

The Preposterous Claim of Christianity (#18)

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How can an educated 21st century person believe that the entire world, solar system, galaxy, and universe were created just for humankind to make a choice to accept a Messiah who alone can save him from his sins—a Messiah that is part of a Trinitarian godhead and must die for atonement? This religious view is shared by a minority of the world populace—perhaps only one in eight (John 7). But this minority is randomly dispersed affecting all races, continents, societal ranks, and levels of intelligence. Although this Christian theme of redemption has been copied many times in literature and theater (such as the movie TRON in 1982) it is doubtful that anyone including the early Hebrew scribes could have propounded the plot from scratch.

On the other hand, the competing world view in the Age of Aquarius is Theosophy—a religion formulated by Madame Blavatsky (1831-1891), advanced by Alice Bailey (1880-1949), and discussed in seminars at major cities throughout the world by Benjamin Crème (1922-2016). I have read many of his books and attended two of his lectures finding his audience to be upper class, highly educated, and hanging on his every word. His religion has at its core the coming of a world leader (Messiah whom he calls Maitreya [My tray' uh]) that he promises will give purpose and meaning to every person's life, instill joy, replace hopelessness with self esteem, and reconstruct the world in a spirit of humble pride¹. Unlike Christianity, Theosophy does not positively answer who their god is, why man evolved through reincarnations over 18.5 million years², or what his ultimate purpose is. This religion has many Buddhist parallels and speaks about evolved Masters of Wisdom³ and Avatars⁴ who are being reincarnated as they return to Earth to guide the rest of us to a higher station.

Many intellectuals and liberal opinion organizers today are embracing Theosophy either directly by proclaiming Benjamin Crème to be the John-the-Baptist or forerunner of the new Messiah (Maitreya) or indirectly. Indirect support usually entails working for the purported goals without believing in a physical Messiah. Such a supporter will embrace the creation of green jobs, a sustainable environment, a more powerful UN, universal disarmament, no personal firearms, the forced distribution of foods to those starving, and socialism through centralized governmental control of politics, religion, and economics. Finally, there are those who support the above goals without believing the theology of the ascended Masters or practice transmission meditation⁵, but follow these tenets because it seems to be the right thing to do. So, they are loosely united in a common goal that they believe in a utopian sense to be achievable. Consequently, the majority is coalescing behind Theosophy whether they realize it or not. Since the theological idea is afoot and well publicized in the liberal media, all that is presently needed is that and international emergency spur a charismatic leader to unite the unconnected elements.

On the other hand, Christianity has had many potential converts stumble over the unearthly and seemingly preposterous Christian plot beginning with a triune God. Judaism, as it exists today, began [according to Leo Trepp (1913-2010) today's leading Jewish theologian] at the same time as Christianity in the first century AD, and it vociferously opposes a triune God by saying defiantly "God is One". [Christians believe that he is one, but also triune.] Islamists state didactically "God has no partners." In fact, even among Christians there have been those that have broken from orthodoxy and rejected the Trinity. The greatest scientist of his day, Isaac Newton (1643-1727), as best we can gather because most of his religious writings were not published, had a distorted view of the Trinity believing in a modified form of Arianism where Jesus Christ was God, but a lesser God than the Father as revealed by his interpretation of Revelation 5 where the Father is show seated on the throne and Jesus was standing by the throne. John Adams (1735-1826), the second president of the United States did not believe that Jesus Christ was God and embraced the Unitarians first in London at Newthington Green Unitarian Church as ambassador to England and later in Boston when the whole town seemed to be going in that direction. His son, John Quincy Adams (1767-1848), the sixth president of the US, once said that Unitarianism appealed to "the liberal class who consider religion as merely a system of morals" and did not follow his father.

