the bread of life: he that cometh to me shall never hunger...*”

John 8:12: “*Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*”

John 10:9: “*I am the door: by me if any man enter in, he shall be saved...*”

John 10:11: “*I am the good shepherd: the good shepherd giveth his life for the sheep.*”

John 11:25: “*Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.*”

John 14:6: “*Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*”

John 15:1: *“I am the true vine, and my Father is the husbandman.”*

Each of these sayings are claims made by Jesus of Nazareth, who was also known as *“the carpenter, the son of Mary”* Mark 6:3. If any one of us were to make such claims concerning ourselves, we would succeed only in proving that we had *“illusions of grandeur”* about ourselves. That is exactly what the chief priests and elders of Israel thought about Jesus, and even worse, they claimed He was a deceiver of the worst sort. Yet, there was something about Jesus, who called Himself *“the Son of man,”* that confounded them over and over. When Jesus said *“I am the bread of life”* John 6:35, only yesterday He had fed over five thousand men besides the women and children with only five loaves of bread and two small fish John 6:5-13. When Jesus said *“I am the light of the world”* John 9:5, He proved it by giving sight to one who was born blind John 9:6-7. At the time Jesus told Martha at the tomb of Lazarus, *“I am the resurrection and the life”* John 11:25, Lazarus had been dead for four days, yet Jesus proved His claim by raising Lazarus from the dead John 11:43-44. Quite an amazing feat for one whose most common claim for Himself was to be *“the Son of man.”*

Who is This Son of Man

The Seed of the Woman

Genesis 3:14-15: *“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.”*

This is the first promise of redemption, which was given on the same day sin entered into the world through the disobedience of Adam. The horrible events of that day would be reversed when one *“born of a woman”* would *“bruise the head”* of the serpent. This is a promise that was fulfilled on the cross, through the death of Jesus Christ. The apostle Paul confirms this fulfillment in his epistle

to the Hebrews: *“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil”* Hebrews 2:14. The apostle John adds, *“For this purpose the Son of God was manifested, that he might destroy the works of the devil”* I John 3:8. The “Son of man” is *“the seed of the woman.”*

Immanuel

Isaiah 7:14: *“Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”*

Matthew 1:21-23: *“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”*

The “seed of the woman” was called “Immanuel,” which means “God with us.” The “Son of man” is “Immanuel... God with us.”

God with Us

Isaiah 9:6: *“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”*

Christ is *“the eternal Word of God.”* He was *“in the beginning with God”* and He *“was God”* John 1:1. *“All things were made by him; and without him was not any thing made that was made.”* John 1:3. *“And the Word was made flesh, and dwelt among us...”* John 1:14. He who was *“with God”* and *“was God,”* was *“made flesh”* and became the *“Son of man.”* John, however, continues to say, *“And we beheld his glory, the glory as of the only begotten of the Father”* verse 14, proving that this *“flesh”* Son of man was also the *“Son of God.”* He was not, as some say, *“the mighty God,”* but in

“Christ,” who was “with God” and “was God,” the “mighty God” became “the Son of man ...Immanuel ... God with us.”

The Servant of God

Isaiah 42:1-3: “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.”

Christ, who was “in the form of God” and “equal with God” Philippians 2:5-6, “made himself of no reputation, and took upon him **the form of a servant**” verse 7, “...and became obedient unto death, even the death of the cross” verse 8. The “Son of man” is “the servant of God.” From this point on in his prophecies, Isaiah gives great detail about “the servant of God.”

Isaiah 52:13-15: “Behold, **my servant** shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; **his visage was so marred more than any man, and his form more than the sons of men:** So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.”

Isaiah’s first hint of the “suffering Messiah,” is found in this prophecy of “the servant” of God. “His visage (face) was so marred more than any man, and His form (body) more than the sons of men.” The entire 53rd chapter of Isaiah tells the story of Immanuel, the son of the virgin. Who is He? Why is His face and body so marred? He is “God with us,” who was “made a little lower than the angels for the suffering of death” Hebrews 2:9, “...even the death of the cross” Phillipians 2:8.

The Son of God

When Jesus asked the question of the disciples, ““Whom do men say that **I the Son of man** am?”” Matthew 16:13, He received various

different answers, some saying He was John the Baptist, others saying He was Elijah or Jeremiah, or one of the other prophets. When Jesus asked His disciples, “*But whom say ye that I am?*” Matthew 16:15, Peter did not hesitate, but answered immediately, “*Thou art the Christ, the Son of the living God*” Matthew 16:16. Something that is easily missed in this conversation is not the answer as much as the question itself. We know that Jesus is “*the Christ*” who came into the world to “*make an end of sins*” Daniel 9:24-25. The apostle John makes very clear the necessity of believing that, saying, “*Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son*” I John 2:22, and “*Whosoever believeth that Jesus is the Christ is born of God*” I John 5:1. Thousands, soon to be millions, of people are coming to the understanding of who Jesus is (Jesus is the Christ), and who Christ is (Christ is “*The Word*” who was with God and was God John 1:1, who came into the world to “*take away our sins*” I John 3:5). The testimonies of those who have believed this simple truth and have discovered that all filthiness and sinful lusts are gone from their heart are wonderful to hear, and becoming more and more frequent. It is the only “*truth*” that makes its believer free from sin exactly as Jesus said “*the truth*” would do John 8:32-36. Peter, however, revealed something even more in his answer to Jesus’ question concerning “*Who I, the Son of Man, am?*” Peter’s answer was “*Thou art the Christ, the Son of the Living God.*” This question and answer establishes two things. First, “*Jesus is the Christ,*” and second, “*the Son of man is The Son of God.*” It may seem foolish to point out this simple and undeniable truth, but the ramifications of it are theologically earthshaking. Before we go further, let it be established in our heart and thinking that “*The Son of man*” is also “*The Son of God.*” God revealed it, Peter said it, and Jesus confirmed it.

