

# Another Jesus

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I. “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 4) For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.” (2Co 11:3-4)

II. Christians have a propensity to stray away from the true faith.

1. As we see from Paul’s words above, it is entirely possible for Christians who have come to a knowledge of the truth of the gospel, and of the true Jesus, to be deceived into believing a lie (2Co 11:3-4).
2. These Corinthians were Paul’s own converts (1Co 4:15-16), and nevertheless, he was still fearful that they would be led astray.
3. Paul had this very thing happen to his Galatian converts (Gal 1:6-7).
  - A. Paul pronounced a curse on anyone on earth *or in heaven* who would preach any other gospel (Gal 1:8-9).
  - B. Accursed *ppl.* - 1. Lying under a curse or anathema; anathematized; doomed to perdition or misery.
4. Paul even warned Timothy, a preacher whom he had ordained, of this same thing.
  - A. Timothy was told to take heed unto the doctrine and continue in it (1Ti 4:16).
    - i. Heed *n.* - 1. Careful attention, care, observation, regard.
    - ii. Continue *v.* - 1. To carry on, keep up, maintain, go on with, persist in (an action, usage, etc.).
  - B. He was told to hold fast the form of sound words which he heard of Paul, and to keep them (2Ti 1:13-14).
    - i. Hold *v.* - 1. a. To keep watch over, keep in charge, herd, ‘keep’ (sheep, etc.); to rule (men). b. To guard, defend, preserve (from hurt). 2. a. To keep from getting away; to keep fast, grasp. Often with advb. extension, as *hold fast*;
    - ii. Fast *adv.* - 1. a. In a fast manner, so as not to be moved or shaken; *lit.* and *fig.*; firmly, fixedly. Often with stand, sit, stick, etc. gto sit fast upon: to insist upon.
    - iii. Keep *v.* - 1. To seize, lay hold of; to snatch, take.
  - C. He was told to continue in the things which he learned of Paul (2Ti 3:14).
  - D. Assured *ppl.* - 1. Made safe, secured; safe, secure.
  - E. Timothy was to charge some that they teach no other doctrine (1Ti 1:3).
5. Paul told Titus, another minister whom he had ordained, to ordain elders who would hold fast the *faithful word* as they had been taught (Tit 1:9).
6. Ministers are given to the church to bring the brethren into the unity of the faith, and to ensure that they are not led away by false teachers and false doctrine (Eph 4:11-14).
7. We are told to cease to hear the instruction that cause us to err from the words of knowledge (Pro 19:27).
8. Err *v.* - 1. *intr.* To ramble, roam, stray, wander.
9. The Bible is replete with admonitions to hold fast to the faith (Pro 4:13; 1Co 15:58; Heb 10:23; 2Th 2:15).

- A. Fast *adj.* - 1. a. Firmly fixed in its place; not easily moved or shaken; settled, stable.  
Hold *n.* - 1. †a. The action or fact of having in charge, keeping, guarding, possessing, etc.; keeping, occupation, possession; defence, protection, rule.
- B. Steadfast *adj.* - 1. Fixed or secure in position. a. Of a person, esp. a soldier in battle: Maintaining his ground. (Now with mixture of sense 2.) †Also, of a battle: Fought without change of position.
- C. Waver *v.* - 1. a. To go about or travel at random or without fixed destination; to wander, rove.

### III. The Bible warns of another Jesus, false Christs, and gods and lords many.

1. As we have already seen, Paul warned us of “another Jesus” (**2Co 11:4**).
2. Jesus Himself said that “false Christs” would arise and deceive many (**Mat 24:24**).
3. Paul said that there are “gods many, and lords many” (**1Co 8:5**).
4. Therefore, it should come as no surprise that there are many today who are called the “Lord Jesus Christ” who are anything but that.