Unitarianism coalesced as a reaction to the Great Awakening on the eastern seaboard. Those that embraced the revivals of that period (1744, -54, -64, -70) were called "new lights" in the press because they were seen walking to meetings carrying lanterns in the dark hours of the early morning while discussing things of God. Those that rejected the revivals gathered under the liberal established church of Charles Chauncey in Boston and were called "old lights". In time this movement led to Unitarianism. Today after two centuries of liberal guidance the platform of the Unitarian Universalism Association (UUA) embraces homosexuality, sex outside marriage with spousal consent, belief that there is no damnation or original sin, and that the Bible is not infallible. The organization does not call itself a church and its members when polled claim to be 30% humanist, 18% agnostic, 17% earth centered, 10% atheist, 9% Buddhist, 7% Christian, and 7% Pagan. Islam, which also denies the trinity has factions that believe and fight for honor-killings and jihad. Judaism in the country of Israel suppresses Christian evangelism and makes life intolerable for Hebrew Christians.

The Trinity is the key to explaining that preposterous claim by Christianity stated in the very first paragraph to this manuscript. Denying the Trinity ultimately results in the destruction of Christianity itself. But how is this concept best explained? The story told allegorically in the twenty-fourth chapter of Genesis bypasses theological constructs, which ultimately cannot explain a mystery, and demonstrates how the Trinity acted via redemption history among the Patriarchs in a very simple manner.

Genesis 24

After burying his wife, Sarah, who died at the age of 127 in the hills of Judea⁶ south of Mt. Moriah, Abraham (1996-1821 BC) who was 140 years of age and had 35 more years of life within him⁷, began a quest to find a wife for his 40-year-old son, Isaac. He

commissioned his oldest and unnamed servant⁸ to find this bride not in the hills of Judea or the Levant where the immoral Canaanites lived, built their fabulous edifices, and with temple prostitutes worshipped the immoral gods called El and Baal, but 500 miles away in Mesopotamia where Abraham's relatives lived. Abraham received word that his brother, Nahor, had eight sons⁹. The number eight is symbolic of those who survived the flood¹⁰ and in this case those who survived the paganizing post-flood religious practices. Among this remnant, Abraham would search for a bride for his son. This bride must come willingly, but Isaac is not to accompany him in the search.

The allegory in the above paragraph is as follows: Abraham as the father of Isaac represents God the Father. Isaac represents the Son of God in need of a bride who in this story is Rebekah. This bride represents the church. The bride is to come from good stock, not from an immoral people. The most trusted servant is unnamed as is the Holy Spirit and is told that the bride must come willingly. Isaac, representing the Son of God in Heaven who after the Crucifixion and subsequent Ascension, is not allowed to see His bride during the betrothal, for his Father has entrusted her care to the Holy Spirit.

In this remarkable journey, the interaction between the Holy Spirit and the prospective Bride of Christ is as follows:

1. The H.S. bears many gifts from his Master (V 10).
2. The H.S. does nothing without the Father's knowledge (V 12-14).
3. The prospective bride must be pure (V 16).
4. The prospective bride must show lovingkindness (V 18).
5. The prospective bride must work hard unselfishly (V19-20).
6. The prospective bride is given a gift by the H.S. (V 22).
7. The prospective bride must be generous (V 25).
8. As a man, God's servant will pray to the Father (V 27, 42-44).
9. As a man, we are stewards of God's gifts (V 35).
10. The Son inherits all from the Father (V 36).
11. The Son saves what the Father gives Him (V 38).
12. The prospective bride is given an angel from the Father (V 36).
13. The bride's family may receive gifts from the H.S. (V 53).
14. The prospective bride is not to tarry with family matters (V 56).
15. The prospective bride comes to the Son with her own confession (V 58).
16. The prospective bride is provided for along the journey (V 59).
17. The prospective bride is lead by the H.S. (V 61).
18. Meanwhile, the Son is watching the bride come to Him (V 62).
19. The bride will be raptured in the evening (V 63).
20. The Son and the Father are the Master of the H.S. (V 65, 10).
21. The H.S. will tell his Master all that the bride has done (V 66).
22. The Son is comforted by his bride (the church) after his mother's (wife of Yahweh or the Jews) death¹¹ (Mt 12:24).

The above story shows clearly the interaction of the three persons in the Trinity among themselves and with those that are to be saved. While each of the 22 points are explained

elsewhere in Scripture, they are here integrated into a story that anybody can understand. Notice above that no single person of the Trinity is responsible for our salvation. They all work together as one God in a triune godhead. The Father sends the Holy Spirit who is servant to Him and the Son, and, for that matter, the Bride of Christ. Yet, since our salvation is dependent upon Him, He is God. Notice that even though the Son is seemingly aloof and removed from his bride, he continually sees her from *Beer-lahai-roi* a place whose name means “a well of the Living One who sees me”. From here the progenitor of Living Water watches.