I have heard all my life that Jesus was “*100% God, and 100% man.*” I realize it is considered “*orthodox*” to believe that saying. I have known great men of God who did great things for God who never accepted anything other than the “*both God and man*” theory. I do not question the greatness of these men and women,

many of whom helped to shape my early life in Christ. Yet, from my youth, I have been one who *“questions everything.”* My questions often irritated school teachers when they could not answer them, and early employers as well. Every time I heard the statement made that Jesus is *“100% God, and 100% man,”* I said in my heart, *“That equals 200% of something.”* Someone explained to me that Jesus *“got His body from Mary (100% man), and His Spirit from God (100% God).* I suppose this explanation satisfied me for a time many years ago, but then I began to hear those teachers who say that as *“100% man, Jesus could have sinned,”* and that He was *“tempted to sin”* exactly as every person living is tempted. One famous teacher says Jesus *“would have sinned if God had not sent the Holy Ghost to keep Him.”* At this point, I realize the entire doctrine of *“100% God and 100% man”* was developed hundreds of years ago by men seeking to understand things that a natural man cannot understand. Paul said, *“...the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned”* I Corinthians 2:14.

Jesus Christ was a *“new man”* from the moment of His conception in the womb of Mary. The *“seed”* of His conception was the *“incorruptible seed”* of God. Peter calls the incorruptible seed *“the Word (logos) of God, which liveth and abideth forever”* I Peter 1:23. In this particular verse, Peter did not speak of the scriptures (the word of God). Instead, he used the Greek word *“logos,”* which speaks of *“The Word”* which was *“in the beginning with God,”* and *“was God.”* We are *“born again,”* according to Peter, by that same *“incorruptible seed”* that was implanted in Mary’s womb by the Holy Ghost. Jesus, however, in both flesh and Spirit is *“incorruptible”* because He was born of the *“incorruptible seed.”* His *“body”* was *“born of God”* as much as His Spirit. It is not so with us. Our new Spirit is *“born of God,”* but we are *“waiting for the adoption (the redemption) of our body”* Romans 8:23. Our body is not sinful, however, because *“sin”* has been *“taken away”* from the heart and nature of all those who are *“born of God.”* It is no mistake in translation when John says, *“Whosoever*

is born of God doth not commit sin...” I John 3:9. Neither is it a “mistake” when Peter devotes the entire second chapter of II Peter to perfectly describe the lives and teachings of those “false teachers” who have filled the modern church with their slanderous doctrines which they have crafted to “make merchandize of the people” II Peter 2:3. Peter said they “deny (contradict) the Lord that bought them” II Peter 2:1; they “...with feigned words make merchandise of you” II Peter 2:3, and shall receive the same reward as “they that count it pleasure to riot in the day time” II Peter 2:13. Peter continues to say of them, “Having eyes full of adultery, and **that cannot cease from sin**; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness” II Peter 2:14-15. Did you notice, they “cannot cease from sin?” Where do you want your eternal reward? With those who are “born of God and do not commit sin,” or those who “believe a lie,” and “cannot cease from sin?” The choice is yours, the choice of which “gospel” you will believe.

Temptations

Hebrews 4:15: “For we have not an high priest which cannot be touched with the feeling of our infirmities; **but was in all points tempted like as we are, yet without sin.**”

The basis for the favorite argument of those who believe Jesus Christ was only a natural man while on earth is taken from this verse. It is an argument that must be refuted by the scriptures if we are to understand the truth of who Christ is, and what He came into the world to do. Many believers, and a few great men and women of God have been hindered in their faith by the wrong understanding of this verse. We know that the meaning of many words have changed even in our lifetime. A few of us can remember when “cool” spoke of the weather instead of a teenager. The Greek word “peirazo,” which was translated “tempted” actually means “to test.” Jesus was “tested” in every way that we are tested, but never was He “tempted” to do what He was

“*tested*” to do. In our modern language, to be “*tempted*” means you have to restrain yourself not to do the thing you are tempted to do. Some teachers have comforted sinners in their sin, telling them it doesn’t matter that they sometimes “*fall*” into immorality, or drunkenness, or lying, etc. because Jesus was “*tempted*” to do the same thing. NO! Jesus was “*tested*” **with** the same things, but He was never “*tempted*” **to do** them. He could not have failed the test because it was not in Him to do the things He was tested with. A person, whether a believer or an unbeliever, cannot be tempted to do anything that is not in their heart to do, but they can be tested with things they would never do. Is it possible that a mother who loves her child could viciously murder her child? The thought is ridiculous. Any right kind of mother would die for her child, but she could never take the child’s life. A loving husband would give his life to protect his wife or children without even taking thought for their own safety. It would be impossible that he would take their lives unless murder (hatred) was in his heart towards them. Even so, it is impossible that Jesus could have sinned, because there was no sin in Him.

The apostle Peter said, “*Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you*” I Peter 4:12. The “*fiery trials*” which Peter speaks of came in the form of persecutions and tribulations against the believers because of their faith in Christ. They were suffering such horrible things at the hands of unbelievers that Peter said they were in a state of heaviness “*through manifold temptations*” I Peter 1:6, yet in believing, they “*rejoice with joy unspeakable and full of glory*” I Peter 1:8. The apostle Paul suffered beatings with whips and rods, and being stoned and left for dead, as well as many other perils at the hands of the enemies of Christ, but he said, “*None of these things move me, neither count I my life dear unto myself, so that I might **finish my course with joy**, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God*” Acts 20:24.

