

## Did Paul Bring a Better Gospel Than Jesus? III

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How many have heard of an early church leader around the beginning of the second century A.D. whose name was Marcion? Marcion invented *his own version* of the New Testament, which is almost identical to the Pauline theory today, that Paul brought a superior gospel than that of Jesus Christ.

What he did is take the writing of the Apostle Paul and those of Mark and he created a *grace New Testament*. He left out all the other Scriptures. He didn't believe in the Old Testament. All of those Scriptures where Paul talks about the Law, keeping the commandments and things like that, he just took them out.

This reminds me of what Solomon said, *'There's nothing new under the sun. That which has been is that which shall be.'* That's what we have with this doctrine. Part of the doctrine that they have, is what they refer to as 'eternal security.' That's very akin to 'universal salvation.'

*Universal salvation* is a doctrine, which is supposed to be Christian, that God will ultimately save all human beings; no one will be left out. That's also seen in the final trilogy of Star Wars, where even Darth Vader was converted. There are some who say that even Satan will be converted.

All of this stems from the doctrine that there are no laws to keep. It stems from the doctrine that once you believe in Jesus, you can't sin anymore. Once you believe in Jesus, then you have 'eternal security,' which means that *even though you sin*, regardless of what your life-style is—we understand about the prodigal son where there is repentance, and we understand that people can go astray and backslide, that is true, and God has made provision for that, but this goes beyond: *it doesn't matter what your behavior is as long as you believe Jesus, accept Him in your heart and are 'born again'!* That's what they call *born again* and everything is just fine.

Let's look at a couple of Scriptures that tends to indicate this. Let's come to John 5. Of course, those who believe in these kinds of doctrines *turn to the favorite Scriptures that prove their point and never look at other Scriptures that disprove what they are saying!* The truth is that you have to have all the Scriptures, all the Word of God, not just what you want of it.

John 5:24: "Truly, truly I say to you, the one who hears My Word, and believes Him Who sent Me, has everlasting life and does not come into judgment; for he has passed from death into life."

You take that Scripture alone and you don't understand what it says, then it creates some problems. On the surface it looks like all you have to do is believe, but notice the phrase before that: "...the one who hears My Word..."

The difference in the translation between 'word' and 'words' is that word, in the sense of a message, means *all that Jesus has said, not just a word or a saying, but everything that Jesus said!*

"...and believes Him Who sent Me, has everlasting life and does not come into judgment, for he has passed from death into life" (v 24).

Here's another very interesting Scripture that they like to turn to, to say that there's no need to even be baptized, that if you *believe* you receive the Holy Spirit.

Ephesians 1:12: "...who first trusted in the Christ; in Whom you also trusted after hearing the Word of the Truth, the Gospel of your salvation; in Whom also, after believing, you were sealed with the Holy Spirit of promise" (vs 12-13).

Those who don't believe in baptism say that you don't have to be baptized. All you have to do is believe, because baptism was just for the Jews. They never ask: Why do we find Gentiles being baptized? Then they quote the Scripture in 1-Cor., where Paul says, 'God did not send me to baptize but to preach the Gospel. So therefore, baptism is not necessary.' Paul had Titus and Timothy to do the baptizing. Just like it says, 'And Jesus baptized more than John [the Baptist] did.' Not Jesus, but the disciples did the baptizing.

John 6:37: "All whom the Father gives Me shall come to Me, and the one who comes to Me I will in no wise cast out." No conditions! Just because it doesn't mention repentance here has nothing to do with the fact that repentance is no longer required. Just because it doesn't mention baptism here has nothing to do with claiming that baptism is not required.

What did Jesus say in Luke 13? *'What do you think about those who died under the tower in Siloam? Were they sinners above all others? No they weren't; unless you repent, you shall likewise die!'* That's part of Jesus' message: ***Here's My Word.***

How about those who Herod killed and mingled their blood with their sacrifices on the altar? Were they sinners above all people in Jerusalem? *No! He said, 'Unless you repent you shall in no wise...'* ***There has to be repentance!***

What did He say in the last part of the book of Acts? *Go into all the world and preach repentance and remission of sins!* Let's keep that in mind as we're reading here in John 6:

Verse 35: "Jesus said to them, 'I am the Bread of Life; the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time. But *as* I said to you, you also have seen Me, yet, you do not believe. **All whom the Father gives Me** shall come to Me..." (vs 35-37). What does that require? *First of all:*

- answering the call
- repenting
- being baptized

You don't belong to Christ unless you have the Spirit of God and the Spirit of God is not given unless there is baptism.

Verse 38: "For I did not come down from heaven to do My own will, but the will of Him Who sent Me. And this is the will of the Father Who sent Me: that *of* all whom He has given Me, I should not lose any, but should raise them up in the last day" (vs 38-39). 'Eternal security'? Once saved, always saved'?

Verse 40: "And this is the will of Him Who sent Me: that everyone who sees the Son, and believes in Him, may have eternal life; and I will raise him up at the last day."

Now you have a problem with this verse. Since Jesus is in heaven, how are you going to see Him today? He was talking to the Jews there.

Verse 63: "It is the Spirit that gives life; the flesh profits nothing..." They interpret this to mean that you don't have to keep the commandments because that doesn't profit anything. Jesus said, 'If you will enter into life, keep the commandments.'