Two questions are posed from this allegory. The first has been answered, i.e., “Is there a difference in rank among the three persons?” The answer is no regarding our salvation history since they all act together, and each is responsible for our salvation. Theologically They are in circumincession yielding ultimate harmony. [Mathematically, harmony in the limit results in circumincession.]

The second question concerns the allegory itself. Is the allegory a construct of how God desires to appear to us, or is it really Him and the only possible way he can appear to us? Before we answer this, we must realize that Redemption History could have been different. God could well have created man with different inclinations and the instruments of Redemption could have been different. The most fundamental verse in Scripture (*For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement* --Leviticus 17:11 NASU.) could have been written differently, but it wasn't. So, responding to Scripture as it has been written, the Trinity must not be that God is adapting his nature to mankind's family unit, but that the godhead itself behaves as a family unit and that man was created in this image.

Item #22 above illustrates the reason why Christians are especially beloved by Messiah. When His own people, the Jews, rejected Him, it was Christians that stood in the gap and believed in Him.

The second part of the overall preposterous nature of Christianity is the actual act of Redemption. For this concept we must go to the allegory in Genesis 22.

Genesis 22

The purpose of this allegory is to prefigure the very act of Redemption and how difficult that act was for God himself to perform in the context of the Trinity.

As a test of his faith (V 1), Abraham was commanded to offer his son, Isaac, on Mt. Moriah, about 50 miles north of Beersheba in the Judean Hills. Mt. Moriah was one of the seven hills on which the city of Jerusalem would be built in the future. Jews believe that the site of the sacrifice was the same as the altar in the Solomonic Temple.

So, Abraham journeyed three¹² days with his son Isaac, two helpers, and a donkey carrying split wood for the burnt offering. When they arrived at the foot of the hill, the

two helpers and the donkey remained behind (V 5) just as Jesus refused to put at his disposal 12 legions of angels before his sacrifice in the Garden of Gethsemane. Isaac carried the wood for the burnt offering (V 6) just as Jesus would do at Calvary 1890 years later. Abraham promised to return with his son (V 5) meaning he believed God would resurrect his son after the offering. Abraham alone carried the fire and the knife (V 6) meaning that ultimately the Father was responsible for Jesus' death on the cross—not the Jews even though they condemned him unjustly, not the Romans who carried out the scourging and execution, and not we sinners who needed his death for atonement¹³. Since the Father is God, he did more than just allow this to happen¹⁴.

After binding his son on top of the wood on the altar, Abraham took hold of his knife. At this moment the Angel of the Lord (the pre-incarnate Christ as a Christophany) told Abraham not to raise his hand or harm his son (V9-11). Since he was willing to sacrifice his only son at God's command, he proved his obedience to his Lord (V 12). As a substitute for the sacrifice, a ram (male sheep) which was caught in the underbrush by its horns was used (V 13). Abraham named that place The Lord Will Provide [*Yahweh yireh*] (V 14).

The above paragraph shows that it is the Father alone that is responsible for the death of the Son and that this is the most difficult thing for a father with only one son to do. It is true within the human family and it is true within the Trinity. The Son or Jesus Christ in a pre-incarnate appearance as the Angel of the Lord, halted Abraham's commanded sacrifice of his son and substituted a ram, which personified himself, Jesus Christ the Lamb of God.

Because of Abraham's obedience, his seed was prophesied to multiply as the stars of the heavens and the grains of sand on the seashore. (It is estimated that there are 10^{21} stars and also that there are 10^{21} grains of sand on planet Earth.) This great act of obedience by Abraham in the flesh is only a mirror to reflect God's great act of Redemption in Spirit and Flesh.

