

# The Gracious Gospel of the Lord Jesus Christ

**Book Two**

Gilbert Christian Assembly

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This book was originally created by the **Gilbert Christian Assembly** of Portland, Oregon from their writings starting in the early 1950s – we have been blessed by these books for over 30 years. The 4 **Gracious Gospel** books were written by Norman Wilcox, Sherwood Michael, Lulu Holmes and a few other authors.

We believe that the principal authors have passed away and that these books are in the public domain. Near the end of the **Gracious Gospel Book Four**, Sherwood Michael writes: “If any one any where has the funds and the desire to reprint and distribute any thing in any of our writings, they are absolutely free to do it as long as God gets the glory.” If anyone has any other Gracious Gospel books we would be happy to publish them as well.

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# The Gracious Gospel of the Lord Jesus Christ

## Book Two

Precept upon precept: line upon line;  
Here a little; there a little.  
[Isaiah 28:9-13]

From the writings of  
NORMAN A. WILCOX

As taught and published by  
GILBERT CHRISTIAN ASSEMBLY  
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[NOTE]

We, the Gilbert Christian Assembly, are made up of a battle-weary group of members of the body of Christ who are each contributing, by prayer, love assembly and teaching, to the furtherance of the Gracious Gospel of the Lord. We believe the surpassing worth to be in the message, not the messenger. It has pleased God to bless us with the financial capability to compile and publish the hidden mysteries which the Lord did not make known to the old testament fathers and prophets, and only revealed them to the church of the apostles through Paul.

All of our publications are free. While we would have no qualms about taking the widow's last mite (We know the Lord can repay it many fold); we do not solicit funds from our own members, nor from the public. When God does not Supply the means; we have no business trying to operate.

The only good these books can do any one is what the Spirit works out. The flesh profiteth nothing. God has always used both the rejection and the acceptance of His Word to work out His will in due time. God knew before the world was, just which ones of you would accept and who would reject at this time.

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## PREFACE

[From Book One]

This book is not a throw-away. You should read it, check it with scripture and save it for study and reference. It will stand the test. Even if you do not accept the grace message it contains, you should read it clear through and study it, for Jesus said in John 12:47-48, “If any one hears my sayings and does not keep them, I do not judge him; for I did not come to judge the world but to save the world. He who rejects me and does not receive my sayings has a judge; the word that I have spoken will be his judge on the last day.”

When the work of God is completed in each person, not one will be able to say, “Lord, if you had only let me know.” For everyone will be reconciled to God and they will all know that God in His righteousness did have a plan to save all men (even in spite of themselves). “[For] every knee shall bow ... and every tongue ... confess that Jesus Christ is Lord, to the glory of God the Father.” [Phil. 2:10-11, ~Isa. 45:23, ~Rom. 14:11] God hath sworn to accomplish this and He said, “The words have gone out of my mouth and shall never return.” [~Isa. 45:23, ~55:11] He will never change His mind.

## ABOUT THE PUBLISHERS

The whole intent and desire of the Gilbert Christian assembly in publishing these books is to fulfill our calling in Christ in the short time we have left to tarry on this earth. Whether you, as Christians, are edified enough to discipline yourselves, by the power God has given you in Christ, to sow less to your own selves and to your own flesh; and to sow more to the Spirit is not up to us. We can only witness and exhort.

Paul says, "I planted, Apollos watered, but God gave the growth. So neither he that plants nor he that watereth is anything, but only God who gives the growth." [1Cor. 3:7]

The response we have received from Book One is very much appreciated. We have had many letters thanking us for the Gracious Gospel and requesting more books. Some have even felt led to send financial assistance. God looks at the heart and knows the true desires of every one of us. We have been receiving fine co-operation from Christian Assemblies of the World in compiling our mailing list.

Every one of you who are interested in spreading this Gracious Gospel just continue to send names and addresses with Zip codes and trust the Lord as to when, where, how and on whom He will choose to use His Word from these books. We can then rest assured that we have born witness to the grace, love, goodness and severity of God. We thank Him for showing us that His severity is just as necessary for the salvation of all men as is His goodness. Many professing Christians are so puffed up by their own plans and purposes for God; they do not yet believe the scriptures that God has a plan and a purpose and also an order for the salvation of all men.

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P.S. Be very careful to print all names and addresses so we can read them correctly.

## ABOUT THE PUBLICATION

GRACIOUS GOSPEL BOOK TWO is a collection of complete articles written over the years since 1952. While the immediate reading of the complete collection could in no way hurt nor hinder the Spiritual growth of any Christian; We humbly suggest thorough study of each article until its contents are made an integral part of your Spiritual life. Times are going to become tougher and it will be harder to assemble together.

These Spirit inspired, Spirit Filled, completely scriptural articles can become meat for your Spiritual flesh and bone. We also request the prayers of all of you. Prayers of the Saints are the tools God in His wisdom chose to use to accomplish His Spiritual work. The fervent, effectual prayers of a dozen Christians is worth more than all their money. My Savior took money out of a fishes mouth once to pay the taxes to Caesar.

May every Christian consider anew the surpassing worth of his calling into the many membered body of Christ and begin to properly supply that which will edify and build up the body in love.

Eph. 4:8-16 “Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, **apostles**; and some, **prophets**; and some, **evangelists**; and some, **pastors** and **teachers**; **For the perfecting of the saints**, for the work of the ministry, for the **edifying of the body of Christ**: Till we all come in the **unity of the faith**, and of the **knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ**: That we henceforth be **no more children, tossed to and fro, and carried about with every wind of doctrine**, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted **by that which every joint supplieth**, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

S. M.



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## The DAY and the DARKNESS by Norman Wilcox

Genesis 1:3-4, “And God said, let there be light and there was light. And God saw the light that it was good and God divided the light from the darkness.” Now we see by the scripture that the light is good in God’s sight. He does not say the darkness is good but that the light is good.

Genesis 1:2-3, “And the earth was without form and void, and darkness was upon the face of the deep. And God said, ‘Let there be light’ and there was light.” So it is with men. Darkness is upon them concerning their God until God says, “**Let there be light**”, and then the light begins to shine out of the darkness.

2 Cor. 4:6, “For God, who commanded the light to shine out of darkness, **hath shined in our hearts**, to give the light of knowledge of the glory of God in the face of Jesus Christ.” Now, as the light of the knowledge of the glory of God shines in our hearts it begins to dissipate the darkness that dwells in us For light shows up darkness so that we may judge between light and darkness and let the light rule in our lives instead of the darkness. The flesh of man does not like the things that the light reveals as written in John 3:20, “**For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.**”

Now the Light, or Truth, of God puts to death the deeds of our flesh, therefore **our flesh resists the light**. Nevertheless when the light shines by God’s commandment (and our spiritual eyes begin to open) it begins to show us that the works of our flesh are dead works.

Galatians 5:19-21, “**Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like.**” Now you can see by the above scripture that there is no light in the works of our flesh, but that it is all darkness. We have much to thank God for if he has caused his light, or truth, (for light is truth and truth is light) to shine in our hearts, for **he has given us himself**.

John 1:4, “**In him was life and the life was the light of men.**”

John 1:9, “**That was the true light, which lighteth every man that cometh into the world.**” 1 John 1:5, “This then is the message which we have heard of him, and declare unto you, that **God is light, and in him is no darkness at all.**”

2 Peter 1:19, “We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the **day star arise in your hearts.**”

1 Thes. 5:5, “Ye are all the children of light and the children of the day: we are not of the night, nor of darkness.” Now the light which God gives to everyone he calls is very **precious** and we are exhorted to take care of the light that we have that we may have more light and go deeper into the things which God has for us. For salvation is a **process** by which the **building up of Christ** (for he IS the true light) dispels our darkness and it is important that we allow Christ to work out his spiritual works in us. For if we name the name of Christ and profess to be Christians, then we are dead and Christ lives.

Col. 3:3, “**For ye are dead, and your life is hid with Christ in God.**” We may not think that we are dead, or act like it, but Paul says we are dead and that means as far as the Lord Jesus Christ is concerned everything that comes out of our flesh is dead, or darkness, and every thing that comes out of our life that is hid with Christ, (or that **Christ works out in us**) is alive and is Light. So let us ask the Lord Jesus Christ to keep the light shining in our lives, that we may be **built up in Christ** as Paul says in Eph. 5:8, “**For ye were sometimes darkness, but now are ye light in the Lord: Walk as children of light.**”

## SOME THOUGHTS on PRAYER

Phil. 4:6, "Be careful for nothing; but in everything by **prayer** and **supplication**, with **thanksgiving** let your requests be made known unto God." Romans 8:26-27, "Likewise the spirit also helpeth our infirmities for we know not what we should pray for as we ought; but **the Spirit itself maketh intercession for us with groanings which cannot be uttered**. And he that searcheth the hearts knoweth what is the mind of the Spirit because he maketh intercession for the saints **according to the will of God**."

Now in the first verse above Paul says in everything by prayer and thanksgiving let your requests be made known unto God. Then in Rom. 8:26 Paul says we don't know what to pray for as we should – but that he searcheth the hearts and knows what is the mind of the spirit and intercedes according to God's will.

As we do not always know all the will of God concerning us, it stands to reason that the requests we make through prayer are not always according to God's will. Now God will not grant a request that is contrary to his will. James 4:3, "**Ye ask and receive not because ye ask amiss that ye may consume it upon your lusts**." 1 John 5:14, "**And this is the confidence that we have in him that, if we ask anything according to his will, he heareth us**."

Paul says to **pray with the spirit and pray with the understanding** also. So when we go to the throne of grace and pray, if we have this understanding, we know that if we ask according to God's will we shall receive but, if according to our own fleshly will, we shall not receive. If we know that we want something that only pertains to some fleshly lust, why waste time praying about it? We should **pray for the spiritual things of the Lord** and he will take care of all our natural needs as they arise. I'm afraid that many times I think I need something so very badly when in reality I don't need it at all. The Word says, "**As a man thinketh so is he**" [~Prov. 23:7] ... but the Lord knows what we really need.

**The Lord has a spiritual priesthood that is praying night and day for God's people according to the will of God.** This is the **Melchisedec priesthood**. If while we pray we could just keep this in our mind and remember that we are praying to be conformed to God's will. (He will not conform to our will.) It is to our profit

to let this be worked out in us and to pray with the Melchisedec priesthood so that we will be changed from Glory unto Glory even as by the Spirit of the Lord.

Another thought might be brought out here concerning prayer as pertaining to the healing of our bodies. I know **there is a place in Christ where sickness cannot touch us** but I have not reached it yet. As one starts up a ladder he starts from the bottom and reaches higher. I am still reaching and through the power of God I expect to get to the top someday.

As our physical bodies are natural they are subject to the laws of nature and as nature has weakness in it our bodies have certain weaknesses in them and are subject to sickness and disease. It is not God's will that we be sick and God does not directly put sickness on any one. But he did allow it in his natural creation. So when sickness or affliction strikes us we naturally wish to be rid of it immediately and consequently, if it is not too severe we are very willing to listen to the Lord. I am convinced that the Lord is able to work according to a process through our spirit or mind while we are afflicted and **gradually build in us, through the Christ that is in us, power to cast off or have victory over the sickness and disease** that our bodies are subject to. This might take a short time or a long time, according to the nature of the affliction and according to the condition of our **spiritual minds** and our ability to receive God's help. **God is able to heal any manner of disease in an instant**, but God had to give Paul a **thorn in his flesh** so he wouldn't get exalted. We may need thorns sometimes to wake us up to desire the things that we know God has for us. For **when everything is rosy we have a tendency to forget all about the Lord**. The ten lepers give us a good illustration of this They all wanted to be healed but what happened? Only one came back to thank the Lord after they were healed. Until we are built up in the Lord to the point where we overcome this tendency, these light afflictions, which are for a moment, worketh for us a far more exceeding and eternal weight of Glory.

And then again, we may ask the Lord to heal our body and the Lord begins to work out our **healing through our spirit first**. Then as our spirit is strengthened, our body begins to strengthen too and through the Lord our mind begins to resist the powers of sickness. Of course, the more we resist the devil, the more he tries to put on

us. The Word says to **resist the devil and he will flee from you**. If God is working through your spirit you will slowly but surely begin to have **victory** over your body and the devil.

We should pray much about this for I am persuaded that it is much better if we are **healed through the process of the Lord** working with our spirit than have an instantaneous something. For in the former we have a resistance built up in us so when something strikes our body we do not go down for we know the Lord is able. While, in the latter, when we are healed instantly, then if we are attacked again and don't get healed right away, why down we go. We might even say the Lord doesn't love us anymore or this wouldn't happen to us. But the Lord does love us as Paul says nothing can separate us from the love of God which is in Christ Jesus our Lord.

So we might remember when we pray to the Lord that it is his desire that we pray according to His will. In order to be conformed to his will **our will has to eventually die completely**. It is the giving up of our will that we do not like, but we shall learn that **"every good gift and every perfect gift is from above and cometh down from the Father of Lights, with whom is no variableness neither shadow of turning."** James 1:17. Romans 14:8, **"For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: Whether we live therefore, or die, we are the Lord's."** 1 Thes. 5:16-18, **"Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you."** 1 Thes. 5:23 (Greek Diag.), **"And may the God of peace himself sanctify you entirely and may your whole person – the spirit and the soul and the body – be preserved blameless in the presence of our Lord Jesus Christ."**

## THE POWER of GOD'S SPIRIT

Zech. 4:6, "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts."

..."By my spirit saith the Lord"... here we have the secret of the Power of God to subdue all things to himself. It is through the power of the spirit of the living God working in us that our spirit is changed and causes us to desire to walk in the Lord's way and not in our own way.

We do not always walk properly, nevertheless, by the working of the Spirit of God we are able to see that God is true love, true justice, true light, and perfect in all his ways. The same spirit reveals to us that our love is mostly of self. Isaiah 59:4. "None calleth for justice, ..." While we have some light yet compared to God (if such a comparison is possible) we are mostly darkness and we are not perfect in any of our ways, neither will we ever be. But we will have to be perfected in the Lord's ways.

It is by this comparison, revealed to our spirit, or mind, by God's spirit that we are able to see it is **God's righteousness** that we want and need, not our own, about which Isaiah 64:6 says ..."All our **righteousnesses are as filthy rags.**"

**It is by the power of God's spirit working in us that we are able to believe.** 1 Cor. 2:14, "But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him; neither can he know them because they are spiritually discerned." Notice.... Receives not the things of the SPIRIT OF GOD.

Now let us search out some of these things of the Spirit of God and make a comparison between the spiritual and natural. Gal. 5:22, "But the **fruit of the Spirit** is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." This is good fruit and the Christian who has the revelation and the power of this fruit in himself has great wealth.

Gal. 5:19 gives us the natural side ... "The works of the flesh are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition,

heresies, envyings, murders, drunkenness, revellings and such like.”

**Now we who are in this body and have Christ have both the Spirit and the flesh. We are neither perfect in the Spirit, as yet, nor are we free from our flesh.** But by the working of His spirit, He is going to **destroy the flesh**, the lust and the desires that work in our spirit that are contrary to Him and He shall **set us free**.

2 Cor. 3:17, “Now the Lord is that Spirit and where the Spirit of the Lord is, there is **liberty**.” 1 John 3:2-3, “Beloved, now are we sons of God and it doth **not yet appear** what we shall be but we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure.”

A part of this hope is faith in the power of God’s spirit to bring forth in manifestations according to his order everything that God planned before the foundation of the world. If so be that you are a called believer in Jesus Christ you have a part in this plan, so our hope and prayer is for **God’s Spirit to perfect us**, that in the ages to come, through us, some one else may also reap the fruit of God’s Spirit.

Now we will make a few more comparisons. Rom. 8:5, “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.” John 6:63, “**It is the Spirit that Quickeneth; the flesh profiteth nothing: ...**” Rom. 8:6, “For to be carnally minded is death; but to be spiritually minded is life and peace.” Rom. 8:10, “If Christ be in you, the body is dead because of sin; but the **Spirit is life** because of righteousness.”

1 Cor. 2:12, “Now we have received not the spirit which is of the world, but the **spirit which is of God**; that we might know the things that are freely given to us of God.” Gal. 5:17 “For the **flesh lusteth against the Spirit, and the spirit against the flesh** and these are contrary the one to the other.”

Phil. 3:3, “For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh.” 1 Cor. 6:17, “But he who is joined to the Lord is one spirit,” so let us submit ourselves, that in the progression of time and according to the working of his spirit in us we shall also, from our

side, know without a shadow of a doubt that we are one spirit and that one the Lord's.

As space does not permit writing all scripture references, I will give a few so you may look them up if you wish [See Below]: Job 32:8, 33:14-19; Proverbs 2:6, 20:27; Isaiah 42:5; Zech. 12:1; Romans 8:16, 8:26-27; 1 Cor. 2:10. May our prayer be that the God of our Lord Jesus, the father of glory, give unto us the spirit of **wisdom** and **revelation** in the **knowledge** in him.

Job 32:8 "But there is a spirit in man: and the inspiration of the **Almighty giveth them understanding.**"

Job 33:14-19 "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: ..."

Pro 2:6 "For the **LORD giveth wisdom**: out of his mouth cometh knowledge and understanding."

Pro 20:27 "The spirit [breath!] of man is the **candle of the LORD**, searching all the inward parts of the belly."

Isa 42:5 "Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that **giveth breath** unto the people upon it, and **spirit** to them that walk therein: ..."

Zec 12:1 "The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and **formeth the spirit of man within him.**"

Rom 8:16 "**The Spirit itself beareth witness with our spirit, that we are the children of God: ...**"

Rom 8:26-27 "Likewise **the Spirit also helpeth** our infirmities: for we know not what we should pray for as we ought: but **the Spirit**

**itself maketh intercession** for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the **mind of the Spirit**, because he maketh intercession for the saints **according to the will of God.**"

1 Co 2:10 **"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."**

## THE TRUTH of GOD

In these last days of this present evil age it behooves us to attend more earnestly to the things heard and to realize the importance of **praying, studying the scriptures, assembling ourselves to hear the word preached and taught.** Not taking anything for granted, but in everything searching out, by the Spirit that God gave us, to separate the truth from the lie and the light from the darkness.

In Acts 17:10-11 we have an account of Paul and Silas in **Berea** where they found people that were more noble than those in Thessalonica in that they received the word with all readiness of mind and searched the scriptures daily. [**And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.**”]

Today we have hundreds of doctrines and beliefs, yet most all of these claim the Bible as the foundation of their beliefs. So it is very easy to see that something is wrong. The Lord is ONE! He has only one doctrine, he doesn't with one mouth say one thing and with another say something entirely different. So if we stop to think a minute we can see there is no double talk with God. A man can say most anything about the Lord that he wants to and if he has been ordained by a church or the Pope or has a college degree from some theological seminary, then many Christians will believe what the man says is true and yet it might be directly contrary to scripture if they would take the trouble to search it out. I'll agree if a man is a good speaker with a pleasant personality and a wonderful sounding doctrine, it is very easy to fall right in line with him. What do the scriptures say? In 2 Cor. 11:13-15 we find that there [**For such**] are **false apostles, deceitful workers** transforming THEMSELVES into the apostles of Christ. And no marvel for Satan HIMSELF is transformed into an angel of light. Therefore it is no great thing if his ministers be transformed as the ministers of righteousness whose end shall be according to their works.”

If we would only realize that every time we speak something about the Lord that is not the truth, we are working for the deceiver and helping him along in his work. While it is true as the Word says in

2 Thess. 2:10-11 that many will '... not receive the love of the truth, that they might be saved. And for this cause God shall send them a strong delusion, **that they should believe a lie**: That they might all be **judged** (in the English this word is "damned" which is **not** the correct word) **who believe not the truth but had pleasure in unrighteousness.**'

While God will permit this, it will be done through the false ministry and religious Christians, so called, and not through the true Christians. Therefore if you have the witness within yourself that you are a **child of God** and have been **called**, you surely don't want to have any part in helping this delusion.

Again we are confronted by the cry of the many religious organizations: "WE have the truth." Well, it seems they all have the truth yet they all differ on many points. So again we can see something is wrong. A good definition of the truth is that which is opposed to falsehood, lies or deceit. As God is opposed to these he is truth itself.

Exodus 34:6, "The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth." Deut. 32:4, "He is the Rock his work is perfect for **all his ways are judgment**. A God of truth and without iniquity, just and right is he." Psalms 25:10, "All the paths of the Lord are mercy and truth." Psalms 31:5, "Into thine hand I commit my spirit. Thou hast redeemed me O Lord God of truth." Psalms 100:5, "His truth endureth to all generations." Psalms 91:4, "His truth shall be my shield and buckler" Psalms 146:6, "Which made heaven and earth, the sea, and all that therein is, which keepeth truth forever." Dan. 4:37, "Honour the King of heaven all whose works are truth."

Now we come into the New Testament and we find Jesus was full of the truth which is one confirmation that he was full of God and was the manifestation of God on earth. John 1:14, "And **the Word was made flesh and dwelt among us** (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." John 1:17, "For the law was given by Moses but grace and truth came by Jesus Christ." John 14:6, "**I am the way, the truth and the life: no man cometh unto the father but by me.**" Eph. 5:9, "For the fruit of the Spirit is in all goodness and righteousness and truth."

In the light of the many scriptures pertaining to truth we find it is most necessary by the grace of God to be **built up in the truth** by the Spirit of God for in John 1:6 we are told that the Spirit IS truth. John 8:32, **“And ye shall know the truth and the truth shall make you free.”** Let us realize that it is not something that we believe is the truth but it is only what the Lord says is the truth that shall free us.

Some one might say, “Well, how can I know what is the real truth?” In the first place, if God actually calls us, he is interested only in getting us to see truth. He knows lies will only hurt us and in some way, sooner or later, he will have to take all falsehood out of our spirit to perfect us in Christ. So if God wants us to know the truth, I would say we have a mighty great power on our side to begin with.

Jesus tells us in John 7:17, **“If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself.”** If we will to know his will he will reveal truth to us. John 16:13, “Howbeit when he the Spirit has come and if you are one of Christ’s you have that Spirit. Ask God to help you get out of the way and let him work in you. In John 18:37 Jesus told Pilate that he came to bear witness to the truth and everyone that is of the truth heareth my voice.

Paul tells us in 2 Cor. 13:8, **“For we can do nothing against the truth, but for the truth.”** No matter what comes or goes, truth will triumph at the end. 2 Tim 2:15, Paul says, **“Study to shew yourself approved unto God, a workman that needeth not to be ashamed, RIGHTLY dividing the word of TRUTH.”** In James 1:18, **“Of his own will begat he us with the word of truth.”**

I believe the Bible contains enough scripture to set forth this truth; that if we want the truth of The Living God he will provide a means of getting it to us. Eph. 4:11, **“And he gave some apostles and some prophets and some evangelists and some pastors and teachers for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ.”** God has called out men for his work and the world has called out men for its work attributing the latter to God. Therefore it is necessary to have a knowledge of the spiritual revelation of God’s truth built up in you through the Word to know if a man speaks according to the Word or not.

We have perhaps all heard the saying, "The truth hurts." Well, the truth of God surely **hurts our flesh** and that is when and where we stumble. For we think we want the truth but many times, as it hits our flesh, we find our flesh is stronger than our love of God's truth. But we can, through the grace of God, have the faith that in spite of the devil, flesh and the grave, God's truth is not going down but it shall stand through all the ages of eternity.

2 Cor. 9:8, "God is able to make all grace abound toward you that ye always having all sufficiency in all things, may abound to every good work."

## WHAT MANNER OF LOVE HAS GOD BESTOWED UPON HIS PEOPLE

1 John 3:1, "**Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God.**" 1 John 4:19, "We love him because he first loved us." John 3:16, "For God so loved the world that he gave his only begotten Son." Rom. 4:25, "Who was delivered for our offences and was raised again for our justification."

Rom. 5:6-8, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. **But God commendeth his love toward us in that, while we were yet sinners, Christ died for us.**"

John 17:20-26, "Neither pray I for these alone but for them also which shall believe on me through the word, that they all may be one as thou Father, art in me, and I in thee, that they also may be one in us that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them that they may be **one** even as we are **one. I in them and thou in me**, that they may be made perfect in one; and that the world may know that thou has sent me and hast loved them, as thou hast loved me."

"Father, I will that they also, whom thou hast given me, be with me where I am that they may behold my glory which thou hast given me for thou lovedst me before the foundation of the world."

"O righteous Father, the world hath not known thee but I have known thee and these have known that thou hast sent me."

"And I have declared unto them thy name and will declare it that the love wherewith thou hast loved me may be in them and I in them."

Eph. 1:3-12, "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ."

"According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love:

“Having predestinated us unto adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

“To the praise of the glory of his grace wherein he hath made us **accepted in the beloved.**

“In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace:

“wherein he hath abounded toward us in all wisdom and prudence;

“Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself;

“That in the dispensation of the fulness of times he might gather together in one **all things in Christ**, both which are in heaven, and which are on earth; even in him:

“In whom also we have obtained an inheritance, being **predestinated according to the purpose of him who worketh all things after the counsel of his own will:**

“That we should be to the praise of his glory who first trusted in Christ.”

“Who shall separate us from the love of Christ? Shall tribulation, or distress or persecution, or famine, or nakedness, or peril, or sword?

“As it is written, For thy sake we are killed all the day long: we are accounted as sheep for the slaughter.

“Nay, in all these things we are more than conquerors through him that loved us.

“Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

1 John 4:10, “Herein is love, not that we loved God, but that HE loved US, and sent his Son to be the propitiation for our sins.

“Beloved, if God so loved us, we ought also to love one another.”

1 John 4:16, "And we have known and believed the love that God hath to us. God is love and he that dwelleth in love dwelleth in God and God in him."

Greek Diagalot – 2 Thes. 3:5, "**And may the Lord direct your hearts into the love of God and into the patience of the anointed One.**"

## GOD . . . SOVEREIGN IN POWER AND GLORY

One of the laws of the universe is the law of comparison. We can compare day and night, wet and dry, good and evil, etc. and thereby know the difference in manifestations of the creation. But when it comes to God, how can we get a comparison when the Scriptures ask (Psalms 89:6) ... "For who in heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?" Isaiah 40:13-14, "Who hath directed the Spirit of the Lord or being his counsellor hath taught him?"

"With whom took he counsel and who instructed him and taught him in the path of judgment and taught him knowledge and shewed to him the way of understanding?"

Isaiah 40:18, "To whom then will ye liken God? or what likeness will ye compare unto him? Isaiah 46:5, "To whom will ye liken me and make me equal and compare me that we may be like?"

We can comprehend from these scriptures that God is ONE and there is no other being in the universe comparable unto him. Isaiah 46:9-10, "**For I am God and there is none else; I am God and there is none like me, declaring the end from the beginning and from ancient times the things that are not yet done.**"

This sovereign and incomparable God is a spirit God as it is written in John 4:24, I "**God is a Spirit and they that worship him must worship him in spirit and in truth.**" (By Spirit we mean the absolute perfection of the forms of all wisdom, all knowledge and all love are in the spirit of God, although God now has a manifested body, the Lord Jesus Christ, which we will bring out later.)

The Spirit God had neither father nor mother, was without beginning of days nor end of life. [~Heb. 7:3] We may not be able to comprehend how **God has always existed** but he has.

When we read that God created the heavens and the earth and man upon the earth and all things that are in the creation we can comprehend the Spirit God created all these things through the power of His Spirit of wisdom and knowledge. But let us remember that **when God planned the creation before he brought it forth, Jesus Christ was the head corner stone**, or in other words, **God's**

**whole plan was centered around Jesus Christ who was to come in due time.**

In Col. 1:15-16, (Greek Diag.) “He is a likeness of the invisible God, first born of all creation because in him were created all things, those in the heavens and those on the earth; the visible and the invisible, whether thrones or lordships, or governments, or authorities: all things have been created through him and FOR him.”

I have given the Greek rendering of these two verses instead of the King James for in the sixteenth verse of King James it reads, “For by him were all things created” – which might leave the impression of the preexistence of Jesus which the rest of the scriptures do not uphold. The Greek rendering, “For IN him were all things created”, agrees with the rest of the scriptures.

Jesus did preexist in the mind or spirit of God but not as a person in the beginning. While Jesus was divinely conceived his was a natural birth as any other child except he was born without sin. Gal. 4:4, “But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law.”

In Luke 2:21-22 we find that Jesus was circumcised the eighth day and Mary went through her days of purification according to the law of Moses, the same as the rest of the women. Which shows that Jesus did not have a divine birth.

Why did God bring forth his son upon this earth? While there are many reasons, the most important ones are: he was to be the manifestation of God on this earth. Most important he was to be made God manifest and Almighty. That Jesus was God’s sacrifice for sin – John 1:29, “Behold the Lamb of God which taketh away the sin of the world.” Isaiah 53:4-6, “Surely he hath borne our griefs and carried our sorrows yet we did esteem him stricken, smitten of God, and afflicted.

“But he was wounded for our transgressions, he was bruised for our iniquities the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.”

John 19:10, "Then saith Pilate unto him, speakest thou not unto me? knowest thou not that I have power to crucify thee and have power to release thee?" Jesus answered, "Thou couldest have no power at all against me except it were given thee from above, therefore he that delivered me unto thee hath the greater sin."

Acts 2:23, "Him (Jesus) being delivered by the determinate COUNSEL and FOREKNOWLEDGE of God, ye have taken and by wicked hands have crucified and slain."

Some one might say as the Jews did, Why didn't Jesus save himself? Because he freely gave himself through the power of God as a sacrifice for the sins of the world. Jesus was God's manifestation of love upon the earth.

Matt. 1:23, "Behold a virgin shall be with child and shall bring forth a son and they shall call his name **Emmanuel** which being interpreted is **God with us.**" John 14:8-9, "Phillip saith unto him, Lord, shew us the Father and it sufficeth us. Jesus saith unto him, Have I been so long time with you and yet hast thou not known me, Phillip? He that hath seen me hath seen the Father and how so sayest thou then shew us the Father?"

John 5:19, "Then answered Jesus and said unto them, Verily verily I say unto you the son can do nothing of himself but what he seeth the father do for what things soever he doeth, these also doeth the son likewise. John 10:37-38, "If I do not the works of my father believe me not but if I do though ye believe not me believe the works that ye may know and believe that the father is in me and I in him. John 16:15, "All things that the Father hath are mine therefore said I that he shall take of mine and shall shew it unto you." Matt. 22:27, "**all things** are delivered unto me of my Father and no man knoweth the son but the father neither knoweth any man the father save the son and **he to whomsoever the son will reveal him.**"

2 Cor. 5:19, "To wit that **God was in Christ reconciling the world unto himself not imputing their trespasses unto them.**" There are many more scriptures in the Bible bringing out this truth if we wish to search them out. That **Jesus is God manifest.**

Where Jesus walked upon this earth as the Son of God in his natural body God spoke through him. But Jesus' natural body was not

God's body for it had to be dissolved the same as all natural bodies do.