### IV. The most prevalent “Jesus” in the world today.

1. The Jesus that is preached in most churches these days is nearly a polar opposite of the true Jesus revealed in the word of God.
2. The "Jesus" that is preached by many today is different than the true Jesus in his **nature, birth, death, appearance, works, ability, attitude, emotions, character, and future plans.**
3. Let’s examine each aspect of this "Jesus" in light of the real Jesus...
4. **His nature:**
  - A. The other Jesus’ nature: he is an eternally begotten god.
    - i. "And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds (æons), Light of Light, very God of very God, begotten, not made, being of one substance with the Father;" (Nicene Creed - First Council of Constantinople - 381AD (Catholic), [Wikipedia](#))
    - ii. "In this Trinity of Persons the Son is begotten of the Father by an eternal generation, and the Holy Spirit proceeds by an eternal procession from the Father and the Son." ([Catholic Encyclopedia](#), *The Dogma of the Trinity*)
    - iii. “the Son is eternally begotten of the Father” (Westminster Confession (Presbyterian), Ch.II, Section III, 1646)
    - iv. “the Son is eternally begotten of the Father” (1689 London Baptist Confession, Ch. 2, Section 3)
    - v. "Christ is the eternal Son of God. In His incarnation as Jesus Christ, He was conceived of the Holy Spirit and born of the virgin Mary." ([Southern Baptist Convention Statement of Faith](#))
    - vi. "...the Son is eternally begotten of the Father..." (The 1900 Primitive Baptist Confession of Faith, Chapter II - Of God and of the Holy Trinity, [Mt. Moriah Primitive Baptist Church](#))
  - B. The other "Jesus" wrote a "bible" that says he is an eternally begotten god.

- i. "No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him." (John 1:18, NASB)
- ii. The true Bible says Jesus is God's begotten *Son* (**Joh 1:18 - KJV**).

C. Definitions

- i. Eternally *adv.* - In an eternal manner. 1. Chiefly with reference to God: 'From everlasting and to everlasting'.
- ii. Eternal *adj.* - 1. a. Infinite in past and future duration; without beginning or end; that always has existed and always will exist: esp. of the Divine Being.
- iii. Begotten *adj.* - 1. Gotten. 2. Procreated. (Usually with *only-*, *first-*.) <sup>1382 Wyclif</sup>  
John iii. 16 His oon bigetun sone.
- iv. Procreate *v. - trans.* To beget, engender, generate (offspring).
- v. Generation - 1. a. The act or process of generating or begetting physically; procreation; propagation of species.
- vi. Son *n.* - 1. a. A male child or person in relation to either or to both of his parents.

D. Questions

- i. How can the "process of generating" be eternal?
- ii. How can a son be eternally procreated?
- iii. Since to be begotten is to come into existence, how could Jesus have eternally come into existence?
- iv. How can the divine nature of Christ have been begotten without it having a beginning?
- v. Their answer: it's an inscrutable mystery.

E. The real Jesus' nature

- i. The real Jesus is the eternal God which was never brought into existence (**Joh 8:58 c/w Exo 3:14**).
- ii. In His divine nature, He existed and was with God, and was God from eternity (**Joh 1:1**).
- iii. He became the Son of God, not in eternity past, but when "the Word became flesh" (**Joh 1:14**) when he was conceived by the power of God in the virgin Mary's womb (**Luk 1:35**).
- iv. Therefore *adv.* - II. 2. In consequence of that; that being so; as a result or inference from what has been stated; consequently.

5. **His birth:**

- A. The other Jesus' birth: he was born on December 25<sup>th</sup> in a manger with three wise men present.
- B. The real Jesus' birth.
  - i. The scripture nowhere gives the exact date of Jesus' birth.
  - ii. Had God done that, the world would have made a big carnal celebration out of it which He never commanded.
  - iii. The time of Jesus' birth was most likely not in the winter since shepherds were watching their flock in the field *by night* (**Luk 2:8**).
    - a. It's cold and rainy in Israel in the winter (**Son 2:11**).
    - b. Therefore shepherds would not have been abiding in the fields in late December.

- c. Based on the date of the course of Abia (**Luk 1:5**) when John the Baptist was conceived (**Luk 1:23-24**), it can be calculated with reasonable accuracy that Jesus was likely born in early September (see [Luk 1:1-5 sermon](#)).
- iv. The Bible nowhere says there were three wise men at Jesus' birth.
- v. Furthermore, they didn't arrive at Jesus' birth when He was in a manger, but rather when he was a "young child" in a house (**Mat 2:9,11**), possibly as old as two years (**Mat 2:16**).

