

Contents

TAPE LIST	2
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 49.	20
THE TREE OF LIFE FROM THE THE ARIZONA CONFERENCE.	26
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 50.	35
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 51.	41
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 52.	47
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 53.	53
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 54.	59
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 55.	65
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 56.	71
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 57.	76
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 59.	82
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 60.	87
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 61.	93
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 62.	98
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 63.	101
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 64.	106
WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 65.	110
GOD'S LAWS OF PROSPERITY ARE FOUNDED UPON THE FACT THAT HE OWNS EVERYTHING, AND WE OWN NOTHING.	116
THE DOCTRINE OF MOTIVATION & INTRODUCTION TO THE DIVINE DECREES.	120
THE DOCTRINE OF THE DIVINE DECREES.	125
THE DOCTRINE OF THE DIVINE DECREES. PART 2.	130
THE DOCTRINE OF THE DIVINE DECREES. PART 3.	134
THE DOCTRINE OF THE DIVINE DECREES. PART 4.	139
THE DOCTRINE OF THE DIVINE DECREES. PART 5.	144
THE STUDY OF ROMANS 9,10,11. THE DOCTRINE OF EMOTIONS.	150
THE STUDY OF ROMANS 9,10,11. GOD'S FAITHFULNESS.	155
THE STUDY OF ROMANS 9,10,11. MESSIANIC PROPHECY.	159
THE STUDY OF ROMANS 9,10,11. DOCTRINE OF EMOTIONS.	165
THE STUDY OF ROMANS 9,10,11. DOCTRINE OF EMOTIONS. PART 2.	170
THE LAMB OF GOD.	175
THE STUDY OF ROMANS 9,10,11. DOCTRINE OF EMOTIONS. PART 3.	180
THE STUDY OF ROMANS 9,10,11. ICONOCLASTIC ARROGANCE.	184
THE STUDY OF ROMANS 9,10,11.	189
IS THERE ANYTHING MISSING THIS CHRISTMAS?	193

MP3 LIST

- 0190-1509 The secret of the mystery, Part 179. 2nd Unique Royal Commission:
Our Royal Ambassadorship and Divine Provision of Logistical Grace Support and
Blessing.
01-03-07 Rom 14:7-8; 2Co 9:8; Phi 4:18-19; Psa 37:25; 23.
- 0190-1510 The secret of the mystery, Part 180. The meaning behind our Royal Ambassadorship.
01-04-07 Psa 48:14; Mat 6:25-34; Rom 8:31-32.
- 0190-1511 The secret of the mystery, Part 181. The biblical profile of the Royal ambassador
01-05-07 Joh 15:16-21; 1Pe 2:18-23; Phi 3:18-19; Num 20:7-13, 23-28
- 0190-1512 The secret of the mystery, Part 182. How ambassadors communicate the great affairs of
the kingdom from which they are sent.
01-07-07 Phi 3:20-21; Joh 15:16-21; Num 20:7-13, 23-28, 27:12-14.
- 0190-1513 The secret of the mystery, Part 183. The indwelling of each Person of the Trinity.
01-17-07 Joh 14:23; 1Jo 4:15-16; 3:23-24; 4:12-15.
- 0190-1514 The secret of the mystery, Part 184. The availability of divine power to execute the plan
of God.
01-18-07 Eph 6:12; 1Jo 4:4; Mat 7:15; 2Ti 3:1; 2:24-26.
- 0190-1515 The Secret of the Mystery, Part 185. The experience of divine power or the application
of the omnipotence of God in our life. Eph 1:15-20; Joh 18:1-11;
01-19-07 Eph 1:15-20; Joh 18:1-11; Gal 6:1-5; Col 2:13-15
- 0190-1516 The secret of the mystery, Part 186. The tranquility and dignity that the experience of
divine power or the application of the omnipotence of God in our life imparts.
01-21-07 Eph 1:15-20; Phi 4:6-9; Lam 3:27-28; Jam 1:19.
- 0190-1517 The secret of the mystery, Part 187. Divine Omnipotence: the grace and
01-31-07 power to be above it all.
- 0190-1518 The secret of the mystery, Part 188. Being victorious as believers
02-01-07 requires using divine power.

- 0190-1519 The secret of the mystery, Part 189. The Age of No Prophecy.
02-02-07 Joh 14:20; Act 1:4-5; Lev 26:14-36.
- 0190-1520 The secret of the mystery, Part 190. A very special occasion, the Lord's supper.
02-04-07 Mat 26:26-29; 1Co 10:16-17; Joh 6:47-51; Exo 12:3-21.
- 0190-1521 The secret of the mystery, Part 191.
02-07-07 The Rapture will be the end of the age of no prophecy.
- 0190-1522 The secret of the mystery, Part 192. The Rapture will be the end of the age of no prophecy. Part 2.
02-25-07 Rev 6:16-17; 1Th 1:9-10; Tit 2:13; Joh 14:1-3; 1Co 15:51-55.
- 0190-1523 The secret of the mystery, Part 193. The Rapture will be the end of the age of no prophecy. Part 3.
02-28-07 Rom 6:14; 14:11; Rev 6:12-17; Mat 24:1-42; 1Th 1:10; 5:9.
- 0190-1524 The secret of the mystery. Part 194. The Rapture will be the end of the age of no prophecy. Part 4.
03-01-07 Eph 5:14-18; Luk 12:16-21; 2Th 2:3-7; 1Ti 2:1-2; Zec 14:1-4.
- 0190-1525 The secret of the mystery, Part 195. The Rapture will be the end of the age of no prophecy. Part 5.
03-02-07 Act 1:6-11; Phi 3:20-21; 2Ti 3:1-8; Jam 5:7-8.
- 0190-1526 The secret of the mystery, Part 196. The Rapture will be the end of the age of no prophecy. Part 6.
03-04-07 1Co 15:20-24; Rev 13:16-18; Dan 12:4-10; Rom 11:7-36.
- 0190-1527 The secret of the mystery, Part 197. The Rapture will be the end of the age of no prophecy. Part 7.
03-07-07 Rom 11:7-36; 9:6; Dan 12:1; Mat 16:13-18.
- 0190-1528 The secret of the mystery, Part 198. The Rapture will be the end of the age of no prophecy. Part 8.
03-08-07 1Co 1:4-8; 2Th 2:1-12; 1Th 3:11-13.

0190-1529 The secret of the mystery, Part 199. The Rapture will be the end of the age of no prophecy. Part 9.

03-09-07 1Ti 3:16; 1Ti 4:7-8; 2Th 2:6-7; Rev 4:1-4; Rev 3:21-22.

0190-1530 The secret of the mystery, Part 200. The mystery of invisible heroes. Part 1.

03-11-07 Exo 14:13-14; Dan 2:20-21; 3:17-18; Act 1:4-8; Heb 9:14; Heb 12:2.

0190-1531 The secret of the mystery, Part 201. The mystery of invisible heroes, Part 2.

03-21-07 2Co 4:7-12; Phi 3:13-17; 1Co 9:24-27.

- 0190-1532 The secret of the mystery, Part 202.
03-22-07 The mystery of invisible heroes, Part 3.
- 0190-1533 The secret of the mystery, Part 203.
03-29-07 The mystery of invisible heroes. Part 4.
- 0190-1534 The secret of the mystery, Part 204.
03-30-07 The mystery of invisible heroes. Part 5.
- 0190-1535 The secret of the mystery, Part 205. The mystery of invisible heroes. Part 6.
04-04-07 The invisible hero must protect against self-justification.
Rom 12:1-2; Jam 3:14-15; Rom 3:3-4; Isa 59:1-5; Eph 4:14.
- 0190-1536 The secret of the mystery, Part 206. The mystery of invisible heroes. Part 7.
04-05-07 The Pattern for Invisible Heroship in the Church- age - the apostle Paul.
Eph 3:8-13; 3Jo 1:1-2; Phi 4:12.
- 0190-1537 The secret of the mystery, Part 207. The mystery of invisible heroes. Part 8.
04-06-07 Invisible heroes of the Church-age are a testimony to angels.
1Co 4:9; 1Pe 1:12; Eph 4:17-32; Eph 6:10-18.
- 0190-1538 Easter Special: Close, But No Cigar.
04-08-07 Isa 52:14; 1Co 15:1-4,12-14,19-21; Mar 12:28-34.
- 0190-1539 The secret of the mystery, Part 208. The mystery behind Christian marriage. Part 1.
04-11-07 Eph 5:22-23; Joh 15:12-14; 1Co 15:20-22,45-49.
- 0190-1540 The secret of the mystery, Part 209. The mystery behind Christian marriage, Part 2.
04-12-07 This mystery is great; but I am speaking with reference to Christ and the Church.
Eph 5:31-32; 1Co 11:3-12
- 0190-1541 The secret of the mystery, Part 210. The mystery behind Christian marriage, Part
3.
04-13-07 The importance of honor and respect.
1Pe 2:18-3:1-7; 1Co 7:32-33.

0190-1542 The secret of the mystery, Part 211. The mystery behind Christian marriage, Part
4.
Overcoming bitterness in marriage.
04-15-07 Eph 5:22-23; Eph 3:4-5,9; Col 3:18-19; Joh 8:44.

- 0190-1543 The secret of the mystery, Part 212. The mystery behind Christian marriage, Part
5.
04-18-07 Beware of the divorce gimmick.
Deu 19:15; Mat 26:59-66; 1Co 7:12-15; Mat 5:32.
- 0190-1544 The secret of the mystery, Part 213. The mystery behind Christian marriage, Part
6. The first law of marriage, the impersonal unconditional love of the husband.
04-19-07 Eph 5:25-29; 1Co 13:13; Joh 3:19; 12:43.
- 0190-1545 The secret of the mystery, Part 214. The mystery behind Christian marriage, Part
7. The first law of marriage, Husbands, love your wives.
04-20-07 2Co 5:14; 1Pe 1:8; 1Jo 4:16; 1Co 13:1-8.
- 0190-1546 The secret of the mystery, Part 215. The mystery behind Christian
04-22-07 marriage, Part 8.
- 0190-1547 The secret of the mystery, Part 216. The mystery behind Christian
marriage, Part 9. Importance of authority and respect.
05-02-07 1Co 11:8-9; 7:32-33; 1Jo 4:10-11; 1Co 13:4-8a; Eph 4:31-32
- 0190-1548 The Secret of the mystery, Part 217. The mystery behind Christian
05-03-07 marriage, Part 10. Authority in marriage.
- 0190-1549 The secret of the mystery, Part 218. The mystery behind Christian marriage, Part 11.
05-06-07 Forgiveness.
- 0190-1550 Promises from the One who strengthens us. Phi 4:13.
05-09-07
- 0190-1551 Contentment.
05-11-07
- 0190-1552 Contentment. Part 2.
05-13-07

- 0190-1553 The Doctrine of Supergrace, Part 1.
05-16-07 Phi 4:11-13; Jam 4:6; Act 4:27-28; Gen 2:7-9; Eph 2:8-9.
- 0190-1554 The Doctrine of Supergrace, Part 2.
05-17-07 Eph 2:8-9; Mat 6:25-33; Jam 4:6 2Ti 2:10-14
- 0190-1555 The Doctrine of Supergrace, Part 3.
05-18-07
- 0190-1556 The Doctrine of Supergrace, Part 4.
05-20-07
- 0190-1557 The Doctrine of Supergrace, Part 5.
05-23-07
- 0190-1558 The Doctrine of Supergrace, Part 6.
05-24-07
- 0190-1559 The Doctrine of Supergrace, Part 7.
05-25-07
- 0190-1560 The Doctrine of Supergrace, Part 8.
05-27-07
- 0190-1561 The Doctrine of Supergrace, Part 9. Supergrace is the objective of the
believer after salvation.
05-30-07 Eph 3:14-19.
- 0190-1562 The Doctrine of Supergrace, Part 10. The objective of the believer after salvation.
05-31-07 Eph 3:14-19.
- 0190-1563 The Doctrine of Supergrace, Part 11. God is waiting to provide supergrace and
ultra-supergrace blessings.
06-01-07 Isa 30:18.
- 0190-1564 The Doctrine of Supergrace, Part 12.
06-03-07

0190-1565 The Doctrine of Supergrace, Part 13. Ultra-Supergrace Blessings.
06-06-07 Phi 4:13; 1Ti 1:19-20; 2Ti 4:10-14.

- 0190-1566 The Doctrine of Supergrace, Part 14.
06-07-07
- 0190-1567 The Doctrine of Supergrace, Part 15. Ultra-supergrace blessings and
06-08-07 divine intimacy.
- 0190-1568 The Doctrine of Supergrace, Part 16. The importance of intimacy with God.
06-10-07
- 0190-1569 The Doctrine of Supergrace, Part 17. Ultra-supergrace leading to divine intimacy.
06-13-07 Phi 4:13; Isa 55:1-3; 2Ki 20:1-6.
- 0190-1570 The Doctrine of Supergrace, Part 18. Desiring intimacy with the Lord.
06-14-07 Hos 2:14; 2:1-8; Heb 13:8-10; Heb 4:14-16.
- 0190-1571 The Doctrine of Supergrace, Part 19. Intimacy because of greater grace with the Lord.
06-15-07 Phi 4:5,13; 1Co 2:14-15; 1Pe 3:12-14; 4:12-14.
- 0190-1572 The Doctrine of Supergrace, Part 20. The reason for Paul's intimacy with the Philippian
06-17-07 believers.
Phi 4:5,13; Act 14:19-22; 1Pe 2:1-2; Luk 6:36-40.
- 0190-1573 The Doctrine of Supergrace, Part 21.
06-27-07
- 0190-1574 The Lord's approach to divine prosperity.
06-28-07 Phi 4:14; Jam 4:3; Mat 7:7-12; Gal 3:6-14.
- 0190-1575 Conditions and principles we must follow in order to receive His highest and best.
06-29-07 Phi 4:11-14; Psa 112:1-3; Gen 1:20-26.
- 0190-1576 Beloved, I pray that in all respects you may prosper and be in good health.
07-01-07 Phi 4:11-19; 1Co 16:1-2.
- 0190-1577 Functioning honorably as a member of the Royal Family - laws of prosperity.
07-05-07 Phi 4:14; Luk 9:58; 10:1-8; Mar 8:13-21.

07-27-07

0190-1590 Logistical grace support and the faithfulness of God.
07-29-07 Phi 4:19-23.

0190-1591 The faithfulness of God.
08-01-07

0190-1592 The Faithfulness of God, Part 2.
08-02-07 Phi 4:19; Col 1:25-27; Deu 7:9; Isa 54:4-10; Psa 119:75; Gen 12:13-19; Gen 26:1-13.

0190-1593 The Faithfulness of God, Part 3.
08-05-07

2112-001 The doctrine of motivation. Part 1.
08-08-07 Rom 9.

2112-002 The doctrine of motivation. Part 2.
08-09-07

2112-003 The doctrine of the divine decrees. Part 1.
08-10-07

2112-004 The doctrine of the divine decrees. Part 2.
08-12-07

2112-005 The doctrine of the divine decrees. Part 3.
08-15-07

2112-006 The doctrine of the divine decrees. Part 4.
08-16-07

2112-007 The doctrine of the divine decrees. Part 5.
08-17-07

2112-008 The doctrine of the divine decrees. Part 6.

08-22-07

2112-009 The doctrine of the divine decrees. Part 7.
08-23-07

2112-010 The doctrine of the divine decrees. Part 8. Why Supralapsarianism is not super.
08-26-07 Rom 9:15-26; Rom 8:29-30; Eph 1:5,11; Joh 3:18,36; Joh 15:19; 1Ti 4:10.

2112-012 The doctrine of the divine decrees. Part 9. Election is the crown of lapsarianism.
08-30-07 Eph 1:4-6; Joh 3:18,36; Joh 15:19; 1Ti 4:10; Heb 2:9; Eph 1:3-4.

2112-013 The doctrine of the divine decrees. Part 10.
08-31-07

2112-014 The doctrine of the divine decrees. Part 11. Lapsarianism: to God be the glory.
09-02-07 1Ti 4:10; Eph 1:3-4,9-10; Eph 2:4-11; Eph 3:4-11; Isa 46:10-11.

2112-015 The Doctrine of the Divine Decrees. Part 12.
09-05-07

2112-016 The Doctrine of the Divine Decrees. Part 13.
09-06-07

2112-017 The Doctrine of the Divine Decrees. Part 14.
09-07-07

2112-018 The Doctrine of the Divine Decrees. Part 15.
09-09-07

2112-019 The Doctrine of the Divine Decrees. Part 16.
09-12-07 The distinctions between what God permits and what He desires.
1Ti 2:3-4; 1Co 3:12-15; 2Pe 3:9; Gal 6:7; Col 3:25.

2112-020 The Doctrine of the Divine Decrees. Part 17.
09-13-07 Why there is the divine permission of evil in the human race.
Exo 8:15,32; 9:34; 14:4; Rom 9:14-18; Act 2:22-24.

2112-021 The Doctrine of the Divine Decrees. Part 18.
To what extent is the human will free?
09-14-07 1Co 10:13; Eph 2:1-2; 2Co 4:3-4; Isa 6:8-10; Rom 9:17-18.

- 2112-022 The Doctrine of the Divine Decrees. Part 19. The five manifestations of the will of God found in the divine decrees.
09-16-07 Rom 11:33-36; Gen 20:1-6; Rom 1:20-28; Act 4:27-28.
- 2112-023 The Doctrine of the Divine Decrees. Part 20. The Glory of God and the Divine Decrees.
09-19-07 Eph 3:19-21; Heb 10:22-25; Mat 13:53-58; Eph 1:3-14.
- 2112-024 The Doctrine of the Divine Decrees. Part 21. Even our failures do not stain the glory of God.
09-20-07 Joh 1:18; Joh 6:46; 1Jo 3:23.
- 2112-025 The Doctrine of the Divine Decrees. Part 22. The divine decrees and divine imputations.
09-21-07 2Sa 12:15-23; Isa 43:7; 45:12; 57:16; Psa 51:5; 58:3.
- 2112-026 The selection of Israel and the application to the Church.
09-23-07 Rom 9:1-14; Luk 14:27; Rev 13:16; Gen 12:1-3.
- 2112-027 The apostle Paul and the subject of emotions.
09-26-07
- 2112-028 The Apostle Paul and the balance between mentality and emotion.
9-27-07
- 2112-029 The Abrahamic Covenant.
09-28-07 Rom 9:1-5; Jer 31:35-37; Gen 12:1-3; Gen 13:14-16; Gen 15:13-21; Gen 17:1-7.
- 2112-030 The Abrahamic Covenant, Part 2.
09-30-07
- 2112-031 The Abrahamic Covenant, Part 3.
10-03-07 Rom 9:1-5; Gen 12:1-3; Gen 22:1-18; Gen 50:24-26; Eph 1:22-23; Gal 3:6-9.
- 2112-032 The Abrahamic Covenant Part 4
10-04-07 Rom 9:1-5; Gen 50:24-26; Jos 24:32,33; Gal 3:6-9,13-16,26-29
- 2112-033 The Faithfulness of God, Paul, and Moses to Israel.

- 10-05-07 Rom 9:1-5; Exo 32:1-35.
- 2112-034 The faithfulness of God to Israel.
10-07-07 Exo 32:1-35; Rom 9:1-5.
- 2112-035 The Faithfulness of God.
10-10-07
- 2112-036 The Faithfulness of God. Part 2
10-11-07
- 2112-037 Messianic Prophecy, Part 1.
10-12-07 Rom 9:1-5; Joh 8:56; Act 2:22-39; Rom 4:13-25; Rom 15:8-9; 2Co 1:18-20; Job 19:23-27.
- 2112-038 Messianic Prophecy. Part 2.
10-14-07 Rom 9:1-5; Act 2:22-39; Rom 4:13-25; Rom 15:8-9; 2Co 1:18-20; Gal 3:12-22; Isa 5:1-7.
- 2112-039 Messianic Prophecy. Part 3.
10-17-07 Rom 9:1-5; Rom 10:1-2,16-21; Joh 5:39-47; Act 26:1-8,22-23; Isa 49:6; 1Pe 1:10-12.
- 2112-040 Messianic Prophecy, Part 4.
10-18-07 Rom 9:1-5; 1Pe 1:10-12; Luk 4:13-21; Isa 40:3-5; Mat 3:1-6; 11:7-15; Mal 3:1.
- 2112-041 Messianic Prophecy. Part 5.
10-19-07 Rom 9:1-5; Isa 9:1-7; Mat 4:12-16; Joh 19:35-37; Zec 12:10; Act 8:26-39; Isa
52:13-53:12.
- 2112-042 Glory in Romans 9.
10-21-07 Rom 9
- 2112-043 The doctrine of emotion. Part 1.
10-24-07 Luk 12:15-19; 1Co 11:3-12; Luk 1:39-42; Joh 7:37-39; Rom 16:17-18; Rev 10:9-10;
Rom 8:5-8.
- 2112-044 Doctrine of Emotion. Part 2. Human power and emotion are simply a cheap substitute
for the power to live the spiritual life. 2Co 6:11,12;
10-25-07 2Co 6:11,12; Luk 6:39,40; Rom 8:14; Mat 24:24
- 2112-045 The doctrine of emotion. Part 3. The New Testament Greek words for emotion.
10-26-07 Joh 7:37-39; 2Co 6:11-12; 10:9-10; 7:13-15.

- 2112-046 The doctrine of emotion. Part 4. Emotions are tested by God.
10-28-07 Jer 11:20; 17:10; 20:12; Gen 43:30; Mat 10:34-13:58.
- 2112-047 The doctrine of emotion. Part 5. Emotion and spirituality must be related to the correct
dispensation.
10-31-07 Job 30:27; Lam 1:20; Pro 18:8; 24:17-18; Pro 26:22; 23:15-16.
- 2112-048 The doctrine of emotion. Part 6. Time for a very emotional time.
11-01-07 Passages from Isaiah
- 2112-049 The doctrine of emotion. Part 7. Emotion and spirituality.
11-02-07 Rev 20:7-21:1; Eze 36:27; 37:14; Jer 31:33; Joel 2:28-29.
- 2112-050 The doctrine of emotion. Part 8. Beware of the emotional revolt of the soul.
11-04-07 Heb 10:23-26; 1Jo 2:18-19; 2Co 4:7-12.
- 2112-051 The Lamb of God.
11-07-07 Isa 53:1-13; Joh 1:29; Gen 4:3-7; Gen 22:6-8.
- 2112-052 Behold the Lamb of God, part 2
11-08-07 Rev 17:14; Isa 53:7; Eph 2:12-20; John 1:29; Gen 4:3-7; 22:1-8; 1Pe 1:18-21
- 2112-053 Footsteps to the Messiah.
11-09-07 Gen 3:14-15; 12:1-3; 49:8-10; Isa 7:13-14.
- 2112-054 The restoration of God's glory to the hearts of men.
11-11-07 Gen 1:3; Rev 21:23; Lev 9:23; 2Ch 5:14.
- 2112-055 Glory experienced in the life of the believer. Part 1.
11-14-07 2Co 3:7-17; 1Jo 1:5-10; Eph 4:18.
- 2112-056 The Doctrine of Emotion. Part 9. Emotion can hinder the perception of doctrine, and can
be destroyed.
11-15-07 Job 16:13; Psa 73:21; Phi 3:13-19
- 2112-057 Emotions are tested by God.
11-16-07 2Co 6:11-12; Psa 73:21-23.
- 2112-058 The doctrine of emotion. The conclusion.
11-18-07
- 2112-059 The positive and negative affirmation from the apostle Paul.
11-23-07 Rom 9:1-5; Rom 2:14-15; Rom 9:6-9; Joh 3:18; Joh 3:1-3.
- 2112-060 The wheel runs on the axle of imputed righteousness, which is God's righteousness.
11-25-07 Rom 9.

- 2112-061 Glory experienced in the life of the believer. Part 2.
11-28-07
- 2112-062 Glory experienced in the life of the believer. Part 3.
11-29-07
- 2112-063 The Glory of God as related to the power options.
11-30-07 2Co 3:12; 1Jo 1:6-10; Col 1:25-28

- 2112-064 Iconoclastic Arrogance.
12-02-07
- 2112-065 Iconoclastic arrogance becomes disenchantment.
12-05-07
- 2112-066 The Theology of the Plan of God.
12-06-07 Rom 9:1-3; 1Sa 2:6-8; 1Ch 29:11,12 Joh 6:28,29
- 2112-067 There are certain things which prayer cannot change, and which prayer cannot accomplish.
12-09-07 Rom 9:1-3; Rom 10:1; Joh 17:13-21.
- 2112-068 No longer I: Mental attitude toward self.
12-12-07 Psa 121:1-3; Rom 7:14-25; Gal 5:16-17; Gal 2:20; 1Jo 3:9; Phi 2:13.
- 2112-069 Mental attitude toward self. Part 2.
12-19-07 Rom 12:3; Gal 5:16-17; Eph 4:22-24; Rom 7:14-25; Gal 2:20; 1Jo 3:9; Phi 2:13.
- 2112-070 Mental Attitude Toward Self. Part 3.
12-20-07 Rom 7:14-25; Gal 2:20; Rom 8:1,2; Col 2:6,7
- 2112-071 Mental Attitude Toward Self. Part 4.
12-21-07 Gal 2:20; Col 2:6,7; Pro 8:15; Jer 9:23,24; Eph 1:18-20; 1Co 2:16; 1Co 8:1-3
- 2112-072 The Servanthood of Christ.
12-26-07 Mat 20:20-27; Luk 22 ;25-30; Phi 2:3-11; Gal 6:2; Rom 12:10
- 2112-073 Missing Anything this Christmas?
12-27-07 Luk 7:16; 2:1-15; Heb 10:5-7; Col 2:9; 1:15,16
- 2112-074 The Gift that stole Christmas.
12-28-07

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 49.

The uniqueness of the Royal Ambassadorship of the believer.

The provision of Logistical Grace Support and Blessing.

01/07/07

There are two Unique Royal Commissions for every Church-age Believer: Our Royal Priesthood, which we have noted, and our Royal Ambassadorship, which includes the Divine Provision of Logistical Grace Support and Blessing.

Let's begin with the principle of logistical grace. Logistics is a military word which refers to the military science of supply, provision, and planning of troop movement. Logistics is the provision, movement, and maintenance of all resources and services necessary to sustain military forces. Logistics is also defined as the military science of planning, handling, and implementation of personnel under every possible military condition. From this military term comes a Bible doctrine based on this analogy. Logistics always plays a very important part in warfare, but logistics plays an even greater part in your life as a believer. Every believer is alive today because of logistical grace.

The word *logistics* comes from two Greek words: *Logistes* - an inspector of accounts, an auditor, a calculator, and *Logismos* - a thinker. So, logistical grace is defined as divine planning, divine support, divine provision, and divine blessing for the execution of the PPOG by the Royal Family for the fulfillment of God's will, purpose, and plan for your life. Logistical grace includes three factors of divine provision: 1) Life support which is provided for every Church-age believer, Psa 31:15 "*My times are in Thy hand;*" Or as Paul said in Rom 14:7-8 "*For not one of us lives for himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's.*" We do not earn or deserve this logistical grace. 2) This blessing is provided for every Church-age believer, both winners and losers. This dramatizes the justice of God, in that the justice of God sends life support and blessing to the indwelling righteousness of God in all believers. At the moment of salvation, the righteousness of God is imputed to the believer by the justice of God. The righteousness of God demands blessing from the justice of God whether we fail or succeed as Christians. The indwelling righteousness of God is the recipient of all life support and all blessing from God. Winners utilize this logistical grace, while losers simply coast on it and never utilize it. 3) Under logistical grace, there is the divine provision for every Church-age believer to execute the PPOG. All doctrine is provided by God through a prepared pastor-teacher, and if you have persistent positive volition toward doctrine, you will find it, and your right pastor-teacher.

The Biblical definition of logistical grace is found in 2Co 9:8 "*And God is able to make all grace abound to you, that always having all sufficiency in everything, [logistical grace support], you may have an abundance for every good deed or good of intrinsic value production.*" The context for this verse is giving; if your attitude is right, God will provide so that you can give. God can pour on the blessings in astonishing ways so that you're ready for anything and everything. Note that this sufficiency is not only in prosperous times, you have a sufficiency in all circumstances, including maximum historical disaster. This is why you do not have to live in fear or worry regarding the future. Remember Rom 14:23b *and whatever is not from faith is sin.* Phi 4:18-19 also applies here, "*But I have received everything in full, and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. And my God shall supply all your needs according to His riches in glory in Christ Jesus.*"

David gives the testimony of old age to logistical grace. Psa 37:25 "*I have been young but now I am old; yet I have never seen the righteous forsaken [logistical grace given to imputed righteousness]*

nor His seed begging bread." This means that logistical grace blessing to you can extend as far as the third generation.

The testimony of the shepherd is found in Psa 23:1-6 *"The Lord is the One shepherding me; therefore, I cannot lack for anything. He causes me to lie down in green pastures of choice food [life support]; He leads me to waters of refreshment [life support]. He restores my soul [rebound]; He guides me in paths of righteousness [problem-solving devices] because of His reputation. Also, when I walk through the valley of the shadow of death [dying grace], I cannot fear evil because You are with me. Your rod [divine discipline] and your staff [divine deliverance], they comfort me. You have prepared before me a table in the presence of my enemies [logistical grace]; you have anointed my head with oil [promotion]; My cup [escrow blessings for time] is overflowing. Only the good [prosperity of escrow blessings] and grace [logistical grace] shall pursue me all the days of my life, and I will dwell in the house of the Lord forever."* It is impossible for anyone who has imputed divine righteousness to lack anything because the justice of God sends life support and blessing to all believers, both winners and losers. Grace depends on God's reputation, not ours. Both discipline and deliverance are a comfort to believers who know doctrine. As long as you live, logistical grace will pursue you.

The testimony from our Lord is addressed to the apostle Paul in 2Co 12:9 *"Then He assured me, 'My grace [logistical grace] has been and still is sufficient for you. For the power is achieved with weakness.' Therefore, I will boast all the more gladly about my weaknesses in order that the power of Christ may reside in me."*

Here, *weakness* refers to grace orientation as a problem-solving device. It refers to humility, lack of arrogance, and to suffering for blessing in providential preventative suffering, momentum testing, and evidence testing. In the grace policy we rely on God's strength to us; we boast in the sense of cognition of Bible doctrine, not in the sense of arrogance. The phrase *"that the power of Christ may reside in me"* is a reference to the indwelling of Christ and occupation with Christ as the ultimate problem-solving device. It is also a reference to our spiritual growth, following the pattern of the humanity of Christ in the previous dispensation of the Hypostatic Union.

The testimony of the prophet Jeremiah is found in Lam 3:20-25, written as the fifth cycle of discipline was being administered. *"Surely my soul remembers and is humbled within me [Jeremiah's grace orientation]. This I recall to mind; therefore I have hope [faith under pressure]. The Lord's gracious functions never cease [perpetuation of logistical grace even to enslaved believers]; His compassions never fail. They are new every morning; great is Your faithfulness. 'The Lord is my portion,' says my soul [logistical grace rations]; therefore, I have faith under pressure [in Him]. The Lord is good to those who trust in Him, to the soul who seeks Him."* Even as they marched to Babylon, enslaved under the fifth cycle of discipline, the Jews are reminded every morning that God is giving logistical grace to them. Since they are still alive, God has a purpose for their lives. The faithfulness of God never changes, for His grace continues to provide for them in disaster. The verb for *trust* in verse 25 is qal active participle of QAWAH, referring to a rabbit finding refuge in the cleft of a rock. This connotes the use of the problem-solving devices. The Lord becomes very important to many believers in times of disaster, whereas in times of prosperity, the Lord isn't nearly as important to many casual believers. But these casual attitudes toward the Lord disappear when disaster comes. For those who do seek the Lord and trust in Him through the use of the ten problem-solving devices, they will have a fantastic and magnificent life.

Logistical grace is the basis for the perpetuation of the believer's life in time no matter what disasters may come. God sustains the life of every believer on earth in spite of Satanic opposition, the policy of evil, opposition from others, and our tendencies for self-destruction. TLJC controls history. Heb 1:3 *And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power.* We have a propensity for self-destruction; yet God keeps us alive in spite of ourselves and in spite of others.

Logistical grace includes six categories of support.

1. Life-sustaining support is provided by God. No believer can depart from life apart from God's will. Therefore all the forces of hell cannot remove one believer apart from God's permission. God also provides all that it takes to support life. Psa 48:14 *This God is our God forever and ever; He will be our guide even unto death.*
2. Temporal needs such as food, shelter, clothing, transportation, environment, time, a job, etc. are provided by God (Mat 6:33; Phi 4:19).
3. Security provision is taught in the doctrine of eternal security. Your security is from God. This includes the assignment of guardian angels and the provision of the laws of divine establishment for freedom to advance to maturity. If positive toward Bible doctrine, God provides the security for you to make that advance, as in the wall of fire. 1Pe 1:5 *"We are kept by the power of God."*
4. Spiritual riches are provided by God, such as our portfolio of invisible assets, the ten problem-solving devices, and the unique factors of the Church-age. It also includes the provision of doctrinal teaching from your right pastor, privacy and security necessary to maintain positive volition, the royal family honor code, and discernment to see distractions and set them aside. Spiritual provision of an evangelist, a pastor, the privacy of your priesthood, the Canon, and a local church are all provided for you. Eph 1:3 *"Who has blessed us with every spiritual blessing."*
5. Blessings are given to every believer, both winners and losers. These are not to be confused with escrow blessings which are far greater.
6. God preserves us from death.

The Logistical Grace Rationale is found in Mat 6:25-34, the *not to worry* passage.

Mat 6:25-34 "For this reason I say to you, do not be anxious [stop worrying] about or your life, {as to} what you shall eat, or what you shall drink; nor for your body, {as to} what you shall put on. Is not life more than food, and the body than clothing? Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and {yet} your heavenly Father feeds them. Are you not worth much more than they? And which of you by being anxious or worrying can add a {single} cubit to his life's span? And why are you worried about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, yet I say to you that even Solomon in all his glory did not clothe himself like one of these. But if God so arrays the common grass of the field, which is {alive} today and tomorrow is thrown into the furnace, {will He} not much more {do so for} you, O believers of little faith? Do not be anxious or worried then, saying or thinking, 'What shall we eat?' or 'What shall we drink?' or 'With what shall we clothe ourselves?' For all these things the Gentiles eagerly seek; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness [basis for logistical grace is possessing the righteousness of God], and all these things [logistical grace support] shall be provided for you. Therefore, do not worry about tomorrow, for tomorrow will take care of itself [under logistical grace]. Each day has enough trouble of its own."

We are commanded not to worry because God, in logistical grace, will provide for us, regardless of our spiritual status. Remember that logistical grace is for winners and losers. The principle from the first command is that there is no meter on God's grace. Fear, worry, anxiety, apprehension is a rejection of, or ignorance of God's logistical grace provision, yet God continues to support even those who worry. The extent to which you surrender to fear and worry, is the extent of the increase of the power of these things in your life, yet God still keeps you alive. The more things that acquire the power of fear and worry in your life, the greater your capacity for arrogance and becoming a loser, yet God still supports you. The application of verse 34 is that you can so live in the past that you do not live in the present and you worry about the future. Grace gives you the ability to live one day at a time, not handicapped by the past and not distracted by the future.

The A Fortiori of Logistical Grace, Rom 8:31-32 *"Therefore to what conclusion are we forced? If God is for us, who is against us? The God who did not even spare His own Son, but on behalf of us all He delivered Him over to judgment, how shall He not also with Him in grace give to us the all things?"*

Logistical grace is the basis for stability in time. 1Pe 5:12 *"I have written you briefly exhorting and testifying that this is the true grace of God. Stand fast in it."*

Logistical grace is designed for momentum in the plan of God. Heb 12:28, *"Therefore, because we have received to ourselves an unshakable kingdom, let us keep holding grace, through which we might render acceptable service to God with reverence toward Christ and respect toward doctrine."*

Logistical grace continues even in reversionism. 2Co 6:1 *"Do not receive the grace of God in vain."* Gal 5:8, *"You have drifted off course from grace."* Heb 12:15 *"See that no one falls back from the grace of God."*

Understanding logistical grace sets the foundation for the second Unique Royal Commission for every Church-age Believer, our Royal ambassadorship.

An ambassador is a high ranking minister of state or of royalty sent to another state to represent his country. By analogy we are spiritual aristocracy as members of the Royal Family of God, and Christ is the king who has sent us into a foreign country, the cosmic world (Phi 3:20-21). Joh 15:18-19 *"If the world hates you, you know that it has hated Me before {it hated} you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you."* An ambassador does not live in a foreign country for his own personal interest; we are more concerned about the interests of our Lord than our own interests. However, there are different services. Differences of function depend on differences of spiritual gifts, stages of spiritual growth, historical circumstances, and environment at any given moment. Common functions and services are all commanded by scripture, so there is no confusion between what your spiritual gift demands and those functions which are common to all believers, such as witnessing, prayer, and perception of doctrine. In addition to the mandates of scripture, there are many avenues of expressing your ambassadorship, such as utilizing the faith-rest drill and virtue-love as a problem-solving device with emphasis on spiritual self-esteem.

The profile of the ambassador.

- An ambassador does not appoint himself. We are appointed by God Himself at the moment we believe in Jesus Christ. God also gives us the power and ability to handle the job (Joh 15:16).

- The ambassador does not support himself. The Church-age believer, as an ambassador for Christ, is provided by logistical grace.

- The ambassador's instructions are always in written form, so he has no doubt as to what he should do. We have the policies, problem-solving devices, instructions, principles, doctrines, and concepts in written form in the scripture.

- The ambassador does not belong to the country to which he is sent. Our citizenship and home is in heaven. We are also citizens of a client nation to God.

- The ambassador does not live in the foreign country for his own personal interest. We live here on earth solely to serve in the interest of our Lord. Therefore, we subordinate all personal interest to the function of our ambassadorship, which includes the attainment and function of the spiritual skills, filling of the Spirit, cognition of Bible doctrine, and execution of the PPOG. Our production skills, which include our ambassadorship, are in place as of the moment of salvation, but are not effective until we develop spiritual skills.

- The ambassador does not treat any insult to himself as personal. This is the royal ambassador's function in both spiritual self-esteem and impersonal love for all mankind. We tolerate others and hold no grudges.

1Pe 2:18-23 "Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. For this finds favor, if for the sake of

conscience toward God a man bears up under sorrows when suffering unjustly. For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God. For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, who committed no sin, nor was any deceit found in His mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously;"

When you are insulted, treated unfairly, or ridiculed, you have tremendous problem-solving devices. If you lived on the world's terms, the world would love you as one of its own, but since you live on God's terms and no longer on the world's terms, the world is going to hate you. Joh 15:16-21, *"You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and {that} your fruit should remain, that whatever you ask of the Father in My name, He may give to you. This I command you, that you love one another. If the world hates you, you know that it has hated Me before {it hated} you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know the One who sent Me."* You have to have the spiritual strength to use these problem-solving devices to leave the matter in the Lord's hands.

- When an ambassador is recalled, his recall is tantamount to a declaration of war. This is analogous to the Rapture of the church. The tribulation is analogous to the period of war.

- As those with communication gifts, ambassadors are authorized to communicate the great affairs of the kingdom from which they are sent. Pastors and evangelists are authorized and empowered by TLJC to reveal the greatness of His glory. Remember the principle of Luk 12:48 *to whom much is given much is required*. This is why you will discover that the measure of discipline and punishment on a believer who has heard the truth of Bible doctrine and then has rejected it, is much worse than the believer who has never heard it. This is especially true for those pastors and evangelists, Jam 3:1 *Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment*. The discipline on leaders with communication gifts (pastors and evangelists) is much worse than the discipline on the followers. An illustration of this of course was Moses, the greatest man in the Old Testament. He was not allowed to go into the promise land, not because he sinned, but because he misrepresented the character and nature of God. In fact, the Lord is much harder on those who misrepresent His character and nature than He is on those who sin. The congregation of Israel sinned over and over again against the Lord and the Lord gave them 10 tests to respond and recover. Moses misrepresented the character and nature of God one time, and he was not permitted to go into the promise land. Again, the principle of Luk 12:48 *to whom much is given much is required*. If a Royal ambassador communicator, delegated to teach others, misrepresents who God is, two things will happen. First, he will be under a greater judgment (Jam 3:1; Luk 12:48). Secondly, those who listen to him will be totally affected by his false views, even though they think that they are strong enough not to, Luk 6:40 *"A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher."* This is what the apostle Paul referred to in Phi 3:18-19, *"For many keep walking, concerning whom I have warned you many times, and now continue to affirm, even weeping, the enemies of the cross of Christ, whose termination is destruction, whose god is their emotion, and whose time of glory will be a momentary time of shame, who keep thinking about earthly things."* They concentrate on earthly things, because all the metabolized doctrine that these believers had gained is now gone.

- Ambassadors usually are individuals of great distinction and superiority. As an ambassador for Christ, through the grace of God, we have been made individuals of great distinction and superiority because we are members of the Royal Family of God.

- The dignity of the ambassador appears in the greatness of their king who sent them. They usually have respect according to the rank and quality of their master.

THE TREE OF LIFE FROM THE THE ARIZONA CONFERENCE.

The Church of Philadelphia.

01/14/07

Rev 3:7-13 "And to the angel of the church in Philadelphia write: He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this: 'I know your deeds. Behold, I have put before you an open door which no one can shut, because you have a little power, and have kept My word, and have not denied My name. Behold, I will cause those of the synagogue of Satan, who say that they are Jews, and are not, but lie-- behold, I will make them to come and bow down at your feet, and to know that I have loved you. Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell upon the earth. I am coming quickly; hold fast what you have, in order that no one take your crown. He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name. He who has an ear, let him hear what the Spirit says to the churches.'"

During our conferences we have been studying the seven churches of Revelation chapter three. We are now noting the church of Philadelphia or the Philadelphia type of believer. We have already noted verses 7 and 8 in our Oregon conference and the corrected translation looks like this: Rev 3:7 *"And to the messenger [the future pastors], of the church in Philadelphia write; the holy one [our Lord Jesus Christ], the truthful trustworthy one, who keeps on having the key of David, who opens and no one will shut and he who shuts and no one will open communicates these things.* We're talking about the authority of our Lord Jesus Christ, and the principle that Jesus Christ controls history. He not only controls the personal lives of believers, who are positive to Him, but He controls history: He shuts doors and He opens doors. At the Second Advent our Lord Jesus Christ will supersede Satan as the ruler of this world in an instant ceremonial crowning. Ruling the various nations with Him, in the Millennium, will be those believers of this dispensation who hold the Order of the Morning Star. These believers wear the Uniform of Glory, and bear the Coat of Arms of Glory indicating the new order of chivalry for the millennium and for eternity. These things we have noted, but it is wonderful to remember that the Lord is opening and shutting doors. Let's begin with some principles:

Point 1. The continuation of the universe and all of its creatures and the stable state of the atmosphere depends on the omnipotence and immutability of Jesus Christ (Col 1:17; Heb 1:3). Col 1:15-17 *And He is the image of the invisible God, the first-born of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created by Him and for Him. And He is before all things, and in Him all things hold together.* Heb 1:3 *He upholds all things by the word of His power.* The Lord Jesus Christ is the member of the Godhead who preserves and sustains the universe.

Point 2. Scientific laws are really Divine laws. Science did not develop them, nor does science enforce them. Scientists were once convinced that there were only hundreds of stars. Today we know there are billions, just as the Bible has taught for thousands of years that the stars are without number. Ancient science once believed the earth was supported on the backs of elephants, turtles, serpents, etc. It was not until modern times that the earth was found to be suspended in empty space, and in Job 26:7 God claims that the earth is suspended in space, *"He stretches out the north over empty space, and hangs the earth on nothing."* Science once believed the earth to be flat, it wasn't until the years 1519-1521 that Magellan first circled the earth. The Bible tells us the earth is round, Isa 40:22 *It is He who sits above the circle of the earth, and its inhabitants are like grasshoppers.*

Point 3. What science is actually observing is the faithfulness of our Lord Jesus Christ, who not only controls history, but controls the universe. Because the universe operates according to certain norms and standards, science assumes these norms and standards will continue. However, while science observes these laws, science can not guarantee them, 2Pe 3:1-12 *"Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, and saying, "Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation." For when they maintain this, it escapes their notice that by the word of God the heavens existed long ago and the earth was formed out of water and by water, through which the world at that time was destroyed, being flooded with water. But the present heavens and earth by His word are being reserved for fire, kept for the day of judgment and destruction of ungodly men. But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up. Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat!"*

Point 4. The universe with its matter, energy, and operating laws of God will not always exist as it does at the present time.

Point 5. Known scientific laws and phenomena, which man has been able to observe, classify, recognize and interpret, depend entirely upon the faithfulness of God. Every discovery of the pattern of the universe is a treatise on the faithfulness of Jesus Christ, who at the present time is guaranteeing the function of every bona fide scientific law (Col 1:17; Heb 13:8). Known scientific laws depend entirely on the faithfulness of God, i.e., the omnipotence plus immutability.

Point 6. By the Word of His power, Jesus Christ holds the universe together (Heb 1:3). Every time you go through something in your life, He's there, He's in control, and He's in charge! Mat 28:20 *"I am with you always, even to the end of the age."* Heb 13:5 *I will never desert you, nor will I ever forsake you,*

Point 7. The Lord Jesus Christ is holding the universe together to resolve the angelic conflict in human history, and to bring many sons into glory (Heb 2:10). The Lord Jesus Christ is holding the universe together in order to allow grace, which began with the Holy Spirit radiating heat over the ice pack, to run its full course until He destroys the universe by nuclear fission at the end of history. Man has been able to categorize and classify certain things so that he can apply and utilize these laws. However, occasionally these laws have been overruled by the sovereignty of God. For example, the day the sun stood still for Joshua in battle, Jos 10:13-14 *So the sun stood still, and the moon stopped, Until the nation avenged themselves of their enemies. Is it not written in the book of Jashar? And the sun stopped in the middle of the sky, and did not hasten to go down for about a whole day. And there was no day like that before it or after it, when the Lord listened to the voice of a man; for the Lord fought for Israel.* The universe will be destroyed someday, but the word of God will survive the destruction of the universe, as will the believer in resurrection body, Heb 12:26-28 *And His voice shook the earth then, but now He has promised, saying, "Yet once more I will shake not only the earth, but also the heaven." And this expression, "Yet once more," denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain. Therefore, since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; for our God is a consuming fire.* The word of God, and the believer in resurrection body will survive to perpetuate the human race and to resolve the angelic conflict, thus bringing many sons to glory (Heb 2:10).

Point 8. Scientific laws are really Divine laws that belong to TLJC, the One sustaining the Universe. Though the universe will change, the Bible will not, for we have more stability in the Bible than we have in the universe! 1Pe 1:23 *"for you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding word of God. For, All flesh is like grass, And all its glory like the flower of grass. The grass withers, And the flower falls off, But the word of the Lord abides forever. And this is the word which was preached to you."*

Point 9. Scientific laws are simply the faithfulness of Jesus Christ holding the universe together and at the same time holding back eternity. This is so the human race will have the opportunity to appropriate the grace of God, and so that ultimately God will be glorified forever.

Point 10. This doctrine explains the simplicity of miracles done by TLJC. Remember that a miracle is an event that contradicts known scientific laws and is thought to be due to supernatural causes, especially an act of God. TLJC merely stops a scientific law from working and something out of the ordinary happens. For example, Luk 8:25 *"He commands even the winds and the water, and they obey Him?"* He controls the sea, Job 26:10; Psa 33:7. He controls the storms, Psa 65:7; Psa 107:29. He controls the wind, Psa 148:8; Mar 4:39. He controls the rain, Gen 7:4. He controls the thunder and hail, Exo 9:33. He tells the snow to come upon the earth, Job 37:6. He makes the lightening, Jer 10:13. In other words, He is in total control of even every insignificant detail in life. Mat 10:29-30 *"Are not two sparrows sold for a cent? And {yet} not one of them will fall to the ground apart from your Father. But the very hairs of your head are all numbered."*

Back to Rev 3:9, where we have the neutralization of opposition or how cursing is turned to blessing. Rev 3:9 *"Behold, I will cause those of the synagogue of Satan, who say that they are Jews, and are not, but lie-- behold, I will make them to come and bow down at your feet, and to know that I have loved you."* The first section of this verse talks about Jewish disorientation to the Church-age. Remember that the first client nation in history was Israel. In 1440 BC God called out the first client nation, and made them a priest nation to Himself, even though they had a specialized priesthood from the tribe of Levy, the family of Aaron. Throughout the course of the Old Testament, the client nation to God was Israel, they were the custodians of truth. They were responsible for internal evangelism, and then external evangelism through missionary activity, as illustrated by one of their greatest missionaries, Jonah. Israel had a marvelous heritage, and we are blessed in this country when we follow category one truth as portrayed in the Mosaic law.

Category one truth deals with the laws of Divine establishment, the definition of freedom, the sacredness of freedom, property and life. Occasionally Israel became very arrogant with category one truth. Israel also became extremely prosperous many times in history, and with prosperity came many tests. When you follow the truth in a marvelous heritage, you have prosperity, and when you become arrogant about that heritage, you have great adversity. We have studied the function of the cycles of discipline as they relate to the first client nation in history, how they did not accept Him as the God of Israel, and if they did not change their minds they would be destroyed under the fifth cycle of discipline. In the Old Testament, we read that Jehovah is the first and the last, the alpha and the omega (Isa 41:4,6; 48:12; Rev 1:8,12,-18).

The Jews rejected our Lord's claim that He was Jehovah who spoke in the Old Testament, and so they had a special warning that Isaiah mentioned in Isa 28:9-13. The gift of tongues was the last historical warning to Israel, and this was after all of the prophecies with regard to our Lord, His virgin birth (Isa 7:14; 9:6), His impeccability in the prototype PPOG, His Hypostatic union, His work on the cross, redemption, reconciliation, propitiation, His physical death following His spiritual death, His ascension after resurrection, and His session at the right hand of the Father. Everything was fulfilled prophetically about the First Advent, except one last warning, the prophecy of Isaiah regarding the gifts of tongues, and it was to last for only a short time. It was directed toward Israel as a client nation to God. Jews were evangelized in Gentile languages, beginning on the day of Pentecost in Jerusalem,

and going all the way to August of AD 70, when for the last time, the Jews were put under the fifth cycle of discipline. They were removed from history as a client nation from God, and no longer was the gift of tongues ever used legitimately. Anyone who alleges to speak in tongues today, is simply living in a lie. No one has had this gift since AD 70 at which time a brand new thing began, called the times of the Gentiles. The rest of the Church-age has historical trends, but no prophecy. We live in a time when only Gentile nations can function as client nations to God.

Luk 21:24 says and they [the Jews] will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles be fulfilled.

The times of the Gentiles, and historical trends are going to terminate simultaneously with the next prophecy, which is the resurrection, or the rapture of the Church. Think of it as points X, Y, and Z. Point X= Every believer receives a resurrection body. Point Y= All believers (no distinction made yet) has exactly the same white pebble, the same resurrection body, which we have studied. Then Point Z= The great Genuflex in the sky, when the entire Royal Family of God of the Church age, will be in the presence of the Lord for a special worship. Then directly comes the judgment seat of Christ, where believers are going to be distinguished. Some believers will merely have a resurrection body, some will have a resurrection body plus the uniform of glory, the translucent light. Some will have a new knighthood given to them at this time, some will have the crown of life, the crown of righteousness, some will have in addition to that, the order of the morning star, and a new coat of arms of glory, the order of chivalry for the millennium and for eternity. For 1000 years, those in the top bracket, the winners, are going to rule with our Lord, and then have a special place in eternity, which we will be studying later. Inequality always exists where it is preceded by freedom. Freedom demands inequality, and there is no such thing as equality and freedom coexisting. We are free to advance, and succeed; we are free to retrogress and fail, and that is our right. Heaven is a perfect place, and there will be great inequality among believers in heaven. No believer ever loses his salvation, but he can lose the rewards, decorations, and extra blessings of eternity by his negative volition toward Bible doctrine (1Co 3:11-15).

Again Rev 3:9 *“Now here this, I will cause those of the synagogue of Satan, who say that they are Jews, and are not, but lie-- behold, I will make them to come and bow down at your feet, and to know that I have loved you.”* This brings us back to the fact that Jesus Christ controls history. The present tense of the Greek verb *didomi* [I will cause] is a futuristic present which denotes an event which has not yet occurred, but is regarded as so certain, that it may be contemplated as already coming to pass. So, not only does Jesus Christ control history, but He produces the punishment of any Jew living in the cosmic system. The same thing is true of Gentiles, but opposition from the church in Philadelphia was coming primarily from a very large and very prosperous Jewish population who had become very arrogant because of their prosperity and they had become very intolerant of others. In their intolerance, they began to persecute the church in Philadelphia, and therefore our Lord gave them the title, the *synagogue of Satan*. This statement means they are living in the cosmic system, like many Gentiles or believers today. Whether it's a Jew or a Gentile, believer or an unbeliever in the cosmic system, all of those who reside in the cosmic system are the servants of Satan. This is the concept of the synagogue of Satan.

We need a brief study to analyze the cosmic system to become aware of some of the ways in which believers become losers. The *cosmic system* which is translated *world* in many passages is Satan's strategy and policy for the rulership of this world. Satan's cosmic system is composed of two separate viewpoints: One is Satan's exploitation of self and the means of controlling the human race, called Cosmic One. The other is Satan's propaganda and antagonism toward God, especially in this dispensation of the grace of God, called Cosmic Two. The first viewpoint represents Satan's attitude at the time of his fall. The second represents Satan's attitude at the time of Adam's fall. Just like God has

a narrow road which leads unto life and a power system to do so (Acts 1:8; Eph 5:18; Heb 4:12) Satan has power systems designed to deceive and mislead believers and unbelievers. One such power system of Satan emphasizes arrogance which is abnormal pre-occupation with self. This is why Christians get neurotic or psychotic and they have psychopathic behavior. Satan's second power system emphasizes antagonism toward the plan and the purpose and the will of God. Satan has been so successful with these two philosophies that the majority of the world is involved with the satanic philosophy of arrogance, and the majority of believers are involved with his antagonism toward grace. Satan knows that only through the perception and metabolization of Bible doctrine can there be any hope for believers to become experientially victorious on earth (2Co 2:11). It is only when believers become experientially victorious on earth that they compliment our Lord's victory on the cross. Therefore, satanic philosophy emphasizes self in contrast to God. Satanic antagonism emphasizes human viewpoint over divine viewpoint. The cosmic system emphasizes the viewpoint of psychological living in contrast to the divine viewpoint of spiritual living. There is influence of the cosmic system on the unbeliever which is three-fold: 1) Demon possession. 2) Demon influence. 3) Psychological living defined as life without God or the lifestyle of real spiritual death.

If you want to be considered wise and build a reputation for having wisdom, then simply live well, live wisely, and live humbly. It's the way you live, not the way you talk, that counts.

Jam 3:13-17 Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing. But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.

Real wisdom, God's wisdom, begins with a spiritual life and is gentle and reasonable, overflowing with mercy and blessings. Those who are under psychological living are under the function of worldly thinking, motivation, decision making and actions of the cosmic system. All unbelievers are influenced to some degree by the cosmic system of Satan, but this is not an absolute because unbelievers have a phenomenal protection against Satan's system. The protection of the unbeliever is first of all his volition or free will. But his volition must be related to a system of truth which he can understand, and the only system of truth which the unbeliever can understand is the laws of divine establishment. One of the easiest ways for the unbeliever to live in Satan's cosmic system is to reject the laws of divine establishment. Once an unbeliever rejects the legitimate authorities in life (parents, husband, teacher, coach, police), it is the greatest disaster that can come to him. Arrogance is the inevitable result of the rejection of authority.

Then we have the influence of the cosmic system on the believer in TLJC. Because of the indwelling of all three members of the Godhead, the believer cannot be demon possessed, however, the believer can be under demon influence. Demon influence is the invasion of the soul with satanic propaganda. Believers are warned against the demonization of the soul in 1Jo 2:15-16, *Do not love the world [the cosmic system which is the current day synagogue of Satan], nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world.* In the cosmic system Satan has actually provided a counterfeit for everything that the Lord has. Satan has designed a counterfeit communion table designed to lure the believer away from living in the PPOG and to distract him from God's real purpose. In 1Co 10:21 Paul is talking to believers who are observing the ritual of the Eucharist or the communion table, *"You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons."* Many believers are living in Satan's first cosmic system in which they grieve the Holy Spirit. A baby in Christ can be carnal or spiritual, an adolescent can be carnal or spiritual, and so can a mature believer.

