

# The Mystery of the Firstborn

## Part 4

By Boyd Yahn

Hello everyone, it is August the 25<sup>th</sup> of 2024. When I look at the header of this particular study that I started on, it shows that I began it on July 22<sup>nd</sup> of 2024. So, we've had quite a passage of time here. We had a strange meteorological event here in Canada, we call it summer.

0:00:25

And the time came to spend some time up at the lake with the kids, grandkids and do a little fishing and a little boating, a little wiener roasting, and those kinds of things, and sometimes we just have to take a break.

0:00:42

So, I apologize for that, but I certainly enjoyed the time we had up at the puddle and caught a few fish and visited with many folks and it was just really, really relaxing.

0:01:00

Near the end of Part 3 of this series I left you with Romans 9, verses 1 – 4 to ponder, showing that Paul recognized how Yehovah was working through Israel, His son, to accomplish what had been set in motion. Israel, of course, seemed very keen to get on with the program, so much so that when Yehovah sent His Son to enlighten them as to the way their conduct needed to change, they killed Him.

0:01:30

When you don't like the message, kill the messenger seems to have been the chosen solution. This is done by the hands of those who composed, at least a portion of those, who were named as God's son. And, of course, we need to remember Exodus 4:22 and 23, where we are told, very specifically, that God regards physical Israel as His firstborn and as His son.

0:02:06

It doesn't matter so much what we think of Israel, but it does matter a great deal what God the Father actually thinks of him. So, contemplating that shows just how much Israel has bought into the program, the fact that they killed Him, ah, how about not much?

0:02:27

And they have bought into the program established by the false father, they had in fact, grown to embrace him. Christ, of course, recognized this and pointed it out rather succinctly in John 8, verses 33 – 47, and we are going to read that. Christ pointed out where they were really at.

<sup>33</sup>*They answered Him,*

Verse 33, John 8.

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*“We are Abraham’s descendants, and have never been in bondage to anyone. How can You say, ‘You will be made free?’”<sup>34</sup> Jesus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin.<sup>35</sup> And a slave does not abide in the house forever, but a son abides forever.*

0:03:22

That is an incredibly powerful statement that I really hadn’t paid any attention to, certainly not with any understanding. A slave of sin does not belong in the house of God. A son, who is not a slave of sin, does. And we need to remember that.

<sup>36</sup>*Therefore if the Son*

Christ, the Spirit Son whom God sent and made flesh.

*makes you free, you shall be free indeed.*

0:03:56

So, He came teaching and showing what they were to do; jettison their life of sin, and commit to a life of righteousness. That’s the program.

<sup>37</sup>*“I know that you are Abraham’s descendants,*

So, He certainly knew who they were.

*but you seek to kill Me, because My word has no place in you.<sup>38</sup> I speak what I have seen with My Father, and you do what you have seen with your father.”<sup>39</sup> They answered and said to Him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would do the works of Abraham.<sup>40</sup> But now you seek to kill Me, a Man who has told you the truth which I heard from the God. Abraham did not do this.<sup>41</sup> You do the deeds of your father.” Then they said to Him, “We were not born of fornication;*

0:05:02

A little slam on Christ of course.

*we have one Father—God.”<sup>42</sup> Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God nor have I come of Myself, but He sent Me.*

And all over the scriptures we read God sent His Son.

<sup>43</sup>*Why do you not understand My speech? Because you are not able to listen to My word.<sup>44</sup> You are of your father the devil,*

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So, even though they were the physical descendants of Israel, they had completely bought into a false father.

*and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it. <sup>45</sup>But because I tell the truth, you do not believe Me. <sup>46</sup>Which of you convicts Me of sin? And if I tell the truth, why do you not believe Me? <sup>47</sup>He who is of God hears God's words; therefore, you do not hear, because you are not of God."*

0:06:30

It's quite the stinging rebuke from a true Son of God to those masquerading as the same. Christ's message, being sent to these folks, was to instruct them as to how to fix their situation. And that message was given to Him by His Father, not of His own doing. It carried the weight of the Creator Himself. So, it's a message from His Spirit Son, to His physical son.

