

The Will of God  
Part 8  
By Boyd Yahn

Hello everyone, it is March the 4<sup>th</sup> of 2024, and we just got through a 2-foot dump and a blizzard and now it's 30 below (Celsius) and we are pretty much back to normal. So, winter is proceeding as we would expect.

0:00:14

Before we get into part 8, I would like to share a bit of a study we did this past Sabbath. An underlying theme that is out there in the world and certainly in the Church of God, is the idea that Yehovah, God the Father, cannot be in the presence of sin. Therefore, Christ needs to step in and fill the gap.

0:00:36

It is at least part of the rationale for the teaching of Christ being the God of the Old Testament, though likely it's not the only one. We are charged to be able to answer for the hope that lies within us. And explaining why one does not subscribe to this or that particular belief, to those who sincerely ask, is a thing we do need to be capable of.

0:01:05

I'd like to articulate three things that address what I understand is the fallacy of such understanding, that God the Father cannot be in the presence of sin, based upon what scripture shows us.

0:01:22

The first one comes from I John 3, and verses 22 – 24, where it says:

*<sup>22</sup>And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight. <sup>23</sup>And this is His*

Well, we should be asking, who is the His and the Him here?

*And this is commandment: that we should believe on the name of His Son Jesus Christ*

0:01:52

So, the Him and the His in the preceding verses is obviously the Father.

*and love one another, as He gave us commandment. <sup>24</sup>Now he who keeps His commandments abides in Him, and He in him.*

So, God the Father has a presence in us, if we keep His commandments.

*And by this we know that He abides in us, by the Spirit whom He has given us.*

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So, Jehovah actually lives in us, has a presence in us, by the indwelling of His Holy Spirit. This is further spoken of in I Corinthians 3; I Corinthians 3, verses 16 and 17.

*<sup>16</sup>Do you not know that you are the temple of God and that the Spirit of God (The Spirit of the God) dwells in you? <sup>17</sup>If anyone defiles the temple of God; God will destroy him. For the temple of God is holy, which temple you are.*

0:02:53

So, God regards us individually as a temple of His presence. That's a pretty serious thing. If Jehovah cannot be in the presence of sin, then you and I do not have God's Holy Spirit; this is salvation. And we read of that in Romans 8; Romans 8, and verse 11, and if we don't have God's Holy Spirit dwelling in us, there is no hope. Romans 8:11.

*<sup>11</sup>But if the Spirit of Him who raised Jesus from the dead*

So, there is no mistaking that.

*dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you.*

0:03:43

So, it is salvational, that the Holy Spirit of God, which establishes the presence of the Father in us is in place, or we don't have salvation. We should see that as a problem, I would think.

0:04:00

If we go on in I John 1, and we'll read verses 5 – 10 we see something similar, because it speaks to this.

*<sup>5</sup>This is the message which we have heard from Him*

Well, who's the Him?

*and declare to you, that God is light*

That the God is light, in the Greek

*and in Him is no darkness at all. <sup>6</sup>If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. <sup>7</sup>But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son*

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So, obviously the Him is God the Father.

*the blood of Jesus Christ His Son cleanses us from all sin. <sup>8</sup>If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

0:05:02

So, we sin, and yet God lives in us through His Holy Spirit. If God cannot dwell with sin is true, then none of us have His Holy Spirit and we have no opportunity for salvation. Who would want to have that thought placed, that if we sin, God can't be anywhere near us? Like where would that actually originate? I don't think that is real hard to figure that out.

*<sup>9</sup>If we confess our sins; He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. <sup>10</sup>If we say that we have not sinned, we make Him a liar, and His word is not in us.*

And yet I've heard it said by some, that since baptism, they simply have not sinned. It's something I certainly cannot say.

0:05:57

The second area that speaks to this, comes from Psalm 82. I mean, this is not an exhaustive list of the reasons, but I think they are important ones we can look at and consider as we try to sort this stuff out. In Psalm 82 we read:

*<sup>1</sup> God stands in the congregation of the mighty,*

And that's the God (Ei), that's the Father.