## 6. His death:

- A. The other "Jesus'" death and resurrection: he was crucified on Friday afternoon, spent one day and two nights in the grave, and rose again on Sunday morning at sunrise, not even close to fulfilling his own prophecy of his death.
- B. The real Jesus' death and resurrection.
  - i. Jesus Himself said that he would be in the grave for 3 days and 3 nights (**Mat 12:40**).
  - ii. Jesus was already resurrected *before* sunrise on the first day of the week (Sunday) (**Joh 20:1**).
  - iii. Given these two facts, Jesus was therefore crucified on Wednesday afternoon, put in the grave before sundown that day, and was raised from the dead sometime after sundown on Saturday evening, but not after midnight that night.

Wednesday night - Night 1 (Jesus was put into the tomb before sundown)  
 Thursday - Day 1  
 Thursday night - Night 2  
 Friday - Day 2  
 Friday night - Night 3  
 Saturday - Day 3 (Jesus rose from the dead after sundown)

- iv. The real Jesus fulfilled the prophecy of His own death and resurrection.

## 7. His appearance:

- A. The other "Jesus" looks quite different from the real one; for instance:
  - i. The other "Jesus" has long hair.
  - ii. The other "Jesus" is attractive and comely.
- B. The physical appearance of the real Jesus:
  - i. The Bible doesn't give a vivid description of Jesus' physical appearance.
    - a. If one was given, men would likely have made images of Him and worshiped them instead of Him.
    - b. As Christians, we are to walk by faith, not by sight (**2Co 5:7 c/w 1Pe 1:8**).
  - ii. Although we do not know the exact length of Jesus' hair, we know that it was not long since the New Testament that Jesus wrote says that it is a shame for a man to have long hair (**1Co 11:14**).
  - iii. Jesus did have a beard (**Isa 50:6 c/w Mat 26:67; 27:26; 27:30**).

- iv. Jesus was not handsome (**Isa 53:2**).
  - a. Form *n.* - 1. a. The visible aspect of a thing; now usually in narrower sense, shape, configuration, as distinguished from colour; occasionally, the shape or figure of the body as distinguished from the face.
  - b. Comeliness *n.* - 1. Pleasing appearance; gracefulness or beauty of form; handsomeness.
- v. There is an indication that Jesus looked much older than He was (**Joh 8:57** c/w **Luk 3:23**).

## 8. His works and ability:

### A. In saving His people:

- i. The other "Jesus" came with the mission of saving the entire human race.
  - a. The Father is said to have given all mankind without exception to the other "Jesus" for him to give eternal life to by dying for their sins on the cross.
  - b. This other "Jesus" offered, not procured, eternal life to all the Father gave him.
  - c. He miserably failed his mission to save the human race.
  - d. Only a small percentage of those he died for ever make it to heaven and that is only because of something they did (repent, believe, get baptized, whatever).
  - e. Even once he does give a person eternal life, he doesn't have the power to keep that person saved if they decide to stop working to keep their eternal life.
  - f. This other "Jesus" will stand at the edge of the pit and look at all the multitudes that he died for in hell, and weep and wring his hands because they are lost.
- ii. The works and accomplishments of the real Jesus Christ are much different than that of the other "Jesus".
  - a. The real Jesus came into this world with a mission to give eternal life to all that the Father had given Him (**Joh 17:2**).
    - (i) This was the very reason that He was named Jesus (**Mat 1:21**).
    - (ii) This was why He came (**Joh 6:38-39**).
  - b. The real Jesus said He would save all that the Father gave Him (**Joh 6:39**).
  - c. The real Jesus actually saved all that the Father gave Him (**Joh 10:28; Joh 17:4; Heb 1:3; Heb 9:12; Heb 10:14**).
  - d. The real Jesus not only gives all of His elect eternal life, but He also preserves them forever and will never lose even one of them (**Joh 10:29; Joh 6:39; Psa 37:28**).
  - e. The real Jesus said that if He did not do the works of His Father, then we should not believe Him (**Joh 10:37**).