"...The words that I speak to you, *they* are spirit and *they* are life. But there are some of you who do not believe.' For Jesus knew from *the* beginning who were the ones that did not believe, and who would betray Him. And He said, 'For this reason, I have said to you, no one can come to Me unless it has been given to him from My Father'" (vs 63-65).

What does that mean? *That means, the Father has to draw them, the Father has to grant them repentance, and subsequently they can be baptized!* There you have it!

Let's look at some other Scriptures that contradict some of this. If it is so easy to be saved and God wants everyone to be saved, which we find in one Scripture, and He wants all to come to repentance, which we find in another Scripture, why do we have this verse? If we have passed from death

to life, and we do not have judgment upon us, why do we have this Scripture?

1-Peter 4:16: "Yet, if anyone *is suffering* as a Christian, he should not be ashamed; but let him glorify God because of this."

Here's a verse that goes totally contrary to the easy salvation of *just believe* and you're going to make it into heaven:

Verse 17: "For the time *has come* for judgment to begin with the household of God; and if it first *begins* with us, what *will be* the end of those **who do not obey** the Gospel of God?"

I can see why they wouldn't want to have this, because the word *obedience* is there. 'You don't want to have that. There's nothing you ought to obey.'

Verse 18: "And if the righteous are saved with much difficulty, what will become of the ungodly and *the sinner*?"

Just like we read in John 6:39, that Jesus said, "...I should not lose any..." This means there's no such thing as the unpardonable sin? That's why they explain the *second death* as separation from God—'won't lose any.'

We know from Heb. 6 and 10, that there is the *unpardonable* sin. Jesus also gives the warning. We're going to see that salvation, while it is assured, it is not guaranteed if you remain living in sin.

Matthew 11:25: "At that time Jesus answered and said, 'I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent, and have revealed them to babes. Yes, Father, for it was well pleasing in Your sight *to do* this. All things were delivered to Me by My Father; and no one knows the Son except the Father; neither does anyone know the Father except the Son, and the one to whom the Son personally chooses to reveal *Him*'" (vs 25-27).

That says a lot, too. That ties in with the other Scriptures about being drawn, and so forth. It is a dual operation. The Father draws us, Christ works with us, etc.

Verse 28: "Come to Me, all you who labor and are *overly* burdened, and I will give you rest. Take My yoke upon you, and learn from Me; for I am meek and lowly in heart; and you shall find rest for your souls. For My yoke *is* easy, and My burden is light" (vs 28-30).

Therefore, there are no commandments to keep, but most of those people who believe in this doctrine, believe that in the land that they live in, it has to operate on the rule of law. There's a great contradiction in their thinking.

What we're going to do—because these Scriptures look like they conflict with one another and they don't—is to look at something that's very important for us to realize. Salvation has conditions. Conditions are defined by the **if** clauses in the Bible. There are 1,332, **if** clauses in the Bible. {Note sermon series: *If Statements in the Bible*}

First of all, we will look at some in the Old Testament. There are two words that are used in the Old Testament for **if**. The first one is **'im**, which is conditional and also having to do with choices. People will say, 'If it's conditional, aren't you earning your salvation?' *No, because salvation is the result of the beginning of it with the forgiveness of sin and being put in right standing with God! The conditions are* that we love God, obey Him and keep His commandments.

Let's look at the heart of people in talking about God. Here they just heard the Ten Commandments given to them. This is the generation ready to go into the 'promised land.' Moses is reiterating a lot of the things to them.

Deuteronomy 5:22: "The LORD spoke these words to all your assembly... [the Ten Commandments.] ...in the mountain out of the midst of the fire of the cloud and of the thick darkness with a great voice. And He added no more. And He wrote them on two tablets of stone and delivered them to me. And it came to pass when you heard the voice out of the midst of the darkness, for the mountain burned with fire, you came near me, all the heads of your tribes and your elders, and you said, 'Behold, the LORD our God has revealed His glory and His greatness, and we have heard His voice out of the midst of the fire. We have seen today that God talks with man yet he *still* lives. Now, therefore, why should we die? For this great fire will consume us. If we hear the voice of the LORD our God any more, then we shall die'" (vs 22-25).

That's how people approach the commandments of God today: 'We don't want to hear that.'

Verse 26: "For who of all flesh has heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?" There's an **if** right there: 'If we continue to hear, we're going to die.' Notice God's answer when they told Him:

Verse 27: "'You go near and hear all that the LORD our God shall say. And you speak to us all that the LORD our God shall speak to you, and we will hear *it*, and do *it*.' And the LORD heard the voice of your words when you spoke to me. And the LORD said to me, 'I have heard the voice of the words of this people, which they have spoken to you. They have well *said* all that they have spoken. Oh, that there were such a heart in them that they

would fear Me and keep all My commandments always, so that it might be well with them and with their children forever!'" (vs 27-29). It was for their good. Right after that, what does He say?