Generally the carnality factor in normal spiritual growth is far greater at the beginning and diminishes as one advances toward maturity. We never lose sin, we will have the Old Sin Nature (OSN) until death or the Rapture so there is no such thing as sinless perfection. 1Ti 4:1 *"But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons,"* The Spirit makes it clear that as time goes on, some are going to give up on the faith and chase after demonic illusions put forth by professional liars. Remember that the Holy Spirit is the teacher of Bible doctrine (Joh 16:12-14; 1Co 2:9-16). Rejection of Bible doctrine leads to involvement in Satan's cosmic system and either psychological living or demonization of the soul will be the order of the day. Doctrines from demons is demon influence or the demonization of the soul resulting in psychological living or human viewpoint. Thinking is the battlefield of your soul, that's why Psa 23:3 says *"He restores my soul;"* The greatest battles in history are not fought on overt battlefields where men die, the greatest battle is what takes place in your soul. The life of every believer is in his mental attitude.

The life of every believer is determined experientially by what he thinks, and what he decides. Many believers are struggling through life as mindless losers full of emotion. Whether it's the lusts of the have-not's or the dissatisfaction of those who have, there's a general unrest today which merely reflects one very important fact: Believers in TLJC have failed in the dynamic of the Divine viewpoint of life. It can be said of most believers today what Mic 4:12 says *"But they do not know the thoughts of the Lord, And they do not understand His purpose;"* You should be exposing yourself to Bible doctrine daily so that your thinking comes to divine viewpoint and your battles in the soul are won, Rom 12:2 *And do not be conformed to this world, but be transformed by the renewing of your mind,* Satan has so many distractions today that are designed to deaden thinking so that born again believers become mindless imbeciles, struggling through life looking for some emotion experience to pull them through. God has delegated to every church-age believer all of the power to handle any problems or difficulties in this life. He has done this so your life comes to be what you think not how you feel. The born again believer should be an alert thinking person and not a mindless, emotional, irrational, yapping, rolling, screaming imbecile. Luk 12:37 *"Blessed are those slaves whom the master shall find on the alert when he comes;"* Act 20:31 *"Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears."* 1Co 16:13 *Be on the alert, stand firm in the faith, act like men, be strong.* 1Pe 5:8 *Be of sound mind, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour.*

The problem solving devices are application skills of the spiritual life. The application of metabolized Bible doctrine is accomplished through the use of these ten problem solving devices. This application goes in three directions: First toward God, fellowship with the Holy Spirit, personal love toward God the Father, and occupation with Christ. Second, toward people: Grace orientation, doctrinal orientation, impersonal love for all mankind. Thirdly, toward self: Rebound, a personal sense of destiny, doctrinal orientation, the faith-rest drill, sharing the happiness of God. Phi 4:6-7 *Stop worrying about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the prosperity from God which transcends human comprehension shall garrison your right lobes and thinking by Christ Jesus."*

It is impossible for the unbeliever and the ignorant believer to understand prosperity from God; it's beyond human comprehension. They simply cannot begin to appreciate what God has done for them through logistical grace, prospering both winners and losers, and what God has done in graciously blessing those winners who execute His plan and His will. Phi 4:8 *"Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things."* One of the great factors in the believer who is advancing spiritually is a phenomenal mental attitude. This mental attitude is reflected by using the problem-solving devices of the PPOG. We are

told in the Bible that we have an enemy and we are told that it is to our advantage to know our enemy. That enemy is said to have a tremendous power to deceive us. 2Co 10:3-6 *For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, and we are ready to punish all disobedience, whenever your obedience is complete.* This verse describes a warfare which we all are involved in. Our warfare in the spiritual life is neither physical nor fleshly; it is spiritual and therefore in the mentality of our soul. The Lord has provided information whereby we can use our mental attitude of divine viewpoint as a basis of advancing in the spiritual life and handling any of the outside pressures that would come our way.

The word for *fortresses* (2Co 10:4) is the Greek noun *ochuromaton* which is a hapax legomena (only found once in the Bible) and it means arguments and reasoning one uses to defend themselves. That's why it's translated fortresses as a perfect description of self-justification and defense mechanisms. Defense mechanisms can resist all attacks of human viewpoint, human ability, human power, but God has provided in grace divine equipment and weapons to demolish these defense mechanisms in the soul, and it starts with what and how you think. The greatest weapon we have in both spiritual warfare and life is what we think! No matter how you slice it, the factor that motivates, empowers and strengthens a believer is his mental attitude or thought pattern! If the believer is thinking human viewpoint, he is open to satanic infiltration. Furthermore, he is useless, miserable, and indistinguishable from the unbeliever. On the other hand, the believer with doctrine in the right lobe has divine viewpoint on the launching pad ready for application in order to assault any defense system in this intensified stage of the angelic conflict. Such a believer has moved into the adult spiritual life and has the capacity to understand that *"all things work together for good."* This believer cannot be defeated.

Ultimately the attacks of Satan's flaming missiles are against Bible doctrine. Any thoughts that you have which are not the thoughts of our Lord Jesus Christ must be taken prisoner or captive and pushed aside. You are not to share these thoughts with others or allow these thoughts the freedom to go elsewhere. People use thoughts to justify their wrong doings, and speech to conceal their thoughts. You can only capture erroneous thinking and supersede it with correct thinking by metabolizing Bible doctrine.

Let's illustrate this with a segmented quotation regarding warfare: "All warfare is based on deception. Therefore when capable, feign incapacity, when active, inactivity. When near make it appear that you are far away, when far away, that you are near." As our enemy, the god of this world, Satan's goal is to keep us off guard and deceived. Only the mind of Christ can protect us from this deception. That's why we are told in 2Co 2:11 *in order that no advantage be taken of us by Satan; for we are not ignorant of his schemes.* Continuing the quote, "Offer the enemy a bait to lure him; feign disorder and strike him." Satan is always making offers through the agents he controls to lure us away from the plan of God for our lives. Luk 4:6 *And the devil said to Him, "I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish."* "When he concentrates, prepare against him; when he is strong, avoid him." The greatest way to get Satan and the kingdom of darkness away from us is 1Pe 5:9 *But resist him, by being firm in your doctrine, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world.* Jam 4:7 *Submit therefore to God. Resist the devil and he will flee from you.* This means that Satan will bring in situations to anger us and confuse us so that we will not use the proper mental attitude. "Keep him under a strain and wear him down." Dan 7:25 *"And he will speak out against the Most High and wear down the saints of the Highest One,"* "When he is united divide him." When your soul is united with doctrine, Satan and the kingdom of darkness will do what it can to divide your thoughts and confuse your mental attitude. "Attack where he is unprepared, sally out [erupt or bust out] when he does not expect you. The greatest thing you can do for yourself is to prepare yourself mentally for the things you'll face in life. Whenever you're in conflict with someone, there is one factor that can make the difference between damaging your relationship and deepening it. That factor is mental attitude. It is of paramount importance that we know how to harness and control this great force.

Each experience through which we pass operates ultimately for our good. This is a correct mental attitude to adopt and we must be able to see it in that light. Ability is what you're capable of doing. Motivation determines what you do. Mental attitude determines how well you do it. We awaken in others the same mental attitude of mind we hold toward them. Your success or failure in life is determined not so much by what life brings to you as by the mental attitude you bring to life; not so much by what happens to you as by the way your mind looks at what happens. Our mental attitude toward life determines life's mental attitude towards us. The way you think about a situation may defeat you before you ever do anything about it. If you have a positive mental attitude from Bible doctrine and constantly strive to give your best effort under the power of the Spirit, eventually you will overcome your immediate problems and find you are ready for greater challenges. Adopting the right mental attitude can convert a negative stress into a positive one.

The remarkable thing is we have a choice everyday regarding the mental attitude we will embrace for that day. We cannot change our past. We cannot change the fact that people will act in a certain way. Defense mechanisms are designed to hide or to relieve the conflicts and stresses in the soul that cause anxiety, hysteria, fear, worry, or other categories of the emotional complex of sins, the worst being guilt. Defense mechanisms are designed to bury any reaction you might have, any lack of esteem, any explanation for impulsive behavior or failure on your part. There are many defense mechanisms that people use. Acting-out is a defense mechanism in which a person acts without regard for negative consequences. Autistic fantasy is a defense mechanism in which a person substitutes excessive day dreaming for the pursuit of social relationships. In fact, soap operas feed this need in people! Social interaction through day dreaming is much easier than direct and effective social intercourse where we have to use the problem solving devices. Denial is a defense mechanism in which a person fails to acknowledge some aspect of external reality that is obvious and apparent to others. Denial is a false perception of reality. This false perception of reality is necessary for some people because they must be good, they must be self-righteous, they can never be wrong but must always be right. Dissociation or withdrawal is a mechanism which is employed when a person doesn't want to deal with a situation but rather chooses to run away and withdraw. Idealization is a defense mechanism in which a person attributes exaggerated positive qualities to self or to others. When others are idealized, we call that role model arrogance. When self is idealized, we call that self-righteous arrogance or making a role model out of self. None of these or other defense mechanisms can give you victory in the spiritual life, but will only result in defeat. Divine viewpoint mental attitude from your consistent intake of Bible doctrine is the only system of thinking that can overcome the synagogue of Satan, i.e. the cosmic system.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 50.

The Indwelling of each Person of the Trinity.

01/21/07

Under the category of what it means to be initiated into the secret of the mystery, we have already noted: 1) The baptism of the Spirit. 2) The indwelling of Christ as the Shekinah glory. 3) The Angelic Conflict. 4) The mystery of adoption. 5) The sealing ministry of the Holy Spirit. 6) The pre-designed plan of God. 7) The mystery of predestination. 8) The unique equality factor of the Church-age. 9) The Portfolio of Invisible Assets. 10) The Royal Commissions for every Church-age Believer: the Royal priesthood and the Royal ambassadorship.

We are now ready for the next mystery doctrine: The indwelling of each person of the Trinity. First, the indwelling of the Father (Joh 14:23; Eph 4:6; 2Jo 9). Secondly, the indwelling of the Son (Joh 14:20; 17:22-23; Rom 8:10; 2Co 13:5; Gal 2:20; Col 1:27; 1Jo 3:24). Thirdly, the indwelling of the Holy Spirit (Rom 8:11; 1Co 3:16; 6:19-20; 2Co 6:16).

One of the unique factors of the mystery doctrine of the Church-age is the indwelling of the Trinity. Never before in history, and never again after the Rapture, is the believer indwelt by God the Father, God the Son, and God the Holy Spirit. Joh 14:23 *Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him."*

1Jo 4:15-16 *Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. And we have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.*

1Jo 3:23-24 *And this is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us. And the one who keeps His commandments abides in Him, and He in him. And we know by this that He abides in us, by the Spirit whom He has given us.*

God the Father indwells us for four reasons: 1) As the Author of our portfolio of invisible assets. 2) As the Grantor of our escrow blessings. 3) As the Mastermind of the PPOG for the Church-age. 4) As the Designer of our very own unique and individual plan. So the indwelling of God the Father is a guarantee of His personal ministry to every Church-age believer; it is unique and without precedence, and it is a part of the mystery doctrine of the Church-age. Our Lord said in Joh 14:18-20 *"I will not leave you as orphans; I will come to you. After a little while the world will behold Me no more; but you will behold Me; because I live, you shall live also. In that day you shall know that I am in My Father, and you in Me, and I in you."*

In Joh 17:22-23 *"And the glory which Thou hast given Me I have given to them; that they may be one, just as We are one; I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me."*

The indwelling of The Lord Jesus Christ (TLJC) serves as both a sign and a badge of the Royal Family of God. We are here to complement our Lord's strategic victory in His great power demonstration of the Hypostatic union. The indwelling of Jesus Christ is a guarantee of our escrow blessings, for Jesus Christ is both the depositary and the escrow officer. As the indwelling Shekinah glory, Jesus Christ is a guarantee of the irrevocability of the escrow blessings and the certainty of their distribution to winners. The indwelling of Jesus Christ motivates momentum in the PPOG, *Christ in*

you, the hope of glory (Col 1:27), and also gives you great confidence in your advance to maturity. It is the basis for the utilization of divine power that is as available to us as it was to our Lord in the great power demonstration of the Hypostatic union. The indwelling of Jesus Christ is a guarantee that we have eternal life after death; death has lost its sting; the grave has lost its power.

Then there is the indwelling of the Holy Spirit, Rom 8:11 *But if the Spirit of Him who raised Jesus from the dead dwells in you [and He does], He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who indwells you.*

Joh 14:17 *"that is the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, but you know Him because He abides with you, and will be in you."*

1Co 3:16 *Do you not know that you are a temple of God, and that the Spirit of God dwells in you?*

1Co 6:19 *Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?*

2Ti 1:14 *"Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you."*

The Holy Spirit primarily indwells every believer to provide a temple for the indwelling of Jesus Christ as the Shekinah glory. The indwelling of the Holy Spirit provides a base of operations for the use of His omnipotence as the means of executing the PPOG. He provides a base whereby His power is available, attainable, and usable when we live and function inside the PPOG.

We execute the PPOG in two ways: 1) The filling of the Spirit, which is residence, function, and momentum inside the PPOG. 2) Through the teaching ministry of the Holy Spirit inside the PPOG. Without that ministry, we would not be able to comprehend doctrine. Joh 14:26 *"But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you."* Joh 16:12-14 *"I have many more things to say to you, but you cannot bear {them} now. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He shall glorify Me; for He shall take of Mine, and shall disclose it to you."*

The indwelling of the Holy Spirit provides a guarantee of two categories of Christian life. The filling of the Spirit (Eph 6:18) is tantamount to the Holy Spirit controlling your soul when you're in the PPOG, as a result making possible P.M.A. of B.D. Walking by means of the Spirit (Gal 5:16) is tantamount to the Church-age believer living inside the PPOG. This is the omnipotence of the Holy Spirit related to the PPOG. So all three members of the Trinity indwell our bodies whether we are winners or losers.

There are three important distinctions we must understand: 1) The difference between the indwelling of Jesus Christ in our bodies and the indwelling of the Holy Spirit in our bodies. 2) The distinction between the indwelling of the Holy Spirit in our bodies and the filling of the Holy Spirit in our souls, which is tantamount to residence, function, and momentum inside the PPOG. Life inside the PPOG is the only place for the utilization of the Spirit's power. The indwelling of the Holy Spirit occurs in the body of every believer. The filling of the Holy Spirit occurs in the believer's soul only inside the PPOG. 3) The distinction between the indwelling of Jesus Christ in our bodies and the glorification of Christ in our bodies. The indwelling of Jesus Christ is status quo from salvation and is never experienced. The glorification of Christ in our bodies, however, is the ultimate experience of the Christian way of life, the experience of maturity. In fact, each stage of spiritual adulthood is characterized by an experience related to Christ. The experience of spiritual self-esteem is in Gal 4:19, *"My little children, I am sweating you out until Christ is formed in your bodies."* The experience of spiritual independence or autonomy is in Eph 3:17, *"Christ being at home in our bodies."* The experience of spiritual maturity is in Phi 1:20 *"Christ being glorified in our bodies."*

The significance of the indwelling of God the Father is related to the glorification of His pre-designed plan for the Church-age, Eph 1:3-12 *Blessed be the God and Father of our Lord Jesus Christ,*

who [God the Father] has blessed us with every spiritual blessing in the heavenly places in Christ, Just as He chose us in Him [TLJC] before the foundation of the world, that we should be holy and blameless before Him. In love He [God the Father] predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace [provision of His invisible assets and the PPOG] which He [God the Father] freely bestowed on us in the beloved [TLJC]. In Him [TLJC] we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His [God the Father's] grace, Which He lavished upon us. In all wisdom and insight He made known to us the mystery of His will [PPOG], according to His [God the Father's] kind intention which He purposed in Him [TLJC] With a view to an administration suitable to the fulness of the times, that is, the summing up of all things in Christ, things in the heavens and things upon the earth. [In Him] also we have obtained an inheritance [escrow blessings], having been predestined [the PPOG] according to His purpose who works all things after the counsel of His will, To the end that we who were the first to hope in Christ should be to the praise of His glory. The Author of our invisible assets and escrow blessings, the Mastermind of the PPOG, the Designer of the PPOG - He is living inside of you!

As a part of the great demonstration of power in the Church-age we have the significance of the indwelling of Jesus Christ; He is the King of kings and the Lord of lords, and to live inside of you makes you a member of His Royal Family as well. It is a guarantee of the availability and potential utilization of divine power by every Church-age believer who resides inside the PPOG. When the deity of Christ lived inside of the humanity of Christ, He relied totally on the same divine power you have available to you today. The significance of the indwelling of Jesus Christ is a guarantee of life after death in the presence of God forever. Wherever Christ is, we will be! He is the head; we are His body. He is the last Adam; we are the new creation. He is the Great Shepherd; we are His sheep. He is the Vine; we are the branches. He is the High Priest; we are the Royal priesthood. He is the Groom; we are the bride.

The significance of the indwelling of Jesus Christ is that, as the depository [the one who holds our escrow blessings], He is the guarantee of distribution of our blessings on the attainment of spiritual growth. Eph 1:3 *"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,"* All of our blessings from God the Father have been deposited in Christ, and He is the one who distributes these blessings to us at the appropriate time. There are three spiritual skills in the Christian way of life: 1) the filling of the Holy Spirit and therefore the use of divine power. 2) Cognition of Bible doctrine and therefore the use of divine power. 3) Execution of the PPOG and therefore the use of divine power. The greatest power functioning in the world today is the power of God. We need that divine power because Satan, as the ruler of this world, has maximum power which is utilized for his evil policy of both moral and immoral degeneracy. This evil power is deceptive because it is often disguised with the facade of good works or religion. This evil power is described for us in many passages; for example, Satan is the highest of all angels, and ruler of all fallen angels, Mat 9:34, *"the ruler of demons."* Mat 12:26 tells us that Satan has a kingdom. Satan is superior in genius, beauty, personality, persuasiveness, and he is invisible. Satan's power is revealed by the fact that he is an organizational genius with a great organization of demons, Eph 6:12 *"For our warfare is not against blood and flesh, [people's souls or their OSN] but against the rulers [highest ranking demons in Satan's organization, such as Abaddon or Apollyon and or Beelzebub] against the powers [demon officers who have phenomenal authority] against the world forces of this darkness [Satan's demon ambassadors who control many world rulers] against the spiritual forces of wickedness in the heavenly places [spiritual forces of evil in the atmosphere, the stellar universe, and even in the presence of God to represent Satan]."*

Since the fall of Adam, Satan has been the ruler of this world (Luk 4:5-7; Joh 12:31; 14:30; 16:11; 2Co 4:4; Eph 2:2). The devil rules all fallen angels, and sadly the majority of all unbelievers. The devil also rules certain believers through demon influence and cosmic involvement. However, because of our Lord's victory on the cross which overflows into the Church-age, we have received the

delegated divine power to resist the devil. 1Jo 4:4 *“Greater is he who is in you [omnipotence of God the Holy Spirit in the PPOG] than he who is in the world [power of Satan as ruler of the world and cosmic system].”* Satan's power is not greater than God's, and this should remind us of God's grace; He has made available to us His power.

Satan has power far greater than our human power, but God has made available to us, Church-age believers, His power; found in the omnipotence of the Father providing our invisible assets and escrow blessings, the omnipotence of God the Son who preserves the universe and controls history daily, and the omnipotence of God the Holy Spirit who provides the power to execute the PPOG. Therefore, we have greater power than Satan. Even for the unbeliever, God in his grace has provided a power to resist the power of Satan under the laws of divine establishment.

Religion is a part of Satan's strategy; it is the creation of Satan's genius to counterfeit the plan of God. It is man seeking to use his own merits, his own works to gain the approbation of God. Satan's counterfeits of the plan of God in religion include a counterfeit: 1. Gospel, 2Co 4:3-4. 2. Ministers, 2Co 11:13-15. 3. Doctrine, 2Ti 4:1. 4. Communion table, 1Co 10:19-21. 5. Spirituality, Gal 3:2-3. 6. Righteousness, Mat 19:16-28. 7. Self-righteousness, Mat 23:13-36. 8. Power and dynamics (miracles, healing, tongues) 2Th 2:8-10. 9. System of gods, 2Th 2:3-4.

False teachers are also a part of his strategy (1Jo 4:1-3). Mat 7:15 *“Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.”* They seek to stimulate your ego, Rom 16:18 *For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the stupid.* They use human public relations systems and legalistic flirtation to court believers. Gal 4:17 *They eagerly seek you, not commendably, but they wish to shut you out, in order that you may seek them.* They appeal to human ego and arrogance and pride to distract believers from grace (2Co 10:12), and promote legalism, (1Ti 1:7-8). All apostates have been deceived by Satan to the extent they are influenced by good and evil, 2Ti 3:13 *But evil men [men influenced by the satanic policy of evil] and impostors [false teachers] will proceed from bad to worse, deceiving [others] and being deceived [themselves].* 2Ti 2:24-26 *And the Lord's bond-servant must not be quarrelsome, but be gracious to all, able [qualified and gifted] to teach, patient when wronged [maltreated and persecuted]. With gentleness [sensitivity] correcting those who are in opposition if perhaps God may grant them repentance leading to the knowledge of the truth. And they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.* Those deceived by the power of Satan start to lose their spiritual senses and then common sense. The devil holds believers captive by legalism, self-righteousness, arrogance, emotionalism, guilt, fear, condemnation, and manipulation.

The Church-age is the most intensive time of the angelic conflict, so the greatest delegation of divine power in human history occurs between the resurrection of Christ and the resurrection of the Church. It is the omnipotence of God given to execute the PPOG. Divine omnipotence is related to both God's promises and God's actions on our behalf; both are a manifestation of His grace. However, you will never use this power unless you learn Bible doctrine; there is no substitute for learning doctrine. We would not be able to understand the knowledge of the glory of God if it were not for the ministry of God the Holy Spirit. Divine power is at work when we are learning Bible doctrine and metabolizing it in our hearts. 2Co 4:7 *But we have this treasure [the doctrine from God] in earthen vessels, that the surpassing greatness of the power may be from God and not from ourselves.”* We get doctrine into our human bodies by the omnipotence of God the Holy Spirit, the delegated power of God for our perception, metabolization, and utilization of Bible doctrine inside the PPOG. We have a treasure in earthen vessels or our human body, and that treasure is Bible doctrine. Your human Spirit is your treasury and the place where good and precious things are collected and stored up and a place filled with valuables.

The delegation of the omnipotence of God to the Church-age began with the resurrection of our Lord Jesus Christ at the end of the dispensation of the hypostatic union.

Eph 1:15-20 "for this reason I too, having heard of the faith in the Lord Jesus which exists among you, and your impersonal unconditional love for all the saints, do not cease to give thanks for you, while making mention of you in my prayers that the God of our Lord Jesus Christ, the Father of glory, may give you a Spirit of wisdom [lifestyle of wisdom], and of the revelation in the knowledge of Him. I ask the God of our Master, Jesus Christ, the God of glory—to make you intelligent and discerning in knowing Him personally, I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, And what is the surpassing greatness of His power toward us who have believed in accordance with the working of the strength of His might, which [power] He brought about [or made operational] by means of Christ when He raised Him from the dead and seated Him at His right hand in heavenly places."

Note that this divine power was not made available until He raised TLJC from the dead and seated Him at His right hand in heavenly places. The surpassing greatness of His power is the Christian way of life. Having your priorities straight and being accurate and precise with doctrine is how you put into action the procedures and the mechanics. God has a *system* for utilization of divine power, it is found in the PPOG for your life. One of the terms used to describe God's plan for you is procedure, which emphasizes the utilization of divine power inside the PPOG. Because we are Royal Family, we must function under Royal Family procedures. In the PPOG, procedure means that there is only one way of doing a thing: the right way. There is only one way to use God's power, the right way. God's policy of grace is divine power or omnipotence delegated to Church-age believers so that each believer has the *power* and *ability* to fulfill God's game plan for them. This utilization of divine power is designed for the greatest invisible impact in all of human history. Before the dispensation of the hypostatic union and the resurrection of Jesus Christ, divine power was delegated to very few Old Testament believers on a limited basis. This is why we read in Psa 51:11 "*Do not cast me away from Thy presence, And do not take Thy Holy Spirit from me.*" There was a contingency on the power of God given to the O.T. saints; they could lose that power, but we can't. We always have that power made available to us.

So, the divine power used to raise Jesus Christ from the dead is the same divine power which is available to every believer today. It is this experience of divine power or the application of the omnipotence of God in our life that allows to have the attitude our Lord had in Joh 18:1-11 *When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, into which He Himself entered, and His disciples. Now Judas also, who was betraying Him, knew the place; for Jesus had often met there with His disciples. Judas then, having received the {Roman} cohort, and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons. Jesus therefore, knowing all the things that were coming upon Him, went forth, and said to them, "Whom do you seek?" They answered Him, "Jesus the Nazarene." He said to them, "I am." And Judas also who was betraying Him, was standing with them. When therefore He said to them, "I am {He}," they drew back, and fell to the ground. Again therefore He asked them, "Whom do you seek?" And they said, "Jesus the Nazarene." Jesus answered, "I told you that I am {He}; if therefore you seek Me, let these go their way," that the word might be fulfilled which He spoke, "Of those whom Thou hast given Me I lost not one." Simon Peter therefore having a sword, drew it, and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus. Jesus therefore said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?"*

The cup refers to what we are willing to receive as a part of the Father's plan for our life and as a part of picking up our cross and participating in our Lord's sufferings. In Gal 6:1-6, Paul says, "*Brethren, even if a person is caught in any trespass, you who are spiritual restore such a one in a spirit*

of gentleness; each one looking to yourself, lest you too be tempted. Bear one another's burdens, and thus fulfill the law of Christ. For if anyone thinks he is something when he is nothing, he deceives himself. But let each one examine his own work, and then he will have reason for boasting in regard to himself alone, and not in regard to another. For each one shall bear his own load. Adversities and afflictions afford us the privilege of experiencing this divine power or the application of the omnipotence of God in our life. At times we will experience the ultimate blessing of being able to go through certain situations alone with the Lord Jesus Christ. The peace of God, which surpasses all comprehension, and shall guard your hearts and your minds in Christ Jesus (Phi 4:6). Between the resurrection of Christ and the Rapture is the greatest power experiment in all of human history, and you are a part of that experiment. This great power experiment is divided into two parts: 1) the incarnation and hypostatic union, 33 years terminating with the resurrection of Christ. 2) The Church-age, an indefinite period of time, terminating with the resurrection of the Church. The Church-age is the time of the most intense spiritual warfare in all of human history, because after our Lord's victory on the cross, Satan and the fallen angels raised their attack on the human race.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 51.

Being victorious as believers requires using divine power.

02/04/07

Under the category of what it means to be initiated into the secret of the mystery, we have now noted: 1. The baptism of the Spirit. 2. The indwelling of Christ as the Shekinah glory. 3. The Angelic Conflict. 4. The mystery of adoption. 5. The sealing ministry of the Holy Spirit. 6. The Predesigned Plan of God (PPOG). 7. The mystery of predestination. 8. The unique equality factor of the Church age. 9. The Portfolio of Invisible Assets. 10. The Two Unique Royal Commissions - The royal priesthood and the royal ambassadorship. 11. The indwelling of each person of the Trinity.

We are noting our twelfth form of mystery doctrine: The availability of omnipotence or the divine power to execute the PPOG. The same power that raised Christ from the dead is available to every Church-age believer for the execution of God's will, plan, and purpose for the Church-age. We began with the three spiritual skills in the Christian way of life: 1) The filling of the Holy Spirit and therefore the use of divine power. 2) Cognition of Bible doctrine and therefore the use of divine power. 3) Execution of the PPOG and therefore the use of divine power. We need this divine power because Satan, as the ruler of this world, has maximum power which he utilizes for his evil policy of both moral and immoral degeneracy. This evil power is deceptive because it is often disguised with the facade of good works or religion. So, the distribution of the omnipotence of God to the Church-age believer began with the resurrection of our Lord Jesus Christ. The key to this delegation is the resurrection of our Lord Jesus Christ at the end of the dispensation of the hypostatic union.

Eph 1:15-20 "for this reason I too, having heard of the faith in the Lord Jesus which exists among you, and your impersonal unconditional love for all the saints do not cease to give thanks for you, while making mention of you in my prayers. That the God of our Lord Jesus Christ, the Father of glory, may give you a Spirit of wisdom, and of the revelation in the knowledge of Him. I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints. And what is the surpassing greatness of His power toward us who have believed in accordance with the working of the strength of His might which He brought about or made operational by means of Christ when He raised Him from the dead and seated Him at His right hand in heavenly places."

This divine power was not made available until God raised TLJC from the dead and seated Him at His right hand in heavenly places. The surpassing greatness of His power is the Christian way of life; there is a very definite structural relationship between the power used in the resurrection of Christ and the power available to the Church-age believer today. Before the dispensation of the hypostatic union and the resurrection of the humanity of Christ, divine power was delegated to very few Old Testament believers, and then only on a limited basis.

There are times when we will experience the ultimate blessing of being able to go through certain situations alone with the Lord Jesus Christ, apart from our family and friends. The peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus. In Phi 4:6-9 *"Stop worrying about anything, but in every circumstance through prayer and through supplication for personal needs after thanksgivings let your requests or petitions be revealed to the God. In fact, that spiritual peace and prosperity from the source of the God, which surpasses or rises above and beyond all comprehension, shall garrison your hearts [right lobes] also your motivation [minds] in Christ Jesus. From now on, members of the Royal Family of God, whatever is true [doctrinal], whatever is honorable [noble or worthy of respect], whatever is just [fair or right], whatever is pure [of proper motivation], whatever personal loves exist, whatever is commendable, if there is any virtue and if*

anything worthy of praise, be concentrating on these things. These things also you have learned and received and having heard and have understood by means of me. Be putting these into action and the God of prosperity shall be with you, all of you [supergrace believers]."

Therefore the principle: Between the resurrection of Christ and the Rapture of the Church is the greatest power experiment in all of human history, and you are a part of it. This great power experiment is divided into two parts: First, the incarnation and hypostatic union, a period of 33 years that terminates with the resurrection of Christ. Secondly, the Church-age, an indefinite period of time, terminating with the resurrection of the Church. The Church-age is the time of the most intense spiritual warfare in all of human history, because after our Lord's victory on the cross, Satan and the fallen angels increased their attack on the human race. God's power brings glory to God (creator credit), while man's power brings glory to man (creature credit). Therefore, we are the objects of the greatest power delegation of omnipotence in all human history. There will be times that we will go through trials and difficulties which others can see and can sympathize with; however, there will also be times when we go through situations that no one can perceive or sympathize with. In the latter case we are to do as Gal 6:5 says, *"For each one shall bear his own load."* When some affliction happens to you, you allow it to either defeat you, or you defeat it through the experience of divine power or the application of the omnipotence of God in your life. There are times when the life of Christ is being cultivated within us as we are experiencing this divine power. It is here that we learn the secret of being alone with Him, and the experience of divine power or the application of the omnipotence of God in our life. You don't develop courage by being happy in your relationships everyday, but rather by surviving difficult times and challenging adversity. In this dispensation, it is not deliverance from trial that is the issue, but superiority to it that God gives to us. One often learns more from ten days of agony than from ten years of contentment. We learn that the path of least resistance is the path of the loser. We are to have the attitude of Est 4:16 *"and if I perish, I perish."*

In the Old Testament, people were put in the furnace and they were not burnt; they were put into the lion's den and they were not touched. Now they go into the furnace and they do get burnt, the lions may devour them, but they don't give in. The power for them is the word of God which is alive and powerful and the power of the Holy Spirit who indwells us. That power is Phi 4:13 *"I can do all things through Him who strengthens me."* You will never know your own strength until you are faced with adversity and experience divine power in your life. Every defeat, heartbreak, or loss, contains its own seed, its own lesson on how to improve your performance the next time. Be grateful for all your problems, 1Th 5:18 *"in everything give thanks; for this is God's will for you in Christ Jesus."* When trials, difficulties, sorrows, or weaknesses come our way, the thing to consider is the grace and the power to be above it all. Calamity is the perfect glass wherein we truly see and know ourselves.

So, between the two resurrections is the dispensation of the Royal Family of God, the Church-age. This is the dispensation of the intensified angelic conflict, the crossroads of human history, and God's delegated power being made available to every Church-age believer. The resurrection of Christ is a dividing line between limited power to a few believers before His resurrection, and maximum power to all believers after His resurrection. The sooner you learn about this power, the sooner you will be able to bring glory to God. This power is available to every believer; however, availability does not mean utilization of divine power. Utilization of this potential depends upon the believer's self-determination and his perception, metabolization, and application of Bible doctrine. There is no substitute for cognition of doctrine; knowledge is power (Pro 24:3-5; 2Pe 1:3). Between availability and utilization is perception, metabolization, and application of the mystery doctrine of the Church-age. The invisible hero of the Church-age is manufactured out of divine power. The invisible hero also has maximum use of divine power during any given generation of the Church-age, and has maximum use of the ten problem-solving devices of the PPOG. God's superior power and omnipotence is delegated and distributed in two areas: 1) The omnipotence of the Father which in eternity past

created invisible assets for every Church-age believer. 2) The omnipotence of the Holy Spirit who has provided an unprecedented delegation and distribution of divine power inside God's plan for your life. This omnipotence of the Holy Spirit is described in such passages as Zec 4:6 *"Not by might, nor by power, but by My Spirit, says the Lord."*

The power for the execution of the PPOG is related first of all to the power of the word of God. Heb 4:12 *"The word of God is alive and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of the soul and the spirit, and of joints and the marrow, and is a critic of the thoughts and intents of the heart."* We will never be victorious in this life as believers if we think that life with God means freedom from suffering, because in reality we are strengthened by participating in His sufferings.

Eph 3:14-16 *"For this reason, I bow my knees before the Father, from whom every family in heaven and on earth derives its name, That He would grant you according to the riches of His glory to be strengthened with power through His Spirit in your inner being."*

The phrase *"The riches of His glory"* emphasizes three forms of divine power: 1) The omnipotence of God the Father related to our invisible assets. 2) The omnipotence of God the Son holding the universe together. 3) The omnipotence of God the Holy Spirit providing the necessary power for the execution of the procedure plan of God.

The cross has only suffering and death as its ministry, but we have divine power (the application of the omnipotence of God in our life) to meet the cross head-on, 2Co 4:11 *"For we who live are constantly being delivered over to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh."* Rom 6:18 *"and having been freed from the sin nature, you became slaves of righteousness [the new nature]."* There are times when we are even chastened by God, not because of divine discipline, but as a part of learning how to experience the application of divine power in our life. In Heb 12:5 *"and you have forgotten the exhortation which is addressed to you as sons, 'My son, do not regard lightly the discipline of the Lord, Nor faint when you are reprov'd by Him;'"* Things don't go wrong and break your heart so you can become bitter and give up; they happen to break you down and build you up so you can be all that you were intended to be and experience divine power.

Heb 12:6-10 *"For those whom the Lord loves He disciplines [instructs, nurtures, cultivates], And He scourges [puts to the test] every son whom He receives."* Heb 12:7-11 *It is for discipline [training; instruction, nurture, cultivation of mind and instruction which aims at increasing virtue], that you endure [undergo, bear, persevere]; God deals with you as with sons; for what son is there whom his father does not discipline? But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, that we may share His holiness. All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it afterwards it yields the peaceful fruit of righteousness."*

If we are going to receive the benefit of the cross, we must go through the suffering of the cross. That is where we come to know and appreciate the Holy Spirit as our Comforter. He comforts us in the very crucifixion He applies, and we learn to glory in the cross that crucifies and how to operate in divine power. Affliction comes to us, not to make us sad but sound; not to make us sorry but wise. The work of the cross causes us to do what Phi 3:3 describes *"keep on worshipping in the Spirit of God and glory or boast in Christ Jesus and we put no confidence in the flesh."* While the Holy Spirit causes us suffering in the crucifixion of the self-life, He also comforts us in our growth in the new life. Look at Jam 5:9-11 *"Do not complain, brethren, against one another, that you yourselves may not be judged; behold, the Judge is standing right at the door. As an example, brethren, of suffering and patience, take the prophets who spoke in the name of the Lord. Behold, we count those blessed who endured [they stuck*

with the plan of God in the midst of their undeserved suffering]. *You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.*" God will not permit any troubles to come upon us, unless He has a specific plan by which great blessing can come out of the difficulty. 1Pe 4:1 *"Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from being controlled by the sin nature, so as to live the rest of the time in the flesh no longer for the lusts of men [the desires of the flesh], but for the will of God."* Triumphs without difficulties are empty; in fact it is difficulties that make the triumph. We are to arm ourselves with the same purpose (to go through suffering rather than living in the sin nature), because he whose human nature has suffered has obtained a ceasing from (the domination of) the sin nature. We have inherited new difficulties because we have inherited more privileges. Gal 5:24 *"Now those who belong to Christ Jesus have crucified the flesh with its passions and desires."* We will no longer spend the rest of our natural life living by our human power and desires, but rather living for the will of God. Our attitude becomes one of a firm stand against self and a solid stand for the cause of Christ. The price of our spiritual birth was His death *for us*; the price of our spiritual growth is our death with Him. Gal 2:20 *"I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me."* This is why it is difficult for us to realize and agree with the fact that suffering is one of the major factors in our spiritual growth.

We have two more areas of mystery doctrine to cover: The Age of No Prophecy, and then the Church-age as the dispensation of invisible heroes. The Church-age is the only dispensation where there is no prophecy during the course of the dispensation. There are only two prophecies in the Church-age, which are its boundaries. First, the baptism of the Holy Spirit, which began the Church-age, and was prophesied by our Lord in Joh 14:20 and Acts 1:5. In Joh 14:20 our Lord said, *"In that day you shall know that I am in My Father, and you in Me, and I in you."* In Act 1:4-5 *"And gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, Which {He said,} you heard of from Me; for John baptized with water, but you shall be baptized with the Holy Spirit not many days from now."*

The Rapture of the Church is the next prophetic event. This is why the Rapture is always called imminent, because there is no intervening prophecy to be fulfilled. In every other dispensation, there is an ongoing system of prophecy related to its function; the only exception is the Church-age. There is no prophecy between the baptism of the Spirit, which began the Church-age, and the Rapture of the Church which concludes it. Instead of prophecy, this is the only dispensation that functions entirely on historical trends. The Church-age is coterminous with the times of the Gentiles, mentioned by our Lord in Luk 21:20-24. This means that the Church-age is the only dispensation in history where all client nations are Gentile nations. As goes the believer in the Church-age, so goes the client nation to God. A maximum number of mature believers in a pivot means blessing to that client nation. A minimum number of believers in a pivot means national discipline in the five cycles of discipline.

The outline of the Five Cycles of Discipline is given in Lev 26: The first cycle is found in Lev 26:14-17, the second in Lev 26:18-20, the third in Lev 26:21-22, the fourth in Lev 26:23-26, the fifth in Lev 26:27-38; Deu 28:49-67. The cycles of discipline are based on the fact that Jesus Christ controls history directly, indirectly, and permissively. Let's look at the First Cycle of Discipline, Lev 26:14-16 *"But if you do not obey Me and do not carry out all these commandments, (the execution of God's plan for Israel's dispensation) if, instead, you reject My statutes, and if your soul abhors My ordinances so as not to carry out all My commandments, and so break My covenant, I, in turn, will do this to you: I will appoint over you a sudden terror [terrorism], consumption and fever [epidemic diseases] that shall waste away the eyes and cause the soul to pine away; also, you shall sow your seed uselessly, for your enemies shall eat it up."*

The phrase *"sudden terror"* is the function of terrorism, and also violence, unrestrained criminality, and hostility from other nations. Epidemics have also been the beginning of the end of great nations or empires. *"You shall sow your seed uselessly, for your enemies shall eat it up"* means economic disaster and depression. In Lev 26:17 *"And I will set My face against you so that you shall be struck down before your enemies; and those who hate you shall rule over you, and you shall flee when no one is pursuing you."* In the first cycle, such defeat by enemies refers to only preliminary wars. *"You will flee when no one is pursuing you"* means the general population becomes cowardly, afraid of war. They have no motivation from patriotism or the spiritual life and will do anything to avoid a war, even surrendering whatever advantages they have.

The Second Cycle of Discipline, Lev 26:18-20 *"If also after these things, you do not obey Me, then I will punish you seven times more for your sins.* (A "wake up" call takes place as a result of the first cycle of discipline, and everything in the first cycle is intensified in the second by seven). *And I will also break down your pride of power; I will also make your sky like iron and your earth like bronze.* (Once the first cycle of discipline is administered and it does not turn around the nation, arrogance sets in) *And your strength shall be spent uselessly, for your land shall not yield its produce and the trees of the land shall not yield their fruit."* In the agricultural economy at this time, this referred to a depression, bad social life, no national pride, and people work hard for nothing.

The Third Cycle of Discipline, Lev 26:21-22 *"If then, you act with hostility against Me [NVTD] and are unwilling to obey or hear Me, I will increase the plague on you seven times according to your sins* (the intensification of epidemics and illnesses in the land). *And I will let loose among you the beasts of the field [criminality], which shall bereave you of your children and destroy your cattle and reduce your population so that your roads lie deserted."* With the end of civilization, violence overflows from both animals and people. The population is thinned out by violence, crime gets out of control; commerce is stopped; there are natural disasters.

The Fourth Cycle of Discipline, Lev 26:23-26 So far nothing but grace warnings have been given; now God will really judge the nation. There will be great uncontrollable crime, military invasion and partial defeat, disease from overcrowding, a shortage of food causing starvation, and even greater natural disasters. Lev 26:23-26 *"And if by these things you will not be corrected by Me, but will continue to be hostile toward Me. [negative volition in reversionism], Then I will go into opposition toward you [act with hostility toward you], and I will strike you seven times more for your sins* (the intensification of the characteristics of all the cycles). *I will also bring upon you a sword which will execute vengeance for the covenant; and when you gather together into your cities, I will send pestilence among you, so that you shall be delivered into enemy hands.* (One of the great signs of loss of freedom, and replacing it with moral and immoral degeneracy, is the breakdown of the military.). *When I break your staff of bread [cut off your food supply], ten women will bake your bread in one oven, and they will bring back your bread in rationed amounts, so that you will eat and not be satisfied."*

The Fifth Cycle of Discipline, Lev 26:27-38. Now there is nothing to eat, enemies have taken over the country, people are put into slavery, and people are afraid of everything. Lev 26:27-29 *"Yet if in spite of this, you do not obey Me, but act with hostility against Me* (The only hope is Bible doctrine; the only hope for the nation is found in believers) *then I will act with wrathful hostility against you [no more grace]; and I, even I, will punish you seven times for your sins. Further, you shall eat the flesh of your sons and the flesh of your daughters you shall eat."* No longer do you eat bread and rationed food, as in the fourth cycle; now you eat people! Cannibalism is the total malfunction of all establishment principles. This type of cannibalism actually occurred between 66 and 70 A.D. among Jews under the siege of Jerusalem by the Roman army. Civilization suddenly departs in the fifth cycle of discipline.

Lev 26:30-36 *"I then will destroy your high places, and cut down your incense altars, and heap your remains on the remains of your idols; for My soul shall abhor you. I will lay waste your cities as well, and will make your sanctuaries desolate; and I will not smell your soothing aromas. And I*

will make the land desolate so that your enemies who settle in it shall be appalled over it. You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste. Then the land will enjoy its sabbaths all the days of the desolation, while you are in your enemies' land; then the land will rest and enjoy its sabbaths. All the days of its desolation it will observe the rest which it did not observe in your sabbatical years while you were living in the land. As for those of you who survive, I will make their right lobes so afraid in the lands of their enemies that the sound of a wind-blown leaf will put them into flight. In fact, when no one is pursuing, they will run as though fleeing from an army, and they will fall even when no one is pursuing. Furthermore, they will fall over each other as if fleeing from the sword, although no one is pursuing them; consequently, you will have no strength."

No strength means no military establishment for freedom, no patriotic motivation. It's too late in the fifth cycle, because it takes a long time to train military forces. Lev 26:38 *"But you will perish among the nations, and the land of your enemies will devour you."*

If the first cycle of discipline mean the population becomes cowardly, afraid of war, if the second cycle means a depression, bad social life, no national pride, and people work hard for nothing, if in the third cycle the population is thinned out by violence, out-of-control crime, and natural disasters, if the fourth cycle means great uncontrollable crime, military invasion, disease, starvation, and even greater natural disasters—do any of you believe that we are in the Fifth Cycle of Discipline? Actually we are living in exciting times! Times to rejoice, not to fear. In the Age of No Prophecy, the only one we're waiting for is the rapture, which is imminent. In every other dispensation, there is a system of prophecy. The only exception is the Church-age; as a part of the blessed hope; Jesus Christ is coming back!

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 52.

The Rapture will be the end of the age of no prophecy.

03/04/2007

The doctrine of the Rapture of the Church is a vital doctrine to understand because it defines the spiritual life for Church-age believers. Believers that don't believe in the Rapture can easily become involved in cleaning up the devil's world and trying to Christianize the world, forcing such things like the Mosaic Law and the Ten Commandments upon everyone. These things are blasphemous. The Mosaic Law was never given to Gentiles, Deu 4:8 *"Or what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today?"* Israel was the client nation. Rom 2:14 says *For the Gentiles do not have the Law.* The Mosaic Law was never given to the Church (Act 15:5, 24; Rom 6:14; Gal 2:19). This is the fallacy of covenant theology. We have a higher code in the Royal Family Honor Code. The Church has no animal sacrifices, no Saturday worship, no specialized priesthood, etc. Codex three is the exception, since it belongs to the entire world especially when dealing with the military establishment.

So in our study of the Rapture of the Church, Point 1 is our Definition: While the Rapture is defined as being transported, Rapture is used here in a technical and theological sense for the resurrection of the Royal Family of God. Since the Church or Royal Family of God is the first spiritual building to be completed, it is resurrected after our Lord. Christ is resurrected, ascended, and seated at the right hand of the Father as part of the strategic victory of the angelic conflict. This is known as our Lord's battlefield royalty. This is His only royalty with no family; therefore, God interrupted the Jewish-age with the Church-age to call out and provide the Royal Family of God. Once the Royal Family is completed, the Church is resurrected as the body of Christ to become the bride of Christ.

The Church-age is that period of human history when the Royal Family of God is being formed on earth (Eph 1:22-23, 2:16, 4:4-5; Col 1:18,24, 2:19). When the Royal Family of God is completed, the Rapture occurs (1Th 4:16-18; 1Co 15:51-58). During the conclusion of the Jewish-age, called the Tribulation period, the bride is prepared in heaven by receiving a resurrection body exactly like that of the Lord. Then, the Big Genuflex, the acknowledgment of Christ (Phi 2:9-11). Rom 14:11 *For it is written, "As I live, says the Lord, every knee shall bow to Me, And every tongue shall give praise to God."* After that comes the Judgment Seat of Christ, when all Church-age believers are evaluated and rewarded, 2Co 5:10 *"For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.."*

Point 2. Twenty-six Biblical principles that establish the Biblical position of a pre-Tribulational Rapture of the Church. 1) The great Tribulation is punishment for a Christ-rejecting world, and the nation of Israel, who rejected her Messiah, Rev 6:12-17 *"And I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth made of hair, and the whole moon became like blood; and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. And the sky was split apart like a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man, hid themselves in the caves and among the rocks of the mountains; and they said to the mountains and to the rocks, 'Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come; and who is able to stand?'"* 2) The nature of the Church, and the promises of Christ forbid the Church from going through the great Tribulation. Col 1:22 *"yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach."* The

promise of Christ in Heb 13:5 *"for He Himself has said, 'I will never desert you, nor will I ever forsake you,'"*

3) There must be an interval of time between the Rapture and the Second Coming. This is when the Judgment Seat of Christ takes place and believers either receive or lose rewards (1Co 3:11-15, 2Co 5:10). 4) The scriptures which deal with the great Tribulation have particular reference to the Jew. Mat 24:1-9 *And Jesus came out from the temple and was going away when His disciples came up to point out the temple buildings to Him. And He answered and said to them, "Do you not see all these things? Truly I say to you, not one stone here shall be left upon another, which will not be torn down."* [He's talking about a Jewish Temple not a Christian church] *And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be, and what {will be} the sign of Your coming, and of the end of the age?" And Jesus answered and said to them, "See to it that no one misleads you. For many will come in My name, saying, 'I am the Christ,' and will mislead many. And you will be hearing of wars and rumors of wars; see that you are not frightened, for {those things} must take place, but {that} is not yet the end. For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. But all these things are {merely} the beginning of birth pangs. Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations on account of My name [This is a reference to the Jewish nation]. In Mat 24:15-16, "Therefore when you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains;"* The abomination of desolation has to do with Jerusalem and the Temple, Dan 11:31 *And forces from him will arise, desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.* Mat 24:20-22, *"But pray that your flight may not be in the winter, or on a Sabbath; [It says the Sabbath because we are talking to the Jews not to Christians, the Sabbath is for the Jews only, Exo 31:16] for then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall. And unless those days had been cut short, no life would have been saved; but for the sake of the elect those days shall be cut short."* In Mat 24:29-32, *"But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken, and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other. Now learn the parable from the fig tree [Israel]: when its branch has already become tender, and puts forth its leaves, you know that summer is near;"*

Who is the fig tree? In Luk 13:6 the fig tree represents the nation of Israel, *And He {began} telling this parable: "A certain man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it, and did not find any."* So in Mat 24:33-34 *"even so you too, when you see all these things, recognize that He is near, {right} at the door. Truly I say to you, this generation will not pass away until all these things take place."* So notice that the Sabbath is used (Mat 24:20). Jerusalem is trodden under (Luk 21:24). The Kingdom of God is near and at hand (Mat 24:14). But the Church is never mentioned. 5) The Tribulation is mentioned as a gross time of darkness, evil and sin, where none have faith (Isa 60:2; Jer 13:16). Luk 18:8 *"I tell you that He will bring about justice for them speedily. However, when the Son of Man comes, will He find faith on the earth?"* 6) Satan persecutes the woman in the Tribulation (Israel). The Church is not to come under condemnation (Rev 12:1-4; Rom 5:9; 8:1; 1Th 1:10; 5:9; 1Co 15:55-57; 1Th 4:13-18). 7) The Church is not of the world (Joh 17:14; Phi 3:20; 2Ti 2:3-4). The Church is a spiritual extension of Jesus Christ, with promises that are heavenly related (Eph 1:3; 2:6). 8) Christ is preparing a home for His body the Church, and has promised to return and to take His bride back with Him, Joh 14:3 *"And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, {there} you may be also."* 9) The Church has been promised

deliverance from the wrath to come. 1Th 1:10 *and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who delivers us from the wrath to come.* In 1Th 5:9 *For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ.* 10) The believer is told to watch, have an attitude of anticipation, for the Lord's coming. If believers are to go through the great Tribulation they would be advised to watch for the signs of the prophecies of the coming of Jacob's trouble. Instead we have Rom 8:23 *"And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body."* In 1Co 1:7 we await eagerly the revelation of our Lord Jesus Christ. In Tit 2:13 *looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus;* If there was no Rapture, why would we eagerly wait and anticipate the Tribulation period? 11) God has always protected His people in the face of judgment (Enoch before the flood, 2Pe 2:6-8, Lot from Sodom and Gomorrah). 12) The instructions by the apostle Paul never include any preparation or warning that the Church will encounter the great Tribulation. 13) If the Church goes through the Tribulation then the Jews, as well as the Gentiles, of the Tribulation period would become part of the Church. After the Tribulation, the Jewish remnant would go into the promised earthly Millennial reign; but the Gentiles of the Church would be caught up to be with Christ in glory. Thus, the body of Christ would become dismembered. 14) The church at Thessalonica would not be concerned of any disadvantage of the dead in Christ if those who were alive had to go through the great Tribulation (1Th 1:4). 15) The message of the Church is the message of the Gospel of grace and peace which was secured at the cross by Jesus the Christ (Eph 2:8-10). The message of the great Tribulation is one of God's judgment (Rev 7:4-8; 12:17; 19:10; Mat 24:14). 16) The iniquity of the anti-Christ cannot be released until the Holy Spirit, the restrainer, is removed with the Church (2Th 2:3-10 mystery of lawlessness). 2Th 2:3 *"Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. Do you not remember that while I was still with you, I was telling you these things? And you know what restrains him now, so that in his time he may be revealed. For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. And then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming; that is, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved."* 17) The Church is called to pray for those in authority (1Ti 2:2); if the Church was on earth in the great Tribulation why would those who come through the great Tribulation pray for the destruction of those in authority? (Rev 6:10). In 1Ti 2:1-2, we read *"First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity."* Yet in Rev 6:10 *and they cried out with a loud voice, saying, "How long, O Lord, holy and true, wilt Thou refrain from judging and avenging our blood on those who dwell on the earth?"* 18) Christ's return for His church is unconditional, and He returns to heaven (Joh 14:1-3). The great Tribulation is conditional, and based upon the abomination of desolation (Mat 24:15-16). 19) Christ returns for His bride in the air and does not touch down upon the earth at the Rapture. He then returns to heaven (Joh 14:1-3). At the Second Coming He comes down to the earth. 20) The Bema Seat Judgment takes place after the Rapture. This is when all believers will be judged according to their works, whether it is wood, hay or straw, or gold, silver, and precious stones. This represents divine production in the Spirit, or works done in the flesh (1Co 3:12-15). 21) Time is needed for the Bema Seat, and the marriage of the Lamb, and His pure bride dressed in white, the Church. The seven years of the great Tribulation provides for this time. 22) The Rapture is a mystery and secret while the Second Coming is a world display of power. 1Co 15:51-58 *"Behold, I tell*

you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, 'Death is swallowed up in victory. O death, where is your victory? O death, where is your sting?' The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord." In Rev 1:7 "Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. Even so, Amen." 23) The Rapture comes at a time of false peace and safety, the promise of the anti-Christ. 1Th 5:2-3 "For you yourselves know full well that the day of the Lord will come just like a thief in the night. While they are saying, 'Peace and safety!' then destruction will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape." 24) After the Rapture (Rev 4) the day of the Lord begins with the opening of the first seal (Rev 5). 25) The Church is never mentioned from Rev 4-19. 26) The 144,000 Jews from Twelve Tribes, the two prophets, probably Elijah and Moses, and the angel witness the gospel (Rev 11:3). The Church is never mentioned as fulfilling her great commission during the great Tribulation. So the hope of the Church is the return of Christ at the Rapture, who will deliver them from the greatest outpouring of judgment in the history of the universe (Tit 2:11-13; 1Th 1:10; 4:18; 5:11).

We are living in very exciting times especially when you consider that the Bible gives many examples of the trends that would take place before the Lord comes back. Notice trends not prophecies; there's a difference. A trend is simply the general direction in which something tends to move. A prophecy is an inspired utterance of a prophet, viewed as a revelation of divine will or a prediction of the future, made under divine inspiration. While we are told that we will not know the time of the End, God obviously wanted us to know when that time was getting closer. As the Church is increasingly drawn into the interfaith movement, and as more and more churches go into isolation, preparing to sleep through the growing attacks on their faith, perhaps God knew it would take a few signs to wake us up and remind us that we have work to do.

There are at least six signs given by The Lord Jesus Christ to indicate His coming and the end of the age: 1) False prophets and false Christ's (Mat 24:5,11). 2) Wars (Mat 24:6). 3) Famines (Mat 24:7). 4) Earthquakes (Mat 24:7). 5) Tribulations (Mat 24:8-9). 6) The Gospel will be preached throughout the world (Mat 24:14). In the United States Christians still enjoy freedom to worship God without suffering much more than ridicule, hatred, or discrimination at work and school. However in many other countries such as China, Sudan, many African nations, Saudi Arabia, North Korea, Russia, and many Muslim nations, Christians suffer persecution and often times death for their faith.

There are two characteristics of the end of the age from the Apostle Paul: Godlessness in the last days (2Ti 3:1-5,7) and Apostasy, falling away from the faith (1Ti 4:1-3). There are twelve fulfillments of Bible prophecy required for the end of the age: 1) The existence of a 200,000,000 army in the East (Rev 9:16). 2) Redevelopment of the Roman Empire, the European community (Dan 2:32-33). 3) Return of the one pure language, Hebrew, to Israel (Zep 3:9). Prior to the restoration of Israel in 1948, Hebrew was a basically a dead language. Now Hebrew is spoken throughout Israel. 4) Rebuilding of the Temple, restoration of Temple worship and animal sacrifices in Jerusalem (Rev 11:2; Dan 9:27). 5) Appearance of the red heifer after 2000 years (Num 19:2-7). 6) Increase in knowledge and travel (Dan 12:4). 7) Return of the Ethiopian Jews to Israel (Zep 3:10-11). 8) The rise of Russia (Eze 38:2,4,8). 9) Return of Russian Jews to Israel (Jer 23:7-8). 10) Technology for the mark of the beast (Rev 13:16-17). 11) Plans for the one world government. 12) Instant communication around the world (Rev 11:3,7-10). The point is that all these things should cause us to become excited

about the time in which we live. It should also cause us to invest in the kingdom of God and not the world controlled by Satan.