B. In setting up His kingdom:

- i. The other "Jesus" came with the intention of setting up his kingdom, but didn't get the job done. His pitiful attempts were resisted and overcome by his unbelieving people. His hopes of being given David's throne were dashed to pieces and put on hold for at least a couple thousand years.
  - a. "While Christ's priestly work did not begin till He "offered Himself without spot to God" (Heb 9:14) and His full manifestation as the King-Priest after the order of Melchizedek awaits the kingdom yet He was then anointed, once for all." (Scofield Reference Bible, note on Mat 3:15)
  - b. "John the Baptist was as great morally, as any man "born of woman," but as to the kingdom he but announced it at hand. The kingdom did not then come, but was rejected, and John was martyred, and the King presently crucified." (Ibid, note on Mat 11:11)
  - c. "The kingdom is not the Church, but the true children of the kingdom during the fulfilment of these mysteries, baptized by one Spirit into one body (1Co 12:12-13) compose the true Church, the pearl." (Ibid, note on Mat 13:45)
  - d. "Upon His return the King will restore the Davidic monarchy in His own person, re-gather dispersed Israel, establish His power over all the earth, and reign one thousand years." (Ibid, note on 1Co 15:24)
  - e. "This passage, in harmony with (Luk 1:32); (Luk 1:33); (Mat 19:28); (Act 2:30); (Act 2:34); (Act 2:35); (Act 15:14-16) is conclusive that Christ is not now seated upon His own throne. The Davidic Covenant, and the promises of God through the prophets and Angel Gabriel concerning the Messianic kingdom await fulfilment." (Ibid, note on Rev 3:21).
- ii. The real Jesus set up His kingdom and assumed the throne of David and has been reigning ever since.
  - a. The kingdom of heaven was prophesied to come in the days of the Roman empire by Daniel (**Dan 2:44**).
  - b. It came right on time and was "at hand" in the days of John the Baptist and Jesus (**Luk 3:1-3 c/w Mat 3:1-2 c/w Mar 1:14-15**).
    - (i) At hand - a. Within easy reach; near; close by b. Near in time closely approaching. c. At the immediate moment; at the start.
    - (ii) ""At hand" is never a positive affirmation that the person or thing said to be "at hand" will immediately appear, but only that no known or predicted event must intervene." (Scofield Reference Bible, note on Mat 4:17)
    - (iii) The scriptures disagree with Scofield - (**Mar 14:42-43**).
  - c. Jesus said in no uncertain terms that the kingdom of God was upon them (**Luk 11:20**).
  - d. Jesus made it very plain that the kingdom of God was a then-present reality (**Luk 17:20-21; Luk 16:16; Luk 22:29-30 c/w Heb 12:28**).
  - e. The real Jesus is most definitely sitting on the throne of David (**Act 2:29-36**).

- (i) The real Jesus is king of the church (**Eph 1:20-23; Eph 5:23 c/w 1Sa 15:17**).
- (ii) Head *n.* - III. Various figurative uses arising from preceding senses. 25. A person to whom others are subordinate; a chief, captain, commander, ruler, leader, principal person, head man.
- (iii) The real Jesus is also the king of all creation (**1Ti 6:15; Rev 19:16**).
- iii. See series on [Millennialism, End Times, and the Reign of Christ](#) for more info on the kingdom of God.

C. In preserving His church:

- i. The other "Jesus" built his church and said that it would last, but it went out of existence after a few hundred years when the Roman Catholic church apostatized, and remained so for over 1000 years until the Protestant reformation got it going again.
- ii. The real Jesus built His church and promised that it would never be destroyed (**Dan 2:44 c/w Mat 16:18-19**).
  - a. The church that the real Jesus set up would last world without end to glorify God (**Eph 3:21**).
  - b. His church (which is God's kingdom) cannot be moved (**Heb 12:28 c/w Luk 22:29-30**).
  - c. The real Jesus' churches have existed throughout all ages outside of the Roman Catholic church which persecuted them.
  - d. See the sermon series on [Baptist Church History](#) for more information on the preservation of the true church.

D. In preserving His word:

- i. The other "Jesus" intended for his word to be preserved throughout all ages.
  - a. Although giving it his best try, he was only able to preserve his inspired word in the original autographs of the apostles and prophets in Greek and Hebrew.
    - (i) "Article X - We affirm that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original." (The Chicago Statement on Biblical Inerrancy, Alliance of Confessing Evangelicals).
    - (ii) "We believe that this divine inspiration extends equally and fully to all parts of the writings—historical, poetical, doctrinal, and prophetic—as appeared in the original manuscripts. We believe that the whole Bible in the originals is therefore without error." (Dallas Theological Seminary Doctrinal Statement, Article 1 - The Scriptures).