Deuteronomy 6:1: "Now, these *are* the commandments, the statutes, and the judgments which the LORD our God commanded to teach you so that you might do *them* in the land where you go to possess it, That you might fear the LORD your God, to keep all His statutes and His commandments which I command you, you, and your son, and your son's son, all the days of your life, and so that your days may be prolonged. Hear therefore, O Israel, and **be diligent to observe it, so that it may be well with you...**" (vs 1-3).

Part of the doctrine that they have of *Paul gave a superior gospel*, is that the Law is a curse! If you try and keep any of the Law, you're cursed! **God says that you're blessed!**

"...and that you may greatly multiply, as the LORD God of our fathers has promised you, in the land that flows with milk and honey. Hear, O Israel. Our one God is *the* LORD, *the* LORD. And you shall *love the LORD your God with all your heart and with all your soul and with all your might. And these words, which I command you this day shall be in your heart*" (vs 3-6).

That's where God wants them. That's called *conversion* in the New Testament. They didn't have the Spirit of God because He said, 'O that there were such a heart in them that they would keep My commandments.'

**If** becomes very important; this is the 'im'—*conditional clause*. Someone is going to say, 'There aren't conditions in the New Testament.' Hold on! We haven't gotten there, yet. You will see that there are.

Deuteronomy 28:1: "And it shall come to pass, **if** you shall hearken diligently unto the voice of the LORD your God to observe *and* to do all His commandments which I command you today, the LORD your God will set you on high above all nations of the earth. And all these blessings shall come upon you and overtake you **if** you will obey the voice of the LORD your God" (vs 1-2).

We've gone through this many times. I suggest that if you want to know what's happening in America and the world, you read the whole chapter of Deut. 28. You're going to find out that, 'Yes, that's exactly what's happening now.'

There are two **ifs** in v 15: one for good and one for evil, because what did God do? *He set before them, life and death, blessing and cursing, good and evil!* He commanded them to **choose life**.

Verse 15: "And it shall come to pass, if you **will not** hearken to the voice of the LORD your God

to observe and to do all His commandments and His statutes which I command you today, all these curses shall come upon you and overtake you.”

No one wants the curses. Everyone wants the blessings regardless of how they live. You can read all of the cursings. Now let’s look at something someone is surely going to say, ‘You’re reading Old Testament stuff.’ That’s true, but it’s *the Bible* stuff. For all of those of you who believe that Jesus’ message was just for the Jews and we don’t have to follow anything there, you’ve got another thought coming.

John 12:37: “Although He had done so many miracles in their presence, they did not believe in Him, so that the word of Isaiah the prophet might be fulfilled who said, ‘Lord, who has believed our report? And to whom has the arm of *the* Lord been revealed?’ For this *very* reason they could not believe because again Isaiah said” (vs 37-39).

They say they believe in God, *they want to believe in God*; they believe in Jesus, *the way they want to believe in Jesus*, but they don’t believe in God *the way God says* to believe in Him and *the way Jesus said* to believe in Him.

Verse 40: “He has blinded their eyes and hardened their hearts so that they would not see with *their* eyes and understand with *their* hearts, and be converted, and I would heal them.”

That goes contrary, again, to other Protestant doctrines that we have to get out and convert everyone and those who do not hear the name of Jesus are doomed to eternal death. Oops! What about ‘universal salvation?’

Verse 41: “Isaiah said these things when he saw His glory and spoke concerning Him. But even so, many among the rulers believed in Him; but because of the Pharisees they did not confess *Him*, so that they would not be put out of the synagogue; for they loved the glory of men more than the glory of God” (vs 41-43). *Politically correct!*

From here to the end of the chapter is a very important section of Scripture.

Verse 44: “Then Jesus called out and said, **‘The one who believes in Me does not believe in Me, but in Him Who sent Me.’**” What did Jesus say to those false prophets who would come to Him in the Judgment Day and say, ‘Lord, Lord, didn’t we do this and didn’t we do that and didn’t we do the other thing?’ And He will say, ‘Depart from Me you who work lawlessness.’

Let’s read that again, v 44: “Then Jesus called out and said, ‘The **one** who believes in Me does not believe in Me, but in Him Who sent Me.’” Jesus also said to take the Gospel and His words to

the whole world. Furthermore, He said to those standing there:

Verse 45: “And the one who sees Me sees Him Who sent Me. I have come *as* a light into the world so that everyone who believes in Me may not remain in darkness. **But if anyone hears My words...**” How can you hear His words when you reject them? We’ll talk about rejecting Jesus a little later.

**“...and does not believe, I do not judge him; for I did not come to judge the world, but to save the world”** (v 47). Oh, so there’s no judgment for not believing. Hold on!

Verse 48: “The one who rejects Me and does not receive My words has one who judges him; the Word, which I have spoken...” Notice the difference between ‘words,’ that is what He is speaking there, and “...Word, that I have spoken...” That means the *entire message* of Christ, all of it.

“...that shall judge him in the last day. For I have not spoken from Myself; but the Father, Who sent Me, gave Me commandment Himself, what I should say and what I should speak. And I know that His commandment is eternal life. Therefore, whatever I speak, I speak exactly as the Father has told Me” (vs 48-50).

Think on this: If you think that in your *superior gospel* that Paul supposedly gave, if you worship the Father, you worship Christ, and yet, you do away with the Gospel, what we are talking about is almost an insane position of interpreting the Scriptures. It says, here, “...whatever I speak, I speak exactly at the Father has told me.”

