

## Did God Die?

*or*

*“Are you saying that Jesus Christ was not God?”*

Christians always ask us this question. I want to bring a little caution: let's be *very* careful how we speak on this topic. We are not saying that our Master Yahshua was not the very incarnation and the fullness of God's nature. God dwelled in a man, in this human being, Yahshua. It is the Christian anointing that makes Him out to be a “divine being,” which we humans cannot identify with. If He “had to be made like His brothers in every respect” (Heb 2:17), then we can become like our Master (1 Jn 3:2). He was born a human being, from a human seed, and yes, you could say He was “God” in the sense that divinity dwelled in Him.

You can see that we have to be very careful how we speak about this. We're going to be just like our Master in the Eighth Day. All the fullness of God will dwell in us, the wife, and in Him, the husband. We'll be one flesh, one spirit with Him. It could become a very complicated thing, as it is in so many translations. The translators *want* Him to be God. According to the NIV translation, He most certainly was and is God — everything about Him. But then you look at the same verses in other translations and you see that it is according to the way they translate from the original Greek. Most translations reveal the truth, except the NIV and a few others, which err by “translator's choice.”<sup>1</sup>

So we are going to be writing freepapers about this to make it all very clear, in order that we all could understand who He was. Our Master was a human being; and there is one Mediator between God and man, which is the *man* Yahshua (1 Tim 2:5). He had to be a man, as Paul said. There is no way that God can die; it was a human being who died, and it was a human being who took our place in death. A *man* had to take our place in death, a human being, in order to be our substitute and pay for our sins.

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<sup>1</sup> See the teaching, “Translator's Choice and Satan's Touch” (2007.05.13-A01) for more on this.

How do you understand our Master saying, “*When you’ve seen Me, you’ve seen the Father*” (Jn 14:9)? Does that mean that He is the Father? We know what He meant; no one can see the Father *except* through humanity. You can see the nature of God, to some extent, in creation, but only humanity can manifest divinity. We’re supposed to be like our Master, as much as we possibly can be, by judging ourselves and praying to be delivered from the evil one, just as He had to pray (Mt 6:13; Heb 5:7).

So people will ask us whether we believe that Jesus is God. “*Are you saying that Jesus is not God?*” We could just say, as we did in Oneonta, NY, “*Jesus was a human who housed God. God dwelt in Him.*” We have been given a foretaste of this ourselves, in the Spirit, which will be manifested in a much greater way in the next age. But we have a struggle to go through first. Our Master had to struggle.

**Soreph Gamaliel** — “*Is this not the carpenter’s son?*” Family ties between father and son were better understood back then, because family bonds were stronger. So the apostles understood our Master when He said, “*I am the son of God.*” When you saw Yahshua, you saw the qualities of His heavenly father.

It is hard talking with Christians. We’re dealing with both wrong doctrine and the loss of fundamental things in humanity, such as the parent-child relationship.

If the Holy Spirit was speaking directly through you, you could even say as our Master said, “*Before Abraham was, I AM.*” The Spirit is speaking. In so many ways, the Holy Spirit spoke directly through Him. He was speaking the Word. The Trinity is the Father, the *WORD*, and the Holy Spirit. The Word was in the beginning.

**Soreph Gamaliel** — I’ve never really wanted to talk with Christians on this topic, simply because the picture in the Scriptures is so deep, and in some ways, beyond us. As you said, once we have clarity, then we can speak out.

Constantine and all the apostate bishops brought in this confusion which has been passed down through the years. Now everything has got to be restored — even the right understanding of the Trinity. Knowing He was a man, and not God, our Master is more highly exalted among us. In His own humanity He did these things for us, through being

in constant fellowship with His Father. He overcame on our behalf. It would have been no great feat for “God” to have endured the cross. But since our Master was a man, and as a man He suffered on the cross and in death, overcoming for us, we love Him all the more.