The Greek word that was translated “*temptations*” in every place it is used in the New Testament is “*peirasmos*,” which is properly defined as “*putting to proof*.” Every “*test*” such as is common to man is a “*temptation*,” or a “*putting to proof*.” Those who are “*born of God*” and “*abide in Christ*” actually have nothing to “*prove*,” and should not be drawn into such temptations. When Satan “*tempted*” Jesus to “*turn these stones into bread*,” the temptation came at a time when Jesus had not eaten in forty days and nights. Of course Jesus had a desire for bread, his time of fasting having ended, but bread was not the test. “*Prove who you are*” was the test Satan gave. “***If thou be the Son of God, command that these stones be made bread***” Matthew 4:3. Jesus refused to be drawn into the contest. “*It is written, that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God*” Matthew 4:4. Incidentally, if Jesus had taken the challenge from Satan, He would have failed, and would have come out of the wilderness in utter defeat instead of “*in the power of the Spirit*” Luke 4:14. Jesus explained this with His own words in John 5:19, “*The Son can do nothing of himself, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise*,” and again in John 5:30, “*I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.*” If His Father had told Jesus to turn stones into bread, He would have done so, but if He sought to “*prove who He was*” to His adversary, He would have failed. Many Christians fail for no other reason than they seek to “*prove themselves*” to “*have power...to be holy...to exercise authority, etc.*” Temptations (putting to proof) will come, but it is not in those who are “*born of God*” to prove anything about themselves. What a child of God is, is an open book which is “*known and read of all men*” II Corinthians 3:2-3.

Is Jesus God?

John 10:32-36: “*Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone*

*thee not; but for blasphemy; and because that **thou, being a man, makest thyself God.** Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; **Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I AM THE SON OF GOD?**”*

The Jews accused Jesus of claiming to be God. Jesus answered them by quoting Psalms 82:6 which says, “*Ye are gods; and all of you are children of the most High.*” In using this verse, which was given by David concerning the judgment of God against the judges and elders of Israel, Jesus actually used what we would call “*a play on words.*” I paraphrase His words to say, “*If the scriptures say you are gods, why is it blasphemy if I say I am the Son of God?*” Jesus never made a claim to be God, but He did say He is “*the Son of God.*”

The Son of God and the Son of man are the same person, Jesus Christ. It is proven in scripture that the “*Son of God*” was born to Mary. “*...that holy thing which shall be born of thee shall be called the Son of God*” Luke 1:35, and “*But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law...*” Galatians 4:4-5.

Many years ago, in July of 1968, I had my revival tent set up in Lufkin Texas. God gave us a wonderful revival in that city, with several miraculous healings and numerous people saved. There was a very gracious elderly lady attending the revival along with her two daughters, each of whom were very devout and godly people of the “*Oneness faith.*” They felt the powerful presence of God in the services and were eyewitnesses to a great miracle of healing. This entire family was so effected by the services that they invited me into their home for a special dinner. They were obviously well to do people, and among the most gracious hosts I have ever met. After dinner, they very lovingly spoke to me about what they perceived to be an error in my preaching, as I always referred to Jesus as “*the Son of God.*” They truly believed that I was an anointed man of God, but this is what they told me, through

tears and with great love: *“Brother Surface, we know that you are a man of God. We know that God has anointed you with the Holy Ghost. We have seen things in your ministry we have never seen before, but there is something we must tell you. God has given you the Holy Ghost ‘on credit,’ because He believes you will receive the truth from us, that Jesus is God.”* They took me to the verse where Jesus told the Jews, *“...if you believe not that **I am he**, you shall die in your sins”* John 8:24. My understanding was that Jesus referred to Himself as *“He that should come”* Luke 7:19. Their sincere view was that Jesus was telling them that He was the very God of the Old Testament, and if I did not believe that Jesus is God, He would withdraw the Holy Ghost from me and I would perish in sin. I was so deeply moved by their sincerity and great love for my soul that it was a hard thing for me to deny them and walk away, but I did. This, however, is only half of my story from the same revival.

A few nights later, the young pastor from a local Pentecostal church of the Trinitarian persuasion stayed to visit with me after the night service. This man of God was about my age, and we had become pretty close friends at that time. I had always considered that I believed the same as he, but that night he wanted to correct me in what he thought was an error in my preaching. He said to me, *“I notice that you always refer to Jesus as ‘the Son of God,’ but we believe that Jesus is ‘God the Son.’”* Due to the fact that I had never found the term *“God the Son”* in the scripture, I would not use that phrase. I preached *“the Father, the Son, and the Holy Ghost,”* but I refused to say *“God the Father, God the Son, and God the Holy Ghost”* because I believed it was a *“manmade term.”*

Two years later, in June of 1970, I was in Miami Oklahoma, again preaching a tent revival. One afternoon I was shocked to see my older brother and his wife drive up to the tent. They were on their way to Joplin Missouri when, to their surprise, they saw my revival tent set up beside the highway. My brother was a man of God and the pastor of an Assembly of God church. After we visited for a

few minutes, he said, “*Leroy, someone told me you are ‘Oneness.’ Do you believe what the ‘Oneness’ believe?*” I told him, “*I’m not ‘Oneness,’ but I do believe in ‘one God.’*” He answered me with a question. “*Who is Jesus Christ?*” I thought to myself, “*I know the answer to this one. I’ll get ‘off the hook’ with my brother.*” I told him, “*Jesus is the Son of God!*” I knew by this my brother would understand that I believed the same thing he believed. I was shocked beyond believe at his response: He almost shouted at me, “*We believe that Jesus is God the Son!*” I asked him, “*Where is that found in the bible?*” This time he did shout, “*That’s not in the bible; it’s just what we believe.*” I have always wanted to “believe” only what the scriptures “say.” That has been the driving factor of this ministry for many years, not only to “know the truth,” but to “know Him” who is, “The Truth.” This is what the scripture says: “*...Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation...*” *Philippians 2:5-7* The Greek text literally says he “emptied himself.” Christ gave up being “equal with God” in order to become a man and redeem us all.

The “Fullness” and “The Fulfillment”

Colossians 2:9: “*For in him dwelleth all the fulness of the Godhead bodily.*”

Many have sought by this verse to show that Jesus is God, “*The Father, the Son, and the Holy Ghost*” all three in one. Notice, however, the words “*in him.*” Jesus told Phillip, “*Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works*” *John 14:10*. Jesus also prayed to the Father for us who believe, “*That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us*” *John 17:21*. We who trust in Christ are not gods, and we never will be, but right now, we are “*sons of God*” *I John 3:2*, with both “*The Spirit of the Father*” *Matthew 10:20*, and “*The Spirit of His Son*” *Galatians 4:6*, dwelling in us *John 14:23*.