*He judges among the Elohim.*

0:06:29

It's translated here in my New King James, the gods, but it's from elohim, and the angels are indeed mighty ones, and the fallen ones are the mighty ones. And He is seen questioning them.

*<sup>2</sup>How long will you judge unjustly, and show partiality to the wicked?*

So, these mighty ones bear some control or some influence over the people on the earth.

0:06:57

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His admonition to them is:

*<sup>3</sup>Defend the poor and fatherless; do justice to the afflicted and needy. <sup>4</sup>Deliver the poor and needy; free them from the hand of the wicked.*

No, that's not what they do.

*<sup>5</sup>They do not know, (The poor and the needy) nor do they understand; they walk about in darkness;*

So, help them out.

*all the foundations of the earth are unstable.*

0:07:27

If we don't know where we are going, well why would it be otherwise.

*<sup>6</sup>I (Again it's God who's speaking.) said, "You are gods,*

You are elohim, you are mighty ones.

*and all of you are children of the Most High. (The Most High is the Father) <sup>7</sup>But you shall die like men, and fall like one of the princes." <sup>8</sup>Arise, O God, judge the earth; for You shall inherit all nations.*

0:07:55

Here, we see Yehovah sitting in the congregation of the Elohim. Elohim here are angelic beings of the fallen variety and confirmed in verse 6. This is the same setting that we see in the book of Job. In Job one, this is the, call it the parliament if you will, maybe that's not the right word, but it's a congregation from which God actually rules things.

0:08:16

If we read Job 1, verses 6 – 12.

*<sup>6</sup>Now there was a day when the sons of God*

That would be those same Elohim we read about in Psalm 82.

*came to present themselves before Yehovah,*

That's the one that can't be in the presence of sin, remember.

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*and Satan also came among them. <sup>7</sup>And Yehovah said to Satan, "From where do you come?" So, Satan answered Yehovah and said, "From going to and fro on the earth, and from walking back and forth on it." <sup>8</sup>Then Yehovah said to Satan,*

0:08:22

Well, I didn't think He was talking to him, He couldn't be in the presence of a sinful being, could He?

*"Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?" <sup>9</sup>So Satan answered the Lord and said, "Does Job fear God for nothing? <sup>10</sup>Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. <sup>11</sup>But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!" <sup>12</sup>And Yehovah said to Satan, "Behold, all that he has is in your power; only do not lay a hand on his person." So, Satan went out from the presence of the Lord.*

0:09:45

Satan was given considerable latitude by God to intervene in Job's life and he certainly did, we all know the story. Notice the restriction placed on him in verse 12

*... do not lay a hand on his person.*

So, there was a set of rules in place that he needed to abide by, and God here, was allowing Satan to operate in His domain in ways that we normally wouldn't think would be so.

0:10:29

Who's in control here? Does this seem like Yehovah cannot be in the presence of sinful beings? We see the same thing in Job 2, verses 1 and 2.

*<sup>1</sup> Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before Yehovah.*

0:10:58

It doesn't seem to be like there is a problem.

*<sup>2</sup>And Yehovah said to Satan, "From where do you come?" Satan answered the Lord and said, "From going to and from on the earth, and from walking back and forth on it."*

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0:11:08

Again notice, the control and also the latitude given to Satan, with regards to Job. And, you know, we see that in verse 6.

*<sup>6</sup>And Yehovah said to Satan, "Behold, he is in your hand, but spare his life." <sup>7</sup>So, Satan went out from the presence of Yehovah, and struck Job with painful boils from the sole of his foot to the crown of his head.*

God allowed that, but this time he was allowed to get at him personally. I mean, he would have killed him in a heartbeat, but God did not allow it.

0:11:54

So, here we can see God allowing things to go on, on the earth, that are in His control and He is using a fallen angel to do it. And we get that; He is allowing fallen spirit rulers to rule within specific guidelines. So, here we have Yehovah ruling the earth now, but He's allowing demonic powers to rule it.

0:12:30

And it ties right in with what Satan told Christ in the temptation. This all has been given to me, just fall down and worship me. Christ didn't deny that. So, who is the Supreme Being in this case and who walks according to God's tune? Well, I think it's obvious. In Daniel 10, we see something similar, it's a passage that we're probably all familiar with, but maybe we haven't stopped to think about some of the details that we're told here.