When Jesus Christ put on his **immortal body** after his resurrection then he became God. For **God came into the immortal body of Jesus and the resurrected Christ and the Spirit God became one being.**

As it is written in Col. 2:9, "For in him (**Christ**) dwelleth all the fulness of the Godhead bodily." Col. 1:19, "For it pleased the Father that in him should all fulness dwell."

Jesus did not make himself God. He at no time exalted himself. But he always exalted the Father. But when he rose God exalted him. **God made Jesus Lord of all.**

Acts 2:36, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ."

Phillip. 2:9-11, "Wherefore God also hath highly exalted him and given him a name which is above every name. That at the name of Jesus **every** knee should bow of things in heaven and things in the earth and things under the earth. And that **every** tongue should confess that **Jesus Christ is Lord to the glory of God the Father.**"  
When you worship Jesus Christ as God you are giving God the Father glory for he gave him that position.

In Heb. 1:8, "God speaking to his son saith, **thy throne O God is forever** and ever a sceptre of righteousness is the sceptre of thy kingdom."

We have thousands and upon thousands of people worshipping a God of some kind upon the earth today. Some worship God the Father, some have two Gods, some have three Gods. There are many so-called other Gods outside the living God the scriptures refer to that people worship.

But we worship God in the Spirit and rejoice in Christ Jesus and have no confidence in the flesh.

And we should have some knowledge of whom we worship; at least

know God's name. Rev. 1:7-8, "Behold he cometh with clouds; and **every** eye shall see him, and also them which pierced him: and all kindreds of the earth shall wail because of him. ... I am **Alpha** and **Omega**, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Is not this Alpha and Omega named Jesus Christ?

John 5:20, "And we know that the Son of God is come and hath given us an understanding that we may know him that is true and **we are in him that is true** even in his son Jesus Christ. THIS IS THE TRUE GOD AND ETERNAL LIFE." Is not this true God named Jesus Christ?

Eph. 4:5-6, "One Lord one faith one baptism.

One God and Father of all who is above all and through all and in you all."

2 Cor. 4:5-6, "For we preach not ourselves but Christ Jesus the Lord and ourselves your servants for Jesus sake. For God who commanded the light to shine out of darkness hath **shined in our hearts** to give the light of the knowledge of the **glory of God** in the face of **Jesus Christ**."

So anyone expecting to see God outside of **Jesus Christ** hasn't yet received the light of the **oneness of God**.

1 Tim. 6:14-15, "That thou keep this commandment without spot unrebukeable until the appearing of our Lord Jesus Christ which in his times he shall shew who is the blessed and only potentate the **King of Kings** and **Lord of Lords**. Unto him be honor and glory for the ages of the ages."

## OUR CALL to SALVATION

2 Tim. 1:8-9, "Be not thou therefore ashamed of the testimony of our Lord nor of me his prisoner but be thou partakers of the afflictions of the gospel according to the power of God who hath SAVED us and CALLED us with an holy calling NOT ACCORDING to OUR works but according to his OWN PURPOSE and grace which was given us in Christ Jesus before the world began."

If we are true Christians (the Lord knows) **we have been called by the Lord Jesus Christ coming into our hearts and starting his new creation within us.** *Not*, as many would have us believe, that we all have the power to accept or reject Christ in our own natural, carnal minds. Nor by our works of repentance or some other idea that makes the blind, unenlightened (as to spiritual things) natural man (or woman) responsible in their own self to accept Jesus or else go to this figment of man's imagination – the **so-called** never ending hell, burning with literal fire which shall never end. Anyone teaching such a doctrine plainly shows in the light of the revealed scriptures that he may have great knowledge as to **moral righteousness** but has very little knowledge concerning **spiritual righteousness**.

For a man can no more accept Christ except Christ first give him the power to accept than he can born himself upon the earth. What does Jesus say in St. John 6:44, "**NO man can come to me except the Father which hath sent me draw him and I will raise him up at the last day.**"

He repeats in the 65th verse that no man can come unto me except it were **given unto him** of my Father.

You say you can still accept or reject whichsoever you wish? .... "**But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him: neither CAN he know them because they are SPIRITUALLY discerned.**" – 1 Cor. 2:14. This scripture states that the natural man cannot know the things of the Spirit of God. If this is true, where does it place most of the preaching we hear today? You judge.

The natural man can judge to a great extent moral righteousness. But morals have to do with our contacts and natural relationships with each other as we walk on this earth. Morals do not make

us spiritual or give us any favor in the sight of God. It is true that as Christians we should be moral but that, is not what makes us Christians. The only thing that makes anyone, man, woman or child a Christian is **Christ, a living quickening reality within his being.** We may not recognize this Christ but God is true.

Romans 8:9, “But ye are not in the flesh but in the Spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.” If we take the latter part of the above scripture we see the Lord must give us his Spirit or we are not his.

**Therefore we must recognize that even as we were unable in ourselves or in our power to bring about the new creation in ourselves, we must give the rest of humanity the same position.**

The scripture states in 1 Cor. 15:22, “For as in Adam ALL DIE even so in CHRIST shall ALL be MADE alive. But every man in his own order.” God has an order of salvation and he WILL call all men in their order. All the preaching, pleading and threatening that has been going on since the resurrection of Jesus Christ has not changed that order! God has drawn the called out ones to Christ and the rest he has **not drawn at this time. But every one has an order of salvation. And everyone will receive it as surely as God lives.**

O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out! ... [Rom. 11:33] Col. 1:12-13, “Let us give thanks unto the Father which hath made us meet [suitable, appropriate] to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son.”

Romans 12:3, Paul, speaking to believers “For I say through the **grace** given unto me to every man that is among you not to think of himself more highly than he ought to think but to think soberly according as God hath dealt to **every man** the measure of faith.”

## LEST YE BE DECEIVED

If by the grace and mercy of God you have been called out of unbelief and darkness and have received Christ in your heart, and God has given you, in some measure, the spirit of wisdom and revelation in the knowledge of Christ Jesus and opened up your eyes as to what is the hope of his calling, then, peradventure, you are at times as amazed as I am at some of the statements we read or hear by men who proclaim themselves ambassadors of God.

In St. John 15:16 Jesus tells his disciples flatly, **“Ye have not chosen me but I have chosen you and ordained you.”** This scripture is just as true at this time as it was in the time of Jesus. The only difference is that at this present time Jesus is not among us personally to appoint his ministry, but he still has the power to appoint and empower his ministry through the spirit.

Therefore, anyone that has not been called of Christ and has set himself, or allowed someone else to set him up, as a minister of God, sometime, sooner or later, will find himself in the position given in Matt. 7:22-23, **“Many will say to me in that day. Lord, Lord have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you; depart from me ye that work iniquity.”**

Some one might say Jesus in the above scripture is referring to the outright sinner and not to the righteous. I would ask them how many so-called “out and out sinners” (to use the churches’ terminology) do you find prophesying or casting out devils or doing many wonderful works in Jesus’ name? While there might be a few of this type of deceiver, there are a great number of religious and self-righteous deceivers.

Now we have been forewarned against this danger through the scriptures. In 2 Cor. 11:12-15, Paul tells us: **“But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness whose end**

shall be according to their works.”

We might wonder how Satan could be transformed into an angel of light and his minister[s] as ministers of righteousness. In Matt. 7:15 Jesus tells us, “**Beware of false prophets which come to you in sheep’s clothing but inwardly they are ravening wolves.**”

Satan and his ministers can put on a lovely and very righteous outward appearance but they cannot change their inward motive to devour whom they may. Phil. 3:2 is where Paul tells us to “**beware of dogs, beware of evil workers, beware of the concision [circumcision].**” Col. 2:8, “**Beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world and not after Christ.**” Col. 2:18, “**Let no man beguile you of your reward in a voluntary humility and worshipping of angels intruding into those things which he hath not seen vainly puffed up by his fleshly mind, and not holding the Head.**”

1 Tim. 6:3, “**If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes and words, whereof cometh envy, strife, railings, evil surmisings, perverse disputing of men of corrupt minds and destitute of the truth, supposing that gain is godliness from such withdraw thyselves.**”

Paul tells Titus in Titus 1:10, “**For there are many unruly and vain talkers and deceivers, specially they of the circumcision whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake.**”

Peter, in his second epistle, second chapter, [verses 1-3] tells us, “**But there were false prophets also among the people even as there shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you: ...**”

Jude 1:4, “**For there are certain men crept in unawares** who were before of old ordained to this condemnation turning the grace of

our God into lasciviousness and denying the only Lord God, our Lord Jesus Christ.”

Jude 1:8-18 gives us more on false men. And we can see by the foregoing scriptures that the apostles realized the harm and bondage these false men brought upon people in the name of God. Today we have many of the false people in high places bringing men and women under bondage through fear and lies. **Preaching a false Christ and setting up idols in peoples hearts which they worship instead of the living God.**

Many of the true ministers of God are cast out and cast down in the minds of people because they did not come into their ministry through a certain prescribed formula of action. Their authority in the scriptures is cast out because they have no great worldly organization behind them.

We can **thank God that he has kept his sovereign right to call his own ministry** and has not left the choice to men and he is not recognizing the authority of the self-made religionist.

By the grace of God, the more we assemble ourselves together to hear the word preached (for remember, “... **it pleased God by the foolishness of preaching to save them that believe.**” [1 Cor. 1:21]) the more we **study the scripture and rightly divide it**, the more we present our bodies a living sacrifice that God may work out his purpose in us, **the more we are led of the spirit, the less possibility there is that any man can deceive us.** For we can only be deceived through our ignorance of the truth of God. So may the Lord give us a greater desire in our hearts to go on with him and be established in his truth for he has said **when He the spirit of truth is come he will guide you into all truth.**

If we have been called of the Lord into his new creation we have this **spirit of truth** in us and the promise that we shall know the truth and the truth shall make us free.

## SALVATION IS OF GOD

Rom. 10:1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

For I bear them record that they have a zeal of God, but not according to knowledge."

In our Christian religion (so-called) of today we have a great zeal to God but where is the knowledge? We are so busy saving the world for Christ that we don't have the time to stop and submit ourselves under the hand of God and let him work out his salvation in us, that we might have the **zeal according to knowledge**.

Rom. 10:3, "For they (Israel) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

If you are one of the Lord's people and are interested in things pertaining to God, how many Preachers have you heard on the radio or elsewhere and how many writings have you read, where men, or women, were really trying to bring a picture of **a truly righteous God** to the minds of the people? Or are they trying to show God how righteous they are?

Rom. 1:16-17 (Paul, speaking) says: "For I am not ashamed of the **Gospel of Christ**; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

For therein is the **righteousness of God** revealed from faith to faith: as it is written, The just shall live by faith."

According to these scriptures, the Gospel does not reveal that man is righteous but that **God is the righteous one**.

Paul goes on in the 10th chapter of Romans and states, "For Christ is the **end of the law for righteousness** to every one that believeth."

There is no longer any law by which man can attain unto God's righteousness in spite of the fact that practically every assembly of Christians in the land has the Ten Commandment Law hanging somewhere in their church or if they have no building they have

it hanging in their head. No one can add one iota of God's righteousness unto himself by trying to keep this law. I say trying to keep it for it is **impossible** for a human man to keep all that is written in the Commandments. James [2:10] states plainly, "Whosoever shall keep the whole law, and yet shall offend in one point he is guilty of all."

Christ is the end of law for righteousness. For God has imputed his righteousness unto us and **will work it out in us by his grace**. For that which God imputes or counts to us we will actually possess. It is built up in us and Law has nothing whatsoever to do with it. It is by **grace**.

Rom. 10:5, "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

Brother, or Sister, if you place yourself under the Law and try to keep it you are trying to keep something that doesn't exist in God's dealings with man's salvation in this present age.

Eph. 2:15 (Speaking of Jesus Christ), "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances;" **The law is dead – Christ lives!**

Gal. 5:3-4, "For I testify again to every man that is circumcised, that he is a debtor to do the whole law."

Christ is become of no effect unto you, whosoever of you are justified by the law; are **fallen from grace**."

Rom. 10:6-8, "But the righteousness which is of faith speaketh on this wise, Say not in thine heart Who shall ascend into heaven? (that is, to bring Christ down from above.)

Or, who shall descend into the deep? (that is, to bring up Christ again from the dead.)

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach."

We do not have to go into heaven to learn about Christ, or we do not have to bring Jesus of Nazereth back to life to learn about Christ.

As we said before; – the Gospel reveals **the righteousness of God or Christ**, and as Paul states – “... The word is nigh thee, [even in they mouth, and] in thy heart: [that is,] the word of faith which we preach; That **if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.**” [Rom. 10:8-9]

In Acts 16:30 we have the keeper of the prison in which Paul and Silas were cast and after an earthquake came and everyone’s bands were loosed the keeper came and fell before Paul and Silas and said, “Sirs what must I do to be saved?”

What answer would we get today to this question? You must restore stolen goods, you must keep the law, you must accept Christ, you must do this or you must do that! We can get all kinds of answers to what we must do.

Paul didn’t tell him he must do anything. He said, “**Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.**” Rom. 10:13, “... For **whosoever calleth on the name of the Lord shall be saved.**” [Acts 2:21]

Eph. 2:8, “**For by grace are you saved through faith; and that not of yourselves; it is the gift of God:**

**Not of works, lest any man should boast.**”

Many people boast of their salvation, not in a braggart sense, but in this way, saying, Brother, or Sister, I’ve got it, why don’t you get it? Or some other statement showing the **pride** that is in them. Not realizing that if they have been saved they have no place to boast because it is God’s gift and if he can save them he can save the other man when he gets ready to.

So, may we realize that we have no authority through the scriptures to tell men that they can be saved or lost as they please.

**God’s called ministry is to preach the word and let the spirit bring it to peoples hearts and save them as he wills.**

## THE SIMPLICITY of the GOSPEL

Gen. 1:1, “In the beginning God created the heaven and the earth.” This statement is not hard to understand – Simply God did something and if he had not done this it would not have come into being. Now, today in this world we have many highly learned and scientific men trying to prove that there is no God by their science. Taking the very heaven and earth that God created, using God’s own handiwork to try to prove that he does not exist. Most of us, instead of taking the scriptures and believing the simple foundation statements of God’s creations, want to know the hows and the whys and the wherefores. This is all right, for we should desire to know the mysteries of God, but, if we do not comprehend all the mysteries, as we might think we ought, that should not lessen our belief and faith in the foundation statements of God’s word, for we stand upon the word and the word is true whether we understand it all or not.

Heb. 11:3 Greek diag., “In Faith we perceive that the ages have been so thoroughly adjusted by God’s Command, that not from things then manifest the things now seen have come to pass.” There is a teaching in the land that Satan and men surprised God by their wicked deeds and that now God and Satan are having a terrific fight to see which one can wrest the most people from the other and from all outward appearances Satan is capturing many more people than God. This teaching makes Satan more powerful than God, therefore Satan has more power to put people in hell than God has to take them out.

However, we see in Heb. 11:3 that God adjusted the ages and there isn’t anything that has come to pass or will come to pass that God has not made a provision for in his plan. Acts 15:18, “Known unto God are **all his works** from the beginning of the world.” How many believe this scripture that God knew just exactly what his creations would bring forth before he ever created or made anything? Someone might say God’s works, which he foreknew, were only the good works and he didn’t know about the evil works. But then Isaiah 45:7 says, “**I form the light, and create darkness: I make peace and create evil: I the Lord do all these things.**” We see that the scripture says **the Lord created evil**, how many people would throw up their hands in horror at such a statement? Yet this is a foundation scripture. For **if we believe God is all powerful, then we must believe that God made man subjected to evil, or sin.**

For if man was not subjected to sin, then sin could have no power over him what-so-ever. Inasmuch as sin has a power, more or less over every man, (I am not speaking of flesh sins only but as Paul says, "**What-so-ever is not of faith is sin and none of us has perfect faith in everything**" [Rom. 14:23]) then God must have a purpose in allowing sin to enter this physical creation. Isaiah 54:16, "**Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.**" While we may not understand all the **mystery of iniquity** this much we do understand that evil destroys evil and God through his plan is going to destroy all evil eventually out of every man. **He will not destroy man but he will destroy sin after it has served its purpose.**

Romans 3:21-23, "**Now the righteousness of God without the law is manifested**, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto [all and upon] all them that believe: for there is no difference: For all have sinned, and come short of the glory of God."

Now, the above is one purpose of sin to make it impossible for a man to save himself. There is no man that can stand before the Lord and say, "I haven't committed any sin so you ought to receive me and let the ones who have sinned go to hell for their sins."

Rom. 11:29-32, "**For the gifts and the calling of God are without repentance.** For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For **God hath concluded them all in unbelief, that he might have mercy upon all.**"

**Unbelief is sin** and God placed all in unbelief or sin that he might show his mercy to all. There isn't anyone who will not have to have the mercy of God upon them. They can not attain God's salvation in their own power or their own righteousness it has to come from God.

If God allowed sin to enter into the world then God must provide for taking it away which he did through the man Jesus Christ. Gen. 22:7-8, "**And Isaac spake unto Abraham his father, and said, My father! and he said, Here am I, my son. And he said Behold the fire**

and the wood: but where is the lamb for a burnt offering?" This was spoken according to Chron[ology] about 1872 B.C., therefore it was 1872 years before the lamb came upon the scene.

St. John 1:29, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which **taketh away the sin of the world.**" This man was the lamb who was God's burnt offering for the sins of the world. In the old sacrifices, the man was not accepted, the burnt offering was accepted for the man. Leviticus 1:4, "He shall be accepted for him to make atonement for him." This was a type of the anti-type and God accepts no mans person when we take our stand upon the cross as the sacrifice for our sins, **we are accepted in the beloved.** Many people believe they can get around that cross, that no man had to die for their sins they can take care of them themselves. Paul says in 2 Cor. 5:21, "For he (God) hath made him to be sin for us, who knew no sin; that we might be made the **righteousness of God** in him."

Isaiah 53:4-6, "Surely he hath borne our griefs, and carried our sorrows. Yet we did esteem him stricken, smitten of God, and afflicted. But **he was wounded for our transgressions,** he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. **All we like sheep have gone astray;** we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." "Yet it pleased the Lord to bruise him he hath put him to grief." [Isa. 53:10]

Acts 2:23, "Him (Jesus) being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (It pleased the Lord to bruise him.)

St. John 19:10-11, "Then saith Pilate, unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, **Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.**"

In the light of scripture we must admit that God himself empowered Jesus and delivered him to the cross and gave him as an offering for the sin of the world. Therefore if we have been called of God and realize we are **accepted in the beloved,** we do not carry on us the responsibility of sin, for that was all laid upon Christ and God is not

counting it to us. That does not mean that we will not commit sins as long as we are in the flesh and blood body, but it does mean that God will not allow sins to prevent him from giving the gift of life **to whom he will** as he pleases, for the **Gift of God is eternal life in Christ Jesus.**

## THE SIMPLICITY of the GOSPEL #2

In the foregoing issue of this paper I tried to bring out a few fundamental facts of the scripture that are not too well understood by many Christian people today. Namely, God had a plan of the ages, God created all things, God allowed sin to enter into the human race through Adam, and paid the ransom price, or his debt, to take the human race out of sin at the cross of Christ Jesus. As Paul says in 2 Cor. 5:21 — “For he (God) made him (the man Jesus) to be sin for us, who knew no sin that we might be made the righteousness of God in him.” (The Lord Jesus Christ).

Before we can understand many of the truths of the Bible we must get a right division of the Scripture. For instance most of our religious teaching today is based upon the four books, Matt., Mark, Luke and John and there is no revelation in these books as concerning the **resurrection Gospel of Jesus Christ**, or the building up of the Church through the **indwelling of Jesus Christ**. There are many facts and wonderful statements in these books, especially John pointing forward to the **Gospel of the Resurrection** that was to come after the crucifixion of Jesus.

If we study these books carefully we find statements of fact, but we do not find the hows and the whys and wherefores. We must go to the period after Jesus rose to get a beginning of the understanding of the **true gospel**.

When Jesus preached he preached the **gospel of the Kingdom** that is to be in the future ages. But the **Gospel of the Resurrection** and power of Jesus Christ is the revealing of the plan and purpose of God toward mankind and God's creations.

The Lord Jesus Christ chose a man and gave him the highest revelation, as concerning the gospel, of any man before or since, and that man was the Apostle Paul. Why God chose this man for this purpose God only knows, but that he did is true as God lives. So we honor the man Jesus as God manifested in the flesh, as the **redeemer**, as the **Lamb of God** that taketh away the sins of the world, as a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers and as a setterforth of facts of truth. We honor Paul as the **revealer** of the hidden things and mysteries of God which the man Jesus and other Apostles did

not set forth. There is one truth which Christians must learn – that if they reject Paul and his revelation they reject the Lord Jesus Christ for Paul reveals **Christ in us the hope of Glory**. Eph. 3:1-9 “For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that **by revelation He made known unto me the mystery** (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is **now revealed** unto His holy apostles and prophets by the Spirit; That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make **all men** see what is the fellowship of the mystery, which from the beginning of the world hath been **hid in God** who created all things by Jesus Christ.” Gal. 1:8-12 – Paul, speaking to the Galatians, “But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed, as we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you brethren, that the gospel which was preached of me is not after man: For I neither received it of man neither was I taught it, but by the **revelation of Jesus Christ.**”

Paul makes some strong statements concerning his authority in the gospel and if we stop to consider that if his claim is true then God himself is backing Paul up and will uphold what he has said, then it is a serious act for a Christian to reject him. Not that we can injure God but **we injure or oppose** ourselves by our acts when they are contrary to the truth.

Romans 2:16, “In the day when God shall judge the secrets of men by Jesus Christ, **according to my gospel.**” Did you ever stop to think that Jesus Christ is going to judge your secrets? Now Paul says, ‘**According to my gospel,**’ which is the **Gospel of Grace, or the unearned, unmerited favor of God bestowed upon you.** You who

would hold on to the Law of Moses would you rather be judged by it? (Remember the law says he who lives by it must do it and if you break the least of these commandments you have broken them all.) You receive no mercy under the law, you die for your transgressions. You who teach a God of hell and damnation, a God who puts people in a burning hell and torments them through all the ages of eternity and they can never get out. Would you rather have a God like that judge you than Paul's **God of Love and Grace and Mercy** and righteous judgment, who **judges us for our profit** and not for his own? There is one thing for sure when we embrace the Gospel of Jesus Christ as revealed by Paul we have to break away from many perverted and false teachings of our so called religious world today for **Paul teaches neither Law nor Hell and damnation but of Grace and God's judgment as a means of perfecting his people.** Therefore one way is wrong and I am persuaded that it is not Paul's teaching, (and not Paul alone for Peter and the other apostles received this from Paul and upheld him in the **Gospel of Grace**).

Let us examine some of the differences of this Gospel and many of the teachings of today. Some say you must accept Christ as your personal Savior or you must act (or work), and then God will act and save you. Rom. 5:6-8, "For when we were yet without strength in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, **while we were yet sinners, Christ died for us.**" Eph. 1:4-6, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having **predestinated us unto the adoption of children by Jesus Christ** to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath **made us accepted in the beloved.**" We see by the foregoing scriptures that we were chosen in Christ before the foundation of the world, were **predestinated** unto adoption by Jesus Christ and made accepted in the beloved. What did we have to do with these transactions? The work was done before the foundation of the world! We are just being called out in this particular time **because it is our order** according to the plan of God for his spirit to take up its work in us. We have neither the power to accept or reject Christ in our own strength, whenever we please. **God must always give life to a man which is dead in sin and trespass before the dead man can have life.**

Is salvation a work or a gift of God? There are countless numbers of Christians working today to gain salvation. How can we gain salvation if it's a gift? The process of salvation brings forth works but these are spiritual works and must come from the issues, or **power, of salvation and not to gain salvation.** Eph. 2:8-10, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast. **For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**"

2 Tim. 1:8-9 – Paul speaking to Timothy "be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, **not according to our works but according to his own purpose and grace,** which was given us in Christ Jesus before the world began." If we take Paul's authority as an answer to this question, then salvation is a gift of God and not of works. Is God only going to save those who accept him and all the rest be lost in hell? Again, what does Paul teach on this question? 1 Cor. 15:21-23, "For since by man came death, by man came also the resurrection of the dead. **For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order.**" Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon **all men,** for that all have sinned." Rom. 5:15, "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded **unto many.**" Rom. 5:18, "Therefore as by the offence of one judgment came upon **all men** to condemnation; even so by the righteousness of one the free gift came upon **all men** unto justification of life." 1 Tim. 2:3-6, "**God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth.** For there is one God, and one mediator between God and men, the man Jesus Christ; Who gave himself **a ransom for all,** to be testified in due time." Paul very definitely teaches the eventual **salvation of every man** from Adam to the end of the procreation of the human family for **this IS God's destiny for man** and not a burning hell! He will accomplish this in his own way and not our way. Rev. 5:11-13, "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten

thousand, and thousands of thousands, Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

Yet in opposition to these and many other scriptures proclaiming God’s power to save his creations, we still have some people who say only 144,000 can be saved. How can we limit God and His power and how can we give man a power that he does not have? There are many other teachings that do not agree with Paul’s revelation of Grace and **Christ in you the hope of glory**, that we will not go into at this time. We are told to study the scriptures which are able to make us wise unto salvation, and to **rightly divide the word of truth** and to search out the things we hear and read concerning the Lord and His salvation to see if they be true or not.

If the Lord has called us at this time, he wants us to come out of error into truth and out of darkness into light and he has given men, as Paul states in Eph. 4:11-12, “**And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.**” The question is: Are we getting the Word of God from a man **the Lord gave us** or a man a system gave us. This is a most important matter for the true **Bread of Life (the word of God)** is that which nourishes, and strengthens and causes us to grow in the Lord and go on into maturity. The Bread (or word of man) which comes from natural man has no value as concerning the **Lord Jesus Christ and his in-dwelling in his people**. Therefore in Rom. 16:25-27 Paul states: “**Now to him that is of power to stablish you according to my gospel and the preaching of Jesus Christ; according to the revelation of the mystery which was kept secret since the world began.** But now is made manifest; and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ forever.”

## GOD'S CALLING to the CHURCH

In this present evil age **God is building his spiritual church**; If we have been called of God, Christ has come in our hearts and by the fact that he has come in us we are considered members of his body or **congregation** and not on account of anything we have done. For it is **Christ which has undertaken a work in us to perfect us** and present us holy and blameless and unreprouvable in his sight.

Today everywhere we hear the cry, "Accept Christ and he will save you," or "Have you accepted Christ as your personal savior?" "If you don't accept him you may be lost forever or go to hell or some calamity will come upon you."

This is the cry of most of the present day organized churches to the unbeliever or sinner, "Now or never! Now, or tomorrow may be too late."

Many people in high places today have taken upon themselves in their highly exalted self-righteousness the position that they have the power to save the world for God or for Jesus, at this time, and if people won't receive that which they say it's just too bad for them.

But God is not saving the world at this present time. God is a God of **order** not confusion. A God of **power** not weakness. A God of **truth**, not error. A God of **true righteousness** not law or moral righteousness. A God of **Love** not hate. A God of **judgment and mercy**, not damnation.

Would a God of all wisdom and knowledge be using wisdom and knowledge if he appointed such confusion and difference of opinions and doctrines as we have on this earth today, concerning God, as the religious organizations and nominal churches publish as the means of saving the world at this time? No! God is not going to save the world through confusion but through order.

Paul very plainly states in 1 Cor. 15:22-23, "For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming."

According to Paul there is an order to salvation. It is not a question

of every man having the power in himself to accept or reject God any time he wants to, for again Paul states in 1 Cor. 2:14, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

God is a spiritual being and the natural man cannot receive the things of the **Spirit of God**. Paul is in contradiction to the doctrine that anyone can accept God. Jesus himself said when he was here on earth, "**No man can come unto me except the Father which sent me draw him.**" [John 6:44] This is still true except at this time the Father's spirit and Jesus' spirit are one and it is the **spirit of Christ** coming in us which draws us and if anyone has not this spirit he is none of His at this time. In other words he has not been called yet:

The calling of God is absolutely in his own sovereign will and he can call anybody any time he chooses but **he must do the calling** before we can come.

Matt. 7:21, "Many will say to me in that day, Lord, Lord have we not prophesied in thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?"

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Here we have many professing that were not called. Acts 15:13-17, "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

In this age God is taking out this people for his name of the Israelites and the Gentiles. This must be accomplished and this congregation must be **brought together in the heavens** and must all speak the same thing before Christ comes back with his church to save all the world according to order and ages.

Eph. 4:11-13, “And he gave some, **apostles** and some, **prophets**; and some, **evangelists**; and some, **pastors** and **teachers**. For what purpose? To save the world at this time? No! For the perfecting of the saints, for the work of the ministry, for the **edifying of the body of Christ**. Till we all come in the **unity of the faith**, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”

The true purpose of God called ministry is for the perfecting of His church or body, not the world. The power and manifestation of the church in this age is **very limited** but in the ages to come it will not be limited for the Church will have the power to bestow salvation. It will not be a matter of faith but a matter of seeing Eph 2-4-7, “**God who is rich in mercy, for his great love where with he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.**” Notice, in the ages to come He might shew.

The Christians hope first, and the world’s hope second lies not in this present time but in the future. So it is our privilege, if we have been called, to submit ourselves to God’s spirit, to present our bodies a living sacrifice that God might work out His work in us, that we might be better prepared in the future ages to administer the plan and purpose of God through His spirit. Eph. 5:25-27, “**Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.**”

## RECONCILIATION 1

Unto you who, by the power of God, have embraced the glorious message of the **reconciliation of all men** we write unto you, **stand fast and in nothing be terrified by your adversaries**. We might appear small, as to numbers, and as great emotional revivalists, and to outward appearance as of saving souls as the great worldly religious organizations look on such things. But as concerning the Reconciliation, the Gospel of Jesus Christ which was revealed to Paul the apostle, if the Lord has called you into this message you have a much greater calling through the spirit than any place that any organization of this present age (without this message) could give you. For concerning the truth of God contained within this Gospel as a whole, we who have received it (God knows who) do not have to take a place behind anyone or any group as to the true way in which God is saving his people through grace.

Let us take some of the truths that God reveals through this Gospel. First we establish the fact that Paul received this Gospel and he did not receive it from another man for he states in Gal. 1:10-12 **“For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”**

While Peter, John, James, Paul, and the rest of the brethren all preached the same things until the time Paul received a higher revelation and at that time Peter and the rest did not receive it. Later Paul communicated it to them.

Therefore as concerning the revealing of reconciliation (not prophesying of it but revealing) we must base it on the ministry of Paul and his revelation. Of course there is much opposition to this but it still remains, if we are desirous of a real understanding of scripture we must start with Paul or we will not be able to understand the rest of scripture for he was a **revealer of the Gospel**.

