best Bible translations

We gain no knowledge of God through subjective experience;
dreams or visions or how you feel, or emotional experience, or intuition

Everyone has mystical experiences, Buddhist, Mormons, seventh-day Adventist, Catholics, pentecostals, Baptist, Assembly of God

The only way we know anything about God, is through divine revelation:

1. through **creation,** which is known as **general revelation**
2. **Special revelation** [the inscripturated and word of God that was given to the apostles and prophets]

4:4:23 How does the Bible define **love** and **fellowship**?

Love is the character of God

The God of Fellowship

No matter what the circumstances that come against you; the very best thing that you can possibly do for those you love is to know the word of God and obey it.

Almighty God

God The Father, God The Son, God The Holy Spirit
There was fellowship in the Godhead, eternally.

many passages teach Fellowship in the Godhead

John 14:11 (NKJV)
11 Believe Me that I am in the Father and the Father in Me, or else believe Me for the sake of the works themselves.

1. The ETERNAL God of fellowship and love:

a. **Love** is the divine quality of **truth** interacting between beings:

John 15:9 (NKJV)
9 "As **the Father loved Me**, I also have **loved** you; abide in My **love**.

John 14:21–24 (NKJV)
21 He who **HAS** My commandments **and keeps them**, it is he who **loves** Me.

And he who **loves** Me will be **loved** by My Father, and I will **love** him and **manifest** Myself to him."

22 Judas (not Iscariot) said to Him, "Lord, how is it that You will manifest Yourself to us, and not to the world?"
23 Jesus answered and said to him, "If anyone **loves** Me, he will **keep My word**; and My Father will **love** him, and We will come to him and make Our home with him.

24 He who does not **love** Me does not keep My words; and the word which you hear is not Mine but the Father's who sent Me.

Love and fellowship with God is impossible unless we choose to abide:

John 15:1–11 (NKJV)
1 "I am the true vine, and My Father is the vinedresser.
2 Every branch in Me that does not bear fruit He ~~takes away~~ lifts up; and every branch that bears fruit He prunes, that it may bear more fruit.
3 You are already clean because of the word which I have spoken to you.
4 **Abide** in Me, and I in you. As the branch cannot bear fruit of itself, unless it **abides** in the vine, neither can you, unless you **abide** in Me.
5 "I am the vine, you are the branches. He who **abides** in Me, and I in him, bears much fruit; for without Me you can do nothing.
6 If anyone does not **abide** in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.
7 If you **abide** in Me, and My words **abide** in you, you will ask what you desire, and it shall be done for you.
8 By this My Father is glorified, that you bear much fruit; so you will be My disciples.
9 "As the Father **loved** Me, I also have **loved** you; abide in My **love**.
10 If you keep My commandments, you will **abide** in My **love**, just as I have kept My Father's commandments and **abide** in His **love**.
11 "These things I have spoken to you, that My joy may remain in you, and that your joy may be full.

The **Son** in His humanity submitted to all the revealed word of God:

John 8:29 (NKJV)
29 And **He** who sent **Me** is with **Me**. The **Father** has not left **Me** alone, for I always do those things that please **Him**."

2. Authority structure in the Goddard:

a. The **Son** is under the authority of **His** Father:

Hebrews 1:1–4 (NKJV)
1 God, who at various times and in various ways spoke in time past to the fathers by the prophets,
2 has in these last days spoken to us by His **Son**, whom He has appointed heir of all things, through whom also He made the worlds; How did God made the worlds?

Colossians 1:9–18 (NKJV)
9 For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding;
10 that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work **and increasing in the knowledge of God**;
11 strengthened with all might, according to His glorious power, for all patience and longsuffering with joy;
12 giving thanks to the **Father** who has qualified us to be partakers of the inheritance of the saints in the light.
13 He has delivered us from the power of darkness and conveyed us into the kingdom of **the Son** of His love,
14 in whom we have redemption through His blood, the forgiveness of sins.
15 **He** is the image of the invisible **God**, the firstborn over all creation.
16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.
17 And **He** is before all things, and in Him all things consist.
18 And **He** is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things **He** may have the preeminence.

3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,
4 having become so much better than the angels, as He has by **inheritance** obtained a more excellent name than they.

3. Understanding the Sonships of Jesus:

The title **Son** is used 6 different ways in relation to Jesus
1 use describes His undiminished deity
The other 5 emphasize different aspects of His humanity

a. 1. The **Son** of Abraham emphasizing his Jewishness as a descendent of Abraham:

Matthew 1:1 (NKJV)
1 The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:

He is a **Jew**.

It also relates Him to the Abrahamic Covenant.

Galatians 3:16 (NKJV)
16 Now to **Abraham** and his **Seed** were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your **Seed**," who is Christ.

2. He's called the **Son** of David: This indicates **His royal** lineage back to **David** and **His royal** relationship to **David** and the **Davidic Covenant**. It is also a fulfillment of prophecy.

Isaiah 9:6–7 (NKJV)
6 For unto us a Child is born, Unto us a **Son** is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.
7 Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.

Jeremiah 23:5–6 (NKJV)
5 "Behold, the days are coming," says the Lord, "That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth.
6 In His days Judah will be saved, And Israel will dwell safely; Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.

3. He is the **Son** of Adam. Luke's genealogy traces Him all the way back to **Adam**. **The emphasis is on His genuine humanity.** It's on the basis of His genuine humanity that He is qualified to bear our sins because He is united with us in His humanity according to:

Luke 3:38 (NKJV)
38 the son of Enosh, the son of Seth, the **Son** of **Adam**, the son of God.