Colossians 1:19: *“For it pleased the Father that **in Him** should all fulness dwell.”*

If Jesus were God, He would have to be *“the Father.”* The reality is that the Father was pleased to dwell **in His Son**, Jesus Christ. Both the Father and the Son have promised to dwell in us who believe the truth and trust in Christ John 14:23.

II Corinthians 5:19: *“To wit, that **God was in Christ**, reconciling the world unto himself...”*

Paul greatly simplifies the mystery in his letter to the Corinthians; God was *“in Christ.”* God was *in Christ* to preach to the people; He was *in Christ* to do miracles; and He was *in Christ* to die on the cross for our reconciliation. Again, this is a great mystery. It is called *“The Mystery of Christ,”* but it is clearly revealed in the New Testament scriptures for those who can believe the witness of the apostles Paul, John, and Peter. Know who Christ is; know what He came into the world to do; know that Jesus is *“the Christ,”* and know that everything Christ came into the world to do, He did for the believer through His death on the cross. In His death, our *“old man”* dies Romans 6:6, and in His resurrection a *“new man”* is born, a *“new creation in Christ.”* The *“mystery of Christ”* is revealed in the believer as *“Christ in you, the hope of glory”* Colossians 1:26-27.

Just as the scriptures tell us that *“all fullness”* dwells in Jesus Christ, in Him is also the *“fulfilment”* of every promise of redemption and restoration. In God’s message to Daniel concerning the coming of the Messiah (the Christ) into the world, He told what the mission of Christ would be: *“...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...”* Daniel 9:24. We need to consider that last phrase, *“to seal up the vision and prophecy.”* The Hebrew word that was translated *“to seal up”* is the same word which was translated *“to make an end”* (of sins) in this same verse. Every vision and prophecy of redemption and restoration found its *“end”* in Jesus Christ, and its fulfilment in His death on the cross. Nothing remains to be done for the

salvation of our souls. Our spiritual redemption is complete, perfect, and “*finished on the cross.*” Only the “*redemption of our bodies*” remains to be fulfilled in the resurrection at the return of Jesus Christ to earth.

Part II of “Who is this Son of man”

It is Christ that Died

Message by: Leroy Surface

Romans 5:8: “*But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*”

The greatest, the most wonderful, and most powerful truth ever revealed to mankind is found in the reality of the words “*Christ died for us.*” In this message, I will seek to negotiate my way through the myriad of doctrines and traditions of man to remove the veil of darkness that has hidden this “*truth*” for many generations. The apostle Paul spoke of “*...the mystery which hath been hid from ages and from generations, but now is made manifest to his saints*” Colossians 1:26. The apostle explained the “*mystery*” in the simplest of terms, as “*Christ in you, the hope of glory.*” Most believers are familiar with the term “*Christ in you,*” but very few comprehend its depth of meaning. The apostle John tells us, “*Whosoever believeth that **Jesus is the Christ** is born of God*” I John 5:1. It is of great importance to understand that He did not make such a bold statement until first going into great detail to explain who “*The Christ*” is. I John 1:1 was translated to say “*That which was from the beginning....*” It should have been translated, “***He who** was from the beginning, **whom** we have heard, **whom** we have seen with our eyes, **whom** we have looked upon, and our hands have handled, of **the Word of life.***” John was not speaking of a “*thing,*” but about “*The Word of Life*” who was “*made flesh*” John 1:14 in the womb of a virgin named Mary. He was speaking of Jesus, who was “*the Christ.*” When John began his history of Jesus, he did not begin at the manger as Matthew and

Luke had, neither at John's baptism as Mark had, but he began with these most beautiful words, "*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. According to Strong's Greek Concordance, The Greek word "*logos*," which was translated "*Word*," is properly defined as "*divine expression*" when speaking of "*The Word*" of God. When John spoke of "*the Word*" he spoke of "*The Christ*," who is eternally "*the expression of God*." Jesus was born of Mary; the Son of God was "*made of a woman*" Galatians 4:4, but "*Christ*" is as eternal as God. I paraphrase for understanding; "*In the beginning was **the Christ**, and **the Christ** was with God, and **the Christ** was God. The same was in the beginning with God. All things were made by **Christ**; and without **Christ** was not any thing made that was made.*" Christ is the creator of the heavens and earth. It is Christ who died for us. Jesus is "*the Christ*."

That it is "*Christ*" who "*died for us*" is found seven times in the epistles of the apostle Paul:

Romans 5:6: "*For when we were yet without strength, in due time **Christ died** for the ungodly.*"

Romans 5:8: "*But God commendeth his love toward us, in that, while we were yet sinners, **Christ died** for us.*"

Romans 8:34: "*Who is he that condemneth? **It is Christ that died**, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*"

Romans 14:9: "*For to this end **Christ both died**, and rose, and revived, that he might be Lord both of the dead and living.*"

Romans 14:15: "*But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom **Christ died**.*"

I Corinthians 8:11: "*And through thy knowledge shall the weak brother perish, for whom **Christ died**?*"

I Corinthians 15:3: *“For I delivered unto you first of all that which I also received, how that **Christ died** for our sins according to the scriptures...”*

Does it seem strange that the scriptures never say *“Jesus died for us?”* Let me hasten to say that Jesus did certainly lay His life down for us on the cross, but if Jesus were only a natural man as many teach today, his death would have done nothing for us. Jesus is *“the Christ,”* and it is only in the *“death of Christ”* that we are redeemed from sin. There is only one verse in the bible that says *“Jesus died.”* Paul said, *“If we believe that **Jesus died** and rose again, even so **them also which sleep in Jesus** will God bring with him”* ¹ Thessalonians 4:14. He used these words to comfort the believers concerning their loved ones who had died in faith. He used the resurrection of Jesus to reassure the children of God that everyone who is *“in Christ”* when they die will also be raised to life again at the second coming of Christ. The apostle goes into even more detail when giving the same comfort to the Corinthians, but this time he speaks only of *“Christ”* instead of *“Jesus.”*