Point 3. The doctrine of imminence. Many signs were given to the nation Israel which would precede the Second Coming, a totally different event than the Rapture. This is so the nation would be living in expectancy when the time of His coming should draw near. Although Israel could not know the day nor the hour, they could know, through these signs, that their redemption is drawing near. To the Church however, no such signs were given. The Church is told to live in the light of the imminent return of The Lord Jesus Christ (Joh 14:2-3; Acts 1:11; 1Co 15:51-52; Phi 3:20; Col 3:4; 1Th 1:10; 1Ti 6:14; Jam 5:8; 2Pe 3:3-4).

Such passages as 1Th 5:6; Tit 2:13; Rev 3:3 warn the believer to be watching for the Lord Himself, not for signs that would precede His coming. 1Th 5:6 *"so then let us not sleep as others do, but let us be alert and sober-minded."*

So, if there was no Rapture of the Church, the many signs given to Israel would also be given to the Church! The multitude of signs given to Israel to stir them to expectancy would then also be for the Church, and the Church could not be looking for Christ until these signs had been fulfilled. We would be looking for world wars, famines, pestilences, and earthquakes in several places at the same time (Mat 24:7). We would be looking for the regathering of Israel (Ezekiel 36-37). We would be looking for the Rise of Russia and her allies in preparation of fulfilling (Eze 38-39). For the increase in travel and knowledge, Dan 12:4 *"But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase."* Although many of these things are around us and seem to be the signs of the last days, the Church is not told to look for these signs. These things are said to be the historical trends of the last days. Trends include all the scoffers who will come and criticize God's people (2Pe 3:1-2), and the current moral breakdown in society (2Ti 3:1-5). Some of those trends of moral breakdown during the last days are read almost every day in the newspapers: a rise in lawlessness (2Th 2:7-10), a rise in occultism and cults (1Ti 4:1-5), and apostasy (1Ti 4:1).

So the Church is to live in the imminence of the Rapture. Imminence means impending, or threatening to occur immediately; it does not mean immediately. Imminency is used technically for the fact that no prophecy has to be fulfilled before the Rapture occurs, and the Rapture will occur when the last member of the body of Christ is saved. This is why the Church-age is the only dispensation in which there are historical trends and no prophecy. The Church age began with an event prophesied—the Baptism of the Spirit. Our Lord prophesied this in the upper room discourse and just before He ascended. The Church-age terminates with the Rapture, which was also prophesied. There is no prophecy between these two events. This is the dispensation of the mystery doctrine.

So, no prophecy between the Baptism of the Spirit and the Rapture means that the Rapture is imminent. It could occur at any time; no one knows the day or the hour. The resurrection of the Church, like our dying, is completely out of our control. Before the Second Advent occurs, there are prophecies which must occur, the Rapture, the events of the Tribulation, and this is the message behind Rev 6-19. Distortion of the imminence of the Rapture results in instability and foolish explanation or speculation about the time of the Rapture; hence, James gives us an admonition in Jam 5:7-8 *"Be patient, therefore, brethren, until the coming of the Lord [the Rapture]. Behold, the farmer waits for the precious produce of the soil, being patient about it, until it gets the early and late rains. You too be patient; strengthen your hearts, for the coming of the Lord is at hand."* Patience is a system of thinking Bible doctrine, a system of concentration, the application of doctrine to experience.

Every day of the Church-age, the Rapture is drawing closer. Remember that every day that the Rapture approaches, you still have control over your life as long as you live — in the sense that you

can be a winner or a loser, and a winner believer lives as though the Rapture could occur at any moment.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 53.

The Rapture will be the end of the age of no prophecy. Part 2.

03/11/07

In our subject of the Rapture, we last noted the coming of Christ in the clouds of the air for the Church. Around 1824, John Darby was a member of the church of England and he was a little grieved about the spiritual condition of that church. So, he decided to do a study regarding what the Bible said about the Church, what it is, and how it should conduct itself. Darby found that the Church is something unique, absolutely different than any other undertaking God has ever done. He studied God's plan and purpose for Israel, and he contrasted that with God's purpose for the Church, and found that God never mixes Israel and the Church. He began to see that the Church had a miraculous beginning, and was created only after Israel had rejected and executed their own Messiah and God had set them aside. We have also studied that the Church was a mystery, and that mystery was the fact that God was going to have a period in human history where He would deal with the Gentiles and not the Jews. Rom 11 puts in a unique way: Rom 11:7-17, *"What then? That which Israel is seeking for, it has not obtained, but those who were chosen obtained it, and the rest were hardened; just as it is written, 'God gave them a spirit of stupor, Eyes to see not and ears to hear not, Down to this very day.' And David says, 'Let their table become a snare and a trap, and a stumbling block and a retribution to them. Let their eyes be darkened to see not, And bend their backs forever.' I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous. Now if their transgression be riches for the world and their failure be riches for the Gentiles, how much more will their fulfillment be! [Israel has a future called their fulfillment] But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, if somehow I might move to jealousy my fellow countrymen and save some of them. For if their rejection be the reconciliation of the world, what will their acceptance be but life from the dead? And if the first piece of dough be holy, the lump is also; and if the root be holy, the branches are too. But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, do not be arrogant toward the branches [toward the Jews]; but if you are arrogant, remember that it is not you who supports the root, but the root supports you."*

This means that we are saved and included in God's program because we have inherited the covenant given to Abraham, Isaac and Jacob, that's the root. However, the covenant we are speaking of is the salvation covenant, not the four unconditional covenants given to Israel. The four unconditional covenants given to Israel are: The Abrahamic, Palestinian, Davidic, and New Covenants to Israel. These covenants have an eternal life clause based on the fact that Israel has a future both in time and in eternity. The Abrahamic Covenant defines the *race* for client nation Israel. Abraham became a Jew at age 99; circumcision was the sign (Gen 12:1-3, 13:15-16, 15:18, 22:15-18, 26:3-4; Exo 6:2-8). The Palestinian Covenant defines the *land* for client nation Israel (Gen 15:18; Num 4:1-12; Deu 30:1-9; Jos 1:3-4). The Davidic Covenant defines the *dynasty* for client nation Israel (2Sa 7:8-16; Psa 89:20-37). The New Covenant defines the *restoration* of the client nation Israel at the Second Advent and its Millennial modus operandi (Jer 31:31-34). This part of the contract is not operational until the Second Advent.

The covenant we have received is given in Gen 15:6 *"Then he believed in the Lord; and He reckoned it to him as righteousness."* Therefore Paul says to the Gentiles in Gal 3:6-9, *"Even so Abraham believed God, and it was reckoned to him as righteousness. Therefore, be sure that it is those who are of faith who are sons of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, 'All the nations shall be blessed in you.' So then those who are of faith are blessed with Abraham, the believer."* Rom 11:17-20, *"But if some of the*

branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, do not be arrogant toward the branches [toward the Jews]; but if you are arrogant, remember that it is not you who supports the root, but the root supports you. You will say then, 'Branches were broken off so that I might be grafted in.' Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear;" This is a passage against anti-Semitism. Rom 11:20-22, *"Do not be conceited, but fear; for if God did not spare the natural branches [Israelites as a group], neither will He spare you [Gentiles as a group]. Behold then the kindness and severity of God; to those who fell, severity, but to you [Gentiles], God's kindness, if you continue in His kindness; otherwise you also will be cut off."* This is God's warning to the Gentiles who are in a place of favor now, God's grace is upon them. For a Jew to be saved today, he has to come to a Gentile dominated church and believe in Jesus as Messiah, and this can be humiliating to a Jew. Darby really understood this, he knew that the Church had a very specific beginning at Pentecost, and that it is going to have a very specific ending, the Rapture, and then God is going to go back and deal with Israel again. Rom 11:23-24, *"And they also [Israelites as a group], if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again. For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more [a fortiori] shall these who are the natural branches be grafted into their own olive tree?"* This passage is not talking about individual Gentiles nor individual Jews but rather both as groups. So when it says they can be grafted back into their own tree, it is not that a Jew is believing and becoming a member of the Church, because we're talking about the position of God's special blessing on a group of people. It means that if they are grafted back into their own olive tree that God is once again going to be dealing with the Jew in a place of favor. That's the importance of the correct interpretation of this passage. It is not talking about individuals, that would mean that you could lose your salvation, it is talking about the Gentiles and Israel as groups. Rom 11:25 *"For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fulness of the Gentiles has come in [the completion of the Church];"* Rom 11:26 *"and thus all Israel will be saved;"* This means every Jew who believes in Jesus Christ as Messiah is true Israel and they will be saved. What about the Jews who do not get saved who are Israelites? Rom 9:6 says, *"But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;"* Back in Rom 11:27-36, *"And this is My covenant with them, When I take away their sins. From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; for the gifts and the calling of God are irrevocable. For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, so these also now have been disobedient, in order that because of the mercy shown to you they also may now be shown mercy. For God has shut up all in disobedience that He might show mercy to all. Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For who has known the mind of the Lord, or who became His counselor? Or who has first given to Him that it might be paid back to him again? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen."*

The Church is distinct from Israel, it's unique, and this wasn't known until God revealed it, in detail, to the Apostle Paul who was the first to understand it. So again, the Church began with a miracle (the baptism of the Spirit), and it was going to end with a miracle (the Rapture). The Church was a kind of parenthesis that was not foretold in the O.T.. One reason that God did not tell the Jews about the Church in the O.T. is because God couldn't foretell that He had a special Church coming, made up of Gentiles, and that He was going to accomplish what He called the fullness of the Gentiles. The Jews would have held that they were going to fail to believe in the Messiah when He came, and therefore when He came, naturally they rejected Him because God already had an alternate program in place. God had to keep this alternate program a mystery so that He could make an all out bona fide

offer of the kingdom that was promised to the Jew. So the fullness of the Gentiles is talking about this parenthesis in history we call the Church.

When you really understand the Church, and the reason for the Church, you'll understand why God extracts the Church before the Tribulation. There's no purpose in the Church's presence upon the earth during the Tribulation. In fact, its presence would hinder the purpose of God in the Tribulation because it is to be a time when God allows the full manifestation of evil for the sake of Israel's redemption, and for the unsaved Gentiles. When the believer understands that Satan's attack is directed, not toward the Church, but Israel, during the Tribulation period (Rev 12 and Dan 12), then the one understands that the Church will not be here. Michael will stand up for Israel at that time (Dan 12:1).

God has three witnesses that put the nail in Satan's coffin: The first witness is the Lord Jesus Christ. The second witness are the winner believers. The third witness is Christian marriage. Therefore, Satan spends all his time attacking Israel in the Tribulation period because of the absence of the Church, and he wants to destroy God's covenant people, the Jews, in order to attempt to make God a liar with respect to His promises and covenants. In 2Th 2:1, Paul is convincing the disturbed believers of Thessalonica that they are living in a lifestyle of fear because of false reports that the Tribulation period had begun. This is the same thing that is happening today when people teach that the Tribulation period is to be endured by the Church, and this simply causes people to become Christian activists. Therefore one becomes aware that like the believers in Thessalonica, the final gathering of believers are resurrected in immortal bodies and will precede the Tribulation period. When you understand that the Spirit of life in the believers of the Church-age is empowered by God the Holy Spirit, who is resident in every believer, then you understand that Satan cannot prevail against the Church during the Tribulation period. This is because there is always a pivot of mature believers who make sure the gates of hell cannot prevail against it (Mat 16:13-18). Look at Eph 5:25 "*Husbands, love your wives, just as Christ also loved the church and gave Himself up for her;*" When you truly understand that TLJC said this, how could you even insult Him by saying He will leave His bride on earth to suffer the worst time in all of human history.

Point 3. Time of the Rapture or the Doctrine of Imminence.

Many signs were given to the nation Israel which would precede the Second coming which is a totally different event than the Rapture. This is so the nation would be living in expectancy when the time of His coming should draw near. Although Israel could not know the day nor the hour, they could know, through these signs, that their redemption is drawing near. To the Church however, no such signs were given. The Church is told to live in the light of the imminent return of TLJC (Joh 14:2-3; Acts 1:11; 1Co 15:51-52; Phi 3:20; Col 3:4; 1Th 1:10; 1Ti 6:14; Jam 5:8; 2Pe 3:3-4). Imminence means impending, or threatening to occur immediately. It does not mean immediately. Imminence is used technically for the fact that no prophecy has to be fulfilled before the Rapture occurs. The rapture will occur when the last member of the body of Christ is saved. The early Church anticipated the Rapture under the concept of imminence, 1Co 1:4-8, "*I thank my God always concerning you, for the grace of God which was given you in Christ Jesus, that in everything you were enriched in Him, in all speech and all knowledge, even as the testimony concerning Christ was confirmed in you, so that you are not lacking in any gift, awaiting eagerly the revelation of our Lord Jesus Christ, who shall also confirm you to the end, blameless in the day of our Lord Jesus Christ.*" The Corinthian church was made up of loser believers, yet Paul thanked God concerning them because they were the beneficiaries of phenomenal grace, they were in union with Christ, and most of all were enriched by Him. Enrichment in the Christian life is not measured in terms of work and Christian service, but in terms of doctrine and knowledge, yet most of the Corinthian believers rejected that doctrine. So while the Rapture is imminent, no one really knows when it will occur. In the meantime, the Royal Family of God lives in this dispensation of historical trends. In fact, the imminence of the Rapture is a doctrine for mature

believers only. A mature believer lives as though the Rapture could occur at any moment, however, only the Trinity knows when the Rapture is going to occur.

Point 4. The Work of the Holy Spirit as the Restrainer (2Th 2).

2Th 2:1 *"Now we request you, brethren [all fellow believers], with regard to the coming of our Lord Jesus Christ, and our gathering together to Him [the Rapture], that you may not be quickly shaken [or agitated or distracted] from your composure or be disturbed [or terrified] either by a spirit [prophetic utterance] or a message or a letter as if from us, to the effect that the day of the Lord has come."* The Greek noun *episunagogue* means to gather together in one place, namely in the air, for the purpose of worship and our glorification in the presence of Him. The Thessalonians were concerned that the Rapture had already taken place, and the day of the Lord was already there. In the Bible, *the day of the Lord* can include the Rapture, the last half of the Tribulation, Second Advent, and Millennium, all totaling 1007 years, or it can be used for any portion of this period, the context dictating how long (Isa 2:12, 13:6; Joel 1:15, 2:1; Zec 14:1, 1Th 5:2; 2Pe 3:10). 2Th 2:3 *"Let no one in any way deceive you, for it [the day of the Lord] will not come unless the apostasy [or the departure] comes first, and the man of lawlessness is revealed, the son of destruction,"* This indicates, in the Greek syntax, that the son of destruction is unveiled at the very beginning of *the day of the Lord* or at the Rapture of the Church. So, first Paul shows them *that the day of the Lord* could not take place until there was a departure. The Greek word for *apostasy* in verse 3 is *apostasia* and refers to a departure, either the departure from the faith, or the departure of the saints as mentioned in verse 1. Secondly, Paul reveals that there was to be the manifestation of the man of sin or the lawless one described in Rev 13.

2Th 2:3-6, *"Let no one in any way deceive you, for it will not come unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God. Do you not remember that while I was still with you [face to face], I was telling you these things? And you know or have come to know what [that which] restrains him now, so that in his time he may be revealed."* Notice it says *what* restrains him now, not *who* restrains him, and *what* restrains him now is the mystery of the spiritual life of the Church-age. 2Th 2:7 *"For the mystery of lawlessness is already at work [super-naturally operative] only He [the Holy Spirit who is empowering the spiritual life] who now restrains will do so until He is taken out of the way.* Here the Holy Spirit is the one who empowers the spiritual life of the believer. This lawless one could not be manifested until the restrainers (Church-age believers living the spiritual life), and the restrainer (God the Holy Spirit), be taken out of the way. As long as the Holy Spirit is resident within the Church, which is His temple, His restraining work will continue. In Dan 9:27, Daniel reveals that this lawless one will be manifested at the beginning of the 70th week, *"And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."*

2Th 2:8 *"And then that lawless one will be revealed [there will be the public manifestation of the lawless one] whom the Lord [TLJC] will slay with the breath of His mouth and bring to an end by the appearance of His coming;"* This is the appearance of Christ to earth at the Second coming, not what Paul is talking about in verse 1, which is the Rapture. Look at 1Th 3:11-13, *"Now may our God and Father Himself and Jesus our Lord direct our way to you; and may the Lord cause you to increase and abound in love for one another, and for all men, just as we also do for you; so that He may establish your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus with all His saints."* In 2Th 2:9-12, the object turns back to the anti-Christ; *"that is, the one [the anti-Christ's advent] whose coming is in accord with the activity of Satan, with all power and signs and false wonders, and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as*

to be saved. And for this reason God will send upon them a deluding influence so that they might believe what is false [the lie], in order that they all may be judged who did not believe the truth [Gospel], but took pleasure in wickedness [or unrighteousness]."

So again, the understanding of the pre-Tribulation Rapture of the Church, or the body of Christ, comes clearly from understanding the principle of Mystery doctrine more than it does from understanding prophecy. As we noted, there's no purpose to be served by the Church's presence upon the earth during the Tribulation. God, in the Tribulation, is dealing with Israel and the unbelieving Gentiles under the principle of crisis evangelism. This is why we read in Rev 12:1-12, *"And a great sign appeared in heaven a woman [a reference to Israel] clothed with the sun [a reference to Jacob], and the moon under her feet [wives of Jacob], and on her head a crown of twelve stars [the twelve patriarchs or the twelve tribes of Israel]; and she [Israel] was with child [a reference to the virgin pregnancy]; and she cried out [a reference to the many different Jewish Holocausts throughout human history], being in labor and in pain to give birth [she wanted to be delivered from this anti-Semitism]. And another sign appeared in heaven: and behold, a great red dragon [that's Satan] having seven heads and ten horns, [which is the revived Roman empire of the Tribulation plus ecumenical religion, which is being formed today], and on his heads were seven diadems or crowns. And his tail [a reference to Satan's power] swept away a third of the stars of heaven [a reference to the pre-historic revolution in Heaven when one third of the angels in Heaven followed Satan in the pre-historic angelic conflict], and He [God] threw them to the earth [this will happen in the middle of the Tribulation]. And the dragon [Satan] stood or who had stood before the woman [the virgin Mary] who was about to give birth [the thing that Satan tried so hard to stop, anticipating the virgin birth of Christ], so that when she gave birth he [Satan] might devour or destroy her child destroy the humanity of Christ. And she [the virgin Mary] gave birth to a son [the humanity of Christ], a male child, who is to rule all the nations with a rod of iron [TLJC will use to rule during the Millennium]; and her child was caught up to God and to His throne [ascension and session]. And the woman, true Israel, the believing Jews fled into the high desert country in order that there [in that specific geographical location, namely the desert country of Edom, Moab and Ammon] she might be nourished [or sustained] for one thousand two hundred and sixty days. And there was a battle in heaven [Michael and his army of elect angels fought against the dragon]. And the dragon and his angels fought, and they were not strong enough, and there was no longer a place found for them in heaven, And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, 'Now deliverance [Second advent], and the power, [Jesus Christ in Hypostatic union, undiminished deity, true humanity in one person forever] and the kingdom of our God [the Father's plan for the Millennial reign of our Lord Jesus Christ] and the authority of His Christ have come, for the accuser of our brethren has been thrown down, who accuses them before our God day and night.' Furthermore they overcame him, [that is Satan], because of the blood of the lamb, [the saving work of Christ on the cross, and because of the doctrine applied] by means of their testimony. In fact they did not love their life to the point of death. For this reason, be celebrating you heavens, [elect angels and all resurrected Church-age believers] and you, who live temporarily in them, [O.T. saints and Tribulational martyrs, who reside in heaven in the interim body] Woe to both land and the sea, because the devil has come down to you, having and holding on to great wrath, or foaming with fury because he knows that his time is short."*

If a believer has perception regarding the pre-historic angelic conflict and the appeal trial of Satan, he will understand the difference between the Church-age and the Tribulation period. The appeal trial of Satan is co-terminus with human history and when you understand that the dispensation of the Hypostatic Union and the glorified humanity of Christ and the Church age has to do with the prosecution's rebuttal, and that the Tribulation period coincides with Satan's rebuttal, then you understand that the Tribulation period must be separate from the Church-age. One period is

God's rebuttal toward Satan, the Church-age. The other period is Satan's rebuttal toward God, the Tribulation period. At the Rapture, the Church, is gone to the courtroom of heaven and they are now on the witness protection program. Therefore Satan's defense comes and he uses nothing but violence. It is going to be the greatest time anti-Semitism in all of human history.

So, we have two mysteries, the first is found in 1Ti 3:16 *"And by common confession great is the mystery of godliness: He who was revealed in the flesh, was vindicated in the Spirit, Beheld by angels, Proclaimed among the nations, Believed on in the world, taken up in glory."* The Greek word for *godliness* is *eusebeia* meaning the spiritual life of TLJC. Then we have the *godliness* or the *eusebeia* of the mystery of living the spiritual life of the believer. 1Ti 4:7-8, *"But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness; the spiritual life for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come."* Secondly, in the Tribulation period, we will have the mystery of lawlessness (2Th 2:7). In other words the spiritual life of two unique humanities is the means and defeat of Satan in the angelic realm, TLJC, the unique humanity and the Church, the new humanity. So, the first witness, TLJC is out of reach He's seated at the right hand of God. The second witness will be out of reach after the Rapture, the Church, on earth right now. The third witness, not necessary or needed but still there, Christian marriage, will also go up in the Rapture. This will leave the man of lawlessness (2Th 2:3) and the mystery of lawlessness of 2Th 2:7, unrestrained.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 54.

The mystery of invisible heroes.

04/01/07

Our next point of mystery doctrine: The Doctrine of Invisible Heroes.

Visible Heroes of the Theocentric Dispensations. This means that God was with them, but not living inside of them. They were such men as Abel, Enoch, Noah, Abraham, Sarah, Joseph, Moses, David, and others who were visible heroes in the Theocentric dispensations of the O.T.

The Invisible Hero of the Hypostatic-union. We live in one of the Christocentric dispensations where deity indwells a man, the great power experiment of the Church-age. The purpose of which is to manufacture invisible heroes out of the Royal Family of God. All our precedence is taken from the great power experiment of the Hypostatic-union, not from the Mosaic Law, so our only hero is TLJC. As the Messiah, Son of David, and ruler of Israel, He followed the O.T. pattern and was a very visible hero. In His role as ruler of the Church, He is invisible. Just as our Lord executed the salvation plan of God in the First Advent, we are here to execute the PPOG for the Church-age.

Invisible Heroes of the Church-age. The purpose of the great power experiment of the Church-age is to manufacture invisible heroes. 2Co 4:7-12 *"But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves; we are afflicted in every way, but not crushed; perplexed, but not despairing; persecuted, but not forsaken; struck down, but not destroyed; always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body. For we who live are constantly being delivered over to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So death works in us, but life in you."* The invisible hero is the product of Bible doctrine, advances to spiritual maturity, and executes the PPOG. No one can become an invisible hero apart from perception, metabolization, and application (PMA) of Bible doctrine. Invisible God plus invisible assets plus invisible power equals the invisible hero. As an invisible hero, the believer becomes a part of the pivot, which is the last stand of any client nation and its only basis for genuine blessing.

The spiritual gift of pastor-teacher is the divinely appointed vehicle for the communication of all Bible doctrine and principles in the Word of God which are necessary for the execution of the PPOG. An invisible hero is only manufactured through the execution of the PPOG, and therefore can only glorify God through the execution of that plan in the Church-age. Phi 3:13-17, *Brethren [members of the Royal Family of God], I evaluate myself as not yet having attained the objective [ultra-supergrace, living in resurrection life]; but one thing I concentrate upon: constantly forgetting the things that lie behind and pursuing vigorously to what lies ahead, I keep on pressing on toward the objective for the purpose of the reward belonging to the upward call of God [Father], by means of Christ Jesus. Therefore, as many as are spiritually mature, let us have this attitude, in fact, if in anything you have a different attitude, the God will also reveal that to you. However, the status to which we have attained [spiritual growth from our discipline toward PMA of doctrine] let us keep marching or advancing in. Brethren [members of the Royal Family], be co-imitators of me, and be having respect for the same ones, who constantly walk according to the pattern you have in us.* Someone has to communicate the Word of God; the pastor-teacher can provide the proper information for spiritual growth because of his spiritual gift. However, even though he may know it, and believe it, he still has the responsibility to apply it (1Co 9:25-27). God has ordained the communicator of His word, for this particular dispensation, to be the pastor-teacher, and he has been given maximum authority from God over his own local church. Heb 13:7 *Remember those who rule over you, who communicate the Word from God to you; carefully consider the issue of their way of life; imitate their doctrine.* This is done by attending

Bible class, by supporting and praying for pastors. Heb 13:17 *Keep obeying those [pastors] who themselves are ruling over you, and submit to their authority, for they keep watch over your souls, as those who will render an account. Keep obeying them, in order that they may do this [accounting] with happiness and not with groaning, for this is unprofitable for you.* Pastors are not to rule over you in the sense of telling you what to do, but in the sense of teaching you what God expects from you, and how to execute His plan. You submit to a pastors' authority in listening to his communication of doctrine.

There has to be discipline and authority if any believer is going to go on to the ultimate goal of glorifying TLJC. It all begins with the authority of the living Word, the Lord Jesus Christ. Then the living word has delegated that authority in the written word which is the Canon of scripture. Finally, there is the pastor who takes his authority, his orders, and receives his messages from what the word of God says. This comes from his mentor God the Holy Spirit and his spiritual gift. Therefore, he has to know those orders from the original language. A pastors' authority is the word of God, and he cannot, in taking his orders from the word of God, distort the word or try to use the word to his own advantage. He must consistently say what is in the word even though it makes people upset at times. Bible doctrine must be taught based on three principles: 1) Isagogics, the historical setting of the passage. 2) Categories, the systematic theology developed from comparing Scripture with Scripture. 3) Exegesis, the grammatical and syntactical analysis of the passage from the original languages. Phi 3:17 *Brethren [members of the Royal Family], join in following my example,* the point is well taken by this passage that if anyone is going to communicate the word of God with authority and exercise authority over a local congregation, he must know that he also is under authority. A pastor cannot be under the authority of the word of God, unless he knows what the word of God is saying in the original languages. No believer can execute the PPOG, become an invisible hero, or glorify God apart from the teaching ministry of a pastor. In the client nation, visible heroes are related to the laws of divine establishment, while invisible heroes are related to the pivot of mature believers. The magnetism of the invisible hero is not only related to his utilization of the ten problem-solving devices, but to his invisible impact on history in five categories: Personal impact - blessing by association with the mature believer who executes the PPOG through the function of the spiritual mechanics. Historical impact - blessing by association to the Gentile client nation through the formation of the pivot of mature believers. International impact - blessing by association to a non-client nation through missionaries who have attained spiritual maturity. Angelic impact - the invisible hero becoming a witness for the Prosecution in the rebuttal phase of Satan's appeal trial during human history. Heritage impact - blessing by association with the invisible hero after his death.

The Death of the Invisible Hero. Point 1. Eight Categories of Death in the Bible. Every time you see the word death, you need to identify what category of death the Bible is describing. First of all there is the Spiritual Death of the Human Race. Spiritual death was the penalty of sin, and was so given as the warning to mankind in the garden; this is one of the most misunderstood deaths in the Bible because people think that Jesus Christ died a physical death for their sins. Gen 2:16-17, *And the Lord God commanded the man, saying, "From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die."* They did not die physically the day that they ate from the tree of the knowledge of good and evil, but they did die spiritually! The Hebrew says "*bayowm taamuwt mowt*" meaning, "in that day dying spiritually, you shall die physically." The first dying refers to spiritual death at birth or the fall of man; the second dying refers to physical death. The origin of spiritual death was the original sin of man in the garden. The penalty was imposed at the fall of man and is perpetuated in the human race through the imputation of Adam's original sin to the genetically-formed old sin nature after birth simultaneously with the imputation of human life. The old sin nature (OSN) is transmitted through the twenty-three male chromosomes which fertilize the female ovum. That is why TLJC couldn't have an earthly father, because the father passes down the OSN; there's the necessity for the virgin birth.

Because we are all born in sin and as sinners, this means that we are not condemned for our personal sins; we've already been condemned for Adam's original sin. We are born physically alive, but spiritually dead, and that's why we need to be born of the water of the Word and the Spirit of God, Joh 3:5 *"Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God."*

The entire human race is born physically alive and spiritually dead because of the two imputations which occur at birth. When biological life emerges from the womb, God creates soul life and imputes it to biological life. This is when we become a human being. Life begins not at copulation, but when God imputes the spark of life at birth. Simultaneously, the OSN emerges from the womb, and there is the imputation of Adam's original sin to the OSN; this causes spiritual death. From birth, the status of the human race is spiritual death. Eph 2:1 *"And you, being dead in your transgressions and sins,"* not because of your transgressions and sins, but in your transgressions and sins. Personal sins are only a sign that you are spiritually dead. Rom 5:12 *"Therefore, just as through one man sin entered into the world and death [spiritual death] through that sin, so [spiritual] death spread to all men because all sinned [when Adam sinned]."* This means we are born physically alive and spiritually dead, so that if we die before reaching accountability, we automatically go to heaven. When Adam sinned personally, he made a decision for the entire human race, and that's why our sins are not imputed to us but to Jesus Christ on the cross. So spiritual death is perpetuated in the human race at birth. This means that mankind is not condemned by the imputation of personal sins, but by the imputation of Adam's original sin to the genetically-formed OSN. There are two categories of spiritual death: Real spiritual death, the actual spiritual death of Adam, who made the decision for the entire human race. Substitutionary spiritual death: this occurred on the cross, when our Lord bore our sins in His own body and they were judged. Our personal sins were never imputed to us for condemnation, but to Jesus Christ as our substitute (1Pe 2:24, 3:18; 2Co 5:21; Isa 53:6; Rom 5:8). The solution to spiritual death is stated in Rom 6:23 *"For the wages of sin is death [spiritual death], but the free gift of God is eternal life through Jesus Christ our Lord."* We obtain spiritual death at the moment of physical birth, and spiritual death is resolved at the moment of spiritual birth or regeneration, so that being born-again solves the problem of spiritual death. Mat 8:22 *"Follow Me; let the [spiritually] dead bury their own [physically] dead."* Spiritual death is the subject of 1Co 15:22 *"For as in Adam all die [spiritual death], so also in Christ shall all be made alive."* Only Adam and the woman were condemned on the basis of original sin; no member of the human race is condemned on the basis of personal sins. Our spiritual death means we have the status of dichotomy; we have a soul and no human spirit. We cannot understand the gospel or anything about God. Spiritual death also means we have the status of total depravity, we are in either moral or immoral degeneracy in the status of sin, and this status is separation from God and cannot be ignored. The Holy Spirit can make faith alone effective for salvation; anything added to faith in spiritual death means no salvation.

The second category of death, the Positional Death of the Believer. While spiritual death occurs at physical birth, positional death occurs at the second birth, the new birth or regeneration, and this occurs through the baptism of the Holy Spirit at salvation. The believer is identified with Christ in His death, burial, and resurrection. Rom 6:1-14, *"What shall we say then? Are we to continue in sin that grace might increase? May it never be! How shall we who died to sin or died to the sin nature [positional death] still live in it? Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection, knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin; for he who has died is freed from sin. Now if we have died with Christ, we believe that we shall also live with Him, knowing that*

Christ, having been raised from the dead, is never to die again; death no longer is master over Him. For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God. Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body that you should obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God."

Positional death, also called retroactive positional truth, is the believer's identification with Christ in His death. For just as Christ rejected human good and evil on the cross, so positionally we have done the same. Therefore, we must avoid them by residence and function in the PPOG. Retroactive positional truth or positional death is identification with Christ in His death; we have died to sin, human good, and evil, now we must do so experientially.

The third category of death, Carnal Death of the Believer: Cosmic Death or Carnality. The carnal death of the believer deals with three categories of failure: Post-salvation sinning, Post-salvation human good, Post-salvation evil. The carnal death is the subject of the phrase in Eph 5:14 *For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you."*

The carnal death of the believer may also be classified in three ways: The temporal death of the believer, which describes the believer out of fellowship with God. The cosmic death of the believer (involved in either cosmic one or cosmic two or both). The fragmented death of the believer, which is the believer involved in either moral or immoral degeneracy. 1Co 3:1 describes carnality *"And I, brethren, could not speak to you as to spiritual persons, but as to carnal persons, even as to babies in Christ."* Carnal, cosmic, or fragmented death refers to the function of the believer's volition in converting temptation from the sin nature into sinfulness. Whether the believer knows he is being tempted or not is never the issue. The issue is that you wanted to do that sin and you did it; therefore, ignorance is no excuse. The believer cannot sin inside the PPOG. Therefore, the decision to sin is made outside the PPOG, and automatically places the believer inside the cosmic system. For the believer, cosmic involvement through sin is always cosmic death, Jam 1:15 *"When lust has become pregnant, it gives birth to sin. Furthermore, when sin is accomplished, it brings forth death."*

Lust is temptation trying to penetrate the soul; however, volition is the guardian of your soul. When you say yes to the temptation, the OSN controls your soul. The believer's decision not to sin gives control of the soul to the Holy Spirit. The believer who is positive to Bible doctrine understands how to recover from carnal death and keep moving, and does so. The negative believer continues under the control of the OSN and is in the status of death while he lives, and eventually becomes a loser of his escrow blessings. The believer who spends his life in carnal death usually dies physically from maximum divine discipline, the sin unto death (1Jo 5:16; Psa 118:17-18; Act 5:1-10; Rev 3:16).

The fourth category of death: The Production Mortality of the Believer known as Dead Works. This can be classified as operational death or dead works, according to Heb 6:1 *"Therefore, graduating from the elementary teachings about Christ, let us advance to maturity, not laying again the foundation of a change of mind about dead works and faith toward God."* Dead works include all facets of Christian service performed outside the PPOG. Dead works are analogous to human good and equal the function of human good apart from the filling of the Holy Spirit. Works produced in the cosmic system are dead. This category combines the arrogance of Christian service with the function of human good, and includes crusader arrogance and all Christian activism. Dead works refer to the production or good works of the believer performed when he is inside the cosmic system. Anything related to the cosmic system is outside the plan of God, including production performed inside the cosmic system, 1Co 13:1-3, *"If I speak with the tongues [languages] of mankind and angels, but do not have virtue-love, I have become a sounding brass or a clanging cymbal. And if I have the spiritual gift of prophecy, and know all mysteries and all knowledge; and if I have the temporary gift of faith, so that I could remove mountains from one place to another, but do not have virtue-love, I am nothing. And if I give all my*

possessions to feed the poor, and if I deliver my body to be burned, but do not have love, it profits me nothing." All works, production, and Christian service of the believer in the cosmic system is dead, and will be burned at the Judgment Seat of Christ (1Co 3:12-15). All Christian production will be evaluated at the Judgment Seat of Christ (Rom 14:10; 2Co 5:10).

The fifth category of death: Sexual Death. Sexual death in the male refers to inability to copulate and procreate. Sexual death in the female refers to inability to procreate. This category of death is only used in relation to Abraham and Sarah, as found in Rom 4:17-21 and Heb 11:11-12.

The sixth category of death: The Physical Death of the Human Race. Physical death is defined as separation of the soul from the body so that the person no longer lives on planet earth. The soul never dies; it lives forever. After death, the soul of the believer resides in an interim body until the Rapture, at which time it leaves the third heaven, goes to the second heaven, and receives a resurrection body. The soul of the unbeliever leaves the body and goes to Hades, and there it remains in torments until the end of time. Then it is resurrected, brought before the Great White Throne, judged, and cast into the lake of fire, providing eternal agony.

Death is always God's victory, and God gives this victory to all believers through our Lord Jesus Christ. Physical death cannot separate the believer from God (Rom 8:38-39). Nothing can separate us from divine love. Physical death is always a matter of the sovereign decision of God, based on His perfect knowledge of all the facts (Psa 68:19-20). No matter how you feel about it, when the Lord decides to take someone, that's it, and it is blasphemous to question His decision.

God can and does prolong physical life (Psa 102:19-20, 23-24; 118:18; Pro 14:27). God also delivers the believer from death (Job 5:20; Psa 33:19, 56:13; 116:8). The believer who attains spiritual maturity departs under dying grace (Psa 23:4). Psa 116:15 *"Precious in the sight of the Lord is the death of His godly ones."* This is not necessarily freedom from pain, but pain is negated as a factor.

Resurrection is victory over death. Whatever the failures or glories related to your death, we all revert to the principle of divine impersonal love in resurrection. Resurrection supersedes whatever you were in dying; therefore, it is victory for all believers (1Co 15:54-57). There is no victory for the grave because all believers will have a resurrection body. The victory of physical death is for believers only. Death is defined in terms of the believer as follows: a) Death means no appointment with judgment (Heb 9:27). The first appointment is physical death; the second, for the lake of fire, is cancelled. b) Death means being face to face with the Lord (2Co 5:8), this implies an interim body. c) Death means the end of pain (Rev 21:4). There is no mourning, crying, or pain in the interim body. Believers who die the sin unto death don't lose out until the Rapture. d) Death means an eternal inheritance (1Pe 1:4-5). e) Death means a new home (Joh 14:1-6). f) Death means realization of eternal life (Joh 11:25, 10:28, 20:31; 1Jo 5:11-12). g) Death means waiting for the resurrection in an interim body (Joh 11:25; 1Th 4:13-18; Job 19:25-26; Phi 3:21; 1Co 5:51-57).

For the believer whose momentum carries him to spiritual maturity, death is going to be profitable forever. Phi 1:21 *"For to me to live is Christ, and dying is profit."* For the believer who spends his life in the cosmic system, death is horrible. However, better an end with horror than horror without end. The believer living in the cosmic system dies under maximum discipline of the sin unto death (1Jo 5:16; Rev 3:16).

The seventh category of death: The Second Death. The second death is for unbelievers only; it is the final judgment of those who reject Christ as Savior. It is eternal separation from God and final judgment in the lake of fire. It is part of the second resurrection. Rev 2:11 *"He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death."* Rev 20:4-6, *"And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and reigned with Christ for a thousand years. The rest of the*

dead did not come to life until the thousand years were completed. This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.” Rev 20:11-14, “And I saw a great white throne and Him who sat upon it, from whose presence earth and heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds. And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.” Rev 21:8 “But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.” This occurs at the end of the Gog revolution at the end of the Millennium. It is the final judgment of all unbelievers (Heb 9:27; Rev 20:12-15). The unbeliever is cast into the lake of fire because of rejection of Christ. He is not judged for personal sins since these were already judged on the cross.

The eighth category of death: The Sin unto Death. This refers to the manner of death for the believer who rejects rebound and stays in the cosmic system. It is dying a horrible death with maximum pain, suffering, and agony. No believer suffers after the sin unto death because he is in an interim body (Rev 21:4). David's discipline is an example of O. T. sin unto death (Psa 32, 38). Rev 3:15-16 describes the sin unto death as a lukewarm believer, whom the Lord is about to vomit out of His mouth. The sin unto death is God's last punishment for the believer who lives out his life in the cosmic system.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 55.

The mystery of invisible heroes. Part 2.

04/08/07

In our study of the doctrine of the invisible hero, our next Point is: The danger of using self-justification for not becoming an invisible hero. Self-justification is connected with the cosmic viewpoint of being in harmony with Satan's system of thinking. Rom 12:1 *"I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship."* Taking your everyday, ordinary life and placing it before God as an offering, and embracing what God does for you is the best thing you can do for Him. Rom 12:2 *"And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect."* Don't become so involved with the details of life that you forget the calling of God. Instead, fix your attention on God, and you'll be changed from the inside out. Recognize what He wants from you, and quickly respond to it. Many believers live under cosmic thinking or what Jam 3:14-15 calls bitter jealousy, selfish ambition, and arrogance in their heart, and so they lie against the truth. They judge others criticize, gossip, malign, excusing themselves of any wrong thinking. Jam 3:15 goes on to say that *this wisdom is not that which comes down from above, but is earthly, natural, demonic.* If you have been a victim of this, and their own self-justification, remember Isa 54:17 *"No weapon that is formed against you shall prosper; And every tongue that accuses you in judgment you will condemn. This is the heritage of the servants of the Lord, And their vindication is from Me, declares the Lord."* 2Co 13:8 says *"For we can do nothing against the truth, but only for the truth."*

Self-justification includes the condemnation of others, even God in some way, either directly or indirectly by calling attention to environment, circumstances, or social injustice. Job 40:8 *"Will you really annul My judgment? Will you condemn Me that you may be justified? Do you presume to tell me what I'm doing wrong?"* Most often the attempt to justify one's self includes the accusation that God is not really in control of His people. In Rom 3:3-4 *"What then? If some did not believe, their unbelief will not nullify the faithfulness of God, will it? May it never be! Rather, let God be found true, though every man be found a liar, as it is written, 'That Thou mightest be justified in Thy words, And mightest prevail when Thou art judged.'" Justification of one's actions, for example self-serving actions which may be hurtful to others, are often traceable to some early abuse or unfairness. But all these claims and excuses are, in reality, the condemnation of others, of God, or the accusation of His provisions. Many times, it's simply because they are listening to the wrong viewpoint. There's a warning given in Isa 59:1-2, "Behold, the Lord's hand is not so short That it cannot save; Neither is His ear so dull That it cannot hear. But your iniquities have made a separation between you and your God, And your sins have hidden {His} face from you, so that He does not hear." There's nothing wrong with God; the wrong is with you, and for those who live in self-justification, remember Mat 7:3-4, "And why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? or how can you say to your brother, 'Let me take the speck out of your eye,' and behold, the log is in your own eye?" Isa 59:3-5, "For your hands are defiled with blood, And your fingers with iniquity; Your lips have spoken falsehood, Your tongue mutters wickedness. No one sues righteously and no one pleads honestly. They trust in confusion, and speak lies; They conceive mischief, and bring forth iniquity. They hatch adders' eggs and weave the spider's web; He who eats of their eggs dies, And {from} that which is crushed a snake breaks forth."*

Self-justification is not an attitude or a practice which is isolated, but is always expressive of either passive or active hostility against people and God. Mat 25:40 *"And the King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, {even} the least*

{of them,} you did it to Me.” Self-justification as a skill of arrogance is connected with the defense mechanism called rationalization which is the formulation of excuses for one's actions or decisions. Luk 14:18 *But they all alike began to make excuses. The first one said to him, “I have bought a piece of land and I need to go out and look at it; please consider me excused.”* This seems plausible to a person who shares their self-deception and to the rationalizer, but the Word of God rejects excuses as totally unacceptable. These clever rationalizers are not only self-deceived, but masterful in deceiving others. 2Ti 3:13 *“But evil men and impostors will proceed from bad to worse, deceiving and being deceived.”* Eph 4:14 says, *“As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;”* The weakness of self-justification is that it continually seeks support from others, as with the interpreter of the Mosaic Law in Luk 10:29. Luk 10:25-29, *And behold, a certain lawyer stood up and put Him to the test, saying, “Teacher, what shall I do to inherit eternal life?” And He said to him, “What is written in the Law? How does it read to you?” And he answered and said, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” And He said to him, “You have answered correctly; do this, and you will live.” But wishing to justify himself, he said to Jesus, “And who is my neighbor?”* This man sought support from the wrong party, our Lord Jesus Christ, who proceeded to brilliantly demolish his clever bid for approval of his prejudices by the parable of the good Samaritan.

Self-justification is also related to man's frustrated attempt to establish his own righteousness, and is therefore in direct opposition to grace-orientation. Jam 2:13 *“For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.”* In Jam 4:11-12, *“Do not speak against one another, brethren. He who speaks against a brother, or judges his brother, speaks against the law, and judges the law; but if you judge the law, you are not a doer of the law, but a judge of it. There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?”* Self-justification precludes rebound and is compatible with self-deception. This type of person forgets 1Jo 1:8-9, *“If we say [assert] that we have no sin nature, we are deceiving ourselves, and the truth or doctrine is not in us. If we acknowledge [name and cite] our sins, He is faithful and righteous, with the result that He forgives us our sins [known sins] and purifies us from all unrighteousness [unknown sins]. If we say that we have not sinned, we make Him a liar, and His word [Bible doctrine] does not reside in us.”* Self-justification also is in agreement with self-absorption, Rom 7:19-24. They are all absorbed with themselves. This is why the apostle said in Rom 7:19-24, *“For the good that I wish, I do not do; but I practice the very evil that I do not wish. But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me. I find then the principle that evil is present in me, the one who wishes to do good. For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members. Wretched man that I am! Who will set me free from the body of this death?”* The ones who usually point the finger make assertion and accusations without knowing whether they are true or false, which is not really the issue anyway. The individual who has to justify his own life is in eternal bondage to himself, but just as God cannot look upon sin with the least degree of allowance, as we become more like Him, neither can we. The Lord gives us a plan to follow, outlined in His doctrines, and all those doctrines are designed to build stability within us. We are not to excuse our failures and weaknesses; the Lord expects us to rise above our weakness, become strong, and pattern ourselves after Him.

One of the many benefits of living the spiritual life that God has provided just for you is to rid your soul of the garbage it has stored up throughout the years. This garbage causes doubt, fear, worry, and anxiety; it begins with no mental strength or a loss of mental strength which could be caused by stress or a traumatic experience such as child abuse! Believers who live in self-justification will end up in denial, a defense mechanism in which a person fails to acknowledge some aspect of external

reality that is obvious and apparent to others. Denial is a false perception of reality. This false perception of reality is necessary for some people because they must be good, they must be self-righteous, they can never be wrong, they must always be right.

The Pattern for Invisible Heroship in the Church-age is the Apostle Paul. Beginning in Eph 3:8, Paul makes an interesting statement regarding the invisible hero, *"To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,"* In other words, when it came to presenting the Message to people who had no background in God's way, the Gentiles, Paul says he was the least qualified to do so in his own eyes. This seems to be an occasional hazard among some spiritual leaders, for example, when the Lord asked Moses to see Pharaoh, Moses said Exo 3:11 *"Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?"* Then he said Exo 4:10 *"Please, Lord, I have never been eloquent, neither recently nor in time past, nor since Thou hast spoken to Thy servant; for I am slow of speech and slow of tongue."* Paul said in 1Co 2:1 *"And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God."* 1Co 2:4 *"And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,"* 2Co 10:10 *For they say "His letters are weighty and strong, but his personal presence is unimpressive, and his speech contemptible."* However, never let your feelings of inadequacies keep you from the calling of God upon your life.

So, Paul says in Eph 3:8 *"To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ,"* God saw to it that Paul was equipped, and it had nothing to do with his natural abilities. So, Paul was preaching and writing about things that were even way over his head, called the inexhaustible riches and generosity of Christ. Eph 3:9 *"and to bring to light what is the administration or dispensation of the mystery which for ages has been hidden in God, who created all things;"* Paul was to make plain what God, who created all this in the first place, has been doing behind the scenes. Eph 3:10 *"in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places."* Think of it, through Christians like yourselves gathered in churches, who know the mystery dispensation of the Church-age, this extraordinary plan of God is becoming known and talked about even among the angels. Eph 3:11-12, *"This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord, in whom we have boldness and confident access through faith in Him."* When we trust in him, we're free to say whatever needs to be said, bold to go wherever we need to go. Eph 3:13 *"Therefore I ask you not to lose heart at my tribulations on your behalf, for they are your glory."* Paul received both momentum testing and evidence testing while in prison, just like many of us will in our prison situations. While incarcerated, or in some dungeon or prison situation, Paul was able to advance to spiritual autonomy and then to spiritual maturity. This system of suffering for blessing is unique to the Church-age, and it is designed to manufacture invisible heroes, and all of you have the equal privilege and equal opportunity to become one. So instead of being discouraged by his sufferings for blessing, the recipients of the prison epistles should benefit from perception and metabolization of the mystery doctrine of the Church-age.

God has provided prosperity and adversity for you to execute His plan and will for your life, and prosperity can be a real test. This is because in prosperity, our friends know us; however, in adversity, we know our friends. Prosperity is not without many fears and disasters; adversity is not without comforts and hopes. In fact, prosperity is the blessing of the O.T., whereas adversity is the blessing of the N.T. Great men and women of God are unchanged regardless of prosperity or adversity. This is why the apostle Paul said Phi 4:12 *"I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need."* Real prosperity is living easily and happily in the real world, whether you have money or not. On the other hand there's adversity. Satan is ever trying to destroy our glory and remove our crown, and one of his most powerful tools is

discouragement. We get very little wisdom from success, but much from adversity. You don't develop courage by being happy in your relationships everyday, but by surviving difficult times and adversity. Adversity is the state in which man becomes really acquainted with himself, being especially free of admirers. Every defeat, every heartbreak, every loss, contains its own lesson on how to improve your performance the next time. Adversity causes some men to break; others to break records.

So, the benefit of metabolization and application is what Paul calls in Eph 3:13 *"which will be for your glory."* There are two stages of this glory or of glorifying God. The first is the advance to spiritual maturity through momentum testing and receiving the distribution of your escrow blessings for time. The second is spiritual maturity plus evidence testing equals the glorification of God to the maximum: the reason why invisible heroes are kept alive.

The Source of Invisible Heroes. We all have the opportunity after believing in Jesus Christ of becoming invisible heroes. This plan is not manmade, but was decided billions of years ago in eternity past. The source of this plan, of course, is God. The sovereignty of God is infinitely and eternally superior to the free will of man. Man from his own volition comes up with many plans, but the plan from the sovereignty of God is the only plan God recognizes in this Church-age. In eternity past, the sovereignty of God made policy decisions with regard to mankind. He decided to permit the free will of man to coexist with His sovereignty in human history. Therefore, man makes either good decisions from the position of strength or bad decisions from the position of weakness. Good decisions from a position of strength are non-meritorious, compatible with God's grace policy. Bad decisions from a position of weakness are related to human merit and ability and even human heroship, and so are incompatible with God's grace policy. Since during the course of human history, the sovereignty of God permits the coexistence of our human volition with His sovereignty, He has provided protection so that we can choose for something far greater than anything man can contrive: Truth. Truth or Bible doctrine is the design of God billions of years ago so that we can make good decisions from a position of strength. All of us in the flesh have weaknesses and are weak. We are dependent upon the grace of God for the manufacture of heroes; i.e., invisible heroes. Part of this system of truth is the Gospel, which gives us our first opportunity to make a good decision rather than a bad one. Our good decision: Personal faith in Jesus Christ. The bad decision: To reject Jesus Christ as Savior. *"He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him."*

Invisible heroes in the Church-age are a testimony to angels. The angelic conflict is divided into two categories: Visible and invisible warfare. In O.T. dispensations, the angelic conflict was a combination of both visible and invisible warfare, both in heaven and on earth. Sometimes the warfare was in heaven and therefore invisible. Sometimes it was on earth and therefore visible, as noted in Gen 6. The only exception to this is during the Church-age, when it is strictly invisible warfare. Therefore, the objective for the Church-age believer under the PPOG is to become an invisible hero. Whatever your function or station in life, as a believer in Jesus Christ you have only one objective which should be placed above everything else: to become an invisible hero. Invisible heroes are manufactured by the execution of the PPOG. During the Church-age, there are no visible angels, elect or fallen, yet angels are watching your every move. In the dispensation of the Church-age, angels observe members of the Royal Family of God in their *failure* or *success* to execute and fulfill the PPOG (1Co 4:9; Eph 3:10; 1Ti 5:21; 1Pe 1:12).

In 1Co 4:9, the apostle Paul said *"For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men."* The word spectacle is the Greek word theatron which is where we get the word theater from and it means a theater, a place for public shows. In Eph 3:10 we read *"in order that the multi-faceted or many-sides of the wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places."* Angels observe the believers in the Church-age receiving commands from

headquarters in 1Ti 5:21 *"I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality."* Angels also desire and long to look into the things that so many of God's people take for granted, 1Pe 1:12 *"It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven, things into which angels long to look."* The Greek word for long is *epithumeo* which means to have a desire for something, to long for, to set the heart upon. You are in an arena being watched by angels, since the Church-age is the center of the invisible angelic conflict. Not only that, but the Church-age is the focal point of the invisible angelic conflict (1Co 4:9; Eph 3:10; 1Ti 5:21; 1Pe 1:12). The life of every Church-age believer is related to a higher and greater invisible conflict. We have a tendency to be people-oriented because we see people every day. But what is most important is our testimony to angels. That is a part of our invisible conflict, and a part of your execution of the PPOG. When you execute the PPOG, you have a much higher testimony, and the reflection of that testimony is that God blesses your client nation. But when Christians fail to execute the PPOG in this dispensation, then cursing comes upon their client nation. Those who execute the PPOG are winners and invisible heroes. Those who fail to execute the PPOG are losers, described in Eph 4:17-32.

Eph 4:17 *"This I say therefore, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, Don't go along with the crowd, the empty-headed, mindless crowd. Eph 4:18 being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart; They've refused for so long to deal with God that they've lost touch not only with God but with reality itself. Eph 4:19 and they, having become callous, have given themselves over to sensuality, for the practice of every kind of impurity with greediness. They can't think straight anymore; they let themselves go in sexual obsession, addicted to every sort of perversion. Eph 4:20 But you did not learn Christ in this way, That's no life for you because you've learned about Christ! Eph 4:21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, His assumption is that they have paid careful attention to him, been well instructed in the truth precisely as we have it in Jesus. Eph 4:22 that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, Everything connected with that old way of life has to go. It's rotten through and through, God wants you to get rid of it, and then take on an entirely new way of life, a God-fashioned life, Eph 4:23-25, and that you be renewed in the spirit of your mind, or by the breathing of your soul. And put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth. Therefore, laying aside falsehood, speak truth, each one of you, with his neighbor, for we are members of one another. What this adds up to, then, is this: no more lies, no more pretense. Tell your neighbor the truth. In Christ's body we're all connected to each other, after all, when you lie to others, you end up lying to yourself. Eph 4:26 Be angry, and yet do not sin; do not let the sun go down on your anger, Go ahead and be angry at times but don't use your anger as fuel for revenge, and don't stay angry, don't go to bed angry. Eph 4:27-29, and do not give the devil an opportunity. A room in your soul. Let him who steals steal no longer; but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need. Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear. Watch the way you talk, let nothing foul or dirty come out of your mouth. Say only what helps, make each word a gift. Remember Pro 18:21 Death and life are in the power of the tongue. Eph 4:30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Don't grieve God. His Holy Spirit, moving and breathing in you, is the most intimate part of your life, making you fit for himself. Don't take such a gift for granted. Eph 4:31-32, Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven*

you. Be gentle with one another, sensitive, forgive one another as quickly and thoroughly as God in Christ forgave you.

The winner or the invisible hero receives distribution of his escrow blessings for time. In Eph 1:3 billions of years ago in eternity past God the Father, as the grantor, deposited greater blessings into escrow for every believer, i.e., greater blessings for both time and the eternal state. Our Lord Jesus Christ as the escrow officer makes the distribution of escrow blessings in time and in eternity at the Judgment Seat of Christ.

Therefore, the winner has phenomenal impact and blessing in time as well as reward in eternity. The invisible hero has a dynamic impact on history; during the times of the Gentiles, the greatest historical impact is not recorded in man's history books, but is directly related to mature believers. Invisible heroes have a tremendous influence on every facet of our life. (1) They have an influence on the establishment principle of freedom through military victory. (2) They have an influence on law enforcement, from the judge on the bench to the police officer on patrol. (3) They have an influence on the economy. (4) They have an influence on the general life and culture. (5) They have an influence in Christianity, e.g., in evangelism, Bible teaching, and missionary activity.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 56.

The mystery of the Christian Marriage.

04/15/07

Our final form of mystery doctrine is Christian marriage. Remember that according to the Bible, there is a tremendous difference between marriage and Christian marriage. Eph 5:22-33, *“Wives, be subject to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. But as the church is subject to Christ, so also the wives ought to be to their husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself up for her; that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless. So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, because we are members of His body. For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. This mystery is great; but I am speaking with reference to Christ and the church. Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband.”* Notice that the relationship between Christian husbands and Christian wives mentioned in this passage as well as the relationship between Church and TLJC is called a *musterion*, a mystery.