2 Cor. 5:19, **“God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”**

Paul definitely states God reconciled the world through Christ, from God's side it is done! from man's side it has not all been worked out yet. He also states that trespasses will not stop the reconciling for He will not impute them. **This does not mean trespasses will not receive a judgment, for every transgression receives just recompense of reward.** It does definitely mean God's power to reconcile is greater than a man's sins. Otherwise how would God be able to save any of us, for we have all sinned and come short of the Glory of God.

What shall we believe? Paul, or a perversion of the Gospel? Some teach God is able to save a few good people and the rest will spend eternity in a burning hell never to get out. Some teach that God will save some and the rest He will utterly destroy that not an atom of them remain. Some teach all the dead are asleep and someday in the future everyone will be resurrected. The good people will be saved and the others will get a second chance and if they don't make it then they will be destroyed. Not taking Paul they all err. For he states in 1 Cor. 15, "... **as in Adam all die even so in Christ shall all be made alive.**" Just as positively as every man dies in Adam every man has to be made alive in Christ, but every one in their own order.

Romans 5:15-19, Greek Diag., "But not as the fall, so is the Gracious Gift. For if by the fall of the One, the Many died, much more the favor of God, even that Gracious Gift by the one Man, Jesus Christ, abounded to the Many, And not as through One having sinned, is the free gift. For indeed the sentence was from One to condemnation; but the gracious gift is from many offences to righteousness. Besides, if by the fall of one, death reigned through that one; much more will those having received the abundance of the favor and the righteousness reign in Life through the One – the **Anointed Jesus**. Therefore, indeed, as through one offence, **sentence** came on All Men to condemnation; so also through one righteous act, **sentence** came on All Men to justification of life.

For as through the disobedience of one man, the many were constituted sinners, so even through the obedience of the one, the many will be constituted Righteous."

We see there was a **sentence** passed upon Adam to condemnation or darkness or an alienation from spiritual values. Then by one

righteous act (by Jesus Christ) another **sentence** came on all men to justification of life, and it is this latter sentence that is the final destiny of every individual not the sentence of condemnation. Rom. 8:20-21, "**For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.**"

Bringing this down to ourselves as individuals we find if God has called us this transaction has taken place. He has taken us out of Adam and placed us in Christ, or He has broken the power of darkness which held us, through Adam, and now is giving us the light of spiritual values through Christ and the word. The very foundation of **Paul's Gospel is Christ in you the hope of glory.** Note: – not Adam, but Christ in you. Eventually we must be taken completely out of Adam. Now as Christians we have **Christ in our hearts,** but as Paul tells the Galatians, **Christ is to be formed in us and He will form as we receive the true word of God.** He will not form on a false doctrine or perversion of truth. It is a most important matter that we do receive the proper teaching of the word for our victory in this life over the trials and tribulations we go through will depend a great deal on how much Christ and His word has formed in us for we stand upon the word of God and are persuaded that **rightly divided** it will hold us up and never fail. Therefore let us follow Paul and his teaching and Grow in the knowledge and understanding of God according to the glorious gospel, which was committed to his trust. Paul said, "**I thank Christ Jesus our Lord who hath enabled me, for that He counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.**"

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtain mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter **believe on him to life everlasting.**" [1 Tim. 1:12-16]

May the Lord awaken His people to follow the pattern of Paul instead of trying to make a design of their own.

## RECONCILIATION #2

I wonder how many of the Lord's people realize deep down in their hearts the **wonderful hope, power, promise, and joy** that is contained in the message of the **reconciliation**. It is the only message given that, without fear or favor, **absolutely guarantees every man** in his own order or calling (according to the plan of the Lord) a life far better than any he might have in this short time of physical existence. It states "[For] the creation was made subject to vanity or frailty, not willing[ly], but by reason of him who subjected the same in hope. [Rom. 8:20] Here we are not talking about the ideas of a number of self-righteous Christians that might think they are going to heaven and the rest of men are going to a never-ending hell. Or the ideas of those in high places who say man has a perfectly free will and can choose to do either good or evil as he wishes. Yet they themselves do not know, to any depth, the difference between good and evil the way God counts it.

We are talking about the whole creation. **Everyone, everything is to be delivered from the bondage of corruption** and to reach the place that God in his foreknowledge saw in Christ Jesus before the world was. Or do you, as many, believe God had no foreknowledge or that he created a creation and said, "I created this, now I wonder what it will bring forth. I will have to wait and see."

No! God created his creation and subjected it for the purpose that he might through the very subjection itself **teach us that without him we are nothing in ourselves** we have nothing and in spite of all man's boasting without the Lord we can do nothing that will be so perfect it will stand throughout any great length of time. Therefore we do not say look at us as men but rather look at the Lord, for he has promised to deliver his creation from bondage in due time.

This writer in no sense wishes to convey the idea that evil will not be judged, for God has set the **judgment** upon evil and it will be done. The judgment is upon the evil and upon the sin and while it might destroy a man's body it cannot destroy his spirit for his spirit is not to be destroyed but delivered by the power of God. Matt. 12:18-20, "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to all Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he

not break, and smoking flax shall he not quench, till he sends forth **judgment unto victory.**“

Whatsoever judgment is required upon the bruised reed and smoking flax will be meted out until **victory is accomplished in every man over death, flesh and the devil by the power and plan of the living God.**

I will stop here a moment to say that some might take offense at the mention of the devil, Satan or Lucifer (whichever you will call him.) **Lucifer** is his name; satan, devil, serpent, evil one, etc. denote his character. Some believe there is no such being, that it is all in men's minds and evil came out of a man's mind in the beginning. To such a belief I would say an awakening is awaiting them when perchance the Lord calls them out and they come up against the reality of the power and person of this **fallen spiritual being** and the influence he wields in men's minds.

We must reach a place in the faith God has given us where we know that **God is greater** than any evil or any sin or anything in this world or in the one to come. If we think that evil is eventually going to triumph in any way, shape or form we might as well throw away the Bible and worship the powers that administrate the evil forces for they would be greater than God. There is no man, Christian or otherwise in his natural body that does not sin more or less in one way or another, and the Lord foreknew this condition would exist. For what does he say in Romans 5:6-8? *“For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.”*

Today many say that we have to clean ourselves up before God will have anything to do with us, but God's love was shown towards us while we were yet sinners. A self-righteous person has no need of the cross, why he can clean himself up (or so he thinks) but a person, who realizes, in himself, he is weak and subject to temptations and that he needs a greater power than himself to overcome the trials of life, is in a far better position to appreciate the love of God and what the cross stands for than the self-righteous man .

Eph 1:1-5, "And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the **prince of the power of the air**, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the **lusts of our flesh**, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God who is rich in mercy, for his great love wherewith he loved us, even when we were **dead in sins**, hath quickened us together with Christ, by grace ye are saved."

The Lord did not let our sins and trespasses stop him from coming back in our hearts, for the cross covered them all.

Col. 2:13, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you **ALL TRESPASSES.**"

If we, by the grace of God, believe these scriptures they bring us to the point where we stand and declare against all that may come against it that the Lord is greater than our sins, that he has already taken care of them and he shall deliver us from the power of sin, by the fact that he has come into our hearts to take up his work in us.

Eph. 2:10, "**For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**"

Phil. 2:13, "**For it is God which worketh in you both to will and to do of his good pleasure.**"

Col 2:6-10, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And **ye are complete in him**, which is the head of all principality and power: ..."

We are complete in Christ, or God, we are not complete in Adam, for in Adam we die but **in Christ we live**. We were subjected in

Adam but we are freed in Christ. Therefore Paul states in Col. 1:25-27, "Whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfill the word of God; Even the **mystery which hath been hid from ages and from generations**, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you, the hope of glory.*"

The emancipation of the Christian first and through the Christian body or Church the eventual deliverance of the creation from corruption must come through the **Lord Jesus Christ** and his **power** to accomplish that which God purposed before he laid the foundation of the world. The **reconciliation of all things** unto himself by him (Christ) whether they be things in earth or things in heaven.

## PAUL the APOSTLE

What are we, so-called Christian men and women, going to do with this man Paul and his Gospel of Jesus Christ? This is a most important matter for all of the Lord's people to consider for minds and thoughts will be more or less conformed to the teachings and ideas we receive of those who are held to be qualified to teach and preach the Gospel to us. Many who may seem to be qualified were never called of the Lord or if they were called they have strayed far from their calling. Nevertheless whom we believe we become partakers of truth or of error as the case may be. That is, if we are interested enough in the Gospel to want to search out and make a distinction between truth and error. Which many professing Christians do not seem prone to do. We are told in the Bible of a group [Bereans] which were more noble than another group because they searched the scriptures daily to find if what they heard was true. Getting back to Paul's Gospel:

Are his teachings the basis and foundation of the Christian church in this age or are the many other claims of great revelations by many different church founders the foundation for this age? Paul's revelation and those of the many cannot be reconciled for they differ greatly in many respects. Therefore we must be persuaded in our own minds about Paul. If we conclude he is the Apostle to the Christian Church, because the Lord Jesus Christ gave him that position, then we must accept his teaching and the ministry of God should be preaching and teaching the **Gospel according to Paul** so the people under their ministry might receive the truth and not the error.

Paul states in Galatians 1, "Paul an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)"

Grace be to you and peace from God the Father, and from our Lord Jesus Christ.

I marvel that ye are so soon removed from him that called you into the **grace of Christ** unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let

him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”

This is plain language. Paul states if anyone preaches contrary to the Gospel as he preached it let him be accursed or let a dispensation of their error come on those that pervert the Gospel.

Where does this statement place many of our “great” religious organizations today? In order to hold on to their doctrines it necessitates the rejection in part or whole of Paul’s teaching and doctrine.

For instance, **baptism**, many say a person cannot be saved lest he be baptized in water. But Paul states in 1 Cor. 1:14, “I thank God that I baptized none of you, but Crispus and Gaius; lest any should say I had baptized in mine own name. And I baptized also the household of Stephanus: besides, I know not whether I baptized any other. For Christ sent me **not to baptize, but to preach the gospel.**”

If a person has to be baptized in water to be saved, surely Paul would have baptized every one he possibly could and would have told his fellow laborers to do the same. He did not do so, he taught the **baptism of the Holy Spirit**, and not water.

Someone might say Paul was sent to preach but others were sent to baptize in water. But Paul again states in speaking to the elders of the church, “[Wherefore] I take you to record this day that I am pure from the blood of all men for I have not shunned to declare unto you all the council of God.” [Acts 20:26-27] If the ordinance of water baptism is an absolute necessity to salvation then Paul is a liar for he did not declare all the council of God for he did not so teach.

What does Paul teach on the destiny of man in contradiction to this perversion of a never ending hell and endless torment which many so-called Christians hold dear. I say “so-called” because I think it would be impossible of a true enlightened Christian to have anything to do with such a doctrine that would make God out as such a monster as this teaching does and I can say as Paul, “**Let them be accursed.**”

We do not find the word Hell in any of Paul’s writings and we do

not find where he consigns anyone to a never ending torment.

Romans 5:18 Greek Diag., “Therefore indeed as through one offence (Adam), sentence came upon **all men** to condemnation; so also through one righteous act (Christ), sentence came on **all men** to Justification of Life. For as through the disobedience of one, the many were constituted sinners, so even through the obedience of the one, the many will be constituted righteous.”

Here Paul is giving us a true picture of how God dealt with two men and you and I had nothing to do with it at all. We were constituted sinners in Adam and we have all sinned and come short of the Glory of God but just as sure as all are partakers of Adam’s sentence all must be partakers of the life in Christ. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

1 Cor. 15:22, “**For as in Adam all die, even so in Christ shall all be made alive. [But] every man in his own order.**”

Romans 8:20 “For the creation [creature] was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creation [creature] itself also shall be **delivered from the bondage of corruption into the glorious liberty of the children of God.**” Where does this scripture place many of the traditions of the church today? Some say God is going to put most of humanity in hell, some say he is going to utterly destroy many clear out of existence but Paul states the **creation is to be eventually delivered after the judgments of God** have taken effect and worked out their purposes in mankind for when God gets done mankind will not be saved in their sins but out from their sins. For the Power of God must be greater than the power of sin and eventually triumph over it in every man through “**the true light which lighteth every man that cometh into the world.**” [John 1:9]

Many people tell us we must keep the law of commandments if we are to be saved. Is this endeavor to keep the Law of Moses the doctrine which Paul gives us? What does he say on this matter? Gal. 3:10-12, “**For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for,**

the just shall live by faith, and **the law is not of faith**: but, the man that doeth them shall live in them.”

“Christ is become of no effect unto you whosoever of you are justified by law ye are fallen from grace.” [Gal. 5:4] Eph. 2:14-15, “For he is our peace, who hath made both one (Israel and Gentiles), and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, **even the law of commandments** contained in ordinances; for to make in himself of twain one new man, so making peace.”

According to Paul **the commandment laws are abolished** and yet many would try to bring us into bondage under the law, as a sect of the Pharisees tried to bring it in the early church, saying it was needful to circumcise them (the Gentiles) and commanded them to keep the law of Moses. But, what did Peter say? “God ... put no difference between us and them, **purifying their hearts by faith**. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear.” [Acts 15:8-10] If Israel, to whom pertaineth the law, could not bear it or keep it in its fulness and the law says if ye break the least of the commandments you have broken them all; if it was not possible for them to keep it how can we hope to keep it today? It is of no value to a Christian “**for Christ is the end of the law for righteousness to everyone that believeth**.” [Rom 10:4] And **a Christian’s life and walk should be regulated by the power of Christ in him and not by a commandment law**. It is very evident in Paul’s teaching that he was very opposed to any doctrine that would bring people under Law instead of under the **Grace of God**. Therefore we cannot reconcile his gospel with the law doctrine, one is in error and those who insist on staying in the error quite naturally will reap the result of error.

Eph. 3:8-9, “Unto me (Paul) who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the **unsearchable riches of Christ**; and to make all men see what is the **fellowship** of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.”

Unto Paul it was given to reveal the mysteries of Christ to the church and through the church eventually **to all men** according to a plan of ages. If most of Christianity will not accept Paul and give

**his message the place that Christ appointed it**, how shall they be partakers of the truth of God, that Paul reveals? The Lord will have to judge and chasten his called out people of this age, until they can humble themselves and be in a position to accept the word which God has given them through his appointed Apostle Paul.

In Romans 2:16 Paul states a day, or period, is coming when God shall judge the secrets of men by Jesus Christ according to **my gospel**.

Jesus Christ is the judge but he will judge according to **Paul's Gospel of Grace and Love** and **not according to man's gospel of hell and endless torment**.

Romans 16:24-25, "The grace of our Lord Jesus Christ be with you all. Now to him that is of power to establish you according to **my gospel, and the preaching of Jesus Christ**, according to the revelation of the mystery, which was kept secret since the world began."

If we are desiring to have the will of the Lord fulfilled in us then let us accept the **revelation** and teachings of Paul the Apostle, as the **foundation teaching** for the Church of Jesus Christ.

## A CHRISTIAN

In this day and age many terms and words have been broadened in their use to such an extent that they have lost much of their original meaning. One such is the term **Christian**. In modern usage it is applied to people who may, apparently have a very good character, or may join a church organization, or give large amounts of money to charity, or any acts by men or women which seem to others charity, or any acts by men or women which seem to others to be good works, may earn the title of Christian.

A small dictionary I have states: A Christian is a professor of the religion of Christ. This description really covers a multitude of different doctrines or beliefs, all professing the religion of Christ. Therefore many are applying the title Christian to many who have not yet been called and are not yet Christians, in the scriptural meaning of this term.

In Acts 11:26 we find the beginning of the use of this word Christian. Barnabas was sent by the church at Jerusalem to Antioch to assist the Lord's work, then he went to Tarsus to seek Saul, and then both he and Saul returned to Antioch and assembled themselves with the congregation for a year. The disciples were called Christians first at Antioch. Another writer states that hitherto their enemies had found it difficult to designate the followers of the Lord by a definite name. There were the Pharisees and Sadducees, the Herodion, Epicureans and Stoics. These were well defined religious or political parties, whose teachings and rituals and practices were well known, but who were these new people, going about teaching strange doctrines? It remained for the Heathen then, of Antioch, about the year A.D. 44 to give the believers the name of **Christian**. That name was recognized by the Spirit of God, for the Apostle Peter wrote in his inspired epistle, "[Yet if any man suffer as a Christian, let him not be ashamed ...](#)" [1 Peter 4:16]

Now we have found that this name was applied to the disciples and apostles first Therefore we will say a Christian is anyone **born into the family of God** by the revealed truth of the word of Jesus Christ according to the Apostle Paul and other of God's chosen Apostles, for they must all agree.

If we are true Christians according to the scriptures why is this so?

Is it because we have a free will and can accept or reject Christ as we will? Jesus told Nicodemus "... Except a man be **born again** he cannot see the kingdom of God. ... Except a man be **born of water** (the word) **and of the Spirit**, he cannot enter into the kingdom of God. That which is **born of flesh** is flesh and that which is **born of the Spirit** is spirit." [John 3:3-6]

It was impossible for us to born ourselves according to the flesh and in spite of what many teach it is impossible for a man to born himself of the spirit. God must do this borning by the power of his spirit. St. John 1:10-13, "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." (Right here many would say, because they received him they were to become sons, but **they had to be born first before they could receive him and they could not be born until after Jesus was resurrected.**) Notice how they were born not of blood, nor of the will of man but of God! The plan of salvation is God working in and with man to bring about man's redemption according to God's plan and order. Not man working for God to save what they can of humanity for Christ and the rest will be lost if they don't accept now.

In 1 Peter 1:23 Peter tells us "being born again, not of corruptible seed, but of **incorruptible**, by the word of God, which liveth and abideth forever."

Here we see that in order to be born, the living word of God must enter our heart. **Just reading the Bible word without the Spirit in the heart is of no avail.** The Spirit (or Christ) must reveal the spiritual meaning of the word to his people. Therefore Jesus said you must be **born of the water (or word) and the spirit.** In reality the word and spirit are one.

This particular time or Age, from the resurrection of Jesus until the fulfillment of Acts 15:14 when God completes this calling out of a people for his name, is an age of grace and this is the time the Lord is building his **spiritual Congregation or Church.** Paul tells us Christ loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle or any such thing, but that it should be holy and without blemish.

Therefore, in order to be a Christian (in the true meaning of the word) **God must put His spirit in our hearts**) not because of anything we have done, but because the Lord must do the calling, before we can come. Anyone who claims to be a Christian on any ground and has not yet received the Gift of God – **‘Christ in his heart’** by the power of God is not what he claims to be.

Romans 8:9, “Now if any man have not the **spirit of Christ**, he is none of his.” 2 Tim. 2:19, “Nevertheless the foundation of God standeth sure having this seal. The Lord knoweth them that are his.” While it isn’t possible for a man to separate the true and the false Christian only in a very limited sense. The preaching and the teaching of the real word of God, that word which **pleases the Lord** but which **does not please the flesh of man**, that Gospel which Paul states, “... If any man or an angel from heaven preach any other gospel than that we have preached, let him be accursed. For do I now persuade men or God? Or do I seek to please men? For if I yet pleased men I should not be a servant of Christ.” [Gal. 1:9-10] The word brings a separation for **the false professor cannot feed upon the true word of God and will go elsewhere to dine upon the perverted word**, that which pleases the flesh of men and makes him think he is something big. Then Paul tells us “[For] if a man thinks himself to be something when he is nothing, he deceiveth himself.” [Gal. 6:3]

There is no place given in Paul’s revelation of the Gospel of Jesus Christ for any man to glory in himself. For it is impossible for a man to take himself out from under the subjection in which God placed him. In Romans 8:20, [“For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,”] He is subjected in darkness as to spiritual values until **God brings the light, his spirit into a man’s heart** and begins to illuminate the man’s spirit through his word. 1 Cor. 2:14, “But **the natural man receives not the things of the spirit of God**, for they are foolishness to him, neither can he know them, because they are **spiritually discerned**.” Yet how many of the Churches insist that man has the power to accept God’s spiritual truths or reject them as he wishes. Not making a distinction as to whether God has first called the person and come into his heart so he might be **enabled to accept spiritual truths**. How many times do we hear the expression, “Accept Jesus now as your personal savior!”, or sometimes they add, ‘if you don’t accept now it may be too late’,

or 'it may be your last chance', or some expression built upon fear. Is this God's word? Does this give the power of salvation to man or to God? Jesus said, "No man can come [un]to me except the Father which sent me draw him and I will raise him up at the last day. [John 6:44] All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. [John 6:37] And **this is the Father's will which has sent me, that of all which he has given me I should lose nothing**, but should raise it up again at the last day. [John 6:39] I am the good shepherd and know my sheep, and am known of mine." [John 10:14] If we take scripture we must give the credit of salvation to God.

According to scripture (not feelings or experiences) do you have to accept Christ before he will accept you? Or do you have to make restitution, or clean yourself up of your sins, or make yourself holy, or put on a form of humbleness or some other act that by your action God might accept you for what you have done, in other words, try to put God in debt to you that he might pay you back! If you and I are true Christians we are Christians not because of anything we have done but because according to God's plan and calling and election **our order of salvation has come upon us** and our order in this age is to be members of the **body of Christ** the Church and to be built up to the fulness of "the measure of the stature of Christ that" [Eph. 4:13] in the age to come (not now) we might each have a part in bringing God's salvation to all of mankind.

When were we chosen? Eph. 1:4, "Before the foundation of the world being **predestinated unto the adoption of children** by Jesus Christ to himself, according to the good pleasure of his will."

Did we first accept Christ? No. Eph. 1:6 "Wherein he hath made us **accepted in the beloved**. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace."

Were we called or saved just to go to heaven? Eph. 1:11, "In Christ we obtained an inheritance, being predestinated according to the purpose of **him who worketh all things after the counsel of his own will**." God has a righteous purpose for calling people, he has not called them just for their own benefit but eventually for all man's spiritual profit.

Do we have to overcome our sins and clean ourselves up before

the Lord can see us? Romans 5:6-8 "For **when we were yet without strength**, in due time Christ died for the ungodly. God commendeth his love towards us, in that, **while we were yet sinners**, Christ died for us." God cannot hate a sinner, for if he did he would hate us all, for the scriptures state all have sinned and come short of the glory of God. God does love sinners but while he allowed sin to enter the world through Adam for a purpose he hates sin, the root, not the sinner and as the plan of the ages unfolds, **sin will be destroyed**.

Now the Lord has covered our sins with the blood of Jesus Christ and will **not let sins stop him from giving us life in Christ Jesus**, for he sees the blood, not our sins. 1 John 1:7-10, "If we walk in the light as he is in the light, we have **fellowship one with another**, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned we make him a liar, and his word is not in us."

Anytime we (while we are in the natural body) think we are without sins or we can purge ourselves from all sins, without **Christ doing the purging within us**, we no longer need the cross and the blood, we make God a liar for he said he gave his Son for the sins of the world. As John said when he saw Jesus coming unto him, "**Behold the Lamb of God which taketh away the sin of the world.**" [John 1:29]

Isaiah 53:5-6, Speaking of Jesus: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and **the Lord hath laid on him the iniquity of us all.**"

May we be enabled to lay our sins on Jesus Christ where God has placed them and have a **free conscience**. Let the blood cover them and **be built up in the new creation of Christ in our hearts**. "For if **when we were enemies, we were reconciled to God by the death of his son, much more being reconciled we shall be saved by his life.**" [Rom 5:10]

Paul and Peter and the other apostles were true Christians and if we study their lives and adhere to their doctrine of Christ we find the

name Christian has a very different meaning than many place upon it.

## SIGNS OF THE FALLING AWAY

If the Lord has called us at this time to be a part of his body, the church, and has given us his spirit and his spirit is operating in us to some degree, then no doubt we are desirous to know something about his **spiritual creation**, and **God's plan and purpose** as concerning ourselves and the rest of humanity. In order to come to an understanding of the Lord's purpose we must know something about his scriptures for therein is the righteousness of God revealed from **faith to faith**.

Today if we would go by appearances only it would appear as if Christendom is growing by leaps and bounds. Great church buildings are springing up, great revivals, great healing movements, great wealth among many church systems. The cry seems to be how many and how much! Many, who are supposedly Ministers of the Lord, are a success or a failure on the grounds of how many new people they can get to join their church and how many tithes they can bring in, how many souls they can save before they are lost forever.

It is becoming more and more evident, unto those whom the Lord has given some measure of understanding of his word, that the church systems are getting farther and farther away from the real meaning of the Gospel of Jesus Christ. The ministry that puts numbers, or wealth or anything else ahead of giving their people the **word of the Lord** is failing in the purpose that the Lord ordained his ministry for.

The one thing the Lord's people need more than anything they can get out of this natural world is **God's living word built up in their hearts through faith**. Jesus said, "If you continue in my word then are ye my disciples indeed; And you shall know the truth and the truth shall set you free." [John 8:31-32 ESV]

If we would know the truth we must get rid of our natural opinions as applying to spiritual values and also many traditions handed down through the ages but having no foundation of scriptural truth whatsoever yet accepted as such by thousands.

Let us examine the doctrine of a literal burning hell and endless torment. Where did it come from? It had to come from the Satanic

powers working through the minds of men. It could not come from the spirit of God for the scriptures say, He is a Rock, his work is perfect for **all his ways are judgment**, a God of truth and without iniquity, just and right is He. John 3:16-17, "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." (The following verse is one the nominal church likes to leave out when quoting the above verse but it completes the reason God gave his son.) "For God sent **not** his son into the world to condemn the world, but that the **world through him might be saved.**" In 1 Cor. 15:22 Paul substantiates John 3:17 by stating, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order." Rom. 5:18, "Therefore if by the offence of one (Adam) judgment came upon all men to condemnation, even so by the righteousness of one (Christ Jesus) the **free gift came upon all men** unto justification of life." Rom. 11:32 – Greek Diag., "For God shut up together All for disobedience that he might have **mercy on all.**" In 2 Cor. 5:18-19 Paul states, "God hath given us the ministry of reconciliation to wit, that **God was in Christ, reconciling the world unto himself** not imputing their trespasses unto them and hath committed unto us the word of reconciliation."

Now, if God is a God of truth, and loved the world, gave his son; that the world might be saved, and said, "In Christ shall **all** be made alive, [1 Cor. 15:22] He will have mercy on **all** [Rom. 11:32] and in Christ he reconciled the **world** unto himself not counting their trespasses against them [2 Cor. 5:19]." If this be the word of the Lord then I ask you to ask yourself just where did the doctrine of eternal hell come from? Just how dark as concerning the Gospel of Jesus Christ are those who would uphold and give their assistance to the spreading of such a doctrine? Anyone who would take the time to look up the word hell as used in the **King James Bible** would find this word hell was used to cover the words **Hades** and **Sheol**, of which **none mean a place of endless torment**. If we really have the Lord's truth, through the scriptures, in our hearts then no one can bring us under the terrible bondage and fear of a burning hell. The truth to that extent has made us free, but we still have a long way to go before we are free of other bondages we may be under and may not even realize it. The Lord knew us long before we had any knowledge of him, and has placed in the word of his truth the way for Christians to **overcome** the **flesh**, the **world**, and the **devil**. The Lord has so hidden some of his truths in such manner that we may

read over them a hundred times and not realize what they say until ***the Lord opens our eyes to their meaning.*** Nevertheless we are to study the scriptures, not as a text book of formulas or a way to get rich in worldly material benefits, but realizing the Lord has called us out for his body, his church, He had a very definite purpose in so doing, that he might perfect us and present us to himself without spot or wrinkle, that in the ages to come we might have a part in bringing salvation to all mankind.

Paul tells us to **grow in the Grace and Knowledge of our Lord Jesus Christ** and in order for children to grow to mature men and women they must have **natural food** and it is just as true that for a Christian to grow to spiritual maturity they must have **spiritual food** or else they can not grow in the Lord. **God's word is that bread of spiritual life** which we eat.

Paul told Timothy to “**Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.** [2 Tim. 2:15] This is very important for anytime we do not rightly divide the scriptures, then it is no longer God's word but becomes a perversion, a wrong idea that eventually must be purged out of us.

According to God's order he has called his ministry to give out his word to his people, those the Lord is calling at this time. For the Lord is not calling everyone now, neither are those he is calling all called to be preachers or pastors for Eph. 4:11-14 states: “**He gave some Apostles and some prophets, and some evangelists and some pastors and teachers, For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.**”

That **we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine,** by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.”

A minister who is fulfilling God's calling above all else is edifying Christ's body that they might be perfected by the word. “**No man can take this honor on himself it must be given him by the Lord.**” [~Heb. 5:4] As the scriptures say, “**How then shall they call on**

**him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? ...**" [Rom. 10:14-15]

A man may have a great reputation as a minister or preacher and yet we cannot believe him just because he has a reputation. We must judge according to what he says about the Lord and his plan of the ages. If the man cannot take what Paul gives us in his gospel and believe it and give it out to his congregation then his reputation means nothing for Paul plainly states that, '**The hidden things of men are going to be judged by Jesus Christ according to my gospel.**' [~Rom. 2:16] Therefore if the Lord is going to judge us by what was revealed by Paul then surely he wants his people to realize that **Paul's gospel** was given for their benefit and he suffered all the persecutions he had to go through in order to edify us. Speaking to the Colossians [1:24] Paul says, "**Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.**"

"Whereof I am made a minister according to the dispensation of God who is given to me for you, to fulfill the word of God." [Col. 1:25] John "**Beloved believe not every spirit, but try the spirits whether they are of God because many false prophets are gone out into the world.**" [1 John 4:1] and today we have many times more false prophets than in John's day. We are told in Acts, '**Paul and Silas at Berea going into the synagogue of the Jews and these were more noble than those in Thessalonica, in that they received the word with readiness of mind, and searched the scriptures daily, whether these things be so.**' [~Acts 17:10-11] So if a Christian be inclined to reject the **reconciliation message** it would be better for them to diligently search the scriptures and find out if it be so, than to be puffed up by the mind of the flesh and reject it. For Paul was "... **not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first and also the Greek, for therein is the righteousness of God revealed ...**" [Rom. 1:16-17]

## GRACE or MAN'S GOOD WORKS?

According to the Apostle Paul's **revelation of the Gospel of Jesus Christ** there is no possibility of anyone receiving salvation by God's grace being bestowed upon them, because of their good works.

For, salvation is not based upon a foundation of man's good works but upon the **foundation of Jesus Christ** and what he has accomplished by the sacrifice of himself on the cross and the subsequent resurrection, **for everyone in their order**. According to **God's plan of the Ages**.

One of the most deceitful deceptions that we Christians can fall heir to is the **spirit of self-righteousness** that the Lord saw something better in us than in someone else and this quality in us caused the Lord to choose us. Many carry this thought on farther to the point where they think and say, – I did such and such for the Lord and the Lord blessed me for doing it! Now why don't you do the same things so the Lord can bless you? If the person can't seem to live up to the standard that the self-righteous have set up in their minds, then the poor person is consigned to hell or damnation or condemned or some such dire end. There is no such idea set forth in the new testament gospel. Thank the Lord for that. For if the Lord has left it up to men to work out their own spiritual salvation through their works, I sure feel sorry for the Lord at his consummation of the ages. There would be as many opinions, according to men's ideas on what good works consist of as there would be present there. But, we know the Lord is not going to accept anyone's works in exchange for his grace. However, the ones (whoever they might be only the Lord knows) whom the Lord **predestinated** before the foundation of the world, to be called in this present order to be in his body, the church, he will call and the rest he will not call until their order! Their works will neither cause him to call or stop him from calling at the Lord's proper time for their **spiritual salvation**.