I Corinthians 15:20-23: *“But now is **Christ** risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in **Christ** shall all be made alive. But every man in his own order: **Christ** the firstfruits; afterward they that are **Christ's** at his coming.”*

Not Just a Man

As this message progresses, we should keep in mind the necessity of understanding and believing that *“Jesus is the Christ”* in order to be saved from sin. *“Whosoever believeth that **Jesus is the Christ** is born of God”* ¹ John 5:1. The fact that the apostle Paul speaks more often of *“Christ (221 times)”* than of *“Jesus (34 times)”* indicates his emphasis on the *“divinity”* of Jesus Christ rather than His *“humanity.”* One of the great errors of modern theology is the belief that Jesus was only a natural man while on earth, and that He lived a perfect life as a natural man as an example to us of what

we can do through “*faith, fasting, and prayer*” on one hand, or “*step plans, principles, and disciplines*” on the other. Jesus Christ was not merely “*a natural man.*” To believe that He was is to believe a lie. “*Who is a liar but he that denieth that Jesus is the Christ?*” ¹ John 2:22. It is a heresy of the magnitude that brought the anger of God against the children of Israel at Sinai. The apostle Paul, when writing about the decline and fall of the children of Israel in the first chapter of Romans, said, “*Professing themselves to be wise, they became fools, and **changed the glory of the uncorruptible God into an image made like to CORRUPTIBLE MAN, and to birds, and fourfooted beasts** (the golden calf), and *creeping things*” Romans 1:22-23. Is your image of Jesus Christ that of a man who “*could have sinned?*” That would be a “*corruptible man.*” One popular teacher with millions of followers says Jesus “*...would have sinned if God had not sent the Holy Ghost to keep him.*” Jesus of Nazareth is “*the Christ, the Son of the living God*” Matthew 16:15-17. He was not a “*corruptible man.*” To present Him as such is to be “*worthy of sorer punishment*” than those who “*died without mercy*” under the Law of Moses Hebrews 10:28-30. “*Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*” Hebrews 10:29. Concerning these, God has said, “*Vengeance belongeth unto me, I will recompense*” Hebrews 10:30.*

The blood Jesus shed for us was “*holy blood.*” It was “*the blood of Christ, who **through the eternal Spirit** offered himself without spot to God...*” Hebrews 9:14. His blood has the power to sanctify the people. “*Wherefore Jesus also, that he might sanctify the people **with his own blood**, suffered without the gate*” Hebrews 13:12. His body did not decay in death. “*...his soul was not left in hell, neither his flesh did see corruption*” Acts 2:31. “*But he, whom God raised again, saw no corruption*” Acts 13:37. There was no stench of death in the tomb where His body lay. This is beyond my human comprehension, but I know it is so because God spoke it through David a thousand years before Christ came into the world. “*For*

thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption” Psalms 16:10.

In part I of this message, we answered the question by the scriptures concerning *“Who is this Son of man.”* The only conclusion possible is that He is not *“just a man,”* or *“a natural man just like us.”* The *“Son of man”* is proven by the scriptures to be *“The Christ, The Son of the living God”* Matthew 16:13-17. It could be no other way. The death of a natural man on the cross would have had no more avail for us than the death of the thieves on the cross. His blood, if it were not *“holy blood,”* could not *“cleanse from all sin”* I John 1:7. Only those who believe Jesus died to *“take our punishment”* can find any virtue in the death of a natural man, but that is not what happened. Christ died to *“make an end of sins”* Daniel 9:24, and to *“take away the sin of the world”* John 1:29. He did not *“take our penalty”* or *“suffer our punishment;”* instead, He *“bruised the head of the serpent”* Genesis 3:15, and *“destroyed he that had the power of death, that is, the devil”* Hebrews 2:14. He took the *“sin”* that entered into the world through Adam’s disobedience and utterly destroyed it on His cross for everyone who will believe the truth. None of this could be accomplished by a man. It had to be much more than a man who gave Himself to die for us.

God’s Promise to Abraham

Hebrews 6:13: *“For when God made promise to Abraham, because he could swear by no greater, he sware by himself...”*

Our *“redemption”* is not based upon a mere *“promise to Abraham;”* rather, it is based upon the fact that God *“sware by Himself”* when He made promise to Abraham. There were times that God changed His mind about certain things, but when God *“sware by Himself,”* it was impossible that even He could *“change His mind.”* Jude, the half-brother to Jesus, spoke of an incident where God did change His mind: *“I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not”* Jude 1:5. God brought the children of Israel

out of the land of Egypt with the promise to bring them into the “*land of milk and honey*,” but after they had “*tempted God ten times*” Numbers 14:22-23, in what is called “*the provocation*” Hebrews 3:8, God changed His mind. They suffered “*breach of promise*” on the part of God. “*But as for you, **your carcasses, they shall fall in this wilderness.** And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise*” Numbers 14:32-34.

“*Faith teachers*” sometimes teach that we “*have God over a barrel*,” because of His promises. I heard one minister say, concerning the covenant with Abraham, “*God may not like it, but He’s stuck with it. He has got to bless us because of His oath.*” How deceived that man was. The promises were made to “*Abraham and his seed*” Galatians 3:16, and to them, the promises are “*immutable*” because God “*sware by Himself*” to bless them. The only variable in the promise is who Abraham’s “*seed*” would be.

When God sent Moses to deliver the children of Israel from Pharaoh, He called them “*my people*” sixteen times. Nine of those times He sent Moses to Pharaoh, saying, “*Let my people go, that they may serve me.*” Moses brought the children of Israel out of Egypt to the “*mountain of God*” at Horeb. Fifty days after they left the land of Egypt, God came down on the burning mountain to speak to His people. Three days before, God had told Moses to tell the people, “*If ye will obey my voice indeed, and keep my covenant, then ye shall be a **peculiar treasure unto me above all people:** for all the earth is mine: And ye shall be unto me a **kingdom of priests, and an holy nation***” Exodus 19:5-6. These three things I have placed in bold are “*the blessing of Abraham*,” which God had prepared for “*the seed of Abraham.*” They would be God’s “*peculiar treasure, a people above all people.*” They would be a “*kingdom of priests unto God*,” and they would be His “*holy nation.*” Four hundred and thirty years before, Abraham had “*believed God*” and

“obeyed His voice.” If his descendants would also *“believe God”* and *“obey His voice,”* they would enter into the covenant of blessing which God had *“sworn by Himself”* to give. When God spoke to the children of Israel in an audible voice Exodus 20:1-17, they drew back and refused to even listen to God’s voice. They cried to Moses, *“Speak thou with us, and we will hear: but let not God speak with us, lest we die”* Exodus 20:19.