So, we begin a sensitive, but important, subject concerning relationships in the Church, the body of Christ, and what this mystery of Christian marriage is all about. One of the many blessings that we have because of the cross is that our Lord not only restored all that Adam lost in the Garden, but He also gained back for us all of the things that the first Adam lost. Some of these things we experience in the spiritual realm now, but we will experience them in all realms in eternity. For example, the perfect environment in the Garden of Eden is duplicated in the spiritual realm by the PPOG for the Church-age but will be experienced in totality in the eternal state. There are many overlooked similarities from the Garden of Eden and the first Adam and the last Adam, our Lord Jesus Christ. For example, in 1Co 15:20-22, *“But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man [the first Adam] came death [spiritual death resulting in separation from God], by a man [TLJC, the last Adam] also came the resurrection of the dead. For as in Adam all die, so also in Christ all shall be made alive.”* In 1Co 15:45-46, *So also it is written, “The first man, Adam, became a living soul.” The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual.*

Physical life comes first, then spiritual - that's why we have Joh 3:3 *“unless one is born again, he cannot see the kingdom of God.”* 1Co 15:47-49, *“The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. And just as we have borne the image of the earthy, we shall also bear the image of the heavenly.”*

Once believers recognize this particular fact, and the analogies of the first Adam in the garden and the Last Adam, our Lord Jesus Christ, then they will see the importance of God's word as far as relationships are concerned. These relationships are between friends, fellow believers, members of the congregation, but most of all, husbands and wives, and in some cases right man and right woman, even if not yet married. There are two major problems in this area between the man and the woman. The predominant problem with the woman toward the man is lack of respect. This is why we have Eph 5:22 *“Wives, be subject to your own husbands, as to the Lord.”* Wives should understand and

support their husbands in ways that show their support for Christ. While the predominant problem with the woman toward the man is lack of respect, the man's predominant problem is bitterness and hypersensitivity. So we have Col 3:19 *"Husbands, love your wives, and do not be bitter against them."* Eph 5:25 *"Husbands, love your wives, just as Christ also loved the church and gave Himself up for her;"* How did Christ love the church? He loved her with an impersonal unconditional love, and He gave Himself up for her. Therefore, Eph 5:28-29, *"So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;"* for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church," So the husband is to love his wife as Christ loved the Church, so as a man of God, he better have confidence and spiritual self-esteem because Eph 5:28 says *He who loves his own wife loves himself* [that's SSE]; In fact, both men and women should have confidence and spiritual self-esteem.

We have available to us the four spiritual mechanics: 1) The filling of the Holy Spirit. 2) Metabolized Bible doctrine circulating in the soul. 3) The ten problem-solving devices. 4) The power for the execution of the PPOG. These will solve your problems in any type of relationship including marriage, not marriage counseling, but the four spiritual mechanics. Each one of us as a believer priest, should use his own soul as the base of operation for his spiritual life. This is the dispensation in which every believer is a priest, and it is important to see the significance of the importance of the privacy of your priesthood, the importance of self-counseling from Bible doctrine accumulated in your soul, and the consistent use of those four spiritual mechanics. There is something special about the time in which you live, the dispensation of the Church, something that is far more important than at any time in all of human history. To have the responsibility that you have as an individual is by far the greatest responsibility ever given to the ordinary believer in the Lord Jesus Christ. It is also important to understand, that what is written on the pages of the infallible word of God is never going to be clarified with regard to the PPOG for the Church-age, without the spiritual gift of pastor-teacher. Never before in history has there been such an emphasis in the word of God on the pre-historic angelic conflict. We have a responsibility to God through the magnificent and fantastic assets, the spiritual assets given to us. Above all, there is assembled in the heavens, in the universe, the entire angelic host who are observers in this stage of history.

Angelic observation is an interesting subject in the Word of God. Elect angels observe human history, while fallen angels are designed to oppose human history. In the Church-age, mature believers and those who are willing to be dedicated and devoted the plan of God are on the front lines, and Satan is against these believers with all his principalities and powers. Look at the following verse in the context of marriage which is the ultimate human relationship in life, Eph 5:31-33, *"For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. This mystery is great; but I am speaking with reference to Christ and the church. Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband."* We have three words, mystery, Christ, church. Christian marriage in the dispensation of the Church is a part of the testimony that once and for all condemns Satan and all fallen angels to the eternal lake of fire. The marriage of a born again man to a born again woman is something special and has the highest standards ever assigned to marriage on the part of those who possess a sin nature. If you recognize where the attack is truly coming from, you should be able to solve those sensitive problems objectively rather than being subjective. The battle is not really between or against husband and wife, Eph 6:12 *"For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places."* Look at Eph 4:22-25, *"that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth. Therefore, laying aside falsehood, speak*

truth, each one of you, with his neighbor, for we are members of one another, and do not give the devil an opportunity." (See also Eph 4:29-5:2). What God does, He does in love, including divine discipline. Christ's love for us was not cautious but extravagant; He didn't love in order to get something from us, but to give everything of Himself to us; that's how we are to love.

In Eph 5:22-33, we have the dissertation on marriage and the marital relationship. In Eph 6:1-4, a dissertation on the family, *Children, obey your parents in the Lord, for this is right. Honor your father and mother (which is the first commandment with a promise), that it may be well with you, and that you may live long on the earth. And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord.*" In Eph 6:5-12, a dissertation on the employee and employer relationship, *"Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. With good will render service, as to the Lord, and not to men, knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free. And, masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him. Finally, be strong in the Lord, and in the strength of His might. Put on the full armor of God, that you may be able to stand firm against the schemes of the devil. Because our struggle is not against blood [people's souls] and flesh [their old sin nature], but against the rulers [archons like Abaddon and Beelzebub], against the powers [demon officers who have phenomenal authority], against the world forces of this darkness [kosmokratoras - demons who specialize in possessing or influencing the cosmos or world rulers] against the spiritual forces of wickedness in the heavenly places or against the spiritual forces of evil in the atmosphere around the earth, the stellar universe and in the presence of God."*

Back in Eph 5:32 *"This mystery is great; but I am speaking with reference to Christ and the church."* We have that same analogy in the O.T., where Israel is said to be the bride and the Lord is said to be the husband (Isa 54:5). So what is this mystery? It cannot be about the relationship between the Lord and His relationship with His people, because that also existed in the O. T. and mystery doctrine was not yet given. You must recognize that marriage and spiritual conflict are back-to-back and very intensive. This is because marriage, Christian marriage as a divine organization, has the greatest influential power in the Church-age against principalities and powers that have fallen, and that are making their case now before God. The real battle in Christian marriage is not being fought between the partners in a marriage; it's being fought between the kingdom of darkness and the marital partners. That is why God has put the law of forgiveness in there in Eph 4:31-32, because Satan wants the battle to be turned to the couple against each other. When Satan can convince us that the battle is with flesh and blood, and not with the rulers, the powers, the world forces of this darkness, and the spiritual forces of wickedness, he succeeds in destroying the spiritual energy and potency that could blow him away, 1Jo 4:4 *"because greater is He who is in you than he who is in the world."*

Directed attacks will happen more to a congregation that's learning doctrine than in any other place. Satan's greatest bid happened when the twelve were gathered together personally with the Lord Jesus Christ in the upper room. *Diabolo*, a title for the devil, means to "rip apart" and Satan tries to tear apart the mind. Satan does three things to the mind and the emotions and the physical bodies of men and women. He creates discord. He breaks up unity. He destroys patterns. Anything that causes confusion and division and splits your thinking up is *cosmos diabolicus*, of the devil's world system. Satan is a master of twisting the scriptures, distorting them, therefore he hates when passages of scripture like this is fulfilled: In 1Co 11:8-10, *"For man does not originate from woman, but woman from man; for indeed man was not created for the woman's sake, but woman for the man's sake. Therefore the woman ought to have a symbol of authority on her head, because of the angels."* This means that angels are observing how the woman treats her man. The fallen angels do not want the man and the woman to be restored to the original design of God. Remember that one is not better

than the other; it is just a reference to divine order, and both the elect and fallen angels are observing to see whether or not it is happening. 1Co 11:11-12, *"However, in the Lord, neither is woman independent of man, nor is man independent of woman. For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God."* This is one of the reasons why God the Holy Spirit told Peter to write 1Pe 3:1 *"In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives,"* This means for the woman to be a good wife to their husbands, responsive to their needs. Because there are husbands who, indifferent as they are to any words about God, will be captivated. Submissive is the verb *hupotasso* which means to be in subjection (not subjectivity), to obey, to submit yourself unto your husbands. TLJC says to do it; Satan says don't. Now again, notice the context. In 1Pe 2:18-20, *"Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. For this finds favor, if for the sake of conscience toward God a man bears up under sorrows when suffering unjustly. For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God.."* There's no particular virtue in accepting punishment that you well deserve. But if you're treated badly for good behavior and continue in spite of it to be a good servant, that is what counts with God. 1Pe 2:21 *"For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps,"* This is the kind of life you've been invited into, the kind of life Christ lived. He suffered everything that came His way so you would know that it could be done, and also know how to do it. 1Pe 2:22-3:1, *"who committed no sin, nor was any deceit found in His mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed. For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls. In the same way, you wives, be submissive [or obedient] to your own husbands."* Just as servants should be submissive to their masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable, *In the same way, you wives, be obedient to your own husbands.* 1Pe 3:2 *as they observe your chaste and respectful behavior.* Notice the word *respectful*; it is the Greek noun *phobo* meaning reverence, respect for authority, rank, dignity. What should be the woman's motivation for respect for authority, especially if they are married? 1Co 11:9-10, *"for indeed man was not created for the woman's sake, but woman for the man's sake. Therefore the woman ought to have a symbol of authority on her head, because of the angels."*

In 1Pe 3:3-7, *"And [ladies] let not your adornment be merely external braiding the hair, and wearing gold jewelry, or putting on dresses; but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which [notice this] is precious in the sight of God. For in this way [women adorning themselves with the beauty of honor and respect for their husbands] in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands. Thus Sarah obeyed Abraham, calling him lord [kurion], and you have become her children [tekna - students] if you do what is right without being frightened by any fear. You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered."*

The same goes for you husbands: Be good husbands to your wives. Honor them, delight in them. Treat your wives as equals so your prayers are answered. The weaker vessel does not mean that she is weaker mentally, physically, or spiritually; it means that she is the responder in the marriage and you are responsible for filling up her vessel (1Co 11:3; 1Co 11:7). When a man invests nothing in his relationship or marriage, he can expect nothing in return. The man needs to understand that the woman's desire is for him and that she desires to feel wanted and protected (Gen 3:16). Her

security is in the love of her husband, not in the money he earns or his social prestige. Therefore, every woman needs and wants attention. She wants to feel as though she belongs and she is needed, and she should be protected rather than maligned. A woman truly desires to respect her man. She does not want to look at him as just another child to rear and handle. The man needs to understand the female mind and the female body. God has made the female mind and the female body to respond and when she responds mentally or physically to the man, she is the glory of the man.

The husband is also commanded as a part of his responsibility to please his wife and to do his best to make the marriage a success (1Co 7:32-33). The woman must have freedom to respond to the man's love for without freedom she will not have a desire to do so. In other words, no man should lord it over the woman. He should treat her like a lady, and he should allow her the freedom to grow at her own pace and desire. The husband has the following responsibilities:

- Rule his wife (Gen 3:18).
- Support the family (1Ti 5:8).
- Protect the family (Eph 5:23; 1Pe 3:7).
- Administrate the family (Eph 5:23).
- Set the spiritual pace for the family (Eph 5:23-25).

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 57.

The mystery of Christian Marriage. Part 2.

04/22/07

We have noted that it is through Christian marriage that the great mystery is unfolding and revealed, and God is presenting a devastating blow to Satan's defense. Remember there are three witnesses being called to the stand before the Supreme Court of heaven and the angelic conflict: First, there is the star witness, the Lord Jesus Christ, who is called the faithful and true witness (Rev 3:14). Secondly, there are the individual witnesses, born-again believers who fulfill the spiritual life and glorify God (Act 1:8). Thirdly, there's the corporate witness of Christian marriage where two believers, a man and a woman, fulfill the three laws of marriage (Eph 4:31-5:33). The first law - the husband's love for the wife (Eph 5:25). The second law - the respect of the woman to the man (Eph 5:22). The third law - forgiveness (Eph 4:32). When these three laws are fulfilled, that is a corporate witness against Satan. The third witness, according to the jurisprudence system of God, is accepted by God, though not necessarily needed. Deu 19:15 tells us God's divine viewpoint concerning witnesses in a court case, *A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.*

The laws of evidence demand investigation of each accusation. Legitimate evidence is based on two or three witnesses being interrogated independently, and agreeing to their testimony. This principle was also brought out when our Lord was arraigned before the Sanhedrin on the charge of blasphemy.

Mat 26:59-60, Now the chief priests and the whole council [entire Sanhedrin] kept trying to obtain false testimony against Jesus, in order that they might put him to death; And they did not find any, even though many false witnesses came forward. But later on two came forward.

They couldn't get two witnesses to agree on one of the accusations. They had to have at least two who saw what they had accused him of.

Mat 26:60-66, And they did not find any, even though many false witnesses came forward. But later on two came forward And [they] said, This man stated, I am able to destroy the temple of God and to rebuild it in three days. And the High Priest stood up and said to him, Do you make no answer? What is it that these men are testifying against you? But Jesus kept silent. And the High Priest said to him, 'I charge you under oath by the living God, that you tell us whether you are the Christ, the Son of God.' Jesus said to him, You have said it yourself; nevertheless I tell you, from now on you shall see the son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the High Priest tore his robes, saying, He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; What do you think? They answered and said, He is deserving of death!

Even if one person rose up against another in Israel and accused someone of murder, it was not to be received as evidence (Num 35:30). Our Lord also taught this principle to the Jews concerning two individuals who are having a dispute between them.

Mat 18:16 But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed.

Paul taught this same principle to the Corinthian church also in 2Co 13:1 *This is the third time I am coming to you. Every fact is to be confirmed by the testimony of two or three witnesses.* Paul also mentioned the protection that the pastor-teacher is to receive in 1Ti 5:19 *Do not receive an accusation*

against an elder except on the basis of two or three witnesses. The Bible teaches that all that is needed are two witnesses according to the divine standards of jurisprudence. It is because of this reason that marriage between believers can become a part of the major witnesses against Satan and the fallen angels. So, marriage for the Church-age becomes a place of testing.

The Bible limits the reasons for dissolving a marriage and even fewer reasons for the right of remarriage. First, we note that divorce was permitted under the Mosaic Law. Secondly, pre-salvation marriage, divorce, and remarriage is not an issue (Isa 44:22, 43:25). Thirdly, marriage is dissolved by the death of a spouse. Adultery is a legitimate basis for divorce and remarriage by the innocent party. If the guilty party remarries that is adultery, and causes the second spouse to be living in adultery. Desertion is a legitimate basis for divorce and remarriage.

1Co 7:15 *But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, let him not send her away.* If you are a man with a wife who is not a believer, but who still wants to live with you, you are to stay in that marriage, and the same goes for the woman, 1Co 7:13-15, *And a woman who has an unbelieving husband, and he consents to live with her, let her not send her husband away. For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy. Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace.* If the unbelieving spouse walks out, you are free to let him or her go. God has called us to make the best of it, as peacefully as we can. In cases where divorce is legal and gives the right of remarriage, two things must be remembered: First, it is always the innocent victim in the adultery case or desertion case who has the right of remarriage, not the guilty person. Secondly, if the guilty person remarries, he or she is living in adultery. However, there is a solution to that as well.

The Scripture is silent on other reasons for divorce such as brutality, drunkenness, drug addiction, sexual molestation especially of children, violence, insanity, criminality, suicidal tendencies. The Bible is silent because the right of divorce in these cases has no right of remarriage; the exception is if the guilty party remarries or dies. Any time the person is in a life-threatening situation they have the right of divorce. Legitimate Biblical divorce is analogous to the death of one partner in the marriage. This category gives the surviving mate the right of remarriage (Rom 7:1-4; 1Co 7:39). However, if you have sinned, and have been the guilty party, remember that any sin or failure regarding marriage or divorce on your part before you became a believer was blotted out at the moment of salvation (Isa 43:25; Psa 103:12; 1Jo 1:7). Every sin including those of marriage, divorce, and remarriage were all judged on the cross by God the Father. If you are now divorced and remarried contrary to Biblical mandate, do not try to resolve the problem no matter how many sins and failures have gone into your marriage. Do not seek divorce as your first option; don't use this doctrine as an excuse to get out of the marriage. Two wrongs do not make a right. Under many circumstances divorce becomes a second wrong. Carry on with your Christian life inside the PPOG. If you are living in adultery in your marital status, do not change your status quo; you cannot rectify past failure in marriage and divorce by leaving your present spouse in a second, third, or fourth marriage and go back to a former spouse. The solution to living in an adulterous marriage is the grace of God, which begins with rebound and logistical grace, and continues through spiritual growth and the attainment of spiritual adulthood. Remain as you are until the Bible clarifies your present status from the standpoint of Bible doctrine and your next move from the standpoint of Bible doctrine. If you are still alive after any failure in the sphere of marriage, divorce, and remarriage, then remember that God still has a purpose for your life - to glorify Him. Finding God's purpose requires learning Bible doctrine, not jumping from the frying pan into the fire.

Remember these principles: 1) People are no better in marriage than they are as people. 2) People who are losers in single status are losers in marriage. 3) People who are winners in single status are

winners in marriage. 4) It takes two winners to make a successful marriage, because each is responsible for his own decisions and *modus operandi*. 5) A good marriage is not designed for happiness, but for virtue. Virtue in marriage means happiness in marriage. 6) Marriage is not designed for happiness, because happiness comes from sharing the perfect happiness of God (+H). 7) Marriage is not designed for happiness, but for winners, because winners have both understanding and use of the problem-solving devices. Before marriage you should also consider the compatibility checklist. There must be spiritual compatibility: Understanding that your partner is a believer, and agreement as to what constitutes the Christian way of life, and general compatibility in the field of Bible doctrine. This includes understanding and agreement as to your local church preference. You must have soul compatibility, similar priorities in life. Physical compatibility. Economic compatibility, agreement on how money is going to be administered. There should be a pre-marital agreement so a man cannot touch a woman's money after marriage. There should be agreement on whether or not the wife should work. Family compatibility, agreement on the desirability of children. There should be agreement on the rearing and training of children. Stability compatibility. Avoid marriage where there is substance dependence such as alcohol or drugs, a compulsive gambler, or a neurotic and emotional person.

The battle in this relationship is not really between husband and wife. Marriage is a place of testing, but if husbands and wives apply the standards of the three laws of marriage the testing is passed. Then marriage becomes a place of the glorification of the Lord Jesus Christ and phenomenal contentment. Marriage was not designed for happiness. Doctrine in the soul is designed for happiness. Marriage is an arena and a forum for the expression of virtue. And as much as marriage becomes an expression of virtue, marriage becomes a wonderful experience for both parties. If they refuse the divine standards, the problem-solving devices for believers, they enter into bitterness, especially on the part of the man. Therefore, when the husband follows the prescription of loving his wife as Christ loved the Church, the wife feels safe and secure and can respond with respect towards her man. Now both parties of marriage fulfill the law of forgiveness and that marriage has the potential to become a corporate witness for the prosecution of Satan and his appeal trial. Husbands are to love their wives as Christ loved the Church, and that does not involve bringing her past the dictates of her conscience in the Holy Spirit; that's arrogance. The false doctrine that says the wife should submit to her husband in anything is a false doctrine, and it is satanic through and through. The head of every man is Christ and the husband is to love his wife as Christ loved the church, and part Christ's love is not summoning the Church past the dictates of their conscience in the Holy Spirit. Let's take a look at the man's responsibility in the first law of marriage.

Eph 5:25-29, Husbands, love your wives, just as Christ also loved the church and gave Himself up for her; that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless. So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church,

There are basically two directions in which God's love or virtue love should focus on: 1) Love toward God. 2) Love toward man. Love toward God is to be directed toward God the Father, God the Son, and God the Holy Spirit. Love toward man can be directed toward others or toward self. Love toward others = Spiritual Autonomy (SA). Love toward self = Spiritual Self-Esteem (SSE). True Biblical love called *agape* is a virtue; it is not an emotion, not a feeling, but a virtue, character and integrity. In fact, *agape* love is the greatest virtue of all says 1Co 13:13 "And now abides faith [faith-rest drill], hope [SSE and the resultant confidence about the future], and virtue-love, these three; but the greatest of these is virtue-love." This virtue-love (*agape*) is a system of thinking (1Co 13:5), which proceeds from the mind (Phi 2:2). Now, when love is directed toward God it serves as motivation in the spiritual life,

2Co 5:14 *For the love for Christ motivates us.* Personal love for God motivates the believer; it is a motivational virtue. When love is directed toward mankind then love is a functional virtue. We need the functional virtue of impersonal unconditional love to learn how to function in Christian marriage, and we need the motivational virtue of love toward God for personal motivation. Personal love for God gives the believer confidence toward God and courage toward man. Impersonal unconditional love gives the believer confidence on the one hand, and courage on the other.

However, not all love has virtue. A virtue is a particular moral quality regarded as good or meritorious. God's love (agape love) gives the believer virtue or graciousness and power. Personal love is only a virtue when it is directed toward God, or when it is rooted in God's love. Agape love is a certain type of love, a certain way to love. For example, when God's love is in view, agape love is a mental attitude love; it is a **way** in which God loves and a way in which we are to love. Agape love has virtue when it is the love of God or from God. Agape love has power, and is graceful as God's love, but agape love is not automatically the love of God. Let's look at some passages where agape love is used, but not as a reference to divine love or God's love. Joh 3:19 *And this is the judgment, that the light is come into the world, and men [agape'd - they loved] the darkness rather than the light; for their deeds were evil.* God's light streamed into the world, but men and women everywhere ran for the darkness because they were not really interested in pleasing God. In Joh 12:43 *for they agape'd [they loved] the approval of men rather than the approval of God.* They cared more for human approval than for God's glory. So agape love, when it's personal, is only a virtue when it is directed toward God. Toward God, personal love will give you power and grace in your life. Agape love is only a virtue when it is the love of God. The point is that agape love is a **certain** way of loving, and it all has to do with thought, not feelings or emotions. When someone says they don't love someone anymore, they should be talking about phileo or personal love not agape love. Impersonal unconditional love has nothing to do with what you are expecting to get; it's what you are expected to give, which is everything. Virtue-love is, above all, the gift of oneself. Love then becomes a major issue. Not love for people, but love for God first, and then impersonal unconditional agape love for all, especially for the man in Christian marriage. The man is to love his wife by giving her freedom, the freedom to respond and at times, even to react. Love does not consist in gazing at each other, but in looking together in the same direction, for Christian marriage it is love toward God. When the satisfaction or the security of another person becomes as significant to one as one's own satisfaction or security, then the state of love exists. Under no other circumstances is a state of love present, regardless of the popular usage of the term. In Luk 10:25-27, *And behold, a certain lawyer stood up and put Him to the test, saying, Teacher, what shall I do to inherit eternal life? And He said to him, What is written in the Law? How does it read to you? And he answered and said, You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.* The word for love is *agapao* which refers to a mental attitude love based upon a maximum amount of doctrine resident in your soul. There has to be something in you that causes you to love God and that something is Bible doctrine.

So the Lord said, *You shall love the Lord your God with all your heart*, The heart is the Greek word *kardia* which refers to the frame of reference, memory center, categorical doctrinal storage, conscience, momentum department or department of spiritual growth, the wisdom department or the launching pad, the subconscious mind. You are to love the Lord your God in these areas and from these areas. *You shall love the Lord your God with all your soul*, The word for soul is *psyche* and refers to: Self-consciousness (Act 20:10), volition (Act 3:23), emotion (Luk 12:19), conscience (Tit 1:15). You are to love the Lord your God in all these areas from your soul. *You shall love the Lord your God with all your strength*, The word for strength is *ischus* which means all your physical strength in the sense of you making the maximum effort to get to know God and His plan for your life. It means putting great exertion into getting to know and love God! *You shall love the Lord your God with all your mind*;

The Greek word for mind is *dianoia* which refers to the left lobe of the soul and the place where you first perceive and understand knowledge. After you do that, you will be able to do the last part, *agape-love your neighbor as yourself* [SSE]. You cannot have impersonal love for all mankind until you first have personal love for God. You cannot have the functional virtue of impersonal unconditional love in Christian marriage until you first have personal love for God.

Love for God is extremely important in our lives, 1Co 16:22 *If anyone does not love the Lord, let him be accursed. Maranatha* [under a curse until the Lord comes back]. Look at 1Co 2:9 *but just as it is written, Things which eye has not seen and ear has not heard, And which have not entered the heart of man, All that God has prepared for those who love Him.* There is no love for God until there is a certain amount of metabolized doctrine, and that can only come when you accept God's priorities over your personal priorities. There is no real impersonal unconditional agape love toward people until there is first of all personal love toward God. 1Pe 1:8 *Even though you have not seen Him, you love Him; in fact, though you do not see Him now but believe in Him, you greatly rejoice with happiness inexpressible and full of glory.* The phrase *full of glory* is a reference to the spiritually sustained believer who is reflecting the glory of God. This love then comes from believing the word of God and then falling in love with TLJC. Everything for the believer begins when there is love for God, and when there is love for God, it results in love for people. Personal love for God therefore is a virtuous love, and you must have virtuous love in order to make personal love succeed. The strength of personal love toward people comes from your personal love for God, and when people have no virtue they have no ability to love. So, virtue means graciousness and power. To love people personally demands more ability, character, integrity, grace and more power than anything in life. It demands doctrine, divine viewpoint. People are basically unstable, having wide emotional swings. One day it's I love you! The next day it's I can't stand you (if not verbally, mentally). This is why this subject of virtue-love becomes so important. Unless you understand the importance of personal love toward God resulting in agape love or impersonal unconditional love for all mankind, you will never be a good lover, personally.

1Jo 4:16 says, And we have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.

The more doctrine you learn the more you will realize how much God loves you. There is no reality in your life until it is reality from thinking or what is in the right lobe of the soul called the heart in the Bible. Otherwise your life is nothing more than emotion and instinct. Thinking is what separates humans from the animal kingdom. Thinking doctrine is what separates winner believers from the emotional apostates or the self-righteous legalists. So until you have divine viewpoint and metabolized doctrine in your soul you will have no capacity to love and no virtue, and the command for the Christian way of life is virtue first. It is not witnessing, serving, praying, or doing great things for God; it is virtue first. Virtue is the first objective. And remember that virtue is right thinking resulting in right action. Virtue means graciousness and power, and it requires thought. That's why 1Jo 4:16 says *And we have come to know and have believed the love which God has for us.* Not only do we learn, or come to know, but then we need to believe or metabolize that doctrine. What is it that we have come to know and have believed? *the love* [or the agape] *which God has for us.* Agape is used here in the sense of virtue love and divine love. This is the love which God has from His own virtue or perfect righteousness. It is from His own perfect character, His own perfect integrity, from His own perfect virtue. This introduces the love that God used to solve our problems in Joh 3:16 *For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.* God has virtue love or impersonal unconditional love from His own perfect righteousness. So John says *And we have come to know and have believed the love which God has for us.* Everything begins with understanding the fact that God loves you. We don't start by loving God, God starts by loving us. We didn't find God, God found us, Joh 15:16 *You did not choose Me, but I chose you,*

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 59.

The Promises and Contentment from the One who strengthens us.

05/13/07

We are ready to continue with our study of Philippians, but first let's first review our translation of Phi 4:4-13, *Keep on having perfect happiness by means of the Lord at all times; Once more I repeat the command, keep on having perfect happiness. Let your supergrace mental attitude be known to all men. The Lord is near. Stop worrying about anything, but in every circumstance through prayer and through supplication for personal needs after thanksgivings let your requests or petitions be revealed to the God. In fact, that spiritual peace and prosperity from the source of the God, which surpasses or rises above and beyond all comprehension, shall garrison your hearts [right lobes] also your motivation minds in Christ Jesus. From now on, members of the Royal Family of God, whatever is true [doctrinal], whatever is honorable [noble or worthy of respect], whatever is just [fair or right], whatever is pure [of proper motivation] whatever personal loves exist, whatever is commendable, if there is any virtue [and there is for the mature believer says the first class condition] and if anything worthy of praise [and there is for the mature believer says the first class condition], be concentrating on these things. These things [doctrinal principles] also you have learned [manthano - learned from a teacher under strict academic discipline] and received [or accepted through metabolization of doctrine] and having heard [under discipline] and have understood by means of me [Paul's teaching ministry]. Be putting these into action and the God of prosperity shall be with you, all of you [supergrace believers]. Now, I have received much inner happiness by means of the Lord greatly, that now at length you have revived your concern or thinking for me; indeed, you also were thinking about me, but you lacked the opportunity to express it. Not because I am speaking with reference to poverty or lack; for I have learned to be content in whatever circumstances I am. I have come to know how to be humbled and I have come to know how to live in prosperity. In any and every circumstance, I have learned the secret or [I have been initiated into the mystery] of how to be filled, how to be hungry, how to be prosperous, and how to suffer need. I can do all things through Him who strengthens me.*

The One who strengthens us says in 1Ki 8:56 *Blessed be the Lord, who has given rest to His people according to all that He promised; not one word has failed of all His good promise, which He promised through Moses His servant.* The One who strengthens us says in Rom 4:21, *all the promises of God are assured by divine ability, and being fully assured that what He had promised, He was able also to perform.* The One who strengthens us says all the promises of God are said to be grounded in Christ (2Co 1:20).

Lets next take a look at some of the promises of God. Unlimited blessings are promised to those who believe, Mar 9:23 *And Jesus said to him, If You can! All things are possible to him who believes.* Answers to prayers are promised, Mar 11:24 *Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they shall be granted you.* Removal of obstacles is promised to those who have faith as a tiny grain of mustard seed (Luk 17:6). In Joh 6:35 we have the promise of spiritual fullness and contentment, *I am the bread of life, He who comes to me shall not hunger, and he who believes in me shall never thirst.* We have the promise of brighter days and joy (Psa 30:5). Deliverance in affliction is promised, Psa 34:19 *Many are the afflictions of the righteous, but the Lord delivers him out of them all.* Divine care in sickness is promised (Psa 41:3; Psa 50:15). There's the promise of the divine presence of God comforting the believer, Isa 43:2 *When you pass through the water, I will be with you; and through the rivers, they will not overflow you, when you walk through the fire, you will not be scorched, nor will the flame burn you,* We have the promise of an eternal home, Joh

14:1-2 *Let not your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.* We have the promise of all things working together for good for those who love God (Rom 8:28). The sufficiency of divine grace is promised in 2Co 12:9 *My grace is sufficient for you, for power is perfected in weakness.* We have the promise of death which is really a beautiful promise of final deliverance from sorrow, crying, and pain (Rev 21-4). We have the promise to those that give liberally, with no strings attached, Psa 41:1 *Honor the Lord from your wealth, and from the first of all your produce.* Pro 11:25 *The generous man will be prosperous, and he who waters will himself be watered.* Luk 6:38 *Give, and it will be given to you; good measure, pressed down, shaken together, running over, they will pour into your lap. For by your standard of measure it will be measured to you in return.* We have the promises to the backslider or to those who have regrets and sorrow (Psa 34:18; Hos 14:4). There are the promises to those who serve and honor God, such as the promise of the uniform of glory for winning souls (Dan 12:3). There's the promise of rewards for those who serve in the so-called little areas (Mar 9:41).

So in our corrected translation of Phi 4:4-13 we saw certain commands: *Keep on having perfect happiness* (verse 4). *Let your Supergrace mental attitude be known to all men* (verse 5). *Stop worrying about anything* (verse 6). Paul is saying that it is possible to live a life of contentment. We do that by thinking virtuous thoughts, doctrinal, noble, praiseworthy thoughts. In other words, by concentrating on the One who wrote The Book, the God of prosperity! We have taken some time to consider Who this is who strengthens us. We visited the things this One says in His word; we soaked up the promises He has made to us. Those promises do not rest on anything that we have to do. He comes through for us, period! It is about time we give Him the glory He deserves by simply believing and enjoying how fantastic it is to have a God and Father who loves to do great things for us! The more He comes through for us, the more we believe. The more we believe and trust in Him, the less worry, guilt, fear, and condemnation we should have in our souls. It is then that we are free, and we discover that no matter what circumstances we are in, in our souls, we have found that precious thing called contentment. Paul can make the claim in verse 13 that he can do all things through Christ who strengthens him because Paul had to first reach the point in verse 11; he had to learn something, Phi 4:11 *Not because I am speaking with reference to poverty or lack; for I have learned to be **content** in whatever circumstances I am.* Paul learned Who it was that made those promises; he knew that whatever affliction was coming his way, it was momentary and light and could not compare to the great glory that it was producing in heaven for him. He learned how to rest in Gods promises and he knew for a fact that this One would meet all his needs, and knowing that, he had the boldness to proclaim *I can do all things.* Whatever the plan of God called for him to do that day, or for the rest of his life, he knew he could accomplish, not because of anything great about him, but because He had come to know the One who strengthens him. He learned the secret that all the production from that branch called Paul depended not on the branch, but on the vine, our Lord Jesus Christ. Our passage in Phil 4:11-13 correlates fantastically with 1Ti 6:6-10; both deal with contentment.

1Ti 6:3-8 If anyone advocates, encourages, or teaches a different doctrine, and does not agree with sound doctrines, those of our Lord Jesus Christ, even with the doctrines pertaining to the spiritual life. He has received blind arrogance and understands nothing [of doctrine]; but he has a morbid obsession about controversies and verbal conflicts, out of which arise or originate jealousy, discord, speaking evil [SOT], evil speculations or presumptions, and constant friction between people of a distorted mind and devoid of doctrine, constantly presuming that gain is godliness or living the spiritual life. But godliness actually is a means of great gain, when accompanied by contentment. For we have brought nothing into the world, so we cannot take anything out of it either. And if we have food and covering, with these we shall be content.

Let's note some principles concerning contentment. Godliness or living the spiritual life that God has provided is a means of great profit when accompanied by contentment. Godliness means that

you're in the place where God can train you, that is, residence, function, and momentum inside the spiritual life that God has provided. This is a means of great profit because it is the beginning of the development of perfect happiness, becoming occupied with Christ, and having personal love for God. Having perfect happiness, God then gives us the ultimate in suffering for blessing which is evidence testing. So contentment refers to perfect happiness, begun in spiritual self-esteem, continued in spiritual autonomy, and completed in spiritual maturity. Here is where we have capacity for life, and that's why it says in 1Ti 6:7 *For we have brought nothing into the world, so we cannot take anything out of it either.* We cannot take material things or relationships out of this world (1Ti 6:8). Being content with food and shelter means that if you're content with the basic things and you develop perfect happiness, then God can trust you with the most magnificent things in life which are your escrow blessings for time.

2Co 12:10 Therefore I am well content [the beginning of perfect happiness] with weaknesses [providential preventative suffering]: in insults or slanders [people testing], with distresses or pressures [thought testing] with persecutions [system testing], with difficulties or stresses [disaster testing] on behalf of Christ. For when I am weak, then I am strong.

The four types of testing mentioned in verse 10 are warm-ups for spiritual self-esteem in order to advance to spiritual autonomy. 1) People testing. 2) Thought testing. 3) System testing. 4) Disaster testing. These are warm-ups for momentum testing faced in spiritual autonomy. A believer passes these tests by having the beginning of perfect happiness. There is enough happiness in your soul from spiritual self-esteem so that you can be happy in all categories of providential preventative suffering. You can have fantastic blessing in the midst of suffering. Providential preventative suffering brings you to the point where you realize life and the devil are bigger than you, and that you won't be able to solve your problems on your own, your strength comes from the use of the problem-solving devices.

Heb 13:5 is another important passage about contentment, *Let your lifestyle [not character but lifestyle] be free from the love for money, being content [+H] with what you have. For He Himself has said [Deu 31:6], I will never leave you nor will I ever forsake you.* There is nothing wrong with money; it is necessary, but when money becomes your master, you become a pitiful slave. Money was not designed to bring happiness. The promise in this verse is God's guarantee to you from the day of your salvation, based on God's perfect integrity that He will never leave or forsake you. This is both temporal and eternal security. However, this doesn't prevent God from disciplining you or allowing the law of volitional responsibility to function. Having things, acquiring things, collecting things, isn't going to change you, but, having doctrine in the soul, you'll have the capacity to enjoy life. One of the greatest signs of prosperity is maximum use of perfect happiness.

This comes from going through the valley of momentum testing and passing them, advancing to spiritual maturity. Just as Paul learned in Phi 4:12 *I have come to know how to be humbled*, we all must learn, because by nature none of us have it, and in humility you are objective. Humiliation is associated with arrogance; being humbled is associated with spiritual growth and understanding God's grace. What we cannot learn from Bible doctrine, we must learn from adversity and undeserved suffering. This suffering is a great teacher to the wise, but is bitter to those who resist Bible doctrine.

So Paul says Phi 4:12 *I have come to know how to be humbled and I have come to know how to live in prosperity. In any and every circumstance, I have learned the secret or have been initiated into the mystery of how to be filled, how to be hungry, how to be prosperous, and how to suffer need.* This verse tells us that we must also learn how to be prosperous and be happy in prosperity; sadly, few prosperous people understand this. It is difficult for prosperity to successfully work in anyone because arrogance destroys capacity for life and especially capacity for prosperity. To be initiated means to learn the secrets of a fraternity and to endure the testing of that fraternity. The Church is the fraternity, and we are initiated through learning Bible doctrine and suffering for blessing. So circumstances make no difference if you have doctrine in the soul. You have capacity for

life so the circumstances don't bother you for any length of time. Paul then tells us how this is possible in Phi 4:13 *I have the power to attain all things through Him [God the Father] who makes me strong.* Whether you are strong or not depends on you learning that God's power exists in three categories (omnipotence of the Father, omnipotence of the Son, and omnipotence of the Spirit), and is available to you, and then utilizing it through the perception of doctrine.

You can see how important it is for you to attain contentment and perfect happiness before you die. It's the only way to die, and the only way to live. Perfect happiness actually equates living with dying for the believer. So whatever the circumstances, you still have perfect happiness and can say as Paul said in Phi 1:21 *For me, living is Christ and dying is profit.* So in Phi 4:13 *I have the power to attain all things through Him [God the Father] who makes me strong.* The phrase *all things* refers to the three stages of spiritual adulthood, the problem-solving devices, and the tremendous invisible impact on history. Perfect happiness is increased at each stage of spiritual adulthood, but it must be learned. This same power that was available to our Lord in Hypostatic Union, God the Father now makes available to you. Capacity for life is related to how you handle undeserved suffering (2Co 12:10). Capacity is also related to your status quo in life or lifestyle (Heb 13:5). Capacity for life is related to learning how to be content with the circumstances of life (Phi 4:11-13). Capacity is related to prosperity and blessing (1Ti 6:6-8).

Let's look at some principles concerning true happiness: 1) You cannot build your happiness on the details of life, money, success, pleasure, social life, friends, relatives, health, sex, or status symbols. If you have capacity from God's happiness, you can enjoy these things to the maximum, but you cannot depend upon them for your happiness. 2) You cannot build your happiness on pleasant environment. This is one of the reasons why people travel; they think a change of environment makes them happy. 3) You cannot build your happiness on people, romance, marriage, friendship, children, or social activity. 4) You cannot build your happiness by changing the Devil's world through reform crusades, social engineering, violence, civil disobedience, or revolution. Of course, the Devil's world hasn't changed a bit, and your objective is not to change the Devil's world; instead, you should be executing the PPOG. 5) You cannot build your happiness on someone else's unhappiness. In that case, you are full of all the sins of the arrogance complex. You're jealous, bitter, vindictive, implacable, angry, full of hatred and self-pity, filled with guilt reactions that motivate you. This was the thinking of the legalistic religious crowd during the time that our Lord walked this earth; they thought they would be happy if they could destroy TLJC (Mar 14:10-11).

Back to 1Ti 6:6 *But godliness actually is a means of great gain, when accompanied by contentment.* This is the true principle of prosperity from the divine viewpoint. It is a contrast to the false principle in verse 5 that said that anyone who is successful or wealthy or has prosperity is automatically a mature believer and has been blessed by God; this is untrue as we have noted. God's timing is perfect, and when you learn that, you learn to have patience even if you're a very impatient person. God has absolutely perfect timing and this includes great spiritual blessings being given to you first. The spiritual blessings are emphasized first because the spiritual blessings give us the capacity to enjoy the temporal blessings. No person can love the Lord apart from the consistent intake of Bible doctrine. People can say they love God, they can do things for Him, they can give graciously, they can serve but, without a consistent intake of doctrine it is totally useless! Remember that all believers are commanded to love God in Mar 12:30 *You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.* However, if Bible doctrine or the words of Christ are not abiding in you, you do not have love for God, and this is according to the Bible. Remember you should never take the communication of doctrine for granted! You never know when such passages as Amo 8:11-12 may be true about your geographical location, *Behold, days are coming, declares the Lord God, When I will send a famine on the land, Not a famine for bread or a thirst for water, But rather for hearing the words of the Lord. And people will stagger from*

sea to sea, And from the north even to the east; They will go to and fro to seek the word of the Lord, But they will not find it.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 60.

The Doctrine of Supergrace.

Phi 4:9-13, These things [doctrinal principles] also you have learned [manthano - learned from a teacher under strict academic discipline] and received [accepted through metabolization of doctrine] and having heard and have understood by means of me [Paul's teaching ministry]. Be putting these into action and the God of prosperity shall be with you, all of you [Supergrace believers]. Not because I am speaking with reference to poverty or lack; for I have learned to be content in whatever circumstances I am. I have come to know how to be humbled and I have come to know how to live in prosperity. In any and every circumstance, I have learned the secret [I have been initiated into the mystery] of how to be filled, how to be hungry, how to be prosperous, and how to suffer need. I can do all things through Him who strengthens me.

This last statement is only true for a special kind of believer called the Supergrace believer. The level of contentment Paul describes in this chapter is exclusively for those believers who have reached Supergrace. Paul identifies that fact in verse 5 when he instructs the Philippian believers to let their Supergrace mental attitude be known to all men; these are the type of believers who can do all things through Him who strengthens them.

Phi 4:14-15, Nevertheless, you have done well to share with me in my affliction. You yourselves also know, Philippians, that at the first preaching of the gospel, after I left Macedonia, no church shared with me in the matter of giving and receiving but you alone;

Believers who have reached Supergrace have phenomenal mental attitude, know the secret of remaining content in all circumstances, and have confidence in Him to provide what is needed to be victorious in all situations. They focus not on their own real problems, but rather on the needs of others, and give graciously and sacrificially. This is NOT done by bragging about how advanced they are in the Christian way of life, nor lecturing others about where they fall short, or flaunting blessings. Grace pours into their laps, and flows out to others.

As we continue our study of Philippians, remember that chapter four is divided into four paragraphs. 1) The perspective of the Supergrace life, verses 1-7. 2) The subject of grace orientation, verses 8-11. 3) A dissertation on the next objective after Supergrace, ultra-Supergrace, verses 12-19. 4) The final objective of the spiritual life on earth, surpassing grace, verses 20-21. This is the stage of the greatest tests and pressures for the individual believer, because this is the ultimate goal to be attained by the intake of doctrine. Dying grace is actually the reward for advancing through all the other stages (Phi 1:29). Phi 4:1-7 reveals the beginning of no-mans land, between Supergrace and ultra-Supergrace, where we finally experience what living in the minority is all about. The chapter starts out with a command to advance to ultra-Supergrace and not retreat.

Phi 4:1 Therefore, my beloved brethren [members of the Royal Family of God] whom I desire to see [or be with], my source of happiness and wreath of glory, so stand firm [be advancing not retreating] in the Lord, my beloved.

This is an encouragement to advance in the spiritual life and never quit; it is the most rewarding and the most difficult advance in all of the spiritual life for the believer.

We are now ready to continue in this chapter which deals with the subject of the objective in Supergrace leading to ultra-Supergrace. Jam 4:6 says, *But He gives a greater grace. Therefore it says, "God is opposed to the proud, but gives grace to the humble.* The word for greater grace is where we get the phrase Supergrace.

The Doctrine of Supergrace. Grace is all that God is free to do for man on the basis of the Cross. If God is going to give man blessing, He must not in anyway jeopardize or compromise any

characteristic of His essence; because of the complexity of divine essence, God must be consistent. Look at Joh 3:16 *For God so loved the world, that He gave His only begotten Son*, God would not give mankind anything if it in any way becomes incompatible with or compromises His essence. God's freedom to give His only begotten Son is based on the principle that God found a way to bless mankind in eternity past. Rev 13:8 tells us that He was the lamb that was slain before the foundation of the world, *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.* (KJV). God had to be propitiated or satisfied completely; so the work of Christ on the cross frees God to bless man under the plan of grace. Therefore God is free to bless mankind because the work for salvation has been accomplished and completed perfectly by our Lord (Joh 19:30). Grace is God's freedom and consistency to express His love through grace to mankind without compromise of His essence. Under the **principle** of grace, God provides a series of blessings for man totally apart from man's merit, ability, planning, or energy. Under the **policy** of grace, God gives and man receives. Under the **concept** of grace everything depends on God's essence. Grace is what God can do for man and still be consistent with His own essence. Hab 1:13 says, *Thine eyes are too pure to approve evil, And Thou canst not look on wickedness with favor.* How can a God who cannot look upon sin have fellowship with us? The answer is that He had to do something about our sin, and then He treated us with grace. Under the **mechanics** of grace, man has a relationship with God in two categories: Before and after the Fall. The first category is based on creation; man was created an adult. Therefore, God provided everything man would ever need in the Garden, and we have an illustration of that grace with the trees.

Gen 2:7-9, Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. And the Lord God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. And out of the ground the Lord God caused to grow every tree that is pleasing to the sight and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

There were trees which were for the stimulation of the soul, or the eyes, and that were good for food, or provisions for the body. Then the tree that was related to the human spirit and spiritual sustenance was the tree of lives (plural), and that tree was capacity to appreciate what God provided in grace. Man had immediate capacity to appreciate God's grace provision. Then, the tree of knowledge of good and evil which was a test. This tree was forbidden because good and evil result in spiritual death. However, man in his creation relationship with God was under grace, and there were two things he did not need in that relationship. One was good and the other was evil. Evil is the thinking of Satan whereas good is the application of that policy to history. Evil is the thinking policy of Satan and good is the application of that policy to experience in history.

So, the grace relationship before the fall was based on creation. Everything was provided, and one thing was forbidden as an extension of the angelic conflict into human history: Eating from the tree of the knowledge of good and evil. After the fall, the relationship is based on regeneration. At the time of the Fall, man ate of the forbidden tree; this first sin was a sin of negative volition toward the plan of God. A sin that the majority of humans, including believers, are still committing. Man immediately understood good and evil, and was immediately under the rulership of Satan, and immediately performed human good: Operation fig leaves. The original parents had a choice to choose God's plan or Satan's plan, and they chose Satan's. Therefore the salvation plan of God came into effect. Under God's plan, grace is all that God can do for man, and grace is the genius of God, and doctrine is the revelation and manifestation of that genius.

We have looked at our definition of grace; we are now ready to see the different categories of grace that exist in God's plan. 1) Saving grace, Eph 2:8-9, *For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast.* This is the work of the Trinity: The Father planned it in eternity past, the Son executed it on the cross,

and the Spirit reveals it in time. 2) Logistical grace (Mat 6:25-33). This is all that the Trinity provides by way of power, security, and provision to keep the believer alive in the devil's world. This includes both spiritual provisions such as the Bible, the local church and the pastor-teacher as the communicator. Temporal provisions include food, shelter, clothing, and money. 3) Supergrace is the tactical victory of the angelic conflict, or spiritual maturity (Jam 4:6). This is experiential sanctification or the balance of residency between the filling of the Spirit and Bible doctrine resident in the soul. 4) Ultra-Supergrace is the sphere of the angelic conflict between the unfairness of the devil's world and the total fairness of God to mature believers, whom God places under maximum testing and pressure (2Ti 2:10; 3:11-12). The blessings of Supergrace are intensified and protected by God even under intense pressure, persecution, and attack from Satan. Beyond Supergrace is an even a higher plane whereby you still have all of the blessings, but they are completely surrounded by suffering, pressure, and adversity which intensifies these blessings. It doesn't remove them, it only makes them better, and that's ultra-Supergrace. It's the fairness of God versus the unfairness of Satan.

2Ti 2:10-14, For this reason I endure all things for the sake of those who are chosen [for the elect], that they also may obtain [or acquire not the salvation but] the deliverance which is in Christ Jesus and with it eternal glory [escrow blessings in the eternal state]. It is a trustworthy statement: For if we died with Him, we shall also live with Him; If we endure [in suffering for blessing], we shall rule with Him [as mature believers]. If we deny Him [in time by rejecting the PPOG] He will deny us [rewards, escrow blessings]. If we are faithless, He remains faithful; for He cannot deny Himself. Remind them of these things, and solemnly charge them in the presence of God not to wrangle about words, which is useless, and leads to the ruin of the hearers.

Moses and Paul are two illustrations of ultra-Supergrace. Both were geniuses and reached ultra-Supergrace where their lives were enshrouded with continual pressure and suffering, 2Ti 3:8-11, *And just as Jannes and Jambres opposed Moses, so these men [the reversionistic believers and unbelievers at the time Paul wrote this] also oppose the truth [Bible doctrine], men of depraved mind [corrupted mentality], rejected as regards the faith. But they will not make further progress; for their folly [their own lack of sense, which is their madness from reversionism] will be obvious to all, as also that of those two came to be. But you followed my teaching [doctrine], conduct [his self-discipline], purpose [his teaching and building up the body of Christ], faith [faithfulness], patience [his steadfastness], love, perseverance [endurance], persecutions, and sufferings [there is the shroud that wraps itself around the ultra-supergrace believer], such as happened to me at Antioch [pressure from legalism], at Iconium [there was a conspiracy to stone him] and at Lystra [legalism and he was actually stoned to death and God brought him back from the dead]; what persecutions I endured, and out of them all the Lord delivered me!* This is the highest honor that God can give to a believer in time. These men wear the highest honor and dignity and even though they are in a shroud of pressure and disaster they're in that total blessing. It is the demonstration of the power of doctrine. 2Ti 3:12 *And indeed, all who desire to live godly in Christ Jesus [the spiritual life] will be persecuted.* So it goes on in every generation. Ultra-Supergrace provides everything found in the blessings of Supergrace plus the intensification of these blessings completely enshrouded in maximum pressure and persecution from the satanic forces of evil. 5) Dying grace is the blessing provided when passing from time to eternity (Phi 1:21). This blessing is even greater than the greatest blessings of time. It means leaving behind great blessings by association to friends, loved ones, and family members. 6) Surpassing grace: The blessing, awards, and decorations for the mature believer for all eternity, Eph 2:7 *in order that in the ages to come [the eternal future] He might show the surpassing riches of His grace [surpassing grace riches] in generosity toward us in Christ Jesus.* This is referring to Supergrace and ultra-Supergrace believers. Supergrace and ultra-Supergrace are described as pursuing grace in Psa 23:5-6; Eph 1:6. David was a Supergrace believer, Act 13:22 *I have found David the son of Jesse, a man after My heart, who will do all My will.* When David reached Supergrace, the first thing that God gave him was wealth. There's a difference

between being carnal and being reversionistic. David in operation Bathsheba tells us about his discipline in Psa 38 and Psa 51, and he had instant recovery when he rebounded. The discipline on a Supergrace believer when he's carnal is there and obviously strong, but when a person continues in reversionism his life is an intensified state of misery piled upon misery until he dies the sin unto death. David never lost his Supergrace. This doesn't mean he was perfect; Supergrace and ultra-Supergrace believers sin (1Jo 1:8;10). Paul describes Supergrace in Eph 1:6 *to the praise of the glory of His grace, which He freely bestowed on us in the Beloved*. The blessings of Supergrace and ultra-Supergrace are beyond human imagination, Eph 3:20-21 *Now to Him who is able to do exceeding abundantly [infinitely more] beyond all that we ask or think, according to the power that works [effectively] within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.*

By definition, therefore, Supergrace is the highest adult stage of the spiritual life in the Royal Family of God. It is the place where you are qualified to increase the grace to ultra-Supergrace. Supergrace is maximum glorification of the Lord Jesus Christ complementing His strategic victory of the angelic conflict with the believer's tactical victory. Supergrace is the status of spiritual maturity while ultra-Supergrace is maximum growth and blessing attended by maximum suffering, which intensifies the blessing. Supergrace is where the normal function of the royal priesthood and the production of divine good begins.

Synonyms for Supergrace. We looked at nomenclature that the Bible uses to describe the Supergrace believer. 1) The theological synonym is greater grace, [*meizona charin*] (Jam 4:6). 2) The Hebrew word *chakmah* means *wisdom*; this is maximum Bible doctrine in the soul, in the Greek it is *epignosis*. 3) The priestly synonym: The altar of the soul, Heb 13:10 *We [the royal priesthood] have an altar, from which those who serve the tabernacle have no authorization to eat*. So when the altar in the soul is constructed the believer reaches Supergrace and maturity. 4) Building: the edification complex of the soul, (Eph 4:12,16). Once the edification complex is completed, the believer is said to be in maturity or Supergrace. 5) The sanctification synonym: *Eusebeia* translated *godliness*, meaning to live the spiritual life. The corrected translation of 1Ti 6:3-6 says, *If anyone advocates or teaches a different doctrine, and does not agree with sound doctrines, those of our Lord Jesus Christ, even with the doctrines pertaining to spiritual life, he has received blind arrogance and understands nothing [of doctrine]; but he has a morbid obsession about controversies and verbal conflicts, out of which arise jealousy, discord, evil speculations [or presumptuous sins], and constant friction between people of a distorted mind and devoid of doctrine, constantly presuming that gain is godliness or living the spiritual life. But living the spiritual life keeps on being a great means of prosperity, when accompanied by contentment [capacity for life]*. 6) The chemical synonym: *salt* (Mat 5:13). The salt of the earth or the salt of the land is the Supergrace believer or the ultra-Supergrace believer being a blessing to his nation and to others by association. 7) The crucifixion synonym: *Take up your cross...* (Mat 10:38; Mar 8:34; Luk 9:23, 14:27). This is the consistent function of perception, metabolization, and application of Bible doctrine. Following Christ is the result of Supergrace. 8) There are three military synonyms: *Put on the full armor of God*, (Eph 6:11-18). *Running the race with endurance*, (Heb 12:1-2). *Establishing a command post of the soul*, (Col 2:5-8). All three of these are military synonyms for the Supergrace status. 9) There's a central control system called inner strength: The inner rule or dictator of the soul, Eph 6:10 *From now on, keep on becoming strong by means of the Lord, and in the strength of His might [or inner rule]*.

Blessings of Supergrace. Category one: Spiritual blessings. Sharing the perfect happiness of God, occupation with Christ is maximum category one love which is intensified in Supergrace and ultra-Supergrace. There are many blessings because of your maximum love for the Lord Jesus Christ. The Supergrace believer also has great capacity for life, love, happiness, blessing, and total appreciation for grace. Also, there is the tremendous ability to face undeserved suffering in life without

complaining. For the Supergrace believer, the intensification of spiritual blessings comes when you wear that shroud of maximum suffering that never seems to terminate, in fact, will not terminate until departure from this life. Remember the corrected translation of Phi 1:29 *Because to you it has been graciously given with reference concerning Christ, not only to believe in Him, but also to suffer on behalf of Him*, Under spiritual blessings, the Supergrace believer also has the ability to correctly interpret contemporary history in the light of the Word of God. He has freedom from the circumstances in life and adaptability to changing circumstances, and has a total sense of security, whether in prosperity or disaster. Category two: Temporal blessings. Wealth, either received or acquired. You can be wealthy and enshrouded in the great suffering mantle. You can have professional prosperity which means having a great influence on others, leadership dynamics, success, promotion, recognition in different areas of life. Moses was a ruler and advanced as a ruler. Paul was the greatest communicator of all time, and advanced in his communication. Jeremiah was the greatest prophet of all time. So, it is when God promotes you that you are truly qualified for the job. Under Supergrace, you will have the ability to assume responsibility and authority without emotional inspiration or pseudo motivation. You will also have great social prosperity, and sexual prosperity with one's right man or right woman. Moses got his right woman the second time around, and she was both the source of social and sexual prosperity. There's also technical prosperity or mental prosperity which is the ability to think and concentrate which will give you a greater capacity for life. You will have cultural prosperity which is maximum enjoyment of drama, art, literature, music, history. Establishment prosperity includes enjoyment of freedom, privacy, protection of life and property from criminals and reprisal. Category three: Blessings by association. Those around a mature believer are blessed by their relationship with that person. They are blessed either directly by God or indirectly from the Supergrace believer as a result of the overflow of his blessings. Being gracious, the Supergrace believer shares his blessings with others. There are peripheral areas of blessing by association such as loved ones, in business life, in social life, and to those in a local church. There are also geographical blessings to the Supergrace believer's city, state, and nation. Category four: Historical blessings (2Ti 1:5). This is the doctrinal principle that the mature believer carries his generation. He stabilizes his generation, and becomes a stabilizer for future historical generations. The ebb and flow of history does not disturb the tranquility of the mature believer. The Supergrace believer is on the right side of history, while the reversionist is on the wrong side, being caught up in the disasters of history and swept along with them.