- (iii) We affirm that the Bible, both Old and New Testaments, though written by men, was supernaturally inspired by God so that all its words are the written true revelation of God; it is therefore inerrant in the originals and authoritative in all matters. (Liberty University Doctrinal Statement).
  - b. Once the originals were lost or destroyed, the other Jesus had his hands tied because he was not able to preserve his word in copies and translations.
  - c. The other Jesus has given his followers the scholars' best guess at what his word might have said, if they had seen it.
  - d. To make up for his miserable failure of attempting to preserve his word, he had his follows make over 100 modern translations of their best guess of what the originals probably said.
    - (i) These pathetic pieces of trash, such as the Non-Inspired Version (NIV), have left out numerous verses or parts of verses (**Act 8:37; 1Jo 5:7**, for example).
    - (ii) They also contradict themselves; for example: **Act 13:19-20** vs. the actual time it took for Israel to overthrow the nations in Canaan (6-7 years).
    - (iii) **Act 13:19-20 - NIV - 19** and he overthrew seven nations in Canaan, giving their land to his people as their inheritance.
    - 20) All this took about 450 years. "After this, God gave them judges until the time of Samuel the prophet."
- ii. The real Jesus promised to preserve His word forever (**Psa 12:6-7**).
  - a. Jesus said that it was easier for heaven and earth to pass than for one jot or one tittle of the law to fail (**Luk 16:17 c/w Mat 5:18**).
    - (i) A jot is smallest letter in the Hebrew alphabet (**Psa 119:73**).
    - (ii) A tittle is a tiny diacritical marking that distinguishes one Hebrew letter from another (**Psa 119:81 c/w Psa 119:9**).
  - b. Jesus said that His words would never pass (**Mat 24:35**).
  - c. The real Jesus can preserve His word in copies (**Pro 25:1; Deu 17:18-20; Jos 8:32-35; 2Ti 3:15-16**).
  - d. The real Jesus can preserve His word in translations (**Act 2:1-11; Act 21:40 c/w Act 22:1-21; Gen 42:23; Ezr 6:1-3; Ezr 7:11-13; Exo 5:1-2**).
  - e. The real Jesus can preserve His word despite attacks from His enemies (**Jer 36:2-4 c/w 36:23-28, 32**).

## 9. His attitude, emotions, and character:

- A. The other "Jesus" has a very different attitude than that of the true Jesus.
  - i. He never said a harsh word to anyone.
  - ii. He never called people names.
  - iii. He never got angry.
  - iv. He would especially never criticize a person's religion.
  - v. He is nonjudgmental.
  - vi. He would never get violent.

- vii. He is a pacifist who opposed bearing arms.
- viii. He is a hawkish warmonger who inspires his followers to bomb and murder as many people as possible.
- ix. He came to bring peace on the earth.
- x. He is an environmentalist.
- xi. He loved all men and would not even think of hating anyone.
- xii. He is tolerant of all kinds of lifestyles.
- xiii. He wanted everyone to understand the gospel which is why he taught in parables; he would never hide the truth from anyone.
- xiv. He would never make someone endure hardship to come to him; he would always go to them.
- xv. He is first and foremost concerned with his followers' sincerity and emotions, rather than their dogmatic approach to him.

B. The real Jesus is much different.

- i. Although very kind and compassionate, Jesus was known to have uttered some very harsh words to hard-hearted Pharisees (**Mat 23:33; Joh 8:44, 55**).
- ii. Jesus even called people names at times (**Mat 15:26**).
  - a. He even did so to his own disciples (**Mar 8:33; Luk 24:25**).
  - b. He did likewise to rulers and politicians (**Luk 13:31-32**).
- iii. Jesus expressed anger on more than one occasion (**Mar 3:5; Mat 21:12**).
- iv. Jesus was more critical of people's errant religion than He was about anything else (**Mat 15:12-14; Mat 23:14-15, 23; Mar 7:6-9, 13; Joh 4:22**).
- v. Jesus was/is judgmental (**Joh 5:30; Joh 7:24; Act 17:31; 2Ti 4:1**).
- vi. Jesus methodically made an instrument of punishment and physically beat and destroyed the property of men who were perverting His religion (**Joh 2:14-16; Luk 19:45-46**).
  - a. Scourge *n.* - 1. a. A whip, lash. Now only rhetorical, with reference to the torturing of human beings, or to ascetic discipline.
  - b. Drive *v.* - 1. a. *trans.* To force (men or animals) to move on before one, or flee away from one, by blows or intimidation; to urge on or impel with violence.
  - c. Cast *v.* - 1. a. *trans.* To project (anything) with a force of the nature of a jerk, from the hand, the arms, a vessel, or the like; to throw (which is now the ordinary equivalent); to fling, hurl, pitch, toss.
- vii. Jesus was/is not a pacifist and did not condemn bearing arms, but rather encouraged it.
  - a. When a centurion came to Jesus beseeching Him to heal his servant and told Him what his job was, Jesus marveled at his faith, rather than condemn him (**Luk 7:1-10**).
  - b. Jesus recognized the need to bear arms to protect one's property (**Luk 11:21**).
  - c. Jesus not only permitted the carrying a weapon for self-defense, but advised it (**Luk 22:36**).
- viii. Jesus never commanded or encouraged nations to attack other nations in wars of aggression.