Why Christ Must Die

When God *“swore by Himself”* to Abraham, He gave Himself to be the *“collateral,”* or the *“guarantee,”* of the promise. The apostle Paul said, *“...because He could swear by no greater, He swore by Himself”* Hebrews 6:13. If God had sworn by all the gold on earth, and failed to deliver the promise, He must surrender all the gold on earth to Abraham and his seed. When God swore by Himself to bless Abraham and His seed, and could not fulfill His promise to Abraham’s descendants because of their unbelief, God must *“surrender”* Himself up. He is the collateral of the promise, and He must either *“deliver the promise,”* or *“surrender Himself”* into the hands of those *“unbelievers”* whom He could not bless. He could not do the first, so he must do the second. It is at this point that we can see how important it is to understand that Christ is *“The Word of God,”* who was *“in the beginning with God,”* and *“was God.”* This is a great mystery, but it could be no one less than God to surrender Himself to die the awful death of the cross, but there is a problem that must be overcome; God cannot die.

Galatians 3:16-17: *“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was **confirmed before of God IN CHRIST**, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.”*

When God *“swore by Himself”* to bless Abraham and his seed, it was four hundred and thirty years before the law was given, and Christ was there. For all eternity He had been *“with God,”* the

“Word of God,” and He *“was God.”* Whenever God spoke, Christ, the Word, was there. I call your attention to a fact which Paul reveals in these verses, that the covenant of promise to Abraham and his seed was *“confirmed before* (430 years before the law) *of God in Christ.”* It was Christ, who was *“with God”* and *“was God”* who became the collateral guarantee of the covenant. If God cannot bless Abraham’s descendants, He must give Himself to die, and it is *“in Christ”* that God died. The apostle Paul, speaking after the fact of Calvary, understood the price of the atonement that was made. He wrote, *“God was in Christ, reconciling the world to Himself”* II Corinthians 5:19. While Jesus Christ was suffering the death of the cross, God was *“in Christ.”*

The Exceeding Cost of our Salvation

Jesus Christ, as a man, made the ultimate sacrifice for our salvation when He willingly laid down His life. The price Jesus paid for our salvation is described perfectly in the twenty-second Psalm and the fifty-third chapter of Isaiah. He suffered betrayal by one of His closest disciples; He suffered condemnation at a mock trial held by the chief priest and Sanhedrin court; He suffered the injustice of Pilate, who tried Him, found Him to be innocent, and sought to release Him, until the multitude of the Jews demanded that He should be crucified. He suffered scourging, the cruelest beating known to man, and was sentenced by Pilate to death by crucifixion. After crucifixion, He suffered the cruel mocking’s of the multitude for three hours on the cross, followed by three days and nights in the grave. The prophet Isaiah said His face and body were *“marred more than any man’s”* Isaiah 52:14. Certainly, this was the greatest price an innocent man could pay, yet if He were *“just a man like us,”* it would all have been in vain. The price He paid as the eternal Christ, however, was infinitely more. The apostle John said He *“was in the beginning with God,”* and *“He was God”* John 1:1. The apostle Paul said He was *“in the form of God and equal with God”* Philippians 2:6, but He *“made Himself of no reputation,”* which means He *“emptied Himself”* to become a man. In another place, Paul says He was *“made a little lower than the angels for the suffering*

of death” Hebrews 2:9. God is a Spirit, and a Spirit cannot die, so He who was “*with God*” and “*was God*” became a man in order to die. That Jesus was made “*a little lower than God*” is proven by His own words to His chosen apostles at the last supper: “*Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I*” John 14:28. That He became “*a little lower than the angels*” is proven by His death on the cross. It is “*the Son of man*” who now sits at the right hand of God Luke 22:69, Acts 7:26, and it is the “*Son of man*” who will return in the clouds “*with power and great glory*” Mark 13:26.

The Spirit of Grace

Hebrews 10:28-29: “*He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*”

Paul wrote of three things that bring the greatest vengeance of God against man. He speaks of those who “*trod underfoot the Son of God.*” It wasn’t “*just a man*” they rejected and crucified, it was “*the Son of God.*” Next, He speaks of those who “*count the blood of the covenant (The blood of Christ) to be an unholy thing.*” It wasn’t just “*the blood of a man*” that was shed to redeem us, it was “*holy blood;*” it was “*the blood of Christ*” Hebrews 9:14. Finally, Paul spoke of those who “*do despite unto the Spirit of grace.*” In Hebrews 12:16, Paul reminds us of Esau, who “*sold his birthright for one morsel of meat*” Hebrews 12:16 and “*found no place of repentance, though he sought it carefully with tears*” verse 17. The Old Testament record says “*...thus Esau despised his birthright*” Genesis 25:34. He did not “*hate*” his birthright. When the time came, he desperately wanted to receive it, but in the interim, he placed no more value upon it than a single morsel of meat. This is what it means to “*do despite unto the Spirit of grace.*” But, **what is “the Spirit of grace?”**

I Peter 1:10-11: *“Of which salvation the prophets have enquired and searched diligently, who prophesied of **the grace** that should come unto you: **Searching what**, or what manner of time **the Spirit of Christ** which was in them did signify, when it **testified beforehand the sufferings of Christ**, and **the glory that should follow.**”*