0:07:06

When reading something, like the beatitudes, and thinking of it as a message from Yehovah to His physical son, rather than a church, specifically, does tend to broaden our prospective. Something that I would view as a good thing, though I am certain some would see that somewhat differently.

0:07:35

In other words, if you look at something, say the beatitudes, Matthew 5, 6 and 7 through the eyes of simply a religious teacher, teaching ways of behavior, when all of a sudden you would review that as, hey, this is the King of Israel, God's Son, laying out how it's going to work in His kingdom. And it's the dictates of a King, not some obscure religious leader, it carries a significantly greater amount of weight, and gives us a different set of eyes to look at it through.

0:08:26

If I might pick up by reviewing Luke 22, we'll go to Luke 22 and let's take a look at verses 28 – 30. Luke 22:28 – 30. There was a dispute amongst the apostles, or the disciples as to which one of them. Oh, sorry, I picked this up in the wrong place. Let's go to verse 28. Speaking of these people.

*<sup>28</sup>"But you are those who have continued with me in my trials. <sup>29</sup>And I bestow upon you a kingdom, just as my Father bestowed one upon me, <sup>30</sup>"that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.*

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And that's pretty close to where we left off in Part 3. This is a very political, if I might use that term, application to the ekklesia's future. And it seems to be avoided like the plague, especially in modern Christianity. I would imagine that teaching this would be seen as somehow casting doubt on the various false Jesus's taught in those circles.

0:10:03

Christ, as we saw, is referred to as a King over Israel, and not merely a priest. Surely, He will hold both offices, but a King over Israel, teaching them to live by every word of God, didn't or doesn't make it to the top of the bucket list then at that time, and it sure doesn't today.

0:10:33

It will take, fury poured out, to adjust a portion of Israel's attitude, and that isn't really too hard to understand. Let's go to Luke 24, and we'll read verses 13 – 21. Luke 24, verses 13 – 21.

*<sup>13</sup>Now behold, two of them were traveling that same day to a village called Emmaus, which was about seven miles from Jerusalem. <sup>14</sup>And they talked together of all these things which had happened. <sup>15</sup>So it was, while they conversed and reasoned, that Jesus himself drew near and went with them. <sup>16</sup>But their eyes were restrained so that they did not know him. <sup>17</sup>And he said unto them, "What manner of conversation is this that you have with one another, as you walk, and are sad?" <sup>18</sup>Then the one whose name was Cleopas, answering said unto him, "Are you the only stranger in Jerusalem, and have you not known the things which happened there in these days?" <sup>19</sup>And he said unto them, "What things?" And they said unto him, "The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, <sup>20</sup>"and how the chief priests and our rulers delivered him to be condemned to death, and crucified him.*

0:12:06

Again, we see God had sent His Son, and His physical son killed Him.

*<sup>21</sup>"But we were hoping that it was he who was going to redeem Israel. Indeed, beside all this, today is the third day since these things happened.*

Israel, in the day, were looking for a conquering king, just like most of the Christian world is looking for one today. They are going to be sorely disappointed once again. The bible does indeed talk about Christ's second coming, but it's not as a conquering king, but rather to give salvation to those deemed worthy of it, and to take them to the Father in heaven.

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They are pictured there in different places in the bible. But deeply imbedded doctrinal lies have hidden this. And it's been hidden to set up for the false ones, false Jesus's, and that deception has been in place for a very long time. We better know what our Bibles actually say, rather than the teachings of men.

0:13:22

Going on to references to Israel in the Bible, let's take a look at John 1, and let's read on just to set the context here from John 1:19 through verse 34. So, John 1:19 says:

*<sup>19</sup>Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"*

0:14:01

This guy shows up on the scene doing what he does and of course, they are immediately interested.

*<sup>20</sup>He confessed, and did not deny, but confessed, "I am not the Christ." <sup>21</sup>And they asked him, "What then? Are you Elijah?" He said, (Nope, no) "I am not." "Are you the Prophet?" And he answered, "No." <sup>22</sup>Then they said to him, "Who are you, that we may give an answer to those who sent us?"*

0:14:30

And of course, they were sent by the religious leaders of the day to find out, what's the story here?