So, *everything* that Jesus taught came from the Father. If you believe that this is only for the Jews and not for everyone, then you’re also rejecting the Father. If you reject Him, where are you on the scale of salvation?

- Have you reached the first rung?
- Have you even gotten to the ladder?

Psa. 66—we’re looking again, at an *if* clause. If you have a computer or if you’ve got e-Sword {**e-sword.net**} or anything like that. Go ahead and look up everything in the Bible where there is *if*. Even with that, you don’t pick up all the conditional things that are contained in the Word of God.

Psalms 66:16: “Come and hear, all you who fear God, and I will declare what He has done for my soul. I cried to Him with my mouth, and He was extolled with my tongue. **If** I regard iniquity in my heart... [sound a little bit like Matt. 5 & 6?] ...the LORD will not hear me” (vs 16-18).

There's a condition for prayer. What did Jesus say in the 'Lord's prayer' that we are to do everyday? *Ask God to forgive us our sins*, so that we can have our hearts and our minds cleansed and purified!

Verse 19: "Surely God has heard; He has attended to the voice of my prayer. Blessed be God Who has not turned away my prayer, nor His **steadfast** love from me" (vs 19-20). Steadfast love could also be translated as *mercy*.

Let's look at the other **if** clause in the Hebrew that comes from the word '**kiy**,' which means this is a *causal relationship*. The first one we saw ('im') was a *conditional relationship*. Here is more of a causal relationship. This causal relationship can also be translated **when** as well as **if**.

Deuteronomy 13:1: "**If** a prophet rises among you... [it could also read **when** a prophet rises among you] ...or a dreamer of dreams, and gives you a sign or a wonder, and the sign or the wonder, which he foretold to you comes to pass, saying, 'Let us go after other gods, which you have not known, and let us serve them'" (vs 1-2). Anything to deviate to the right hand or to the left hand from what God has said to do.

Verse 3: "You shall not hearken to the words of that prophet or that dreamer of dreams..." I think we could apply that to this prophet who comes along and says, 'We don't need to follow the Gospel. That was for the Jews. All we have to do is believe. We don't have to be baptized. Universal security is there forever.' Here's the reason:

"...for the LORD your God *is* testing you to know whether you love the LORD your God with all your heart and with all your soul" (v 3). That's why these things come. That's why it's important when they come that we examine them for what they are. What did Jesus say, 'Many shall come in My name saying, 'I am the Christ,' and deceive many.' How do they deceive many when they use the Bible? *They do so by using parts of it! They do so by picking the part that they agree with!*

Just like the children of Israel. 'Oh, Moses. You tell us what God says. We'll do it. We don't want to hear God.' Then Moses shows what they should do.

Let's see the prayer of Solomon, 1-Kings 8:20: "And the LORD has performed His Word, which He spoke, and I have risen up instead of my father David. And I sit on the throne of Israel as the LORD promised. And I have built a house for the name of the LORD God of Israel.... [this is the dedication ceremony of the temple] ...And *I have* set there a place for the Ark in which *is* the covenant of the LORD, which He made with our fathers when

He brought them out of the land of Egypt.' And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel..." (vs 20-22). Just picture this:

The temple is there, beautiful. All the people are there, thousands and thousands of people. They actually put up extra altars all around so they could have the burnt offerings, and so forth. They had all the priests working at that time. It must have been a beautiful setting. Here is Solomon up on a raised platform speaking this to all Israel.

"...and spread forth his hands toward the heavens. And he said, 'LORD God of Israel, *there is* no god like You, in heaven above or on earth beneath, who keeps covenant and mercy with Your servants who walk before You with all their heart, Who has kept with Your servant David my father what You promised him. You also spoke with Your mouth and have fulfilled with Your hand, as *it is* today. Therefore, now, LORD God of Israel, keep with Your servant David, my father, what You promised him, saying, 'There shall not be cut off from you a man in My sight to sit on the throne of Israel—**if** your sons take heed to their way so that they walk before Me as you have walked before Me'" (vs 22-25)—conditional.

We're going to see some other conditions, here. The whole prayer is really one of conditions. This is conditional and it could also be translated, *when*:

Verse 31: "**If** [when] any man sins against his neighbor, and **if** [when] an oath is laid upon him to cause him to swear, and **if** [when] the oath comes before Your altar in this house, then hear in heaven, and do, and judge Your servants..." (vs 31-32).

Verse 35: "When the heavens are restrained, and there is no rain because they have sinned against You, **if** [when] they pray toward this place and confess Your name, and turn from their sin when You afflict them, **then** hear in heaven..." (vs 35-36).

Here, we have **if/then**. Many of these, all through this whole prayer—the whole eighth chapter of 1-Kings—is **if/then**. There are the conditions and will see this also in the New Testament when we come back to it again.

"...and forgive the sin of Your servants, and of Your people Israel, for You shall teach them the good way in which they should walk, and give rain upon Your land which You have given to Your people for an inheritance. **If** there is famine in the land, **if** there is plague, blasting, mildew, locusts... [ties in with Deut. 28] ...**if** there are stripping locusts; **if** their enemy encircles them in the land of their cities, whatever plague, whatever sickness, any prayer, any supplication from any man of all Your people Israel, who shall each know the plague of his

own heart... [in other words, beginning with your own heart with repentance] ...and shall spread forth his hands toward this house, **then** hear in heaven Your dwelling place and forgive...” (vs 36-39).