In order to understand “*the Spirit of grace*,” we must first understand the meaning of “*the grace*,” which the Old Testament prophets said would “*come unto you*.” We know by the scriptures that God has forever been “*merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin ...*” Exodus 34:6-7. It is in the use of the term “*the grace*” that we understand that God has given something which was unknown to man from the time sin entered until the time Christ died for us. The prophets saw the result of it in their visions, but wondered what it was they saw. They searched diligently “*what*, (what is this?) *or what manner of time* (when will this be?).” Notice, it was the “*Spirit of Christ*” in the Old Testament prophets who foretold “*the sufferings of Christ, and the glory that would follow.*” Only when we understand “*the glory*” that came as a result of Christ’s sufferings will we understand why Christ, who was “*in the form of God*” and “*equal with God*” Philippians 2:5-8, would become a man “*just a little lower than the angels*” Hebrews 2:9, for the sole purpose of dying on the cross. The “*glory that followed*” is the “*New Creation in Christ*,” a people, “*born of God*” I John 5:1, and “*freed from sin*” Romans 6:7, 18, 22, to serve God “*in righteousness and true holiness*” Ephesians 4:24. This is the “*Spirit of grace*,” that Christ, the creator of all things, would so humble Himself to do this. Please do not undervalue the price He paid, or what He offers to you.

Was Christ Punished, or was He the Sin-offering?

What is “*the grace*” that has come to man? There are very few in this generation who understand the answer to that question. Before the end of the first century A.D., Jude, the half-brother of Jesus, told of “*ungodly men*” who had “*crept in unawares*” and “*turned*

the grace of God into lasciviousness” Jude 1:4. The most common doctrine of grace as taught in the churches today is nothing more than “*lasciviousness* (licentiousness, that is, a license to sin)” which is taught as “*grace.*” Somehow it has been construed that “*grace covers ours sin so God can’t see them.*” In such a scenario, God is seen as one “*demanding punishment,*” and Jesus as one who “*took our punishment,*” yet must continue to hide us from God. Another lascivious view of grace is that God was both “*pleased*” and “*satisfied*” when His Son was beaten beyond recognition Isaiah 52:14, and nailed to a cross.

Isaiah 53:10-11: “*Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.*”

Why would it “*please the LORD to bruise Him?*” The first promise of redemption, which was given on the same day sin entered through the disobedience of Adam, required that “*the seed of the woman*” would be “*bruised*” when He would “*bruise the head of the serpent*” Genesis 3:15. The wrong view of the words “*...it pleased the LORD to bruise Him...*” presents God as an unjust tyrant who takes great pleasure in torturing the innocent to release the guilty. The correct view is that Christ offered His own body Hebrews 9:26 as a “*sacrificial lamb*” 1Peter 1:19, to “*take away the sin of the world*” John 1:29. The death of Christ accomplished so very much that could not be seen by the natural eye at Calvary. Through death, He “*destroyed the devil*” Hebrews 2:14, He “*destroyed the body of sin*” Romans 6:6, and even when we were enemies, He “*reconciled us to God*” Romans 5:10. These things brought great “*pleasure*” to God.

“*...when thou shalt make his soul an offering for sin...*” Strong’s Concordance and Hebrew Dictionary defines the Hebrew word “*nephesh,*” which was translated “*soul,*” as “*properly a breathing creature, that is, animal or (abstractly) vitality.*” Christ offered His “*body,*” a “*sacrifice for sin.*” The apostle Paul writes,

*“Wherefore when He (Christ) cometh into the world, He saith, Sacrifice and offering thou wouldest not, but **a body** hast thou prepared me”* Hebrews 10:5. His was not the “*body*” of a natural man, however. His “*blood*” was “*holy blood,*” and His body “*saw no corruption*” Acts 13:37.

“...He shall see his seed...” A thousand years before Jesus was born to Mary, David described in vivid detail the sufferings of Christ at Calvary Psalms 22:1-18. In the last two verses of that chapter, David gives a wonderful description of the results of Christ’s sufferings, that which Peter called “*the glory that would follow*” 1 Peter 1:11. *“A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that He hath done this”* Psalms 22:30-31.

“...He shall prolong his days, and the pleasure of the LORD shall prosper in his hand...” This speaks of the resurrection of Jesus Christ and His reign at the right hand of His Father.

“...He shall see of the travail of his soul, and shall be satisfied...” God was “*satisfied*” because the sacrifice was sufficient. Remember, it was the body of Jesus Christ that was offered. The apostle Paul confirms, “*...we are sanctified by the offering of the body of Jesus Christ once for all*” Hebrews 10:10. God is “*satisfied*” because we are “*sanctified.*”

“...by his knowledge shall my righteous servant justify many...” Jesus said, “*Ye shall know the truth, and the truth shall made you free*” John 8:32. It is not what Jesus knows, but what can be known about Him that justifies the believer. The next phrase explains in few words what we must know.

“...for he shall bear their iniquities.”

I can understand why those who “*...know not the scriptures, neither the power of God*” Mark 12:24, would err when reading these two verses. It is commonly believed, that Jesus was punished by God for our sins. If we are to “*know the truth*” that will “*make us free*” John 8:32, we must understand that Jesus was “*offered*” as the

perfect sacrifice to *“take away our sin”* John 1:29, I John 3:5, and not *“punished”* to *“take away our penalty* (there is no scripture for this)” for sin. Every sacrifice, whether a lamb, a bullock, pigeon, or a dove, was *“bruised”* and *“grieved,”* but not one of them was *“punished.”* They were *“sin bearers,”* but they could not *“take sin away”* Hebrews 10:4. The words of the prophecy, *“...he shall bear their iniquities”* Isaiah 53:11, do not speak of *“bearing our guilt”* or *“bearing our punishment.”* These words can only be understood as explained by John the Baptist, *“...the lamb of God, which taketh away* (beareth) *the sin of the world”* John 1:29, and the apostle John, *“We know that He was manifested to take away* (to bear) *our sins...”* I John 3:5. The apostle Peter speaks of Jesus, *“...who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed”* I Peter 2:24. Jesus Christ *“bare our sins on the cross”* where our *“old man”* was *“crucified with Him,”* **in order that** *“the body of sin”* would be *“destroyed”* Romans 6:6. Peter tells the result of Christ-crucified; *“...that we, being dead to sins, should (would) live unto righteousness...”* II Peter 2:24.