*What do you say (actually) about yourself?" <sup>23</sup>He said: "I am 'The voice of one crying in the wilderness: "Make straight the way of the LORD (Yehovah),*

So, it's a message crying out to the physical son to clean up your act.

*" as the prophet Isaiah said." <sup>24</sup>Now those who were sent were from the Pharisees. <sup>25</sup>And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?" <sup>26</sup>John answered them, saying, "I baptize with water, but there stands One among you whom you do not know.*

0:15:24

They didn't know Him? Wasn't He the God of the Old Testament? How about, I don't think so.

*but there stands One among you whom you do not know. <sup>27</sup>It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose."*

0:15:48

So, John understood his place.

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*<sup>28</sup>These things were done in Bethabara beyond the Jordan, where John was baptizing. <sup>29</sup>The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!*

0:16:02

He knew who He was.

*<sup>30</sup>This is He of whom I said, 'After me comes a man who is preferred before me, for He was before me.' <sup>31</sup>I did not know Him;*

*Interesting, John did not know Him. Did he know a God? Yes, but he didn't know this person.*

*but that He should be revealed to Israel,*

0:16:45

The time had come for Christ, God's Son, to be revealed to Israel.

*therefore, I came baptizing with water." <sup>32</sup>And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him. <sup>33</sup>I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.'*

0:17:24

So, the Holy Spirit then comes through Christ, to the ekklesia.

*<sup>34</sup>And I have seen and testified that this is the Son of God."*

The Word was made flesh.

0:17:43

If we go on to verse 45, we get some more insight.

*<sup>45</sup>Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph."*

*<sup>46</sup>And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." <sup>47</sup>Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" <sup>48</sup>Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." <sup>49</sup>Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!"*

0:18:40

This is coming from the lips of a man who has no deceit. And Christ answered and said, "Nope, no, I'm not the king of Israel, no, I'm not the son of God. Ah, no, not at all.

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He did not say that. So, here from the lips of a man who had no deceit, he identified who Christ actually was.

*You are the King of Israel!”*

And the King came to Israel with a message, and Israel rejected it and killed Him.

0:19:25

If we go to John 3, verses 10 – 17, we see something similar. Nicodemus had gone to Christ, and Christ was amazed.

<sup>10</sup>... *“Are you the teacher of (who) Israel, and do not know these things?*

They had been talking about the conversion, ultimately the process of salvation, where people are given spirit life. And Christ did not say, “Are you the teacher of Judah?” He didn’t say that. He said, “Are you the teacher of Israel?”

0:20:19

We need to think about that.

*<sup>11</sup>Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness. <sup>12</sup>If I have told you earthly things and you do not believe; how will you believe if I tell you heavenly things? <sup>13</sup>No one has ascended to heaven but He who came down from heaven that is, the Son of Man who is in heaven. <sup>14</sup>And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, <sup>15</sup>that whoever believes in Him should not perish but have eternal life.*

0:20:58

The process of salvation, as we learned in the previous message, flows through Jesus Christ. Why?

*<sup>16</sup>For the God (The Father) so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. <sup>17</sup>For the God did not send His Son into the world to condemn the world, but that the world through Him might be saved.*

And He came to Israel.

0:21:32

It started with Israel. John 12; John 12, verses 12 – 15.

<sup>12</sup>*The next day a great multitude that had come to the feast,*

And this is the days of Unleavened Bread, not the Feast of Tabernacles.

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*when they heard that Jesus was coming to Jerusalem, <sup>13</sup>took branches of palm trees and went out to meet Him, and cried out: "Hosanna! 'Blessed is He who comes in the name of Yehovah!' The King of Israel!"*

0:22:08

You see, Christ came in His Father's name and He actually was the King of Israel as Nathaniel pointed out.

*<sup>14</sup>Then Jesus, when He had found a young donkey, sat on it; as it is written:*

*<sup>15</sup>"Fear not, daughter of Zion; behold, your King*

Again, a confirmation of who He was.