Eph 4:14 As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;

Category five: Undeserved suffering. Only in time does God have the opportunity to give us pressure, disaster, and undeserved suffering to prove to Satan and the fallen angels that Bible doctrine can handle any situation. God gives us the ability to handle suffering and turn suffering into blessing (Rom 8:28; Deu 23:5). A mature believer knows when he is under divine discipline or undeserved suffering. The first is unbearable suffering; the second is bearable. The Supergrace believer's ability to handle undeserved suffering glorifies God and becomes evidence against Satan in his appeal trial. Undeserved suffering is also used by God to help you keep your eyes on God and your focus on eternity.

Rev 2:10 Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life. 2Co 12:9-10, And He has said to me, My grace is sufficient for you, for power is perfected in weakness. Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me. Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

Undeserved suffering also teaches us the value of Bible doctrine. Psa 119:67 *Before I was afflicted I went astray, But now I keep Thy word.* In this Psalm, the Psalmist is under pressure, and he says under pressure and disastrous conditions, *I keep Your word.* God in wisdom deals with us as perfectly as only He can. He allows the suffering, heartache, disaster, and sorrows to afflict us to draw us closer to Him. God will allow people and circumstances to handle us roughly at times.

Psa 119:68-75, Thou art good and doest good; Teach me Thy statutes. The arrogant have forged a lie against me; With all {my} heart I will observe Thy precepts. Their heart is covered with fat, {But} I delight in Thy law. It is good for me that I was afflicted, That I may learn Thy statutes. The law of Thy mouth is better to me Than thousands of gold and silver {pieces}. Thy hands made me and fashioned me; Give me understanding, that I may learn Thy commandments. May those who fear Thee see me and be glad, Because I wait for Thy word. I know, O Lord, that Thy judgments are righteous, And that in faithfulness Thou hast afflicted me.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 61.

The Doctrine of Supergrace. Part 2.

05/27/07

We continue our study of the Doctrine of Supergrace. Let's review the different categories of the blessings of Supergrace.

Category one: Spiritual blessings. Sharing the perfect happiness of God, occupation with Christ is maximum category one love which is intensified in Supergrace and ultra-Supergrace. There are many kinds of blessings because of your maximum love for the Lord Jesus Christ. The Supergrace believer has great capacity for life, love, happiness, blessing, and total appreciation for grace; all of these are intensified in Supergrace. Also, there is the tremendous ability to face undeserved suffering in life without complaining. For the Supergrace believer, the intensification of spiritual blessings comes while wearing that shroud of maximum suffering, unremitting suffering that never seems to terminate and does not terminate until departure from this life. Remember the corrected translation of Phi 1:29 *Because to you it has been graciously given with reference concerning Christ, not only to believe in Him, but also to suffer on behalf of Him*, This is for the Supergrace believer and the ultra-Supergrace believer. Under spiritual blessings, the Supergrace believer also has the ability to correctly interpret history, to evaluate current events in the light of the Word of God. He is not a slave to the circumstances of life and has adaptability to changing circumstances. The mature believer is a great innovator in time of historical disaster because he has grace orientation, freedom orientation, authority orientation, common sense; a total sense of security, whether in prosperity or disaster.

Category two: Temporal blessings. This includes wealth, either received or acquired. You can be wealthy and enshrouded in the great suffering mantle. You can have professional prosperity which means having a great influence on others, leadership dynamics, success, promotion, recognition in one's sphere of life. When God promotes you, that's when you are qualified for the job. Under Supergrace, you will have the ability to assume responsibility and authority without emotional inspiration or pseudo motivation. You will also have great social prosperity, great friends, and you will also have sexual prosperity with your right one of the opposite sex. There's also technical prosperity or mental prosperity which is the ability to think and concentrate. This will give you a greater capacity for life, a greater interest in life where every day is meaningful. You will have cultural and establishment prosperity which includes enjoyment of freedom, privacy, and protection of life and property from criminals and reprisal. There is also prosperity in the area of health.

Category three: Blessings by association. Those around a mature believer are blessed by their association or relationship with that person. They are blessed either directly by God or indirectly from the Supergrace believer as a result of the overflow of blessings. The Supergrace believer shares his blessings with others and is very gracious. There are peripheral areas of blessing by association such as loved ones, business, and social life, and to those in a local church. There are also geographical blessings to the Supergrace believer's city, state, and nation.

Category four: Historical blessings (2Ti 1:5). This is the doctrinal principle that the mature believer stabilizes his generation, and becomes a stabilizer for future generations. The ebb and flow of history does not disturb the tranquility or impact of the mature believer. He is the Mat 5:13-14 individual, *the salt of the earth* and *the light of the world*. The Supergrace believer is on the right side of history, while the reversionist is on the wrong side. The reversionist is caught up in the disasters of history and swept along with them, living as Eph 4:14 says, *As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming*; The Supergrace believer rides on the crests of the waves of blessings.

He rises above historical disaster and is not tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming.

Category five: Undeserved suffering. Only in time does God have the opportunity to give us pressure, disaster, and undeserved suffering in order to prove to Satan and the fallen angels that Bible doctrine can handle any situation. God gives us the ability to handle suffering and turn it into blessing (Rom 8:28, Deu 23:5). A mature believer knows when he is under divine discipline or undeserved suffering. The former is unbearable suffering, while the latter is bearable. The Supergrace believer's ability to handle undeserved suffering glorifies God and becomes evidence against Satan in his appeal trial. Undeserved suffering is also used by God to help you keep your eyes on God and your focus on eternity (Rev 2:10; 2Co 12:9-10). Undeserved suffering also teaches us the value of Bible doctrine

Psa 119:67-71, Before I was afflicted I went astray, But now I keep Thy word. Thou art good and doest good; Teach me Thy statutes. The arrogant have forged a lie against me; With all {my} heart I will observe Thy precepts. Their heart is covered with fat, {But} I delight in Thy law. It is good for me that I was afflicted, That I may learn Thy statutes. The law of Thy mouth is better to me Than thousands of gold and silver {pieces}. Thy hands made me and fashioned me; Give me understanding, that I may learn Thy commandments. May those who fear Thee see me and be glad, Because I wait for Thy word. I know, O Lord, that Thy judgments are righteous, And that in faithfulness Thou hast afflicted me.

Category six: Dying blessings or dying grace. Every believer has a choice in time between being positive to Bible doctrine and receiving dying grace, or being negative to doctrine and dying the sin unto death. For the Supergrace believer, the curse of death, with its pain and fear, is removed (Heb 2:15). It is the greatest experience in life; it is the antithesis of the sin unto death. The mature believer has the best of life, the best in dying, and better than the best for all eternity. That's why Psa 116:15 says *Precious in the sight of the Lord is the death of His godly ones.* Dying grace is taught in 2Ti 4:6-8, *For I am already being poured out as a drink offering, and the time of my departure [death] has come. I have fought the good fight [glorification of TLJC in the angelic conflict], I have finished the course [PPOG for his life], I have kept with doctrine; in the future [the Judgment Seat of Christ] there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.* This crown is awarded at the Judgment Seat of Christ to the Church-age believer who fulfills the PPOG and advances to spiritual maturity.

Category seven: The blessings of surpassing grace at the Judgment Seat of Christ. Surpassing grace is the optimum in spiritual achievement. It is the maximum place of blessing and reward, and the ultimate in glorifying Jesus Christ. Surpassing connotes something beyond Supergrace and beyond time. Surpassing grace is the status of special blessings and rewards in eternity for the believer who breaks the maturity barrier. Jam 1:25 *But one who looks intently at the perfect law [Bible doctrine], the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer [perception, metabolization, and application of Bible doctrine], this man shall be blessed [have +H] in what he does.* There are no surpassing grace blessings without the attainment of Supergrace blessings (1Co 3:11-16). The Judgment Seat of Christ is the time of distribution of surpassing grace blessings.

Retaining the Objective of Supergrace and Moving on to Ultra-Supergrace. Getting to Supergrace is one thing; retaining the objective is another. In Phi 3:12-14, we not only have the concept of retaining the objective, but its implication in the field of the ultra-Supergrace status.

Phi 3:12-14, Not that I have already obtained it [received ultra-Supergrace status; he was in prison at this time in Supergrace but not ultra-Supergrace], or have already become perfect [the objective for the apostle Paul is ultra-Supergrace], but I press on in order that I may lay hold of that [ultra-Supergrace] for which [ultra-Supergrace] also I was laid hold of by Christ Jesus. Brethren, I do not regard myself as having laid hold of it yet [ultra-supergrace]; but one thing I

do: forgetting what lies behind [reversionism in Jerusalem] and reaching forward to what lies ahead [ultra-Supergrace], I press on toward the goal [I keep advancing toward that objective] for the prize of the upward call [the upward call is ultra-Supergrace] of God in Christ Jesus. The objective of Supergrace must be held to reach the further objective of ultra-Supergrace, enter into the blessings of dying grace, and receive surpassing grace at the Judgment Seat of Christ.

The Promotion Principle of Supergrace (Psa 84). Always remember that very simple, but profound, principle that if God doesn't promote you, you aren't promoted. Even more important, if God doesn't provide it, it isn't worth having. Psa 84 deals with the promotion of the Supergrace believer and the ultra-Supergrace believer. Here is the attitude of anyone who reaches Supergrace or ultra-Supergrace. Psa 84:1 (For the choir director; on the Gittith [harp]. A Psalm of the sons of Korah.) *How lovely are Thy dwelling places, O Lord of hosts!* The phrase *O Lord of the hosts* means *O Lord of the armies*, a title for the Lord Jesus Christ as a defender of those with PVTD. Psa 84:2 *My soul longed and even yearned for the courts of the Lord; My heart and my flesh sing for joy to the living God.* David's soul longs for the place where Bible doctrine was being taught. The word for *longed* is the Hebrew verb *kacaph* which means to desire, to yearn for, to long for deeply. The Hebrew word for *yearned* is *kalah* which means to be consumed by something, to be so determined that you'll do anything to get it. The Supergrace attitude longs for the communication of the Word of God, Bible doctrine. The Supergrace believer needs it more than his daily food, Job 23:12 *I have not departed from the command of His lips; I have treasured the words of His mouth [doctrine] more than my necessary food.* The Supergrace believer is willing to be like the Queen of Sheba who went over 1,000 miles to come to Bible class. When you get to the place where you are rejoicing over the living God, it is because you are very close to, or have attained, the goal of Supergrace. Singing for joy over the living God is an expression of your love and gratefulness and gratitude to God (Act 16). The Bible teaches that singing is one of the methods of praise. God's people have always been a singing people, and God's deliverance has inspired many songs. When the Jews left Egypt and were freed from slavery, Moses and the Israelites broke out in a song of praise (Exo 15:1). Col 3:16 says, *Let the doctrines of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. And whatever you do in word or deed [such as singing], do all in the name of the Lord Jesus, giving thanks through Him to God the Father.* Hymns are expressions of praise to God; Psa 136 is an example in which God is praised for His past actions. Every verse in Psa 136 ends with the phrase that the grace of God endures forever. The words of the songs we sing should reflect the words and teaching of Scripture. The more doctrinal our songs are the more glorifying will our singing be to God.

In Psa 84:3, we have an illustration, *The bird also has found a house, And the swallow a nest for herself, where she may lay her young, Even Thine altars, O Lord of hosts, My King and my God.* The Hebrew word for *bird* is *tsippowr* which is a sparrow, one of the lowest birds in the bird family. In fact, when grace is portrayed, the sparrow is used. Mat 10:29 *Are not two sparrows sold for a cent? And yet not one of them will fall to the ground apart from your Father.* The point is that if the Father takes care of the sparrows, which is the lowest bird of all, how much more will he take care of you? So, this represents the fact that David had such an attitude of humility that he realized that he was a nothing. However, a nothing can reach Supergrace; a nobody can enter into Supergrace capacity and be blessed by God.

1Co 1:26-29, For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are, that no man should boast before God.

A man can cause himself to be a courageous spiritual man not by dressing up the outward appearance, but by dressing up his soul. Of course the same thing is true for the woman. She can cause herself to be a beautiful woman not by dressing up the outward, but by dressing up the inner soul with the result that her character and integrity will reveal what's inside. That's why Paul said in 1Ti 2:9-10, *Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments; but rather by means of good works, as is fitting for women making a claim to living the spiritual life.* So Psa 84:3 *The sparrow also has found a house, And the swallow a nest for herself, where she may lay her young, Even Thine altars, O Lord of hosts, My King and my God.* If the sparrow is taken care of by God, and if the sparrow has found a house in Supergrace, how much more can you develop that Supergrace capacity to receive from God? That's what God wants you to do. He wants you to have within your soul a Supergrace capacity to be blessed by Him. The sparrows and the swallows are the two most helpless of all the birds, and they have found a nest, and the word *nest* means *a resting place*. The resting place is *the courts of the Lord*; this is where the Word of God is being communicated, and this is the place that your soul should long for; it is the words that are coming forth from the pulpit that give you life. That's the place that's giving you a capacity to reach Supergrace so that God can give you what He desires to give to you. You must get it communicated to you in the place that God has ordained for the communication of Bible doctrine. You may wander around until you find your right pastor and then that becomes your home. Psa 84:3 tells us that even the children benefit by the communication of doctrine. Psa 84:4 *How blessed or happiness's to those who dwell in Thy house! They are ever praising Thee. Selah.* They will be at peace, at rest, and they will continually be praising and giving thanks to the Lord. You praise God when you set aside time to perceive, metabolize, and apply Bible doctrine. If you have the privilege of having a local doctrinal ministry, you should live in the light of Heb 10:25 *not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.* In Psa 84:4 the Hebrew word *`ashreey* is the plural of happiness, used because there are seven categories of happiness's: Spiritual, temporal, association, historical impact, undeserved suffering, dying blessings, and blessings at the Judgment Seat of Christ.

Psa 84:5 How blessed [or happiness's] to those whose strength [Supergrace status] is in You; In whose right lobe are the highways to Zion.

Happiness's belong to those whose strength or power comes from God. The Word of God is alive and powerful! They're receiving power, and they are receiving capacity to become Supergrace believers and to be blessed by God. Psa 84:6 *Passing through the valley of Baca, they make it a spring, The early rain also covers it with blessings.* Here is ultra-Supergrace. Ultra-Supergrace believers go through the valley of Baca, or a place of tears and sorrows. The valley of Baca is the place of suffering and of pressure. Notice that these Supergrace men and women *pass through* the valley of tears and pressure because happiness's belong to them. When they go through those times, ultimately, they don't let the pressure get to them. They may fail momentarily, but they rebound and move forward! They overcome the situation through Supergrace. That's why the Bible says in Mat 5:10 *Happiness's to those who are persecuted for righteousness' sake.* This means that happiness can belong to you when you go through times of being persecuted because you have Supergrace capacity to receive from God. The problem is that many people don't even have the capacity. It doesn't matter how much knowledge you get; if you don't have a capacity to enter into Supergrace and to enjoy the rest and the happiness's, you will never ever become a mature Christian. Many people reach a point in Christianity where they think they've got it all down pat; they think they have arrived and they no longer need to be taught anything. Perhaps they think because they have more knowledge than someone else that they can't receive anything from them. They don't have a capacity to be blessed by God because their springs are filled with water from yesterday; it's yesterday's manna, instead of a fresh new relationship with God today.

Psa 84:7-9, They go from strength [Supergrace] to strength [ultra-Supergrace], Every one of them appears before God or is seen by God in Zion [Supergrace status]. O Lord God of hosts, hear my prayer; Give ear, O God of Jacob! Selah. Behold our shield, O God, And look upon the face of Thine anointed.

The shield represents the Word of God that's in your life. The Word of God commands a blessing; it commands a healing. Notice the confidence that this type of Supergrace believer is to have; he says, *look at my shield, and look at my face, I'm Your anointed*. Only a Supergrace believer will be able to have confidence like this. Only a Supergrace believer will be able to have what 1Jo 4:17 says, *confidence in the day of judgment*;

Psa 84:10 For a day in Thy courts is better than a thousand outside. I would rather stand at the threshold of the house of my God, Than dwell in the tents of wickedness.

This verse brings out the principle that it takes a day at a time; therefore, one day in Bible class is better than a thousand days in reversionism; that's what it means! One day in Bible class is worth more than all the activities and pleasures that life can ever give you; you could go out there and chalk up a thousand days of pleasures and activities, but if you don't have a capacity to receive blessing, what good is it when you get them? You'll only want more because you won't be able to appreciate what you have today. God wants every one of us to live one day at a time. You live one day at a time, enjoying the Christian life, because you don't even know what tomorrow will bring. What's the use of worrying about what you're going to do next week, next month and next year and not enjoying today?

Psa 84:11 For the Lord God is a sun and shield; The Lord gives grace and glory; No good thing does He withhold from those who walk uprightly.

The Lord's going to give you more grace and more promotion. God desires to promote us and if you're not promoted, it's because God hasn't done it yet, and unless you are rightly related to the grace of God, you're not going to get promoted. God will not hold back any divine good from any of those who walk uprightly, and that means to walk in honor, and to walk in grace. God will not withhold any good thing. It is the Supergrace and the ultra-Supergrace believers that walk with honor. The conclusion is in Psa 84:12 *O Lord of the armies, How happy or happiness's to the one who depends on You!* This means to depend upon God Who has so many blessings for all of us, the only thing that holds us back is not having the capacity to receive what is rightfully ours that was given to us before the foundation of the world. However, for many different reasons, most believers are not on that highway where those blessings are. God desires for each of us to get back on that highway of Supergrace and to receive what is rightfully ours.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 62.

The Doctrine of Supergrace. Part 3.

06/03/07

We continue our study of Supergrace: Supergrace is the objective of the believer after salvation (Eph 3:14-21).

Eph 3:14 For this reason, I bow my knees before the Father, Any prayer when recorded in Scripture has great significance.

Notice that the pattern of prayer is set: God the Father is the recipient of all prayer. Eph 3:15 *from whom every family in heaven and on earth derives its name*, The Greek word for *family* is *patria* which is where we get the word patriot from, and which describes what we really are, members of the Royal Family of God. The phrase *every family in heaven* refers to the believers who are now home with the Lord. The phrase *and on earth* refers to the members of the Royal Family who are still living in the Church-age. So the family of God in the Church-age is divided by location. Eph 3:16 *that He would graciously give to you, according to the riches of His glory*, Here again we see the principle of supergrace. God's purpose and God's plan demands that He gives to us, and in giving to us, He is glorified. As a child of God, we are to become recipients of His grace in a very special way. For many people, one of the most difficult things is to be a recipient of something you did not earn or deserve. Grace makes it very difficult to take credit; you cannot stand back and say that you did it, earned it, or deserved it. There is a total destruction of pride that makes it very difficult for us to be receivers. In Eph 3:16 the Greek verb for *give* is *didomi*, and some translations have it in the operative mood, which means to graciously give, to give one something for the advantage of the giver or the receiver. It is to the believer's advantage to receive grace from God, and God is glorified as the Giver of that grace. It expresses the mood of strong desire not yet being fulfilled.

Again Eph 3:16 that He would graciously give to you, according to the riches of His glory,

At this time, there were few Ephesians that were receiving all of the blessings that God desired to give them. There were few, if any, who were on the road to Supergrace and ultra-Supergrace. God wants to graciously give to you and grace you out, but there must be a norm or standard for His giving. That norm or standard is now declared in Eph 3:16 *that He would graciously give to you, according to the riches of His glory*, This is the norm or standard behind Supergrace. The phrase *according to* is the Greek preposition *kata* which is the preposition of norm or standard. *His glory* refers to His character, His essence, His perfect person! That's why the objective of the Christian life is to be that reflected glory. Glory is the essence and the character of God, and, from God's glory there is given to us strength. Remember the Supergrace Psalm?

Psa 84:5 How blessed to those whose strength [Supergrace status] is in You; In whose right lobe are the highways to Zion [or Supergrace and ultra-Supergrace]. Or Psa 84:7 They go from strength [Supergrace] to strength [ultra-Supergrace], Every one of them appears before God [or is seen by God] in Zion [Supergrace status].

Eph 3:16 *that He would graciously give to you, according to the riches of His glory, for you to be strengthened with His power*. The phrase *to be strengthened with power* in the Greek is *krataioo*, which means to have inner power and strength so that you will be able to handle anything in life. God's way of conveying His plan and His way of providing for us, and revealing Himself to us, is to communicate to us the power and strength to do so. This is where doctrine is received under the filling of the Spirit,

and this results in doctrine being resident in the soul. God's purpose for the believer is to have doctrine in the human spirit with the exhale toward God, which is love for God, and with the exhale toward man, which is the production of divine good.

So again Eph 3:16 *that He would graciously give to you, according to the riches of His glory, for you to be strengthened with His power [dunamis] through His Spirit in the new man [the new creature or new spiritual species] so that Christ may be at home in your right lobes by means of doctrine; and that you, being rooted and grounded in virtue-love,*

Eph 3:17 *so that Christ may be at home in your right lobes by means of doctrine; and that you, being rooted and grounded in virtue-love,* For Christ to be at home and relaxed in your heart means Bible doctrine in the human spirit. Christ is not at home in every life; He's only at home in those believers who are under the principle of Bible doctrine (Rev 3:19-20). So, the phrase *that Christ may be at home in your heart*" is another way of describing the soul structure in the believer especially at Supergrace, which is the objective of the believer after salvation. In verse 17 the phrase *through faith* in the Greek is *dia pisteos* which means *by means of doctrine*. Receiving doctrine supplies the building material for your very own altar or soul structure to worship God from the realm of supergrace. The Greek word for *grounded* is the verb *themelioo* which means to lay a foundation, to erect a structure, to lay a basis for something. This is in the perfect tense and indicates the permanence of the foundation. The last phrase is the Greek preposition *en* plus the noun *agape* which means *by means of love*. Eph 3:18 *And that [hina again, here's the purpose] you may be able to comprehend with all the saints what is the breadth and length and height and depth,* This means that you are totally able to have full strength, but the believer must have positive volition toward doctrine. It all depends on positive volition and the filling of the Spirit. The Greek word for *comprehend* is *katalambano* which means to be strengthened to grasp. It means to seize according to a norm or standard or to grasp the meaning of what is communicated. This verb describes the whole function of doctrinal intake. It means to seize or to take something which someone else offers.

The next phrase is *with all the saints*. This is the Greek preposition *sun*, which means in the company of, and it emphasizes the communication of doctrine in a public assembly. Next is *pas* (all) *tois* (the) *hagiois* (saints). The word *all* which is *pas* is of great significance because it indicates that all believers regardless of human I.Q. can learn Bible doctrine.

Next there are four nouns joined by the Greek conjunction *kai*, but only have one definite article at the beginning. If each noun had a definite article, then they would each refer to different things, but since they have only one article, they refer to the same thing (Granville Sharp rule). The four dimensions are all talking about the same thing. They refer to God's plan, will, and purpose for every Church-age believer. The four dimensions emphasize the fact that God has provided the means of tactical victory for every believer to become a winner, an invisible hero, reaching our subject of Supergrace and following the precedence of the humanity of Christ in the dispensation of the Hypostatic Union. Eph 3:18 *that you may be able to have the complete ability to comprehend with all the saints what is the breadth and length and height and depth,*

All four words are different dimensions of perception. The first word *breadth* is the Greek noun *platos* which means width, and it refers to the function of the defense line of your soul, made up of the ten problem-solving devices. Those devices are designed to prevent the outside pressures of life from becoming the inside pressures of stress in the soul. The word *length* is *mekos* which refers to metabolized doctrine circulating in your soul through the filling of the Holy Spirit. The next word is the word *height* which is *hupos* referring to the execution of the PPOG and reaching the height of supergrace, becoming an invisible hero and having an impact on those around you. This is when you really receive the conveyance of escrow blessings for time and eternity, and glorifying God in the historical phase of the prehistoric angelic conflict. *Height* also refers to our invisible impact as believers.

Personal impact: Blessing by association to those with whom you are associated.

Historical impact: Blessing by association to the client nation.

International impact: Blessing by association to a non-client nation.

Angelic impact: The invisible hero becomes a witness for the Prosecution in the rebuttal phase of Satan's appeal trial, which is human history.

Heritage impact: Blessing by association with the mature believer or invisible hero after his or her death.

Height emphasizes the conveyance of our escrow blessings for time and eternity.

Then the word *depth* is *bathos*, which refers to our very own portfolio of invisible assets, the means of executing the PPOG, which God prepared for you in eternity past. Depth is God employing you in eternity past so you can glorify Him. Depth is defined in Rom 11:33 *Oh, the depth of the riches of both the wisdom and knowledge of God! How inscrutable are His decrees and His ways past finding out!* Rom 11:36 *For all things are from the source of Him and through the agency of Him and because of Him and the glory belongs to Him forever. Amen.*

Eph 3:19 and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.

Verse 19 begins with the most important principle in the Christian life and the purpose for which we are here. The Bible is given to the believer to be learned and understood. After we've studied the target for Bible doctrine we now come to the objective which is to know the love of Christ.

The phrase *to know* is *ginosko* which means to know, to concentrate on, or to be intimate with someone. This is literally the love from Christ. To understand the love from Christ means that you're going to respond to it. You must understand someone's love before you can respond to it. You must understand the person if you're ever going to understand their love. In other words, you will never understand God on the basis of knowledge. *Gnosis* is human knowledge. *Epignosis* is divine wisdom. Simply understanding the doctrine is not applicable and it is not enough. It has to be something that Surpasses *gnosis* and that is *epignosis*. This passage is saying you can understand the love of Christ through *epignosis*. So we can know the love from Christ, which Surpasses knowledge by having doctrine in the human spirit. The *fullness of God* is a reference to a soul-structure filled with Supergrace.

Eph 3:20 Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us,

The phrase *exceeding abundantly* is another phrase for Supergrace. It is the adverb *huperekperissou*, which means beyond all measure or infinitely more than. He is able to do exceeding abundantly beyond all that we ask or think. This describes the infinite resources of God providing all that we need in Supergrace and ultra-Supergrace. God is able to do exceeding abundantly beyond all that we ask. This indicates that we have the right to ask God for certain things, but He is able to do more than what we ask. When you start out with God you don't really know what to ask Him for. You could be a genius and not understand what to ask God for, but He is able to do exceeding abundantly beyond all that we ask or think.

Eph 3:21 to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.

You are here to glorify God, and you do that by reaching Supergrace. Supergrace leads to capacity, which leads to blessing, and blessing glorifies God. In every generation of the church-age, there will be a remnant of grace believers who reach Supergrace.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 63.

The Doctrine of Supergrace. Part 4.

06/10/07

We have begun to look at Phi 4:13, and how this relates to all those who came against the apostle Paul. Phi 4:13 *I can do all things through Him who strengthens me.*

We noted Hymenaeus and Alexander in 1Ti 1:19-20, *keeping doctrine and a good conscience, which some have rejected and suffered shipwreck in regard to their doctrine. Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme.*

In 2Ti 4:10 Paul said, *for Demas, having loved this present world, has deserted me and gone to Thessalonica;*

In 2Ti 4:14 Paul said, *Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds.*

2Co 12:15 *And I will very gladly spend and be spent for your souls; though the more abundantly I love you, the less I am loved. (NKJ)*

The higher you go spiritually, the less company you will have. You will discover that the more you love people with impersonal love and honor their privacy, the more they will misinterpret that treatment. So Paul is, in his spiritual life, in no man's land. If you get to this stage, you will become segregated from others as you are becoming integrated with those who have positive volition toward doctrine.

Psa 119:63 I am a companion of all those who respect Thee, and of those who keep Thy precepts.

As you go forward in the spiritual life you cannot help but have rapport with people who are on the same battlefield with you, and there's a lot of people who will get left behind. Mat 10:34-36, *Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's enemies will be the members of his household.* Well-meaning family members can be your worst enemies.

Mat 10:37-39, He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who has found his life shall lose it, and he who has lost his life for My sake shall find it.

There will be many that get lost in the shuffle. They don't go forward. They're negative toward doctrine. You will see many that will sell out for the right price. Judas sold out for thirty pieces of silver; many sell out for far less. Of course it is not only in the monetary realm; it could be fame, a relationship, or many other things. However there are some believers who kept going, never selling out, never compromising. As you go forward in your spiritual life, there will be a time when not only your scale of values about people will change, but you are going to undergo a change of friends. Your scale of values will be formed in no man's land or the spiritual battlefield. It is here that you will lose rapport with certain people, especially with those who have fallen by the wayside and are negative toward doctrine. However, you will pick up rapport with those on the same battlefield. The point is that Paul loves this congregation because it is made up of those who stuck it out and went all the way.

Now, out on that battlefield in no man's land, there aren't as many as there were at the start. As with any battle, there are people who become casualties along the way. You will discover that the more you do for people, the more they expect from you, and the quicker they'll turn on you. Lucifer was the Messiah's personal angel. Joseph's brothers sold Joseph into slavery. Korah, the cousin of Moses came against Moses. Absalom was the son of David and came against him. Judas was close to the Lord Jesus Christ and we know what happened there. The battlefield of no man's land thins out the ranks and reveals the difference between those who have a pseudo positive volition and those who are genuine towards doctrine.

So, we need to get some sort of picture of Paul's spiritual life. There's no one at his stage of spiritual growth or spiritual maturity. This is the principle: The more you grow spiritually, the less company you'll have. Paul is at a place in his spiritual life of no man's land; he learned how to handle that great problem of fear. We also need to learn these important principles regarding fear:

- 1) Fear is met and destroyed with courage. This includes the fear of rejection.
- 2) When you face your fear, most of the time you will discover that it was not really such a big threat after all. It was just the roaring lion, but with doctrine in your soul you will be able to roar right back.
- 3) Fear defeats more people than any other one thing in the world.
- 4) Most of our problems would be totally solved if, instead of fearing to face them, we would make up our minds to walk boldly through them.
- 5) Whenever we're afraid it's because we don't know enough, because if we understood enough we would never be afraid. 1Jo 4:4 *You are from God, little children, and have overcome them; because greater is He who is in you than he who is in the world.*
- 6) Whenever we fear something, we give that which we fear power over us.
- 7) You gain strength, courage, and confidence by every experience in which you really stop to look fear in the face.
- 8) Courage is resistance to fear; it is mastery of fear; it is NOT absence of fear. This is why Paul said in Phi 1:28 *Likewise, in no way be intimidated by your enemies which to them [intimidation] is a manifestation of destructive ways, but with reference to you, deliverance, in fact, this [deliverance] is from the source of God.* If you are in no man's land and growing spiritually, you will have opponents and adversaries. There will be people who are manipulated by Satan and the kingdom of darkness who are out to try to stop your momentum. In fact, you will never reach spiritual maturity unless you face a certain amount of undeserved suffering and don't complain about it. So, when you're in no man's land spiritually, you're going to have pressures, and undeserved suffering. This is the suffering that gives you that final thrust to reach God's goal for your life.

As you go forward to spiritual maturity and start getting into no man's land, you will realize that sometimes you have to make sacrifices and suffer seeming losses if you're going to fulfill God's plan. The advance to spiritual maturity or no man's land is a place of great testing, Act 14:22 *Through many tribulations we must enter the kingdom of God.*

You will discover that the worst people you will encounter are certain believers, the con-artists, the unforgiving types, the liars and deceivers. All of us at some time or another are going to bump into a con-artist in life. They are generally people with pleasing personalities, a pleasing appearance, and sometimes they have an attractive way about them.

They may even give the impression of being great believers or great spiritual leaders! Being people-smart is no defense against the con-artists of this life. Neither is spiritual maturity a total defense. David was one of the greatest believers of all time, and in the state of spiritual maturity he was conned by certain individuals.

The thing to remember is that when you are taken in by a con-artist, you can learn from the experience. For example, remember not to react, not to be bitter, vindictive, implacable, or full of

vengeance. This is especially important if you are in a position of leadership, because if you become bitter you will never have the qualities of leadership necessary to fulfill that function. All of us at sometime will fail because it's inevitable that the very thing that makes us strong, honor and integrity, also makes us vulnerable and even sometimes weak. We can easily begin to assume that everyone who is nice, well-mannered, and knows the vocabulary of a believer in the Lord Jesus Christ, is honorable and filled with integrity, and that's when things fall apart. Some of you have people in your life that you wouldn't even dream about doing the things to them that they are planning to do to you someday, or they would do it for the right price. Remember what David said in Psa 55:12-14, *For it is not an enemy who reproaches me, Then I could bear it; Nor is it one who hates me who has exalted himself against me, Then I could hide myself from him. But it is you, a man my equal, my companion and my familiar friend. We who had sweet fellowship together, walked in the house of God in the throng.*

As a believer in the Lord Jesus Christ, you're going to get a certain number of tests in this area. This is especially in the local assembly because it is the place where doctrine is taught. The kingdom of darkness desires to do whatever it can to distract people from the intake of doctrine. Paul said in Gal 2:4 *But it was because of the false brethren who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage.* Notice that there is such a thing as false brethren. David had to deal with three master con-artists during his lifetime, and after the third he finally caught on. The con-artist uses the victim to get to his objective, and to do this he must deceive his victim. The con-artist is a reversionist and in using deceit must hide the evidence to make the lie stick. The greatest con-artists are reversionistic believers under the influence of evil. They know the language and what to say to each person. They know how to be sweet and nice to others and give them the wrong impression. They will ambush you every time they get a chance, and they will be used as the devil's final core from getting you to reach spiritual maturity. This is why you can't get your eyes on people.

So, what is most important is this final push in getting to spiritual maturity, and advancing through the different stages of the Christian way of life, and we do this by Phi 2:16 *holding fast the word of life, so that in the day of Christ I may have cause to glory because I did not run in vain nor toil in vain.* This has to do with the intimacy and the nearness of the Lord in the life of the believer who perseveres and picks up their cross daily. The Lord is near from the standpoint of the omnipresence of His essence, which means that He sees and hears everything we do (Isa 41:10 and Heb 4:13). However, the Lord is also near in the amplification of living grace which makes it possible for the believer to reach Supergrace and understand fully the reality of the grace provision given by God. This is a reference to God's total provision for the believer who recognizes his dependency on God and who has continued toward spiritual maturity. This is the fulfillment of such passages as Mat 6:33 *But seek first His kingdom and His righteousness; and all these things shall be added to you.* Or Joh 6:27 *Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man shall give to you, for on Him the Father, {even} God, has set His seal.*

The intimacy and the nearness of the Lord, or near grace, makes it possible for the Supergrace believer also to advance to ultra-Supergrace. Here you continue your advance in the spiritual life in spite of the obstacles, hindrances, and restraints that are placed in your path. Here you can have the confidence of such passages as 2Co 13:8 *For we can do nothing against the truth, but only for the truth* and Pro 21:30 *There is no wisdom and no understanding and no counsel against the Lord.* Or the popular Rom 8:28 *And we know that God to those who love God, He works all things together for good,* Once you believe those passages, you will have a relaxed mental attitude toward everything in life.

So, in Phi 4:5, the whole principle in the phrase *the Lord is near* is simply that you went from saving grace to Supergrace by way of living grace. Now that you have grown spiritually you will experience near grace, or greater grace. Living grace was all the provision necessary to get you to crack that maturity barrier. You cracked that maturity barrier because you perceived, metabolized,

and applied Bible doctrine daily and had all the provision necessary to do so. You had food, shelter, clothing, transportation. You had the preservation of divine thought in a sacred book, the Canon of scripture. You had a pastor-teacher. You had the academic discipline of a classroom, the local church. All of these things were just a small part of the tremendous provision whereby you could reach Supergrace. On this road you will begin to experience something very unique which cannot be described by human words: An intimacy and a nearness to the Lord. Therefore, you will realize that you have no excuses. You're moving out into no man's land with the next objective of ultra-Supergrace. It is the same grace provision which took you from salvation to Supergrace that will also carry you from Supergrace to ultra-Supergrace. Living grace keeps the believer alive in the devil's world and provides every need and blessing for the advance. The advance is in the realm of spiritual maturity; it is going from Supergrace to ultra-Supergrace and receiving the greater grace of Jam 4:6 *But He gives a **greater** grace. Therefore it says, God is opposed to the proud, but gives grace to the humble.*

So, saving grace is when you believe in Jesus Christ. Living grace takes you all the way through the maturity barrier to Supergrace. It is near grace or greater grace which takes you from Supergrace to the next objective, ultra-Supergrace.

So then, here are some principles regarding near grace: 1) Near grace is a supercharger which performs the same function in no man's land that living grace performed in the advance to spiritual maturity. It keeps you going forward under the most extreme and intensified forms of adversities, trials, difficulties, hardships, afflictions, problems, disasters, sufferings, etc.

2) Near grace recognizes the tremendous opposition which develops in the life of any believer advancing through no man's land between Supergrace and ultra-Supergrace. You will have tribulation. Joh 16:33 *These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.*

3) The increased opposition from the satanic forces of evil calls for the intensified provision of grace; therefore another category of grace is near grace, *the Lord is near*. This means that the Lord is at home in your hearts, and there is an intimacy and nearness you have with the Lord. This will occur as Eph 3:17 says, *When you are rooted and grounded in impersonal unconditional agape love*. This love must be authentic and without hypocrisy.

In Mat 5:44 it is a love that *loves your enemies, and prays for those who persecute you!* In Joh 14:15 it is the type of love that motivates the believer to stay with doctrine, *If you love Me, you will keep My commands*. In 1Co 13:4 it is the type of love that *is patient, gracious, not jealous; does not brag and is not arrogant*. In 1Pe 4:8 it is the type of love that *covers a multitude of sins*. In 1Jo 2:5 it is the type of love that can only be developed from the intake of doctrine, *But whoever keeps His doctrine, in that believer the love of God has truly been matured*. In 1Jo 4:20 it is the type of love that has respect for the Royal Family of God, *If someone says, I love God, and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen*. All of these principles are related to the type of love that we must be rooted and grounded in for TLJC to be at home in our hearts and to have that intimacy and the nearness of the Lord.

4) In near grace, the Lord makes special provision for the Supergrace believer advancing to the next objective where the going gets tough and the Lord's provision is greater than the stiffness of the opposition (1Jo 4:4).

5) When it says in Phi 4:5 *Let your Supergrace mental attitude be known to all men*, this spiritual attitude is to be revealed before all men, the saved as well as the unsaved. Jam 3:13-17, *Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing. But the wisdom from*

above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.

6) A *Supergrace mental attitude*, manifested by a forbearing spirit or a gentleness which is a part of the fruit of the Holy Spirit, runs contrary to the normal attitude of the flesh. Whenever a believer becomes critical, harsh, or demanding, they will drive a wedge between themselves and those around them. This is especially true in regards to their work in the area of evangelism. Tit 3:1-2, *Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, to malign no one, to be uncontentious, gentle, showing every consideration for all men.*

7) A *Supergrace mental attitude* is manifested by a mild disposition, mental strength under control, and obedience to the Word of God. It springs from the very nature of Christ.

8) The main verb in Phi 4:5 is the Greek word *epieikes*, translated *forbearing spirit*, and it also means mildness, patience, gentleness, moderation, unwillingness to litigate or contend. It means meekness under provocation and readiness to forgive injuries.

So again Phi 4:5 *Let your supergrace mental attitude be known to all men. The Lord is near.*

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 64.

The Doctrine of Supergrace. Part 5.

06/17/07

Once God begins to touch those who seek Him, He gives them an instinct to be united with Him as never before. This is a part of Phi 4:5 which says, *Let your gentle spirit be known to all men. The Lord is near.* The phrase *The Lord is near* is actually a phrase of intimacy and refers to the fact that the Word of God is not just meant to be known; its meant to be applied to daily living. For example in Isa 55:1 *Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk without money and without cost.* Symbolically, this is about making the volitional decision to present ourselves to the real source of life. Phi 4:13 tells us how we do that, *I have the endowed power to attain all things, by means of the One [God the Holy Spirit], who keeps on pouring the power [the doctrine], into me.*

Isa 55:1 tells us we *buy wine and milk without money and without cost.* In the ancient world wine was used to clean wounds and help the healing process, whereas milk represented food and strength that is necessary for our physical bodies. So then, water, wine, and milk represent spiritual blessings which can only come from the Lord.

Isa 55:2 Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And delight yourself in abundance.

This actually deals with priorities. There are many couples who work, save, rarely spend or give, and take their annual vacations. When they return to work they continue their same cycle of life. They may like the life, but whats the point? Their labor profits absolutely nothing as it relates to a relationship with the Lord Jesus Christ. Remember the parable of the rich man in Luk 12:16-22? Here, a certain rich man, a farmer, had a terrific crop. He had to build bigger barns to hold the abundant harvest. Then, proud of his supposed accomplishments, he said to himself, well done and he retired to enjoy the life of leisure he thought he had earned. But just then God showed up and said, Fool! Tonight you die. The farmers many barns full of goods were left for whomever. That's what happens when you fill your barns with self and not with God.

Isa 55:3 Incline your ear and come to Me. Listen, that you may live; And I will make an everlasting covenant with you, {According to} the faithful mercies shown to David.

We are to have positive volition, taking in the Word of God, and as a result of volitional action our souls shall live. The Lord is calling people to meet Him, to commune with Him, and their souls shall live! We are to meet God in the place of intimacy. So where is this place of intimacy? God shows up in the most interesting circumstances. He shows up at a time of brokenness, helplessness, hopelessness, and loneliness. God shows up in circumstances that human power cannot control. God shows up in circumstances where we have no power to change our condition. We learn God's intimacy in the midst of life's brutalities! In those brutal times, God reveals His policy towards people as in Jer 31:3 *I have loved you with an everlasting love; Therefore I have drawn you with lovingkindness.*

Intimacy is a close relationship, in a secret place, where silent, internal communication takes place. This is a grace benefit that the Lord provides; He provides the place of Intimacy. We need this place of Intimacy for the following reasons: 1) The place of intimacy is the only way we can commune with God and receive from the Holy Spirit (Rom 5:5). 2) Demons are assigned to us. Did you ever wonder why it seems that the attacks against us, as disciples of the Lord Jesus Christ, are accurate and seemingly so effective? Remember that Satan was watching the Lord restore the earth and watching

Him create us. Satan and his demons have observed us ever since. They know more about us than we know about ourselves. Furthermore, as the god of this age, Satan controls the world systems, and influences the people serving him in those systems. Always remember that whoever can influence us also has the ability to predict what we will do. Therefore, when demonic attacks occur, they are generally accurate, having some measure of success, even if only for a little while (Mat 4:1-11, 2Co 12:2-9, Eph 6:10-13, 1Th 2:18 and 2Ti 3:12). However, our meetings with God are conducted in the place of intimacy, in the privacy of our souls.

Intimacy is a personal, private relationship based on someones thorough knowledge of us, who loves us in spite of our faults and failures. This relationship brings rest in us, it brings strength and help for us, and it brings security. God's Intimacy is accomplished in a quiet way. It's God's Intimacy, not ours. He shares Himself with us, without cross examination or judgment. The only intimate place provided for us by God is in our own souls. Here's the practical application that God reveals to us by this picture of intimacy:

Hos 2:14 Therefore, behold, I will allure her and bring her into the wilderness, and speak comfortably to her.

God, by inner power, draws a person who is the wretched of the earth; here it is a woman who knows only prostitution (slavery of her soul), and God says in effect, Hosea, you can't change her condition; I must do this by drawing her with My power of love; I will bring her to a condition where I will have her full attention, and then I'll speak tenderly to her. That's God; that's Gods policy and that's intimacy. The Wilderness is actually a circumstance, a condition that only God can remedy. The wilderness is a location with no life support, a place where only God can sustain life; thats Gods intimacy. Note the intimacy revealed in 2Ki 20:1-6. This is about one of God's most faithful Kings; the only faithful King in about 100 years. At the age of 38, this faithful servant of God was met by major shock: In Verse 1 *set your house in order; for you shall die, and not live.* Now note the intimacy provided for him by the Lord. Verse 2 *Then he (Hezekiah) turned his face to the wall, and prayed to the Lord.* This is the height of intimacy with the Lord. The Hebrew word for *wall* is *Keer* and it means a fortress, a secret room in the soul, a place of intimacy. Thats where the Lord met King Hezekiah, and thats where the Lord meets us as believers. The only place of intimacy that God has provided for the believer is in our souls, and that's why Satan and his team cannot know what we think, what we are trusting God for, and what God is doing in us, because the action is in the soul, that place of intimacy. Every battle that a believer fights is fought in the soul. God's strategy is released in the soul of His people, the Place of intimacy. The Word of God is not only meant to be known, but its meant to be applied to the details of life, the pressures and persecutions of the enemy. In the ancient world, before the indwelling of the Holy Spirit, the Lord met His people in the temple, the Tent of Meeting; it was a location. In the Church-age we meet our Lord in our Temple, our souls.

So, in Hoseas time, Israel had turned from Yahweh to worship Baal, the Canaanite god of fertility, fruitfulness, prosperity, and sex. The Lord told Hosea to marry a woman who would prove to be unfaithful to him so he could appreciate and communicate how the Lord felt about His wife's (Israel's) unfaithfulness to Him. Hosea also pointed out other sins that the Israelites needed to forsake: Violent crimes (4:2; 6:9; 12:1), political revolt (7:3-7), foreign alliances (7:11; 8:9), spiritual ingratitude (7:15), social injustice (12:7), and selfish arrogance (13:6). Hosea called for repentance, but he was not hopeful of a positive response because most of the people did not want to change. They did not want intimacy with their Savior. God's judgment would, therefore, descend in the form of infertility, military invasion, and exile. Hosea stressed the fact that God was perfectly just in sending judgment upon the Israelites. God would do it by making their punishments match their crimes. The prophet assured the Israelites that God would not abandon them completely, for after the judgment there would come salvation. Eventually the people would return to Yahweh.

When God is intimate with His people, God suffers when His people are unfaithful to Him; this is an anthropopathism. God cannot condone sin, but God will never cease to love His own and, consequently, He seeks to win back those who have forsaken Him. So, the broken marriage covenant of Hosea and Gomer illustrated Israel's sin. In spite of Israel's unfaithfulness God remained faithful to her. The Israelites could expect severe punishment for breaking the covenant, but Israel would again enjoy gracious benefits from God including future restoration.

Hos 2:1-7, Say to your brothers, Ammi, and to your sisters, Ruhamah. Contend with your mother, contend, For she is not my wife, and I am not her husband; And let her put away her harlotry from her face, And her adultery from between her breasts, Lest I strip her naked And expose her as on the day when she was born. I will also make her like a wilderness, Make her like desert land, And slay her with thirst. Also, I will have no compassion on her children, Because they are children of harlotry. For their mother has played the harlot; She who conceived them has acted shamefully. For she said, I will go after my lovers, Who give {me} my bread and my water, My wool and my flax, my oil and my drink. Therefore, behold, I will hedge up her way with thorns, And I will build a wall against her so that she cannot find her paths. And she will pursue her lovers, but she will not overtake them; And she will seek them, but will not find {them.} Then she will say, I will go back to my first husband, For it was better for me then than now! For she does not know that it was I who gave her the grain, the new wine, and the oil, And lavished on her silver and gold, {Which} they used for Baal.

So, God reveals to us His picture of Intimacy in Hosea 2:14, when he says *Therefore, behold, I will allure her and bring her into the wilderness, and speak comfortably to her.* We have immediate access to God; we can and must pour out our joys, fears, needs, thanksgiving and our cries for help to God in our souls; that's intimacy. Note what the Lord commanded Hosea to do in Hos 14:2 *Take with you words and turn to the Lord.* The Hebrew word for *word* is *dhavar*, and here it means, Come to Me with a case, make a case for yourself. God advises us to come to Him with words. This is praying with purpose, to appeal to the Supreme Court of Heaven. In the place of intimacy, our souls, we are heard by God. He is there with us, not in judgment, but in intimacy. That's why we read Heb 4:14-16, *Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.* Intimacy with God is a powerful asset.

As we continue in the plan of God and with the life of God, we will discover that there is something within us that causes us to realize that we have not been created for the amusement or the meaningless vanities of this world. A common problem believers face after they have tasted the grace and the love of God for a period of time is losing their intimacy with God and become dry; they lose their first love. Remember, Rev 2:2-4, *I know your deeds and your toil and perseverance, and that you cannot endure evil men, and you put to the test those who call themselves apostles, and they are not, and you found them to be false; and you have perseverance and have endured for My name's sake, and have not grown weary. But I have this against you, that you have left your first love.*

There are two ways that we respond, or react, to dryness or lack of spiritual intimacy. One is to lose heart and go back to the ways of the world, 2Pe 2:22 *It has happened to them according to the true proverb, A dog returns to its own vomit, and, A sow, after washing, returns to wallowing in the mire.* The other way is to instinctively know that the dryness is from the Lord and therefore, continue to follow after Him, even in those dry places. You see, the near grace, or the greater grace, which the Lord gives is given in order to draw us after Him. This type of believer has his source from the Lord. Nothing stops him; he runs with a boldness. He fulfills Phi 4:5 *Let your supergrace mental attitude be known to all men. The Lord is near.* The types of individuals described in this verse have an extraordinary

relationship with divine providence. The events that come into their life may be extreme and violent at times, but it doesn't matter because they have learned to become immune to those events. They do not let anyone or anything take away their happiness that they have with God. 1Co 2:14-15, *But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no man.* The only one that really knows you is God! In fact, you don't even know yourself as well as you think that you do. This is why David said Psa 19:12 *Who can understand his errors? Acquit me of hidden faults.* Paul said in 1Co 4:4 *For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord.*

Often this seeking Christian desiring intimacy with the Lord will discover on his own, in astonishment, surprise and delight, that he has within his own self the very treasure he was seeking. This is when the believer discovers that prayer does not have to be a costly and boring thing, and he rejoices in his newfound liberty. He goes deep within himself and there he finds the Lord. He finds an indescribable delight that carries him forward in the spiritual life.

Phi 4:6-7, Stop worrying about anything, but in every circumstance through prayer and through supplication for personal needs after thanksgivings let your requests or petitions be revealed to the God. In fact, that spiritual peace and prosperity from the source of the God, which surpasses or rises above and beyond all comprehension, shall garrison your hearts [right lobes] also your motivation minds in Christ Jesus.

This is just the beginning of a deeper teaching on the spiritual life. In fact, even as enjoyable as this state would appear, the believer is dealing with something with which he is not well-acquainted. He is filled with more spiritual enthusiasm and love. At times, he feels that he is in some type of paradise. He has found within him something greater than all the pleasures of the earth, and his love increases from day to day. Everything that burdened him now is meaningless. However, even in this stage there will be periods of dryness, but this does not cause him to fall backward, but to move forward in the spiritual life. He is content and is enjoying his relationship with the Lord and is enjoying those things he believes to be from the Lord. There will be level spots ahead where things will see to get mundane. However, if you continue to go forward in the PPOG, be sure, there are tests up ahead. Don't mistake times of rest as being unprofitable times. When God gives you times of rest, it's wise to build (2Ch 14:7).

So, Ultra-Supergrace is the most advanced stage of spiritual maturity related to time, history, and the angelic conflict. Once the believer breaks the maturity barrier through the daily metabolization of doctrine, he moves into three different spheres of maturity. 1) Supergrace A is a period of rest and relaxation, receiving the basic elements of blessings for reaching spiritual maturity. 2) Supergrace B is the period of crossing no man's land, where the believer receives the greatest attacks by reversionistic believers. 3) Ultra-Supergrace is the quintessence of maturity. In ultra-Supergrace, the believer receives maximum opposition from the Satanic forces of evil, which only intensifies his Supergrace blessings. Once God begins to touch those who seek Him, He gives that believer an instinct to be united with Him as never before.

In ultra-Supergrace, the believer receives maximum opposition from the Satanic forces of evil, which only intensifies his Supergrace blessings. This opposition is the highest decoration the believer can receive from God. And these decorations indicate great future blessings in eternity. The mature believer in ultra-Supergrace must get use to the idea that blessing doesn't always mean lack of pressure (1Pe 3:12-14, 4:12-14).

The Eternal Decorations of the ultra-Supergrace Believer: 1) The crown or wreath of life (Jam 1:12; Rev 2:10). 2) The crown of righteousness (2Ti 4:7-8). 3) The crown of glory (1Th 2:19-20; 1Pe 5:4; Phi 4:1).

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 65.

The Doctrine of Supergrace. Part 6.

07/01/07

Phi 4:1 Therefore, my beloved brethren [members of the Royal Family of God] whom I desire to see or be with, my source of happiness and wreath of glory, so stand firm [be advancing not retreating] in the Lord, my beloved. Phi 4:4-8, Keep on having perfect happiness by means of the Lord at all times; Once more I repeat the command, keep on having perfect happiness. Let your supergrace mental attitude be known to all men. The Lord is near. Stop worrying about anything, but in every circumstance through prayer and through supplication for personal needs after thanksgivings let your requests or petitions be revealed to the God. In fact, that spiritual peace and prosperity from the source of the God, which surpasses or rises above and beyond all comprehension, shall garrison your hearts [right lobes] also your [motivation] minds in Christ Jesus. From now on, members of the Royal Family of God, whatever is true [doctrinal], whatever is honorable [noble or worthy of respect], whatever is just [fair or right], whatever is pure [of proper motivation], whatever personal loves exist, whatever is commendable, if there is any virtue [and there is for the mature believer says the first class condition] and if anything worthy of praise [also a first class condition], be concentrating on these things.

In Phi 4:10 Now, I have received much inner happiness by means of the Lord greatly, that now at length you have revived your concern or thinking for me; indeed, you also were thinking about me, but you lacked the opportunity to express it. Phi 4:13 I have the endowed power [maximum doctrine resident in the soul], to attain all things [ultra-supergrace and dying grace], By means of the One, God the Holy Spirit who keeps on pouring the power, the doctrine into me.

The apostle Paul is no man's land, between Supergrace and ultra-supergrace, and what makes him happy is positive volition, especially the positive volition of the Philippians. Anyone who grows and advances spiritually under the ministry of a pastor-teacher becomes a source of happiness for that pastor. When a pastor has gone to Supergrace and then on to ultra-Supergrace, nothing makes him happier than to have his congregation follow him by consistent intake of Bible doctrine. The true pastor-teacher has a different source of happiness than anyone else; his happiness must be related to believers who respond to his doctrinal teaching; all other forms of happiness must be totally secondary. Paul has continued in the PPOG and therefore has moved away from the majority who quit by coming up with all sorts of excuses why they do not continue with a dedication to the plan of God. Paul is on his way to the next objective; he has cracked the maturity barrier himself. He has regrouped in Supergrace, and now he's out crossing that no man's land to the next objective, ultra-Supergrace, and he is telling the Philippians to follow him. The congregation must do this by fulfilling the verb *steko* which means to stand firm, to be stabilized, to persevere, to persist, especially under pressure.

Paul is commanding them to advance to ultra-Supergrace and not to retreat into reversionism. No man's land has a lot of dangers that could cause a person to move into reversionism. This is when you become apathetic concerning the plan of God. You become indifferent, uninterested, impassive, unconcerned, detached, dispassionate, concerning the plan of God. It is fair to say that the church of Jesus Christ in our country today has experienced a great amount of instability. From the leadership on down it tends to be an unstable because even its own leaders do not seem to be able to stand against the schemes of the devil. The Church tends to pursue stability in areas where it does not exist, such as loving the things of the world and the ways of the world. We can concede the assumption that

the Church will be under attack. The Lord Jesus Christ said it in Joh 16:33 *These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.* This is a hostile world, and a hostile devil, and if you're a grace-oriented believer, you will be in conflict. The scriptures warn us that we must be watchful. There is the world, which we call the cosmic system, with all of its allurements that endeavor to entice the believer. We are always under assault. In our personal lives there will be times of persecution and even severe trials. Subtle persecution in our society sometimes is more difficult than that which is not so subtle. In a society where being a Christian costs you your life, or you a prisoner, or shuts you off from society all together, that's cut and dry. In some ways that might even be easier to maintain that testimony, than in our society where many want the worlds acceptance and somehow are afraid to make Christianity an issue. So, subtly we compromise because we are caught between being different and being a part of them, whereas in a society where you're definitely apart from the system, there's no subtlety. Our Lord said in Mat 13:18-22, *Hear then the parable of the sower. When anyone hears the word of the kingdom, and does not understand it, the evil {one} comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. And the one on whom seed was sown on the rocky places, this is the man who hears the word, and immediately receives it with joy; yet he has no {firm} root in himself, but is {only} temporary, and when affliction or persecution arises because of the word, immediately he falls away. And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world, and the deceitfulness of riches choke the word, and it becomes unfruitful.*

Paul says to *stand firm in the Lord, my beloved*, because Paul does not want to see a division hit the church at Philippi. Don't be under any illusions about the Philippian church. The Philippians had a special bond with Paul, and they alone had supported him financially (Phi 4), in the midst of his need. But, that does not mean that the Philippian church was in all respects everything it ought to be, with no instability there. In fact, there are very clear hints that there was selfishness in that church (Phi 2:3-5). There was self-interest in that church; there were people who had stumbled and fallen from their spiritual stability into conceit and pride and were more concerned about the things of their own life than the things of others. Many of them did not have the mind of Christ. There were also some conflicts in that church of major proportions, Phi 4:2-3. Two women, who apparently may have been able to lead factions that could have split the church, had an intense disagreement and others were no doubt party to the quarrel. Two women who couldn't agree doesn't seem like a lot of problems, but these were two prominent women in the church, so it was significant enough for Paul to have identified them by name in Phi 4:2.