**David Zerubbabel** — If Jesus was God, then did *God* die? This just emphasizes the absurd contradiction in the Christian doctrine. Somehow, we are supposed to believe that the Savior was “fully God and fully man,” yet, if He was *fully God*, then *God* died. So what happened for the three days and three nights that God was dead?

Yônêq — Well, the whole universe fell apart then...

**David Zerubbabel** — Exactly. And if He was *fully God*, and God didn’t die, then there was no sacrifice made. The sacrifice had to die in order to be a valid sacrifice. Not that we can explain this, logically, to a Christian, but if someone is willing to do our Father’s will, and if they see the contradiction, it will strengthen the insecurity they are already feeling about the Christian anointing they are under.

## The Spirit of Truth

I was just talking with Soreph Gamaliel about the so-called “early church councils.” How could the Holy Spirit possibly have been leading and guiding them in those councils, as He promised in Mt 18:20? How could the Holy Spirit teach them anything of truth, when after the decision, they would kill all those who wouldn’t agree with them?

**David Zerubbabel** — Is that how our Master meant they should treat a Gentile or tax collectors? That is how we’re supposed to treat someone who doesn’t receive the *qahal* in Mt 18:17.

Our Master is speaking there about how to treat members in the church, to not associate with them; it doesn’t mean you *hurt* people who don’t agree. They’re just not part of your fellowship. That is what it means to consider them as a *Gentile*.

*For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? (1 Cor 5:12)*

**Soreph Gamaliel** — Talking about standing before religious councils someday sent chills up and down my spine, just as when you first mentioned it back in 1997. I knew enough about church history to know the implications, and I believed in prophecy enough to know that one day the Harlot would be in great power. She is not quite there yet.

Some of us have been bewildered by the intensity of reaction from Christians in talking about our Master just a little bit. You can see why it is so important that we have something to stand on.

It has to be that Holy Spirit reveals Himself to us, because we will have to stand on what we believe in the last days. In the *Yellow Deli* in Chattanooga, we have Mormons and Seventh Day Adventists that come in. We just love them. Sometimes we lightly say to them, “*Don’t worry, we’re not going to kill you; come on in*” (because they’re considered *heretics* by other Christians). You can’t talk like this with the Bible-thumping Christians who come in. They get mad if we say one word different from them. But the only people who are threatened are those who know deep inside that they’re not right. They’re threatened that someone is going to expose it.

**Soreph Gamaliel** — They read the Word, but they don’t do it, so they don’t really have confidence.

We teach our children that testing is for our good. Our Father has to test everything He makes, just as any builder would. Thus if our Master was God, and not a man, He wouldn’t have to be tested. Knowing this, we don’t feel so alone in our struggles; we all get tested, just as our Master did. The Christian anointing teaches that Jesus is God, leaving us with no way to relate to Him. Our Master was tempted in all things, and we are likewise tempted. Mankind is easily susceptible to the influences of the spiritual realm because we are spiritual beings. I haven’t yet attained to 1 Pet 4:12 as I still get surprised when I am tested. We are commanded to *not be surprised*, so we have to obey that if we want to enter the Kingdom.

**ha-êmeq** — We’re surprised because we think something strange has come upon us. We don’t realize we’re being tested by Him, so we fall. If you know you’re going to take an exam, you understand its purpose, so you apply the rules. We have to apply our Master’s rules when we get tested, and that will help us overcome.

We will arrive at being just like our Master, the servant of all, in every aspect (1 Jn 3:3), representing Him throughout the universe, as the corporate *Immanuel*, “*God with us*,” or rather, “*God with the nations*.” Wherever Yahshua was, God was with Him, because God dwelt in Him. In our Conference Center, God is *with* men, dwelling among men. When we have a neighborhood meeting, our neighbors get a little bit of a picture of God, because God is there. God dwells in us. I hate to use the word “God” because it is not an appropriate word, but we just say it for the sake of the nations. We can use the words *God* and *Jesus* for others’ sake. We’re not in a legalistic realm.