0:13:06

Because we see the exact same thing, there are guidelines that go on. In Daniel 10, let's read verses 9 – 14.

*<sup>9</sup>Yet I heard the sound of his words; and while I heard the sound of his words I was in a deep sleep on my face, with my face to the ground. <sup>10</sup>Suddenly, a hand touched me, which made me tremble on my knees and on the palms of my hands. <sup>11</sup>And he said to me, "O Daniel, man greatly beloved, understand the words that I speak to you, and stand upright, for I have now been sent to you." While he was speaking this word to me, I stood trembling. <sup>12</sup>Then he said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. <sup>13</sup>But the prince of the kingdom of Persia*

0:14::01

A very powerful angelic being.

*withstood me twenty-one days;*

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God allowed that.

*and behold, Michael, one of the chief princes,*

Again, another powerful Elohim, but a righteous one.

*came to help me, for I had been left alone there with the kings (Plural) of Persia.*

0:14:29

So, here we can see that there's a powerful angelic being, obviously part of team dark, withstanding the angel that was sent to Daniel. And Michael had to come and help him, and God did not disallow that fight. It actually occurred. And we learn something else here, that not only was there a powerful angel, but there would be lesser beings underneath him. Perhaps some of them would have been the heads of whatever religion they had, perhaps some over 5 cities, some were over 10, I think you get the point.

0:15:12

God is allowing some of these angelic beings to run the show, within limitations He puts on them. We can see the fallen angel personalities ruling, and He allows them to interfere. There are tussles that go on in the spirit world that we read about, but we don't necessarily stop and think about the ramifications of them.

0:14:45

If we read about Jude 1:9; Jude 1:9, and we get a bit of a glimpse of things that actually go on that we would have no idea that even occurred, unless we were specifically told. Jude 1:9 says:

*<sup>9</sup>Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The LORD rebuke you!"*

0:16:13

So, there was a hassle going on in the spirit world that we would have no idea had even occurred. And this adds more color to the fact that we're told in Ephesians 6, verses 12 and 13.

*<sup>12</sup>For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.*

And who is using them and allowing them to rule? Yehovah!

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*<sup>13</sup>Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.*

0:16:53

The fallen Elohim are allowed to rule the earth for the time being, within Yehovah's instruction and allowance. The righteous angels, no doubt, going to school on how things work out in ways contrary to God's. They will be shown a way contrary to God, simply does not work. They are witnesses to the error of the fallen angels. And when the fallen ones go into the lake of fire, there will be no wiggle room for them, their death will be fully justified. The fruits will have been evident of the choices that they made.

0:17:43

We can see the same pattern of control and also latitude in the book of Revelation; in Revelation 7. There is an interlude spoken of here after verse 6, which is the sixth seal, and there is going to be a day of reckoning here, but in Revelation 7, verse 1

*<sup>1</sup> After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. <sup>2</sup> Then I saw another angel ascending from the east, having the seal of the living God.*

0:18:25

The living God is God the Father.

*And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea,*

Well, who granted them the capacity to do that? It would be Yehovah. He is ruling through fallen spirit beings; the ones He can't be in the presence of.

*<sup>3</sup> saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads."*

0:18:59

So, these angels are given directive to harm the earth and the sea. And whoever these four angels are, are obedient to that directive. The sealing of these folks, and these folks are physical Israelites, and they are a totally different group to the 144,000 of Revelation 14, who have been resurrected to spirit life long before this event. These Israelites will witness the trumpet plagues on the earth as we will see them presently, also in Revelation 9, well into the trumpet plagues. If we go to Revelation 9, just over a page. If we go to Revelation 9, we are going to see the same thing here.

0:19:46

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There is a capacity and there is also restrictions here. Yehovah will use the demonic powers to do His bidding. Rulership through demonic powers, who will do what they are told. Let's read that. (Revelation 9:1)

*<sup>1</sup> Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit. <sup>2</sup>And he opened the bottomless pit,*

0:20:20

Well, this fifth angel was given the capacity to do that.