The command to *stand firm in the Lord, my beloved*, and our main verse in Phi 4:13 are commands to advance beyond Supergrace to ultra-Supergrace. There is a no man's land between Supergrace and ultra-Supergrace which has certain occupational hazards and hindrances to the spiritual advance. 2Ti 3:10-12, *But you followed my teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord delivered me! And indeed, all who desire to live godly in Christ Jesus will be persecuted.* One of these hazards is personality conflict with members of the congregation. The believer cannot advance from Supergrace to ultra-Supergrace and at the same time become involved in pettiness or personality conflicts in the local church, or at home, or anywhere else. Pettiness is an occupational hazard that overtakes people who have never been petty, when they get into no man's land. Pettiness comes from a hypersensitivity involving mental attitude sins, starting with arrogance, and including jealousy, bitterness, vindictiveness, implacability. Two women in the Philippian congregation have reached Supergrace and started out into no man's land. They cracked the maturity barrier, they both continued with doctrine, but then they turned on each

other. Not only is the personality of the pastor not to be an issue, but neither is anyone else's personality (2Co 5:16; 1Co 2:2). The only issue is Bible doctrine.

Phi 4:13-23, I have the endowed power [maximum doctrine resident in the soul], to attain all things [ultra-supergrace and dying grace], By means of the One, [God the Holy Spirit] who keeps on pouring the power, [the doctrine] into me. Nevertheless, you have done well to share with me in my affliction. And you yourselves also know, Philippians, that at the first preaching of the gospel, after I departed from Macedonia, no church shared with me in the matter of giving and receiving but you alone; for even in Thessalonica you sent a gift more than once for my needs. Not that I seek the gift itself, but I seek for the profit which increases to your account. But I have received everything in full, and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. And my God shall supply all your needs according to His riches in glory in Christ Jesus. Now to our God and Father be the glory forever and ever. Amen. Greet every saint in Christ Jesus. The brethren who are with me greet you. All the saints greet you, especially those of Caesar's household. The grace of the Lord Jesus Christ be with your spirit.

In Phi 4:14-23 the logistics for the advance are in view, and logistical grace comes in three categories: 1) Alpha grace is everything that God must do to keep you alive in the Devil's world after salvation and before reaching Supergrace. This grace includes food, shelter, clothing, transportation, providing you a right pastor, right congregation, right local church, providing for you the word of God, and preserving it for all of us. 2) Bravo grace is the logistical grace concept of Phi 4:14-23. Bravo grace is everything it takes to cross no mans land. It is the intensification of your protection, cranking up your guardian angels. It is everything necessary to keep you alive in this intensive step of opposition. 3) Charlie grace is the alternative of Alpha and Bravo. This is divine discipline for the reversionist.

In verse 14, we start out with a word; *notwithstanding*, which is the adverb *plen* used as a conjunction at the beginning of a sentence and this particular adverb should be translated *however*. The conjunction is used by Paul to indicate his previous comments in verses 11-13. This conjunction does not imply lack of appreciation for the Philippian gift sent through Epaphroditus. Apparently it was a large gift, and it isn't that he doesn't appreciate it, it's that he wants to use it now to teach a principle regarding supergrace living. Paul does appreciate the generous offering and the motivation of grace behind it, but that isn't the issue. This is not an expression of his appreciation so much as stating the principle of Supergrace living and logistics between Supergrace and ultra-Supergrace. The principle in giving is like farming: the more you sow, the greater the harvest. Paul is a wealthy man because of that Philippian offering. If the Philippians had not sowed the seed and then reaped a harvest, they would have missed out on great blessing. Now, as supergrace believers they are wealthy. Therefore, they scooped off their wealth and put together a package, thousands of dollars, they had Epaphroditus take it to Rome, and Paul is going to teach them some principles.

This is going to be a short series on how you can prosper by following some basic principles which are laid out for us in God's word. Do you believe 2Ti 3:16, *All Scripture is inspired by God* and Act 10:34, *God is not one to show partiality*? This means that what God does for one, He will do for others. God wants every believer to prosper, according to the Bible. However, God has certain conditions and principles that He tells us we must follow in order to receive His highest and best in our lives. God has certain conditions and principles that we are to follow concerning money or finances. If we can't believe God's promises in the area of our finances, how can we believe His promises for eternal salvation and everything else we claim to believe? Have you ever asked yourself any of these questions? Does God really want me to be financially prosperous? Does the Bible teach us to get out of debt? How can I increase my giving to God if I can't even pay my debts with the money I'm earning now? Is it wrong for Christians to have substantial amounts of money in bank accounts

and investments? All of these questions will be answered according to Biblical principles and **God's laws of prosperity.**

First of all, we must begin this subject starting with the two extreme positions which Christians take today concerning the area of finances. One extreme concerns those people who hear that God wants them to prosper and follow Him simply for that reason. This approach, of course, is wrong. We can't bend God's laws to fit our selfish desires. *Jam 4:3 You ask and do not receive, because you ask with wrong motives, so that you may spend it on your lusts.* Then there's the opposite extreme, the belief that financial prosperity for Christians is wrong. Many Christians believe that poverty is godly. They believe that financial prosperity destroys humility and will draw us away from God. However, there is a way of prospering that is to be done by following God's principles of prosperity which are outlined in His word. If we follow these laws exactly, we'll prosper and there is absolutely nothing wrong with this kind of prosperity. When you do this, you will prosper financially, physically, mentally, and emotionally.

God created all the wealth on this earth, *Hag 2:8 The silver is Mine, and the gold is Mine, declares the Lord of hosts. Psa 24:1 The earth is the Lord's, and all it contains, The world, and those who dwell in it. Psa 50:10 For every beast of the forest is Mine, The cattle on a thousand hills.* So when God created all the wealth on this earth, did He create it for hard-hearted, sinful men and women who curse Him, deny Him, and disobey His word and could care less about Him? Does He really want to see them prosper and not His own children? Look how our Lord put it in *Mat 7:7-11, Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened. Or what man is there among you, when his son shall ask him for a loaf, will give him a stone? Or if he shall ask for a fish, he will not give him a snake, will he? If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give what is good to those who ask Him!* Then our Lord makes a very interesting statement which has to do with God's laws for prosperity, *Mat 7:12 Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets.*

God is no different from any other father. He wants the best for His children. He wants the world to see prosperous, joyful, loving, happy Christians. If He was willing to give us His only Son, why would He hold anything else back from us? He has already given us His best, does it make any sense to believe that He would refuse to give us the rest? Paul put it like this, *Rom 8:32 He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things? Psa 84:11 No good thing does He withhold from those who walk uprightly.* Many great men of God have prospered as a result of following God's laws of prosperity. For example, because of applying these laws, Abraham lived a very fruitful, prosperous life (*Gen 13:2;24:1*).

The New Testament clearly teaches that because of the price paid by Jesus Christ, all Christians are heirs to these same blessings that Abraham received from God.

*Gal 3:6-9, Even so Abraham believed God, and it was reckoned to him as righteousness. Therefore, be sure that it is those who are of faith who are **sons** of Abraham. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, All the nations shall be blessed in you. So then those who are of faith are blessed with Abraham, the believer. Gal 3:13-14, Christ redeemed us from the curse of the Law, having become a curse for us for it is written, Cursed is everyone who hangs on a tree in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.*

God's Word clearly tells us that we are heirs to Abraham. This means that the blessings God gave to Abraham are available to us. Our Father wants us to receive the same blessings that He gave to Abraham, and we can receive these blessings if we will follow His laws of prosperity. If someone says that God doesn't want us to prosper, how can they explain verses like *Deu 8:18 But you shall*

remember the Lord your God, for it is He who is giving you power to make wealth, 3Jo 1:2 Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.

If it's wrong to be prosperous, why does God give the power to become wealthy? Many people are destroyed by their wealth simply because they didn't obtain it by following God's laws. Psa 112:1-3, *Praise the Lord! How blessed or happy is the one who respects the Lord, Who greatly delights in His commands. His descendants will be mighty on earth; The generation of the upright will be blessed. Wealth and riches are in his house, And his righteousness endures forever.* If prosperity is wrong, God certainly wouldn't have said that wealth and riches will be in our homes if we respect Him and follow His word.

If someone believes that it is wrong to be prosperous, how can he explain why many of the greatest men of God were prosperous? We have already seen that Abraham was very wealthy. Many of our Lord's disciples were wealthy (Mat 27:57; Luk 8:3). There is absolutely nothing wrong with financial prosperity unless this prosperity comes ahead of God. God wants us to have prosperity, wealth, and money, but He doesn't want them to have us!

God gave us His precious promises so we can be like He is if we follow them.

2Pe 1:4 For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of the divine nature,

Prosperity and abundance are part of God's divine nature. He owns the whole world and everything that is in the world. He has given us more than three thousand promises in His Word so that by these promises we can partake of His divine nature. God is a prosperous God and the very first chapter of the Bible says, Gen 1:26 *Let Us make man in Our image, according to Our likeness;* If God is prosperous and if He created us to be just like He is, isn't it obvious that He wants us to prosper too? The more we study God's Word, the more evidence we see of God's plans for our abundance and prosperity.

God created great abundance when He created the earth. Gen 1:20-22, *Then God said, Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens. And God created the great sea monsters, and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.* The first chapter of Genesis tells us how God stocked the earth with fish, animals, and birds and how He provided plants and fruit trees. When God finished doing this, He then created a man who was meant to enjoy this abundance and to be master over the earth and everything on the earth.

Gen 1:26 Then God said, Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.

God provided Adam with great abundance; he had everything he could ever want. However, Adam gave his riches and his dominion over all the earth to Satan. Satan was able to steal it from him because of Adam's arrogance and pride. Adam also forfeited the abundance and prosperity that God intended for us, his children. Satan took it away from him and became the ruler of the world and still is. However, this brings us to the reason why God sent His Son, Jesus Christ, to earth. What was the precise reason that Jesus Christ was sent to this earth? Our Lord was sent here for one purpose: To destroy Satan's work.

1Jo 3:8 The Son of God appeared for this purpose, that He might destroy the works of the devil.

Our Lord succeeded in His mission; this is why, just before ascending into heaven, He said in Mat 28:18 *All authority has been given to Me in heaven and on earth.* God has certain laws and principles that He tells us we must follow in order to receive His highest and best in our lives which is what election is all about. Election is God willing His highest and best for every believer. 2Co 8:9 *For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor,*

that you through His poverty might become rich. Some Christians believe that this verse does not refer to prosperity, but to deity becoming humanity. They say that God is only talking about spiritual riches here and that this does not apply to natural prosperity. I don't agree. Anyone who reads 2Co 8-9 can see that both of these chapters deal primarily with the subject of giving of finances. When verse 8 tells us that the Lord became poor so that we could be rich, I agree that this applies to spiritual riches, but it also refers to financial riches and wealth and prosperity. We know that when you give of your finances, it should be done under the filling of the Spirit, but don't lie to yourself and say, I have nothing to give. Look at 2Co 9:10-11 *Now He who supplies seed to the sower and bread for food, will supply and multiply your seed for sowing and increase the harvest of your righteousness; you will be enriched in everything for all liberality, which through us is producing thanksgiving to God.* Some Christians also believe that our Lord was poor during His earthly ministry. They say that His life was a model for our lives and, because He was poor, we were not meant to prosper. That is incorrect! Many may be surprised to see that Jesus was not poor when He walked on this earth. In fact, when Mat 11:19 says *The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard,* the Greek reveals He ate fine food and drank good wine; He wasn't poor! He knew God's principles of prosperity! So 2Co 8:9 *For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor,* is not telling us that Jesus was financially poor during His earthly ministry. Our Lord became poor when He made the supreme sacrifice of becoming human. However, He also gave up everything at the cross, even His clothing. In spite of many pictures to the contrary, Jesus was completely naked when He died on the cross. While He hung on the cross, Roman soldiers gambled for the clothing that He had worn because it was an expensive garment (Mar 15:24). When He died, He didn't own one thing in this world. He couldn't have been any more poor than when He gave up all on the Cross.

GOD'S LAWS OF PROSPERITY ARE FOUNDED UPON THE FACT THAT HE OWNS EVERYTHING, AND WE OWN NOTHING.

07/22/07

Our corrected translation of Phi 4:14-15, *However, you have functioned honorably when you shared money with and entered into partnership with me, in my adversity. Now you yourselves also recognize, Philippians, that in the beginning with reference to the Gospel, after I departed from Macedonia, no church shared with me with reference to the doctrine of giving and receiving but you alone;*

In verse 16 we have the causal use of the Greek conjunction *hoti* translated *for* which is a legitimate translation. However, the word *hoti* has many other meanings, and here it is best translated *because*. So Phi 4:16 *Because even in Thessalonica you sent a gift more than once for my needs*. On departing Philippi, Paul went immediately to Thessalonica (Acts 17:1-9) and even after he departed, they (the Philippians) were sending offerings. This indicates that the Philippian congregation immediately undertook the support of Paul simply because they had responded quickly and positively to doctrinal teaching.

The phrase *you sent*, in the Greek, is *pempo*, meaning to send. This is a culminative aorist which views several financial gifts in their entirety. It means that the Philippian church took up regular offerings. Those regular offerings were the result of spiritual growth which motivated true giving. It is also in the active voice, meaning the spiritually growing believers of Philippi produced the action of the verb. The indicative mood is declarative for a historical reality.

The word for *needs* in the Greek is the noun *chrelan*, and it means that even though Paul was in Thessalonica, the Philippians were still sending offerings to Paul for his needs. Paul didn't have to dramatize his needs as so many missionaries and pastors often do.

So, again Phi 4:16 *Because even in Thessalonica you sent a gift more than once for my needs*. We see some important principles regarding this verse:

1. To send an offering once might indicate emotional giving, but to send an offering more than once denotes correct motivation. Especially in this context where the motivation has already been documented as correct.

2. It is not the impulsive one shot emotional gift that counts, but the consistent and faithful application of doctrine and giving under grace orientation.

3. Grace orientation in giving is based on maximum doctrine resident in the soul, and/or spiritual growth.

4. Giving in the Christian life must never be associated with bribing God for blessing. Under the principle of grace, God cannot be bribed, and that knocks out and removes any form of tithing.

5. Grace giving reflects grace motivation.

6. Grace giving denotes grace growth.

7. Grace giving is that spiritual function of the royal priesthood expressing worship commemorating God's grace, and with the Philippians denoting occupation with the person of Jesus Christ.

So far in our brief study of prosperity, we have seen the first law of prosperity: **Always keep God first.**

The second law we have just looked at is: **God's way for prosperity is different than the world's way.**

There is a third law for prosperity we need to look at before we go in our passage, and that is the fact that **He owns everything and that we own nothing**. God's Word clearly tells us that we don't own anything. It is very important for believers to grasp the concept that we don't own anything, and that God really just lets us use things. Once you really understand this, God's laws of prosperity will start to fall into place. We came into this world empty-handed and we will leave this world the same way, 1Ti 6:7 *For we have brought nothing into the world, so we cannot take anything out of it either.*

1Co 4:7 For who regards you as superior? And what do you have that you did not receive? But if you did receive it, why do you boast as if you had not received it?

Look at 1Ch 29:1-16, *Then King David said to the entire assembly, My son Solomon, whom alone God has chosen, is still young and inexperienced and the work is great; for the temple is not for man, but for the Lord God. Now with all my ability I have provided for the house of my God the gold for the things of gold, and the silver for the things of silver, and the bronze for the things of bronze, the iron for the things of iron, and wood for the things of wood, onyx stones and inlaid stones, stones of antimony, and stones of various colors, and all kinds of precious stones, and alabaster in abundance. And moreover, in my delight in the house of my God, the treasure I have of gold and silver, I give to the house of my God, over and above all that I have already provided for the holy temple, namely, 3,000 talents of gold, of the gold of Ophir, and 7,000 talents of refined silver, to overlay the walls of the buildings; of gold for the things of gold, and of silver for the things of silver, that is, for all the work done by the craftsmen. Who then is willing to consecrate himself this day to the Lord? Then the rulers of the fathers' households, and the princes of the tribes of Israel, and the commanders of thousands and of hundreds, with the overseers over the king's work, offered willingly; and for the service for the house of God they gave 5,000 talents and 10,000 darics of gold, and 10,000 talents of silver, and 18,000 talents of brass, and 100,000 talents of iron. And whoever possessed precious stones gave them to the treasury of the house of the Lord, in care of Jehiel the Gershonite. Then the people rejoiced because they had offered so willingly, for they made their offering to the Lord with a whole heart, and King David also rejoiced greatly. So David blessed the Lord in the sight of all the assembly; and David said, Blessed art Thou, O Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Thine is the dominion, O Lord, and Thou dost exalt Thyself as head over all. Both riches and honor come from Thee, and Thou dost rule over all, and in Thy hand is power and might; and it lies in Thy hand to make great, and to strengthen everyone. Now therefore, our God, we thank Thee, and praise Thy glorious name. But who am I and who are my people that we should be able to offer as generously as this? For all things come from Thee, and from Thy hand we have given Thee. For we are sojourners before Thee, and tenants, as all our fathers were; our days on the earth are like a shadow, and there is no hope. O Lord our God, all this abundance that we have provided to build Thee a house for Thy holy name, it is from Thy hand, and all is Thine.*

While we are on this earth, God allows us to make use of possessions that actually belong to Him. Deu 10:14 *Behold, to the Lord your God belong heaven and the highest heavens, the earth and all that is in it.*

1Co 10:26 for the earth is the Lord's, and all it contains.

Hag 2:8 *The silver is Mine, and the gold is Mine, declares the Lord of hosts.* God owns everything in heaven, everything on earth and everything in between including the sun, the moon, the stars, and all the planets of the universe. Every bit of our money belongs to God; we belong to God.

Psa 24:1 The earth is the Lord's, and all it contains, The world, and those who dwell in it.

God's Word says in Deu 8:17 *Otherwise, you may say in your heart, My power and the strength of my hand made me this wealth. But you shall remember the Lord your God, for it is He who is giving you power to make wealth,*

Most people who have become wealthy following the world's system of prosperity don't understand this concept. This is why God's Word says that it is so difficult for wealthy people to enter into God's kingdom; Mar 10:23 says, *How hard it will be for those who are wealthy to enter the kingdom of God!* □ God's laws of prosperity require us to trust in Him instead of trusting in riches. The world's way is to trust in material assets, and to continually try to accumulate more of them. The more of these assets people accumulate, the harder it is for them to enter into God's kingdom. The world's system of prosperity is totally opposite of God's laws for prosperity. Many people think everything would be great if they could only have unlimited funds. However, close observation of people who have more money than they can spend shows they often do not find any lasting satisfaction from their wealth without appreciating the fact that it all comes from and belongs to God.

It is foolish to think that the world's prosperity satisfies. The more we get the more we want. Ecc 5:10 *He who loves money will not be satisfied with money, nor he who loves abundance {with its} income. This too is vanity.* Worldly possessions never satisfy because God didn't make us that way. True satisfaction can only be found deep within ourselves, not in any external worldly possessions. Remember what Job said in Job 1:21 after he suffered a tremendous loss, *And he said, Naked I came from my mother's womb, And naked I shall return there. The Lord gave and the Lord has taken away. Blessed be the name of the Lord.* Solomon said in Ecc 5:13-16, *There is a grievous evil {which} I have seen under the sun: riches being hoarded by their owner to his hurt. When those riches were lost through a bad investment and he had fathered a son, then there was nothing to support him. As he had come naked from his mother's womb, so will he return as he came. He will take nothing from the fruit of his labor that he can carry in his hand. And this also is a grievous evil, exactly as a man is born, thus will he die. So, what is the advantage to him who toils for the wind?*

Most people who become rich without following God's laws of prosperity sooner or later realize there is no satisfaction in that wealth. We see many people who have prospered by the world's system of prosperity who have nothing but constant problems. They experience severe problems as they approach death, and realize that their worldly estates and riches which will soon be given up to be fought over by selfish heirs and heiresses. Pro 21:6 says *The getting of treasures by a lying tongue Is a fleeting vapor, the pursuit of death.* Often, wealthy people find that the years of pursuing wealth have given them nothing but high blood pressure, ulcers, heart disease, mental illnesses and other illnesses. Everyone who prospers by methods other than God's laws of prosperity sooner or later will find that this prosperity will become a curse. Pro 1:32 says, *The prosperity of fools shall destroy them.* God's Word gives this definition of a fool in Psa 53:1 *The fool has said in his heart, There is no God,* Many people who are financially successful acknowledge God with their words, but not with their hearts. Their hearts are caught up with making money and with the things it can buy, so in reality money becomes their god. This is why man's methods of prosperity eventually destroy the people who follow them. Prosperity apart from God brings nothing but trouble. Pro 15:6 *Much wealth is {in} the house of the righteous, But trouble is in the income of the wicked.*

The world's system of prosperity has its price. Financial prosperity achieved by the world's methods will bring sorrow, but God's Word clearly teaches us that God's laws will enable us to prosper in every area of our lives without any sorrow. Pro 10:22 *It is the blessing of the Lord that makes rich, And He adds no sorrow to it.* God's Word tells us that sorrow comes from loving money, from putting money ahead of God. 1Ti 6:10 says, *For you see the love of money keeps on being a root of all sorts of evil, through which [love for money] certain ones by intensively desiring it [money] have gone astray from doctrine, and pierced themselves with many types of pain.* When we covet money and the things that it will buy, we will go astray from doctrine.

The love of money isn't limited to the rich; many people who don't have much money still love it. They still want it more than anything else in their lives and would do almost anything to obtain large amounts of it. These people are often tempted by get rich quick schemes. By the way, God's

Word says these schemes are evil. Pro 28:22 *A man with an evil eye hastens after wealth, And does not know that want will come upon him.* God's Word warns us over and over against coveting, against being greedy, always wanting more.

Psa 10:3 *For the wicked boasts of his heart's desire, And the greedy man curses and spurns the Lord.* His Word says that the right thinking with regard to riches will cause us to prolong our days. Pro 28:16 *A leader who is a great oppressor lacks understanding, {But} he who hates unjust gain will prolong {his} days.* God doesn't want our lives to center around money and the things that money will buy. His Word tells us that the accumulation of money and possessions is wrong and that this will hurt us.

Ecc 5:13 There is a grievous evil which I have seen under the sun: riches being hoarded by their owner to his hurt.

Millions of Christians have never really had to trust God for their finances, especially Christians in the middle and upper income classes. Too many believers have lived a lifetime based upon worldly job security backed up by such things as bank accounts, investments, equity in property, pension and profit-sharing plans, insurance, etc.

These things are not wrong, but they can tend to turn people against learning and applying God's laws of prosperity. God's people have to stop placing their trust in their various financial cushions and start trusting in God. He'll always do His part, but we must do our part. God's laws of prosperity will show us exactly how to profit even during a coming economic crisis.

Isa 48:17 Thus says the Lord, your Redeemer, the Holy One of Israel; I am the Lord your God, who teaches you to profit, Who leads you in the way you should go.

No matter how bad our economy might get, God's laws of prosperity, if followed exactly, will provide us with the financial substance that we need. If and when difficult times do come upon us, we will not solve our problems by storing up money and possessions. If we store up riches, we violate one of God's most important laws. The more we hoard and store up, the more we show our trust in what we have stored up instead of trusting in God.

Pro 11:24-26, There is one who scatters, yet increases all the more, And there is one who withholds what is justly due, but {it results} only in want. The generous man will be prosperous, And he who waters will himself be watered. He who withholds grain, the people will curse him, But blessing will be on the head of him who sells {it.}

Instead of trusting in worldly riches, our Father clearly wants us to trust in Him and to share what we have with others.

1Ti 6:17-18, To those who are rich in this present age or dispensation, instruct or command them not to be arrogant or proud and not to have confidence in the uncertainty of riches, but to depend upon the God, who richly supplies us abundantly with all things for our pleasure and enjoyment. Instruct them to do good, to be rich in good works, to be generous and ready to share,

THE DOCTRINE OF MOTIVATION & INTRODUCTION TO THE DIVINE DECREES.

08/12/07

Motivation is a great principle in the Christian way of life. During the depression years, there were many people who had at least one college degree who found themselves without a job, and in dire circumstances. These people would therefore have to get a job dishwashing, or being a busboy or pumping gas, and often these people were told they were over-qualified for the job. This is an erroneous concept, of course, and has certainly destroyed a great deal of capacity for life for many. If you are starving you are never overqualified for any job. You are motivated to make enough money to stay alive during some financial crisis. So the term over-qualification has become a common term, but what it really means is lack of motivation. No one is over-qualified for anything if their motivation is correct. None of us are over-qualified in the Plan of God, because none of us can ever learn enough Bible doctrine. After all we are left here in order to advance to maturity, in order to receive the imputation of divine blessing from the justice of God, to the imputed righteousness of God.

This has led us to take a look at the Doctrine of Motivation. Motivation is not only what makes people tick, but it will be the basis for the evaluation of your life at the judgment seat of Christ. 2Co 5:10 *We must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or worthless.* In 1Co 3:13 *Each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work.*

Point 1. Definition.

A) Motivation is what is located inside the individual's soul impelling or inciting action. Everything you do in life has some type of motivation behind it even if it's from the subconscious. B) Motivation is the mental and/or the emotional incentive or impulse. Mental attitude is not emotional. You can do things that you don't feel like doing, but you do it because your mental attitude says it is the right thing to do, and that is proper motivation. You do not have to feel like doing something in order for it to be genuine or to produce divine good. Jam 4:17 *Therefore, to one who knows the right thing to do, and does not do it, to him it is sin.* Mental attitude is the key to motivation, not feelings or emotions. C) A motive is any thought which determines a choice or induces action. Proper motivation can encourage, influence, or convince an individual to do what is right. However, doing what is right is not the ultimate purpose; it is the motivation which is most significant. Pro 16:2 *All the ways of a man are clean in his own sight, But the Lord weighs the motives.* D) As a part of motivation we have inducement which is an attractive consideration held out to persuade. It is something within that helps bring about an action or the desired result. E) There is also impulse which is an involuntary feeling prompting to act. Many people do things based upon an impulse which is a sudden wish or urge that promotes a certain act or feeling. That's not necessarily good, but it is still a part of motivation. That's why if you have an urge or a feeling to do something, you should check into the word of God and receive divine guidance from Bible doctrine. Peter had an impulse to try to stop the Lord from going to Jerusalem where he would suffer (Mat 16:21-23). Peter had a sincere impulse, but he was sincerely wrong. F) Therefore, motivation is a mental state or emotional force which induces an act of volition. The Lord will test your motivation even if it's from the emotions, Psa 7:9 *For the righteous God tests the right lobes and the emotions [reins].* G) Motivation is the design or object one has in any action; it is one's intention or purpose. This is important because in 1Co 4:5 we read, *Therefore do not go on passing judgment before the time, {but wait} until the Lord comes who will both*

bring to light the things hidden in the darkness and disclose the motives of {men's} hearts; and then each man's praise will come to him from God.

So, our motivation or reasons for why we do what we do, give what we give, serve how we serve, learn what we learn, will be evaluated. In the Christian life, the believer is either motivated by Bible doctrine in the soul, and the filling of the Holy Spirit, which produces personal love for God, or by the lust pattern of the old sin nature and Satan's cosmic system which produces good and evil. This is why Jam 4:3 says, *You ask and do not receive, because you ask with wrong motives, so that you may spend it on your lusts.* Your attitude toward doctrine and spiritual growth determines proper motivation.

Point 2. The Word of God is the critic of motivation (Heb 4:12).

Doctrine judges your motivation. As you sit and listen to doctrine, there are certain areas of your life where doctrine hits you right between the eyes. This is because the Bible is a book that is alive and active, it is said to be sharper than any two-edged sword. Heb 4:12 *For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge,* Our Lord said it another way in Joh 6:63 *It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.* Now, as a result of the Word of God being living and active, it does two things, and it works for two reasons. If you look closely at verse 12 you will see the things that it does and at verse 13, the reason why it works! First, what does it do? In verse 12, it *pierces*; this is the Greek word *diikneomai*, and it means *to cut through*. The Word of God cuts through the garbage, confusion, excuses, rationalization, and it cuts through the tradition. Notice how far it pierces, *as far as the division of soul and spirit, of both joints and marrow.* This means to the innermost intimacies of man's being, the human soul and the human spirit. The second thing that God's word does: It *judges*! We get the word *critic* from the Greek word *kritikos* which here is translated *judge*. The word means to critique, judge, discern, or to evaluate. The word of God will critique, judge, discern and evaluate your intentions and motivations in life. In fact, our Lord said this in Joh 12:47-48, *And if anyone hears My doctrines, and does not guard 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 doctrines, has one who judges him; the word I spoke is what will judge him at the last day.*

What is it about God's word that regardless of culture, age, sex, or circumstance, when it is learned and believed, it works?

Heb 4:13 And there is no creature hidden from His sight, all things are open and laid bare to the eyes of Him with whom we have to do.

It works because it is universal in scope; no one is hidden from God's sight. He knows everything about us including our innermost secrets, all the skeletons in our closet, and all the mistakes we are going to make for the rest of our life. When God deals with a subject all things are exposed. Secondly, it is limitless in exposure. God's two-edged sword reveals the thoughts of the heart and the motivation behind our actions. It is able to go beyond the action to the very motive. God is able to expose and reveal to us the true meaning behind our thoughts, our words, and our actions, that is, if we would simply listen to His truths.

Point 3. Evil is the source of anti-Christian motivation.

Psa 21:11 *Though they were motivated to do evil against Thee, and devised a plot, They will not succeed.* Speaking of the Exodus generation 1Co 10:5-6 says, *Nevertheless, with most of them God was not well-pleased; for they were laid low [the sin unto death] in the desert. Now these things happened as examples for us, that we should not crave evil things, as they also craved.* There is false motivation. Our Lord brought out evil motivation in Mar 7:14-23 as well.

Point 4. False motivation hinders spiritual growth.

There are a lot of people who do the right thing, but they do it in the wrong way, with false motivation. They give, serve, pray, learn, they even apply what they learn, but they do it with false motivation. Phi 2:14 *Keep on doing all things without sullen discontent [without pouting] or argumentations [which undermine authority].* If you're going to reach the different stages of spiritual growth, advance in the Christian way of life, you must do it under the authority of your right pastor, without argumentations which undermine that authority. Job 17:11 which describes Job in reversionism says, *My days are past, my motivations are torn apart, Even the desires of my right lobe.* False motivation hinders spiritual growth; this means a good deed may be promoted by a bad motive. **Point 5. Divine motivation is the grace of God as seen in the Predesigned Plan of God (Rom 8:28, 9:11; Eph 1:11, 3:11; 2Ti 1:9).**

It is described by the Greek word *prothesis*. Grace and impersonal love are the motivators of the essence of God, while justice is the action of the essence of God. All correct motivation is related to *prothesis* and God's Predesigned Plan of grace. All divine motivation is epitomized by the one word, grace.

Point 6. The great issue in spiritual giving is motivation.

2Co 9:7 *Let each one do just as he has purposed in his heart [been motivated in his right lobe]; not grudgingly or under compulsion; for God loves a cheerful or a joyful giver.*

Point 7. For the mature believer, God turns evil motivation into grace blessing (Gen 50:20, Deu 23:5).

Deu 23:5b *but the LORD your God turned the curse into a blessing for you because the LORD your God loves you.*

Gen 50:20 *As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.*

Point 8. The motivation of the mature believer is often maligned (Exo 17:3). No one has been more maligned than Moses who was a mature believer with great humility and great motivation. Exo 17:3 *But the people thirsted there for water; and they complained against Moses and said, Why, now, have you brought us up from Egypt, to kill us and our children and our cattle with thirst?* There was nothing wrong with Moses' motivation, but everything wrong with those who criticized Moses' motivation. They did so because Moses was a constant challenge to their pride until finally their pride blew up and triggered the mechanism of jealousy, vindictiveness, implacability. All of this was filed into the soul where they combined with evil, and this explains all of the maligning that came in the direction of Moses.

Having looked at motivation, we are now begin our study of **Romans chapter 9.**

Rom 9:1-6, I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit, that I have great sorrow and unceasing grief in my heart. For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the temple service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen. But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;

Then in Rom 9:11-26, for though the twins were not yet born, and had not done anything good or bad, in order that God's purpose according to His choice might stand, not because of works, but because of Him who calls, it was said to her, The older will serve the younger. Just as it is written, Jacob I loved, but Esau I hated. What shall we say then? There is no injustice with God, is there? May it never be! For He says to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. So then it does not depend on the man who wills or the man who runs, but on God who has mercy. For the Scripture says to Pharaoh, For this very purpose I raised you up, to demonstrate My power

in you, and that My name might be proclaimed throughout the whole earth. So then He has mercy on whom He desires, and He hardens whom He desires. You will say to me then, Why does He still find fault? For who resists His will? On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, Why did you make me like this, will it? Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use? What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? And He did so in order that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, even us, whom He also called, not from among Jews only, but also from among Gentiles. As He says also in Hosea, I will call those who were not My people, 'My people,' And her who was not beloved, 'beloved. And it shall be that in the place where it was said to them, 'You are not My people, There they shall be called sons of the living God.

We have come to that section of the Word of God where we must learn certain doctrines which are pertinent to our application to life on a daily basis. We are here to glorify God. We are also to have capacity and an enjoyment for life. We are here to find the true meaning and purpose and definition of life, as it relates to being a member of the Royal Family of God, and therefore a stranger in *cosmos diabolicous*. We are left here for many reasons, which demand that we learn, understand, and apply Bible doctrine. We will approach this from the standpoint of the doctrine of the Divine Decrees, for this is the secret to the interpretation of Romans chapter 9. We will see how the omniscience of God is one of several attributes that must be understood. It is also a part of God's knowledge. God's eternal knowledge of Himself is the first category, omniscience is the second, and foreknowledge is the third. Billions of years ago in eternity past, the omniscience of God knew every thought, every freewill decision, and every action of every person who would ever live. All of this was fed into a giant computer if you will, which is actually categorized theologically by two things. The first is Divine Decrees, and the second is foreordination. Only facts, which we call actualities, were fed into this computer. That means the actual decisions. Now, there were many probabilities which were not included. These are the things, events, etc. that could have happened, but did not. While the omniscience of God knows the result of all of the probabilities that could ever be, nevertheless, they were not entered into the computer. Only true facts were entered, then these facts, of course, must be categorized. For example, we have believers and unbelievers in history. The omniscience of God therefore has facts about the believer in the computer. So we get a printout that we call **election**. We get another printout called **foreknowledge**; this is a part of the perfect Plan of God. Then we have, of course, another printout, which comes from foreordination, which we simply call **predestination**. There is also the printout called **justification**. We have many printouts regarding the believer. None of these printouts have anything to do with the unbeliever. The unbeliever is never said to be elected or foreknown. The unbeliever is not predestined to heaven, nor is he predestined to hell, he's not said to be justified or sanctified, for those printouts are for the believer only, and they are stored in this computer of Divine Decrees. There are many printouts concerning the unbeliever: Condemnation, reprobation, judgment and so on. These are for the unbeliever only. This is only one of many categories of this printout of information from the Divine Decrees, and therefore this computer of Divine Decrees contains all of the facts and all of the information of history.

So, let's begin the subject of the doctrine of divine decrees.

Point 1. Definition and description.

The decree of God refers to His eternal (always existed), Holy (perfect integrity), wise (the application of omniscience to creation), and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions (status), successions (interaction with others that leads to certain decisions), relations, and determining the certainty of their future.

This definition begins by expressing the source of the decrees which is found in the word "comprehending" referring to the omniscience of God. The definition emphasizes that the omniscience of God knew simultaneously in eternity past everything that would happen in human history (the thought, action, and decision of every person in his life). Furthermore, the omniscience of God knew everything in relation to all of the things pertaining to it. So that the several contents of this one eternal purpose are, because of the limitations of our faculties, necessarily perceived by us in partial aspects and logical relations (from Scripture). Therefore, we classify the decrees as being plural, but in reality it is all one decree.

While all of this will be technical, it is very important for you to understand this because, while it is technical, it is a reminder to you that billions and billions of years ago before man existed God had you personally in mind.

Eph 1:3-6, Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

Or Eph 1:11 *also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, Eph 3:11 says, This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord.*

So, the decrees of God are His eternal and immutable will regarding the future existence of all events which will happen in time and the **precise manner and order** of their occurrence. The term decrees means the eternal plan by which God has rendered certain all of the events of the universe (angelic history, human history) past, present, and future. So the decrees of God are the chosen and adopted plan of God for all of His works. The decrees of God are His eternal purpose according to the counsels of His own will whereby for His own glory He has foreordained whatever comes to pass.

2Ti 1:8-9, Therefore do not be ashamed of the testimony of our Lord, or of me His prisoner; but join with me in suffering for the gospel according to the power of God, who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

The decrees are the all-inclusive will and purpose of God concerning all that ever was or ever will be, which originates wholly within Himself. The fact that our life hangs by a fine thread for His glory, and His satisfaction, ought to cause all believers to take their calling and election seriously.

THE DOCTRINE OF THE DIVINE DECREES.

08/19/07

We are in the book of Romans chapter 9, where as we have seen Paul writes about the sovereignty and omniscience of God. We are going to learn from this chapter why God said such things as we see in Rom 9 starting in verse 15:

Rom 9:15-26, For He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So then it does not depend on the man who wills or the man who runs, but on God who has mercy. For the Scripture says to Pharaoh, "For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth." So then He has mercy on whom He desires, and He hardens whom He desires. You will say to me then, "Why does He still find fault? For who resists His will?" On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it? Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use? What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? And He did so in order that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, even us, whom He also called, not from among Jews only, but also from among Gentiles. As He says also in Hosea, "I will call those who were not My people, My people, And her who was not beloved, beloved. And it shall be that in the place where it was said to them, 'You are not My people,' There they shall be called sons of the living God."

So, we have begun the subject of the doctrine of Divine Decrees.

Point 1. Definition and description.

The decree of God refers to His eternal (always existed), holy (perfect integrity), wise (the application of omniscience to creation), and sovereign purpose, comprehending simultaneously all things that ever were or will be in their causes, conditions (status), successions (interaction with others that leads to certain decisions), relations, and determining the certainty of their future.

It is very important for you to understand this because, while it is technical, it is a reminder to you that billions and billions of years ago before man existed God had you personally in mind. Eph 1:3-6, *"Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved."* Or Eph 1:11 *"also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,"* And as Eph 3:11 says, *"This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord,"*

By decrees is meant the eternal plan by which God has rendered certain all of the events of the universe (angelic history, human history) past, present, and future. So the decrees of God are the chosen and adopted plan of God for all of His works.

The decrees of God are His eternal purpose according to the counsels of His own will whereby for His own glory He has foreordained whatever comes to pass. Isa 43:7 *Everyone who is called by My name, And whom I have created for My glory, Whom I have formed, even whom I have made."*

2Ti 1:8-9, "Therefore do not be ashamed of the testimony of our Lord, or of me His prisoner; but join with me in suffering for the gospel according to the power of God, who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,"

God is omniscient; He knew everything that would ever happen in one moment of time. However, because of our finite mental limitations, we must perceive them by logical and chronological progression, or in other words, in stages. But, keep in mind that when the decree was given, all decrees were simultaneous. We are about to launch into the subject of lapsarianism, one of the most challenging and rewarding subjects in the Bible. Once we go through lapsarianism, you will be very thankful we have these things broken down by stages. The human mind, when thinking properly, thinks according to logic and chronology.

Now before we move on I want to give you one more definition of the divine decree, and back that up with some passages of scripture. The decrees of God are His eternal purpose according to the counsels of His own will whereby for His own glory He has foreordained whatever comes to pass. Everything in the divine decrees ultimately will bring glory to God. Whether elect angels like Michael and Gabriel or fallen angels like Lucifer and Abaddon. Whether believers or unbelievers. Whether loser believers or unbelievers! The divine decrees have been ultimately designed to bring glory to God. This means that God is going to be glorified with or without us.

Num 14:21 says, "But indeed, as I live, all the earth will be filled with the glory of the Lord."

Remember in Num 16:19 when Korah, Dathan, and Abiram, the conspiracy leaders in Israel gathered together Moses, the Bible says *"Thus Korah assembled all the congregation against them at the doorway of the tent of meeting. And the glory of the Lord appeared to all the congregation."* God will be glorified with or without us! Even in a conspiracy, the glory of God will be manifested! We also read in Num 16:42 *"It came about, however, when the congregation had assembled against Moses and Aaron, that they turned toward the tent of meeting, and behold, the cloud covered it and the glory of the Lord appeared."*

When it came to death of Lazarus, instead of mourning in sorrow our Lord said, in Joh 11:4 *"This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it."* Even in death our Lord will be glorified!

In Rom 8:18, our sufferings and heartaches will bring glory to God, *"For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us."*

Speaking of our Lord's suffering and death on the cross, Heb 2:9 says, *"But we do see Him who has been made for a little while lower than the angels, {namely,} Jesus, because of the suffering of death crowned with glory and honor."*

So, all decrees are efficacious in that they determine all that ever was, all that is, and all that ever will be, but the decrees are viewed by man from two standpoints: First, from the standpoint of the word "efficacious" which means that which is directly wrought by God from His sovereignty. Secondly, from the standpoint of permissiveness, which means that which is appointed by God to be accomplished by secondary causes or by the free will and action of agents (the free will of man).

So we need to note two words here, efficacious and permissive. Efficacious refers to the sovereign will of God. Permissive refers to the free will of man or the volition of mankind. From this comes that concept that the sovereignty of God and the free will of man co-exist in human history by divine decree.

Point 2. The five characteristics of the divine decrees.

1) First of all, the decrees are all-comprehensive. That means that not the slightest uncertainty could exist as to one of the smallest or most insignificant of events without confusion to all. Therefore, all events in the life of every person are interwoven and interdependent. God is not the author of confusion. Everything you think, why you think it, and the environment in which you think it, was all

known to God in eternity past. This also says everything in life is a chain of cause and effect events. This is one of the meanings behind such passages as; Luk 12:6 *"Are not five sparrows sold for two cents? And {yet} not one of them is forgotten before God."* Or Luk 12:7 *"Indeed, the very hairs of your head are all numbered. Do not fear; you are of more value than many sparrows."*

Now, although it may not seem to some of you that your life has been blended perfectly together by God, in heaven you will understand that it was!

God is perfect and therefore He gave you life at the exact time that He knew would be the best time and environment for you personally.

2) The divine decrees are eternal. God is not gaining in knowledge. What God has known at any time He has always known. Omniscience means God knew simultaneously everything that ever was or will be in their causes, conditions, successions, and relations. Understanding the omniscience of God is a great factor in understanding the divine decrees. Therefore, the decrees are the eternal and simultaneous knowledge of omniscience expressing the will of God by which all things are brought into being and controlled and are made subject to His divine pleasure, and result in His eternal glory (Isa 43:7).

Look at Isa 46:8-11, "Remember this, and be assured; Recall it to mind, you transgressors. Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, Declaring the end from the beginning, And from ancient times things which have not been done, Saying, My purpose will be established, And I will accomplish all My good pleasure; Calling a bird of prey from the east, The man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it."

3) God is perfect; therefore, His decrees are perfect. They are not perfect in content, because they include evil, sin, failure, etc. But everything that would ever happen was always known to God. His is a perfect system of comprehension. It does not always appear that way as they relate to us because we have a tendency to be relative and temporal and not realize that God sees the end of what He's doing! But in the end, God will be glorified. We may not understand the adversities and the heartaches which come into our lives; yet in the end we will discover that God knew all along exactly what we needed and what was best for us! Remember what TLJC said to Peter in Joh 13:7, *Jesus answered and said to him, "What I do you do not realize now, but you shall understand hereafter."* So, the decrees are perfect since they have been determined to happen by God. Deu 32:4 *The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He.*

4) The fourth characteristic is that the decrees are unchangeable and certain. Nothing can possibly occur to necessitate a change. God is never caught "not knowing" something. God has never had to make any changes or any adjustments in the divine decrees. Isa 14:24 *The Lord of hosts has sworn saying, Surely, just as I have intended so it has happened, and just as I have planned so it will stand,*

5) The decrees are the free choice of God in eternity past. This is the most important point to understand, one which many theologians do not understand. God is not bound to follow any necessary path. Now it is true, of course, that having decreed, He is bound by His infinite faithfulness and truth to complete what He has begun. But when He issued the divine decree, every bit of the complete contents included therein were the product of the totally free choice of our sovereign God in eternity past. This is precisely what Paul is getting at in our main passage back in Romans 9!

Let's look at the passage again!

Rom 9:15-22, For He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So then it does not depend on the man who wills or the man who runs, but on God who has mercy. For the Scripture says to Pharaoh, "For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth." So then He has mercy on whom He desires, and He hardens whom He desires. You will say to me then, "Why does He still find fault? For who resists His will?" On the

contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it? Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use?

Having decreed, however, He is bound by His infinite faithfulness and truth to complete what He has begun. This includes completing the work He has begun in you! Phi 1:6 *"For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus."*

The *free choice of God* is very important because God, from His own sovereign volition, invented free will in two categories of creatures, angels and mankind, so that both categories can choose for or against God. However, remember that both categories of creatures were created for God's glory! Rev 4:11 *"Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created."* It is because of the will of God that we were created and that we exist! However, it is also because of the will of God that we possess a free will! Pro 16:4 *"The Lord has made everything for its own purpose, even the wicked for the day of evil."* This does not mean that He made the wicked, wicked; it simply means that ultimately God will be glorified either by the positive volition of His creatures or through negative volition. Rom 11:36 *"For from Him and through Him and to Him are all things. To Him be the glory forever. Amen."*

So the decrees of God are the adopted and chosen plan of God for all His works. Even the plan to crucify our Lord was a part of the divine decrees!

Act 2:23 this {Man} [Jesus Christ], delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put {Him} to death. Act 4:27-28, For truly in this city there were gathered together against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Thy hand and Thy purpose predestined to occur.

God the Father did not make them do it, nor did He violate their free will and make them crucify His Son and then send them to eternal damnation! In fact, He could not, because that would make Him unjust, and God cannot be anything but just and righteous!

The decrees of God are His eternal purpose according to the counsels of His own will whereby for His own glory He has foreordained whatever comes to pass. However, foreordaining something does not mean to violate human volition. So again, the five characteristics of the divine decrees: 1) All-comprehensive. 2) Eternal. 3) Perfect. 4) Unchangeable and certain. 5) The free choice of God in eternity past. The free choice of God is very important, because God, from His own sovereign volition, invented free will in two categories of creatures, angels and mankind, so that both categories can choose for or against God.

Point 3. The principle of the pre-creation reality and lapsarianism.

The Bible presents to us the principle of a pre-creation reality. Just as the decrees were simultaneously known by the omniscience of God, they were also simultaneously decreed by God. To appreciate the divine decrees, one must understand the nature of omniscience as a part of divine essence. Of all the decrees, five are related to the purpose of God in election. Therefore, they are called in theology, the five elective decrees. From this comes the concept of lapsarianism.

The decrees must be in a logical order. Lapsarianism is a theological subject dealing with the logical order of the divine decrees. Lapsarianism provides the logical environment as well as the logical order for the five elective decrees. Furthermore, it provides the place for the insertion of escrow blessings for every believer in the portfolio of invisible assets. Remember that all decrees occurred simultaneously in the mind of God. We have to sort them out logically to explain the invisible assets, and the relationship to the PPOG for every Church-age believer. Logical order means that although the entire decree is one thought in the mind of God, the principle of cause and effect is

involved in human perception and in human understanding. The term lapsarian refers to the doctrine of divine decrees from the standpoint that man is a fallen being or creature.

We will be studying the different schools of interpretation in the order and arrangement of these five elective decrees. The first one is called Supralapsarianism which is what we call hyper-Calvinism or Beza's theory. Here, the decree to elect some to be saved (a false position) and to reprobate all others is presented (this is double pre-destination and it is heresy). Pre-destination is a word that applies to believers only! Rom 8:29-30, *For whom He foreknew, He also predestined {to become} conformed to the image of His Son, that He might be the first-born among many brethren; and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.*" 1Co 2:7 *"but we speak God's wisdom in a mystery, the hidden {wisdom,} which God predestined before the ages to our glory;"*

Eph 1:5 He predestined us [believers only] to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,

No one has ever been predestined to Hell! Nor has anyone ever been pre-destined to eternal damnation!

THE DOCTRINE OF THE DIVINE DECREES. PART 2.

08/26/07

We are now ready for our third point in our study of the Divine Decrees: The principle of the pre-creation reality and Lapsarianism.

The Bible presents to us the principle of a pre-creation reality, and we get some printouts that are found in the doctrine of the Divine Decrees that are in Rom 8:26-37. Rom 8:26 *“And in the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words;”*

The moment we get tired of the waiting, God's Spirit is right alongside helping us along. Even if we don't know how to pray or what to pray for, it doesn't matter because He does our praying in and for us.

Rom 8:27 “And He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.”

He knows us far better than we know ourselves, and keeps us and protects us through His omnipotence. We are here to fulfill 1Pe 1:4-5, *to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.*

Rom 8:28-29, “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;”

God knew what He was doing from the very beginning. He decided from the outset to shape the lives of those who love Him along the same lines as the life of His Son. The Son stands first in the line of the very humanity He restored. We see the original and intended shape of our lives there in Him.

Rom 8:30 “and whom He predestined [PPOG], these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.”

After God made that decision of what His children should be like, He followed it up by calling people by name. After He called them by name, He set them on a solid basis with Himself. Then, after getting them established, He stayed with them to the end, gloriously completing what He had begun.

Rom 8:31 *“What then shall we say to these things? If God is for us, who is against us?”* With God on our side like this, how can we lose?

Rom 8:32-33, “He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things? Who will bring a charge against God's elect? God is the one who justifies;”

If God didn't hesitate to put everything on the line for us, embracing our condition and sending His own Son, is there anything else He wouldn't gladly and freely do for us? Verse 33 says in effect, *“Who would dare tangle with God by messing with one of God's chosen ones?”*

Rom 8:34 “who is the one who condemns? [Satan, carnal self-righteous believers] Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.

Who would dare even to point a finger? The One who died for us—who was raised to life for us, is in the presence of God at this very moment sticking up for us.

Rom 8:35 “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?”

There is no way that anyone or anything is going to be able to drive a wedge between us and Christ's love for us. Not trouble, hard times, hatred, hunger, homelessness, not bullying threats, backstabbing, not even the worst sins listed in Scripture.

Rom 8:36-39, Just as it is written, "For Thy sake we are being put to death all day long; We were considered as sheep to be slaughtered." But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The omniscience of God therefore has facts about the believer in the computer of Divine Decrees. So we get a printout, which we have studied in detail, called **election**. We get another printout, which we have studied called **foreknowledge**; this is a part of the doctrine of the Perfect Plan of God (PPOG). Then we have, of course, another printout, which comes from foreordination, which we simply call **predestination**. We have another printout, which we have also studied in great detail, called **justification**. We have many printouts from the believer, and none of these printouts have anything to do with the unbeliever. The unbeliever is never said to be elected, foreknown, or predestined. He is not predestined to heaven, nor is he predestined to hell; he's not predestined to anything. The unbeliever is never said to be justified, or sanctified, for these are printouts for the believer only in the computer of Divine Decrees. There are many printouts concerning the unbeliever, for example, a part of the printouts for the unbeliever is found in Joh 16:7-15, *"But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin, and righteousness, and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father, and you no longer behold Me; and concerning judgment, because the ruler of this world has been judged. I have many more things to say to you, but you cannot bear {them} now. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He shall glorify Me; for He shall take of Mine, and shall disclose {it} to you. All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose {it} to you."*

So for the unbeliever, as a part of the Divine Decrees, we have condemnation, reprobation, judgment and so on, all peculiar to the unbeliever. This is only one of many categories of printout information from the Divine Decrees, and therefore the Divine Decrees contain all of the facts and all of the information of history.

So again, there is another principle that comes out of this doctrine which is the principle known as pre-creation reality and Lapsarianism. Now as the decrees were simultaneously known by the omniscience of God, they were also simultaneously decreed by God. To appreciate the Divine Decrees, one must understand the nature of omniscience as a part of Divine essence. Of all the decrees, five are related to the purpose of God in election. Therefore, they are called in theology, the five elective decrees. From this comes the concept of lapsarianism. The decrees must be in a logical order.

Lapsarianism is a theological subject dealing with the logical order of the Divine Decrees. This is the subject of the doctrine of lapsarianism which is a practical, as well as a phenomenal, doctrine. Lapsarianism provides the logical environment as well as the logical order for the five elective decrees. Furthermore, it also provides the place for the insertion of escrow blessings for every believer in the portfolio of invisible assets. Remember that all decrees occurred simultaneously in the mind of God. We have to sort them out logically to explain the invisible assets and the relationship to the PPOG for each one of us as Church-age believers. By logical order is meant that although the entire

decree is one thought in the mind of God, the principle of cause and effect is involved in human perception and human understanding.

So, the term lapsarianism refers to the doctrine of Divine Decrees from the standpoint that man is a fallen being or creature.

The terms Sub-lapsarianism, Infra-lapsarianism, Supra-lapsarianism, come from biology and here's what they mean: The prefix supra- indicates a rank above, the prefix sub- indicates a rank below, and the prefix infra- indicates a rank below sub- (therefore 2 ranks below). Now the whole key is to understand that the word Lapsarianism comes from the Latin word for fall! The whole issue is this: In God's order of the elective decrees, where does Election rank in relation to Permitting the Fall? Supra-lapsarianism means that **election** is placed above permitting the Fall. Sub-lapsarianism means that **election** is placed below permitting the Fall. Infra-lapsarianism means that **election** is placed two ranks below permitting the Fall.

There are five schools of interpretation in the order and arrangement of these five elective decrees: 1) The first is called Supra-lapsarianism which is what we call hyper-Calvinism or Theodore Beza's theory. It begins with the decree to elect some to be saved (a false position) and to reprobate all others (a false position, double predestination and heresy). Remember predestination is a word that applies to believers only.

Act 4:27-28, "For truly in this city there were gathered together against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Thy hand and Thy purpose predestined to occur." Rom 8:29-30, "For whom He foreknew, He also predestined {to become} conformed to the image of His Son, that He might be the first-born among many brethren; and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified." 1Co 2:7 "but we speak God's wisdom in a mystery, the hidden {wisdom,} which God predestined before the ages to our glory;" Eph 1:5 "He predestined us [believers only] to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,"

Please notice that in all these verses and in every verse in the Bible, when predestination is mentioned, it refers to believers only. No one has ever been predestined to Hell!

People go to what we call Hell, because of their own negative volition (Joh 3:18, 36).

Predestination is a print-out from the sovereign will of God and applies to believers only. This is why 2Pe 3:9 says, *"The Lord is not willing for any to perish but for all to come to repentance."* Now, if this is true, and it is, then God is not going to predestinate anyone to Hell since He is not willing for anyone to perish. 1Ti 2:3-4, *"This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth."*

So, Supra-lapsarianism or hyper-Calvinism begins with the decree to elect some to be saved (a false position) and to reprobate all others. The second decree under supra-lapsarianism or hyper-Calvinism is that God only decreed to provide salvation for the elect, which is the basis for the limited atonement. This is blasphemous for reasons which we have noted many times, especially because of inherited sin. We were all born physically alive but spiritually dead.

1Co 15:22 "For as in Adam all die, so also in Christ all shall be made alive."

The third decree under supra-lapsarianism is the decree to create man, both elect and non-elect. The fourth decree is to permit the fall. The fifth, the decree to save the elect. Now, there's a problem with Supra-lapsarianism. God the Father in eternity past could not deposit greater blessings in escrow and provide for us our very own portfolio of invisible assets for a non-entity. That's what you have under supra-lapsarianism or hyper-Calvinism, a provision for a non-entity! The problem with this view, Beza's view, is that it makes God elect a non-entity on the one hand, and on the other hand, it makes God unfair. For example, in their first decree they have the decree to elect some to be saved and to reprobate all others. Now, how can that be the first decree, elect who? Reprobate who?

There has to be a decree to create before there can be a decree to choose from the created. Hyper-Calvinism or Supra-lapsarianism says salvation really begins, not when you believe in Christ, but in eternity past when you were elected. The problem with this is that it places election and limited atonement before the fall instead of after the fall. It begins by assuming that a certain number of men will be elected and reprobated which ignores the justice and fairness of God. So you cannot elect until you create, and you cannot elect until you permit the fall. Hence the decree of election and limited atonement has no real object. In supra-lapsarianism, man is an abstract concept of non-existence; therefore, any Divine determination concerning mankind is dealing with something that doesn't exist. Therefore, this is the blasphemy of ignoring selection before election. Hyper-Calvinism or supra-lapsarianism basically says that the only reason you ever believed in Christ was because you were elected to do so. So by putting election first in the decrees, supra-lapsarianism would assume that non-entities exist from which to elect and reject. But something must be created before it can be selected. Also, this heresy says God is unfair because He selected some people to be saved and the rest are lost, no matter what they do or think. This is one of the main problems; it ignores the part played by human volition in human history. The Bible indicates that the elect and non-elect are taken out of an existing group of beings (Joh 15:16-19). The logical order is that man must be created, then the fall must be permitted, and then he must be saved by grace through faith before he can be said to be elected. Also, this verse states that men are the objects of grace after the fall, not before. The mistake of many Calvinists is that they don't understand that the sovereignty of God and the free will of man coexist in human history by divine decree.