- a. Jesus taught us not to murder, which includes people in other countries who have not attacked us (**Mat 19:18**).
  - b. While the Bible allows for self-defense, most wars are not fought in self-defense, but rather are a product of the lust of men (power, control, resources) (**Jam 4:1-2**).
  - c. Individuals, as well as nations, should obey the golden rule that Jesus taught (**Luk 6:31**).
  - d. We are not to strive with people (or nations) who have done us no harm (**Pro 3:30**).
- ix. Jesus did NOT come to bring peace on earth, but rather the opposite (**Mat 10:34; Luk 12:51**).
- a. Jesus came to divide families over Him at times, not to necessarily unify them (**Mat 10:35-37; Luk 12:52-53**).
  - b. Jesus expects us to leave those who are closest to us for Him (**Mat 19:29-30**).
- x. Jesus was not tree-hugger (**Mar 11:12-14, 20-21**).
- a. He taught that men are more valuable than animals (**Mat 10:31**).
  - b. He also taught that men are more important to God than plants are (**Mat 6:30**).
- xi. Jesus doesn't love everyone, but rather hates some people (**Mat 7:23 c/w Psa 5:5; Rom 9:13**).
- a. Jesus loves His own (**Joh 13:1; Rev 1:5**).
  - b. Nothing can separate us from His love (**Rom 8:35-39**).
- xii. Jesus is not tolerant of "alternate lifestyles" (sodomitical relationships, for example).
- a. Such acts are sinful and Jesus hates them (**Rom 1:26-27; Lev 18:22**).
  - b. Such things are causes for people to be excluded from the Christ's church (**1Co 6:9-10**).
  - c. Jesus commanded men to repent from sin; He never condoned it (**Mat 4:17; Mar 2:17; Joh 5:14; Joh 8:11**).
- xiii. Far from wanting everyone to understand the gospel, Jesus taught in parables to *prevent* people from understanding it.
- a. When the disciples asked Jesus why He spoke to the multitudes in parables, He plainly told them that He did so, so that they would not perceive nor understand, thereby preventing them from being converted (**Mat 13:10 c/w Mar 4:10-12**).
  - b. Lest - 1. Used as a negative particle of intention or purpose, introducing a clause expressive of something to be prevented or guarded against;
  - c. When Jesus had the opportunity to preach the gospel to Pilate, Herod, and the chief priests, He barely said a word (**Mat 27:11-14; Luk 23:8-11**).
  - d. Jesus even thanked God for *hiding* the gospel from some men (**Mat 11:25-26**).
- xiv. Contrary to many peoples' perception of Jesus, He on several occasions made sick people come to Him when he could have went to them.

- a. When the friends of a man sick of the palsy brought him to Jesus to be healed, rather than using His omniscience and meeting them outside the house, Jesus let them climb up on the roof, break it up, and lower their friend down to Him before healing him (**Mar 2:1-5**).
  - b. When blind Bartimaeus cried to Jesus to heal him as Jesus passed by, Jesus called him to rise and come to Him, rather than going to him (**Mar 10:46-52**).
  - c. When Jesus saw a woman that was bowed together for 18 years due to a spirit of infirmity, *He called her to Him* (**Luk 13:10-13**).
- xv. The real Jesus' primary concern is not mere sincerity or emotion, but that men worship God in truth and keep His commandments.
- a. Jesus commanded, not suggested, that those that worship God must do so in TRUTH (**Joh 4:22-24**).
    - (i) Truth *n.* - II. 5. a. Conformity with fact; agreement with reality; accuracy, correctness, verity (of statement or thought).
    - (ii) Spirit *n.* - 11. a. The immaterial intelligent or sentient element or part of a person, freq. in implied or expressed contrast to the body. c. Without article; freq. in phr. in spirit. Also (with reference to John iv. 23), in spirit and in truth, spiritually and sincerely.
  - b. The real Jesus wants to see our love for Him expressed by keeping His commandments, not by ushy-gushy, lovey-dovey emotionalism (**Joh 14:15, 21, 24; Luk 6:46**).