It is then recorded that Abraham returned to his young men and they returned to Beersheba. No mention is made of Isaac returning. Why? Isaac represents Jesus Christ. After Jesus' sacrifice on the cross at Calvary, he was not seen again by the church until the Rapture, and that is exactly when Isaac reappears in Chapter 24 of Genesis. When Rebekah representing the Bride of Christ comes to Isaac, who is seen returning from *Beer-lahai-roi*, where he was watching her all the time, Isaac greeting his bride symbolizes the Rapture of the Church.

Summary

Only God is all holy. He is absolutely holy. Albert Einstein (1879-1955) proposed his General Theory of Relativity in 1915 and proved according to the laws of physics that all things in this created universe are relative. Consequently, only God who is transcendent from his creation can be absolute. That is why any sin against God, however small, is in effect an infinite offense and can only be paid for by an infinite being, i.e., God himself.

In the Trinity, Jesus Christ the Son of God is portrayed in Scripture as God (Jeremiah 23:6), Godman (Isaiah 9:6), and Man (Zechariah 13:7). As man, he fulfilled Leviticus 17:11 and the corresponding New Testamental verse in Hebrews 9:22 by shedding his blood and dying. But how did he as God make atonement for the infinite offense against an absolutely holy God? That requirement was fulfilled by the Godman being incommunicado¹⁵ for three hours on the cross with the Godhead. It was the ultimate sacrifice by the Father made through the Son for the church¹⁶, which is brought to Him by the Holy Spirit.

¹ The Awakening of Humanity by Benjamin Crème, 2008, Share International, pp 9-31

² Evolution and Reincarnation: *Maitreya's Mission Vol 1* by Benjamin Crème, 1986, Chapter V

³ Masters: Individuals who have taken the fifth initiation and have acquired total mastery over themselves and the laws of nature. There are 11 in the world today and will soon be 40. Ref : Crème, *The Awakening of Humanity*, p 126

⁴ Avatar: A spiritual being that descends in answer to mankind's call and need. Ibid p 120

⁵ Transmission Meditation: A group meditation for the purpose of transforming spiritual energies emanating from the spiritual hierarchy of masters which thus becomes accessible and useful to the general public. Ibid p 130

⁶ Not only Sarah, but also Abraham, Isaac, Rebekah, Leah, and Jacob were buried in the cave of Machpelah facing Mamre (that is, Hebron) in the land of Canaan (Genesis 23:19).

⁷ 175: See Genesis 25:7.

⁸ The servant is unnamed in this pericope as he was also in Genesis 22, but is probably the same Eliezer referred to in Genesis 15:2.

⁹ Eight Sons: Genesis 22:20-22.

¹⁰ Eight: See Genesis 8:16 and 9:18. Chinese characters 4200 years old also attest to this number. See the manuscript on Pre-Biblical Revelation.

¹¹ As a nation, the Jews committed this unpardonable sin by rejecting the Messiah after his second Messianic miracle as told in Matthew 12:24. However, the Jews as a nation will be revived from a Remnant in the Last Days. See Romans 11:26. So Sarah's future resurrection from the cave at Machpelah will symbolize the revitalization of the Wife of Yahweh. (See Genesis 23.)

¹² Three: The number "three" in Scripture is often used as the number to effect a complete change thus symbolizing divine completion such as Jesus being 3 days in the tomb and Peter denying Jesus 3 times.

¹³ Atonement: As sinners, we do not have the power to make God atone for our sins. This act was of the Father's own volition. *For God so loved the world, that He gave His only begotten Son...*(John 3:16). In one sense it is true that had we not sinned, the Crucifixion would never have happened. But the sacrifice was God's own choice.

¹⁴ God does not sit idly by when evil occurs. See Ezekiel 14:9-11.

¹⁵ Incommunicado: At this moment, Jesus uttered: "*Eli, Eli, lama sabachthani?*" that is "My God, my God, why have You forsaken Me?" where he was quoting Psalm 22. Ref: Matthew 27:46.

¹⁶ church: The word "church" is completely correct here for the Covenant Theologian who believes that the church contains the elect of all ages. I, however, am a Dispensationalist who believes that the church contains only those saved from Pentecost to the Rapture. Chapter 24 of Genesis does speak to that age between Pentecost and the Rapture, but the atonement in Chapter 22 speaks to the saints of all ages. Nevertheless, I retained the word "church" even though "saints" would have been better from my standpoint.