THE DOCTRINE OF THE DIVINE DECREES. PART 3.

09/09/07

In our study of the Divine Decrees we have seen the other orders of the five elective decrees in contrast to Biblical Lapsarianism.

	Supra-lapsarianism	Sub-lapsarianism	Infra-lapsarianism	Armanian Lapsarianism
1	Elect some	Create	Create	Create
2	Provide Salvation	Permit Fall	Permit Fall	Permit Fall
3	Create	Elect	Provide Salvation	Provide Salvation
4	Permit Fall	Provide Salvation	Elect	Salvation by Works
5	Save the Elect	Save the Elect	Save the Elect	Election in time

We are now going to view Biblical Lapsarianism or the correct order of the elective decrees. It is as follows: **First, God decreed the creation of all mankind with free will in the status of perfection.** This was done for two reasons: 1) To resolve the prehistoric angelic conflict. 2) To bring many sons into glory. God had to decide to create us, before He could decide to save us. Heb 2:10 *For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.* This means there is a Christian way of life, a way to glorify God after salvation, experientially. **Second, God decreed to permit the fall of man through the function of his own determination, and his own volition, as the extension of the angelic conflict into human history.** Angels had a fall; therefore man must have a fall to resolve the conflict. This duplicates Satan's fall and the subsequent existence of fallen angels. In the end, God will use fallen mankind to show His grace, His mercy, and His fairness to Satan. **Third, God decreed to provide eternal salvation for all of mankind under the doctrine of Unlimited atonement.** God is fair and provides for all. God doesn't arbitrarily assign any of His creatures to Hell. We have seen that the Unlimited atonement means that all sins in human history were imputed to Jesus Christ on the cross and judged, so that Christ is the issue, and not sins. **Fourth, God decreed to leave the reprobate to their just condemnation** (those who reject Christ as Savior). God will not violate any man's free will, and if a man chooses to not be with Christ, and not accept God's gift, then he chooses the opposite of God and heaven, which is the lake of fire. **Fifth, God decreed simultaneously in eternity past both election and predestination for believers only.** We have also seen what Election means, and the fantastic privileges God has called us to in Christ.

So, the sub-Lapsarianism order is a really a rebuttal of the supra-Lapsarianism order. The distinction between the infra-Lapsarianism and sub-Lapsarianism is that infra-Lapsarianism places the decree to provide salvation before the decree to elect, while the sub-Lapsarianism places the decree to elect before the decree to provide salvation. The infra-Lapsarianism order, which places the decree to provide salvation before the decree to elect, allows for the doctrine of the **unlimited atonement**, whereas the sub-Lapsarianism order, which places the decree to elect before the decree to provide salvation, favors the theory of a limited atonement. Now, it is true that the doctrine of a limited atonement is one of the five points of Calvinism, but not all who are rightfully classified as Calvinists accept that doctrine. This subject has been very technical and complex and you might wonder why it is so important. The answer is that it must be understood in order to understand the Purpose and Plan of God. The Plan of God has to do with God gathering into one all-inclusive plan, all the objects of salvation, whether in heaven or earth, in Christ.

Eph 1:9-10, "He made known to us the mystery of His will, according to His kind intention which He purposed in Him with a view to an administration suitable to the fullness of the times, that is, the summing up of all things in Christ, things in the heavens and things upon the earth."

It is also called the mysterious purpose or plan. Eph 3:4-11, *"And by referring to this, when you read you can understand my insight into the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel, of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power. To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ, and to bring to light what is the administration of the mystery which for ages has been hidden in God, who created all things; in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places. This was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord,"*

The order of the Divine decrees are based upon God being glorified, and therefore all His attributes bringing glory to Himself. This is one of the reasons why it is easy to see that the Biblical view of the Elective decrees is correct. It is the order that glorifies God the most. This order shows the tremendous grace and mercy of God the most, which is the very grace and mercy that Satan denies. Remember one of the definitions we noted in point 1: **The decrees of God are His eternal purpose according to the counsels of His own will whereby for His own glory He has foreordained whatever comes to pass.** Everything in the Divine decrees ultimately will bring glory to God. Whether elect angels or fallen angels. Whether believers or unbelievers. Whether loser believers or winner believers. God's purpose will stand! If you want to see God's glory, look at God's grace. Remember what God said to Moses when he asked God to show His glory to him? Exo 33:19 *And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion."*

So again, which order glorifies God the most? Supra-lapsarianism says that God is unfair because He selected some people to be saved and the rest are lost, no matter what they do or think. They don't have a choice. How could God let people be born in sin, strictly by the relationship to the first sinner Adam, and then not offer them a solution? Supra-lapsarianism not only limits the grace of God, but it makes God seem to be ungracious. Sub-lapsarianism teaches the limited atonement. Again if all men inherited sin, how could a Just and Righteous God only offer salvation to some? Arminian lapsarianism makes election synonymous with experiential sanctification and depending on foreseen human virtue, faith, and obedience (works). Rom 11:6 *"But if it is by grace, it is no longer on the basis*

of works, otherwise grace is no longer grace." That's why Arminianism is so evil, it twists the Word of God into earning salvation by our works, and that is the evil of religion. It is Biblical lapsarianism that puts Election last as the crown jewel of God's grace and love by cap stoning the decrees with unfathomable escrow blessings. After Job went through suffering in the angelic conflict he said to God in Job 42:2 *"I know that Thou canst do all things, And that no purpose of Thine can be prevented."* Isa 46:10-11 says, *"My purpose will be established, And I will accomplish all My good pleasure"; Truly I have spoken; truly I will bring it to pass. I have planned {it, surely} I will do it."* Rom 8:28 tells us we *"are called according to His purpose."* Rom 9:11 *"for though the twins were not yet born, and had not done anything good or bad, in order that God's purpose according to His election might stand, not because of works, but because of Him who calls."* Arminians are like Esau who was self-sufficient, thinking he could do it himself. Esau would not give *"Him who calls"* the credit. We must ask ourselves *"Who do we give the credit to, ourselves, or the Lord who created us?"*

One of the most important principles being communicated in this doctrine of the Divine decrees is the fact that we need to understand the purpose and the plan of God. This has do with God glorifying Himself not glorifying us! It has to do with what we read in EPH 1:10, that God did all this *"with a view to an administration suitable to the fulness of the times, that is, the summing up of all things in Christ, things in the heavens and things upon the earth."* We are told that there was an eternal purpose that God the Father had in mind when He created all things. Eph 3:11 says, *This [mystery] was in accordance with the eternal purpose which He carried out in Christ Jesus our Lord."* As always, the Lord Jesus Christ is the central figure in the Cross and the purpose and plan for the ages (Joh 12:27-28). Decreed in eternity past for us is the privilege of serving our Creator in this life. Even the sufferings and testing, the thorns in our flesh that bother us the most, these were all decreed and graciously given to us! Because God knew they would help us glorify Him! In the end they will help us reveal His grace! Phil 1:29 *"For to you it has been (graciously) granted for Christ's sake, not only to believe in Him, but also to suffer for His sake."* God decreed all suffering by allowing it to pass, and He designed a reason and a benefit to them all. God knows our hearts, God knows our weaknesses, and God also knows what we are able to bear for Him. Therefore He decreed these things for our lives, as a gracious gift, because He knows the end from the beginning. He knows the fruit that will follow in our lives, that only comes from the pruning that takes place. Don't ever forget, God has a divine purpose, decreed from eternity past. Rev 2:10 *"Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the crown of life."* If you stay faithful to the Lord and His plan in your suffering, you can be a witness for God, against Satan.

Point 4 in the Doctrine of Divine decrees deals with the distinctions between what God permits and what He desires. First of all, distinction should be made between God's laws and God's decrees. For example, laws regulate human conduct, while decrees are God's plan and action in eternity past. Laws can be broken; the decrees of God can never be broken. Then there is the distinction between God's desires in the decrees, like election, and the rejection of God's desires. 1Ti 2:3-4, *"This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth."* God's desire is for all men to be saved; that's why we believe in the unlimited atonement. The Lord Jesus Christ atoned, or paid for, all mankind (unlimited). God knew of all the rejections, as well as the acceptance. Therefore, when a person rejects Christ as Savior, God knew all about that in eternity past. The believer who rejects the PPOG, God knew all about in eternity past, but He still willed His highest and best for that person. This is why believers suffer loss of rewards. They didn't earn rewards and then lose them; they were elected to have them, but rejected that aspect of God's election. 1Co 3:15 *"If any man's work is burned up, he shall suffer loss [escrow blessings for eternity]; but he himself shall be saved, yet so as through fire."* Peter tells us in 2Pe 1:10 *"Be motivated even more to make certain about His calling and election; So, God's desire is to*

bless you, and He has, however your desires can cause you to reject His blessings. God knows all your negative acts, but doesn't interfere with your free will; for this would prevent the angelic conflict from ever being settled. While sin and death are displeasing to God and incompatible with His divine nature, nevertheless, they belong to the decrees under the category of the fall of man. God decreed to allow them to happen. While loser believers are displeasing to God and incompatible with His sovereign will, nevertheless, they belong to the decrees, having a printout from their own free will. Many things that occur are results of angelic or human free will acting contrary to God's desires. He nevertheless decided or willed that these things would take place, thus making our volition truly free.

So, God's decree rendered all things as certain to occur, and He decided that they would exist. In doing so, He did not interfere with angelic or human free will. In fact, He decreed that we would have free will. In giving us volition, He also decreed that our decisions, whatever they might be, would certainly take place, even those that are contrary to His desires. So, the decrees include a lot of things which are not God's desires, because the decrees include all things you think, say, or do. Many things in the decrees are not the desires of God. Sin, human good, and evil are not the desires of God but are in the decrees because they are performed by our free will. God desires His perfect will and sovereignty, but both angelic and human creatures use their God-given free will and self-determination to violate the desires of God. God does not desire to cast His creatures into the Lake of Fire forever, but it is so decreed under the printout of retribution for all who express negative volition at God-consciousness and at Gospel hearing (over and over again). God does not desire the discipline of believers, but it is decreed for all carnality, apostasy, and reversionism. Unlimited atonement is the demonstration that the sovereignty of God desires that no one should perish. Yet human volition can and does reject the saving work of Christ. Therefore, the alternative is the lake of fire.

We all have a print-out with our name on it, expressing our positive or negative volition toward God's sovereign will for our lives. God's eternal and sovereign will for every believer is expressed in the Divine decrees, having printouts such as election, glorification, justification, and predestination. Therefore, your life and the decisions that you would make were read by God but not altered. You have privacy and you can make good or bad decisions. The divine decrees contain all data or facts regarding the function of the free will of man in history. The facts include everything you ever think, decide, or do in the past, present, and future. All logistical grace, and those who would be blessed and their blessings, were fed into the Divine decrees. God knew every problem, heartache, and situation you would face before you ever existed. Mat 6:8 *"Your Father knows what you need, before you ask Him."* The Divine decree then prints out facts about believers under the categories of election, foreknowledge, predestination, justification, and glorification. It also prints out facts on the unbeliever under the categories of reprobation, condemnation, and retribution.

So, under this point, let's note the distinctions between what God permits and what He desires. First of all there is the permission of sin. Theologians have made a distinction in the Divine decrees by dividing them into two combinations, the decrees which are efficacious and those which are permissive. Efficacious meaning effective by God. The efficacious decrees are those which determine the affairs of this life directly by physical causes, such as in Job 28. The efficacious decrees are also those which determine the affairs of this life directly by spiritual forces.

Phi 2:13 "for it is God who is at work in you, both to will and to work for His good pleasure." Eph 2:8-10, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them."

On the other hand, the permissive decrees allow those things which are evil and sinful. The term permissive means that God does not actively promote the execution of the decrees even though

they have been determined by Him to take place. This is in contrast to His efficacious and Divine purpose which works to the end that men will and do His good pleasure. By way of permission, "*God, in times past suffered all nations to walk in their own ways*" (Act 14:16). This is also why He gave the rebellious children of Israel their own evil desires (Psa 78:29; 106:15). In respect to His permissive will, God determines not to hinder the course of action which His creatures pursue; but He does determine to regulate and control the boundaries and the results of such actions. God's permissive will is His will to permit whatsoever He thinks fit to permit or not to hinder; while what He wills or determines to permit, He also intends to regulate and not to behold as an idle unconcerned spectator. The divine permission of evil in the human race also extends beyond the one sin of Adam. For example, it is written that God hardened Pharaoh's heart to the end that a demonstration of His divine power might be fully displayed. This does not mean that God reached down in the heart of Pharaoh and made his heart hard. It means that God brought in circumstances and situations that He knew would cause Pharaoh to harden his heart! And that's why we read three times in the book of Exodus that Pharaoh hardened his own heart (Exo 8:15, 32; Exo 9:34). So, the Lord hardened Pharaoh's heart by bringing in situations that he knew would cause Pharaoh to reject the warnings of God. By that demonstration the whole multitude of the Egyptians came to know something of Jehovah (Ex 14:4).

The greatness and majesty of God, giving His creatures free will, and yet using their negative decisions to glorify Himself, turning curses into blessings on a regular basis in the lives of those who love Him.

THE DOCTRINE OF THE DIVINE DECREES. PART 4.

09/16/07

Point 4 in our study of the Divine Decrees: **The distinctions between what God permits and what He desires.** There is the distinction between God's desires in the decrees, like election, and the rejection of God's desires. For example, 1Ti 2:3 *"This is good and acceptable in the sight of God our Savior, God **desires** all men to be saved and to come to the [epignosis] knowledge of the truth."* God's desire is for the unbeliever to be saved; for the believer, God's desire is to learn and apply doctrine and live the Christian way of life. Obviously then, what He desires and what He permits are two different things, and this is why believers suffer loss of rewards. God desires to bless them, but they desire other things. God elected us to have His highest and best, but that doesn't necessarily mean that we will. Therefore, most believers will suffer loss of rewards at the bema seat judgment.

1Co 3:12-15, "Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. If any man's work which he has built upon it remains, he shall receive a reward. If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire."

God's desire was to bless them, and He did in eternity past (Eph 1:3-4). God's desire was to bless us, and He did. Unfortunately many do not believe this aspect of God's election. This is shown by their refusal to execute His plan and thereby glorify Him. We are back to human volition, the free will of man. We are all born in the slave market of sin, but we are all likewise offered freedom in Christ. Joh 8:31-32, *"Jesus therefore was saying to those Jews who had believed Him, "If you abide in My word, {then} you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free."* Joh 8:36 *"If therefore the Son shall make you free, you shall be free indeed."* We enter the world with a sin nature, separated from God, and powerless through our human power, to do anything about it. On our own, we have no way to free ourselves from the captivity of our inherited depravity. However, the gracious decree of God for mankind calls for a Savior, a redeemer, that is the Lord Jesus Christ, to purchase our freedom from that slave market. Christ is the only Person qualified to make such a purchase. The only requirement for eternal release from the slave market of sin is faith alone in Christ alone.

So, while sin and death are displeasing to God, and incompatible with His Divine nature, nevertheless they belong to the decrees under the category of the fall of man. While loser believers are displeasing to God and incompatible with His sovereign will, nevertheless they belong to the decrees, having a printout from their own free will. Many things that occur are the results of angelic or human free will acting contrary to God's desires. However, God will be glorified either way! The decrees include a lot of things which are not God's desires, because the decrees include all things we think, say, or do. Sin, human good, and evil are **not** the desires of God, but are in the decrees because they are performed by our free will. God desires His perfect will and sovereignty, but both angelic and human creatures use their God-given free will and self-determination to violate the desires of God. God does not desire to cast His creatures into the Lake of Fire forever, but it is so decreed for those who reject the Lord Jesus Christ. 2Pe 3:9 *"The Lord is **not willing** for any to perish but for all to come to a change of mind [repentance]."* God does not desire the discipline of believers, but it is decreed for all carnality, apostasy, and reversionism. Human volition **can** and **does** reject the saving work of Christ, and the Christian way of life. Though mankind is decreed by God to be born in sin, free will can respond to the saving work of the Lord Jesus Christ and enter into true freedom. Free will is also the most common cause for human suffering, including believers. Every human being must take the responsibility for his own decisions and his own actions in life. You must understand that you can

never blame others for your misery, your unhappiness, and your suffering. You are to take full responsibility yourself, based on your own wrong decisions related to your associations, activities, motives, and functions in life. Human volition is the source of personal sins, human good, and evil. Therefore, this category of suffering deals with the natural consequences of sin, human good, evil, and bad judgment in our lives. At salvation all sins were judged at the cross, yet all our sins have natural consequences in life for which we must take full responsibility. We must always link consequences with bad decisions, rather than blaming someone else. A short trip to unhappiness is the result of always blaming others for your problems, when actually they are the result of your bad decisions. The innocent often suffer with the guilty, being associated with someone else who made a bad decision. Gal 6:7 states the law of volitional responsibility: *"Be not deceived; God cannot be mocked. Whatever a man sows, this he will also reap."*

The consequences are generally classified as self-induced misery, self-imposed misery, and self-indulged misery. Under the law of volitional responsibility, the believer inflicts on himself unbearable suffering from the following categories: 1) Personal sins. 2) Function of human good. 3) Function of evil. 4) Function of moral or immoral degeneracy. 5) Living in cosmic one, grieving the Spirit. 6) Living in cosmic two, quenching the Spirit. 7) Lack of common sense and bad judgment. 8) Subjective arrogance, the overestimation of your own abilities, or failing to see yourself in the light of reality. Both believer and unbeliever function under the law of volitional responsibility, not only from sin, but also from the violation of the laws of Divine establishment, which are the operational laws for the entire human race within the Divine decrees, Col 3:25 *"For he who does wrong will receive the consequences of that wrong which he has done, and there is no partiality [from God]."*

So, God does not desire for sin to exist, but He permits it under the category of the fall of man! This is also why He gave the rebellious children of Israel their own evil desires (Psa 78:29; 106:15). In respect to His **permissive** will, God determines not to hinder the course of action which His creatures pursue; but He does determine to regulate and control the boundaries and the results of such actions. God's permissive will is His will to permit whatsoever He thinks fit to permit or not to hinder; while what He wills or determines to permit, He also intends to regulate and not to simply be an unconcerned spectator. The Divine permission of evil in the human race also extends beyond the one sin of Adam. For example, it is written that God hardened Pharaoh's heart to the end that a demonstration of His Divine power might be fully displayed. This does not mean that God reached down in the heart of Pharaoh and made his heart hard. It means that God brought in circumstances and situations that He knew would cause Pharaoh to harden his heart. That's why we read three times in the book of Exodus that Pharaoh hardened his own heart (Exo 8:15, 32; 9:34). The Lord hardened Pharaoh's heart by bringing in situations that He knew would cause Pharaoh to reject the warnings of God, and by that demonstration the whole multitude of the Egyptians came to know something of Jehovah (Exo 14:4).

Rom 9:14-18, "What shall we say then? There is no injustice with God, is there? May it never be! For He says to Moses, 'I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.' So then it does not depend on the man who wills or the man who runs, but on God who has mercy. For the Scripture says to Pharaoh, 'For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth.' So then He has mercy on whom He desires, and He hardens whom He desires."

This does not mean that He violates human volition; it simply means that He brings in the events which He knows will cause certain responses. That's His wisdom; those are His ways. As a revelation concerning God's attitude toward sin, the fact is obvious that God commanded Adam not to sin, and yet, unless Adam did sin, there would be no need for the Savior who was decreed to die in eternity past. Act 2:22-24, *Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as*

you yourselves know—this {Man}, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put {Him} to death. And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. Again we see that the will of God will be accomplished even through man's negative volition! Would we ever realize the tremendous impact of God's grace, mercy, love, forgiveness, patience, and kindness, if mankind had never fallen? This is not to say that God needed sin to reveal His glory. He decreed for sin to exist from the free will of His creatures, and then He turned the curse into a blessing. Rom 5:18-20, "So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more,"

God said to King Saul that if he had kept the commands given to him, his house would have been established forever (1Sa 13:13). Yet, by decree it was determined, and prophecy foretold, that the everlasting throne and kingdom for Israel was to come through the tribe of Judah and not through the tribe of Benjamin, to which tribe Saul belonged (Gen 49:10). To the same end it may be perceived that, in the controversy between Jehovah and Satan as recorded in the first two chapters of Job, Satan admits that he can bring no testing upon Job apart from the permission of Jehovah; and it is stated that Jehovah gave Satan this permission. Even the experience of an individual who sins is suggestive. After the sin has been committed, the one who sins could say: God is to be blamed; He could have prevented me from sinning, but He did not. However, the sinner cannot say that, because there is within him a consciousness that he alone is responsible. Even Christ Himself could have prevented an uncounted number of men from the measureless sin of the crucifixion of the Son of God, had He come down from the cross. All this suggests the obvious fact that the mere avoidance of sin is not always the primary issue. This is what the kingdom of darkness tries to get believers side-tracked with; however the avoidance of sin is not the primary issue; if it was God would not have created the human race. The primary issue is that God is glorified. It may be concluded, then, that sin is in the universe by the permission of God who hates it perfectly and Who, being sovereign, had the power to keep it from manifestation, had He chosen to do so. That He did not hinder the manifestation of sin, demonstrates that He, being what He is, must have a purpose in view other than the averting of sin. Here as nowhere else in the affairs of the universe, the end, which is the glory of God, justifies the means.

Isa 46:10-11 says "My purpose will be established, And I will accomplish all My good pleasure. Truly I have spoken; truly I will bring it to pass. I have planned {it, surely} I will do it."

You are an example of something that God willed to exist. You are a rational, freewill individual, and you and your freedom were decreed billions of years ago. God does not interfere with angelic or human free will. In fact, He decreed that we would have free will. In giving us volition, He also decreed that our decisions, whatever they might be, would certainly take place, even those that are contrary to His desires. So, nothing is more important than understanding God's decrees for your life. No one can execute God's plan for their life until first of all they understand what that plan is and what the purpose behind the plan is. If you really understood what the purpose and plan of God was all about, you would never put anything ahead of Bible doctrine. Without motivation you will never be consistent, and the main problem of having no motivation is wrong priorities. When you put anything before Bible doctrine you are putting those things before the Lord Jesus Christ. Again, God determines not to hinder the course of action which His creatures pursue; but He does determine to **regulate and control** the boundaries and the results of such actions. Look at the servant Job. This upright, and godly man's life was nearly taken from him, and he was definitely shaken up, and we can see why: 1) All of his sons and daughters perished in a mighty windstorm (Job 1:18-19). 2) Job lost all of his family's livestock to nearby raiders (Job 1:13-15). 3) Job lost all of his servants to a firestorm (Job

1:16). 4) Job was inflicted with painful sores from head to toe. However, through all of his tribulation and all that came upon him, he was still able to maintain his integrity and his steadfast faith in God. And through his perseverance, God made him prosperous again and gave him twice as much as he had before (Job 42:10). God was glorified and His goodness prevailed, even through His permissive will. In Job 1:6-12, Satan had to seek permission from God in order to destroy Job's household and to inflict pain upon him. This conversation between God and Satan teaches us an important fact about God: He is fully aware of every attempt by Satan to bring suffering and difficulty upon us. Even when it seems like He's not there, He is. God may allow us to suffer for reasons that are beyond our understanding and comprehension, but in the end, it's all for a good reason. He will never allow us to suffer more than what we can handle (1Co 10:13). As the Lord Jesus Christ said in Joh 13:7 *"What I do you do not realize now, but you shall understand hereafter."* This requires our faith-rest in His love, character, integrity, and faithfulness. Lam 3:22-23 tells us, *The Lord's lovingkindnesses indeed never cease, For His compassions never fail. {They} are new every morning; Great is Thy faithfulness.*

The question that needs to be answered concerning the divine decrees is **Point 5: To what extent is the human will free?**

Scripture teaches that there are restraints upon human volition. For example, concerning unbelievers it is declared that they, being children of disobedience, are energized by Satan in Eph 2:1-2, *"And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience."* In Joh 8:44 the Lord said to a group of unbelievers, *"You are of your father the devil, and you want to do the desires of your father."* We are also told that in Col 1:13 that we have been *"delivered us from the domain of darkness, and transferred to the kingdom of His beloved Son."* Phi 1:6 *"For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus."* Or Phi 2:13 *"for it is God who is at work in you, both to will and to work for His good pleasure."* So, in reality there is an outside influence or a system of domination at work within us. The entire human race, saved and unsaved, believers and unbelievers, are not really free from a superior influence. The mystery is the fact that this influence, as potent as it is, is totally unrecognized within the range of human experience. The Bible even plainly asserts that God influences the unbeliever to some extent, and that Satan and his power influences believers. The influence of God upon the unbeliever must be exercised if they are even going to turn to Him in saving faith. The Lord declared in Joh 6:44 *"No man can come to Me, except the Father which has sent Me draw him."* Much confusion is caused by the statements that God, at times, hinders spiritual vision and hardens hearts, but there is a purpose. Concerning Israel, God said in Isa 6:8-10, *Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send me!" And He said, "Go, and tell this people: 'Keep on listening, but do not perceive; Keep on looking, but do not understand.' "Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Lest they see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed."* Or in Rom 9:17 *"For the Scripture says to Pharaoh, [quoting Exo 9:16] 'For this very purpose I raised you up [I have caused you to continue in history]' Here is a person who was anti-Israel to the core and very evil. Yet the Lord said, "I have caused you to continue in history." Then the purpose clause is stated, "For this very purpose I raised you up, to demonstrate My power in you [or by means of you]." When we find ourselves in jeopardy, whether personal, national, or international, these things are permitted to continue in history that the power of God may be demonstrated. From that comes some major principles: Many times in human history God has demonstrated His power by means of some evil ruler, or by means of some evil people. Many times God has demonstrated His power by means of believers who are negative toward Bible doctrine. Of course this is simply another way of saying that "God uses the wrath of man to praise Him," (Psa 76:10).*

So what does this verse mean when it says, *"I have caused you to continue in history that I might demonstrate My power by means of you?"* By means of the hardness of Pharaoh's heart, God is going to demonstrate His power in such a way that it will have an effect on not only two entire generations, but the entire world. But here, it is the Exodus generation and the generation that followed.

Rom 9:17-18, For the Scripture says to Pharaoh, "For this very purpose I raised you up, to demonstrate My power in you, and that My name might be proclaimed throughout the whole earth." So then He has mercy on whom He desires, and He hardens whom He desires.

Remember that the doctrine of heathenism teaches that if anyone in any part of the world, no matter how geographically isolated, at the point of God-consciousness expresses in his soul a desire to know God, and to have a relationship with God, then God will provide, some way and some how, that information. Whatever it takes, the person will have the opportunity to hear the Gospel and to respond to it. Apparently there was such a situation in the time of Pharaoh Amenhotep the second. Egypt at that time dominated all the Middle East and most of North Africa. Therefore, there were a large number of people under the control of the eighteenth dynasty. In that area there were a tremendous number of people who were positive at the point of God-consciousness. Instead of God using the internet or satellite radio, or television, He used the hardness of one man's heart to get the Gospel message and His power throughout this region. This is a perfect illustration of the Divine decrees bringing glory to God even through man's negative volition.

Our human limitations constantly restrict our ability to know and understand God. What kind of people can God use to accomplish His purpose? Pro 16:4 *"The Lord has made everything for its own purpose, even the wicked for the day of evil."* The Lord will allow some wicked person in your life to do things spitefully to you for the purpose of making you stronger spiritually. The Lord will even use the wickedness of people and angels to bring his plan and purpose to pass. Job 21:30 *"For the wicked is reserved for the day of calamity; they will be led forth at the day of fury."* Remember the woman caught in adultery and the wickedness of the self-righteous Pharisees? God used the wickedness of self-righteousness to magnify His grace. We also saw it in Gen 50:20, with the evil and jealousy of Joseph's brothers. So, the Lord will use the hardness of an unbeliever's heart and the hardness of a believer's heart to bring glory to Himself.

Inevitably the Lord will be glorified even when men perform the greatest evil which they are capable of performing. 2Co 13:8 *"For we can do nothing against the truth, but only for the truth."* So God used the most powerful man in the world at that time, the Pharaoh of Egypt, in order to evangelize the entire inhabited world. One of the most fascinating things that will ever come to us when we learn the divine decrees is to see history strictly from the divine viewpoint.

THE DOCTRINE OF THE DIVINE DECREES. PART 5.

09/23/07

Point 6 in our study of the Divine decrees: The manifestations of the will of God found in the Divine decrees. First, the preventative will of God (Gen 20:6; Psa 19:13). God uses parents, governments, laws, customs, public opinion, His Word, His Spirit, and conscience as a means to prevent sin and evil. The Spirit, the Word, and prayer avail much for the Christian. In Gen 20:1-6, *Now Abraham journeyed from there toward the land of the Negev, and settled between Kadesh and Shur; then he sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister. So Abimelech king of Gerar sent and took Sarah. But God came to Abimelech in a dream of the night, and said to him, Behold, you are a dead man because of the woman whom you have taken, for she is married. Now Abimelech had not come near her; and he said, Lord, wilt Thou slay a nation, even though blameless? Did he not himself say to me, She is my sister? And she herself said, He is my brother. In the integrity of my heart and the innocence of my hands I have done this. Then God said to him in the dream, Yes, I know that in the integrity of your heart you have done this, and I also kept you from sinning against Me; therefore I did not let you touch her.* Sometimes the Lord brings in situations which stop us from going in the wrong direction (Psa 119:67, 71, 75). Secondly, there is the permissive will, which embraces that which God does not restrain. In 2Ch 32:31 God left Hezekiah on his own to see what he would do with Babylonian emissaries because He wanted to test his heart. Rom 1:20-24, *For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. Therefore **God gave them over** in the lusts of their hearts to impurity, that their bodies might be dishonored among them.* God giving them over is the permissive will of God. Thirdly, as a part of the Divine decrees, there is the directive will, by which action God guides the ways of men, often outside their consciousness of that guidance (Gen 50:20; Psa 76:10; Isa 10:5; Joh 13:27; Acts 4:28). We saw that it is written that God hardened Pharaoh's heart to the end that a demonstration of His divine power might be fully displayed. Pro 16:4 tells us, *The Lord has made everything for its own purpose, even the wicked for the day of evil.* The Lord will even use the wickedness of people and angels to bring his plan and purpose to pass. Fourth, there is the determinative will of God, by which action He decides and executes all things after the counsel of His own will (Isa 46:10-11). Fifth, the main principle behind the Divine decrees is the grace of God. Though many objectives are disclosed, the supreme purpose of God in creation seems to be the demonstration of His grace. His Grace will be displayed by the redeemed in glory.

Eph 2:4-7, But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus, in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.

Grace is a major feature of the decree. We are here, not to glorify ourselves, not to impress God, but to line up with His pleasure and glory.

Point 7. The Glory of God and the Divine Decrees.

The glorification of God is by means of the Church (Eph 3:21), and it ultimately occurs when the believer moves all the way to spiritual maturity. Eph 3:20-21, *Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the **power** that works within us, to Him [God the Father] be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.* God is to be glorified in the Church, just like He was glorified by means of the Lord Jesus Christ. This is when the believer is said to be *filled with all the fullness of God* (Eph 3:19). At spiritual self-esteem the believer has knowledge and self-confidence. At spiritual autonomy the believer has the strong independence, not from God, but from depending on man. At spiritual maturity the believer has cognitive invincibility and can become an invisible hero. This happens when the believer glorifies God as he parlays the life beyond gnosis (Eph 3:19), into the life beyond dreams (Eph 3:20). To do this, you must understand the mystery doctrine of the Church-age found in the New Testament epistles, 1Co 2:9 *But just as it is written, Things which eye has not seen and ear has not heard, And which have not entered the heart of man, All that God has prepared for those who love Him.* The only Christian service and production that counts is the production that results from perception of doctrine. The pattern for glorifying God in the Church-age is the PMA of Bible doctrine. Reception of Bible doctrine is the #1 priority. Retention refers to the metabolization of Bible doctrine, so that epignosis doctrine in the right lobe is the basis of momentum in the PPOG. Recall is comparable to the concept of wisdom; it refers to the application of doctrine. This results in understanding the ten unique characteristics of the Church-age: 1) The Baptism of the Holy Spirit. 2) This is the dispensation of the unique PPOG. 3) Unique Equality in the PPOG. 4) The Unique Portfolio of Invisible Assets. 5) Two Unique Royal Commissions for every Church-age Believer. 6) The doctrine of the Church-age is the unique mystery doctrine. 7) The body of the Church-age believer is indwelt by each person of the Trinity. 8) The Unique Availability of Divine Power. 9) The Age of No Prophecy. 10) The Church-age is the dispensation of invisible heroes. Those ten characteristics are the basis for your standard operating procedure. This also results in the understanding of the ten problem solving devices for the Christian way of life. Glorification of God is the execution of the PPOG through the advance to spiritual maturity. This includes suffering for blessing, not Divine discipline or self-induced misery under the law of volitional responsibility. When you pass these different tests you are qualified for blessing and therefore glorification.

The Glorification of God is also related to the distribution of your escrow blessings for time.

Eph 1 teaches that the first thing God ever did for us is the means of glorifying Him, by receiving the blessings He has provided for us. Billions of years ago, God the Father deposited into escrow, the greatest blessings, tailored perfectly for each of us. Under the doctrine of election, God wills the highest and the best for you as a believer, only when you receive that do you glorify God. Every believer has a tremendous escrow account in heaven. People often ask what is God's will for my life? The answer is very simple: God decreed for you to glorify Him. How? By withdrawing from your escrow account as much as you can. The fact that you do not have phenomenal blessings in time and eternity simply means that you choose to be a loser. It is the choices we make that makes us winners or losers. God not only wills the highest and best for each believer but, at the same time, He provides equal privilege and equal opportunity to attain these blessings, so there is no excuse for any believer in the history of the Church-age for not receiving phenomenal blessings. The reason is negative volition toward doctrine. You can't be positive if you submit to negative feelings and depressions.

So why are we here? Only the believer who stays with doctrine can really answer that question! You are here to glorify God!

Rev 4:11 Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created. Isa 43:21 The people whom I formed for Myself, Will declare My glory.

Glorifying God demands understanding. You will be kept alive by God long enough to have the opportunity to understand. As a part of the Divine decrees, God's will for your life as a member of the Royal Family of God is to bless you, to give you prosperity in the midst of all adverse situations. Eph 1:3-6 says, *Worthy of praise and glorification be the God and Father of our Lord Jesus Christ, Who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He (God the Father) elected us in Him before the foundation of the world, In love, He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, resulting in the praise the glory of His grace.* It is for His glory! God had a reason for all He has done for you and this gives purpose to your life. Remember that anything God does results in His glorification. God does not depend on us for His pleasure or His glory. He enjoyed these things in eternity past when no one else existed. God expresses His pleasure and glory toward us. Therefore, because God is to be glorified we are the beneficiaries of His blessings and Divine provisions. God is not glorified by our system of human works, but by meeting our every need. Isa 26:15 *Thou hast increased the nation, O Lord, Thou hast increased the nation, Thou art glorified;* (See also Isa 60:21).

The Father, Son, and Holy Spirit had infinite glory in eternity past and will have it in eternity future. Whatever they do in the interim - from the creation of the universe to the conclusion of history - will bring them infinite glory. So, when history terminates, God's glory will be as perfect as it was before time began. Our failures do not stain the glory of God (Psa 79:9; Isa 43:25; Isa 48:11). His glory does not depend on us; we depend on His glory! Whether in time or eternity, Divine blessing is all grace. The only things related to us that can glorify God are what God Himself accomplishes, such as imputing His righteousness or providing doctrine. That is why He despises our self-righteousness, hypocrisy, legalism and human good. When we begin to glorify ourselves, we are setting ourselves up for Divine discipline. God will inevitably be glorified by every thought, every decision, every action in human history. The good and the bad are included; sin, evil, everything will all add up to the glorification of God. His glory is never held up; it never stops; it moves on with you or without you, no matter what you do. If you remain an unbeliever, you will go to hell; and God's glory will remain uncompromised and untarnished. If you believe in Christ, you will go to heaven, again consistent with the glory of God. Both in time and in eternity God's character is vindicated in everything that occurs (Psa 76:10).

Only response to doctrine can fulfill the maximum blessing desired by God for the believer. The extent to which a believer advances is the extent to which the decrees of eternity past were declared for that individual. However, in too many cases the potential far exceeds the reality. Both sin and the Cross were fed into the computer of the Divine decrees. Sin is the permissive will of God; the Cross, the directive will. Sin is neutralized by the Cross; this is an example of how God permits man's free will to oppose Him yet maintains His own integrity and wins in the end.

God the Father, Son, and Holy Spirit knew that the two greatest systems of human law - Jewish and Roman - would meet at the Cross and that both would break down and fail. (The law did not fail; those administering it failed.) The Members of the Trinity knew that hearsay would be accepted as evidence, that the facts would be omitted, and that the whole succession of Christ's seven trials would be a railroading of the law. Nevertheless, the precise manner in which Christ was convicted and crucified was decreed in eternity past because God knew the freewill decisions of every individual involved. He knew the mob mentality and the decisions of every member of the crowd that shouted, "Crucify Him!" He knew the conspiracy of the religious Pharisees. Our Lord's execution was the sum total of human evil and reversionism. It was the quintessence of sinfulness - sinfulness related to religion. Yet God's purpose was carried out by the free choice of man. It was religion that put Christ on the Cross, but it was the justice of God the Father who used the crucifixion for His own purpose. Now there is a neat little twist! God used religion, the devil's ace trump, to provide our salvation! Religion reached its peak only to inadvertently provide the grace way of salvation as the justice of God

imputed the personal sins of mankind to Christ and judged them on the Cross. This once again shows that no matter how great the creature may be - and Satan is the smartest of all creatures - God is always greater. God not only uses the wrath of man to praise Him but He uses the wrath of angels as well!

Point 8. The Practical Application of the Divine Decrees.

Since the decree is the sum total of God's plan and purpose in eternity past, it centers around the Person of the Lord Jesus Christ (Eph 1:4-6; 1Jo 3:23). 1Jo 3:23 *And this is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.* The free will of man must face the issue of Christ and His work on the Cross. Faith in Christ is man's entrance into the plan of grace. God's plan in eternity past was designed to include all events and actions, related to their causes and conditions, as part of one indivisible system, every link being a part of the integrity of the whole. Each link is as important as the whole. The whole is the integrity of God making all the links properly relate through grace. This is how He makes all things work together for good. Without violating human volition, God has designed a plan so perfect that it includes directive, provision, preservation, function, cause and effect for all believers. Under this plan, God has decreed to do some things directly (such as creation or salvation), some through secondary agencies (as through Israel or the Church), and some through individuals (as through the Apostle Paul - or through us). These are the various functions within the Plan of God. It does not matter into which of these categories any action falls; all constitute one great, comprehensive plan - perfect, eternal, unchangeable, with no loss of integrity. We are part of a magnificently perfect plan designed to give us everything that is wonderful in time and eternity. This PPOG is consistent with human freedom. He does not limit or coerce our freedom, but graciously provides guidance as to how we should use our volition. The only revelation of the Divine decrees is found in the Bible; therefore, the highest priority in the Christian life is the reception of Bible doctrine. Some things God permits; other things He causes. Some things please Him; some things do not, but God always recognizes reality. There is no wishful thinking in God. He never rationalizes anything. He never blesses us out of sentimentality, or because of our character, plans, ideas, schemes, or self-righteousness. He blesses us only on the basis of His character. God created man with free will. The fact that man can go contrary to the will of God proves the existence of truly free volition. We can conclude that the present plan, as ordained and as it is being achieved, is and in the end will prove to be, the best plan that could have been devised by infinite wisdom, consummated by infinite power, and will be the supreme satisfaction to infinite love. Act 15:18 tells us *Known unto God are all his works from the beginning of the world.* The term Divine decree is an attempt to gather up into one designation that to which the Scriptures refer by various designations - the Divine purpose (Eph 1:11), determinate counsel (Acts 2:23), foreknowledge (1Pe 1:2 cf. 1:20), election (1Th 1:4), predestination (Rom 8:30), the Divine will (Eph 1:11), and the Divine good pleasure (Eph 1:9).

When we live in this magnificent plan, Satan will attack us from all sides. First to attack us personally, then to cause division in the body of Christ. That usually results in weak believers believing lies and trying to cause trouble; all this does is what Satan wants [to stop the progress in the church of doctrine]. When that all stops and you start going forward again he starts to work on your friends and family. That's when the trouble starts; human emotions happen, bitterness steps in, anger comes forward; wisdom is working only part time. The loved ones don't even know they are being used because Satan is planting the seed to do this. As time goes on these situations blow out of proportion, and then no one can remember how everything even started! We all must know our enemy, and how God's grace will see us through.

God has a plan for your life. In any war there must be a plan and method designed to defeat the enemy. God's strategy is found in the Divine power and assets which He has prepared for us in eternity past. This includes His plan, which we call the predesigned plan of God, and His method

which is to use His power which we call Divine omnipotence. Paul told the Corinthians in 2Co 6:7 that one of the signs that he was a servant of God was the fact that he operated in Divine power. 2Co 6:7 *In the word of truth, in the power of God; by the weapons of righteousness for the right hand and the left,* The strategy of God for our spiritual warfare is found in the PPOG and His method is operating in Divine power. Our Lord Jesus Christ won the strategic victory over Satan in the angelic conflict during His first advent and His saving work on the cross. The tactical victory for this conflict is now assigned to each Church-age believer. As Royal Family of God, you are to put into operation the method and the plan that the Lord Jesus Christ has made available to you for victory in spiritual warfare.

2Co 10:3-5, For though we walk in the flesh, [in human bodies in the natural realm in this world], We do not war according to the flesh, [we do not fight our battles in human strength], For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations [false doctrines and theories] and every arrogant thought raised up against the knowledge or the doctrine of God, and we are taking every thought captive or make every thought surrender to obedience to Christ.

Remember, never has so much been given to so many as in the Church-age. This of course is a part of the uniqueness of the Church-age. **All warfare is based on deception.** That's why the Bible prepares us for deception in many passages. In fact, the opposite of deception is actually loyalty, something that is very hard to find.

Another principle is that **the supreme art of spiritual warfare is to subdue the enemy without fighting.** This has a perfect analogy with the principles found in the word of God such as **Eph 6:11,13; Jam 4:7; 1Pe 5:9.** If you are a believer in the Lord Jesus Christ, you have been chosen and assigned by God; you are a member of a designated force.

Joh 15:16 "You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and {that} your fruit should remain, that whatever you ask of the Father in My name, He may give to you.

Our main objective in the spiritual war which we are called to fight in is to glorify the Lord Jesus Christ. In spiritual warfare, the objective depends upon **the neutralization and destruction of the power of the opposing spiritual forces in battle.** We do this in the spiritual life through rebound and recovery to neutralize or destroy the power of the opposing forces in the spiritual life through 1Jo 1:9 *"If we acknowledge [name and cite] our sins, He is faithful and righteous, with the result that He forgives us our sins [known sins] and purifies us from all unrighteousness [unknown sins]."* This is why there always has been and will be an attack on rebound and recovery and the principle of 1Jo 1:9 until the eternal state. Sin takes us out of the PPOG and away from the delegated power of God, but rebound puts us right back in, and Satan doesn't like that fact nor do legalistic people. So when we sin and enter cosmic one or two, the devil's world system to take us away from the plan of God, we function under human power and human energy of the flesh which is totally unacceptable to God's plan for our life.

Point 9: The Divine decrees and Divine imputations.

All imputations are a part of the divine decrees and the organization for the PPOG. This was a part of the Divine decrees that really baffled Satan. There are seven imputations in the PPOG. First, human life is imputed to the soul, and it remains in the soul forever. This means children and those who do not reach or cannot reach the age of accountability receive automatic salvation. When David and Bathsheba's illegitimate child died as part of his discipline from murdering Uriah, we read in 2Sa 12:22-23, *And he said, While the child was still alive, I fasted and wept; for I said, Who knows, the Lord may be gracious to me, that the child may live. But now he has died; why should I fast? Can I bring him back again? I shall go to him, [to Paradise] but he will not return to me.*

The principle behind the divine decrees is that since condemnation precedes salvation, they **must** be condemned before they can be saved; therefore they are condemned at birth. Soul life is

provided by God at birth (Job 33:4; Ecc 12:7). Gen 2:7 tells us when this life began, *Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.* (see also Isa 43:7; 45:12; 57:16). Biological life originates with our parents; soul life originates from God at birth. Only Adam and the woman were given biological and soul life simultaneously at original creation. This is because neither Adam nor the woman were ever inside the womb. Soul life begins at the point of physical birth as one of two real imputations from God. God imputes human life to the format soul at birth; therefore, God gives human life. The second imputation is Adam's original sin imputed to the old sin nature, automatically condemning each member of the human race at birth. Psa 51:5 *Behold, I was brought forth in iniquity, And in sin my mother conceived me.* Since God knew in eternity past that you were going to be a member of the human race, and He knew simultaneously in His omniscience that you would believe in Jesus Christ, God selected you before He elected you. Selection must precede election. God is the inventor of human life, just as He is the creator. At the moment of physical birth, God imputes human life to the format soul, at which point the individual becomes alive. God did not have to impute life to you or anyone else but He did. For example, the Bible teaches that if you died in the womb you would not be a person. If the fetus died in the womb then God would not impute soul-life to that fetus (Job 10:18-19). Human life exists out from the womb (birth) to the tomb. The limits of human life are from birth to death. This is the sphere in which the angelic conflict is being resolved. There is no resolution to the angelic conflict inside the womb or inside the tomb. God gives human life at birth, and takes it away at death. The womb is not a part of the angelic conflict, nor does it contain human life. At birth, God creates soul life and imputes it to biological life. At death, God removes soul life from biological life, and for the believer, takes that soul life to heaven. If God does not give soul life at birth, there is no soul life, there is no existence. Biological life is only temporary. Soul life is permanent. The third imputation as a part of the divine decrees takes place at the point of faith in Christ; eternal life is imputed to the human spirit, created by God the Holy Spirit (called regeneration). This provides eternal security, since once given, God can never take away eternal life (Tit 3:5). The fourth imputation in the divine decrees is the perfect righteousness is imputed as a judicial imputation to the believer at salvation. This creates a grace pipeline for the imputation of all blessing to the believer (2Co 5:21).

Phi 3:9 And that I may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith,

The fifth imputation in the divine decrees took place on the cross when the sins of the world were imputed to Jesus Christ in His spiritual death. The sixth imputation is vital when you consider that the divine decrees are designed to bring glory to God; blessing in time is imputed to perfect righteousness previously imputed to the believer when the believer grows spiritually and cracks the maturity barrier. The seventh imputation is blessing for eternity, imputed to the believer's perfect righteousness at the judgment seat of Christ.

THE STUDY OF ROMANS 9,10,11. THE DOCTRINE OF EMOTIONS.

09/30/07

Rom 9:1 I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit,

When Abraham became a Jew at the moment of his circumcision, he was a mature believer. Abraham had seven sons; the first two are in focus, the eldest son was Ishmael who was a Gentile, and the youngest son was Isaac. So we have Ishmael and Isaac. The line of the Jews goes down through Isaac. Ishmael is Semitic, and Arabic, but he is not Jewish. The Jews are Semitic, but so are all of the Arabs. It is one thing to be Semitic and it's something else to be Jewish; all Semitic peoples are Gentiles except the Jews. In the next generation we have twins from Rebecca: Esau and Jacob; the line goes through Jacob. So, you now have four races. The three races are Gentiles from Shem, Ham, and Japheth, and the fourth line goes through Abraham, Isaac, Jacob, and the twelve patriarchs. This means that the Jews are a unique race. They were unique in the way they originated; they were unique in the first two thousand years of their history, and they are unique right now in these United States. Much of our blessing in this country has come to us because of our correct attitude toward the Jews. Not simply toleration, but accepting them into the citizenship of this country, and recognizing them for what they are, as far as God's word is concerned. The U.S. has been a haven for the Jews, they have found a place here, they are treated the way that all Americans are treated with some very bad exceptions called Anti-Semitism, and because of this we have been blessed (Gen 12:1-3).

The racial uniqueness of the Jew goes back to their origin, which we will study in great detail at a future time. When God starts a race, long after the other races are established, and He takes a Gentile (Abraham at 99) and converts him instantaneously into a Jew and starts a new race, there has to be a reason for it, and there is. The most obvious reason is the failure of all three lines of the Gentiles: Shem, Ham, and Japheth. So God starts over, and the race of Israel is absolutely unique. The Jewish race, historically, as well as Biblically, is the only nation that ever endured four hundred years of slavery, and when they broke out, they were not bitter. The Jews recovered in one day, called the day of the Passover; in one day they were converted from slaves to free people. Israel is also unique because of their nation. When God formed the Jewish nation after the exodus, their government was unique; it was a theocracy. They were also a client nation, a priest nation, the first client nation of God in history. A client nation of God is one that guarantees certain freedom, including the opportunity for evangelism, missionary functions, and for Bible doctrine to be learned, which is the freedom to advance to spiritual maturity. In other words, the execution of the PPOG. The United States at the present time is a client nation, and therefore we must be very sensitive to the true principles of freedom, that we might perpetuate a large pivot and preserve our nation.

The principle behind this introduction is to make sure you understand that you (as a believer in the Lord Jesus Christ) play an important role as a part of this fantastic plan. Israel is God's earthly chosen people; you are God's heavenly chosen people.

1Jo 3:1-3, See how great a love the Father has bestowed upon us, that we should be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure.

What marvelous love the Father has extended to us! We're called children of God! That's who we really are, and that's why the world doesn't recognize us or take us seriously, because it has no

idea who He is or what He's up to. 1Pe 2:9 *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:* Think of it, you are the ones chosen by God, chosen for the high calling of priestly work, chosen to be a holy people, God's instruments to do his work and speak out for Him, to tell others of the difference He has made in your life.

Now the uniqueness of Israel as a nation is that they were the first client nation, therefore they had all of the ingredients, in Exo 19:6 *and you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the sons of Israel.* In the nation of Israel they had a specialized priesthood, the Levitical priesthood, the line of Aaron, but in addition to that every Jew was considered a priest under the concept of client nation. This part of the priesthood of the Jew is not generally known, but, You shall be priest to me, the entire nation, simply refers to the fact that they were a client nation. That's why God could say in Hos 4:6 *My people are destroyed for lack of knowledge. Because you have rejected knowledge [the principles of doctrine], I also will reject you from being My priest. Since you have forgotten the law of your God, I also will forget your children.* □

So the priest concept is the client nation concept. Israel has four nations, which have been priest nations. First is Israel, exodus to the splitting after the death of Solomon. Then we have the northern kingdom, the southern kingdom, and the fourth is Judea. These were all priest nations technically. In 70AD when Judea went out, instead of calling them priest nations, we call them client nations because certain Gentile nations are doing the same thing that the Jewish nations did in past history, roughly Old Testament times up to AD70. The fall of these four nations set aside the priest nation. Their will be no priest nation technically until the millennium (Isa 49:5-8).

Now back in Romans chapter 9 we have in verses 1 through 5 the introduction, the uniqueness of Israel. The formation of the Jewish nation is found in verses 7 through 18. The illustration of the essence of God in verses 19 through 23. The salvation of the Gentiles is in verses 24 through 33. So we begin with verse 1, where we find Paul's triple oath. He starts out on a very positive note, Rom 9:1 *I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit, We begin with a present active indicative of the verb *lego*; here it means to communicate or I communicate. The active voice means that Paul produces the action of the verb as a part of his triple oath. The triple oath indicates Paul's honor and integrity, which he has indicated in so many ways, but it now also indicates his emotion. Paul is emotionally related to the Jews. When he uses this triple oath, it isn't accidental, it is to indicate that everything that he has taught in such a magnificent way from his genius, everything that he has expounded in the rest of Romans is nothing compared to his emotional involvement with the subject. So that Romans chapters 9, 10 and 11 are not only elliptical, but because of the grammatical construction necessary to indicate one's emotions related to the subject, we have some of the more difficult Greek because it involves many unusual idioms, hapax legomenas, phrases and clauses, which are related in a most unusual way. This has led us to take a closer look at: **The Doctrine of the Emotions of the Soul. Point 1. Definition and Description.***

Emotion is part of the essence of the soul which resides in the brain. Luk 12:19 □ *And I will say to my soul, Soul, you have many goods laid up for many years {to come;} take your ease, eat, drink {and} be merry [be merry in the soul].* The Bible also says in Mat 22:37 *You shall love the Lord your God with all your heart, and with all your soul,* The emotions are part of the soul; it is the appreciator of the soul and it responds or reacts to whatever thoughts are in the soul. Normally the emotion is to be dominated by the right lobe of the soul, basically by the mentality. Abnormally the emotion rules the mentality; this is when neurosis and psychosis sets in. Emotion can have a normal or an abnormal function. The emotions of the soul are designed to respond to what is in the mentality of the soul. The other parts of the soul include self-consciousness, volition, and the two frontal lobes, the mind and the heart. Emotion is the female part of the soul and responds to the right lobe or the heart, which is the male part. In fact, category two love, right man, right woman, is taught in the Bible to illustrate the

relationship between the emotion and the right lobe (1Co 11:3; 11:7; 8-12). As the emotion is to respond to the heart, the right woman is to respond to her right man. The right lobe possesses a frame of reference which is designed for thought, the memory center, vocabulary and categorical storage, the conscience, the momentum department, the wisdom department, and the subconscious. The right lobe or the heart reveals what you really are. After all, you are what you think. The right lobe also contains the norms and standards. Inside the right lobe of the soul is everything that should dominate emotion so that emotion can become what it was designed to be by God, an appreciator of things. The heart contains all thought and standards. The emotion contains nothing.

The Greek word for emotions is *koilia*, and means something that is empty, or hollow. For example *koilia* is used in Luk 1:39-42; Rom 16:17-18; Rev 10:9. The point is that emotion is something empty and a part of you waiting to respond, not react. Emotions contain no doctrine, no thought, common sense, and no ability to reason. If emotion controls the soul you can't think or apply doctrine to life. By definition then, the emotions are the appreciator of the soul. By function, the emotions were designed to respond to the right lobe. Emotion is not designed to assume authority over the soul, but is designed to be dominated by the right lobe. In fact, emotion has no true ability to love. Thus, emotional revolt produces love in areas that are against the Word of God. You can really only enjoy life by operating in your emotions under the control of your proper thoughts. English words used in especially the King James Bible to describe the emotions include: bowels, belly, and reins (Gen 43:30; 1Ki 3:26; SOS 5:4; Jer 4:19; Phi 1:8). Only in the right lobe, the *kardia*, exists the frame of reference, memory center, viewpoint, norms and standards, and doctrine. None of these exist in the emotion, which is designed only to respond to these things. However, emotions are stimuli for action, and therefore must be regarded as a form of human energy. Emotional stress, for example, causes people to act on impulse. For example, the emotion of fear, also a sin, causes flight. The emotion of disgust causes repulsion. The emotion of anger causes violence. If how you feel becomes the criteria for your life, you will never be able to execute God's plan as a believer in the Lord Jesus Christ. Remember that principle that we have noted many times, when our Lord and Savior was fulfilling God's plan for His life He cried out in Mat 27:46 *Eli, Eli, lama sabachthani? that is, My God, My God, why hast Thou forsaken Me?* That was not a positive emotional experience. Isa 52:14 *Just as many were astonished at you, {My people,} So His appearance was marred more than any man, And His form more than the sons of men.* Even those who were antagonistic were shocked by the unique sufferings of Christ; that was not a positive emotional experience. The face of TLJC was literally destroyed, and it was a shocking sight to see His face. He received this disfigurement from the abuse prior to the Cross. His face received disfigurement from His physical suffering but also His spiritual suffering which caused mental pain and showed on His face as well. That was not a positive emotional experience.

Isa 53:3 He was despised and forsaken of men, A man of sorrows, and acquainted with grief; And like one from whom men hide their face.

The word *despised* is *bazah* which means to spit out hatred toward Him. That was not a positive emotional experience. TLJC is omniscient and He knew those that were present hated Him. In His humanity, He was a genius and He was also a tender plant meaning very sensitive. Therefore another part of His sufferings was the verbal rejection and hatred. The more He loved, the less He was loved. That was not a positive emotional experience.