*is coming, sitting on a donkey's colt."*

0:22:31

Is this a reference to the church? No, it is a reference to the national identity of Israel. Let's move on if we can into the book of Acts. Christ came, not to the church. He came to the national people of Israel who we know is God's son. Let's read the book of Acts. Acts 1:1

*<sup>1</sup> The former account I made, O Theophilus, of all that Jesus began both to do and teach, <sup>2</sup>until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, <sup>3</sup>to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.*

0:23:40

So, post-resurrection, Christ often appeared to the apostles for forty days. And what was the topic of conversation?

*the things pertaining to the kingdom of the God.*

Not the kingdom of Myself. Not at all.

0:23:58

*<sup>4</sup>And being assembled together with them, He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, which, He said, "you have heard from Me; <sup>5</sup>for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."*

Notice the reaction.



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<sup>6</sup>*Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the (Church, ah, no.)*

*"Will you at this time restore the Kingdom to Israel?"*

0:24:38

They're still looking for a restoration. Is this a church reference? What do you think? If we look at Peter's address in Acts 2:14.

<sup>14</sup>*But Peter, standing up with the eleven, raised his voice and said to them, "Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words.*

0:25:16

So, here he addressed the Men of Judea. He was in Judea at the time and he addressed them as such. But it gets more interesting as we go to verse 22, when he gets into his inspired sermon, shall we say. These are Jewish people for the most part.

<sup>22</sup>*"Men of Israel,*

The message came from the ekklesia to the physical nation of Israel and those people within it.

*hear these words: Jesus of Nazareth, a Man attested by God to you*

0:25:57

To who? To the men of Israel. Verse 36.

<sup>36</sup>*"Therefore, let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ."*

He is the King, and He is also the Messiah. Peter, previously, as we saw, was commissioned to go to the tribes of Israel. And it is to those that he spoke. Some saw where they were at, and repented.

0:26:40

Now, if you will go on with it, when these people were smitten in their heart. Verse 37.

<sup>37</sup>*Now when they heard this, they were cut to the heart,*

He is speaking to the men of Israel. Most of Israel ignored the message, a few did not. Notice the same address in Acts 3, verses 11 and 12. What I'm trying to look at here is the scriptures that reference Israel specifically. Verse 11 of Acts 3.

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*<sup>11</sup>Now as the lame man who was healed held on to Peter and John, all the people ran together to them in the porch which is called Solomon's, greatly amazed.<sup>12</sup>So when Peter saw it, he responded to the people:*

0:27:33

Who did he address those who were present at that time as? The men of Israel, it says so.

*"Men of Israel, why do you marvel at this?"*

If we go to Acts 4; let's go to Acts 4, and let's take a look at verses 8 – 12. Who was he speaking to?

*<sup>8</sup>Then Peter, filled with the Holy Spirit,*

The presence of God.

*said to them, "Rulers of the people and elders of Israel:*

0:28:14

Who was the message to, specifically?

*<sup>9</sup>If we this day are judged for a good deed done to a helpless man, by what means he has been made well, <sup>10</sup>let it be known to you all, and to all the people of Israel,*

0:28:28

It does not say, "Let it be known to all the gentiles." Not here.

*that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. <sup>11</sup>This is the 'stone which was rejected by you builders, which has become the chief cornerstone.' <sup>12</sup>Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."*

0:29:04

So, who is the message going to from the ekklesia? Peter, obviously was a part of that. It was going to the physical son of God, the house of Israel. And I came across something rather fascinating here. I have personally a 2010 version, published by Thomas Nelson, copy of Strong's Exhaustive Concordance of the Bible.