*<sup>2</sup>And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So, the sun and the air were darkened because of the smoke of the pit. <sup>3</sup>Then out of the smoke locusts came upon the earth.*

0:20:35

And I would understand that to be demons.

*And to them was given power, as the scorpions of the earth have power.*

Well, who gave them that power to do their role? Yehovah.

*<sup>4</sup>They were commanded*

0:20:53

So, here is the element of control.

*not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads*

So, we can see that this 144,000 are still present as human beings, and these released demonic entities are told, don't you touch them, and also, don't touch the grass, any green thing, or any tree.

*<sup>5</sup>And they were not given authority to kill them, but to torment them for five months. Their torment was like the torment of a scorpion when it strikes a man.*

0:21:38

So, people at this time, who do not have the seal of God, are going to get a snoot full of demons.

*<sup>6</sup>In those days men will seek death and will not find it; they will desire to die, and death will flee from them. <sup>7</sup>The shape of the locusts was like horses prepared for*

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*battle. On their heads were crowns of something like gold, and their faces were like the faces of men. <sup>8</sup>They had hair like women's hair, and their teeth were like lions' teeth. <sup>9</sup>And they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots with many horses running into battle.*

0:22:14

So, we can see, going on:

*<sup>10</sup>They had tails like scorpions, and there were stings in their tails. Their power was to hurt men five months. <sup>11</sup>And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon.*

0:22:35

God is ruling through spirit powers to bring about His purpose and His intent on the earth. God cannot be in the presence of sinful beings, cannot use sinful beings to accomplish His will? How about, no!

0:22:52

You have to wonder, when you read this passage, if the folks pictured here will get their fill of demons, or not? The same way it works is seen in Revelation 17, and we've looked at that recently. In verse 17. Revelation 17, verse and 17.

*<sup>17</sup>For God has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, until the words of (the) God are fulfilled.*

Can't be in the presence of sin? Does that make any sense at all?

0:23:45

The third thing I would like to add in this area is what we learn in Revelation 4; Revelation 4 and verse 11. Where it says, and this is in the New King James. I learned something putting this study together, it says:

*<sup>11</sup>"You are worthy, O LORD, to receive glory and honor and power; for You (The Father) created all things, and by Your will they exist and were created."*

0:24:10

What I didn't know, when I looked up the Greek, is that is not how it reads, and in the New International it reads, "You are worthy, our LORD and God, it's Kyrios in the Greek, and the God, which is always God the Father. And yet in some of the substitution theology we have, that becomes, all of a sudden that Being is Christ.

0:24:38

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But when you look up the Greek in this passage, I'll read it out of the Revised Standard, it says:

*"Worthy art thou, our LORD and our God to receive glory and honor and power, for you did create all things, and by your will they existed and were created.*

0:24:59

It's funny that was taken out in the New King James, but that's just a fact, and I did not know that. The Lord and the God are there in the Greek if you look that up, and I would encourage you to do so please, because it looks like somebody gave us a slip there. The words are there, there's no mistaking who that is.

0:25:23

Put yourself in these shoes, all things were created by you, and by your will they exist, you could un-will them at any time, tell me, you would be afraid of exactly what? And I think the answer is pretty obvious, absolutely nothing.

0:25:46

And the demons know this. We read this recently, James 2, and verse 19. It says:

*<sup>19</sup>You believe that there is one God. (That's Yehovah) You do well. Even the demons believe—and tremble!*

They understand that God could just un-exist them at any time that He so chooses. And when they have restrictions put on them; they listen. They could be terminated in a thought.

0:26:19

In case anyone wants to know where they are mentioned, to their beings and their demise, beyond Matthew 25 and Revelation 20, there is a passage in the book of Isaiah, just kind of a passing thing. In Isaiah 24, where these fallen beings will actually meet their ultimate demise.