This is quite a prayer when you go through and see everything that is there. Notice how God has kept this with His descendents of Israel.

I remember the governor of Georgia got up and prayed and asked God to forgive the people of their sins because of the drought. They only had 21 days of water left. Shortly after that they had some rain. All that winter they had lots of rain. Because he was willing to confess the sins, God heard and answered that prayer. That doesn't mean that it's necessarily salvational, but it just means that God controls the physical thing and He controls the spiritual things. **If** those who are in need of things, physically pray to God and repent, He will hear them, too. That doesn't mean that they have salvation.

(go to the next track)

Verse 44: “**If** Your people go out to battle against their enemy, wherever You shall send them...” That's also a very interesting thing. You don't go to war unless God tells you to go to war.

“...and shall pray to the LORD toward the city which You have chosen, and the house that I have built for Your name, **then** hear in heaven their prayer and their cry, and maintain their cause. **If**...” (vs 44-46). All of these are conditional and all of these **ifs** could be causal. These could be translated as **when**.

Verse 46: “**If** [when] they sin against You (for *there is* no man who does not sin)...” Here's a very good verse that shows that this *if* could also be translated **when** since there is no man who does not sin.

“...and **if** You are angry with them and have delivered them up before the enemy and they have been led away captive to the land of the enemy, far or near, yet, **if** they shall think within themselves in the land where they are carried captives, and repent, and pray to You in the land of their captors saying, ‘We have sinned and have done perversely, we have done wickedly,’ and *so* return to You with all their heart and with all their soul, in the land of their enemies who led them away captive, and **if** they pray to You toward their land which You gave to their fathers, to the city which You have chosen, and the house which I have built for Your name, **then** hear their prayer and their cry in heaven Your dwelling place, and maintain their cause, and forgive Your people who have sinned against You...” (vs 46-50). *Quite a prayer!*

We can see that in action in Rev. 7 with the sealing with the 144,000 of the children of Israel who

repent in captivity. We see how that this applies even in the New Testament. Does this not also apply to the Church? **If** the Church goes astray, which it can, and **if** they do things that they ought not, which they can, **if** they sin, which we all do, **then** when we repent and pray to God—and now the temple is not on earth, but in heaven above, with Christ as our High Priest at the right hand—**then** He will hear.

Let's look at something in the New Testament concerning **if**, the Greek word is ‘ei. There are other aspects of it that we will also touch on a little bit later.

Romans 8:9: “However, you are not in *the* flesh... [in your standing before God, even though you still have a fleshly body] ...but in *the* Spirit, **if** *the* Spirit of God is indeed dwelling within you...” This ought to prompt us to ask:

- Since this is conditional, how does one receive the Holy Spirit?
- What did Peter say? ‘*Repent and be baptized every one of you for the remission of sins and you shall receive the gift of the Holy Spirit!*’

This is quite a verse because it goes right along with several of the **ifs** in vs 9-10.

“...But **if** anyone does not have *the* Spirit of Christ, he does not belong to Him” (v 9). We have here, two conditional clauses. **If** you have the Spirit of God, and **if** you do not have the Spirit of God. In order to belong to Him, you have to have the Spirit of God. **If** you don't have the Spirit of God, all your profession of believing in Jesus does not qualify you for salvation.

For those of us who know about the second resurrection, it may qualify you for the second resurrection, but it does not qualify you for the first resurrection to eternal life. That's a whole other situation of conversion and God's Spirit. This is what it's talking about, here.

Verse 10: “But **if** Christ *be* within you...” Didn't Paul say that *Christ in you is the hope of glory?* (Col. 1:27). This also shows that **if** you don't have the Spirit of Christ, Christ is not in you.

“...the body *is* indeed dead because of sin; however, the Spirit *is* life because of righteousness” (v 10). Because the Spirit, which we'll see in a little bit, will lead us in the way that we need to go.

Verse 11: “Now **if** the Spirit of Him Who raised Jesus from *the* dead... [what comes from the Father which we've explained previously] ...is dwelling within you, He Who raised Christ from *the* dead will also quicken... [make alive] ...your mortal bodies because of His Spirit that dwells within you.” He didn't say *go to heaven*.

All the other false doctrines come and fall in line like dominoes when you have false doctrine. The major false doctrine that this is based upon is believing in going to heaven. As we go through Rom. 8, we're seeing a lot of *ifs*, conditional.

You take the conditional *if*, and if you don't meet the condition it means that you won't meet the qualification for it.

"...*If* the Spirit of Him Who raised Jesus from *the* dead is dwelling within you, He Who raised Christ from *the* dead will also quicken your mortal bodies because of His Spirit that dwells within you" (v 11). But *if* His Spirit is not dwelling in you, you will not be resurrected to eternal life. Very simple!