## V. His future plans:

- A. The other "Jesus" plans for the future are quite different from those of the real Jesus.
  - i. The other "Jesus" is going to return for the second time *secretly* and *silently* and he is going to "rapture" all of his people from earth and resurrect the righteous and take them to heaven with him for seven years.
  - ii. Then after the seven year tribulation, he is going to come again for a third time to set up his kingdom on earth and reign for 1000 years.
  - iii. Finally, after the 1000 years are finished, Satan will be loosed for a little season and will deceive the nations and take them to battle against the saints. This other Jesus will then return a fourth time to put down Satan cast him into the lake of fire.
  - iv. Here are some examples of the future plans of the other "Jesus":
    - a. "We affirm that the return of Christ for all believers is imminent. It will be followed by seven years of great tribulation, and then the coming of Christ to establish His earthly kingdom for a thousand years." ([Liberty University Doctrinal Statement](#))
    - b. "Article XVIII—The Blessed Hope

"We believe that, according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of the Lord in the

air to receive to Himself into heaven both His own who are alive and remain unto His coming, and also all who have fallen asleep in Jesus, and that this event is the blessed hope set before us in the Scripture, and for this we should be constantly looking (John 14:1–3; 1 Cor. 15:51–52; Phil. 3:20; 1 Thess. 4:13–18; Titus 2:11–14).

"Article XIX—The Tribulation

"We believe that the translation of the church will be followed by the fulfillment of Israel's seventieth week (Dan. 9:27; Rev. 6:1–19:21) during which the church, the body of Christ, will be in heaven. The whole period of Israel's seventieth week will be a time of judgment on the whole earth, at the end of which the times of the Gentiles will be brought to a close. The latter half of this period will be the time of Jacob's trouble (Jer. 30:7), which our Lord called the great tribulation (Matt. 24:15–21). We believe that universal righteousness will not be realized previous to the second coming of Christ, but that the world is day by day ripening for judgment and that the age will end with a fearful apostasy.

"Article XX—The Second Coming of Christ

"We believe that the period of great tribulation in the earth will be climaxed by the return of the Lord Jesus Christ to the earth as He went, in person on the clouds of heaven, and with power and great glory to introduce the millennial age, to bind Satan and place him in the abyss, to lift the curse which now rests upon the whole creation, to restore Israel to her own land and to give her the realization of God's covenant promises, and to bring the whole world to the knowledge of God..." (DTS Doctrinal Statement, [Dallas Theological Seminary](#))

B. The real Jesus' future plans.

- i. The Bible speaks only of a *second* coming of Christ (**Heb 9:28**).
- ii. The Bible says nothing of a *third* or *fourth* coming, neither does it teach a second coming in two stages.
- iii. Jesus' return is going to be "in like manner" as he went into heaven (**Act 1:11**).
  - a. Like *adj.* - 1. Having the same characteristics or qualities as some other person or thing; of approximately identical shape, size, colour, character, etc., with something else; similar; resembling; analogous.
  - b. Manner *n.* - 1. a. The way in which something is done or takes place; method of action; mode of procedure. b. in (gon) like manner, also †like manner: in a similar way, similarly.
- iv. The method in which Jesus went into heaven was:
  - a. Bodily - (**Luk 24:39-40; Act 1:9**)
  - b. Visibly - ...they beheld...(Act 1:9)