God’s *“pleasure”* at Calvary was not to punish His beloved Son, but that Christ would *“offer one sacrifice for sins forever”* Hebrews 10:12. Paul tells us when Christ came into the world, He said, *“I come to do thy will, O God”* Hebrews 10:7. It was the *“will of God”* that Christ would offer the perfect sacrifice to take away sin. Paul concludes, *“By the which will we are sanctified through the offering of the body of Jesus Christ once for all”* Hebrews 10:10.

Not With Wisdom of Words

I Corinthians 1:17: *“For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.”*

The *“gospel of Christ”* has become a forgotten message in the modern church. Even the Greeks, with all their worldly wisdom and mythological gods, erected an altar to *“the unknown god.”* Certainly, that is in order in many *“churches”* today that have lost

the gospel message. They do not know God! The message of the modern church is nothing more than philosophy and counseling psychology. It is based upon “*forgiveness*,” and not “*deliverance*” and “*freedom from sin*.” The “*principles of life*” that are being taught are nothing more than the “*wisdom of words*” which Paul warns against. He warned the Colossians, “***Beware lest any man spoil you*** (lead you into bondage) ***through philosophy*** (the wisdom of man) ***and vain deceit*** (empty delusions), ***after the tradition of men*** (manmade doctrines), ***after the rudiments of the world*** (principles of living), ***and not*** (never) ***after Christ***” Colossians 2:8.

I Corinthians 1:18: “*For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*”

Those who preach “*the wisdom of words*” always reject the preaching of the cross. To them, it is “*foolishness*” to believe the death of Christ on the cross is the power of God to take sin out of the heart and nature of everyone who believes the truth. They are the “*blind leaders of the blind*” Matthew 15:14 which Jesus warned against. Jesus said, “*Leave them alone;*” in other words, “*get away from them,*” because “*they will fall into the ditch*” along with everyone who follows them. Those who refuse to preach Christ-crucified as the total answer for full salvation, without step-plans, principles, mentoring, accountability partners, or any such thing being added, do not realize they are themselves “*perishing*” in the very sins they seek to comfort others in. God has not sent us to “*comfort sinners,*” but to “*save them from their sin*” Matthew 1:21 through preaching the gospel of “*Christ-crucified.*”

I Corinthians 1:19-20: “*For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?*”

Under the administration of those who have preached philosophy, the traditions of man, and the rudiments of the world, the “*church*” has become as sinful as the world. One study, published in

Charisma Magazine, found that 68% of all men in the churches regularly watch pornography. I quote from the study as reported by Charisma News, *"Of young adults 18-24 years old, 76 percent actively - and these are Christians - actively seek out porn."* In the words *"...and these are Christians..."* we discover the source of the problem. Uncleanness in the heart immediately goes away when the truth of the gospel is preached and received. The amazing salvation of Cornelius and his household is a pattern for everyone who hears and believes the truth. Peter said, *"God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith"* Acts 15:8-9. David asked the question; *"Who shall ascend into the hill of the LORD? or who shall stand in his holy place?"* Psalms 24:3. The answer follows, *"He that hath clean hands, and a pure heart"* Verse 4. Jesus said, *"Blessed are the pure in heart: for they shall see God"* Matthew 5:8. It is obvious that those who continue in slavery to pornography are not *"born of God,"* and cannot be *"Christians"* in the biblical sense of the word. Christ died to *"take away our sin"* I John 3:5. He did nothing to give us *"power over sin,"* because what He did was sufficient to *"make us free from sin"* Romans 8:22. Anything a person may trust in for righteousness other than *"Christ-crucified"* is a false hope and a *"dead work"* that can only fail those who trust in them. God said, *"I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent."*

I Corinthians 1:21: *"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."*

According to the apostle Paul in His epistle to the Hebrews (Jews), the first principles of the doctrine of Christ are *"repentance from dead works"* and *"faith toward God"* Hebrews 6:1. These were devout Jews, not considered to be *"sinners,"* to whom Jesus first preached. The call to repentance to the Jew was to repent of everything they trusted in apart from Christ Himself. The modern church is a sin-filled church. The *"best"* among them repent continually, while many others believe they are automatically

forgiven without repenting. What very few understand, it is not their “*sin*” they should repent of, but the belief system they trust in that cannot take sin away. When principles and step-plans have failed, turn away from them and believe the truth. Christ came into the world “*to make an end of sins*” Daniel 9:24. He died on the cross to “*take away your sins,*” cleansing your heart and nature. If you do not believe this, you are doomed to continue in your struggle.

When wisdom has failed, Paul said “*it pleased God by the foolishness of preaching to save them that believe.*” Paul also said “*the preaching of the cross is foolishness to them that perish.*” You have just finished reading a very foolish message if you do not believe it. If you do believe it, however, you will go free. All uncleanness will be washed out of your heart, and serving God will become “*righteousness, peace, and joy in the Holy Ghost*” Romans 14:17. While it may not happen right now, it will happen soon if you “*repent*” of the dead works of religion that have not worked for you and place your trust in Christ, who “*loved you and gave Himself for you*” Galatians 2:20. Peter pointed the way, but it may not be what you think:

Act 3:19-20: “*Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you.*”

If you see the things which are spoken in this message are confirmed by scripture, make your decision to believe it. Your “*repentance*” will be to “*turn away those teachings that have held you in bondage to sin,*” and your conversion will be to “*trust in Him who came into the world to take away your sin*” I John 3:5. If you do so, the “*time of refreshing*” will come to you and your sins will be “*blotted out.*” You will know the very moment the uncleanness is washed out of your heart and nature, and you will rejoice with “*joy unspeakable, and full of glory*” I Peter 1:8. The “*Spirit of Christ*” will flood into your heart, crying “*Abba, Father*” Galatians 4:6, and you will become aware as never before, that God is your Father, and Christ is your life.

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