2 Tim. 1:8-9, Paul, speaking to Timothy states; **"Be not thou ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God: Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."**

Could anything be clearer than the above scripture? Are we ashamed of this testimony of our Lord and try to get around it some way by the addition of just a little bit of our own good in the transaction? Don't be ashamed. **The Lord has done it.**

Eph. 2:8-10, "**For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**"

Now, we can see from the above verses that the good works the Lord will accept do not come from the Adam man but through the **working of the Lord by the new creation of Christ Jesus in us** the hope of Glory. As the **growth of Christ in us** progresses he produces more good works that can work out from us. They do not have their base in the Adamic creation but in **the new Christ creation in us.**

Abraham was a man used of the Lord to carry out his purpose and had the promise that he should be heir of the world, '**and through his seed all the nations of the earth would be blessed**' [Gen. 22:18] and also, in him '**all the families of the earth would be blessed.**' [Gen. 28:14]

Romans 4:1-5, "**What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.**"

Even Abraham couldn't count any of his own works as a means of justifying himself before the Lord. For God must have a better righteousness than Abraham could produce, but Abraham believed God, and it was counted (or imputed) unto him for righteousness. **Actual righteousness, (the Lord's righteousness) has to come to us all by a process of growth in the new creation in Christ Jesus.**

Eph. 4:17-24, "**This I say therefore, and testify in the Lord, that ye**

henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: **Who being past feeling** have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye **put off** concerning the former conversation **the old man**, which is corrupt according to the deceitful lusts; And **be renewed in the spirit of your mind**; And that ye **put on the new man**, which after God is created in righteousness and true holiness."

After we have been brought to Christ by him entering our hearts and as we are enlightened in the Gospel to where we can see our **old corrupt man** and what he is, then we can better appreciate the fact of being saved by God's Grace and not by our works. How much we need to have the Lord work out his salvation in us, and how much we need this **new man** which is righteous. For, Paul says "... **corruption does not inherit incorruption.**" [1 Cor. 15:50] Our Adamic nature can never inherit the kingdom of God. It must, by the power of God, be put down and held down and the new nature of Christ in us (the real thing, the lasting thing) that God saw before he subjected us in Adam must grow for that is our hope in Christ Jesus and we didn't earn it in any way. It was given to us by Grace!

In Titus 3:3-8, "For we ourselves also were sometimes foolish, disobedient, deceived, **servicing divers lusts** and pleasures, living in malice, and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but **according to his mercy he saved us, by the washing of regeneration**, and renewing of the **Holy Ghost**; which he shed on us abundantly through **Jesus Christ our Savior**; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

In the above scripture Paul states we are not saved by our righteous works, but he goes on to say for us to be careful to maintain good works. These good works he is speaking of here pertain to our walk toward our fellow man and are not necessarily spiritual works of

the Lord. Now, there is no question that if a Christian is walking according to the spirit and is obeying the Lord's word, the Lord will produce some good works in him from the **incorruptable seed** that is in him, which is Christ. Any good works which are produced by the corruptable seed, which is Adam, while they appear to men as good, yet they are corrupt and not acceptable to God for they are not wrought in and through Christ Jesus. A person can be a Christian and apparently not have many good works. While another person can have a multitude of apparent good works and not be a Christian at all. For works do not fundamentally constitute a Christian, but **Christ coming in the heart** makes a person a Christian, and that without us doing anything to merit his entrance. Therefore if we are desiring to please the Lord and to walk well pleasing in his sight and to have the imputed righteousness worked out in our spirit so we might possess a measure of true and actual righteousness at this time, and manifest to some extent the good works of the Lord, if we are to do this then we must obey the scriptures and the exhortations given therein for our upbuilding for they are given us for this purpose. Romans 12:1-2, "I beseech you therefore brethren, by the mercies of God, that ye **present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.** And be not conformed to this world: but **be ye transformed** by the **renewing of your mind**, that ye may prove what is that good, and acceptable and perfect, will of God."

If we want the good, and acceptable, and perfect will of God we can not receive it by conforming to this world or age, but by presenting ourselves a living sacrifice unto the Lord and confessing in the heart not with the mouth, Lord you have your way in me, for 'my ways seemeth right to me but the end thereof are the ways of death.' [Prov. 14:12] ["**There is a way which seemeth right unto a man, but the end thereof are the ways of death.**"]

Col. 2:6-7, "**As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him; and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.**" We have received Christ Jesus, now he says walk in him, so we might be rooted and built up and stablished. These are things we cannot receive from the worldly element, they must come through Christ. **If we give all our time to worldly pursuits how can we walk according to this exhortation?** And how shall we receive the full benefit of the Christ within us without the building

up? Col. 3:1-2, "If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. **Set your affection on things above**, not on things on the earth." Where are our affections, are they set on the higher things of the Lord? Or down here on this footstool?

Col. 3:12-17, "Put on therefore, as the elect of God, **holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another**, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things **put on love**, which is the bond of perfectness. And let **the peace of God rule in your hearts**, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in **psalms and hymns and spiritual songs**, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

If we really examine these scriptural exhortations and perceive what is actually contained in the words therein and then attempt to fulfill them by trying to clean up our flesh and our old man Adam and produce good works from them acceptable to God we are insulting our Lord. For he has put to death the first man and condemned sin in the flesh, and plainly states that in the flesh there dwelleth no good thing. But we are not in the flesh, **but in the spirit, if so be the spirit of Christ dwells in us**. Therefore, let us look to him for everything that is necessary to fit us for our real life which is to be in the heavenly spiritual realm of God. For " ... **Christ Jesus [who of God] is made unto us wisdom, and righteousness, and sanctification, and redemption: ...**" [1 Cor. 1:30] "Therefore let no man glory in men for all things are yours whether Paul or Apollos or Cephas or the world, or life, or death, or things present or things to come, all are yours and ye are Christ's and Christ is God's." [1 Cor. 3:21-23]

## GIVE THANKS FOR ALL THINGS

Peter tells us in his Epistle [1 Pet. 1:6], “Now, for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of Gold that perisheth, though it be tried by fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.” This scripture is being fulfilled in a greater way in many of us in this present order of salvation. To be tried and to be tested through our bodies, and through our minds or, it might be **through someone we love**, in some manner or another the trial is upon us. That we might through the power of that Christ, which has been built up in us by the Word of God, **resist the adversary through faith** in that word that we might learn whereunto we have attained in Christ, whether we are yet babes in Christ or have grown somewhat on toward maturity. It is written, “... man shall not live by bread alone but by every word that proceedeth out of the mouth of the Lord doth man live.” [Matt. 4:4, quoting Deut. 8:3]

Heb. 12:6-11, “And whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence, shall we not much rather be in subjection unto **the Father of spirits** and live? For they verily for a few days chastened us after their own pleasure, but he for our profit that we might be **partakers of his holiness**. Now no chastening for the moment seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the **peaceable fruit of righteousness** unto them which are exercised thereby.

Paul tells us in Eph. 2:8-10, “For by Grace are you saved through faith, and that not of yourselves it is the Gift of God. Not of works, lest any man should boast. For **we are his workmanship**, created in Christ Jesus, unto good works which God has before ordained that we should walk in them” If we can by the grace of God actually believe that **we are God’s workmanship**, the Lord is working out his work in us, **he is the author and the finisher of the new creation in Christ Jesus that which we have been made partakers of by Grace**, not by our works. Therefore we ought to submit ourselves unto

the Lord according to his word in order to have his gift of salvation worked out in us. And while going through the working out process we will suffer many things in our flesh, for **the old man in Adam must die that the new man in Christ might live and grow**. But, Oh! How that Adamic man hates to die to self!

In no case should we fear the chastening of our Lord for all those he loves are partakers of chastisement, and if we think we are going to escape it we are mistaken for then we would be bastards and not sons. If our earthly fathers corrected us and we accepted the correction in how much greater a way we should accept the correction of the Lord and live for it is for our profit that we might be partakers of his holiness.

The Lord, in this age is calling out a people for his name (his **congregation**) and in that calling we receive many **blessings** but we also receive the **trials**, and **strengthenings** in the Lord, if we would go on into perfection. It is easy to give thanks for our blessings, but it is not so easy to give thanks for the manifold temptations, and that chastening which seemeth for the present to be grievous. Yet if we take the scripture as a guide we give thanks for the blessings and we also **give thanks** for the trials and chastening.

Rom. 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Eph. 5:20, "**Giving thanks always for all things unto God the Father in the name of our Lord Jesus Christ.**"

1 Thess. 5:16-18, "**Rejoice evermore, pray without ceasing, in every thing give thanks, for this is the will of God in Christ Jesus concerning you.**" The question which confronts us, when reading these scriptures is: do they mean what they say? Do all things work together for good for those who love God and are called according to his purpose? Should we give thanks for all things? Is it God's will concerning us to give thanks in everything. We must either believe what the scriptures say or pass over them and reject them. There is no middle ground! The word becomes to us **Truth** and we acknowledge it and absorb it or it becomes a superficial acknowledgement of that which we do not actually believe. Jesus made the statement, "**You shall know the truth and the truth shall**

make you free.” [John 8:32]

In order for the truth to have its work in us to free us we must, through Christ, believe the truth! Then the scripture can be fulfilled in us, sanctify (or set apart) them through thy truth, thy word is truth. The more this word of God has become a part of our being and we advance in it the more we are set apart spiritually, from this old creation of Adam into the new of Christ. The Lord has given us his word, in the scriptures. **He has come into our hearts to enable us to spiritually discern his word, he has given us apostles, prophets, evangelists, pastors, teachers for the edifying of the body of Christ.** His word has gone forth and many have heard it and claimed to believe it, but when the trials and testings come along to prove the action of the word, which many professed to believe – then it is manifest that they had not believed that which they professed and have not reached the place in Christ where they can yet stand.

If we have children going to school we know they study certain subjects for a period of time and then comes a test to find out what they have retained about this subject. Of course we expect our children, if given enough time to study, to apply themselves and pass the tests with a good grade. If they miss a number of problems or questions or whatever the subject consists of, on account of not applying themselves to learn the rules of action which govern the correct answers to a subject, we then expect them to learn that which they were incorrect in. That when the next test comes along they will know how to answer correctly that which they did not know in the previous test.

The Lord is also working out something in his children! He has given us the word, and after a period of hearing and studying, and like many school children we think we have learned the subject. Along comes the test and we find out we did not learn the lesson the word teaches as we ought. Instead of feeling discouraged and thinking we cannot apprehend that which the Lord has given us, we take the scriptures and say, **Lord, this is working out something to my good and your word says to thank you for all things. Lord, help me to learn where I need strengthening through thy spirit.** Teach me the law (or principle of action) of the spirit of life which is in Christ Jesus which is in me. Help me to apprehend that for which I am apprehended of Christ Jesus. When we pray to the Lord we should pray for those things which the word sets forth as the things

we all need to be built up in Christ. As we are built up in Christ that enables us to stand the trials of faith and the chastisement from our Lord, as a necessary requirement in the working out of our salvation and our perfection in Christ. **Without this building up process having taken place in us to some extent we will not stand upon the word against all that may come against it.** Nevertheless "... God is faithful, who will not suffer us [you] to be tempted above that ye are able; but will with the temptation also make a way to escape, that we may be able to bear it." [1 Cor. 10:13] We are exhorted to "[But] grow in grace, and knowledge of our Lord and Savior, Jesus Christ." [2 Pet. 3:18] **"You are of him in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption."** [1 Cor. 1:30] "As ye have therefore received Christ Jesus so walk ye in him: rooted and built up in him and established in the faith, as ye have been taught, abounding therein with thanksgiving." [Col. 2:6]

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" [Ps. 27:1]

- Norman Wilcox

Wouldst that I could  
jot with pen

The sayings not now  
known to men.

That His children -  
now growing older

Could, through Him  
be so much bolder.

So when reaching the  
'Prime of life',

They falter not from  
toil and strife

And follow not after  
worldly lust

But give the Saviour  
their heartfelt trust,

Ever feeling His presence  
near,

Yielding not to grief  
and fear.

Heed not that fearful  
worldly din

Trust wholly on your  
Christ within.

- Olive Wilcox

## NOTICE

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A POEM by Dennis Wilcox

OUR LORD JESUS CHRIST,

HOW DIVINE THOU ART

Thou hast planted the seed of the grape so  
That it may grow on the many branched vine  
Into one many membered body and at your call  
Be crushed into a peaceful wine.

## HIS WORKMANSHIP

If at this time, according to our order Christ has come into our hearts we are Christians and have been called of God not according to our purpose, but according to His purpose. 'Not because we were mighty, or noble or wise according to the flesh, for God chose the **foolish things** of the world that He might put to shame the wise, and God chose the **weak things** of the world that He might put to shame the things that are strong. The **base things** of the world and things that are **despised** did God choose, yea and the things that are **not** that He might bring to naught the things that are, that no flesh should glory before God.' [~1 Cor. 1:26-29]

The Lord had a plan and a purpose before He laid down the foundation of the world, and in that plan and purpose according to our order we are called out people for His name to fulfill that part of God's purpose He has for us.

In this calling of the Lord's that it might be brought to the desired end according to the Lord's plan, and the Gospel of Jesus Christ, there is of necessity a great deal of Spiritual work to be worked out in God's called out body of Christ, or the Church. God has purposed that this work shall be done. 'He has put all things in subjection under his feet and gave him to be head over all things to the church.' [~Eph 1:22] He has said 'Jesus is the author and finisher of our faith.' [~Heb. 12:2] 'We are his workmanship, created in Christ Jesus for good works which God afore prepared that we should walk in them.' [~Eph. 2:10] 'He which began a good work in us will perfect it until the day of Jesus Christ.' [~Phil. 1:6] "... Christ [also] loved the church and gave himself up for it, that HE might sanctify it (set it apart) having cleansed it by the **washing of water with the word**. That HE might present the church to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." [Eph. 5:25-27]

The Lord has a wonderful place for his people in his new creation in Christ Jesus. Before we are perfected to this wonderful place this **washing of water with the word must take place in our hearts**, or the center of our beings. This process must be worked out in such a way that the **old man** according to the flesh is being put off and the **new man**, which is being renewed unto knowledge after the image of him that created him, is being put on. This is the purpose

of the Lord's word when it is received in our hearts, to reveal the Love of God toward us while we were yet sinners, to establish the work of the Cross, and the power of the resurrection, to build us up, to cause us to grow in the Lord, to reveal God's will in Christ Jesus concerning us, to make us, through faith, wise unto salvation, **to make us complete, furnished completely unto every good work.** Life and incorruption are brought to light through the Gospel or word of God. Without this word through the power of God in the **new creation in us in Christ being made a living word in our hearts** by producing in us the substance of that pattern which is contained or set forth in the word itself, we cannot hope to attain to those **treasures that are without price**, that are freely given us in Christ Jesus.

"Paul, an apostle of Christ Jesus by the will of God, ..." [Eph 1:1] who said "Unto me, who am less than the least of all saints, was this grace given to preach unto the Gentiles **the unsearchable riches of Christ and to make ALL MEN SEE what is the dispensation of the mystery which from all ages has been hid[den] in God who created all things.**" [Eph. 3:8-9]

Paul was much concerned with the edifying of each member of the body of Christ. He knew that unless the 'saints were edified and built up in the unity of the faith and the knowledge of the son of God that they could be tossed to and fro and carried about with winds of doctrine, by the sleight of men in craftiness after the wiles of error.' [~Eph. 4:12-14] He knew that unless they were 'rooted and builded up and stablished in faith they could be made spoil of through some man's philosophy and vain deceit after the tradition of men after the rudiments of the world and not after Christ.' [~Col. 2:7-8]

Paul knew the Gospel was for the Lord's people. It was not given for Paul's self-glory or the self-glory of any man. Ministering or teaching of the Gospel is not a means by which a man can take glory unto himself for all must partake of the Gospel. The gospel is ministered through those God has called but it very definitely is for the edifying and the profiting of all the Lord's people as they can receive it. Even those that minister and teach can receive some edifying from other members of the body. For the body is not built of just that which one joint or part is given of God to supply but through that which every joint is given to supply. [ref. Eph. 4:16]

At this time the conditions that are prevailing in the present day forms of religious activity, are groups split up into many different beliefs and teaching and doctrines. If we use this outward form of the professing Christian bodies as a means of determining if it is possible for us, as Christians, to know if God's word is truth or not, in as much as there is so much confusion and difference of opinion about what God's word teaches among different groups, then we would probably say, as some have said, what is the use of contending over these differences of doctrine? Why keep preaching things that the Christians have been contending about among themselves for hundreds of years and still have not come into agreement on? If we look on this from man's side we would, in all probability say it is not possible for us to know God's word is truth in any great degree of fulness at this time. As a consequence we probably would not study the scriptures to find out if the thing were so and would not prove all things and hold fast that which is good as Paul exhorts us to do.

But our God is not as a man and his truth or word is not made void by the confusion and error of men. Paul has said, "[Let God be found true, though every man a liar.](#)" [Rom. 3:4] God's truth is to free as Jesus said, "[You shall know the truth and the truth shall make you free.](#)" [John 8:32] If, in order to receive that truth it makes us a liar let us admit we were a liar and take the truth. Knowing no lie is of the truth whether in ourselves or another.

I believe the Lord is able to enlighten his people in his word as they reach a place in the faith where they want the Lord's word even though that very word puts to death the very things held dear to the natural man. As Paul put it in his epistle, "[Whatsoever things were gain to me these have I counted loss for the excellency of the knowledge of Christ Jesus my Lord.](#)" [~ Phil. 3:7-8]

When we grow to the place in Christ where we desire the Lord's will and word above our own will and opinion then I believe he will surely, according to the ways he has ordained for the Saints to be edified and built up, fulfill that desire of our heart when that desire is to glorify the Lord and to edify the many membered body through that which the Lord has given us.

Our hope and faith should be in the Lord and what He has

promised and is able to do and not in men and what they are trying to do apart from the Lord.

What is the Lord able to do for you as one of his elect as concerning the revealing of his word to your heart?

What do the scriptures hold forth as to what is possible for the Lord to reveal to his people by the entrance of his word into their heart?

Paul told the Corinthians that his preaching was in such a manner that their faith should not stand in the wisdom of men but in the power of God. That we received **not the spirit of the world, but the spirit which is of God** that we might know the things that are freely given us by God. If we say we have the spirit of God yet deny the power of that Spirit we make God the liar instead of realizing that we are the liars, not God.

In Eph. 1:15-19 [ASV] Paul addressed the Christian in this manner, "... I also having heard of the faith in the Lord Jesus which is in you and which ye show toward all the saints cease not to give thanks for you, making mention of you in my prayers that the God of our Lord Jesus Christ, the Father of glory, may give unto you **a spirit of wisdom and revelation in the knowledge of him**. Having the eyes of your heart (or understanding) enlightened, that you may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might."

As God's elect according to his purpose do we not desire that the Lord also give us this same spirit of wisdom and revelation in the knowledge of him? Paul states in 2 Timothy [3:16-17 ASV], "**Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness**. That the man of God may be complete, furnished completely unto every good work." The Lord has given his word, that by the **revelation of his word to our heart** we are instructed and enlightened in his ways.

The righteousness which is of faith, sayeth thus, "Say not in thine heart, Who shall ascend into heaven? (That is to bring Christ down), or Who shall descend into the abyss? (That is to bring Christ up from the dead). But what saith it? The word is nigh thee, in thy mouth

and in thy heart: That is the word of faith which we preach." [Rom. 10:6-8]

In Col. 1:3-11 [ASV] Paul addresses the saints, "We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, having heard of your faith in Christ Jesus, and of the love which you have toward the saints, because of the hope that is laid up for you in the heavens whereof ye heard before in the word of the truth of the Gospel, which is come unto you, even as it is also in all the world, bearing fruit and increasing as it doth in you also since the day you heard and knew the grace of God in truth, even as you learned of Epaphras our beloved fellow servant, who is a faithful minister of Christ on our behalf who also declared unto us your love in the spirit.

For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the **knowledge of his will in all spiritual wisdom and understanding**, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God, strengthened with all power, according to the might of his glory ..."

As Christian men and women of today how far we are living below our privilege in Christ and the fulfillment of Paul's prayer for the saints! The **things of the world have hidden and come between** many believers in the Lord and those wonderful treasures of wisdom and knowledge that are hidden in Christ Jesus.

Paul tells us as we have received Christ Jesus the Lord so walk in him, rooted and builded up in him and stablished in the faith. To what extent are we strengthening one another in the real faith of Jesus Christ and his indwelling power to keep us and to preserve us **body and soul and spirit**, when we turn our hearts and look to him for all our help? And to what extent are we strengthening: the brethren to turn from Christ to the world and the arm of the flesh for their help for their needs? The faith and trust in the Lord and his word in spite of all the opposition and trials and tests that may come our way to try to prove to us God is a liar and what he has said will not stand, this faith in truth is not in evidence in the Lord's people to any great extent at this time. Our faith has not been built up in the Christ in us as Paul taught Christ to those he ministered unto. On account of this lack we are suffering many things that will not be

necessary to suffer as this lack is made up by the fulfillment of God's purpose in us and the revealing of the intent and purpose of his word which he made abound toward us in Christ Jesus.

In 1 Thes. 2-3 Paul states, "For our exhortation is not of error, nor of uncleanness, nor in guile. But even as we have been approved of God to be entrusted with the gospel, so we speak, not as pleasing men, but God which proveth our hearts (11th verse) as ye know how we dealt with each one of you as a father with his own children, exhorting you and encouraging you and testifying, to the end you should walk worthily of God who called you into his own kingdom and glory for this cause we also thank God without ceasing that, when ye receive from us the word of the message, even the word of God ye accepted it not as the word of men but as it is in the truth, **the word of God**, which also worketh in you that believe."

How much of this word of God have we received? There can be no doubt, according to Paul's own testimony that his exhorting and desire for the Christian people was for them to receive this word he gave out under God's calling, He commended those who would receive it and go on in the growth and advancement in the scriptures as they were taught and he rebuked those who did not want to go on because they were as yet too carnal in their understanding and still babes in Christ and wanted only the milk and not the meat of the word. In this he commended them not.

If we are babes in Christ, the Lord can not leave us in that condition forever. We are called to attain unto a full grown man unto the measure of the stature of the fulness of Christ. If this is to be accomplished by the working of the Lord's power, whereby **he is able to subdue all things unto himself**, even though we might love the babyhood state the Lord will have to take us out of that condition, that we might go on into perfection in Jesus Christ. It is not a matter of Presto Chango! one instant we are babes and the next we are full grown men in the Lord. It is a growth and a process worked out in us by the washing of water by the word of the living God. When this living word is not being received and bringing forth **fruit** in the believer to the Glory of God, the growth at that time is not going on and will yet remain to be worked out when through judgment and the chastening, which the Lord knows how to give to everyone whom he receives, has done its work and **the heart again**

**turns to the Lord for his instruction in righteousness.**

A man in himself is nothing, God is, everything that is not profane. So let us not be discouraged by all the confusion that is about us, but let us realize that our God is greater by far than man and all his works, and that surely **he is willing and able to guide us and lead us into his truth**, through his word when we really desire with unfeigned faith that truth in ourselves and every other member of the Lord's body. That we might all be edified in all things in the Lord and might all be prepared to fill our places in his Glorious Body of Christ which is to fill all in all.

When we really desire to give the glory and the honour and the credit to the Lord for everything he has given us in Christ and do not try to use that which he has given us to glorify ourselves or others in the flesh, then the Lord can take of his and give unto us and it can be a blessing and a profit and a means of attaining unto the Lord's salvation which is sufficient unto us for all things.

## PAUL'S GOSPEL OF THE LORD JESUS CHRIST

In my study of Paul's message to the Christian body I find in all his teaching, and striving, for that Christian body that his whole life and ministry were given toward the edification of others in that knowledge and wisdom and revelation of the Lord Jesus Christ that he received for the very purpose that others might also be enlightened. 'Paul surely declared that he had received this gospel and those who were of repute imparted nothing to him. It did not make any difference to Paul what they were reputed to be, for God accepted not man's person. But contrariwise when they saw that he had been intrusted with the gospel of the uncircumcision even as Peter with the circumcision and they perceived the grace that was given unto him, James and Cephas (Peter) and John they who were reputed to be pillars gave to him and Barnabas the right hand of fellowship.' [~ Gal. 2:6-9]

Paul also declared he had "authority which the Lord gave him for building [you] up and not casting [you] down." [2 Cor. 10:8]

Did Paul exalt himself in this authority he had been given? In speaking of himself and Apollos, one of his fellow-workers, when some of those they were ministering to began to cause strife and jealousy and to hold one man's person above the others Paul rebuked them for that condition. Saying "... when one saith I am of Paul and another I am of Apollos are ye not men. What then is Apollos? and what is Paul? Ministers through whom ye believed, and each as the Lord gave to him. I planted, Apollos watered, but **God gave the increase**. So then neither is he that planteth anything, neither he that watereth, but **God that giveth the increase**." [1 Cor. 3:4-7] Paul recognized that no man in himself could give the increase of God. God only recognizes his ministers as vessels he is using to bring his people up in the instruction that he has for them and **the increase or enlightening is not of the vessel**. If the vessel is in its proper place where the Lord will use it, then the Lord can give an increase through that vessel. But **the excellency of the Power is of God, not of the vessel**, for the vessel itself must also receive the increase of God. Therefore Paul says "[For] we are **God's fellow-workers, ye are God's husbandry, God's building**." [1 Cor. 3:9] He was not trying to turn men to himself but to turn them to their Lord in the proper understanding and knowledge and wisdom of that Lord as the Lord used him for that purpose.

Many Christian people place very little importance and give very little time to their **edification in the Lord and the preaching and studying of the scriptures, prayer and other things the Lord has deemed necessary for their building up in that which they profess to believe**. This is not glorifying to the Lord and does not commend that word which he has given us for our edification. What was Paul willing to suffer for the Lord and the Gospel that the Lord could use him to reveal this message to the Christian body or those the Lord calls in their order, that that same Christian body might be strong to apprehend what is the breadth and length and height, and depth (or to know the mysteries that were aforesaid hidden concerning the plan and purpose of God toward mankind). To know the love of Christ which passeth knowledge, **that we might be filled unto all the fullness of God**. Was this important to Paul?

Col. 1:24-25 – Paul to the Colossians: “[Now I rejoice in my sufferings for your sake](#), and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his [body's sake](#) which is the church. Whereof I was made a minister according to the dispensation of God which was given me to you-ward ...”

2 Cor. 4:8-15 – Paul again, “[We are pressed on every side, yet not straitened; perplexed, yet not unto despair; persued, yet not forsaken; smitten down, yet not destroyed, always bearing about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh](#). So then death worketh in us, but life in you. But having the same spirit of faith, according to that which is written, I believed, and therefore did I speak, we also believe and therefore we also speak, knowing that he which raised up the Lord Jesus shall raise up us also with Jesus and shall present us with you. For all things are for [your sakes](#), that the grace being multiplied through the many may cause the thanksgiving to abound unto the Glory of God.”

Phil. 1:21-26 (At this time Paul was in bonds for the defense and confirmation of the Gospel. In those bonds the Lord evidently gave him a liberty to choose whether to continue in the mortal body for the furtherance of the Gospel or to depart from the body and be with the Lord in his glory. To continue to suffer hardship with the

Gospel for the sake of the Lord's people or to leave that suffering and hardship and go on in the Lord, for he had already suffered much. The decision Paul made ought to be an example to us of the importance he placed on the Gospel and his willingness to forgo that which would be better and easier for him personally in order to do that which was needful for others.) For he says, "For me to live is Christ, and to die is gain. But if to live in the flesh, if this is the fruit of my work, then what I shall choose I know not but I am in a strait betwixt the two, having the desire to depart and be with, Christ, for it is very far better, yet to abide in the flesh is more needful for your sake, and having this confidence, I know I shall abide, yea and abide with you all, for your progress and joy in the faith, that your Glorifying may abound, in Christ Jesus in me through my presence with you again."

Some might think Paul did what he did and went through what he went through to the end that it might bring a bigger crown or a higher place in the Lord's Kingdom than someone else. They surely know not his purpose and intent in giving up his life to the Lord and the Lord's work. For those that received that which he had been given for their edifying in Christ Jesus; those that would receive the word and grow in the faith and stand in the faith and progress in the Lord, while they were still in this body. That was Paul's joy and crown. **His glory was to see others grow in the Lord, as they received that bread of life, the word of God.** He said, "God is my witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all discernment, so that you may approve the things that are excellent, that you may be sincere and void of offence unto the day of Christ, being filled with the **fruits of righteousness**, which are through Jesus Christ unto the praise and Glory of God." [Phil. 1:8-11]

When we understand the truth of Paul's desire and travail for God's people and his authority from God for their edification, then we can better understand why he was of a single mind in defense of the gospel. Today many would say he was a **fanatic**, because he would not compromise the gospel in order to please men and their opinion. He takes this stand in that which he had received. "If any man thinketh himself to be a prophet, or spiritual let him take knowledge of the things which I write unto you that they are the commandment of the Lord. But if any man be ignorant let him be

ignorant.” [1 Cor. 14:37-38] As long as we place no real value, (and by value I mean as James so aptly puts it, “**Be ye doers of the word and not hearers only, deluding your own selves.**” [James 1:22]) on the teaching Paul has left us and do not believe the message he has given us for this age, as well as the age to come we shall surely remain ignorant concerning the truth as it is in Christ Jesus.

Paul told Timothy to “**Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus.**” [2 Tim. 1:13] **If any man teaches a different doctrine, and consenteth not to sound words, the words of our Lord Jesus Christ and to the doctrine which is according to godliness, he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railing, evil surmisings, wranglings of men, corrupted in mind and bereft of the truth supposing that godliness is a way of gain.**” [1 Tim. 6:3-6]

Some have said that Paul’s ministry of the word is a message of **love**, which it surely is! Some have said it is a message of **grace** or God’s bestowed favor, which it is! But Paul does not teach that God bestowed either his love or grace upon the undeserving as a vain or empty act. God has a purpose in the dispensation of the fulness of the times to sum up all things in Christ, the things in the heavens and the things on the earth in him. God is working in us toward that end, and in order to complete it there must be a **new creation** wrought out in us whom he has called in our order. Does Paul teach there is no difference after God called us into his grace, than before he does? Does he teach the Christian man or woman has no life to live in Christ while they are in their mortal body? Does he teach the Lord has such a great love and so much grace that he is blinded to his people’s unbelief and disobedience to such an extent that he will not execute or perform his word of chastisement upon them when they have it coming for their own profit? Does he teach we should say Grace, Grace, Love, Love, with our mouth and yet in our heart and life be disobedient to the word of exhortation? God gave us this word of exhortation for our preservation and our manner of life in Christ while we are occupying this mortal body.