Romans 5:12–21 (NKJV)
12 Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—
13 (For until the law sin was in the world, but sin is not imputed when there is no law.
14 Nevertheless death reigned from **Adam** to Moses, even over those who had not sinned according to the likeness of the transgression of **Adam**, who is a type of **Him** who was to come.
15 But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of **the one Man, Jesus Christ**, abounded to many.
16 And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification.
17 For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.)
18 Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one **Man's** righteous act the free gift came to all men, resulting in justification of life.
19 For as by one man's disobedience many were made sinners, so also by one **Man's** obedience many will be made righteous.
20 Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,
21 so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

4. He is the **Son** of Man. This indicates once again His **humanity**.
In Hebrew idiom:
If you wanted to describe some one as a miser you would say;
He's the son of a miser.
If they were a happy person you would say;
He's a son of happiness.
If they were an encourager you would say;
He's the son of an encourager. Barnabas was a son of an encourager.

Acts 4:36 (NKJV)
36 And **Joses**, who was also named **Barnabas** by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus,

When you see the title Son of Man it is emphasizing His humanity. It is not an inference of being born. **It is talking about humanity.**
He is characterized by true humanity. That is how the term is used in:

Mark 2:27–28 (NKJV)
27 And He said to them, "The Sabbath was made for man, and not man for the Sabbath.
28 Therefore the **Son** of Man is also Lord of the Sabbath."

John 5:27–29 (NKJV)
27 and has given Him authority to execute judgment also, because He is the **Son** of Man.
28 Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice
29 and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

John 6:62 (NKJV)
62 What then if you should see the **Son** of Man ascend where He was before?

5. He is the **Son** of Mary. Once again emphasizing His **genuine humanity**, but this time **in relation to the virgin conception** through **Mary**.
She is not the mother of God!!!
Technically, **she is the mother of the humanity of Christ**.

Mark 6:3 (NKJV)
3 Is this not the carpenter, the **Son** of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?" So they were offended at Him.

6. He is the **Son** of God. The emphasis is on **His deity**. It is saying that He is God, He is full deity.

He is fully God. It emphasizes that **Jesus** is one of the persons of the trinity and is **undiminished deity**.

Hebrews 1:1–14 (NKJV)
1 **God**, who at various times and in various ways spoke in time past to the fathers by the prophets,
2 has in these last days spoken to us by **His Son**, whom **He** has appointed heir of all things, through whom also He made the ~~worlds~~ ages aion

172 αἰών (aion), ωνος (ōnos), ὁ (ho): n.masc.; ≡ DBLHebr 5769; Str 165; TDNT 1.197—LN 67.143 era, a unit of time as a particular stage of history

The Son constructs history. The Greek word aion is in the plural form so it means ages not ~~worlds~~.

So **God** has spoken to us by His **Son**. He is the **heir** of all things. Through Him **He** laid out the **dispensations**, in time and eternity.

This verb tells us that the **Son** was appointed to a position, it's a technical term.

God the Father is the subject of the verb.

He appoints the **Son** to a particular position demonstrating the authority of the **Father** over the **Son**.

3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,
4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.
5 For to which of the angels did He ever say: "You are **My Son**, Today I have begotten You"? And again: "I will be to **Him** a **Father**, And **He** shall be to **Me** a **Son**"?
6 But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him."
7 And of the angels He says: "Who makes His angels spirits And His ministers a flame of fire."
8 But to the **Son** He says: "**Your** throne, O **God**, is forever and ever; A scepter of righteousness is the scepter of **Your kingdom**.
9 **You** have loved righteousness and hated lawlessness; Therefore **God**, **Your God**, has anointed You With the oil of gladness more than Your companions."
10 And: "**You, Lord**, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands.
11 They will perish, but **You** remain; And they will all grow old like a garment;
12 Like a cloak **You** will fold them up, And they will be changed. But **You** are the same, And **Your** years will not fail."
13 But to which of the angels has He ever said: "Sit at My right hand, Till I make **Your** enemies Your footstool"?
14 Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

4.
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The character of God is seen in the **antiauthority structure** of the Godhead.

The three persons of the Godhead depict ultimate reality.

Before man, before angels, before the creation of the universe, what existed for eternity was the triune God of three distinct persons, and of **one essence**. They are eternal.

They are equal in their essence:

The **Father** is not superior to the **Son**.

The **Son** is not inferior to the **Father**.

The **Holy Spirit** is not inferior to the **Father** or the **Son**.

They are equal in their essence/person and being, but yet there is an AUTHORITY structure.

We can see by the context of our primary passage that the **Son** within the framework of the trinity that the **Father is in AUTHORITY**. He appoints the **Son** to be the **heir** of all things.

The concept of **inheritance** in the Scripture going back to the OT, is the idea of possession and ownership.

Hebrews 1:2 the Father appoints the **Son** as the owner, the possessor. He has the title deed to the universe.

Although the Son does not yet hold position.

He has been designated as the owner of the universe. It is not activated until **He** establishes **His** kingdom at the Second Coming.

This is critical for understanding our purpose in the church age.

Not only are we **heir** of **God** but if we advance in our spiritual walk so that we are overcoming sin in our life, and bearing up under external pressures, we will be joint **heirs** with Christ to rule and reign with Him in the millennial kingdom.

All of this is embedded in the phrase "Christ is the heir of all things".