0:29:42

And reading right off the cover page, it says, it's the largest print Strongs, which is great, that's why I bought the thing. Every word of the Bible indexed, is the claim. And this is published, as I said, by Thomas Nelson in 2010. I have had an older concordance that I

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probably bought back in the 80s, I don't remember the specific dates, but it's very interesting, that when you look up the word Israel in that particular concordance, if you have a copy of it, it's a kind of a yellow-colored thing. That when you get to, after pages of references of references in the Old Testament, when you get to the end of the pages, there is no reference to Israel in the New Testament. (2010 version)

0:30:44

They are simply not there, and I thought, well, this simply has to be, there has to be something wrong with this. So, I got myself an old model, and sure enough, all the references to Israel, in the New Testament, were in there and then either removed or omitted or an oversight, I don't know how you call that. But they are not there. Which made me think, why isn't it there and what does it say about Israel that is missing.

0:31:29

And I was looking at it again, if you go to Israel in the new Strongs, which I have in the 2010, there is only one reference to Israel mentioned in there in the book of Malachi, when in fact there is 5 references, or there are 5 references in the book of Malachi to Israel.

0:31:56

And there are some 75 or 76, depending on how you count that, references to Israel in the New Testament that are simply not there at all, they're gone in the new Strongs, published by Nelson. And I thought, well, that's really quite interesting. The disparity caused me to actually look at the subject, because I found it really strange that it would be missing in the Nelson copy.

0:32:36

In the older concordance I have, I looked for a publication date, couldn't find one, but it says it is a special addition for Christian book sellers of the world, Riverside Book and Bible house, Iowa Falls, Iowa. Further it is referenced as under the stewardship of John and Maureen Booker, and as referencing every word in the text of the common English version of the canonical books and every occurrence of each word in regular order. That's the claim, and to the best of my understanding, it's pretty complete. But the new one is not complete.

0:33:20

On-line tools, such as the Blue Letter Bible, has them all, and apparently so does Welch's version of Strongs. Why they're not in the new Strongs Nelson's publication of 2010 is a mystery. Could be a simple omission or it could be a deliberate removal; I don't know which one it is.

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But to that degree it brought this to my attention and I'm thankful. I wouldn't have even considered it if it wasn't so. Let's go on to the various references in the New Testament, picking up again in Acts 4.

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We get further information as we just simply do a word study; and I would encourage you to do your own and come to your own conclusions and see how it speaks to you. In Acts 4, verses 24 – 28. These are just places where Israel is used in the text.

*<sup>24</sup>So when they heard that, they raised their voice to God with one accord and said: "LORD, You are God, who made heaven and earth and the sea, and all that is in them, <sup>25</sup>who by the mouth of Your servant David have said: 'Why did the nations rage, and the people plot vain things? <sup>26</sup>The kings of the earth took their stand, and the rulers were gathered together against the LORD (Yehovah) and against His Christ.'*

0:35:06

So, the reference here, no mistaking it, Yehovah here, LORD, is God the Father. Going on:

*<sup>27</sup>"For truly against Your holy Servant Jesus*

Yehovah's servant Jesus.

*whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together <sup>28</sup>to do whatever Your hand and Your purpose determined before to be done.*

0:35:42

Now, that's a mouthful. God's own people, His own son, do the math, were destined to kill the one He sent. The northern tribes had long since gone away with their dispersion in 723 – 721 BC. So, over seven centuries before this time. The people referenced here would have been of Judah and Benjamin, as Paul was, and likely Levi, but they are referred to here in the collective, the whole sense as the people of Israel.

0:36:36

They were gathered together to kill Christ. And they were there, hand in hand with the gentiles to do God's purpose for them. To think that somehow Yehovah is not involved in the drama going on here, just simply denies the scriptures and makes no sense what so ever.

0:37:03

If we go on to Acts 5; Acts 5, let's take a look at verse 21.

*<sup>21</sup>And when they heard that, they entered the temple early in the morning and taught. But the high priest and those with him came and called the council together, with all the elders of the children of Israel, and sent to the prison to have them brought.*

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Well, how did they think of themselves? The children of Israel. I would have thought, based on some past teaching, it would have been the children of Judah. It's not what it says, it's simply not. If we go on to verses 30 and 31 we can see some other things.

*<sup>30</sup>The God of our fathers raised up Jesus*

Another Being.