- c. Behold v. - I. To hold by, keep, observe, regard, look.
- d. Audibly - ....He had spoken...He was taken up...(Act 1:9)
- e. Tangibly - (Luk 24:41-43)
- v. Jesus' return is described in just such a way:
  - a. He will come bodily *himself* (1Th 4:16).
  - b. Far from being secret and invisible, Jesus' coming will be visible to all, for they shall *see* the Son of man coming in the clouds (Mat 24:30).
  - c. His coming will be with *a great sound* of a trumpet (Mat 24:31) and with *a shout* and *the voice* of an archangel and the *trump* of God (1Th 4:16).
    - (i) Shout n. - A loud, vehement cry expressing joy, grief or pain, fear, triumph, warning, encouragement, etc.; a loud cry to attract attention at a distance; a tumultuous uproar by a large body of people.
    - (ii) The trump and voice of God is extremely LOUD (Heb 12:18-21 c/w Exo 19:16-19).
    - (iii) Trumpet n.- 1. a. A musical wind-instrument (or one of a class of such) of bright, powerful, and penetrating tone, used from ancient times, especially for military or other signals.....
  - d. Jesus' coming will be tangible, especially for the wicked who will *feel* it (1Th 5:3-4; 2Th 1:7-9; 2Th 2:8).
- vi. There is only one *second* coming of Christ spoken of in the Bible, which will occur on the last day, and which will include the following:
  - a. Christ appearing in the sky (Mat 24:30-31; 1Th 4:16; 2Th 1:7-9; Rev 19:11-16).
  - b. The trumpet shall sound (Mat 24:30-31; 1Co 15:52; 1Th 4:16).
  - c. The resurrection *at the last day* (Job 14:12-15; Joh 6:39,40,44,54; Joh 11:24; 1Co 15:52; 1Th 4:16).
    - (i) There will only be *one* resurrection (Act 24:15).
    - (ii) The righteous and the wicked will be resurrected at the same time (Joh 5:28-29).
  - d. The gathering of the elect (Mat 24:30-31).
  - e. The destruction of the earth (2Pe 3:10-12).
  - f. The judgment of the wicked (Joh 12:48; 2Th 1:7-9; 2Ti 4:1; Rev 19:11-16; Rev 20:11-15).
- vii. Jesus likened His second coming to two significant events in history to show that the righteous and the wicked would dwell together until the day of judgment.
  - a. Jesus said that His coming would be like the days Noah (Luk 17:26-27 c/w 30).
    - (i) In the days of Noah the righteous and the wicked lived side by side *until the day* that Noah entered the ark.
    - (ii) On *the day* that the righteous were saved, the wicked were destroyed.

- (iii) Jesus' coming will be in like manner: on the day that He returns to save the righteous, the wicked will be destroyed.
  - b. Jesus said that *the day* that He would be revealed would be like the day that God destroyed Sodom and Gomorrah (**Luk 17:28-30**).
    - (i) Lot lived side by side the sinners of Sodom until the day that God destroyed that city.
    - (ii) The righteous man Lot was saved and the wicked sinners of Sodom were destroyed on *the same day*.
  - c. Jesus said that His second coming would be "Even thus" how it was in the days of Noah and Lot.
  - d. Even - II. 6. Exactly, precisely, 'just'. Now chiefly arch. after Bible use, and suggesting some notion of 9. a. of manner; often followed by as, thus, so.
  - e. During neither of these times was salvation of the just and the destruction of the wicked separated by 7, 1000, or 1007 years as it is in the premillennial and dispensational systems.
- viii. Jesus spoke two parables that taught that at His second coming He would destroy the wicked and save the just.
  - a. The parable of the wheat and the tares shows that the righteous and the wicked will live together until the time of the harvest/destruction of the world (**Mat 13:24-30 c/w Mat 13:37-43**).
  - b. The parable of the net shows that the wicked and the just shall dwell together until the end of the world at which time the angels shall sever the two and cast the wicked into the furnace of fire (**Mat 13:47-50**).
  - c. Neither of these parables teach that the salvation of the just and the destruction of the wicked were separated by 7, 1000, or 1007 years as it is in the premillennial and dispensational systems.
- ix. The "rapture" of the church will happen at the last day and not before.
  - a. Jesus did not say that believers would be taken out of the world to be spared the tribulation, but rather the opposite (**Joh 17:15,20; Joh 16:33**).
  - b. The church will be here until the end of the world, not 1007 years before the end of the world (**Mat 28:19-20; Eph 3:21**).

VI. As has been shown, the other "Jesus" is the opposite of the real Jesus in nearly every respect, including: his nature, his birth, his death, his appearance, his works, his ability, in saving his people, in setting up his kingdom, in preserving his church, in preserving his word, his attitude, his emotions, his character, and his future plans.

VII. Take heed that you bear not with anyone who preacheth another Jesus.