0:26:49

Isaiah 24 and verses 21 and 22 it says:

*<sup>21</sup>It shall come to pass in that day that Yehovah will punish on high the host of exalted ones, and on the earth the kings of the earth. <sup>22</sup>They will be gathered together, as prisoners are gathered in the pit, and will be shut up in the prison; after many days they will be punished.*

0:27:09

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So, there's a reference to these fallen beings, who God is currently using to bring about His purpose. If we were to believe that Yehovah couldn't be in the presence of sin, we'd have to logically believe that He's somewhere holed up in a corner of the universe, afraid to leave His house, as it were.

0:27:31

This shows Satan the more powerful being, something that I feel is completely absurd. Well, why does this matter? Why does it matter that we understand the complete falsity of this understanding, that God the Father cannot be in the presence of sin? It's simply not true.

0:27:54

Let's go to Ezekiel 37 and have a look at that and see what we might learn from that. Let's go to Ezekiel 37, and verse 15.

*<sup>15</sup>Again the word of Yehovah (That's the Father) came to me, saying, <sup>16</sup>“As for you, son of man, take a stick for yourself and write on it: ‘For Judah and for the children of Israel, his companions.’ Then take another stick and write on it, ‘For Joseph, the stick of Ephraim, and for all the house of Israel, his companions.’<sup>17</sup> Then join them one to another for yourself into one stick, and they will become one in your hand. <sup>18</sup>“And when the children of your people speak to you, saying, ‘Will you not show us what you mean by these?’— <sup>19</sup>say to them, ‘Thus says the LORD God: “Surely I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand.” <sup>20</sup>And the sticks on which you write will be in your hand before their eyes. <sup>21</sup>“Then say to them, ‘Thus says the LORD God: “Surely, I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land; <sup>22</sup>and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again. <sup>23</sup>They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them.*

0:29:47

Notice.

*Then they shall be My people, and I will be their God.*

If God the Father cannot be in the presence of sin, none of this could happen. So, enter the fact that LORD here, all of a sudden becomes Jesus Christ.

0:30:08

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If we accept that the Father cannot be in the presence of sin there's no place else to go. Going on:

*<sup>24</sup> "David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them. <sup>25</sup>Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David shall be their prince forever.*

0:30:39

So, has David been resurrected at this time? Yes indeed he has!

*<sup>26</sup>Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore. <sup>27</sup>My tabernacle also shall be with them; indeed, I will be their God, and they shall be My people <sup>28</sup>The nations also will know that I, Yehovah, sanctify Israel, when My sanctuary is in their midst for ever more. ""*

0:31:21

Is it God's will to rejoin the two houses of Israel? Well, this is a good place for a, "Ya think!" But there is something even more important here, did you notice, Yehovah will set His sanctuary in the midst of the rejoined houses, as He once did before. And this time, He's not going anywhere.

*My sanctuary is in their midst for ever more. ""*

0:32:00

Well, can we see any more of that? Well, how about Ezekiel 11; Ezekiel 11, and let's read verses 15 – 21.

*<sup>15</sup>"Son of man, your brethren, your relatives, your countrymen, and all the house of Israel in its entirety, are those about whom the inhabitants of Jerusalem have said, 'Get far away from Yehovah; this land has been given to us as a possession.' <sup>16</sup>Therefore say, 'Thus says LORD God: "Although I have cast them far off among the Nations, and although I have scattered them among the countries, yet I shall be a little sanctuary for them in the countries where they have gone." <sup>17</sup>Therefore say, 'Thus says LORD God: "I will gather you from the peoples, assemble you from the countries where you have been scattered, and I will give you the land of Israel.""*

0:32:55

It becomes important to understand who this Being is that's doing this.

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*<sup>18</sup>And they will go there, and they will take away all its detestable things and all its abominations from there. <sup>19</sup>Then I will give them one heart, and I will put a new spirit within them,*

Who's the Father of Spirits? It's not Jesus Christ.

*and take the stony heart out of their flesh, and give them a heart of flesh, <sup>20</sup>that they may walk in My*

0:33:28

It's important that we know who "My" is.

*statutes and keep My judgments and do them; and they shall be My people, and I will be their God. <sup>21</sup>But as for those whose hearts follow the desire for their detestable things and their abominations, I will recompense their deeds on their own heads," says the LORD God.*

Does God want to dwell among His people?