*whom you murdered by hanging on a tree. <sup>31</sup>Him God (The Father) has exalted to His right hand to be Prince and Savior, to give repentance to Israel (His physical son) and forgiveness of sins.*

0:38:27

Well, we can read these things, and we are always taking it out of context, or these are just not the way they should be, but okay, let's look at Acts 5, verses 14 – 35, to see what the context actually is. So, we know what's going on, this is after the Pentecost weekend.

*<sup>14</sup>And believers were increasingly added to Yehovah, multitudes of both men and women,*

0:39:01

*<sup>15</sup>so that they brought the sick out into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might fall on some of them. <sup>16</sup>Also a multitude gathered from the surrounding cities to Jerusalem, bringing sick people and those who were tormented by unclean spirits, and they were all healed. <sup>17</sup>Then the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were*

0:39:31

Just so happy to hear that all these things had occurred. Ah, no, actually they were

*filled with indignation, <sup>18</sup>and laid their hands on the apostles and put them in the common prison. <sup>19</sup>But at night an angel of the LORD opened the prison doors and brought them out, and said, <sup>20</sup>"Go, stand in the temple and speak to the people all the words of this life." <sup>21</sup>And when they heard that, they entered the temple early*

0:39:59

And the passage that we looked at.

*early in the morning and taught. But the high priest and those with him came and called the council together, with all the elders of the children of (Judah)*

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Ah, no, not what it says.

*the children of Israel, and sent to the prison to have them brought. <sup>22</sup>But when the officers came and did not find them in the prison, they returned and reported, <sup>23</sup>saying, "Indeed we found the prison shut securely, and the guards standing outside before the doors; but when we opened them, we found no one inside!" <sup>24</sup>Now when the high priest, the captain of the temple, and the chief priests heard these things, they wondered what the outcome would be. <sup>25</sup>So one came and told them, saying, "Look, the men whom you put in prison are standing in the temple and teaching the people!"*

0:40:51

Teaching the son.

*<sup>26</sup>Then the captain went with the officers and brought them without violence, for they feared the people, lest they should be stoned. <sup>27</sup>And when they had brought them, they set them before the council. And the high priest asked them, <sup>28</sup>saying, "Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man's blood on us!" <sup>29</sup>But Peter and the other apostles answered and said: "We ought to obey God rather than men. <sup>30</sup>The God of our fathers (That's the Father) raised up Jesus whom you murdered by hanging on a tree. <sup>31</sup>Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins.*

0:41:43

So, we can see this thing naturally stitching together. In the book of John, we read that it was Christ through whom the Holy Spirit would come. And if we go, just as an interjection here, if we go to Acts 2, we see that Christ did not have the Holy Spirit to give to Israel, those who actually repented in Israel, because that's who the message actually went to. Tying that into Acts 2:33.

*<sup>33</sup>Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He (Christ) poured out this which you now see and hear.*

0:42:30

Christ did not have the Holy Spirit to give, and to pour out on Pentecost. He received it from God the Father, and then He poured it out. Well, that's interesting. The Holy Spirit comes from the Holy Spirit, and it flows through His firstborn Son to do God's will. Even to the making of the entire creation. The Holy Spirit, the power, the strength and will of God flowed through His Son to make it all. And of course we know where that passage is in Colossians, it just simply tells us that.

## The Mystery of the Firstborn

### Part 4

By Boyd Yahn

0:43:24

We'll carry on here. (Acts 5:32)

*<sup>32</sup>And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him."*

So, Israel, who did not and would not obey Him did not receive the Holy Spirit. Those who did submit to the God of Israel, did.

*<sup>33</sup>When they heard this, they were furious and plotted to kill them. <sup>34</sup>Then one in the council stood up, a Pharisee named Gamaliel, a teacher of the law held in respect by all the people, and commanded them to put the apostles outside for a little while. <sup>35</sup>And he said to them:*

0:44:06

How did he address these people?

*"Men of Israel,*

You would have thought it would have been, "Men of Judah." That's not what it says. They referenced themselves as men of Israel, even though they might well have been of the tribe of Judah.

