

## Christ Warned His Followers to Not Fear Being Killed

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Christ Warned His Followers Not to Fear Being Killed (Lk. 12:4).

Christ Himself Avoided the Jews for Fear of Being Killed (Jn. 7:1).

Claiming the two scriptures above contradict each other demonstrates a lack of understanding regarding the purpose of Christ's birth as a man and his sacrifice. Jesus Christ gave up the position he held in the spirit realm for the express purpose of dying in place of every sinner whose transgressions would otherwise forfeit their opportunity to inherit everlasting life (see study: *When Did Jesus Christ Decide to Die for Sinners?*),

For all have sinned and fall short of the glory of God (Rom. 3:23; NKJV used throughout unless otherwise noted).

Therefore, as through one man's (Adam's) offense judgment came to all men (all Adam's descendants), resulting in condemnation (penalty for sin; cf. Rom. 6:23), even so through one man's (Christ's) righteous act (cf. Jn. 15:13) the free gift (the means through which sinners can be pardoned for their sins) came to all men, resulting in justification of life (everlasting).<sup>19</sup> For as by one man's disobedience many were made sinners (i.e. became flesh and blood as a result of sin; see studies: Symbolism), so also by one man's (Christ's) obedience many will be made righteous (Rom. 5:18-19; Ed. notes in parentheses).

Christ made it clear that the purpose for his being born flesh and blood was to deal with the consequence of sin, which has placed everyone under the death penalty as stated in the law (Gen. 2:17; Rom. 6:23). This is what being "under the law" means. It means that sinful mankind is under the death penalty, or curse of the law,

For sin shall not have dominion over you (those who have repented of sin and now obey God; cf. Mt. 4:4), for you are not (no longer) under (the) law (regarding the death penalty for sin) but under grace (forgiveness for sin based on the understanding [faith] that Christ's death covered all the sins that have ever been committed) (Rom. 6:14; Ed. notes in parentheses).

But if you are led by the (Holy) Spirit (which is given to those who strive to obey God; cf. Ac. 5:32b), you are not under the (penalty of the) law (for sin) (Gal. 5:18; Ed. notes in parentheses).

Christ redeemed us (sinful mankind) from the curse of the law (i.e. death penalty), having become a curse (i.e. dying) for us; for it is written, 'Cursed is everyone who hangs on a tree (dies as a result of a corporal offense)' (Gal. 3:13; Ed. notes in parentheses).

Christ's gruesome death on a wooden stake, or tree, was meant to emphasize the serious consequences of sin and the fact that Almighty God does not compromise with sinful behavior. Nonetheless, because God is merciful and knows the weakness of sinful mankind, he provided a means through which everyone's sins could be forgiven and, as a result, restored to Him through the sacrifice of His sinless son, Jesus Christ

(Eph. 1:7). To have faith in Christ means to understand how serious sin is and the extent to which Almighty God, as well as Jesus Christ, had to go in order to provide forgiveness for every heinous crime and sin that has ever been committed.

With this summary background, it is preposterous to accuse Christ of avoiding the Jews because he was fearful of being killed. Instead, he was avoiding them because his time to be killed had not yet arrived. When the appropriate time came, Christ knew he would be betrayed and die at the hands of murderers as it was prophesied (Zech. 11:12-13; cf. Mt. 26:14-16; 27:9-10),

Now my (Christ's) soul is troubled, and what shall I say? 'Father, save me from this hour? But for this purpose I came to this hour' (Jn. 12:27; Ed. note in parenthesis).

Christ explained his death in advance to his disciples,

Then he (Christ) took the twelve aside and said to them, 'Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of man will be accomplished (fulfilled; cf. Isa. 53).<sup>32</sup> For he (Christ) will be delivered to the Gentiles (Roman authorities) and will be mocked and insulted and spit upon (cf. Mk. 14:65).<sup>33</sup> And they will scourge him and put him to death. And the third day he will rise again (Lk. 18:31-33; Ed. notes in parentheses).

The context in which John 7:1 was written had nothing to do with Christ being fearful of death. Instead, Christ told his own brothers that his time to be killed had not yet arrived, but they did not understand what he was revealing to them anymore than it is understood today by those who use John 7:1 to accuse Christ of avoiding the Jews out of a supposed fear. In fact, the word "fear" does not even appear in this scripture,

After these things Jesus walked in Galilee; for he did not want to walk in Judea, because the Jews sought to kill him (Jn. 7:1).

For even his (Christ's) brothers did not believe him.<sup>6</sup> Then Jesus said to them, 'My time has not yet come (to die), but your time is always ready (i.e. to go up to the Feast of Tabernacles in Jerusalem; cf. Jn. 7:2) (Jn. 7:5-6; Ed. notes in parentheses).

So Jesus Christ did not fear being killed by the Jewish leadership because it was for this purpose that he became a flesh and blood human being. Christians are reminded of this truth each year when they observe the new symbols of the Passover (see studies: God's Holy Days),

And he (Christ) took the cup (of wine representing Christ's shed blood; cf. Heb. 9:22), and gave thanks, and said, 'Take this and divide it among yourselves (Lk. 22:17; Ed. notes in parentheses).

And he (Christ) took bread, gave thanks and broke it, and gave it to them (the twelve disciples), saying, 'This is my body which is given for you; **do this** (a command for Christians) **in remembrance of me** (annually at the Passover) (Lk. 22:19; Ed. notes in parentheses).

Death is not something that the majority of mankind relishes, and it would be foolish to claim that Christ looked forward to it (cf. Lk. 22:41-45). However, to state that he avoided the Jewish religious leaders out of fear of being killed when he already knew that he was going to die at their hands, is ludicrous. It is "grasping at straws" in an

attempt to discredit Almighty God's word, not to mention an insult to Jesus Christ who was willing to give up his life even for those who make false accusations against him.

This document is the collaborative work of individuals who believe God's truth should be given freely (Mt. 10:8; 1Cor. 2:12; 2Cor.11:7; Rom. 10:14-21) and the message of the one true God should be made available to all nations (Mt. 24:14) as a prerequisite to the return of Jesus Christ as King of kings (Mt. 17:10; 19:17; Mk. 9:11; Lk. 1:17; Rev. 19:11-16).

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