0:33:58

How about Ezekiel 36? We'll read verses 16 – 28.

*<sup>16</sup>Moreover the word of Yehovah came to me, saying: <sup>17</sup>"Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and deeds; to Me*

Not to us.

*to Me their way was like the uncleanness of a woman in her customary impurity. <sup>18</sup>Therefore I poured out My fury on them for the blood they had shed on the land, and for their idols with which they had defiled it. <sup>19</sup>So I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds. <sup>20</sup>When they came to the nations, wherever they went, they profaned My holy name—*

0:34:48

And we went through that in Part 7, God's name is very important to him.

*when they said of them, 'These are the people of Yehovah, and yet they have gone out of His land.' <sup>21</sup>But I had concern for My holy name,*  
It does not say, "our holy name"

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*which the house of Israel had profaned among the nations wherever they went. <sup>22</sup>“Therefore say to the house of Israel, ‘Thus says the LORD God: “I do not do this for your sake, O house of Israel, but for My holy name’s sake,*

0:35:21

So, God’s name is holy.

*which you have profaned among the nations wherever you went. <sup>23</sup>And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am Yehovah,” says the LORD God, “when I am hallowed in you before their eyes. <sup>24</sup>For I will take you from among the nations, gather you out of all countries, and bring you into your own land. <sup>25</sup>Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. <sup>26</sup>I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. <sup>27</sup>I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. <sup>28</sup>Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God.*

0:36:29

Does this Being seek to be Israel’s God?

*<sup>29</sup>I will deliver you from all your uncleannesses. I will call for the grain and multiply it, and bring no famine upon you. <sup>30</sup>And I will multiply the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of famine among the nations. <sup>31</sup>Then you will remember your evil ways and your deeds that were not good; and you will loathe yourselves in your own sight, for your iniquities and your abominations. <sup>32</sup>Not for your sake do I do this,” says the Lord God, “let it be known to you. Be ashamed and confounded for your own ways, O house of Israel!” <sup>33</sup>“Thus says the LORD God: “On the day that I cleanse you from all your iniquities, I will also enable you to dwell in the cities, and the ruins shall be rebuilt. <sup>34</sup>The desolate land shall be tilled instead of lying desolate in the sight of all who pass by. <sup>35</sup>So they will say, ‘This land that was desolate has become like the Garden of Eden; and the wasted, desolate, and ruined cities are now fortified and inhabited.’*

0:37:38

Stop and think about this for a second. Does this sound like something before the millennium, or does this sound like something after the Millennium? Because we are told that the Father doesn’t show up until after the millennium, therefore this has to Christ.

0:37:58

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Unfortunately, that simply does not fit the narrative. If we go to Hebrews 8. We are looking at God's will here, what is it that He wants to do. Well, let's read Hebrews 8, verses 6 – 12.

*<sup>6</sup>But now He has obtained a more excellent ministry, (Christ) in as much as He is also Mediator*

That's a go between.

*of a better covenant, which was established on better promises.*

0:38:34

Who's the covenant between? God the Father, and those human beings He's entered into covenant with, and Christ is the mediator of that.

*<sup>7</sup>For if that first covenant had been faultless, then no place would have been sought for a second. <sup>8</sup>Because finding fault with them, He says: "Behold, the days are coming, says Yehovah, when I will make a new covenant with the house of Israel and with the house of Judah—*

0:39:05

Who were they supposed to be in covenant with? Was it Jesus Christ, or was it God the Father?

*<sup>9</sup>not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant,*

0:39:23

If Christ was the God of the Old Testament, then does this make any sense at all?

*and I disregarded them, says Yehovah. <sup>10</sup>For this is the covenant that I will make with the house of Israel after those days, says Yehovah: I will put My laws in their mind and write them on their hearts; and I will be their Yehovah, and they shall be My people.*

0:39:44

So, again we see this, is it Yehovah's will that He be in covenant with them? Does He want to dwell with His people? Is Christ the mediator between the people and their God? The key to understanding much of the Old Testament is given to us in Acts 3, verses 19 – 21. We are going to focus on 21, but I think it's important to read the first part of that so it falls into place naturally.