Verse 12: "So then, brethren, we are not debtors to the flesh, to live according to *the* flesh; because *if* you are living according to *the* flesh, you shall die; but *if* by *the* Spirit you are putting to death the deeds of the body, you shall live (vs 12-13). This is the whole operation of overcoming. It's a continual thing that we do:

- day in and day out
- week in and week out
- month in and month out
- year after year
- all of the Sabbaths
- all of the Holy Days

All of these things are all tied in with it.

Verse 14: "For as many as..." This is also conditional, but it's not an *if* clause. There are many conditional clauses without an *if*.

"...are led by *the* Spirit of God, these are *the* sons of God" (v 14)—which means to take the opposite when you read these verses; as many as do not have the Holy Spirit are not led by the Holy Spirit and are not the sons of God.

Verse 15: "Now, you have not received a spirit of bondage again unto fear, but you have received *the* Spirit of sonship, whereby we call out, 'Abba, Father.' The Spirit itself bears witness conjointly with our own spirit, *testifying* that we are *the* children of God. Now *if*... [conditional] ...*we are* children, *we are* also heirs—truly, heirs of God and joint heirs with Christ—*if* indeed we suffer together with Him, so that we may also be glorified together with Him" (vs 15-17). There we have it. We have the man *ifs* and quite a few conditional clauses.

I'll just use one example of this: 'ei per' that means *if indeed, or if so, or if it be*. That is still conditional.

We're going to see some conditional things that are in John 3, also. Let me explain something as simply as I can. *Strong's Concordance* is generally very good and you can use it to help understand the

Bible even more. It is very good in nouns and adjectives, but it is worthless when it comes to verbs. What happens when you look up the word in the dictionary part of *Strong's Concordance*, you only come up with the root word. The root word does not tell you the person, tense, condition or any of those things. Please understand, this does not put down anyone who doesn't know Greek, but you cannot assume because you don't know Greek that if you can work *Strong's Concordance* that you understand the Greek or the Hebrew. It doesn't work that way.

John 3 is an excellent example of that because we're going to see what is called a subjunctive clause. A subjunctive clause means that it is conditional. When we come to a certain very popular verse in John 3, you are going to be shocked that it is in the subjunctive and must be translated not as a dogmatic fait accompli, but as a subjunctive where there is a condition to it.

John 3:1: "Now, there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews. He came to Jesus by night and said to Him, 'Rabbi, we know that You are a teacher *Who* has come from God...' (vs 1-2). Later he was converted. We'll give Nicodemus some credit. Here, at this point, he was afraid to come in daylight. We, all of us Pharisees are now. Now you understand why Jesus was so hard on the Pharisees. Read Matt. 23, 'hypocrites, liars.'

"...because no one is able to do the miracles that You are doing *unless* God is with him" (v 2). That's a very interesting word. You could translate it this way: 'No one can do the miracles You [Jesus] are doing *if* God is not with Him,' meaning, God is with Him [Jesus]. That comes from the Greek 'ean mee' that means *if, or unless, or except*. We'll understand it in the next verse.

Verse 3: "Jesus answered and said to him, 'Truly, truly I say to you, *unless* anyone is born again...' If someone is not born again—if you use it in the *if* sense—but, *unless* or *except*, 'ean mee.'

"...he cannot see the Kingdom of God" (v 3). Let's answer the question concerning the Kingdom of God.

The Catholics parse it this way: The Kingdom of Heaven is spoken of in the New Testament as the place where souls go when someone dies. The Kingdom of God is the Roman Catholic Church and its spiritual and temporal powers.

- Are those in the Roman Catholic Church composed of flesh and blood? *Yes!*
- Do they consider, especially the clergy, that they are in and run the Kingdom of God? *Yes!*

- Do they consider that they are the sole teachers of salvation through Christ? *Yes!*

1-Corinthians 15:50: “Now this I say, brethren, that flesh and blood cannot inherit *the* Kingdom of God...” Therefore, the Roman Catholic Church cannot be the Kingdom of God on earth—***period!*** When you understand the Truth of the Bible, the Roman Catholic Church has nothing to do with the Christianity of the Bible.

Let’s read some things that will help us understand *born again*.

Verse 39: “*Likewise*, not all flesh *is* the same flesh. Rather, *there is* one flesh of men, and another flesh of beasts, and another of fish, and another of birds. And *there are* heavenly bodies, and earthly bodies; but the glory of the heavenly *is* different, and the *glory of the earthly is* different. *There is* one glory of *the* sun, and another glory of *the* moon, and another glory of *the* stars; for *one* star differs from *another* star in glory” (vs 39-41).

I wonder what Paul would write today if he would have been able to see the things that Hubble has revealed to us.

Verse 42: “So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption.” ***No souls go to heaven! That is a pagan doctrine!*** The more you study Catholicism and compare it with the Bible, and the more you study Protestantism and compare it with the Bible, you will see that they are still lock-step with each other, with the exception of the pope and many idols.

Verse 43: “It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body” (vs 43-44). We will see that this is exactly what Jesus is talking about in John 3.