What did Jesus say unto those who said Lord, Lord unto him with the lips? He rebuked them saying why call me Lord, Lord and yet not do the things I command you? Does Paul teach differently? Why do we worship the Lord if he is not Lord? Know you not “**God is not**

*mocked,*" [Gal. 6:7] we delude ourselves, not God!

Paul surely, through the grace given him, taught there should be a difference in the manner of life in a person after they received of God Christ in their hearts than before they had received this gift.

Eph. 5:8-11, "You were once darkness, but are now light in the Lord: walk as children of light: for the **fruit of the light** is in all goodness and righteousness and truth proving what is well pleasing to the Lord, and **have no fellowship with the unfruitful works of darkness, but rather ever prove them.**"

Is this not a manner of life in Christ as opposed to the power of darkness from which God has promised to deliver us?

2 Cor. 5:14-15 [ASV], "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died: and he died for all, that they which live should no longer live unto themselves but unto him who died and rose again." How have we judged this matter? As Paul judged it to live to Christ? Or forget Christ and live only to ourselves. 20th verse [& 6:1]: "We are ambassadors therefore on behalf of Christ, as though God were entreating by us, **we beseech you on behalf of Christ, be ye reconciled to God.** Him who knew no sin he made to be sin on our behalf, that we might become the righteousness of God in him. And working together with him we entreat you also that you receive not the Grace of God in vain." What does Paul mean by receiving the grace of God in vain? I believe he means that God bestowed his grace upon us for a very definite purpose and that we might all come into the **fulness of the stature of Christ** and except that purpose is being fulfilled in us by obedience to that which grace has given us, then we are taking that grace in vain.

Titus 2:11-14 Paul states "[For] the grace of God hath appeared **bringing salvation to all men**, instructing us to the intent that denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present age, looking for the blessed hope and appearing of **the glory of our great God and Savior Jesus Christ**, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, **zealous of good works.**" Here we see we can receive instruction from that grace of God we have received, and that instruction does

not make us self-righteous, or self-exalted over and above someone else. For we know God has no love for self righteousness and self exaltation in his people, but he does have a love for the obedience of his people to his instruction in righteousness.

2 Cor. 6:14-17 Paul makes this judgment for our edifying. How does our judgment in this compare to his? **“Be not unequally yoked with unbelievers, for what fellowship have righteousness and iniquity? Or what communion hath light with darkness? And what concord hath Christ with Belial? Or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with Idols? For we are a temple of the living God, even as God said, I will dwell in them, and walk in them, and I will be their God and they shall be my people. Wherefore come ye out from among them, and be ye separate saith the Lord, ...”**

God has made a difference and he has asked us also to make a difference. Therefore “[Wherefore], he saith, Awake thou that sleepeth and arise from the dead, and **Christ shall shine upon thee.** Look therefore carefully how ye walk, not as unwise, but as wise, **redeeming the time,** (or buying up the opportunity) because the days are evil. Whereof be not foolish, but understand what the will of the Lord is. [Eph. 5:14-17]

This question of walk, or manner of life in Christ seems to some Grace people to be something that would put them in bondage, or put them under law. Some are so free in grace that they think the example they set for others is of no value. They do not care what anyone thinks of their manner of life, they are free they say. They are under grace. They want the freedom but not the instruction in grace as to how they are to use that freedom in obedience to the exhortation of the scriptures, and to the Lord’s glory.

Paul was not under law but he had a walk in Christ, he had a manner of life in his mortal body to the glory of God. He was free under grace but yet he went to great lengths to be an example to others. He said “... [but] I buffet, or bruise, my body and bring it into bondage lest by any means, after that I have preached to others, I myself should be rejected.” [1 Cor. 9:27] And he does not mean rejected from salvation. He knew the truths of the message he preached to others he himself was also subjected to. As he told the people if they sowed to their flesh they would reap corruption

[Gal 6:8] he also in sowing to his flesh would reap corruption. If he told others if they lived after the flesh and did not by the spirit mortify the deeds of the body they would die, that also applied to himself. And so on in everything he taught and others that came into the faith under his ministry and he sent out to teach he also told them to be examples of what they taught to others in Christ Jesus. He told Timothy, "Let no man despise thy youth, but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity." [1 Tim. 4:12] To Titus: "in all things showing thyself an example of good works, in thy doctrine, showing uncorruptness, gravity, sound speech that cannot be condemned, that he that is of the contrary part may be, ashamed, having no evil thing to say of us." [Titus 2:8] Paul, concerning himself said, "... be ye imitators together of me, and mark them which so walk even as you have us for an ensample." [Php. 3:17 ASV] "For though you should have ten thousand tutors in Christ, yet not many fathers, for in Christ Jesus I begat you through the gospel. I beseech you therefore be ye imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ even as I teach everywhere in every church." [1 Cor. 4:15-17 ASV]

In his word to the Thessalonians, 1 Thes. 2:3-12, "For our exhortation is not of error, nor uncleanness, nor in guile: but even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God which proveth our hearts. For neither at any time were we found using words of flattery, as ye know, nor a cloak of coveteousness, God is witness; nor seeking glory from men, neither from you, nor from others, when we might have been burdensome, as apostles of Christ. But we were gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you not the gospel of God only, but also our own souls, because ye were become very dear to us. For ye remember brethren, our labour and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe: as ye know how we dealt with each one of you, as a father with his own children, exhorting you and encouraging you, and testifying, to the end that ye should walk worthily of God who calleth you into his own kingdom and glory."

These examples and exhortations, and sound words, of our Lord Jesus Christ according to Paul, that have come down unto us that live and name the name of Christ at this time (and they have not been changed by the passing of the years in their intent and purpose toward us) we, as they are to put away the former manner of life, the **old man** which waxeth corrupt after the lusts of deceit, and be renewed in our minds and put on the **new man**, which after God hath been created in righteousness and holiness of the truth. If this is not to some degree being done in us at this time we are receiving God's grace in vain through our ignorance of the truth.

Paul says “ [but] refuse profane and old wives' fables. And exercise thyself unto godliness: for bodily exercise is profitable for [a] little; [but godliness is profitable for all things,] having the promise of the life which now is, as well as [and of] that which is to come. ... For to this end we both labor and strive, because we have our hope set on **the living God, who is the Savior of all men**, specially of them that believe. [1 Tim. 4:7-10]

We have seen and been given examples in the scriptures for our learning of the end that is brought to pass in the Lord's people in their body by, over the period of years, refusing the exhortations which Paul says are not of error or uncleanness or guile. Not exercising themselves unto godliness or setting their hope on the living God who is our savior. Disobedience, disregard and refusal to realize what the Lord has said he will do, for his word is truth and shall stand and he will not change it to accommodate man. For, as this word states in Galatians [6:7-8] – “**God is not mocked, for whatsoever a man soweth that shall he also reap**, for he that soweth unto his own flesh shall of the flesh reap corruption, but **he that soweth unto the spirit shall of the spirit reap eternal life.**”

Is Paul a liar? Are we, in sowing to ourselves and to our own natural desires, to reap of the spirit eternal life? Does God's grace make these scriptures of none effect that concern this present phase of our lives in these **mortal bodies** which Paul says are a **temple of God**? [1 Cor 3:16, 6:19] Many have taken God's Grace to mean that they can continue in their ways and pay no attention to the word of exhortation or, in the power of Christ to change their manner of life to a better example of that which they profess in the Lord. To such, grace is taken as a means to escape the recompense of the error of

their lack of submission to that word of exhortation which God has given them. But if we take this way as an example of God's grace the time must come for our learning when we find out it will not work that way. In the gospel God has not neglected to give us that which is necessary to meet the trials of life and to be prepared for the time when we must put off these bodies. In order to be in this place of understanding and faith and growth in the Lord, through the gospel, it takes more than a shout of Grace with the mouth. It takes a **formation of Christ, the new creation, in the heart**. It takes more and more of that which Paul asks of us in Romans 12:1-2, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world or age: but be ye **transformed by the renewing of your mind**, that ye may prove what is the good and acceptable and perfect will of God."

1 Cor. 6:19-20, "Know you not that **your body is a temple of the Holy Spirit** which is in you, which ye have from God? and ye are not your own; for you were bought with a price; **glorify God therefore in your body.**"

Does the Lord ask and expect from us anything he has not given us, in Christ, the power to perform? On the contrary **it is only because he has given us Christ that he asks us in Christ to walk**, rooted, and builded up and stablished in our faith even as ye were taught abounding therein in thanksgiving.

In the light of the scripture concerning these things whereof I have written I can only as Paul, say for myself as well as others, for our preservation and example of the manifestation of the truth may we all through Christ be more and more reconciled unto God.

## THE PARTAKING OF CHRIST

We believe **the Lord, by His grace shall save all men** according to the witness of the scripture in 1 Cor. 15:22, “**For as in Adam all die even so in Christ shall all be made alive, but each in his own order.**” We also believe these orders of salvation in Christ are definitely established by God and no man can of himself change his order to be made alive in Christ one moment before the Lord’s time to make him alive. For **salvation in Christ is of God** and none other. God in His wisdom foreknew and foreordained that he should, in Christ, give life and perfect some prior to others in the working out of his plan, and purpose of the ages, which is in the dispensation of the fulness of the times, or ages, to sum up, or to bring all things in Christ. The things in the heavens and the things on the earth in Him.

Since the resurrection of Christ, God has been taking out of all nations a people for his name, a first order or first fruit of the salvation which is in Christ Jesus the Lord, a group or order we know as Christians. We also know that many who are parading under the banner of Christianity are not true Christians and have not yet, of God, received Jesus Christ the Lord in their heart. Therefore as Paul states in Rom. 8:9, ‘... **they are**, as yet, **none of His**’, and again in 2 Tim. 2:19, “**Howbeit the firm foundation of God standeth, having this seal. The Lord knoweth them that are His.**”

So we shall make a difference between those that are the Lord’s at this time and those he has not yet called into this salvation, into the revelation of the mystery of God even Christ, as revealed by Paul a servant of Jesus Christ.

Let us see this difference, in a scriptural sense a Christian is one who has been **born again**, not of blood, nor of the will of the flesh, nor of the will of men, but of God and has **in that birth received of God, Christ, the seed of a new creation of God** within the heart or the center of the being. In the formation and growth of the gift of this life in this **seed of this new creation until it completely replaces their old corrupt creation in Adam and the Christian is complete in Christ** and His fulness, lies their hope of glory and the fulfillment of God’s free gift unto them of salvation. As Paul states in Eph. 2:8, “**For by grace are you saved through faith and that not of yourselves it is the gift of God, that no man should glory.**”

Where as Christians has God left us a place to boast before Him or men as if we did something to bring about this transaction in us? It is not even of our human creation. Where has he left us a place to glory in ourselves to such an extent that we can commit the greater majority of mankind to a never ending hell, because they do not accept that which God has first given unto the firstfruits and not as yet unto the whole world of mankind. As the scripture states in 1 Cor. 2:12, "Now the natural man receiveth not the things of the spirit of God. For they are foolishness unto him and he cannot know them, because they are spiritually examined or discerned." Surely the natural man will not know them until he receives the spirit which is of God and he will not receive that spirit until his proper order according to the Lord's timetable, not man's.

So our greatest concern as Christians should not be the expending of all our energies toward trying to save all the world for Christ at this time when it shall not be done. But our concern would be toward that which God is doing at this time which is the building and the edifying of those he has previously marked out until they are perfected in Christ and fitted in their place of operation in his body that they might be the fulness of Him who filleth all in all.

Therefore the enlightened Christian man and woman have a different objective, have a different hope, have a different promise than that of the world. While they once were partakers with the world in its hope, which is centered in man and his wisdom, they are now **with Christ partakers of the hope which is centered in God** and His wisdom. We find these two objectives; that which man thinks he shall do and that which the scriptures hold forth that God shall bring to pass in man are two greatly differing ends.

As it is written of God, "I will destroy the wisdom of the wise and the prudence of the prudent will I reject. Where is the wise, where is the scribe, where is the disputer of this world, hath not God made foolish the wisdom of the world?" [1 Cor. 1:19-20]

As Christians are we striving to be built up in this which God shall destroy? If so let us hear this to the Christian; Let no man deceive himself. If any man thinketh that he is wise among you in this world or age, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, He that taketh the wise in their craftiness, and again, the Lord knoweth

the reasonings of the wise that they are vain. Therefore let no one glory in men." [1 Cor. 3:18-21]

Even if we are of the lowliest of men, if we are rejected, if we are despised, if we are called foolish by the world and yet we are Christians and have received Christ within, we have a better substance than the wisest men without Christ. Because, of God are we "... in Christ Jesus who was made unto us **wisdom** from God and **righteousness** and **sanctification**, and **redemption**. That according as it is written, He that glorieth let him glory in the Lord." [1 Cor. 1:30-31] What wise man of the world could give us this completeness we have freely been given in Christ? Which man's wisdom and knowledge shall we honor above God's wisdom and knowledge?

Again we say "... let no one glory in men, for all things are yours, whether Paul or Apollos or Peter, or the world or life or death, or things present, or things to come, all are yours and ye are Christ's and Christ is God's." 1 Cor. 3:21.

God is over all, of whom are all things, and we unto him and Christ Jesus, through whom are all things and we through him.

***The Lord has surely given us a very wonderful gift when he came into the heart and made us alive that we might start on this spiritual journey toward the end to be in the Lord a full grown man, to reach the measure of the stature of the fulness of Christ.***

Every true Christian has received Christ and has received the power to step out and start this journey on the road of eternal life, many have taken but a few steps and stopped, some have gone a distance and turned back when the road became rough, others have started on the main road and then taken side roads and are yet off on a side road somewhere and cannot advance until they come back into the main road and others still have their feet on the main road and are going forward on the pleasant stretches and also struggling through when the road gets rough and rocky as it surely will as Christians **advance toward perfection that is in Christ**. For there are many adversaries.

Some perhaps have taken God's grace to mean that they shall not have to travel this road, that they can by-pass the rough spots and

detour and come back in past the rough spots somewhere. Or we might say portage around it instead of meeting it in the power of the Lord in us the way Paul has told us to go through the hard places.

Yes, God is a God of all grace yet if he allows us to bypass parts of this road unto salvation we cannot be perfected for we shall not have traveled the whole road. We will yet lack in that which we did not meet. God knows **it takes every step to complete the journey** so that which we refuse to meet or we by-pass today in the trial and test of the faith that God has given us we will be called upon to meet similar tests again until we can stand in the Lord. For it is written that *'without faith it is impossible to please God,'* [~Heb. 11:6] – and again *'the just or righteous shall live by faith and if he shrink back my soul shall have no pleasure in him.'* [~Heb. 10:38] *'We have this confidence that He who began a good work in us will perfect it until the day of Jesus Christ.'* [~Phil. 1:6] It is good to have this confidence in God but remember what is involved! There is blessing, which is joyous, and there is also chastening and scourging in the perfecting of the saints which as Paul states in Heb. 12:11 seems *'for the present to be not joyous but grievous, yet afterward it yieldeth **peaceable fruit** unto them that have been exercised thereby, even the **fruit of righteousness.**'*

We all like the part of God's grace which seems pleasant to us and we would probably like to leave the side of God's grace out of our lives, which seems grievous. Again we could not be perfected without this working of chastening.

For it is written, *'regard not lightly the chastening of the Lord, nor faint when thou are reprov'd of him, for whom the Lord loveth he chasteneth and scourgeth every son whom he receives.'* [~Heb. 12:5-6]

Is this an unrighteous action of God? No, He says this is done *'for our profit that we might be partakers of His fulness.'* [~Heb. 12:10]

Heb. 12:2 Paul states we are to *'look unto Jesus the author or perfecter of our faith.'* Again we like to claim the Lord as the author and perfecter of our faith but do we realize that the Lord in starting as the author of His faith in one who has no faith must come in the heart and this must be worked out until he, which had no faith in God or in His word, is complete in the faith that is in God or in his

word, is complete in the faith that is in God and in his word? This process and growth of necessity takes a **great deal of spiritual work in the heart of the believer.**

We give the glory to the Lord with our voice but do we want to keep putting off the work in our heart because of the cost to the desires of our natural mind and those things the flesh holds dear? We yet many times have a greater love for the things of the flesh and of the world than for those we have of God. We know the Lord must purge this condition out of the hearts of all his people in order to perfect or finish the faith which he started. **There is no possibility this shall not be done,** else God is not God and he is not great enough to finish that which he started. Therefore the Lord's people cannot put it off indefinitely. We have to meet the processes that produce the formation of Christ in us before we are complete in Him.

In Eph. 5:25-27 it states "Christ loved the church (congregation) and gave himself up for it, that he might sanctify it, having cleansed it by the water with the word, that he might present the church to himself a glorious church, not having a spot or wrinkle or any such thing, but that it should be holy and without blemish."

This scripture concerns the perfection of the Lord's congregation as the first-fruits of salvation, for we know Christ loved and gave himself up not only for the church but for every man, but each in his own order. This working of sanctifying and washing with the word does not take place in every man at this time, but it does concern the Christian body for their order has been in effect for at least 1,900 years and God is still adding unto his congregation those that are ordained unto eternal life at this time.

Notice in this scripture there is to be a presentation of the whole congregation to the Lord in a condition in which there shall be no more spots, or wrinkles, or blemishes in that body but it shall be a glorious church. Before this can be done each member shall have gone through the spiritual degrees necessary for their perfection into this place of presentation unto the Lord. "**For we are His workmanship, created in Christ Jesus for good works which God afore prepared that we should walk in them.**" [Eph. 2:10]

As God's workmanship, in working this out he must sanctify us

or set us apart, or separate us from the world and the worldly conditions of fear and doubt and unbelief and uncertainties and all that is contrary to the sound words, even the words of our Lord Jesus Christ, and the doctrine which is according to Godliness.

Sanctifying, or being set apart unto the Lord while we are in this body of flesh is not without its cost to the desires of our flesh or our carnal mind. For we find, as Paul found, in order to gain Christ we must count those things that are gain to us as loss and count the **'excellency of the knowledge of Christ'** [Phil. 3:8] sufficient reason to count all things but loss in order to be found in him and His **'righteousness which is of God by faith.'** [Phil. 3:9]

While at this time in our lives and experiences we are not yet completely set apart unto Christ but the Lord is working toward the completeness in us and as we continue to follow the Lord's will surely **His will brings more of a separation between us and the unbelieving, and brings more tests and trials and harder places to stand in by faith.**

While at this time many of the Lord's people refuse to stand in Christ and take the rebuke, and the condemnation, and the ridiculing that come on such a stand. We know before the Lord is finished they **shall stand** because Paul states, **'Unto their Lord they stand or fall and God is able to make them stand.'** [Rom. 14:4]

We are to be set apart unto the Lord unto perfection and we also must be **washed with the water by the word** that we might be cleansed. We are not cleansed by man's washing or word but by the washing of water with God's word. What do we find in the word? Do we find God's grace shall spare us this washing with the word, if this is true how shall we be cleansed? We know Jesus died for our sins, we know on Him was laid the iniquity of us all. He bore the sins of the world but he did not cleanse us from our sins on the cross for that is the **work of the risen, living Christ in our hearts** administering the enlightenment of the understanding of God's words in these hearts to bring about in us a **complete reconciliation to God.**

We are not completely reconciled to God as long as we are in such a condition of disobedience unto the exhortations, and the principles and values set forth in the word as the treasures we

should be seeking and instead of these things which are upon the earth on which we have set our minds and they are our treasures instead of **God's gifts unto men which are the only things of lasting value to us.**

In Heb. 4:12-13 Paul states “[For] the word of God is living and active and sharper than any two edged sword, and piercing even to the **dividing of the soul and spirit** of both joints and marrow, and quick to discern the thoughts and intents of the heart. [And] There is no creature that is not manifest in his sight, but all things are naked and laid open before the eyes of Him with whom we have to do.”

We find in our relationship to God that we can do nothing to surprise Him. We can hide nothing from Him. He does not accept that which we feign to have and yet do not possess, He knows the every thought and intent of the heart, He knows what is the motivation behind our every act whether it is **springing from Christ and His love in our heart** or from the **corruption of our old man** or old creation. There is **no place we can escape** the manifestation, before his eyes, of our nakedness. This nakedness is caused by the **lack of the partaking of the council of the Lord** to buy of Him gold refined by fire that thou become rich, and white garments, that thou clothe thyself and that the shame of thy nakedness be made not manifest, and eyesalve to annoint thine eyes that thou mayest see.

Is it wisdom for many of God's people to reject the counsel of their Lord, yet at the same time claiming and thinking their nakedness is not manifest, or that God has covered it? When in truth the garment they have put on to cover their nakedness is, to a great part, counterfeit in as much as it has not been woven of the righteousness which is of God by faith.

***The word of God is living and active and sharper than any two edged sword and it cuts, and it cuts deep but why does it cut? To cut away that which is sin or error, to cut away that which is contrary to the word, to cut out the dross and to cut off the old man of the old creation that the new man of the new creation in Christ might come forth to the glory of God.*** Surely the zeal of the Lord of hosts shall perform this and bring it to pass in his people. For it is written, “Blessed be the God and Father of our Lord Jesus Christ who hath **blesed us with every spiritual blessing** in the heavenly places in Christ even as he chose us in Him before the foundation

of the world that we should be holy and without blemish, having **in love foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of His will.**" [Eph. 1:3-5]

So, we can have confidence in the Lord that the tests and trials which befall us as we go through to perfection are in no way intended to destroy us or to cast us down to a lower place than we have in Christ but they are intended to **strengthen** us by the exercising of faith against conditions that are contrary to faith that we might grow in faith thereby. This faith is 'the faith which is in the son of God who loved us and gave himself up for us' [~Gal. 2:20] "... that he might deliver us out of this present evil age according to the will of God the father to whom be the glory forever and ever." [Gal. 1:4-5]

"[For] The gifts and calling[s] of God are without repentance." [Rom. 11:29] In other words God knew before he called us our nature and weakness and this weakness does not cause God to change His mind concerning our calling. It does cause God to use different **means of judgment** with different conditions that exist in His people and while it is sure none of us shall escape those judgments God deems necessary for us, it is just as sure that when the Lord finishes His work in us we shall be in the place where He can present us unto Himself without a spot or wrinkle.

At this time we are exhorted over and over again to turn unto the Lord and His power in us now and suffer the things that God calls us to meet at this time that this process of working, and sanctifying, and **washing by water with the word can be taking place in us now and we can be advancing toward the goal, toward the fulness of the measure of the stature of Christ.** Which advancement is well pleasing in the sight of God.

May all abound more and more in love, knowledge, and all discernment so that we may approve the things that are excellent and be filled with the fruits of righteousness, which are through Jesus Christ unto the glory and praise of God.

## TO GOD THE GLORY

Paul in his epistle to the Christians that were in Rome, to the end that they might be instructed in the ways of the Lord made these statements; “[For] **God hath shut up all unto disobedience [unbelief KJV], that he might have mercy upon all.**

“O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and unto him are all things. To him be the glory forever! [Amen]

“I beseech you therefore [brethren], by the mercies of God, to **present your bodies a living sacrifice**, holy, acceptable to God which is your reasonable [spiritual ASV] service. And be not fashioned according to this world: (or age) but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.” [Rom. 11:32-12:2]

As we consider these scriptures and the values set forth therein, do we as Christians, realize this word is just as much for our edification today as for theirs in their day? **The same God who had mercy upon them, has had mercy upon us**, even as it is written, that “[So then] it is not of him that willeth, nor of him that runneth, but of God that hath mercy.” [Rom. 9:16]

Yet we find so many professing Christians who would deny God’s mercy unto the disobedient. **In thinking they themselves have in some way merited or earned God’s mercy to be shown toward themselves they cannot conceive that in God’s sight they themselves were counted just as disobedient, and just as unworthy, and just as much in need of Jesus dying on the cross for their sins.** Just as much in need of God extending his unmerited grace and mercy toward them in Christ Jesus as those to whom they would deny the mercy and grace of God because of man’s works.

However, Paul (who laid claim to being a called and chosen vessel unto the Lord separated unto the gospel of God for the purpose that through him the preaching, the message, might be fully proclaimed), plainly states that man’s only claim to the eternal salvation in Christ

Jesus is because God is full of love, and mercy, and all grace, and has shown his love and mercy toward man and has caused his grace, or favor to abound toward them in Christ Jesus and has given gifts unto man. **Therefore man is not to glory in himself and think that which he has freely received of God is of himself because of his own works as many do.**

Where is your glorying and your thanksgiving if you can put God in debt to yourself? It is surely not in God but in yourself!

Eph. 2:8-10, **“For by grace have you been saved through faith, and that not of yourselves, it is the gift of God not of works, that no man should glory. For we are his workmanship created in Christ Jesus for good works which God afore prepared that we should walk in them.”**

Stop and consider for a moment what a change would be necessary in many of our professed Christian doctrines and teachings of today if this were taught and believed in the congregations. How many words that have gone forth out of the mouth of those claiming to be God’s heralds would have to be recalled, that these words of Grace and Mercy of God that are contained in the Gospel might stand as truth.

**If we think God, by using his grace instead of our works, as a foundation principle in his plan for the working out of the salvation of all mankind is unrighteousness or wrong, it can only be because we still want to glory in our ourselves, and in our own righteousness over some other person’s, instead of our glorying being in the Lord and his righteousness.** We still want to exact payment from the Lord in exchange for our works. Instead of believing the scripture that **“[For] we are his workmanship created in Christ Jesus for good works, which God [afore] prepared ...,”** [Eph. 2:10] and again **“[For] it is God that worketh in you both to will and to do of his good pleasure.”** [Phil. 2:13]

Is man greater than God? Shall man be able to cause God’s words to become void and of none effect? Quite to the contrary! It is God who shall make man’s words void and of none effect. For it is written; **“Let God be found true but every man a liar,”** [Rom. 3:4] and again, Before God **“[And] all the inhabitants of the earth are reputed as nothing, and he doeth according to his will in the army of**

heaven, and among the inhabitants of the earth and none can stay his hand, or say unto him, What doest thou?" [Dan. 4:35]

May we consider this for a moment? How much are we telling the Lord, when and how and why, and what he ought to do, and how much are we submitting unto the Lord that he might tell us through the enlightenment and understanding of the scriptures, the hows and whys and whats of his will concerning us in Christ Jesus? No man has ever instructed God but God has surely instructed his people through the **Gospel of the Lord Jesus Christ**.

Romans 11:33-36, "O, the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out! For who has known the mind of God? **or who has been his counsellor? or who has first given to him and it shall be recompensed unto him again?** For of him and through him, and unto him, are all things. To him be the glory forever!"

To these we will add the scripture in Eph. 1:9-11 [ASV] concerning God's purpose, "Having made ... [making] known unto us the mystery of his will, according to his good pleasure which he purposed in him (Christ Jesus) unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens and the things on the earth; in him, [I say] in whom also we were made a heritage having been foreordained according to the purpose of him who works [worketh] all things to [after] the counsel of his will; ..."

All many of us would have to do would be to start to do as Paul says to 'bring every thought into captivity to the obedience of Christ' [2 Cor. 10:5] and in doing this we would soon find out just how far in our lives, and in our conversations and in our murmurings and complainings we are from the real faith in God which believes these things, 'for of him and through him, and unto him, are all things,' [Rom 11:36] and '**he works all things after the counsel of his own will**' [Eph. 1:11] 'both in the heavens and on the earth, none stays his hand, or can say unto him what doest thou?' [~Dan. 4:35] To Him be the glory!

He tells us to "Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?" [Isa. 2:22] What does this mean to us? Paul brings it out this way, 'Not to exchange the truth

of God for a lie, and worship and serve the creation rather than the creator.’ [~Rom. 1:25 ASV] [“ ... for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, ... ”] Do not worship man and his works above God and to the exclusion of the Lord from his place of love and honor in the heart and life.

If we each one sincerely and honestly search our heart and manner of life, what do we find therein? A real dedication to the Lord, a desire to apprehend God’s will in Christ Jesus concerning us, a desire to be strengthened to a place where we can stand in the Lord’s will? Or do we find we love this life and the things of this time and age, and the pleasures that surround us more than we do the Lord?

We cannot fool the Lord! He knows where our loves and desires are centered. He has started a good work in us, and being a good workman, he will surely see to it that the finished product of that work will be unto the praise of the glory of his grace. His gifts and his callings are without repentance. God does not change his mind concerning the calling of his people, for he foreknew them before he called them. He knew their uprisings and downsittings, he knew their weaknesses, he knew how to meet all these conditions that are in man that are contrary to the truth of the gospel.

**We do not cause the Lord to change his mind concerning our calling as members of the body of Christ by our rebellion,** and disobedience and lack of thanksgiving to the Lord for his abundant favor he has freely bestowed upon us. But, what do we cause? We bring ourselves under ‘... **the chastening of the Lord and this for our profit that we may be partakers of his holiness. All chastening seems for the present to be not joyous but grievous, yet afterward it yieldeth peaceable fruit** unto them that have been exercised thereby, even the **fruit of righteousness.**’ [Heb. 12:10-11]

Paul tells us to ‘**exercise ourselves unto Godliness, for Godliness is profitable for all things having promise of the life which now is as well as that which is to come.**’ [1 Tim. 4:7-8] While we all more or less must ‘**partake of the chastening of the Lord,**’ [Heb. 12:8] ‘for who **the Lord loves he chasteneth and scourgeth every son whom he receives.**’ [Heb. 12:6]

Yet the more we can, **through Christ**, exercise ourselves unto Godliness and partake of the profit that is brought by obedience to the Lord, the less the Lord shall have to exercise us through chastening on account of our disobedience, that we might be profitted and **'partake of his holiness.'** [Heb. 12:10]

The way through obedience is better and much more joyous than the way through chastening which is grievous to us as we go through it. In either case the Lord is working toward the end that he shall be able to **'present us in his body unto himself without a spot or wrinkle or any such thing but that it should be holy and without blemish.'** [~ Eph. 5:27]

Therefore, Paul says, "I beseech you therefore brethren by the mercies of God, to **present your bodies a living sacrifice**, holy, acceptable to God, which is your reasonable service. And be not fashioned according to this world or age but be ye transformed by the renewing of your mind, that you may prove what is the good and acceptable and perfect will of God." [Rom 12:1-2]

There are several things here in these few lines of scripture that have a very great bearing on the Christians growth in Christ. First, by the mercies of God Paul is making his plea to the Christian to present himself as a living sacrifice, holy well pleasing to God, which is a reasonable service. It is surely well pleasing to the Lord when we do this in obedience to the gospel. For the Lord is not against us, he is for us. He is against our **carnal mind** and our fleshly lusts but he is not against us. For who is he that shall condemn? Shall God who spared not his son but delivered him up for us all make the cross of no effect? Shall Christ Jesus who died, yea rather that was raised from the dead, who is at the right hand of God, who also makes intercession for us? Who shall separate us from the love of Christ?