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0:40:17

Acts 3:19 is:

<sup>19</sup>*Repent therefore*

This is a commission to the ecclesia.

*and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the LORD,*

That is not Jesus Christ. The presence of the Father

<sup>20</sup>*and that He (The Father) may send Jesus Christ, who was preached to you before, <sup>21</sup>whom heaven must receive until the times of restoration of all things, which the God*

0:40:51

Please look that up.

*has spoken by the mouth of all His holy prophets since the world began.*

If we understand that, it unlocks so many events in the Old Testament to a deeper understanding for us; you will be overwhelmed by it. There is no misunderstanding of who God is in verse 21. And then in the Greek it is Ho (G3588) Theos (G2316) the Creator and owner of all things, and Theos refers to the Supreme Being, and Christ told us that was not Him.

0:41:30

In the Old Testament then, when it says, and the word of Yehovah came to, (fill in the prophet of your choice) this is communication between Yehovah and His servants. It is not Christ who is communicating with the servants.

0:41:53

And we see a confirmation of that in Hebrews 1:1. And I realize this is not what we were taught and not what we understood. Hebrews 1:1.

<sup>1</sup>*(The) God, (The Supreme Being) who at various times and in various ways spoke in time past to the fathers by the prophets,*

This confirms that.

0:42:11

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It's also here, Ho Theos, and verse 2 makes this obvious. We read verse 2.

*<sup>2</sup> 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;*

So, we can see here we're told, it is the God, the YHVH, who spoke through the prophets.

0:42:47

We can begin to understand, where in COG (Church of God) theology, Yehovah, the tetragrammaton, is Christ, all kinds of confusion reigns. It is also the reason the return of Yehovah is pushed out a thousand years, since Christ has been substituted for Yehovah, and this is consistent with Mormon teaching.

0:43:10

We can now look at certain passages, with a renewed confidence, and we can actually look at some of the interaction between Yehovah and between His son. Let's go to Isaiah 49. I just want to use these as examples so that you can begin to see this, and pickup on these things when you are doing your own study.

0:43:34

Let's have a look at Isaiah 49, and verses 5 – 7.

*<sup>5</sup>“And now Yehovah says,*

So, somebody spoke.

*Who formed Me*

Well, who's Me?

*from the womb to be His Servant, to bring Jacob back to Him, so that Israel is gathered to Him.*

This is an explanation.

*(For I shall be glorious in the eyes of the LORD,*

0:44:08

Well, the Me here, I believe is obviously Jesus Christ, telling us what His Father said.

*and My God*

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So, back in the day, Christ was not a co-equal, co-eternal. He had a God.

*My God shall be My strength), <sup>6</sup>indeed He says,*

0:44:33

This is what the Father says, Yehovah.

*'It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I (Yehovah) will also give You (Christ) as a light to the Gentiles, that You should be My salvation to the ends of the earth.'*<sup>7</sup>*Thus says Yehovah, The Redeemer of Israel, their Holy One, to Him whom man despises, (To Him is Christ) to Him whom the nation abhors, to the Servant of rulers: "Kings shall see and arise, princes also shall worship, because of Yehovah who is faithful, the Holy One of Israel; (That's God the Father) and He has chosen You."*

Well, You, Me and I, in this passage, is Christ.

0:45:25

We can see the same thing; all of a sudden, these passages that were nonsense, or made no sense, they begin to make sense. Let's look at Isaiah 50, verses 4 – 11, where we see something similar.

*<sup>4</sup>"The LORD God has given Me*

0:45:47

So, we have two Beings, the LORD God, and whoever Me is.

*the tongue of the learned, that I should know how to speak a word in season to him who is weary.*

You know, man was not given the way to direct His steps; here's a Being who was.

*He (The Father) awakens me (Christ) morning by morning; He awakens my ear to hear as the learned. <sup>5</sup> the LORD God has opened my ear; and I was not rebellious,*

0:46:18

He did not sin.

*nor did I turn away. <sup>6</sup>I gave My back to those who struck me,*  
So, who's talking here?