*take heed to yourselves what you intend to do regarding these men.*

0:44:36

So, we can see how these guys actually thought of themselves. They were thinking in the greater context of Israel, they were not thinking in terms of Judah specifically, just not. I thought, well, that's at least interesting to consider.

0:44:59

If we go to Acts 7, we'll take a look at verse 23. Again, these messages come, not to the church, but to the son. The duty of the call, the ekklesia, the assembly, is to make Israel aware of their condition, and repent and return to their God, and worship Him, where Israel always wanted to worship the demon gods of the day. That really hasn't changed to this day.

*<sup>23</sup>"Now when he was forty years old (Moses), it came into his heart to visit his brethren, the children of Israel.*

0:45:46

Moses was a Levite. But he again here, it's thinking more in the context of the greater whole. He knew who he was. He thought in terms of greater Israel and recognized them as brothers. Like, notice verse 25.

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<sup>25</sup>*For he (Moses) supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand.*

They, for the most part, they didn't know. They didn't understand God, they didn't understand God's plan, had no clue.

0:46:31

Somebody sent me a clip the other day of people, exactly it was in Israel today, the nation, where they were quoting scriptures and asking these folks, were these scriptures from the Old Testament or were they from the New Testament? And I was astonished to see they really had no idea, they were reading from the Old Testament and these modern Jews, or at least in the modern state of Israel, thought that they were reading from the New Testament.

0:47:16

And I have to say, I was a bit shocked at that, but that's just the way it is. Act's 7:37; Acts 7, and verse 37.

<sup>37</sup>*"This is that Moses who said*

So, it was a message from God's servant, but who was he delivering the message to?

*to the children of Israel,*

He wasn't delivering the message to the church. It was to His physical son.

*'The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear.'*<sup>38</sup>*"This is he who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us, <sup>39</sup>whom our fathers would not obey,*

0:48:14

So, you can see this constant message from the Father, through His servants, to His physical son, and the reaction by the physical son to want to have absolutely nothing to do with it. So, the ekklesia of the New Testament continue that role to take the message to these people and say, hey, return to your God, and how well does that go over today? Apparently not so well.

0:49:01

God works through His physical son, the covenants of promise are through the physical son, of which Christ was born into. When the Word was made flesh, that flesh was in Israel, more specifically to the tribe of Judah. God's Spirit Son was made flesh into the body of what He regards as His physical son.



## The Mystery of the Firstborn

### Part 4

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0:49:36

He could have used anyone to do this; He did not. In the Old Testament it was prophesied that the Christ would be a descendant of David. The scriptures cannot be broken. You can see Israel's proclivity, God's own physical son if we look at Acts 7, verse 42.

*<sup>42</sup>Then God turned and gave them up to worship the host of heaven, as it is written in the book of the Prophets: 'Did you offer Me slaughtered animals and sacrifices during forty years in the wilderness, O house of Israel?'*

0:50:18

Insert, My son. It's personal.

*<sup>43</sup>You also took up the tabernacle of Moloch, and the star of your god Remphan, images which you made to worship;*

God, it appears, has a very rebellious son.

0:50:36

If we go to Isaiah 65, and I have to wind this down because I'm running out of time. Look at this, God says: (Verse 1)

*<sup>1</sup>"I was sought by those who did not ask for Me; I was found by those who did not seek Me. I said, 'Here I am, here I am,' to a nation that was not called by My name. <sup>2</sup>I have stretched out My hands all day long to a rebellious people, who walk in a way that is not good, according to their own thoughts; <sup>3</sup>a people who provoke Me to anger continually to My face (This is His son); who sacrifice in gardens, and burn incense on altars of brick; <sup>4</sup>who sit among the graves, and spend the night in the tombs; who eat swine's flesh, and the broth of abominable things is in their vessels; <sup>5</sup>who say, 'Keep to yourself, do not come near me, for I am holier than you!' These are smoke in My nostrils, a fire that burns all the day.*

0:51:36

God spoke to his son through the prophets, He then spoke to His son, through His Son. The message is consistent, God works through Israel, and Israel is His firstborn.

I'm out of time, looks like there is going to have to be a part five.