**God is much more willing to give than we are to receive!** God is much more interested and concerned in our edifying and well being in that which pertains to his working and calling and purpose in his body the congregation, than many that are in that congregation are at this time. The Lord is more than willing to fulfill his promises in Jesus Christ, and he can fulfil every desire of goodness, and every work of faith with power. There is no lack in the Lord, the lack is in us. God works in us and with us to the end, to fill up that which we lack in the building of the new creation in Christ, of which creation

we have become a part as members of the Lord's many membered body, as the scripture states in 2 Cor. 5:17, "**If any man is in Christ he is a new creature,**" (or creation), and again in Eph. 4:24, We are exhorted to, "**Put on this new creature (or new man), which after God has been created in righteousness and holiness of the truth.**"

Is the scripture making an unreasonable request of us in asking that we present our bodies to God? Is the '**old man**' which we are asked to '**put away, which waxeth corrupt after the lusts of deceit,**' [Eph. 4:22] is he of more value than the **new man** which is of God?

According to the scripture we have an '**old man**' created in Adam – '**corrupt after the lusts of deceit**' [Eph. 4:22] and we have a '**new man of God created in Christ Jesus for good works.**' [~Eph. 4:24]

Now, may we ask ourselves this question? In the comparison of qualities and quantities of the abundance of that which we have received through Adam the head of our old creation and that which we have received through Christ, the head of our new creation. In which abundance do we place the value? And in which do we believe God places the real value? If we place our hope and have our confidence in the things which to God are of no value and are contrary to Christ, who shall suffer the recompense of the error, God or he who is in error?

Does the scripture speak in vain in saying, "**Be not deceived, God is not mocked For whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption, but he that soweth unto the spirit shall of the spirit reap eternal life.**" [Gal. 6:7-8]

This is not a question of being saved and going to heaven or being damned and going to hell, it is strictly a question of sowing and reaping. We cannot sow to our flesh and of it reap a spiritual substance. We can only reap the eternal values and substance by **sowing unto the spirit that spiritual seed the Lord has given us that it might multiply and bring forth more fruit** of the eternal things of God.

In the last part of our text is given to us instructions as to how we might enter more into the understanding of the will of God, and except we heed these things we shall not advance very far until such

a time comes when we will be made willing to give heed.

Paul says, “Be not fashioned according to this world or age but be ye transformed by the renewing of your mind that ye may prove what is the good and acceptable and perfect will of God.” [Rom. 12:2]

Why is it necessary for the renewing of the mind to take place? Because as Paul has written, “[For] the mind of the flesh is **death**; [but the mind of the Spirit is **life and peace**:] because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: ...” [Rom. 8:6-7]

How can this mind prove the good, the acceptable, the perfect will of God? We have found in the study the teaching, and the application of the instructions of the faith and the plea to obedience to that which is contained in the **gospel of Jesus Christ** according to Paul is **always opposed to our minds; to our common sense it is foolishness**. But we can thank the Lord that he has not left us completely in the mind of the flesh.

For **we have received the mind of Christ** and our mind can now be renewed and brought into conformity with this mind of Christ that we might be of the same mind with the Lord and we might prove the will of God.

Paul has said, “Consider what I say, and the Lord give you understanding in all things.” [1 Tim. 2:7]

## WALKING IN CHRIST

In this study we will consider some of the points that Paul, in his writings to the Christian bodies, set forth as principles of an active Christian life in the endeavor to apprehend that for which the Christian is apprehended by Christ Jesus.

It is not possible to grow from babyhood into adulthood in the natural body without the natural food to promote that growth. The Lord has given the physical food for the physical body, and this fulfills a **natural law**. Even so it is not possible to grow from the spiritual babyhood into spiritual maturity without partaking of spiritual food that promotes the spiritual growth. The Lord has given the spiritual food, even the Gospel of Jesus Christ, in its progression from the first principles, on into the deeper revelations that are revealed through the teachings of Paul concerning Christ in us, as the spiritual food to promote the spiritual growth in the Christian people, this fulfills a **spiritual law**.

Paul's greatest desire for the Christian was for them to grow to advance in the understanding and knowledge and power of the gospel message of the new creation of Christ in them. As Paul declares concerning his ministry, "[...whereof] I was made a minister according to the dispensation of God which was given me to you-ward to fulfill the word of God, even the mystery which has [hath] been hid [for] from all the ages and generations; but now has [hath it] been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Nations [Gentiles], which is **Christ in you, the hope of glory**: whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ; whereunto I labour also, striving according to his working, which worketh in me mightily. For, I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh, that their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the **mystery of God, even Christ, in whom are [all] the treasures of wisdom and knowledge hidden.**" [Col 1:25-2:3]

The admonishment and teaching and wisdom wherein Paul was laboring and striving, through the power and by the will of the Christ

that worked mightily in him was not to make Paul a great man, but that the Christian might be perfected in Christ. If we, as Christians, through the enabling power of the Christ in us, submit ourselves in obedience to the precepts Paul has set forth in his epistles, as God's will in Christ Jesus concerning us we have every right in Christ to believe that God will honor the obedience that is from the heart that has been begotten of his word and that **we can progress on into maturity, or perfection.**

There is a way that Paul has set forth for the Christian to advance in Christ and that is to be weaned from the milk of a babe. For if you are still living on the milk of the word, Paul says 'you are yet without experience in the word of righteousness,' [~Heb. 5:13, 6:1] and without experience how can we 'stand against the wiles of the evil one?' [~Eph. 6:11]

Paul exhorts you as a Christian to 'leave the first principles of Christ, and press on into full growth, for solid food is for those who by reason of use have **their senses exercised to discern good and evil.**' [~Heb. 5:12-14] This is not something we can do apart from God. We can only do it in the Lord as he permits. He can't permit us to enter into the deeper experiences of Christ in us if all we have is a lip service. If we 'hold to a **form of Godliness but deny the power thereof**' [2 Tim. 3:5] it is of no value as far as the Lord is concerned for he is interested in planting his seed, his word, not in lip service but in the heart. That it might bring forth the fruits of his righteousness, in the lives of his people. Jesus himself said, "Why call me Lord, Lord and yet not do the things I tell you?" [Luke 6:46] Our Christian dedication and consecration to the Lord is not measured by only saying Lord, Lord. It is better measured by our obedience to the good and perfect will of God toward us, as that will is revealed to us through the enlightenment and understanding and establishment in our hearts of the **Gospel according to Paul.** Even the preaching of Jesus Christ, according to the revelation of the mystery, and the doctrine which is according to Godliness.

Always remember this one attribute of him, in whom we have professed to believe, in his righteous judgment he is not limited to the sight of the eyes, or the hearing of the ears, but he is able to discern the hidden things, even the secrets of the heart or the inner being of a man, for all things are naked and exposed to his eyes, whose word is addressed to us.

And possibly this is part of the answer to the perplexity of many of the Lord's people who find themselves in conditions they ought not to be in according to the word of exhortation, perhaps because that word has been taken too lightly, in regard to the purpose of God in giving it to us and because of misconceptions in the relationship of the exhortation and **God's great overall grace.**

It is not possible for a Christian to use God's grace as a cloak to cover their lasciviousness or willful disobedience to the exhortations unto Godliness that all the Apostles gave assent to and expect to escape the righteous judgment of God, that comes upon such conditions. God is not fooled, he searches the heart. As it is written, "With their mouth and with their lips do the people honor me, but have removed their heart far from me." [Isa. 29:13, Mark 7:6]

The **teaching of God's grace was not given to nullify the exhortations that exhort you and me, to walk worthily of God** who called us into his own kingdom and glory. Quite to the contrary, that grace teaches us to walk well pleasing to God. This is just what Paul told Titus in instructing him. "For the grace of God has appeared, **bringing salvation to all men**, instructing us to the intent, that denying ungodliness and worldly lusts, we should live soberly and righteously and Godly in this present evil world." [Titus 2:11-12] Paul's exhortation is to deny the conditions that are contrary to the sound words, and cleave to the words of our Lord Jesus Christ, and to the sound doctrine which is according to Godliness.

We do not seek, under grace, to excuse or justify (in ourselves, or in any of our fellow members in the body of Christ, especially those who claim to have knowledge and understanding in the Lord) those workings that work in us, that are absolutely contrary to this doctrine of Godliness, that Paul has set before us, as a wise master-builder in things pertaining to God. Do we have so much grace that we think the things God's people are suffering (on account of their disobedience, and unbelief and refusal to submit themselves to the doing and not just the talking of those things the scripture plainly tells us to do), is in some way better for them than to take the suffering that comes with obedience and belief and submission to the ways of the Lord, while we are here in this body

Paul has plainly set forth in his writings, instructions to you and to

me how to walk as examples to others of what we preach, and our spiritual walk toward attainment of the place God has for us now. This instruction is not under a teacher of commandment law but under a teacher of grace and to ignore it is to ignore that portion of Paul's gospel that was given to us for the express purpose that we might know how to conduct ourselves in a manner that is well pleasing to God, while we are in this present evil world.

The desire and endeavor in the heart of the Christian, through the strengthening power of the indwelling Christ and laying hold on the word of exhortation to please God in our lives while we are here on the earth, does not in any way diminish God's grace. It adorns it in the sight of God, as he discerns these changes in the desires of the hearts, the inward beings of those who are being **transformed by the renewing of the mind**, unto the proving of what is that good and acceptable and perfect will of God concerning us in Christ Jesus, that is wrought through the fulfillment of his word working in us.

Does not Paul say, ["Let every one who names the name of Christ depart from iniquity, or unrighteousness."](#) [2 Tim. 2:19] Are these just idle words spoken by one who didn't know what he was talking about? Or was there a very good reason why he said them?

***Paul was most zealous concerning the walk and the manner of life the Christian man and woman was called to live, in obedience to the word of exhortation, through the enabling power of Christ within.***

We know the neglect of bringing this part of Paul's Gospel before God's people causes them to greatly err concerning the importance of this part of God's council in their lives and the relationship between this walk in the Lord that grace teaches us and the **fruits** that are reaped thereby in this life.

Remember this great God of grace and love is the same God who, in his grace and love has in the scripture of the new testament definitely set forth what he would have his people do. Not altogether in some future age, but today also, and tomorrow and just as long as we are permitted to dwell upon this earth.

Our approach to God's grace should not be in telling the Lord, "We

cannot do the things you have asked us to do, we want to continue in our own ways, for your ways are too hard. We would rather plead your grace, than present our bodies a living sacrifice, holy, well pleasing to God which is our reasonable service.” This must seem a most unreasonable service, or request to many. For how far we are in our lives from the sum and substance of that which Paul taught, not as unreasonable, or unattainable issues of the faith, but as the very necessities in the lives of the Christians, in their partaking of the process of the working of Christ in them, toward the putting to death of the **old man**, corrupt according to the **new man** which after God is created in righteousness and holiness of the truth.

We realize **we cannot of ourselves**, that is, of our carnal nature, hope to do that which God has set before us to do, but God has not called us to obedience through the power of the old man, but **through the power of the new inner man**. Which is God’s workmanship created in Christ in our inner heart or being and strengthened unto God’s will by the power of his spirit in this inner man. This is the **enabling source in us**, through which as we continue on in Christ we hope to attain even to the point of walking well pleasing to God at this present time through obedience to his will in Christ Jesus concerning us. That he might grant unto us now the fulfillment of those desires of goodness and of faith that have been worked out in us under the dispensation of his spirit in us and are applicable in this present age.

We who have been privileged to see that God’s **grace** and **love** is the **foundation stone** upon which rests the **surety of our spiritual salvation and of all mankind in their order** (because the greatness of the wealth of God’s grace and love will encompass all in the summation of his plan and purpose toward mankind) know this is true according to Paul, and we can, from the heart thank the Lord because it is true that we are called with a holy calling, not according to our works but according to his own purpose and grace which was given us in Christ Jesus before times eternal.

We also realize in the ages that are yet ahead of us God has many glorious things for us even as Paul has stated in his gospel to the Christians concerning the glories that are yet to come.

Paul as a wise master-builder, in Christ even as one who could look ahead to the future ages with all joy and hope, in Christ, did not

neglect to teach God's people that which would be required of them while they lived in this body on the earth. Yes, even under God's grace and the dispensation of His spirit in them. Paul taught **the way to escape the terrific judgments that come upon the flesh** and we have witnessed the judgment which comes upon many of the Christians through their bodies is in many cases just as terrific and sometimes even more so than that which overtakes those who make no profession, who are not Christians.

Yet the Christian has been called in Christ, and in Christ even in this present life, we have the word of promise concerning this life that promises better things in our lives through faith and obedience than those we reap by the rejecting of the Lord's counsel and the presenting of ourselves to subjecting and obedience to the counsel of the unbelievers both Christian and non-Christian. Peter tells us *'man is as the grass and all his glory as the flower of grass. The grass withereth and the flower falleth, but the word of the Lord abideth forever.'* [1 Pet. 1:24] Where shall we put our trust? In the grass and the flower thereof? In God's word?

We have found in our study of Paul's teachings set forth before the Christians, **two phases of salvation**. One was concerning the **spiritual, eternal salvation, in Christ**. That is a gift of God by grace, not of works, to the intent that no man shall be able to boast before God on account of his own works.

The other phase was concerning **salvation or preservation while going through this earthly phase of life** and is dependent upon many ifs that are set forth in the scriptures.

One of the **greatest errors** in most of the Christian teachings today is the application of the scriptures that pertain to the manner of life we are exhorted to live in Christ and the furtherance of the preservation of our bodies to the glory of God, until such a time as we are called out of these bodies, or whether we live in the manner that causes us to fall into the destruction of these mortal bodies through means that are not glorifying to the Lord. They have applied the promises that concern the reaping of the fruits of both these conditions in the life and bodies of the Christians as things that either will establish or nullify the spiritual salvation of God in Christ Jesus to man in all the ages of the hereafter.

**Paul does not imply the loss of eternal salvation through the word of exhortation concerning this life**, but neither does he hesitate to lay before us through that same word **the price we pay** in our lives and in our bodies. Not in some future age or dispensation but today or tomorrow or perhaps in ten or twenty years as the result of willful sin or error against the truth as the result of neglect of those precepts presented to us in the word of admonition. Many have at some time in their life been strong in the faith but have fallen away and become unprofitable in the building up of the body of Christ into the head, even Christ. The results of these conditions are not hidden in the lives of those who are ensnared under workings of error but rather are manifest. If we will use the word of exhortation as the basis of our discernment as to that which is and that which is not well pleasing to God, these conditions, contrary to the word the results thereof cannot be hidden for the word reveals them to us. It is not God's purpose and intent in the gospel that we be ignorant concerning the pitfalls and the dangers we are confronted with in this present evil world, even though we are Christians. He has forewarned, he has set before us. Paul brings it out over and over again in his epistles, 'to walk well and arise from the dead and 'Christ shall shine upon you. Look therefore carefully how you walk, not as unwise, but as wise buying up the opportunity because the days are evil. Wherefore be ye not foolish but understand what the will of the Lord is.' [Eph. 5:14-16] 'As therefore you received Christ Jesus the Lord, so walk in him, rooted and built up in him, and stablished in your faith even as you were taught, abounding in thanksgiving.' [Col 2:7-8] These exhortations are from Paul. Do we have a grace from God that shall allow us to turn a deaf ear to these words of wisdom and knowledge in order to pursue the fulfillment of the desires of our minds and flesh and yet expect God in his grace to overlook these things in our lives as things that have no bearing on our wellbeing, in Christ, or as things that shall not cause us to reap the result in this life, of the sowing to our own flesh? The only thing we are promised in sowing to our flesh is the fact we shall reap the corruption that is produced as the fruit of the sowing.

**God's grace does not exempt us from the fruits of disobedience**, for he has not promised his people that the disobedience and unbelief of the heart will in any way cause them to reap the results of obedience and faith in this life. His grace works to bring us into **closer relationship, and fellowship and greater partaking of his precious and exceeding and great promises through which we are**

**given the privilege to partake of the divine nature** that we might escape the results that follow the corruption that is in the world by lust.

The scripture reveals to us that as God's great plan of the ages unfolds there are going to be glories that far surpass anything that has come yet. Paul, himself could 'reckon that all the sufferings of the present time were not worthy to be compared with the **glory which shall be revealed in us.**' [Rom. 8:18] We, ourselves are looking forward to the wonders God shall yet bring forth in their own times and seasons and as members of the body of Christ we have a portion in the glories to come and do not doubt they will far exceed in manifestation that which the church is empowered to manifest in this present age.

You and I today are not living in a future glorious age we are living as the scriptures state in an 'evil age, in trying times, perilous times where **men are lovers of self, lovers of pleasures more than lovers of God. Covetous, boasters, proud, unthankful, unholy, etc.**' [~2 Tim. 3:1-4]

If we are desiring to stand in the Lord's will, in Christ, and if that desire is to progress toward fulfillment in our lives at this time, this progression brings us to the places of tests, and trials, the proving of our Christian faith. To many decisions that we must make every day that actuate our lives either toward our strengthening and growth in the Godliness that Paul states is profitable for us, or to the service of the desires of our minds of the flesh, that are unprofitable in Christ.

These are not things we are called upon to meet in some future age but **things we are called upon to meet at the present time.** Our lives can only be enriched in Christ at the present time through the present workings of that Christ in our hearts toward God's will.

Paul definitely brings this out. If we are to grow in Christ through the inner workings of Christ in us, we are going to have a great conflict in us between our fleshly desires and those of the Spirit of God in us. For the flesh desires the contrary of the Spirit and the Spirit the contrary of the flesh, for these are opposed to each other, so you do not perform the things you would. **Those in whose hearts Christ has not yet entered do not have this conflict.** Man, without Christ, according to Paul, is yet a servant of sin or error and is free

from that righteousness which is of God by faith in Jesus Christ. But the Christian has received the **indwelling Christ**, and that bondage wherein we were bound under sin has been broken in Christ so we are no longer free as to the righteousness that is in Christ, but that is to be our righteousness. Paul tells us to 'present ourselves to God as alive from the dead and our members to God as instruments of righteousness.' [~Rom. 6:13]

This then is the inner conflict we as Christians find ourselves in, as the enlightenment of the living word of God really takes hold of our lives and brings to our attention that the thoughts and intents of **our unregenerate heart and our unrenewed mind** are not pleasing to God, neither indeed can they be. For **in Christ we partake of a new creation in our inner being or heart, that is of God**. As Paul states, "We are his workmanship, created in Christ Jesus for good works, which God has before prepared that we should walk in them." [Eph. 2:10] Therefore as God's work progresses in us **as our hearts are established in Christ as we are transformed by the renewing of our minds** as our conformity to the elements and rudiments of the wisdom of man fall away under the **formation of Christ in us** as we are rooted and built up in Christ, as we are established by the faith as we walk in these processes of Christian growth, we walk in that which is well pleasing to God and grow up in all things into him which is the head, even Christ.

God has not promised us the **fruits of faith** and obedience in this life through unbelief and disobedience or through taking his grace in a vain or empty manner, in such a way that we give assent to the wonders of his marvelous grace and yet in our lives give such little heed to the values that God's grace teaches us through the gospel, toward the end that we might escape many of the pitfalls that befall those who reject the counsel of the Lord. This grace is given to us in the edification, in the exhortation, in the warnings that God has placed in his word, pointing out the danger spots that confront us, in the call to obedience in all things that pertain unto life and Godliness, God has caused to overflow toward us by his grace, through Jesus Christ. 2 Cor. 5:20-6:1, 'On behalf of Christ, therefore, we are ambassadors as if God were beseeching through us. We intreat, on behalf of Christ, be you reconciled to God. For him who knew no sin, he made a sin offering on our behalf, that we might become God's righteousness in him. Being also co-laborers we exhort you not to receive the grace of God in vain.'

[“We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the **righteousness of God** in him. And **working together with him** we entreat also that ye receive not the grace of God in vain ...” ASV]

We know no man had anything to do in advising or counseling God, concerning his grace. No man could add anything to it.

The riches of God’s Grace working in the Christian man or woman is that which **brings forth fruit** unto God in our lives at this time. Paul exhorts us to receive not the grace of God in vain, but be reconciled to God, for it is not God’s purpose toward us to cast us down, but to build us up. Even our perfecting, in Christ, if we desire to attain to any part of the privileges we have in this life, toward the apprehending of that for which we were apprehended by Christ; there must be a working take place in us. For this is not something that is to be done apart from us but **to be done in us!**

Paul did not receive God’s grace in vain. Hear what he said, “I persecuted the church of God. But by the grace of God I am what I am, and his grace which was bestowed upon me was not found vain, but I labored more abundantly than they all, yet not I but the grace of God which was with me.” [1 Cor. 15:9-10] This is the way we also should receive the grace that God had bestowed upon us, not as an abstract attribute of a far away God, with whom we have no contact, but as an **active, working principle in our hearts** and lives that **leads us into a closer contact and relationship with our Lord**. This in turn brings forth **more fruit** in the life, even that fruit which is well pleasing to God, brought forth as the result of his grace working in the heart.

Eph. 6:10-13, “Finally, be strong in the Lord and in the strength of his might. **Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all to stand.”**

Here Paul is bringing to the attention of the Christian believers the necessity of being strengthened in the Lord, and the putting on of his armor in order to stand against the wiles of the adversary, in this life. Except these necessary workings are taking place in our hearts and lives, we cannot withstand the onslaught of these principalities and powers and spiritual hosts of wickedness, in the heavenlies, but rather are taken captive by the wiles of the devil, and oppose ourselves, in regard to that which we have been given in Christ for this life. We reap much of the results of the error until the correction of God brings an acknowledgement of the truth and a recovery out of the snare of the Devil.

If we desire to stand in the Lord, at this time, Paul gives the way and the way is not to take God's Grace in vain, but through the power of Christ in us bring ourselves under obedience to these things that God's Grace teaches us, that we might stand.

What are these things? [Eph. 6:14-18] "Stand therefore, having girded your loins with the **truth** and having put on the breastplate of **righteousness**, and having shod your feet with the **preparation of the gospel of peace**, withal taking up the shield of **faith**, wherewith ye shall be **able to quench all the fiery darts of the evil one**. And take the helmet of **salvation** and the sword of the Spirit, which is the **word of God**, with all **prayer** and **supplication** praying at all seasons in the Spirit, and watching thereunto in all perseverance for all the **saints**." In All these things has God's Grace instructed us in the gospel as revealed through Paul.

We surely should be able to discern from these foregoing scriptures that Paul didn't teach the Christians they could stand without the armor of God, and it has been manifest that this is true. Those of God's people who neglect to take up this armor of God are not able to stand against the adversary in this life. Neither shall they be able, except this armor be put on, as Paul has brought out in his gospel.

We can also, as Paul, exhort the Christians to receive not the Grace of God in vain, but receive those instructions that God's Grace gives you, for they are given us for our profit, for our upbuilding, for our edifying, for our strengthening in that righteousness which is of God, for our correction, that we may be complete, furnished completely unto every good work.

Now, may the Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace, **comfort your hearts and establish them in every good work and word**, through sanctification of the Spirit and belief of the truth.

## A LIVING CHRIST

"Is the Christ you worship now living or dead? If you know it and feel it then let it be said." So go the words of a song.

If we transpose these words from the song into the realities of our Christian lives, what do we find? Is the Christ we worship living or dead? Are we being 'enriched according to the riches of God's glory? unto the strengthening with power through his spirit in the inner man, toward the end that being rooted and grounded in love we might be strong to apprehend with all the Saints what is the **breadth and length and height and depth, and to know the love of Christ which passes knowledge**, that we might be filled unto all fulness of God?' [Eph. 16-19] Are our lives enriched by a knowledge and understanding of a **personal fellowship and relationship** that we know! that we feel! that is real! that has a definite purpose in the inner working processes of the Christ in us toward the fulfillment of the scripture concerning us, the members of the Lord's body, the congregation, **the fulness of him** who is filling all things in all?

We as Christians have the promise of the life that now is through the exercise unto Godliness and does not this promise find fulfillment in those that are exercised according to the truth of the gospel? or does the scripture speak in vain?

There are living issues of the life we have in Christ at this time, just as there are issues of the natural life, for our Christ is not dead but is alive; and 'if while we were enemies we were reconciled to God through the death of his Son, **much more being reconciled shall we be saved by his life.**' [Rom. 5:10] Being saved by his life while we are yet in this body of flesh, **requires the entering in, and the exercising of those issues of life that are able to save or preserve us.** It is just as simple as Paul makes it: it is only through the operation of 'the law of the Spirit of life in Christ Jesus that we are made free from the law of sin and death,' [Rom. 8:2] and if we are truly Christians, (that is, born of God) and 'have the Spirit of Christ dwelling in us, we are not any longer debtors to the flesh to live after the flesh.' [Rom. 8:11-12] For Paul says 'if ye live after the flesh ye must die, but if by the Spirit ye put to death the deeds of the body, ye shall live.' [Rom. 8:13] 'He that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.' [Gal. 6:8] Is Paul a liar? There has been

a lot of sowing to the flesh among the Christians, and there is surely a **reaping of the corruption that is the harvest of the fruits of the flesh**. Again Paul states, “**Be not deceived, God is not mocked.**” [Gal. 6:7]

I can bear witness concerning that which I have seen come to pass among some of the Lord’s people that, that which has come to pass is not because God is a liar; but because God is not a liar, and no man is able either to make God a liar, or to make the scriptures that pertain to the correction of his people of non-effect.

Is not God greater than man? and are not his ways high above our ways? Therefore “**trust in God with all thy heart, and lean not to thine own understanding. In all thy ways acknowledge him and he will direct thy paths.**” [Prov. 3:5-6] Such is the instruction of scripture.

Getting back to some of the profitableness of the issues of the life that now is in Christ, and of which we can partake as we walk in Christ, and are rooted and built up in him and established in our faith through the hearing of the word of God, by which faith in God is established in the heart, even as it is written, “**Faith comes of hearing and hearing by the word of God.**” [Rom. 10:17]

In this study, and in the consideration of the **Godliness** that Paul states is profitable in all things, now as well as in the future ages, we will examine some of the values the scriptures hold forth as the riches of Christ that are attainable to the Christian, and are necessary in the Christian heart and mind to counteract the forces that surround us in this present age, that are contrary and opposed to the truth of God as it is in Christ Jesus.

The riches of Christ do not find a fulfillment in the seeking and obtaining of great material wealth, or the laying up of this worlds possessions to ones own self, and to ones own comfort, but rather find a place of working in the heart and life, ‘**that he might deliver us out of this present evil world, according to the will of God.**’ [Gal. 1:4] Though we who live and remain are not yet delivered bodily, we can be delivered from much of the sin that so easily besets us, that is, our unbelief, lack of faith and ‘**the bondage of corruption**’ [Rom 8:21] ‘**that is in the world through lust,**’ [2 Peter 1:4] ‘**for we are called to show forth the excellencies of him who called us out of the darkness into his marvellous light.**’ [1 Peter 2:9] Can he who

called also perform? Abraham believed God, being fully assured that what he had promised he was able also to perform. Paul believed and was confident that when God began a good work in one of his people he could and would perform or perfect that which he started until **the day of Christ** [~ Phil. 1:6] through whatever processes were necessary to perfect that work. “[and] Without faith it is impossible to be well pleasing to God, for he that comes to God must believe that he is, and that he is a rewarder of them that seek after him.” [Heb. 11:6] He can perform his word toward his people, according to the order of that word.

If there is one affliction that is manifest among practically everyone these days it is FEAR in one form or another. Fear has been built up and nurtured in the minds of the people through those very channels that are looked upon as the essence and the essentials of our way of life, until as a people as a nation, we are in bondage to and have bowed our knees unto the fear merchants, and have made many of them rich in this world’s goods by bringing of our sustenance into their storehouses.

While to those that are yet without Christ, there is no way of escape from these conditions so prevalent in the world society today, but unto those who have received Christ the gift of God, there is a way of deliverance from the bondage of the fears of the world by the **“Put[ting] on of the Lord Jesus Christ, and not making provisions for the flesh, to fulfill the lusts thereof.”** [Rom. 13:14]

If there is one thing we as Christians need to know without doubt is the fact that the promises of God that refer to the salvation or preservation of our lives while we are on this earth can only be fulfilled according to the power of God in operation in our lives, through the processes that are necessary to bring the fulfillment of the desired end. We have a **treasure in earthen vessels, that the exceeding greatness of the power may be of God and not from ourselves.** Paul tells us in 1 Cor. 2:12-14 that although the natural man does not and cannot receive the things of the Spirit of God, we the Christians, have received not the spirit of the world but the spirit which is from God that we might know the things that are freely given to us of God. [1 Cor 2:12-14, **“But we received, not the spirit of the world, but the spirit which is from God; that we might know the things that were freely given to us of God. Which things also we speak, not in words which man’s wisdom teacheth, but which the**

**Spirit teacheth**; combining spiritual things with spiritual words. Now **the natural man receiveth not the things of the Spirit of God**: for they are foolishness unto him; and he cannot know them, because **they are spiritually judged (discerned KJV).**']

2 Tim. 1:7, "For **God gave us not a spirit of fearfulness; but of power and love and discipline**. Be not ashamed therefore of the testimony of our Lord. The Lord is not the author and perfecter of our fears, but **he is the author and perfecter of our faith**." He can and does deliver us from the bondage of fear, by his power working in us and we have the assurance of the scripture that "... **greater is he that is in us [you] than he that is in the world**." [1 John 4:4]

John tells us fear has punishment or torment in its workings in the minds of mankind, and he that fears is not made perfect in love, but love perfected casts out fear, because **God is love**: and **he that abideth in love abideth in God, and God abideth in him**. We love him because he first loved us, and there is no fear in love! [1 John 4:18-19, "There is no fear in love: but perfect love casteth out fear, because fear hath punishment (torments); and he that feareth is not made perfect in love. We love, because he first loved us."]

The Christian's deliverance from the bondage of the worldly fears must of necessity come through the operative forces of that God "**who works in us both to will and to work [do], for [of] his good pleasure**." [Phil. 2:13] It takes the love of God built up in the heart, it takes that which avails in Christ Jesus, even the faith that has its working through love. It takes the abounding of this love more and more in knowledge and all discernment unto the approval of the things that are excellent, even those things that abound in Christ, toward the perfecting of that **inner man, the new man, 'which is God's workmanship, created in Christ Jesus, for good works, which God afore prepared that we should walk in them.'** [Eph. 2:10] 'Being filled with those **fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.**' [Phil. 1:11]

**Of how much greater value are those riches of Christ than the material things that we expend so much effort and time to obtain.**

Through the medium of money it is possible to purchase the fulness of this earth's material stores, yet all the money on this earth cannot purchase the fulfillment of one of God's spiritual promises toward his Christian people. They can only be fulfilled through the

**operation of Christ in us**, for '**he has overcome the world**,' [John 16:33] and **whatsoever is begotten of God overcomes the world, and this is the victory that overcomes the world, even our faith.** [1 John 5:4]

The deliverance from the blight of many of our fears is a very definite possibility to us at this time, and it is surely ours in Christ, and if we are willing to turn unto him, who is able to save, not just with the service of our lips, but with the heart.