Verse 46: “However, the spiritual *was* not first, but the natural—then the spiritual.” Let’s stop here and see that this one verse debunks all of Mormon religion, and all pagan religions, which believe the same thing, which is:

We all existed as a speck in the heavens. Adam and Eve had to sin so that they could have children. Whenever a child is born it is actually possessed by one of these specks of spirit that was in heaven, which is saying that the spiritual is first. The Bible says that the natural is first, then the spiritual. ***The truth of the matter is that no one, except Jesus Christ, has been ‘born again’!*** Some will say, ‘Oh! Being born again is only for sinners.’ *Really?* We’ll cover that here, in just a little bit.

Verse 47: “The first man *is* of the earth—made of dust. The second Man *is* the Lord from heaven. As *is* the one made of dust, so also *are all* those who are made of dust; and as *is* the heavenly *one*, so also *are all* those who are heavenly. And as we have borne the image of the *one* made of dust, we shall also bear the image of the heavenly *One*” (vs 47-49). When? *At the resurrection!* That’s what Paul’s talking about here.

Verse 50: “Now this I say, brethren, that flesh and blood cannot inherit *the* Kingdom of God, nor does corruption inherit incorruption. Behold, I show you a mystery: we shall not all fall asleep... [die] ...but we shall all be changed, in an instant, in *the* twinkling of an eye, at the last trumpet; for *the* trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” ( vs 50-52).

First of all, we will talk about Jesus when He was born in the flesh.

- What do you mean that Jesus was *born again*?
- Why was it that He had to be *born again* because He didn’t sin?
- *That’s because you don’t understand what ‘born again’ means!*

*Born again* does not mean to have an experience in your heart and you accept Jesus as your Savior. You’re not *born again*. You’re probably not even changed, because 95% of those who go through the ‘sawdust trail’ to give their heart to the Lord, in Protestantism, end up a year later exactly the same as they were when they so-called accepted the Lord.

Matthew 1:25—speaking of Joseph: “But he did not have sexual relations *with* her until *after* she had given birth to her Son, the firstborn...” This is when Jesus was born of the flesh. That’s His first birth. You only have one birth in the flesh. You can’t have two.

What does it mean to be *born again*? Here’s another verse that people don’t understand because they don’t read the verses that follow.

Colossians 1:15: “Who is *the* image of the invisible God, *the* firstborn of all creation.” So, Jesus was not only born a man, but we’re going to see that this refers to being ‘firstborn’ not as a man, *but from the resurrection of the dead*. “...of all creation...” doesn’t mean that Christ was the first thing created, because how can He be ‘firstborn’ if He was the first One created?

When you get into these nonsensical doctrines, because they don’t read the Scripture, it doesn’t make sense because they don’t think it through. It’s like snake handlers, they say, ‘Oh, you’re to pick up snakes.’ How many die from snakebites. ‘It says you won’t be hurt from them.’ *No!* It means to ‘cast down’ serpents, not pick them



up! I guess that's why they make a lot of moonshine back there in 'them there hills.' You gotta have moonshine, a pretty good 'swig' of it, to start dancing with snakes and picking them up.

Why is He called the 'firstborn of all creation?' *Because that's the 'firstborn' of all who are created through the process of the resurrection!*

Verse 16: "Because by Him were all things created, the things in heaven and the things on earth, the visible and the invisible, whether *they be* thrones, or lordships, or principalities, or powers: all things were created by Him and for Him. And He is before all, and by Him all things subsist.... [v 18 answers v 15] ...And He is the Head of the Body, the Church; Who is *the* beginning, **the firstborn from among the dead...**" (vs 16-18) Jesus was born twice. He was *born* once in the flesh and again at the resurrection.

Revelation 1:4: "John to the seven churches that *are* in Asia: Grace and peace *be* to you from Him Who is, and Who was, and Who *is* to come; and from the seven spirits that are before His throne; and from Jesus Christ, the faithful Witness... [which could also be martyr] ...**the Firstborn from the dead...**" (vs 4-5).

When you are resurrected, you are *born again*. Jesus was born in the flesh and He was resurrected from the dead, therefore, He was *born again* from the dead.

Let's come back to John 3 and you will be able to understand it much more clearly. Sometimes it's better to look at the conclusion of the matter and then go back and look at the other verses leading up to it to understand it.

John 3:3 is where we have 'ean mee' that would be, *unless, except, or if not*. I translated it *unless*, because that is clearer.

Verse 3: "Jesus answered and said to him, 'Truly, truly I say to you...' Actually, He's saying, 'In Truth, I'm telling you the Truth, in Truth.' So, what He's saying is true.

"...**unless** anyone is born again, he cannot see the Kingdom of God" (v 3). Those who claim to be 'born again' by a religious conversion experience, are they still flesh and blood? *Yes!* They are not *born again*. They totally misconstrue the meaning of 'born again.' That's why in *The Holy Bible In Its Original Order, A Faithful Version*, Appendix P: What Does It Mean to Be "Born Again"? and Appendix Q: What Does It Mean to Be "Born of God"?

Verse 4: "Nicodemus said to Him, 'How can a man who is old be born? Can he enter his mother's womb a second time and be born?'" This was really

showing that Nicodemus didn't understand the resurrection at all.

All of those who claim to be *born again* are not in the Kingdom of God now, especially when they believe that you go to heaven. They're here on earth. Jesus clarifies it, here.