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*and My cheeks to those who plucked out the beard; I did not hide my face from shame and spitting. <sup>7</sup>“For the LORD God (My Father) will help me; therefore, I will not be disgraced; therefore, I have set my face like a flint, and I know that I will not be ashamed. <sup>8</sup>He is near who justifies me; who will contend with me?*

0:46:51

We need to understand who Me is.

*Let us stand together. Who is My adversary? Let him come near me. <sup>9</sup>Surely the LORD God (Another Being) will help Me; who is he who will condemn Me? Indeed, they will all grow old like a garment; the moth will eat them up. <sup>10</sup>“Who among you fears Yehovah? Who obeys the voice of His Servant?*

0:47:17

Who is LORD here? Yehovah. And who is the servant? Can we see, can we now begin to plant some of these scriptures in their proper place?

*Who walks in darkness and has no light? Let him trust in the name of Yehovah and rely upon his God.*

0:47:39

Christ told us, our God and His God are one and the same.

*<sup>11</sup>Look, all you who kindle a fire, who encircle yourselves with sparks: walk in the light of your fire and in the sparks you have kindled—this you shall have from My hand: (Christ’s hand) you shall lie down in torment.*

0:48:00

Well, where else might we go to see Yehovah’s desire to dwell with His people? I’m running out of time here, so it looks like we are going to have to do another one, but let’s just go quickly here to Ezekiel 14:11; Ezekiel 14:11, where we see exactly the same thing. Same theme reiterated. Ezekiel 14, verse 11. Talks, speaking of a future time

*<sup>11</sup>that the house of Israel may no longer stray from Me,*

And if you go back to verse 8, it’s Yehovah speaking.

*nor be profaned anymore with all their transgressions, but that they may be My people and I may be their God, “says the LORD God.”*

0:48:50

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Well, if Christ's God is the Father, and our God is the Father, then Abraham, Isaac and Jacob's God was the Father and so on, it doesn't change. If we go to Zechariah 8; Zechariah 8, and we see this, the Father speaking exactly what His will is. Zechariah 8. (Verse 1)

<sup>1</sup> *Again the word of Yehovah of hosts came,*

0:49:15

So, who is it that's talking?

*... 'I am zealous for Zion with great zeal; with great fervor I am zealous for her.'*  
<sup>3</sup>*Thus says Yehovah: 'I will return to Zion, and dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth, the Mountain of Yehovah of hosts, the Holy Mountain.'* <sup>4</sup>*Thus says Yehovah of hosts: 'Old men and old women shall again sit in the streets of Jerusalem, each one with his staff in his hand because of great age. 'The streets of the city shall be full of boys and girls playing in its streets.'* <sup>6</sup>*Thus says Yehovah of hosts: 'If it is marvelous in the eyes of the remnant of this people in these days, will it also be marvelous in My eyes?' Says Yehovah of hosts. 'Thus says Yehovah of hosts: 'Behold, I will save My people from the land of the east and from the land of the west;*

0:50:15

Does this sound like a direct involvement?

<sup>8</sup>*I will bring them back, and they shall dwell in the midst of Jerusalem. They shall be My people and I will be their God,*

And we see this over, and over and over in the Bible.

*I will be their God, in truth and righteousness.'*

0:50:38

Is it the Father's will to become, and be the God of Israel, and is He going to establish His presence amongst them, and is He going to do it before the millennium?

0:50:52

Got homework for you, take a look in Ezekiel 28, verses 24 – 26 and see if you can figure out the setting, geo-political setting after God the Father reestablishes Israel. Will it be a millennial setting or will it be something else? Another part of the homework, have a read of the book of Amos, the little book of Amos

0:51:26

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### Part 8

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We are told in Acts 3:19 – 21, which we read, that the father talked through the prophets about the restoration of all things. Read the book of Amos, from one end to the other and see if you can see some snippets of Him, doing exactly that, restoring all things.

0:51:46

Are the things that you read about in Amos, things that you would expect to have happen in the transition to the restoration of all things, and also, the Father making Christ's enemies His footstool? It does make a difference when we understand who Yehovah is. We went through that in part 7. So, I'll pass that along to you. I've run out of time here. Looks like there is going to have to be another part, so bye for now.