Phil. 4:4-7, "Rejoice in the Lord always: again I will say, rejoice. Let your forbearance be known to all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And **the peace of God which passes all understanding**, shall guard your hearts and your thoughts in Christ Jesus." Here again is one of the **riches of Christ**, toward his people, **the peace of God which passes all understanding**, able to guard the heart and thoughts in Christ Jesus – surely a working of God in our life that we should greatly desire, and by which we are greatly enriched in Christ. But, again there must be on our part, through Christ, an entering in into those values, into the ways the Lord has ordained that precedes and brings about this peace, in this case '**to be anxious, or careful in nothing, but IN EVERYTHING BY PRAYER AND SUPPLICATION WITH THANKSGIVING** let our requests be made known unto God. ... Whatsoever things are true, honorable, just, pure, lovely, of good report, if there be any virtue, praise, think on these things. The things which you both learned and received and heard and saw in me (Paul), these things do; and the God of peace shall be with you.' [~Phil. 4:6-9]

If we expect the enjoyment of this inner spiritual power of Christ in us apart from the **consecration to the Lord**, and the obedience to the Gospel, that Paul all the way through teaches as necessary to the Lord's people, then such expectancy cannot be fulfilled except the scripture is void and of none effect. Paul '**renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully, but by the manifestation of the truth commending his ministry, to every man's conscience in the sight of God.**' [2 Cor. 4:2]

Let us consider the quality of **Godly patience**, which in the midst of

all the impatient conditions by which we are surrounded, is indeed a **treasure from the treasure house of Christ**, and is profitable in its working in the lives of those who name the name of Christ. As in all things that pertain unto the gifts and callings of God we find the least is blessed of the better, or God blesses with his blessings, man does not bless God. **“Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning.”** [James 1:17]

Therefore in seeking the fulfillment of our desires toward that which is good, and that which is perfect, we cannot turn to the weakness of men to become strong, but we turn to God in the faith that **God is able to work his will out in our hearts**, our inner beings, and then that will can become a part of our lives.

Patience comes with growth, growth in the Lord, to an understanding that **‘God rules in the affairs of man,’** [Dan. 4:17] that man is of himself a total failure, in God’s sight, for as the scripture states, **“... the way of man is not in himself, it is not in man that walks to direct his steps.”** [Jer. 10:23] We all from the lowest to the highest are brought to nothing in Adam, but in Christ we live and though every man fail, yet God shall not fail, let God be true though the truth of God makes man the liar not God.

Do we desire more **patience**? How does it come? Romans 15:4, **“Whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.”** Col. 1:11, **“Strengthened with all power, according to the might of his (God’s) glory, unto all patience and longsuffering with joy.”** James 1:2, **“Count it all joy Brethren, when ye fall into manifold trials; knowing that the proving of your faith worketh patience and let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.”** It takes the learning of the scripture, the inner strengthening of the power, of the might of God, the trial and proving of our faith, among other things, to work out this patience in us to the point that we can be grounded and settled in God, and not be shaken from the steadfastness of the faith by the things that are coming to pass upon this earth at the present time.

Gal. 5:22 states **“[But] the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-**

**control, against such there is no law.**" This is the fruit which is brought forth in the heart and the life of the Christian as that Spirit which we have received operates in us toward the working out of his will. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ. Therefore 'if we live by the Spirit, by the Spirit let us also walk,' [Gal. 5:25] that 'we not fulfill the lust of the flesh.' [Gal. 5:16] All this is ours in Christ, but it can only be enjoyed in this life according to the degree that we **enter into this which is ours in Christ**. There is no fulfillment of God's fruits through 'the mind of the flesh, for the mind of the flesh is enmity against God and is opposed to God and is not subject to the law of God. But the mind of the Spirit is life and peace,' [~Rom. 8:6-7] and there is fulfillment through the operation of the mind of Christ in us even to the experiencing in the life and in the soul some portion of this fruit of the Spirit, the riches of God's grace towards us. For how many soever be the promises of God, in him, Christ Jesus is the ye: wherefore also is the Amen.

2 Tim. 2:19-22, In this particular chapter Paul is instructing Timothy as to the way he was to conduct himself in regard to the grace that is his in Christ Jesus, and to his ministry. "The firm foundation of God stands having this seal, the Lord knoweth them that are his: and let every one that names the name of the Lord depart from unrighteousness. Now in a great house there are not only vessels of gold and of silver, but also of wood, and of earth, some unto honor, and some unto dishonor, (and God's house is no exception, there are many vessels of dishonor among his people at this time.) If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work. Flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." We in no case would prefix these attributes with Self but we do prefix Christ (As **Christ righteousness**, etc.).

This is some of that which Paul considered sound words even the words of our Lord Jesus Christ, and the doctrine according to Godliness. If under grace we insist on thrusting these words aside, and willfully err concerning these truths, we must suffer shipwreck. For the Lord will not uphold the error that his grace is a cloak for our lasciviousness. But we are told to follow after that which edifies, which builds up, which establishes, which causes us to grow up in all things into him, who is the head, even Christ, through whom also

we are made full.

Therefore, “... follow after righteousness, Godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on the life eternal, whereunto you were also called.” [1 Tim. 6:11] For with such things God is well pleased.

## The MIND of the FLESH And the MIND of the SPIRIT

As we study the gospel that was revealed to Paul by the Lord, and Paul's consequent ministry in that gospel toward the edification of those whom the Lord calls, we find running through his epistles references concerning a conflict that takes place in the Christian heart or inner being: as the inner being responds to the Lord. This particular conflict of which we speak, can only find a place of working in us after the Lord has come into our hearts, and makes us alive in Christ. While there are many conflicts in the flesh of man before the Lord comes into the heart, the conflict the Christians enters into is not the flesh against flesh, corruption against corruption, but of **flesh opposed to that Spirit** which we have in the Lord.

Of course, as with most things that concern us in the gospel, the extent of this inner conflict at any given time in our lives will depend upon how much we are actually, through the empowering of the indwelling Christ, entering into the will of God concerning us in Christ Jesus. This is the **cause of the inner conflict as the Lord begins to really convict us that we have a life in Him that is not according to the desires of our mind, but according to His will. When we begin to step out in His will, oh, how our minds of the flesh begin to fight any obedience to the Lord that goes beyond just an outward lip service**, or a subjection to the religious ordinances, after the precepts and doctrines of men. (*Which have indeed a show of wisdom in will worship, and humility, and severity to the body, but are not of any value against the indulgence of the flesh.* [Col. 2:23]) Paul refers to the fact that there is only one power through which the deeds or the doings of the body can be put to death or crucified, in the truth of God, and that is **by the Spirit of Him who dwells in us! Apart from this it is only a show of the flesh.**

Gal. 5:13, *"For you, brethren, were called for freedom, only use not your freedom for an occasion to the flesh, but **through love be servants one to another.**"* We surely have been given a **freedom in Christ that is far better than the bondage of the commandment law.** But even as the transgressions of the law brought about a recompense of judgment, the liberty which we have in Christ is not such that there can be no corrective judgments of God upon

those who mistakenly think they use this liberty as a means of self-justification for their willful transgressions against the will of God, that has been revealed unto them. There are many more Grace Christians that are justifying their deeds of disobedience toward the faith under a grace and a liberty that does not include the scriptures that establish God's judgments, and chastenings, that are for His people's correction, after He has called them, than there are those who under the grace and liberty of Christ are seeking to attain to that Godliness which Paul states has promise of this life as well as that which is to come. [1 Tim. 4:8] **This liberty we have in Christ can only find true and proper working in an increase in our hearts of the increase of God.** (Which increase brings forth neither self-righteousness nor a glorying in the flesh of man.) Not in any sense as a cloak against our correction.

For the whole law is fulfilled in one word, even in this: "*Thou shall love thy neighbor as thyself.*" [Lev. 19:18] "*But if ye bite and devour one another, take heed that ye be not consumed one of another.*" [Gal. 5:15] Anyone who has experienced the desire of the Christ in us knows, that in the **Spirit of Christ** there is no desire to bite and devour one another, for in Christ we are members one of another. Who desires to bite and devour the members of his physical body? Much less we who have discerned the many membered body of Christ have any desire to consume our fellow members of that body, to the contrary I myself in any fulfillment of that ministry which I believe the Lord has given me toward the edification of His body I realize as Paul realized, that if we have authority in the Lord's ministry it is for the purpose of **building up, not to cast down.** [2 Cor. 10:8] But I say, "... *walk by the Spirit, and you shall not fulfill the lusts of the flesh.*" [Gal. 5:16] There are those Christians, who throw up their hands in horror when we begin to talk about walk. For when we bring in Christian walk, that of course predicates an action, a practice in the life of that which we preach to others, a **dying to self** that we might live more unto God. Who in this day and age wants to give themselves to this when apparently there is so much pleasure to be derived from this world? To serve the Lord in truth puts a Kibosh on a lot of this kind of pleasure, so we to the greater extent serve the world and seek its pleasures, more than we do the Lord. As Paul has said of this condition, '*A love of the creation that is greater than our love toward the creator*', [~Rom. 1:25] and God, just as sure as He lives, must judge this condition in the hearts of His people, even as He did of old, unless perchance

as Paul told Timothy, “That through the teaching and acceptance of that instruction which brings a correction of this condition through which the Lord’s people oppose themselves, and God gives them a repentance unto the truth, that they might recover themselves out of this snare of the adversary, having been taken captive by him unto the will of the Lord.” [~ 2 Tim. 2:25-26] Paul, the apostle of the Lord Jesus Christ, whom we claim to believe, has said, “Be not deceived, [Gal. 6:7] awake righteously, [1 Cor. 15:34] receive not the grace of God in vain, [2 Cor. 6:1] **walk by the Spirit**, if we so desire to escape the fulfillments of our fleshly lusts in our bodies. [Gal. 5:16]” Again we would say let no man deceive you with empty words, vainly puffed up by his fleshly mind, saying because of the fact that God has manifested His grace, that there is no longer **corrective judgment** toward us as Christians. That under God’s grace it doesn’t make any difference how we walk for we all shall be saved anyhow. **I will heartily agree that we shall all be saved in the eternal salvation that is the gift of God.** I also must say that the fact of **eternal security**, does not in any way take the place of or nullify the administration of those values of the Lord Jesus Christ that are placed at the Christian’s disposal for this present phase of our lives that we might be **enabled to serve the Lord** in spirit and in truth. If we do not take advantage of these scriptural exhortations that hold a promise of **Christian preservation**, we do not reap any advantage over the ways of the world. In spite of much teaching to the contrary, **God’s grace does not preserve us in this life contrary to the word of exhortation.**

In considering this, if we will for a moment lay aside our human sentiment and do as Paul has instructed concerning those whom we have known to be Christians, and have named the name of Christ, and have gone on into the next phase of life, if we will consider the end of many of the Lord’s people, how in the name of Christ can we, as we have heard some say that these ends are the results of a consecrated and faithful life that has been unto the Lord, and His truth, and His work. If these ends are God’s reward for such a life of obedience we might just as well hang up the sword of the Spirit, and the armor of God, and eat and drink and be merry for tomorrow we die!

In considering the fact of physical death to this body, the thought comes, what is the difference? We all die, or come to the place where this body must go, whether we, as Paul has said, ‘**put to**

death by the Spirit the deeds of this body,' [Rom. 8:13] or whether we do not do this does not change the fact that in either case this body of flesh and blood must be put off. We recognize this part to be so concerning us all, but we cannot say that the scriptures hold forth that we must all meet this condition in the same way. For our consciousness of the power of the Spirit that is over and above all natural conditions depends upon our **spiritual growth in the spiritual power of the Christ in us**. Why do we think Paul said, "As therefore we [ye] received Christ Jesus the Lord **so walk in Him, rooted and builded up in Him**, and established in your faith, even as you were taught, abounding in [the] thanksgiving."? [Col. 2:6-7]

Paul was not a spiritual fool concerning God's people, he had a constructive reason and a spiritual perception in his appeal to us as Christians, to walk in Christ. He had the knowledge and the understanding that the Christian, without going through this groundwork of the Spirit, would be in a bad way when **faced with the realities of the strength of the powers that are exalted against the knowledge of God**. We might think these are hard and rude words, but I tell you of a truth they are no harder or more rude than the awakening that must come as a result of the disregard on our part of the counsel of God through the gospel, and we find ourselves in a place where no man is able to help us and we cannot lay hold on the word through faith because of the lack of a previous building up in the word. This is a mighty rough place for a Christian to have to go through. How then shall we put off this body? As a Christian that has grown to the place in the Lord that we, because of a spiritual understanding, and growth, and belief in God's word are in a place in the Lord where we can willingly lay this life down, 'knowing we have a better and far more enduring substance,' [Heb. 10:34] or as the Christian that has neglected to heed the word of exhorting in this life, and cannot in Christian power lay this life aside, and must if this is the case, suffer the experience of having that which cannot be laid down, taken away from them through the same means that those of the world are brought to the grave.

Now I cannot but believe, after searching the Gospel many many times, that God has surely made provisions for us, in His word that speaks of better things than that which comes upon those that are yet of this world. We have found that the more excellent things are things that must be worked out in us, things that we experience, things that have a working, a fruit, a result in us, not something of

which we have no consciousness of, or which is done far away from us, but Christ in us, the answer to all who would judge us for our stand in the Lord, and our desire to press on if so be that we might lay hold on that for which we were laid hold on by Christ Jesus.

All along this way the **conflict between the flesh and the Spirit** is manifested to us, for it is in us. Gal. 5:17, “**For the flesh desires the contrary of the Spirit; and the Spirit the contrary to the flesh; for these are opposed to each other, so you do not the things that you wish.**” This can only find a place of working in a Christian, For a non-Christian only has the one side, the flesh side, but the Christian not only has the flesh side but also the Spirit has come into the heart to take up His work in us. **To the extent we listen to and obey our flesh, we will have to deny the Spirit**, for there is no agreement between these two. While Paul recognizes the fact that this is a two sided condition while we are in this body, at the same time he does not hesitate to tell us which side we should give our attention to, and brings out very clearly the difference between that which we reap of the flesh and that which we reap of the Spirit. In most cases he is referring to this present life when talking about sowing and reaping. In the following scripture, on behalf of which side is Paul placing the excellence, the Spirit or the flesh? Rom. 8:6-10, “**for the mind of the flesh is death**, (whether it be mine or yours can we make it something else?) **but the mind of the Spirit is Life and peace: because the mind of the flesh is enmity against God;** (and this includes ours) **for it is not subject to the law of God, neither indeed can it be:** (for if it can we do not need the mind of the Spirit, the flesh would be sufficient) **and they that are in the flesh cannot please God. But you are not in the flesh but in the Spirit, if so be the Spirit of God dwells in you.** (Notice what makes the difference, the Spirit of God, the flesh or man himself, no matter how much he might clean himself up in his own eyes is still man, is still flesh. **It is the Spirit that makes the difference.**) **If any man has not the Spirit of Christ, he is none of His. And if Christ is in you the body is dead because of sin; but the Spirit is life because of righteousness.**”

One of the greatest businesses of our time is centered in the endeavor of man to keep this body alive. It is surely manifested, as Jesus [??] said, a man will give all that he has to save his life. But Paul tells us “... **the body is dead because of sin, but the Spirit is life if the Spirit of Him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to**

**your mortal bodies through his Spirit that dwelleth in you.**" [Rom. 8:10-11] (How much of this life that is given to our mortal bodies through God's Spirit in us are we laying hold of? Or are we, as the many, seeking to preserve life in this body through every means that the flesh and wisdom of man can contrive to set before us?) "**So then brethren, we are not debtors to the flesh, to live after the flesh,**" [Rom 8:12] (may God open up this truth and fasten it securely in our hearts! God has made the difference, the Spirit of God dwells in us and He is greater than our flesh. He is the enabling portion. He is the reason Paul could tell us we are no longer debtors to live after the flesh.) For if you live after the flesh you must die. (How? through the same means and powers that the unbelievers are brought to death.) But if by the Spirit you put to death the deeds of the body you shall live. (How? By the Spirit.) Does this mean that we shall not have to give up this body? Not at all, but how can we say that those who do give some heed to that which Paul has said, in referring to this condition of putting to death the deeds of the body **by the empowering of the Spirit, that they might live in a closer harmony to God's will**, shall have no advantage in meeting this condition over those Christians who name the name of Christ, but neglect the admonitions he has given them throughout the gospel. This has nothing to do with how many years we might live in the sense that many years are a sure sign that we have lived according to the Spirit, for many people without the Spirit live to an old age, but it does have to do with the condition we shall find ourselves in, whether **of the flesh or of the Spirit**. While some might say it makes no difference, Paul does not say any such thing, for he knew better, and he would surely want us to know better.

In considering this conflict which finds a place of working in us, if we so desire to please the Lord according to the gospel, that is, the opposition of our fleshly minds to the Spirit, we can not as the Churches have done to such a great degree confine the lusts or desires of the flesh just to the transgressions of a moral code, such as the excesses of drinking, smoking, swearing, sexual lusts, etc. For that which is carnal, while it includes these things also goes far beyond a moral corruption into that which Paul states is exalted in itself against the knowledge of God, the wisdom of man, **'the profane babblings and oppositions of the knowledge or science, which is falsely so called.'** [1 Tim. 6:20] While many Christians wouldn't think of transgressing the moral side, at the same time they are completely bound to that side of corruption which looks so

good to the mind of man, but which is so opposed to the simplicity of that faith which is in Jesus Christ.

Let us examine a few scriptures of exhortation toward Godliness that Paul has given to us, and see how pleasing they are to our flesh. Rom. 12:1-2, "I beseech you brethren, by the mercies of God, to **present your bodies a living sacrifice**, holy, acceptable to God which is your spiritual service, and **be not fashioned according to this world: but be you transformed by the renewing of your mind**, that you may prove what is the good and acceptable and perfect will of God." This beseechment is to the brethren in Christ, not something to cause God to give us His Spirit, but because he has already given of His Spirit, and has already shown His love and mercy toward us in Christ Jesus. What is it that Paul desired in God's will? Except the presentation of our bodies as a living sacrifice, holy, acceptable to God, which is your spiritual service.

What is a living sacrifice? Paul made this judgment, that one died for all, therefore all died, and He died for all that **they that live should no longer live unto themselves, but unto Him** who for their sakes died and rose again. What is your judgment? Holy, acceptable unto God. We, in previous associations heard many times, any attempt toward holiness held up to great ridicule before the congregation. While it is true that **any holiness that is a product of the power of the flesh is of no value before God**, we cannot say the same thing about the holiness that can be worked out in us, that is a product of the power of God for that does have a great value. We can take either Paul or Peter on this subject and we find that neither holds the holiness that they taught up to ridicule. "**Be not fashioned according to this world; but be you transformed by the renewing of your mind**, that you might prove what is the good, acceptable and perfect will of God." [Rom. 12:2] How does this strike the mind of the flesh? **To separate yourselves from conforming to this world, to its wisdom, to its opinions, to its ideals, to its goals, to its endeavors to create its own destiny, and many other things.** But of a fact it is only as we are "... transformed by this renewing of our minds that we are able to prove the good and acceptable, and perfect will of God." [Rom. 12:2] James [4:4] tells us, "Ye adulteresses, know ye not that the **friendship of the world is enmity to God?** Whosoever therefore would be a friend of the world makes himself an enemy of God." I might add the world is not our Saviour, **God and His Christ is our Saviour and there is no agreement**

**between the endeavor of the world to save themselves through the exclusion of Jesus Christ, and God's plan to save the world through Jesus Christ, in due season.**

Eph. 4:17-24, "This I say therefore, and testify in the Lord, that you no longer walk as the Gentiles, (or nations, or heathens) also walk in the vanity of their minds, (remember we are to be transformed by the renewing of our minds) being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their hearts; who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. But you did not so learn Christ; if so be that you heard Him and were taught in Him, even as the truth is in Jesus: that **you put away**, as concerning your former way of life, **the old man**, that waxes corrupt after the lusts of deceit; and **be renewed in the spirit of your mind**, and **put on the new man**, that after God has been created in righteousness and holiness of the truth." This scripture in Ephesians dovetails right in with that which we had in Romans 12. Notice there is reference to **a walk that is not of vanity**, to a **learning of Christ**, to a **hearing of Christ**, to a **teaching in Christ**, to a **putting away of a former manner of life**, to a renewing of the spirit of your mind, to a **putting on of the new man**, that after God has been created in righteousness and holiness of truth. Here we have that holiness again and righteousness, but **we do not have to shrink back** from this kind of holiness and righteousness, because it is after God, and of the truth, and Paul tells us to "... **let God be true even if it makes every man a liar.**" [Rom. 3:4]

To **bring ourselves to obedience, through the Spirit**, to the qualities of some such exhortations as we have in Romans 12 and Ephesians 4 & 5 and throughout Paul's epistles, brings us into a much greater degree of conflict between the desires of our carnal or natural minds, and the will of the Spirit toward us, for while we probably do not have too great a struggle to walk away from the outward immoral manifestations of the flesh, that most people do not look upon with favor, it is not in these but rather in those workings of the flesh that look good and are acceptable by most people as favorable pursuits. Yet in their fulfillment require so much of our time that about all there is left for the Lord is just a token of lip service and not much **life and heart service devoted to the things of Jesus Christ**, as set forth in the gospel, such as the **assembly of ourselves**, the

**hearing of the word**, the **study of the scripture**, **prayer**, etc. For the gospel teaches us to give the more heed to these values than to the values of the world, but **our mind of the flesh always wants to give the values of man the upper place in our lives and put off the things of the Spirit**.

God surely recognizes the fact that most of us must give a certain amount of time to our jobs to provide our daily living, but this does not take up all our time and he tells us to be not as the foolish or unwise, but as wise, redeeming the time, buying up the opportunity because the days are evil. Wherefore be not foolish but understand what the will of the Lord is. This, of course, in the cycle of scriptural order takes us right back to the **living sacrifice** which is our reasonable service, and to the renewing of the mind that we might prove that good and acceptable and perfect will of God.

The values held forth in Paul's prayer for the Philippians [1:9-11] are also very appropriate for us today, to wit; "This I pray **that your love may abound yet more and more in knowledge and all discernment; so that you may approve the things that are excellent; that may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ unto the glory and praise of God.**" Is not this a working that would be profitable in every Christian heart?

In bringing out this particular phase of Paul's Gospel of Jesus Christ that has to do with **our Christian walk**, obedience, admonishment, exhortation, reproof, correction, instructions in righteousness, etc. we find that it is taken by many as something we are trying, through the flesh to force on others and runs the course of being preachers of self righteousness, trying to bring people under bondage through fear, putting people under law, condemning them, hurting the weak ones, leaving out the cross of Christ, among other things!

In spite of this, if we will honestly examine Paul's epistles all the way through in regard to their content concerning that instruction which pertains to this life we are presently living, that we might **walk worthily of God** who called us into His kingdom and glory, and that which is yet for the future ages, we will find that far to the greater degree his epistles and ministry were directed toward the growth into maturity of the Christian while he was yet on this side of the grave, that when he passed over he would not be found naked, and

have all the processes of the fitting on of his spiritual clothing yet to be worked out in him.

Our Christian endeavor is not to set the things of ourselves before anyone, but rather the things of Jesus Christ as given to us in the gospel, and in the **encouragement of study of the scriptures** to prove if these things are so or not. For which Christian is not, in God's sight subject to the gospel and its values of a sound doctrine? Which Christian has profited in the Lord, through a rejection of the word of exhortation?

This is not a question that we, through the works or mind of the flesh are going to make God give us anything, but rather what are we doing with that which God has already given us in the present dispensation that is not of the mind or will of the flesh but God's will in Christ Jesus concerning us? Brought to our attention through the gospel in saying these are the scriptural values that are '... **profitable for teaching, for reproof, for correction, for instruction which is in righteousness**, that the man of God may be furnished completely unto every good work.' [2 Tim. 3:16] This man of God is not confined just to Timothy, but also to that which is brought forth **in our hearts through a working of that Christ which we also have been given.**

We seek not to void the cross of Christ nor reject the grace of God toward us, or the fact of the reconciliation, or justification through faith, or anything that is not contrary to the sound doctrine, but at the same time we cannot properly take any of these truths and use them as weapons against other truths of the gospel that are also necessary if we so desire to lay hold of the eternal life that abides in us through Christ within, and "... **enter into the holy place by the blood of Jesus, by the way which He dedicated for us.** A new and living way through the veil that is to say His flesh, and having a great high priest over the house of God. **Let us draw near** with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water (Eph. 5:26), let us hold fast the confession of our hope, that it waver not: **for He is faithful that promised,**" [Heb. 10:19-23] And again in Rom. 5:8-10, [But] God commendeth His love toward us, in that while we were yet sinners, Christ died for us. Much more then, being justified by His blood, shall we be saved from the wrath [of God] through Him. For if, while we were enemies, we were reconciled to God

[through] by the death of His Son, much more, being reconciled, shall we be saved by His life; ...“

Surely there is a better working of this gospel in the heart than a condition of “... ever learning and never able to come to a knowledge of the truth.“ [2 Tim. 3:7] Or a profession with the lips to values of the Lord, but a rejection in the heart and life of these same values. These conditions the Lord judges not to put us down, but **to bring us up into better things.**

In final consideration of this mind of the flesh, and of the Spirit, which we have in us, WHICH shall come out the victor? And whose word shall abide in the analysis of our relationship with the Lord? Of course we would say the Spirit is the greater!

The word of the Spirit through the gospel is greater and wiser than the word of man through the flesh, yet there is much of the wisdom of man in the flesh held up to us as truth of the gospel. Paul stated, “If we or an angel from heaven should preach unto you any gospel other than that which we did preach let him be anathema, or without fruit.“ [Gal. 1:8] Paul placed much importance on that which we are to follow. He doesn't tell us to blindly follow anyone, but after hearing the word that is preached we should study to see if it is so or not. I cannot but feel that many of the Lord's people have suffered and shall yet suffer many things unnecessarily that have been built through a blind following of a hearing of a word, and not discerning that which was of a man, and that which was of the Spirit of the Lord. For there is a vast difference, and God has not hidden it but rather has made it manifest. Even as Paul has said, “Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his own flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap eternal life.“ [Gal. 6:7-8] **This does not mean that God will fail to save any of us in due time,** but it does mean what it says in relationship to the issues of our present life and that which shall be brought to pass in us. Of the sowing to the flesh we shall reap corruption, of the sowing to the Spirit we shall reap eternal life.

I shall in no way attempt to gainsay this portion of the scripture, for while we can say this is not a final end, we cannot say it is not true or that it does not bring forth its fruits in our hearts and lives, Whether of the flesh or of the Spirit Paul says, “Consider what I

say, and the Lord give you understanding in all things.” [2 Tim. 2:7] We can only say likewise, consider what Paul has said, not only concerning the things of a future age, but also the things that concern you and me **in this present age**, because we are the called of the Lord, and **the gospel and the contents thereof are for our upbringing in the Lord.**

## THE CHRISTIANITY THAT PAUL TEACHES

Paul, a minister of Christ Jesus, a wise masterbuilder through the grace of God given unto him, preached and taught through the power of the Holy Spirit, a Christianity that is of such structure, that the substance of the issues therefore cannot truly be produced by the power of the **natural or Adam Man**. True Christianity is a matter and a result of the **creative power of God working in the heart** first, and in the life of the Christian individual, to bring forth that fruit which is of the Spirit, and which is ours through Christ Jesus.

Man can cover himself with many things, he can appear to be many things, he can feign many things, but he cannot of himself produce, manufacture, buy, or steal one small particle of that **new creation of God, in Christ Jesus**. For God, not man is the author of the new creation, and **it is according to God's plan, purpose, and timetable when a man's heart is touched with this power, and his life begins to be lighted with this illumination which is from God**, "who saved us and called us with a Holy calling, not according to our works, but according to His own purpose and grace, which was given us before times eternal." 2 Tim. 1:9.

Therefore, one of the first and most important truths of Paul's gospel of Christ Jesus, that we as Christians must learn in the heart, is that **salvation is of God and not of ourselves**. Upon this spiritual precept hinges many other things that concern us in Christ Jesus. For it is impossible for anyone to grow in Christ through error, and any teaching that gives this old corrupt Adamic man a power to bring forth the things in his heart, that are only possible through the Spirit of Christ, is surely an error.