Verse 5: Jesus answered, 'Truly, truly I say to you, **unless...** ['ean mee'] ...anyone has been born of water and of Spirit, he cannot enter the Kingdom of God.'" A lot of people think that "...born of water..." means baptism. If it means baptism, then, how can you be *born again* by believing in Jesus and not having to be baptized?

- What does it mean to be "...born of water and of Spirit...?"
- What did we read that comes first? *The natural body then the spiritual body!*

Here, Jesus answers the question.

Verse 6: "That which has been born of the flesh is flesh..." When you're born of the flesh, you're born of water. It's called embryonic fluid. You couldn't come out of your mother's womb without the water and without the 'grease' on you from head to toe, which also protects you in the womb so you don't come out looking like a shriveled prune.

Have you ever had your hands in water so long that they just all shrivel up like a shriveled prune? Just think what a baby's body would be like in the womb if it were not covered with that protective, white, grease that is on them. It should be left on them to protect them from germs and viruses, coming into the environment in the world. It will gradually be absorbed into the system and help build their immune system. All newborn babies should be nursed on their mother's breasts and not in Similac bottles, especially if the Similac comes from China. You might be ingesting plastic melamine into them.

The world does not know what breasts are made for. That's what they are made for and that's what's wrong with most babies today. However, I have to say that more and more women are breast-feeding and understanding the necessity for it. They have learned a lot of lessons and have come a long way.

So, "That which is born of the flesh is flesh." That's what it means to be *born of water*. There's a parallel.

- v 5: "...unless anyone has been born of water..."
- v 6: "That which is born of the flesh is flesh..."

*That defines the birth by water, not baptism. It's not talking about baptism.*

- v 5: "...and of spirit..."

- v 6: "...and that which has been born of the Spirit is spirit"

Composed of spirit! Just like Jesus was born in the flesh, raised from the dead and received back His spiritual body. Though He could appear in physical form, did He not walk through the walls, walk through the doors and appear suddenly to them? As a spirit being, He could.

Verse 7: "Do not be amazed that I said to you, 'It is necessary for you to be born again.'" That is to receive salvation. All of you who claim to be *born again*:

Verse 8: "The wind blows where it wills, and you hear its sound, but you do not know *the place* from which it comes and *the place* to which it goes; so *also* is everyone who has been born of the Spirit." Disappear for me and walk through a wall, if you're *born again*. Nicodemus didn't understand this:

Verse 9: "Nicodemus answered and said to Him, 'How can these things be?'... [How could it be?] ...Jesus answered and said to him, 'You are a teacher of Israel, and you do not know these things?'" (vs 9-10).

Just like the ministers today. They don't know anything. They have their well-worn little tract of Scriptures, the path through the Bible that they walk through to teach their own little doctrines. They don't understand the Word of God because they don't study it and they don't apply themselves to it. They have to be politically correct with their superiors and with the people that are following them to the point that they *must* teach the things that they will accept, rather than teach the things that God expects them to preach and teach, whether they will accept them or not.

This is a perfect place to end this because the next part also becomes important. Let me just project forward. This is the correct translation because this is in the subjunctive.

A friend of mine, back in the state of Maryland, has been studying Greek and he did a translation of John 3:16 and was telling me how the professor was talking about it being in the subjunctive, which means *conditional*.

John 3:16: "For God so loved the world that He gave His only begotten Son..." That is fait accompli; that is done. There is no subjunctiveness about this. God has:

- proven His love
- proven His Scriptures
- proven the Truth
- proven the prophecies

"...so that everyone who believes in Him **may not perish**... [not *should not*] ...but **may have everlasting life**" (v 16).

What are some of those conditions? That is interesting because this flies directly in the face of the 'once saved, always saved; universal salvation.' 'Slice and dice' the New Testament and pick out those things we like and create our own doctrine and we can blame it all on the Jews! People like to say that this was only for the Jews.

All Scriptures from *The Holy Bible In Its Original Order, A Faithful Version*

#### Scriptural References:

- 1) John 5:24
- 2) Ephesians 1:12-13
- 3) John 6:37, 35-40, 63-65
- 4) 1-Peter 4:16-18
- 5) John 6:39
- 6) Matthew 11:25-30
- 7) Deuteronomy 5:22-29
- 8) Deuteronomy 6:1-6
- 9) Deuteronomy 28:1-2, 15
- 10) John 12:37-50
- 11) Psalm 66:16-20
- 12) Deuteronomy 13:1-3
- 13) 1-Kings 8:20-25, 31-32, 35-39, 44-50
- 14) Romans 8:9-17
- 15) John 3:1-3
- 16) 1-Corinthians 15:50, 39-44, 46-52
- 17) Matthew 1:25
- 18) Colossians 1:15-18
- 19) Revelation 1:4-5
- 20) John 3:3-10, 16

#### Scriptures referenced, not quoted:

- Luke 13
- Hebrews 6; 10
- Matthew 5; 6
- Colossians 1:27
- Revelation 7
- Matthew 23

#### Also referenced:

- Sermon Series: *If Statements in the Bible*
- Book: *Strong's Concordance*
- From: *The Holy Bible In Its Original Order, A Faithful Version*:
  - ✓ Appendix P: What Does It Mean to Be "Born Again"?
  - ✓ Appendix Q: What Does It Mean to Be "Born of God"?

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