Romans 1:16-17, "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. **For therein is revealed a righteousness of God from faith unto faith**; as it is written, ..." This again is a most important point of the Gospel, that a **righteousness of God is revealed therein, not a righteousness of man**. Rather the unrighteousness of man when measured with God's measuring stick. Here again, if we miss this point of scriptural fact, we are as the many who are ignorant of God's righteousness, but are in every way seeking to establish their own righteousness, and are not subjected under the **true righteousness of God, which is the righteousness of**

## faith.

Do you believe you are a true **Spirit Born Christian**? Then might I ask you, **what do you have that you have not received**, and if you have received it how can you boast as if you had not received it? Rom. 5:6-8 tells us, “For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some would even dare to die. But God commendeth His own love toward us, in that, while we were yet sinners Christ died for us.” Did Christ have to die for you? If Christ had to die for you was it not because you, ‘according to nature are a **child of wrath**,’ [Eph. 2:3] ‘ungodly and a sinner,’ [1 Tim. 1:9] and ‘God did lay on him the iniquity of us all?’ [Isa. 53:6] “For there is one God, one mediator also between God and men, the man Christ Jesus **who gave himself a ransom for all: the testimony to be borne in it’s own time.**” [1 Tim. 2:5-6]

There are many who, through their teachings void the cross of Christ, by simply excluding all those who do not fit into their particular standards, as coming under the forgiveness which was established upon the cross of Christ, **for all men**. Let us not forget that the ordeal of the cross was carried to it’s conclusion, for the benefit of the ungodly, the sinner, the unrighteous, **which included us all!** Jesus stated, “**If I be lifted up I will draw all men into myself.**” [John 12:32] “**This he said signifying by what death he should die,**” [John 12:33] which is contrary to the doctrine which many proclaim, that we must lift Jesus up before he draws us unto Himself. Jesus Christ has been lifted up on the cross, and has said “**It is finished.**” [John 19:30] Also that “**No man can come unto me except the Father that sent me draw him.**” [John 6:44] It will surely be a great revelation to many Christians when God makes known to them that many of the things they are taking credit unto themselves for are things that God has authored and given, not things they have produced, or do you not know it is “**the goodness of God that leads us to repentance.**” [Rom. 2:4]

I know of no other teaching in all Christendom other than the message of the **reconciliation that teaches the eventual salvation of all mankind, and of a truth attributes or allots more power to God through the exercise of his great infinite love, foresight, wisdom, knowledge, mercy, judgment, to redeem mankind, according to a fulfillment of a plan of the dispensation of the**

ages, to sum up all things in Christ, the things in the heavens and the things in earth in him, as opposed to the great multitudes of doctrines, that allot man such a great power in himself, that he has more power to, as they say, 'to lose himself', than the saving power of God to save him in spite of himself. Thank God: that we can thank God that salvation is of God. 1 Cor. 15:22-23, "**For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: ...**"

The Christianity that Paul teaches is **not the Christianity of the self-righteous** nor of the **self-made**, nor of those whose wisdom is of this world, nor of those whose praise is of men, rather than God, nor of those whose God is their belly, thinking of godliness only as a way of material gain; in short all the **counterfeit** that is called God but in truth is coming out of man is excluded, that no flesh should glory before God. 1 Cor. 1:30-31, "**But of him are you in *Christ Jesus who was made unto us wisdom from God, and the righteousness and sanctification, and redemption*** that according as it is written, 'He that glorieth, let him glory in the Lord.'" "For it is written, I (the Lord) will destroy the wisdom of the wise. And the discernment of the discerning will I bring to nought. Where is the wise? Where is the scribe? Where is the disputer of this world? Has not God made foolish the wisdom of this world?" [1 Cor. 1:19-20] Where are we as Christians living? According to that which God must destroy, or according to that which of God has been made unto us through Christ Jesus wisdom, etc. or to use another scriptural comparison, is the issue of our lives being formed and established upon the wood, hay, and stubble of the natural, the carnal man? Or upon the gold, silver, and costly stones of Christ? [1 Cor. 3:12] The wood, hay and stubble cannot prevail for the Christian, neither can such stand up under the stresses of a true Christianity, a true faith toward God, a true trust in God. For the substance of a true belief in the all sufficiency, all encompassing power of the living God, must of necessity be a result of a working of that God toward us and in us, that brings forth fruit according to the likeness of the **seed that is planted in the heart, even Christ**. While a feigned, or false, or carnal show of supposed Christianity might avail much in man's relationships one with another, they avail nothing before God. For it does not matter how beautiful the outside of the person of man might appear, '**if any man does not have the Spirit of Christ, he is as yet none of his,**' [Rom. 8:9] and '**the mind of the flesh is enmity against God.**' Rom. 8:7

One thing I have found in my conversations with some who profess to be Christians is that their first reaction to the word of the reconciliation of all men through the Grace of God, is if God is **going to save all men** I, myself, might just as well go out and enjoy the sinful things because I will be saved anyhow. Immediately they manifest that their constraint from what they consider sinful pursuits is not based on the fact of the love of Christ in their heart, but rather on the base that they are doing something which makes God their debtor, and also is a way through which there can be a self-justification, to the extent there can be a feeling of righteousness in condemning the unsaved to an eternity of damnation. But as Paul has stated concerning those who seek their justification before God by their works, *'they have whereof to glory, but not toward God,'* [Rom. 4:2] for true justification before God is not based on man's works, but upon God's gifts, namely the **Blood of Jesus**, and **Faith**, neither of which we of ourselves have provided, but rather have been made **partakers** thereof, through the **Grace of God**. Eph. 2:8, *"For by grace have you been saved through faith, and that not of yourselves it is the gift of God."* If this salvation was a gift to us, and not of ourselves, what ground are we standing on when we count the gift, unearned, unmerited, unto ourselves, while at the same time denying it to untold millions, who have not, as many preach, accepted Christ in this life and therefore are doomed. Cannot we who believe in a God who is the creator of heavens and the earth and all therein give credence to the fact that **God's power over man extends beyond this speck of dust we call earth**, and the very few years we are allotted to live here? *"If we have only hoped in Christ in this life, we as Paul said are of all men most pitiable."* [1 Cor. 15:19] There are surely many pitiable people who profess Christ, for many limit Him strictly in relationship to his salvation for a man to this life, and are incredulous concerning salvation for any who have not accepted Christ as their personal saviour before their physical death. Yet we read in Romans 5:19, *"For as through the one man's (Adam's) disobedience the many were made sinners, even so through the obedience of the one (Jesus Christ) shall the many be made righteous."* We know that there have been very few in comparison to the many [that have lived, ?] who have through Christ[,] been made righteous in this life. Therefore if this scripture is to be fulfilled it yet remains to be worked out in many after they have passed out of this natural realm, for it is written, *"I am God and there is none else. By myself have I sworn, the word is gone forth*

from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Only in the Lord, it is said of me, is righteousness and strength." [Isa. 45:22-24] "It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather that was raised from the dead, who is at the right hand of God." [Rom 8:33-34]

This is one of the very important points of the Christian Gospel according to Paul, the fact that we are Christians because God has called us out of the many, and has bestowed His Grace upon us, and this is a crucial point in our comprehension of God's Grace, for as long as we can keep this fact before our minds, we can, in humility and thankfulness praise God for His unspeakable gifts to us. It is only through a **spirit of true humility and thankfulness that we can worship God in spirit and in truth**, and escape the snare of self-righteousness that traps many Christians who either do not know or have forgotten their **deliverance out from that pit of carnality**, from which God had to dig them.

Where then is the glorying in the flesh? It is excluded. By what manner of law? Of works? No: but by a law of faith. As Paul himself declared, "... if any other man thinks to have confidence in the flesh, I yet more: of the stock of Israel, a Hebrew of Hebrews; as touching the law a Pharisee; as touching the righteousness which is in the law found blameless. Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for **the excellency of the knowledge of Christ Jesus my Lord**: for whom I have suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, **not having a righteousness of my own**, even that which is of the law, but **that which is through faith in Christ, the righteousness which is from God by faith**. [Phil. 3:4-9]

'All of man's religious self-righteousness is as **filthy rags**' [Isa. 64:6] to God, it is the righteousness of faith that is pleasing to God, the faith that works in the one that has been created, to the praise and the glory of him of whom he was created, even, God.

**This word of the Gospel, the good tidings of God's Grace through Jesus Christ, is a living and transforming word of power** when applied in the heart of the Christian individual, for **God's purpose is to withdraw us from our purposes which we purpose according**

**to the flesh, and to establish us in accordance to his purposes that we might bring forth some of the fruit that pertains to our calling in Christ.**

We have by the grace of God, received the gift of God, Christ Jesus the Lord, therefore we are told in Col. 2:6, **“to walk in him, to be rooted and builded up in him, and established in the faith.”** It is impossible for this scriptural injunction to work in us, of a truth, and not bring about a change in our hearts, and lives, through a knowledge of his will in spiritual wisdom and understanding. Even as Paul stated, **“What fellowship have righteous and iniquity? What communion has light with darkness? What concord has Christ with Belial? What portion has a believer with an unbeliever?”** [2 Cor. 6:14-15] As we walk in Christ, does this create darkness in us? As we are rooted and builded up in Him, does this cause iniquity to abound in our lives? As we are established by faith, does this cause a greater unbelief in the power of God to be manifested in our lives? What about Eph. 4:20-24: **“How have we learned Christ? If we have heard Him, and been taught in Him, even as the truth is in Him, that you put away as concerning your former manner of life, the old man, that waxes corrupt after the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new man, that after God has been created in righteousness and holiness of the truth.”** Can this transition come about in us through the power of our old man? No, it is only as we grow in Christ, and in the power of His might, then according to that power that works in us are we **enabled to put off more of the old man**, that we might put on more of the new. We in no wise believe a Christian can ever take the **power of Spiritual initiative from the authorship of God**. It has been God’s good pleasure and part to always take the initiative, the first step, in his workings with us, he asks **us to follow**, we are not supposed to be leading the Lord, he is supposed to be leading us. It is surely revealed in Paul’s Gospel of Jesus Christ, that as Christ lives in us, it means more progress toward a fuller growth, toward a greater **‘measure of the fulness of the stature of Christ,’** [Eph. 4:13] toward a greater measure of **“the love of God shed abroad in our hearts through the Holy Spirit which was given us,”** [Rom. 5:5] more faith, more trust, more hope in God for us, today, as well as in the ages to come. For the word of Paul’s exhortation is not of error, nor of uncleanness, nor in guile, for as he was approved of God to be intrusted with the Gospel, he spoke not as pleasing men but God who proves the heart, and **as a father** with his own children,

he exhorts, and encourages, and testifies, to the end that we should walk worthily of God, who called us into his own kingdom and glory, and he could thank God, when the word of the message, even the word of God was received and accepted, not as the word of man, but as it is in truth, the word of God which works in the believing.

May we be **enabled to receive more of this word, that we might through the grace of God grow thereby.**

## SING In SPIRIT and In UNDERSTANDING

We at times hear remarks concerning the songs of Christianity, how there is a love for these songs, how we love to sing the old hymns, and delight in the musical portion of the service. There are surely many beautiful songs that are a part of Christianity, that tell their stories of praise, and faith, and love, Christian fellowship, etc. But is there not a parallel between this love of singing something with our lips and voices, while at the same time we would not think of living according to that which we sing; and the preaching of the exhortations of the Gospel which we love to hear, as long as the word heard does not convict us, and interfere too much with our own opinions and ways of life. This condition of **double talk God must judge and God must purge** out of his people before they can be perfected in Christ.

What is the message contained in some of these old songs we love? And how much of a change would be necessary in our lives if we would begin to live some of the things we love to sing about such as:

Have faith in God, he sees and knows all the way you have trod, never alone are the least of his children, have faith in God. Have faith in God in your pain and your sorrow, cast all your cares and burdens upon him, **wait on the Lord** trust His word and be patient, though all else fail about you, He provides for His own, He rules, He reigns upon His throne.

Dying with Jesus by death reckoned mine. Living with Jesus, a new life divine. Looking to Jesus till glory does shine. Never a trial that he is not there. Never a burden that he does not bear. Never a sorrow that he does not share. Never a weakness that he does not feel. Never a sickness that he does not heal. Moment by moment I've life from above.

Lord, let me live from day to day, in such a **self-forgetful way**, that even when I kneel to pray, my prayers shall be for others. Let self be crucified and slain and buried deep and all in vain may efforts be to rise again, unless to live for others. Others, Lord, yes, others. Let this my motto be. Help me to live for others, that I might live like thee.

I am thine O Lord, I have heard thy voice, and it told thy love to me,

But I long to rise in the arms of faith, and be closer drawn to thee.  
Consecrate me now to thy service Lord, By the power of grace  
divine. Let my soul look up with a steadfast hope, and my will be lost  
in thine. Draw me nearer blessed Lord to the cross where thou didst  
die, draw me nearer to thy precious bleeding side.

We could go on and on in the messages these songs convey to us,  
but as the old saying goes, the proof of the pudding is in the eating  
of same. Even so we find the real value of spiritual music is not in  
the singing alone, but in the application of the song's message that  
is according to Christ, in the heart and life of the singer in order to  
have the proof of the experience of the same.

May we make a closer examination of the words of these songs we  
love to sing, and then as Paul said to do — examine ourselves as to  
whether we be in the faith or are giving assent to things with our  
voices that we in no wise believe in our hearts. May the Lord help  
us into the ways of **deeper consecration toward Him that called us  
out of darkness and into His marvelous grace and light.**

## CHRIST IN YOU

In considering the question of **Christ in us** as revealed through the writings of Paul, we will start with Col. 1:25-29 concerning the hope of the Gospel Paul states, “Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is **Christ in you, the hope of glory**: Whom we preach, warning every man in all wisdom: that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working which worketh in me mightily.”

Before we continue let us consider for a moment some of the popular accepted concepts of Christianity concerning Christ as a being. He is held forth as a dweller in a far off heaven, as one who in a figure walks apart, separate from us as one man is from another, etc. These mental pictures of Christ are generally accepted by most nominal Christians. The fact that **Christ** in a spiritual substance, and form, and power, **has come into their hearts or inner beings** for the work and purpose of their redemption according to God’s will, is as yet hidden to very many present day Christians. It remains hidden to every Christian until that Christian is **brought through a working of God, to a place of understanding, and enlightenment**, that is beyond that which was revealed by Jesus of Nazareth, before the resurrection and is contained in the so-called Four Gospels. Jesus spoke much in parables, for the express purpose that they would not understand, and to the disciples he stated, “**I have many things to say to you but you cannot bear them now.**” [John 16:12] He also told them that he was with them, but He would also be in them, but they did not understand at that time the meaning of these and many other things Jesus told them would not come to pass until after his death and resurrection.

Paul was the one through whom the Lord chose **to reveal the hidden mysteries of Christ** and even the disciples Peter, James, and John were not able to add anything to Paul as far as the revelation of Christ was concerned. For he had been given a **greater revelation** than they had yet received and they themselves had much to learn concerning the Gospel that Paul preached, which he **‘had not**

received from man, and he was not taught it of man, but it came by the **revelation of Jesus Christ.**' [Gal. 1:12]

The Christian today whose concepts of Christianity do not go beyond the Four Gospels are in the same place the first disciples were, Jesus has yet many things to say to them as they can bear it. If a Christian has advanced in understanding to where Peter, James and John were, at the time Paul received his Gospel of the Lord Jesus Christ, they are yet only in the first principles of the doctrine of Christ. It is only as the dispensation of Paul's Gospel finds a place of fulfillment in us that we grow beyond the first principles of Christianity and press on toward perfection, or maturity, or full growth in Christ. The main theme of Paul's writings attest to the fact that his concern for the Lord's people was that they, through the power of a new birth, or a new creation, that started in them when Christ entered their hearts, the center of their lives might, henceforth through a progressive understanding of God's will toward them in Christ Jesus as revealed in the Gospel, grow in the grace of God, that they would receive the words of the preaching, as it was in truth the word of God. First the hearing, then the reception, then comes the striving through Christ toward the doing of that which was heard, and received. We who are Christians today find these same things must exercise us if we heed the admonition of the gospel as recorded in Hebrews 6:1, "**Therefore leaving the beginning or first principles of the doctrine of Christ, let us go on unto perfection.**" **Without Christian growth there is no Christian maturity.**

When we can study Paul's writings in the light and knowledge of the fact that his interest in the Lord's work, and his interest in us as Christians or **Christed ones**, would be expended toward our Christian good, our Christian profit, our perfection in Christ, that we might be in a closer relationship with the Lord's will, we have greater appreciation for Paul's counsel in Christ.

Going back to our few scripture verses of Colossians [1] starting with the 25th verse ["**whereof I was made a minister, according to the dispensation of God which was given me to you-ward, to fulfil the word of God,**"] we find Paul claiming that his ministry was according to the dispensation of God, and given him, not for his own glory, but for others, to fulfill, not his own word but the word of God. We must, in regards to Paul's writings, either accept or reject the authority he takes in regard to the gospel as that which he

received of God, for he surely does take the authority concerning his gospel, but at the same time maintains that it was God-given, not something that he of himself took unto himself. Therefore we are brought to a place of acknowledgement that if Paul's writings have the truth, the power, the will of God in them, no man, Christian or otherwise can make them contrary to God, void or of no effect.

In the next verse [26] [*“even the mystery which hath been hid for ages and generations: but now hath it been manifested to his saints,”*] we find this dispensation of God, this fulfilling of the word of God, was concerning a mystery, which had not been revealed, but quite to the contrary, had in truth been hid from ages and from generations, but was no longer to be a hidden mystery, but to be made manifest to his saints. This mystery was something God's people needed to know about for their edification in Christ. For with the advent of the cross and the resurrection of Christ, there was also ushered into effect a new dispensation not according to the old testament or covenant, but according to a new covenant signed with the blood of Jesus, and brought into being by his resurrection and **power of a new creation** not after the likeness of Adam but after the likeness **of the resurrected Lord Jesus Christ**.

One of the great cries of this world is centered in the belief that ignorance is one of the greatest enemies of man, an enemy that must be overcome if man is to have the kind of world conditions that seem right in their own eyes. If man can see the necessity of this with his natural understanding, concerning his natural element, how much more we, if we are Christians, should realize that the Lord cannot build his many membered body, his house, up into the things that are necessary for the proper function of that body in its fulfillment of God's will, through ignorance and darkness toward him that *‘has saved us and called us into his own glory and virtue; not according to our own works, but according to his own purpose and Grace, which was given us in Christ Jesus before the world began.’* [2 Tim. 1:9] What does the scripture say? *“... grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. ...”* [2 Peter 3:18]

We read in the next verse [Col. 1:27], *“... to whom God [was pleased to] would make known what is the riches of the glory of this mystery among the Gentiles (Nations) which is **Christ in you, the hope of glory: ...”*** If we are of God, it is God's good pleasure

to make known this mystery of Christ in us, that is of the riches of a glory that only God can bestow, and is a foundation of our Christian hope to reach ‘the fulness of the measure of the stature of Christ, that we no longer be children tossed to and fro, and carried about with every wind of doctrine. But speaking truth in love may grow up in him in all things, which is the head even Christ.’ [Eph. 4:13-15]

The point I would like to make is, if we are **God-made Christians** we have Christ in us. **We have Christ in us** for the purpose of working out God’s redemption in us – not outside us somewhere, for real Christian experience that works out God’s purposes in the heart must spring from the **inner source of Christ in us**, not an outward touch that comes and goes, but rather **a steady influence in our inner beings**. That is where the real work of our Christian redemption is accomplished **whether we be in our body, or out of our body** we must be **perfected in Christ for that is our destiny** in the Lord. Many say, “Yes, I believe I have Christ in me by faith only, but not in fact.” Or in other words, “I give witness to something I say I have in me, but I really do not have that which I witness to.” I do not believe that this idea of Christ in us has any foundation of fact in the intent of Paul’s message. He would have us know that we have received a power because Christ is in us, that we did not have in ourselves, and **it is according to the operation of this power in us that we are enabled to walk the Christian way instead of our own way.**

One of the errors in some Grace teachings concerning Christian walk is presenting Grace as a cloak in such a way that people get the idea that all that is required in Christianity is to go to church, to listen to the sermon, to have fellowship, and to go right on living the old way of life according to the desires of the old man, this is permissible because of the fact of God’s Grace. If Paul were in his grave, the implanting of this concept of the Grace of God in the minds of the Lord’s people, in such a way that they can **use Grace as a principle to escape Christian obedience** as set forth in the Gospel, would surely make Paul ‘turn over in his grave’ as the old saying goes. Especially when it comes from those who make a claim of being teachers of Paul’s gospel!

What does Paul say to you in Eph. 4:22-24? **“Put off the old man which is corrupt according to the deceitful lusts, be renewed in the spirit of your mind, and put on the new man which after God is created in righteousness and holiness of the truth.”** If any man is

using the Grace of God to justify or excuse his continuance in the pursuit of the pleasures of the old man instead of a means to help himself toward a closer walk in God, he is **laying up judgment unto himself**. It is a grievous thing when it falls upon a Christian and God's grace does not take it off, until the judgment has served the purpose for which it is intended. It is a true saying; 'Receive not the Grace of God in vain' [2 Cor. 6:1] 'for it is God who works in you both to will and to do of his good pleasure.' [Phil. 2:13]

Let us consider the difference there is in Christian experience, between a Christ that is not actually in us and a Christ that is actually **a force, a power of God working in us a practical help in our time of need in such a way that there can be victory** over many things that are leading Christians captive away from God's will in Christ Jesus, things that are causing many to fall away from the faith into conditions that are very hurtful to the spiritual life of the individual that has a calling in Christ. These conditions that are not pleasing to God, that are sowed not after the Spirit but after the flesh, eventually bring a time of reaping to that individual and the **harvest of the flesh is corruption**, and it is not a pleasant crop to those who reap the harvest thereof. One of the main workings of Christ in us is toward bringing us to a **greater sowing to the Spirit** that we might not reap so much of the corruption of the flesh. It is only through the power of God working in us of a truth that can save us, in this life, or in that which is to come. We might take the example of Paul and the lesson he learned of Christ which worked in him in a practical way, that **he could do all things through Christ which "strengthened him."** [2 Tim. 4:17] If we review Paul's life and the things he suffered for the Lord and his people's sake, the things he went through in the power of Christ we can readily see **the Christ that Paul had was a living, enabling power in him**. If Paul's Christ was in word only, not in fact he could not have run the course the Lord set before him. And we are in the same need of the same power to run the course the Lord has set before us, if Christ is in us of a truth, it is possible for us, in Christ to have more Christian victory over life's problems as we learn the lesson of **what we also can do through the Christ which strengthens us, unto the will of God**.

Going on to the [Col.] 28th verse, ["whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may **present every man perfect in Christ;**"] Christ in you the hope of glory, whom we preach, warning every man, and teaching

every man in all wisdom; that we may present every man perfect in Christ. The goal that Paul was working toward in his ministry, as a **co-laborer with Christ**, was toward the perfection of the Lord's people in Christ, not a worldly perfection, after man, but a **spiritual perfection after Christ**. And in this work, toward this goal, he has given us many warnings in the gospel concerning many things that Christians walking according to the flesh will pursue to their own destruction, as far as this present life is concerned. "For that which is born of the flesh is flesh," [John 3:6] and cannot supply to the Christian the necessary substances to promote the spiritual life, in Christ, that is necessary to have the **power of a spiritual source of bodily preservation in this life**, comes through 'the **indwelling of the Spirit of him who raised up Jesus from the dead, quickening (making alive, giving life to) our mortal bodies by his Spirit that dwells in us;**' Romans 8:11. We find the Christian men or women of today who give any witness to this, as a truth and power of God, or who will take any stand in it concerning themselves, to the exclusion of the ways of this world are mighty few and far between! 'The ways that seem right to man lead him into destruction' [Prov. 14:12] saith the Lord.

Going on, and teaching every man in all wisdom; what wisdom of teaching is Paul talking about that would present a man perfect in Christ? Is it the wisdom of this world? 1 Cor. 1:19-20, "For it is written I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent. Where is the wise? Where is the disputer of this world? Has not **God made foolish the wisdom of this world?**" We might say we are a lot smarter today than they were back in Paul's day, but if we measure man's own wisdom either in Paul's day, or in our day, with Christ, it is still foolishness as far as God is concerned. For 'of God we are in **Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.**' [1 Cor. 1:30] This is God's way, not man's. We find a wisdom and prudence that shall not be destroyed, in the first chapter of Ephesians [1:8] because it brings forth that which God has purposed toward us in Christ Jesus, and toward all in God's times of dispensations. In God's wisdom and prudence he purposed nothing that shall not be brought to pass, for he has the power to fulfill his word. That is the difference between man and God. The wisdom of Paul's teaching is centered not in man's own ways but in God's ways, whereunto he laboured, striving according to his working, which worked in him mightily.

There is a way of Godliness in Christ, that is profitable to the Christian in all things, and has a promise of life that now is, as well as that which is to come, but this way of **godliness in order to work it's profitableness in us, must displace some other things we dearly love after our old man**. It is not possible to live according to the pleasure and desires of the flesh, or old man, and at the same time **reap the pleasant fruit of the Spirit**. God never told us we could; Paul never told us we could, neither did Peter, or James, or John, and it is made manifest that those who try it end up reaping the end of that which was sown, a crop of trouble, a harvest of discontentment, fear, unbelief, pride, unthankfulness, etc., the things that are the opposite of the power of character which Christ can generate in us, as we yield to his will and ways.

We may love our own Adam or self, or perhaps someone else's Adam, or self, but God does not love our self in this sense, for **he is creating us a new creature in Christ**, and we are told that our old Adam man was crucified with Jesus as far as God is concerned, that the body of sin might be destroyed. **In Adam we died, in Christ we are all made alive**. We cannot walk in the power of the life in Christ through Adam, neither can we walk in the power of the Adamic death through Christ. Paul states in Romans 6:11-13, "**Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord**. Let not sin reign therefore in your mortal body that you should obey it in the lusts thereof, neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Paul, throughout his gospel gives witness to the fact that there is a way for the Lord's people to walk worthy of the vocation wherewith they are called, **not in the power of self**, not in the power of man's wisdom, not in the power of a law of carnal commandments, not in the power of self-righteousness, but **in the power of Christ**, in the power of His **love**, in Christian **faith**, and **hope**, and **steadfastness**, and the growth that is so necessary to the growing up in all things in Him who is the head even Christ.

**There is so very, very much set before us as Christians, in the Gospel, that we can have in Christ, that is so much better, so much surer, so much more valuable, than anything that the world can**

**ever give us**, as we acknowledge the truth of the exhortation of Paul throughout the Gospel that the requirement of real Christianity cannot be fulfilled in the power of lip service only, but it takes a **power of heart, of life service in the Lord**. Paul knew this, therefore he could exhort in Christ; I (Paul) **beseech you therefore, brethren, by the mercies of God that you [ye] present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service**. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect will of God. [Rom.1:1-2 KJV] What shall we say to this? We have a better way? Or Paul didn't know what he was talking about? Or God shall treat us differently? We don't need any consecration in order to prove the good and acceptable and perfect will of God? Let us **'not be deceived, God is not mocked, for whatsoever a man sows that he also reaps, he that sows to the Spirit shall of the Spirit reap eternal life but he that sows to his flesh shall of the flesh reap corruption!'** [Gal. 6:8] Would we like to reap some fruit of the power of the eternal life that is in us in Christ in this life? If we would, **there must be some sowing to the Spirit**, some consecration toward Spiritual things. If we cannot see that there is enough value in this to **give up some of the things we love in the flesh for the Lord, and for His work's sake**, and insist on doing the things that please ourselves to the exclusion of God's calling, we can expect to receive some of the chastening that the Lord has promised toward us as ones he loves enough to correct from the error of our ways. Many of the Lord's people refuse to recognize the fact that God has ways to chasten, and scourge His Christians, as He had long ago, with Israel of old, when they will not pay any attention to His word of exhortation. As long as anyone cannot see that they are being chastened of God, for the purpose of exercising them toward the **sowing to the Spirit**, that yields the more **peaceable fruits of righteousness**, they do not learn the lessons of this process of God, and suffer many grievous conditions, not as a result of pleasing the Lord, but as a result of missing too many marks that the Christian should be aiming at, because the great majority of the weapons that Christians are using to try to hit a Spiritual target, are of the flesh, and have no power in Spiritual warfare at all. Paul has written concerning Christians that where there is a lack of discernment, a lack of discrimination of the Lord's body, [1 Cor. 11:29] (and this not only on the cross, but also His many membered body, His people), and a lack of judging oneself as a part of the Lord's body, belonging to the Lord, bought with a price, no longer your own. **'Because of**

these things many are weak and sickly among Christians, many die,' [1 Cor. 11:30] while still under the chastening of the Lord, perhaps unaware of it. For when we are judged in this manner we are chastened of the Lord, that we be not condemned with the world. We have heard some who have said the Lord wouldn't do anything like this, and died in this ignorance. In Heb. 12 and 1 Cor. 11, and in other scriptures Paul brings out that there is some pretty severe judgment toward Christians concerning conditions that they allow to regulate their lives, in opposition to the will of God in Christ Jesus concerning themselves.

We might say, what does all this have to do with Christ in us? It has much to do with Christ in us, for **the Christ in us is the way, the power, the life, through which we are enabled to walk the Christian way**, and escape the judgment of God toward willful disobedience in this life. For in Christ we desire to do God's will; in our old man we want no part of God's will, we want to do our own will, for God's will interferes with our fleshly desires and self-determination. We, the same as Paul, must be brought to the place where we also can see that in God's sight our old man was crucified with Christ. He is dead toward God, but yet **we live toward God because Christ lives in us**.

Our prayer to God, and desire for the Lord's people is not after the flesh, but after the Spirit, toward their perfection in Christ, for the Lord is not just interested in the perfection of just one or two or a hundred, or a thousand of His called out ones, but **the perfection of each and every one of them**. That is the purpose of the Lord, and the Lord has power to do it, and he shall do it, for no Christian is being perfected for the exclusion of another. God has a purpose in every heart, in every life, of these he has called according to his order. Therefore we, as Paul, can 'pray from the heart, and desire that we all might be filled with the Lord unto all pleasing, being **fruitful in every good work, and increasing in patience and longsuffering with joyfulness**. Giving thanks unto the Father, which has made us meet [suitable, appropriate] to be partakers of the inheritance of the saints in light. Who has delivered us from the power of darkness and has **translated us into the kingdom of His dear Son**.' [Col. 1:9-13]

These things can find a place of working in us through Christ, according to Paul's gospel of the Lord Jesus Christ.

## SEARCH FOR TRUTH!

In these last days of this present evil age it behooves us to attend more earnestly to the things heard and to realize the importance of **praying, studying the scriptures, assembling ourselves to hear the word preached and taught.** Not taking anything for granted, but in everything searching out, by the Spirit that God gave us, **to separate the truth from the lie and the light from the darkness.** The true **Bread of Life** (the **Word of God**) is that which nourishes and strengthens and causes us to grow in the Lord and go on into maturity.

NORMAN WILCOX

## Announcement

This is the third printing of Book Two of the Gracious Gospel of the resurrected Lord Jesus Christ. When the Lord furnished us the time and the means with which to put out this glorious message we have loved so long, we had no idea as to the size of the field into which He would grant us the privilege of sowing His Word.

We started out with a modest little list of names and the circles started growing like ripples on a lake when a stone is cast into it. While that subject is fresh in our minds; If you send us names and addresses as so many have, please take extreme care with the letters and numbers, so we will have no doubt about who and where to send the Books.

We said from the start that we intended to leave it up to the Lord as to who would be able to receive the message He had given us. We have been pleasantly surprised, yes even shocked at the direction and the extent of the coverage. We have found out that these books are meant as much to keep blinded Israel separated as they are to enlighten those of the remnant taken out of Israel by grace and the fulness of the Gentiles.

We have once more begun to hear the old story (heard many times in the past 60 years) "I don't care what Paul says. I want what God says." Most, if not all, of the rejections have come from those who still pride themselves on being Israelites, according to the flesh.

They conveniently forget half of what God said through Moses in 'the law and the prophets'. They forget that for every one of the promises of blessings IF they were circumcised, and IF they kept all the law, all the commandments, all the statutes and all the ordinances; there was also a curse IF they did not.

There were six tribes that were to stand upon **Mount Gerizim** to utter the **blessings** to the people and there were six tribes to stand upon **Mount Ebal** to utter the **curses**. If God Promised the blessings to national Israel, if they did: then it was **the same God who promised the curses against national Israel, if they did not. You all know that they did not.**

It was God who said to Israel through Jesus of Nazareth, "**Ye must**

**be born again.**" [John 3:7] "Whatsoever is born of the flesh, is flesh; [John 3:6] and profiteth nothing." [John 6:63] It was God who said in Acts 9:15 that Paul was a chosen vessel unto God to bear His name before the Gentiles, and kings, and the children of Israel.

Even to this day God has a veil lying on the hearts of blinded Israel and they are enemies of the gospel of Paul. They still wish to **establish their own righteousness** and will not accept the gift of Christ's righteousness.

Not one of the apostles of Jesus ever claimed that the resurrected Lord ever made an appearance to them and revealed the **gospel of grace** to them. They received that gospel from Paul and acknowledged that God had committed it to Paul.

We are receiving many times more requests from Gentile nations than from Saxon nations. With Christian love from G.C.A. by S.M.