Isa 53:4 Surely our griefs He Himself bore, and our sorrows He carried; Yet we ourselves esteemed Him stricken, smitten of God, and afflicted. That was not a positive emotional experience. *Isa 53:5 But He was pierced through for our transgressions, He was crushed for our iniquities The chastening for our well-being {fell} upon Him, And by His scourging we are healed.* Every sin was like a point of a spear and stabbed His soul. The punishment which brought us peace was upon Him or rather, laid upon Him. That was not a positive emotional experience. *Isa 53:6 All of us like sheep have gone astray, Each of us has turned to his own way; But the Lord has caused the iniquity of us all To fall on Him.* All of our

perversity, punishment, and faults fell on Him. Isa 53:7 *He was oppressed and He was afflicted, Yet He did not open His mouth; And like a sheep that is silent before its shearers, So He did not open His mouth.* That was not a positive emotional experience. He was completely and totally silent, without complaint. He did not open His mouth, but on the cross He did say some things, and they were not complaints. During that time He was suffering excruciating pain, and He said at least three things in this extreme pain. In Luk 23:34 He uttered *Father forgive them* Under this great pain He asked for forgiveness for those who were giving Him the pain. In Luk 23:43, He gives a promise to the dying thief. In Joh 19:26-27, He made sure that someone would take care of His mother. Isa 53:8 *By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living, For the transgression of my people to whom the stroke {was due?}* No one protested or complained about the way He was treated! Isa 53:9 *His grave was assigned with wicked men, Yet He was with a rich man in His death,* In 600 B.C., Isaiah prophesied that Jesus would be with the thieves and in death with rich men. Two of the richest men in the country were Nicodemus and Joseph of Arimathaea (Joh 19:38-42; Mat 27:60).

Isa 53:10-12, But the Lord [God the Father] was pleased To crush Him, putting {Him} to grief; If He would render Himself {as} a guilt offering, He will see {His} offspring, He will prolong {His} days, And the good pleasure of the Lord will prosper in His hand. As a result of the anguish of His soul, He will see {it} and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.

That was not a positive emotional experience.

Many believers have become neurotic and psychotic simply because they have intruded into God's plan with a human form of energy called emotion. So, emotion can be normal or abnormal. The purpose of normal emotion is to respond to various things in our soul by way of norms and standards. Emotion can respond to thought, but emotion can also function without thought. When emotion functions without thought, that is abnormal emotional activity; this is called emotional instability. Normal functions of the emotion include pleasure, entertainment, excitement, or appreciation. Emotion is related to human power and influence, but never to Divine power and the mystery doctrine of the Church-age, which is the basis for fulfilling God's will, plan, and purpose. Believers who make emotion the criterion for their spiritual life generally have problems. Such believers make a god out of their emotions. When emotion becomes your god, you're ripe for such things as the tongues movement, the miracles, signs and wonders, and the so-called slain in the Spirit movement. Such a believer's emotional pattern distracts him from the execution of the PPOG (Rom 16:17-18). Therefore, emotion hinders the perception, metabolization, and application of Bible doctrine (2Co 6:11-12). Such a believer's unrestrained or uncontrolled emotional pattern is the basis for criminality, violence, hatred, anger, total involvement in the arrogance complex, which means bitterness, vindictiveness, jealousy, implacability, self-pity, guilt reaction. So there is a very close relationship between the arrogance complex and emotional sin. Such a believer's unrestrained or uncontrolled emotional pattern is related to the great categorical problems of life, especially fear. Under the PPOG for the Church-age, emotions are not adequate guides for motives, thoughts, decisions, and actions of the believer.

Emotions are not tools of cognition nor criteria for life. Therefore, emotions are not designed as problem-solving devices. Therefore, the Church-age believer must learn to distinguish between post-salvation perception, metabolization and application of doctrine as the means of executing God's plan, will, and purpose; and emotional experience, which can be normal in appreciation response in response, or it can be abnormal and not related at all to the Christian way of life. Normal emotional

experience results in subordinating the emotion to the intellect. Abnormal emotional experience results in either subordinating the intellect to the emotion, or the emotion bypassing the norms and standards of God's plan for your life. Abnormal emotional experience may express itself in the many areas of pseudo-spirituality, or in ecstatic experience which has absolutely nothing to do with the filling of the Spirit or the no longer applicable gift of tongues. Abnormal emotional experience may also express itself in emotional sins, like hatred, fear, worry, anxiety, and may become the motivation for violence, murder, gossiping, maligning, inordinate ambition, and the inordinate competition of running down other people in order to promote yourself. The sinful activities of anger, hatred, fear, worry, and anxiety promote arrogance, and undermines the momentum of God's plan, purpose, and will for your life (PPOG). Momentum is related to the function of problem-solving devices: Rebound, the filling of the Spirit, the faith-rest drill, grace orientation, doctrinal orientation, personal love for God, impersonal love for all mankind, sharing the happiness of God (+H), a personal sense of destiny, and occupation with the person of Christ.

Here is the application. There is no spiritual activity in emotion. It is a normal or abnormal physiological or psychological activity, but how you feel has nothing to do with your spiritual status. How you feel has nothing to do with any factor in the spiritual life. If you take your emotions and ecstatic experiences and try to force them into God's plan, you have entered into a form of blasphemy. Under some conditions, the use of doctrine in recall or application can cause an emotional response. You are using your thinking to recall, apply, and metabolize a doctrine, and your emotion then responds; that is normal. However when you become involved in the evil which makes emotion the criterion for the spiritual life, as do the Pentecostals and holy rollers, you are grieving and quenching the Holy Spirit. You are not utilizing the power of God. There is no divine power in emotion. The power is in thought, and that thought must be from Bible doctrine.

Remember that certain kinds of emotions are sins, such as anger, rage, fear, anxiety, hatred are emotion; they are irrational, and they are sins. These sinful emotions are abnormal.

THE STUDY OF ROMANS 9,10,11. GOD'S FAITHFULNESS.

10/14/07

Our main passage is Rom 9:1-5 where we have been noting the intense emotion that Paul has toward unbelieving Israel. Throughout the history of Israel God has revealed to them His program of redemption for them, in fact for the whole world. God gave them the Mosaic Law, Codex 1 was the moral code defining morality, and proving that man is a sinner in need of a Savior. Codex 2 was the spiritual code, a view of Christology and Soteriology (salvation). It was Codex 2 that contained instructions for the animal sacrifices which represented the spiritual death of Christ. The burnt offering (Lev 1:3-9) was to be a male lamb without blemish, and thus represented the incarnate perfect Person of the Son of God. Throughout its history, Israel offered thousands of these burnt offerings and they were continually instructed as to their meaning and significance as the Savior. So, Codex 1 was a moral code that no man could possibly keep, and Codex 2 taught that the remedy to their status as sinners was the sacrifice of the Messiah, the God-Man-Jesus Christ. There would also be hundreds of prophecies given to Israel over their history that would indicate where He would come from, when He would come, how He would live and what His mission would be.

On top of this, during His earthly ministry, Christ came to them, from the tribe of Judah, from the line of David, and taught them about Himself from the O.T. scriptures. The angel Gabriel prophesied to Mary that He would be the Son of David and sit on David's throne. God made Himself so clear to the Jews through their laws, their prophets, and through their Messiah Himself. Yet, much of Israel would not lift up and peak under that veil that was over their eyes to see who Jesus Christ was in Hypostatic Union.

2Co 3:1-14, Are we beginning to commend ourselves again? Or do we need, as some, letters of commendation to you or from you? You are our letter, written in our hearts, known and read by all men; being manifested that you are a letter of Christ, cared for by us, written not with ink, but with the Spirit of the living God, not on tablets of stone, but on tablets of human hearts. And such confidence we have through Christ toward God. Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, who also made us adequate as servants of a new covenant, not of the letter [the Mosaic Law], but of the Spirit; for the letter kills [Codex 1: couldn't be followed], but the Spirit gives life. But if the ministry of death, in letters engraved on stones, came with glory, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading as it was, how shall the ministry of the Spirit fail to be even more with glory? For if the ministry of condemnation has glory [the Mosaic Law brought glory to the nation of Israel in the OT], much more does the ministry of righteousness abound in glory [the New Covenant in Christ brings full glory]. For indeed what had glory, in this case has no glory on account of the glory that surpasses it. For if that which fades away was with glory, much more that which remains is in glory. Having therefore such a hope [confidence in the full glory given through Christ], we use great boldness in our speech, and are not as Moses, who used to put a veil over his face that the sons of Israel might not look intently at the end of what was fading away. But their minds were hardened; for until this very day at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ.

Without the Person of Christ, no matter how many assets the Israelites were given, they are lost, and this is what is making Paul so sorrowful. Yet, all of this shows us that God has gone to the ends of the earth to show Israel their Messiah. He did so, even knowing that much of Israel would reject Him with hardened hearts. All of this points to the depravity and stubbornness of man, but more poignant to us who have believed in Christ, it points to the faithfulness of God.

There is only one person who is totally faithful to you and related to you, and that is God. He can only be faithful to you because of His perfect character. Divine faithfulness is God's grace expression to the believer using His perfect character as the basis for expression. Faithfulness hinges on the essence of God. God is perfect, fair, and stable to Himself, and He will be all these things to you as well.

Lam 3:21-25, This I recall to my mind, Therefore I have hope. The Lord's lovingkindnesses indeed never cease, For His compassions never fail. They are new every morning; Great is Thy faithfulness. The LORD is my portion, says my soul, Therefore I have hope in Him. The LORD is good to those who wait for Him, to the person who seeks Him.

God can be faithful to you because of propitiation or the work of Christ on the Cross. His faithfulness, therefore, does not depend upon your spiritual status, but only upon the One who propitiated or satisfied His justice on your behalf. Propitiation removes any compromise to the essence of God due to failure on your part. Divine faithfulness manifests itself in Divine discipline to the apostate and in blessing to the mature believer. That's your free will choice as to which category you will fall in. Fall into God's grace or fall into apostasy. God's faithfulness therefore is concrete and uncompromised at any time. Faithfulness is an attitude to something in life which you love, respect, admire, or recognize its authority. Understanding God's character through His word under the filling of the Holy Spirit will produce this faithfulness in your soul. Therefore, we must know Him first through the perception and metabolization of Bible doctrine, and then we will be able to apply that faithfulness to others and life's circumstances. Faithfulness begins by understanding something about God's character; and that is His grace. The fact that you are alive, plus everything you have, is a matter of God's faithfulness to you. He is faithful and loves you every moment.

God is faithful to us in recovery.

1Jo 1:9 *if we acknowledge our sins, he is faithful and righteous, with the result that he forgives us our sins [known sins] and cleanses us from all unrighteousness [unknown sins].* Name the sins you know and God forgives all the sin. The same principle is taught in 1Co 11:31; Jer 3:13; Psa 32:5; 32:38; 32:18. David set the pattern in Psa 32:5 *I acknowledge my sin to you, and my iniquity I did not hide. I said, 'I will confess my transgression to the Lord.'* and *You forgave the iniquity of my sin.* God knew our sins in eternity past. He imputed them to Christ on the cross and judged them. God is interested in the fact that Jesus Christ took our place as our substitute. God is justified to forgive us because He has been propitiated by the sacrifice of his perfect Son. Therefore, there is no compromise to His integrity when He faithfully forgives us when we name our sins. There is no merit in naming a sin. Legalism says you must feel sorry to be forgiven, but grace says that how you feel is not the issue. When we cite our sin, God faithfully forgives us regardless of how we feel. Therefore, you can forget the sin and move on immediately. Remember we are to: Name it, 1Jo 1:9. Isolate it, Heb 12:15. Forget it, Phi 3:13. Keep moving, Phi 3:14. You must be reminded of this because it only takes one thought to get you to feel guilty and condemned and that one thought can break you. The grace involved in this procedure is a big problem with the legalist and those who are influenced by self-righteous arrogance. Only arrogant people say you can commit a sin which will cause God to abandon you and not forgive you, and our case study for this point is the nation of Israel. Grace forgiveness is never a license to sin, but is the motivation to press on to spiritual maturity. The basis of god's faithfulness is his grace, Jam 1:17 *Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow.*

God's faithfulness is manifest in his perfect plan.

1Co 1:9 *God is faithful, through whom you were called into fellowship with his Son, Jesus Christ our Lord.* We were called in eternity past when God was aware of all our failures, and God found a way to take us through all His grace plan without any compromise of His essence. Knowing every sin, human good deed, and evil thing we would ever do, God still selected us to have human life at birth, and elected us to equal privilege and opportunity at salvation. As a part of His faithfulness, He has provided for every

believer his very own plan in which to function as the basis for equal opportunity to reach spiritual maturity.

God's faithfulness is manifest in logistical grace provision and supergrace blessing.

1Th 5:24 *faithful is He who calls you, and He also will bring it to pass.* It is God's power that is going to bring your election to privilege to pass right in front of your eyes. This is done by learning Bible doctrine, being filled with the Holy Spirit, applying the PSD's. But if you don't live in God's power systems during your stay on earth, you have in effect, said no to His will to bring it to pass. Learn His doctrine, confess your sins, apply that wonderful grace to yourself and others in this life and He will pick up the rest. Whether you are a winner or a loser believer, God will continue to provide all your needs during your sojourning on this earth. You should never worry about the basic necessities to sustain your life. The Jews are a great example of this (Exo 16:1-4). God will provide everything you will ever need. It was harder for God to find a way to save us than it is for God to bless us in time. If He could do the most for us at salvation, it follows, a fortiori, that He can provide the lesser blessing of logistical grace support in time. God's perfect faithfulness to you in eternity past inevitably leads to His perfect faithfulness to you in time. There never was a time when God wasn't totally faithful to you. If God was faithful to you in eternity past, He can only be faithful to you in time and eternity as well.

God's faithfulness in testing. (1Co 10:13; 2Co 4:17; Rom 8:18).

God knows what you are capable of doing. Therefore, God's testing is for you to see what you can do and are capable of. But He will never go beyond what you are able. God will not allow us to be tested or tempted beyond our capacity and capability to pass the test or say no to the temptation. 1Co 10:13 *No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.* We are tested in the area of logistical grace support from God (Luk 12:29). We are also tested regarding our love of doctrine versus social life, loved ones, our failures, other distractions, and our families. Remember that prior to the different stages of spiritual growth, we must all pass through the different forms of suffering that the Lord brings in. Even in spiritual maturity, we face testing, as did Abraham when he was commanded to offer his only son, Isaac, as a sacrifice. So you are tested in all stages of spiritual growth, but never beyond your capacity. As a part of God's faithfulness, He always provides the doctrine or the opportunity to get the doctrine necessary to pass each test before it comes. Therefore, Bible doctrine is your way of escape from each test, and that doctrine is provided by the faithfulness of God. Even the negative believer has help when he finds himself in the presence of Christ. Rev 3:20 tells us, *Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him, and will dine with him, and he with Me.*

God is faithful to the Royal Family of God.

Heb 10:23 *Let us keep on holding fast to the profession of our confidence unbending, because the One having promised is faithful.* You have the most fantastic escrow blessings on deposit for you, protected by the faithfulness of God. The more doctrine you have in your soul, the more you see God's perfect character, and the more you advance to spiritual maturity. This results in the things around you which were formerly distracting to your spiritual growth becoming less and less important.

God is faithful to the apostate believer.

2Ti 2:13 *If we are faithless, He remains faithful; for He cannot deny Himself.*

Since God has perfect character, how can He not be faithful to us even if we reject and deny Him? God cannot be anything less than He is. In fact, God is faithful in keeping the degenerate believer alive for discipline. That same believer still goes to heaven after an entire life of rejection of Bible doctrine, just as surely as the apostle Paul went to heaven.

God is faithful to the believer in the realm of the angelic conflict.

God is faithful to protect and guard you in the midst of the unseen angelic battle which is fought daily all around you, 2 Th 3:3 *but the Lord is faithful, and He will strengthen and protect you from the evil*

one. God's faithfulness becomes a reality as you advance to and reach spiritual maturity. Faithfulness is the consistency and stability of God. Faithfulness is the perfection of God's essence and the fact that He cannot be inconsistent or compromise His essence. Faithfulness is the fact that God cannot change His essence and be unfair to anyone. God is consistent with Himself; therefore, He is faithful and consistent with us. God keeps His word, He has never made a promise He has not kept. There was never a time when God was unfaithful. How refreshing it is to know that in spite of all this there is One who is faithful. Think of all the rebellion that the children of Israel fell into and yet God was faithful. Many times they were faithless, but He was faithful! The Father is faithful in Jam 1:17. The Lord Jesus Christ is the same yesterday, and today, and forever in Heb 13:8. The Holy Spirit is faithful to indwell, Joh 14:16, and to teach Bible doctrine to the believer in 1Co 2:13. Understanding these principles will preserve us from worry. God is greatly honored when under testing for blessing or chastening, we have proper thoughts toward Him and recognize His divine attributes in action. Throughout the bible there is case after case of the faithfulness of God. For example, Abraham, the father of our faith, we have seen his life in detail. Then we have David, we could spend an entire year on God's faithfulness to him. David willfully sinned and told a lie and the result of his lie was that an entire city was wiped out (city of Nob). Thousands were killed in battle because David pretended to be crazy in the city of Gath! Then David failed in responsibility in 2 Sa 11:1 and stayed home when it was time to go out to battle. The result was disaster on the battlefield and disaster on the home front in Jerusalem itself with a woman.

He committed adultery, got a man drunk, committed murder, and he willfully lied. We could go on and on and talk about Jonah, the reluctant missionary who kept running away from the Lord. He was very disappointed at the success of his own ministry...it was too successful! Yet in Jonah 4:4-11 the Lord was faithful to him and taught him a superb lesson on divine love. We have men like Peter, Lot, women like Sarah. We could go on and on with the faithfulness of God toward those who fail!

The people of Israel completely forgot about the faithfulness of God. What did they say to Moses? Notice Exo 16:3 *and the sons of Israel said to them, would that we had died by the Lord's hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger.*

Now this is what happens when people get emotional. Emotion is irrational and can't think in terms of doctrine at all. Yet, emotion, even strong emotion, can be wonderful when it is a responder to Bible doctrine. Paul in Romans 9 has proper responding emotion to Israel's predicament as we can see in the rest of the chapter and in chapters 10-11. Rom 9:6 *But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel;* We see here that Paul always has doctrine in mind even though he is very emotional about his countrymen. But the Jews in the desert are running on pure emotion with not doctrinal thought at all, and this went on for 40 years. Yet God was still faithful to them. God delivered them, and then He tested them, and then they failed, and then God delivered them, and then He tested them, again.

THE STUDY OF ROMANS 9,10,11. MESSIANIC PROPHECY.

10/21/07

Continuing in our study of Romans 9, 10, and 11, and these are among the most intense chapters in the word of God. Paul is very emotional in the beginning of chapter 9 where God the Holy Spirit allows him to express what was on his heart concerning his beloved Jewish people. Rom 9:1-5, *I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, that I have great sorrow and unceasing grief in my heart. For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.* Paul clearly has strong emotions as he contemplates the fate of unbelieving Jews and the nation of Israel. Paul loves deeply these Jewish people who are on their way to the Lake of Fire. In verses 4 and 5 Paul lists privileges that the Lord bestowed on the Israelites, and this only adds to his grief. The sixth privilege is described simply as *the promises*. The Greek word for *promise* is *epaggelia* meaning a promised good or blessing. This word has led us to our present subject of Messianic Prophecy.

The word *Messiah* is actually a transliteration of an Aramaic and Hebrew word meaning *the anointed one* or a consecrated person (as a king, priest, or saint). The Greek equivalent is *Christos* meaning the anointed one or the Messiah; where our Lord gets His title Christ. Jesus Christ received the anointing from God the Holy Spirit as Prophet, Priest, and King. The Messiah is the instrument by whom God's kingdom is to be established in Israel and in the world. The hope of a personal deliverer is inseparable from the wider hope that runs through the O.T. The term *Messianic prophecy* refers to well over 100 predictions in the O.T. promising the Kingdom of God and salvation through the future King or Messiah of the Jewish people. These prophecies have undeniable accuracy even though they were recorded by numerous writers into various books over the span of approximately 1000 years. Their accuracy has been assured through the Dead Sea Scrolls and Septuagint which existed prior to Jesus' time on earth.

Messianic Prophecy: The Fulfillment. Jesus Christ fulfilled **all** the Messianic prophecy foretold by the O.T. authors. One can study these prophecies and see the improbability of one person fulfilling even a few of them! When we read about Jehovah promising something to Abraham, Isaac, Joseph, or David, we realize that Christ is the embodiment of God's faithfulness. Messianic prophecy is the study of the O.T. prophecies about our Lord and Savior Jesus Christ, with particular emphasis on Christ's work on the Cross. We will examine the record in the N.T. gospels and Acts to view all of the evidence that a first century Jew, alive at the time Paul wrote Romans, could have had regarding the question:

□ *What do you think of Christ, whose Son is He?*

The promises magnified here in Romans 9 are Messianic prophecies, the promises made to Israel concerning the Messiah, TLJC. That's why Paul wraps up this section as he does in Rom 9:5 *whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.* 2Co 1:20 *For as many as are the promises of God [including all the O.T. covenants and types and prophecies], in Him [the Son of God, Christ Jesus] they are yes; therefore also through Him is our Amen to the glory of God through us.* The Gospel of Jesus Christ is the proclamation of the good news, that the promises made to the Jews are now fulfilled in Christ. So it is time for us to dispel any sentimentality or the slightest notion that God in any way was unfair to the Jews. One of the profound manifestations of the faithfulness of God to Israel consists of the tremendous and incessant prophecies and pleading that the Lord made on Israel's behalf.

Isa 5:4 What more was there to do for My vineyard that I have not done in it? Why, when I expected it to produce good grapes did it produce worthless ones?

We will see all that the Lord did for His vineyard Israel in the realm of Messianic prophecy. Paul is going to explain that God has not rejected His people. During the Church-age, a remnant of Jews become born again and saved by grace through faith, lest any man should boast. God has temporarily set aside Israel as His chosen vessel until the fullness of the Gentiles comes in. That will occur at the Rapture when the Royal Family will be complete. Meanwhile, Paul says in Rom 10:1-2 that the Jews have zeal for God but that zeal is not in accordance with knowledge. Paul ought to know; he was the most zealous Jew in Israel, but he was ignorant of the things concerning Christ, so God showed him mercy. There were Jews who were zealous for God, but not acting according to the knowledge that God expected them to have. They were told of the good news, the good word about Jesus Christ. They had the information to put together what they should have learned in Codex 1 and 2, namely that they cannot live up to the Law, that they need a Savior, and God has provided a Lamb. Was it fair to expect them to connect this realization up with the Man of Sorrows bleeding and dying on a Roman cross? Did Israel knowingly reject Christ as their Savior and King? Did God provide them in their Hebrew Scriptures with the facts concerning Christ so that they are without excuse? Did they know that the animal sacrifices pointed forward to Christ? Should they have recognized Christ as their promised Messiah? Paul asks this in

Rom 10:16-21, However, they did not all heed the good news; for Isaiah says, Lord, who has believed our report? So faith comes from hearing, and hearing by the word of Christ. But I say, surely they have never heard, have they? Indeed they have; Their voice has gone out into all the earth, And their words to the ends of the world. But I say, surely Israel did not know, did they? First Moses says, I will make you jealous by that which is not a nation, By a nation without understanding will I anger you. And Isaiah is very bold and says, I was found by those who did not seek Me, I became manifest to those who did not ask for Me. But as for Israel He says, All the day long I have stretched out My hands to a disobedient and obstinate people.

Did O.T. believers look forward to Christ, and was this Jesus recognizable as their Messiah when He came? Of course the answer is a resounding YES! They should have known who this Jesus was, and we know this because some did. Many Jews became born again, and continue to be saved to this day; they are the promised remnant. We are going to see the extent of the O.T. prophecy concerning the Person and Work of Jesus Christ. To get a clear understanding of the prophecies in the O.T., we must examine the attitude of the N.T. writers toward these Messianic prophecies.

Point 1. The N.T. scriptures, which are all God-breathed just like the O.T., dogmatically state that the O.T. scriptures point to Christ and His work on the cross.

Luk 10:23-24, Turning to the disciples, He said privately, Blessed are the eyes which see the things you see, for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them. Prophets like Isaiah, Jeremiah and Moses, and Kings like David. Look at Joh 5:39-45, You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life. I do not receive glory from men; but I know you, that you do not have the love of God in yourselves. I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him. How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only God? Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. For if you believed Moses, you would believe Me, for he wrote about Me. But if you do not believe his writings, how will you believe My words? Jesus Christ is making a dogmatic statement of fact: Moses wrote about Jesus Christ. The apostles made the same use of the O.T. as the Lord did to apply the prophecies to Christ who came, lived, died, and rose again according to the Scriptures. Look at Act 26:1-3, Agrippa said to Paul, You are permitted to speak for yourself. Then Paul stretched out his hand and proceeded to make his defense: In regard to all the things of which I am accused by the Jews, I consider myself fortunate, King Agrippa,

that I am about to make my defense before you today; especially because you are an expert in all customs and questions among the Jews; therefore I beg you to listen to me patiently. This man Agrippa was an expert in the details of Jewish religious belief and practice. King Agrippa was not one to be messed with when it came to things pertaining to the Jews. Paul was not intimidated but quite the opposite: he was excited for the opportunity to expound his teaching before a man of Agrippa's eminence. This one might appreciate the strength of Paul's argument that the message he proclaimed was the true consummation of Israel's ancestral faith. Act 26:4 *So then, all Jews know my manner of life from my youth up, which from the beginning was spent among my own nation and at Jerusalem;* Here, Paul is before a Jewish judge by the name of King Agrippa; he presented his credentials as the most Jewish of Jews in that generation. Act 26:5 *since they have known about me for a long time, if they are willing to testify, that I lived as a Pharisee according to the strictest sect of our religion.* If anyone should know what the O.T. has to say, it's Paul. If anyone were going to be skeptical about the latest hysterical claim that the Messiah had come, it would have been Paul. If there were loopholes in the story of these Galileans that the Christ had come, suffered and died, and rose again on the third day, in fulfillment of Scripture, Paul would have discovered it! So if Paul came to see the light concerning Christ, then any Jew ought to be able to! Act 26:6 *And now I am standing trial for the hope of the promise made by God to our fathers;* Paul is on trial for preaching Jesus, but here he says he is on trial for the hope of the promise made by God to our fathers, and he points to the promises (epaggelia). He points to the O.T. Messianic prophecies and declares that because Jesus Christ has come in the flesh, He now is the embodiment and proof that the Jews will receive everything promised.

Act 26:7-8, the promise to which our twelve tribes hope to attain, as they earnestly serve God night and day. And for this hope, O King, I am being accused by Jews. Why is it considered incredible among you people if God does raise the dead?

The Israelites above all other peoples should be aware of the fact that Jehovah is all powerful. Abraham anticipated the resurrection from the dead, as did Job, and Joseph and David and Ezekiel and all the O.T. Jewish prophets. Act 26:22 *So, having obtained help from God, I stand to this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place;* Everything Paul has declared concerning the Person and Work of Jesus Christ was anticipated in the Messianic prophecies of Moses and the Prophets. Act 26:23 *that the Christ was to suffer, and that by reason of His resurrection from the dead He would be the first to proclaim light both to the Jewish people and to the Gentiles.* Here Paul went to all of the O.T. scriptures which found their fulfillment in the life, death and victorious resurrection of our Lord and Savior Jesus Christ. The early Church gathered these O.T. verses together under appropriate headings, which often took the form of questions. Here, Luke does not give us Paul's citations of the Messianic prophecies, but rather indicates them by giving us the questions under which they were grouped: Must the Messiah suffer? Must He rise from the dead? Must He bring the light of salvation to both the people of Israel and the Gentile nations? To illustrate, let's take the last one. The announcing of light to the Jewish people, and to the Gentiles is assigned to the ministry of Isaiah's suffering Servant. So Isaiah 49:6 would have been listed as a text giving Messianic prophecy under this category. Isa 49:6 *He says, It is too small a thing that You should be My Servant To raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations So that My salvation may reach to the end of the earth.* Paul and Barnabas cited these words as they set out on their first commission to spread the gospel (Act 13:47). When our Lord was presented at the Temple in His infancy, Simeon greeted Him with these same words from Isaiah (Luk 2:32). The Holy Spirit had revealed to Simeon the promise that he would not see death until he had laid eyes on the Lord. Simeon was a Jew, and He recognized Jesus as the promised Messiah.

Rom 1:1-2, Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, which He promised beforehand through His prophets in the holy Scriptures, God promised the

Gospel, the good news that the Messiah, the Savior would die for our sins beforehand through His prophets in the holy Scriptures!

Rom 1:3-4, concerning His Son, who was born of a descendant of David according to the flesh, who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord. 1Pe 1:10-12, As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven--things into which angels long to look.

The O.T. prophets did not live to see the day when Christ would come. They never knew the name of His mother, or the day of His birth, but they were far from ignorant concerning salvation. They knew enough to look forward to the sacrifice of the suffering Servant, and the glories that would follow. We know so much more about those glories now that He has risen, but they were given the outline. In both the Psalms and the writings of the prophet Isaiah there is this pattern of talking about the gloriousness of the Messiah and then right around the corner the suffering and difficulty. We have seen that when the N.T. talks about Christ fulfilling O.T. prophecy, it talks in terms of the sufferings of Christ followed by the glories (Luk 24:26). The N.T. Jewish writers like Peter, Paul, and John came on the scene and knew that it was all ONE person! The seed of the woman (Redeemer through sacrifice) and the seed of Abraham (blessing to all nations) and the seed of David are all one seed, the man Christ Jesus. The lamb of the Passover and the King who will sit on David's throne are one and the same, Christ! The suffering Servant and the Lion of Judah are the child King and eternal Father, prince of peace. He's Jesus Christ the Lord.

The N.T. is a trustworthy guide for a journey of exploration into the O.T. for the following reasons: First, it is in a position to give us the best view possible, since it was written, by Jewish eyewitnesses, near in time to the O.T. Secondly, like a telescope, the Spirit-guided writings bring these precious promises nearer to us, making their outline clearer and more real. Thirdly, it claims to have the right of interpreting the O.T., and scrutiny over centuries has justified this claim. Jesus, the subject of Messianic prophecy, is Himself an actor and speaker in the N.T. Gospels. In examining these Gospels, we discover some interesting facts. 1) Jesus had the highest respect for the O.T. scriptures. He never accused the spiritual leaders of the Jewish religion of adding to or taking away from the Scriptures. 2) Jesus often recognizes Moses as legislator and writer, and speaks of the fact that Moses wrote about Jesus (Joh 5:46). 3) Jesus applied certain Scriptures to Himself (Luk 4:13-21). When He came to his hometown of Nazareth, He visited their synagogue. The elders invited Him up to the Bima to read from the Portion of the Week, a custom held among the Jews to this day. Luk 4:16 *And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read.* The Haftorah for that Sabbath must have been from Isaiah 61. Following the reading of the lesson, with the eyes of the congregation on Him, He spoke momentous words.

Luk 4:17-21, And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, the spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favorable year of the Lord. And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, Today this Scripture has been fulfilled in your hearing.

John the Baptist was the herald for Jesus Christ, his forerunner, preparing the way for the Lord. John the Baptist was himself the subject of O.T. prophecy (Isa 40:3-5 fulfilled in Mat 3:3). It is

sometimes missed that both John and Jesus drew tremendous crowds. Many people, mostly Jews, were saved during the rallies and teachings; this shows that many Jews did believe in Jesus Christ as their Messiah because they recognized Him as the One promised in their Hebrew scriptures. Jesus Himself identifies John as the Elijah who was to come, and in so doing Jesus declares Himself to be the Lord who was to come after that Elijah (Mat 11:8-15). When John was in prison and disheartened, he experienced some doubts about his mission in life. So he sent some of his disciples to Jesus to check and be sure that this was in fact the promised Messiah. Jews ask for signs, as Greeks seek wisdom. John the Baptist was of course a Jew.

Mat 11:2-6, Now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples and said to Him, Are You the Expected One, or shall we look for someone else? Jesus answered and said to them, Go and report to John what you hear and see: the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he who does not take offense at Me.

(Mat 11:5 includes a quotation from Isa 35 and Isa 61). Especially penetrating are the words spoken by the Risen Lord on the road to Emmaus (Luk 24:25-27 and Luk 24:44-48).

Point 2. The N.T. provides an exact map for finding those elements of O.T. prophecy which are most strongly Christological (the Person of Christ) and Soteriological (the salvation work of Christ on the Cross).

The N.T. is richly blessed with quotations from the O.T. We are going to focus on two forms in which Messianic prophecy from the O.T. is identified in the N.T. The first turns out to be the speeches given by Peter and Paul to the Jews in the book of Acts. We have already seen an example of this: Peter's Pentecost day speech in Acts 2:22-39. The second form will be the direct statements in the Gospels that a certain event fulfilled the Scripture. We have seen Luke 4:16-21, when Jesus read Isa 61:1-2a and declared it to have been fulfilled. You are on solid ground for treating an O.T. verse as Messianic prophecy when the N.T. declares that verse to be Messianic prophecy. The apostles who both preached Jesus and wrote the N.T. imitated their Lord in applying the O.T. prophecies to Jesus Christ who came, lived, died, and rose again according to the Scriptures. These N.T. Jews are the best interpreters of the O.T. prophets. They were the eyewitnesses of the coming of the Expected One, the only Savior of the world. Philip is a fascinating example; he starts out his career immediately acknowledging the fact that Jesus is the Promised Messiah.

Joh 1:43-46, The next day He purposed to go into Galilee, and He found Philip. And Jesus said to him, Follow Me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip found Nathanael and said to him, We have found Him of whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph.

In Acts 8, Philip is preaching Jesus the Messiah to the Ethiopian eunuch:

Act 8:26-40, But an angel of the Lord spoke to Philip saying, Get up and go south to the road that descends from Jerusalem to Gaza. So he got up and went; and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship, and he was returning and sitting in his chariot, and was reading the prophet Isaiah. Then the Spirit said to Philip, Go up and join this chariot. Philip ran up and heard him reading Isaiah the prophet, and said, Do you understand what you are reading? And he said, Well, how could I, unless someone guides me? And he invited Philip to come up and sit with him. Now the passage of Scripture which he was reading was this: HE WAS LED AS A SHEEP TO SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE DOES NOT OPEN HIS MOUTH. IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY; WHO WILL RELATE HIS GENERATION? FOR HIS LIFE IS REMOVED FROM THE EARTH. The eunuch answered Philip and said, Please tell me, of whom does the prophet say this? Of himself or of someone else? Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him. As they

went along the road they came to some water; and the eunuch said, Look! Water! What prevents me from being baptized? And Philip said, If you believe with all your heart, you may. And he answered and said, I believe that Jesus Christ is the Son of God. And he ordered the chariot to stop; and they both went down into the water, Philip as well as the eunuch, and he baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing. But Philip found himself at Azotus, and as he passed through he kept preaching the gospel to all the cities until he came to Caesarea.

Of all the passages of scripture that this man could have been reading, God the Holy Spirit had led him to this particular one. God will move heaven and earth to get gospel information to anyone who is positive! What is breathtaking about the Bible study of this Ethiopian is the fact that in Isa 53 there are 24 parallel statements about our Savior. This Hebrew poetic form reveals the Lamb as the center point for the whole universe! Note that the exact center of these 24 parallels is Isa 53:7b *Like a lamb that is led to slaughter*, The Lamb is absolutely essential to understanding Messianic prophecy. The Lamb is the unifying factor that ties together the O.T. sacrifices with the O.T. predictions of the Savior! The Lamb runs from Genesis to Revelation, and each time the lamb appears, more details are given. The bleats of thousands of slain lambs were on the ears of the Jewish establishment as they urged Pilate to remove the bodies from the Cross before the onset of Passover. How incredible that they were completely blind to the fact that THE LAMB of GOD hung on the center placed cross (Isa 52:13-53:12).

THE STUDY OF ROMANS 9,10,11. DOCTRINE OF EMOTIONS.

10/28/07

The Emotions of the Soul.

Point 1. Definition and Description. Emotion, or feelings, is a part of the essence of the soul. The soul resides in a non-thinking part of the brain called the thalamus. The emotion is found in passages such as Luk 12:19 *And I will say to my soul, Soul, you have many goods laid up for many years {to come;} take your ease, eat, drink {and} be merry [note, be merry in the soul].* In Mat 22:37 *You shall love the Lord your God with all your heart, and with all your soul,*

The emotions are the appreciator of the soul, and they respond or react to whatever thoughts are in the soul. Normally the emotion is to be dominated by the right lobe of the soul, by the mentality. Abnormally, the emotion rules the mentality, this is when neurosis and psychosis sets in. The emotions of the soul are designed to respond to what is in the mentality of the soul. Emotion is the female part of the soul, and is to respond to the right lobe or the heart, which is the male part. In fact, category two love, which is right man-right woman, is taught in the Bible illustrating the relationship between the emotion and the right lobe.

1Co 11:3-12, But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ. For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man. For man does not originate from woman, but woman from man; for indeed man was not created for the woman's sake, but woman for the man's sake. Therefore the woman ought to have a symbol of authority on her head, because of the angels. However, in the Lord, neither is woman independent of man, nor is man independent of woman. For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God.

The right lobe possesses a frame of reference which is designed for thought, the memory center, vocabulary and categorical storage, as well as the conscience, the momentum department, the wisdom department, and the subconscious. The right lobe, or the heart, reveals what you really are, because you are what you think. The right lobe also contains the norms and standards. Inside the right lobe of the soul is everything that should dominate emotion so that emotion can become what it was designed to be by God, an appreciator of things. The heart contains all thought and standards; the emotion contains nothing. The Greek word for emotion is *koilia*, meaning something that is empty, or hollow. We have seen passages where *koilia* is used.

Luk 1:39-42, Now at this time Mary arose and went with haste to the hill country, to a city of Judah, and entered the house of Zacharias and greeted Elizabeth. And it came about that when Elizabeth heard Mary's greeting, the baby leaped in her womb [her koilia translated womb refers to her emotional response]; and Elizabeth was filled with the Holy Spirit. And she cried out with a loud voice, and said, "Blessed among women {are} you, and blessed {is} the fruit of your womb! Or Joh 7:37-39, Now on the last day, the great {day} of the feast, Jesus stood and cried out, saying, If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, From his innermost being [koilia] shall flow rivers of living water. But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet {given,} because Jesus was not yet glorified. (See also Rom 16:17-18; Rev 10:9).

The point is that emotion is something empty and a part of you waiting to respond, not react. Emotions contain no doctrine, thought, common sense, or ability to reason. If emotion controls the soul you can't think or apply doctrine to life. By definition, the emotions are the appreciator of the

soul. By function, the emotions were designed to respond to the right lobe. The emotion is strictly a responder, it is not designed to assume authority over the soul, rather it is designed to be dominated by the right lobe. In fact, emotion has no true ability to love. Thus, emotional revolt produces love in areas that are against the Word of God. Capacity for life is related to the right lobe, to thought, not the emotions. You can really only enjoy life by operating in your emotions under the control of proper thought. Only in the right lobe, the *kardia*, does there exist the frame of reference, memory center, viewpoint, norms and standards, and doctrine. None of these exist in the emotion, which is designed only to respond to these things. However, emotions are stimuli for action, and therefore must be regarded as a form of human energy. This is why Paul said in Rom 8:5-8, *For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so; and those who are in the flesh cannot please God.* Remember that Divine power and human power are mutually exclusive. The omnipotence of God is the spiritual energy for the spiritual life that God has provided for you to live in. If you get weary and faint it's because you are usually relying on human power and not Divine power. Heb 12:3 tells us, *Be concentrating on Him who has endured such hostility by sinners against Himself, so that you may not grow weary and lose heart.* Most systems in Christianity today are related to some system of human improvement and emotional stimulation rather than the omnipotence of God. There is great human power in personality, emotional appeals, certain categories of human leadership, and in certain physical appearances, but that is not the power of God. So human emotion does exist, and can intrude into the spiritual life that God has provided for you. God the Holy Spirit and Bible doctrine is the only energy with which we are able to live a life glorifying the Lord. Rom 8:14 *For all who are being led by the Spirit of God, these are sons of God.* Gal 5:18 *But if you are led by the Spirit, you are not under the Law.*

If we are not led by the Spirit, or filled with the Spirit, we are functioning under a form of human power and energy, either emotion or arrogance. The Holy Spirit is quenched and grieved because we are not using His Divine energy or His omnipotence. Human power and emotion is simply a cheap substitute for the power to live the spiritual life. People get bored, tired, weary, and frustrated when they try to live the spiritual life with human energy. Many Christians live the Christian life under the human energy of emotionalism which is pseudo-spirituality, whereas Bible doctrine and the filling of the Holy Spirit is the only means whereby we as Church-age believers can glorify the Lord. God uses prepared men and women for the ministry who are not governed by their emotions. If a man is not prepared he will appeal to the emotions of people. He will try to make them *feel* good, spiritual, or guilty. This is why a pastor must study and teach, study and teach, study and teach. If not, he will teach his congregation that which is false, and lead them to program Christianity. As our Lord said in Luk 6:39-40, *A blind man cannot guide a blind man, can he? Will they not both fall into a pit? A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher.* We live in a time where there are many sincere Christians who are involved with emotional movements, and this is dangerous because emotions serve as human energy. People do things because of emotionalism; they give and serve under emotionalism and all it is human energy. As a result, believers do not function under Divine power, but rather human power. So, if we fail to utilize Divine power we will either quit or accept a cheap substitute like human power. Emotionalism is one of the great areas of cheap substitutes for Divine power and the spiritual life that God has provided for us to live in. Emotional stress, for example, causes people to act on impulse; the emotion of fear, also a sin, causes flight. The emotion of disgust causes repulsion, anger causes violence, and instincts are reflex behavior based on emotion rather than on thought. If how you feel becomes the criteria for your life, you will never be able to execute God's plan as a believer in the Lord Jesus Christ. Remember that when our Lord and Savior was fulfilling God's plan for His life He cried out in Mat 27:46 *Eli, Eli, lama*

sabachthani? that is, My God, My God, why hast Thou forsaken Me? That was not a positive emotional experience.

The point is that many believers today have become neurotic and psychotic simply because they have intruded into God's plan with a human form of energy called emotion. The purpose of normal emotion is to respond to various things in our soul by way of norms and standards. In other words, emotion can respond to thought, but emotion can also function without thought. When emotion functions without thought, it is abnormal emotional activity. Normal functions of the emotion include pleasure or entertainment, excitement, and appreciation. But these normal emotion functions must not be associated with the enabling ministry of God the Holy Spirit inside the PPOG when it comes to the spiritual life. Emotion is related to human power and influence, but never to Divine power and the mystery doctrine of the Church-age, which is the basis for fulfilling God's will, plan, and purpose. Believers who make emotion the criterion for their spiritual life generally have the following problems: 1) Such a believer makes a god out of emotions, and then the believer becomes a sucker for the tongues movement, the miracles, signs and wonders movement. In Mat 24:24, this is one of the signs of the last days; *□For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect. 2Th 2:9 {that is,} the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders.* 2) Such a believer's emotional pattern distracts him from the execution of the PPOG (Rom 16:17-18). 3) Therefore, emotion hinders the perception, metabolization, and application of Bible doctrine (2Co 6:11-12). 4) Such a believer's unrestrained emotional pattern is the basis for criminality, violence, hatred, anger, and total involvement in the arrogance complex, which means bitterness, vindictiveness, jealousy, implacability, self-pity, guilt reaction. 5) Such a believer's unrestrained or uncontrolled emotional pattern is related to the great categorical problems of life, especially fear. Under the PPOG for the Church-age, emotions are not adequate guides for motives, thoughts, decisions, and actions of the believer. Emotions are not tools of cognition nor criteria for life. Therefore, emotions are not designed as problem solving devices. Therefore, the Church-age believer must learn to distinguish between post-salvation perception, metabolization, and application of doctrine as the means of executing God's plan, will, and purpose, and emotional experience, which can be normal in appreciation response in response, or it can be abnormal and not related at all to the Christian way of life. Normal emotional experience results in subordinating the emotion to the intellect. Abnormal emotional experience results in either subordinating the intellect to the emotion, or the emotion bypassing the norms and standards of God's plan for your life. Abnormal emotional experience may express itself in the many areas of pseudo-spirituality, or in ecstatic experience which has absolutely nothing to do with the filling of the Spirit or the now defunct gift of tongues. Abnormal emotional experience may also express itself in emotional sins, like hatred, fear, worry, anxiety, and may become the motivation for violence, murder, gossiping, maligning, inordinate ambition, and the inordinate competition of running down other people in order to promote yourself.

The sinful activity of anger, hatred, fear, worry, anxiety promotes arrogance and undermines the momentum of God's plan, purpose, and will for your life. Momentum is related to the function of problem-solving devices, such as rebound, the filling of the Spirit, the faith-rest drill, grace orientation, doctrinal orientation, personal love for God, impersonal love for all mankind, sharing the happiness of God (+H), a personal sense of destiny, and occupation with the person of Christ.

Here is the application: There is no spiritual activity in emotion. It is either a normal or abnormal physiological or psychological activity, but how you feel has nothing to do with your spiritual status. If you take your emotions and try to intrude them into God's plan, you have entered into a form of blasphemy. Now, under some conditions, the use of doctrine in recall often causes an emotional response. You are using your thinking to recall, apply, and metabolize a doctrine, and your emotion then responds; that is normal. But when you become involved in that evil which makes

emotion the criterion for the spiritual life you are grieving and quenching the Holy Spirit. There is no Divine power in emotion. The power is in thought, and that thought must be Bible doctrine. Our Lord said in Mat 12:39 An evil and adulterous generation craves for a sign; Remember that it is the same God who brings both feast and famine, fair weather and rainy (Mat 5:45). These seasons form and mature you, and each is needed just as a year must have different seasons. If we study the lives of great men and women carefully we find that, invariably, greatness was developed, tested and revealed through the darker periods of their lives. One of the greatest contributors of the winner believer is the adversity. Painful as it may seem, a significant emotional event can be the catalyst for choosing a direction that is best for us, and those around us. Each change in your condition (whether it be an internal or an external change) is a new test to try your faith and love. It will help perfect you if you receive it with love and submission.

However, make sure you understand, emotions are a hindrance to the perception of doctrine. Especially if you don't feel like being around someone in the local assembly or if you don't feel like listening to the pastor's voice. However, here is where emotions become a part of distracting you from living the spiritual life and fulfilling the only thing that really matters in life, living in the PPOG (2Co 6:11-12).

Point 2. The New Testament Greek words for emotion.

Koilia is identified with the solar plexus, a part of the central nervous system; therefore, it is often translated stomach. It originally meant some kind of hollow. For example,

Joh 7:37-38, Now on the last day, the great {day} of the feast, Jesus stood and cried out, saying, If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, From his innermost being [Koilia] shall flow rivers of living water.

This has to do with the emotional response that would take place when the Church-age began. In the book of Acts when the Church-age began some thought the early Church were *full of sweet wine*, because it was an emotional experience. So, the word *koilia* refers to the emotion. Notice, there may be an emotional response to the Word of God and the plan of God, but there doesn't have to be, as we noted with the Lord Jesus Christ dying for the sins of the entire world. For example, in Heb 12:2 *Be concentrating on Jesus, the author and perfecter of faith, who for the happiness set before Him endured the cross, despising the shame*, That was not a positive emotional experience. In Isa 52:14 *His appearance was marred more than any man, And His form more than the sons of men*. Even those who were antagonistic were shocked by the unique sufferings of Christ, and that was not a positive emotional experience. He was completely disfigured. Isa 53:3 *He was despised and forsaken of men, A man of sorrows, and acquainted with grief*; That was not a positive emotional experience. Isa 53:4 *Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted*. That was not a positive emotional experience. Isa 53:5 *But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being {fell} upon Him, And by His scourging we are healed* □ That was not a positive emotional experience. Isa 53:7 □ *He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth*. That was not a positive emotional experience. Isa 53:10 *But the Lord was pleased To crush Him, putting Him to grief*; That was not a positive emotional experience.

A second word found in the Bible to describe the emotions is the word Greek word *splagnon* which represents the parasympathetic and sympathetic effects of emotion. It is the word for intestines, often translated guts, entrails or tender mercies, but it means feelings and affections. 2Co 6 is where emotions become a part of distracting you from living the spiritual life and fulfilling the only thing that really matters in life, living in the PPOG. 2Co 6:11-12 *Our mouth has spoken freely to you, O Corinthians, because our right lobes have been enlarged [the right lobe being enlarged refers to studying before teaching Bible doctrine]; You are not restrained by us, but you are restrained by your own*

affections [splanchnon or emotions.] The Corinthians had received teaching from Paul, Apollos, Timothy, and Titus. They had been hindered in their spiritual growth, not by the content of the messages but because they had switched from divine power to human power: their emotions. Therefore, they blamed their communicators because they, the Corinthians, were not feeling good or feeling the Spirit. In Phi 1:8 *For God is my witness, how I deeply desire all of you with the affections [splagnon] of Christ Jesus.* (see also Phi 2:1; Col 3:12). In Phm 1:7 *For I have come to have much joy and comfort in your love, because the hearts [splagnon not kardia] of the saints have been refreshed through you, brother.* Here the word means tender and deep affections. Metaphorically this word pointed to the inward parts of man and referred to the emotions or the heart. Paul was complementing Philemon because he was a very caring and emotional individual, and Paul was sending his runaway slave back to Philemon; Paul was hoping that Philemon would forgive him. So Paul writes in Phm 1:12 *And I have sent him back to you in person, that is, sending my very heart [splagchnon, emotion].* Paul is saying in effect that although he may not have been a blessing to you before, he will be a tremendous blessing to you now. Paul is requesting that Philemon consider this when he makes his decision. Therefore in Phm 1:20 *Yes, brother, let me benefit from you in the Lord; refresh my heart [splagchnon] in Christ.* Paul is saying that if he frees this runaway slave, it will refresh his emotions. The noun *nephros* is translated *reins* in the King James version and *heart* in the NA. However, it is also used to designate emotions. In Rev 2:23 *And I will kill her children with pestilence; and all the churches will know that I am He who searches the minds and hearts [nephros]; and I will give to each one of you according to your deeds.* Here it refers to the Lord Jesus Christ searching and testing the emotions. The point again is that emotion never represents either spirituality or any function related to divine omnipotence, but it is still a part of your soul. But emotion has no spiritual connotation. Emotion is not a criterion for Christian experience. Emotion was never designed by God to replace the mentorship of God the Holy Spirit as our teacher. Emotion is neither the criterion for the spiritual life or the reality of the spiritual life. You are never spiritual because you are emotional. As a system of response and feeling, emotion does not contain the following. Emotion does not contain thought, the ability to reason, it does not contain common sense or vocabulary as a tool for mental function, and it has no doctrinal content.

Point 3. Emotions are tested by God.

Rev 2:23 *Furthermore, I will execute her followers by means of death, and so all the churches will know that I am He who investigates the emotions and the right lobe, and I will administer punishment to each one according to your activities.* If emotion responds to the right lobe you have a normal soul. If emotion controls the soul you have an abnormal situation. God tests to see if the soul is normal or not. Psa 26:2 *Test my emotions and my right lobe.* Jer 11:20 *But, O Lord of hosts, who judges righteously, Who tries the feelings and the heart,* God does test your soul and its emotions at some specific time. However, His omniscience knew billions of years ago the status of your soul at any point in your life. But it's communicated to us through an anthropomorphism such as test. He read your tape billions of years ago; you can never hide anything from Him, and that should relax you. The condition of your soul was known to God at all times, in time, and in eternity past where there was no time.

Testing is used as an anthropomorphism to determine your capacity for life. God wants you to have maximum capacity for life. Therefore, to challenge you to capacity for life God says He tests your emotions and your heart. Since capacity for life is based on the amount of doctrine in your right lobe, testing your emotions refers to testing the response of your emotions to this information. With doctrine, your norms and standards become compatible with God's norms and standards. When situations occur that cause this realization, you have an emotional response, in both spiritual and temporal areas.

THE STUDY OF ROMANS 9,10,11. DOCTRINE OF EMOTIONS. PART 2.

11/04/07

The Emotions of the Soul.

Our study of Rom 9:1 has led us to look at the Doctrine of The Emotions of the Soul.

Point 1 was our Definition and Description. In Point 2 we looked at some New Testament Greek words for emotion. In Point 3 we saw that our emotions are tested by God.

We are now on **Point 4: Old Testament Words for Emotions.**

The first Hebrew word we saw was *Racham* often translated *bowels* and this word is used to designate the emotions and points to having mercy (Gen 43:30; 1Ki 3:26).

A second Hebrew word is *me`ah* which is also translated *intestines, abdomen, stomach, belly, or bowels*; it too refers to the place of emotions. We looked at many verses that, when correctly translated, showed that the meaning of those words really referred to the emotions (Job 30:27; SOS 5:4; Jer 4:19).

The third Hebrew word for emotions is *beten* meaning something that is hollow; the belly, the abdomen (Pro 13:25, 18:8, 26:22). In Pro 18:8, the person who listens to gossip is emotionally stimulated by listening to all the horrible things about someone of whom they are jealous. They respond to gossip, but it produces wounds in the soul like a ulcer. This is why Solomon wrote in Pro 24:17 *Do not rejoice when your enemy falls, And do not let your heart be glad when he stumbles; When you rejoice over the tragedies of someone, you are sick either mentally or spiritually and jealous of them. The emotional activity of gloating over someone you can't stand only destroys you.* The next Hebrew word used to designate emotions is *kilyah* translated *reins*. Reins is an old English word for the kidneys and adrenal glands. The adrenal glands secrete the hormone epinephrine which is the fright, flight, or fight hormone, stimulated by the emotions.

Point 5. Emotion & spirituality must be related to correct dispensation.

While there is no spiritual content to emotion in the Church-age, there is some definite spiritual content to emotion in the Millennium. In the Millennium, the filling of the Holy Spirit appreciates the reign of Christ. And why shouldn't there be a tremendous emotion response? Look at the conditions during the Millennial reign of Christ, that thousand year period of blessing and prosperity.

Rev 20:1-3, And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand. And he laid hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years, and threw him into the abyss, and shut it and sealed it over him, so that he should not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.

We looked at a few descriptions of what the world will be like at that time: 1. There will be world peace. National and individual peace will be the fruit of the Messiah's reign (Isa 2:4; 11:6-9; 60:18; 61:7). He'll settle things fairly between the nations and the people. No more will nation fight nation; they won't play war anymore (Isa 2:4; 11:6-9). So, of course this is going to be a very emotional time. The wolf will romp with the lamb; the leopard will sleep with the goat. Calf and lion will eat from the same trough, and a little child will tend them. The whole earth will be gleaming, brimming with knowing God, a deep living knowledge of God. Isa 60:18 *Violence will not be heard again in your land, Nor devastation or destruction within your borders; But you will call your walls salvation, and your gates praise.*

There will be no more stories of crime in your land, no more robberies, no more vandalism. Isa 61:7 *Instead of your shame {you will have a} double {portion,} And {instead of} humiliation they will*

shout for joy over their portion. Therefore they will possess a double {portion} in their land, Everlasting joy will be theirs. So, of course this is going to be a very emotional time.

2. It will be a fantastic time of inner happiness and joy. Isa 9:3 *thou shalt multiply the nation, Thou shalt increase their gladness; They will be glad in Thy presence As with the gladness of harvest, As men rejoice when they divide the spoil.* The Lord will repopulate the nations, expand their joy. The joy of a great celebration, sharing rich gifts and warm greetings. Isa 9:4 *For Thou shalt break the yoke of their burden and the staff on their shoulders, The rod of their oppressor, as at the battle of Midian.* The abuse of oppressors and cruelty of tyrants is done away with a deliverance as surprising and sudden as Gideon's old victory over Midian.

3. The kingdom will also be characterized by glory. Isa 4:2 *In that day the Branch of the Lord will be beautiful and glorious, and the fruit of the earth {will} be the pride and the adornment of the survivors of Israel.*

4. The King will personally minister to every need so that there will be the fullness of comfort (Isa 12:1-2; Jer 31:23-25). All Judah's people, whether in town or country, will get along just fine with each other. He'll refresh tired bodies; He'll restore tired souls.

5. There will be the administration of perfect justice. Isa 9:7 *There will be no end to the increase of {His} government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the Lord of hosts will accomplish this.* His ruling authority will grow, and there'll be no limits to the wholeness He brings. He'll rule from the historic Davidic throne over that promised kingdom. He'll put that kingdom on a firm footing and keep it going with fair dealing and right living. So, of course this is going to be a very emotional time.

6. There will be the most fantastic teaching ministry of God the Holy Spirit. Isa 11:1-2, *Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. And the Spirit of the Lord will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the Lord.*

7. There will be direct instruction from The Lord Jesus Christ as the King of kings (Isa 29:17-24; 3:14-15). Before you know it, and without you having anything to do with it, the waste lands of Lebanon will be transformed into lush gardens. At that time the deaf will hear what's been written. After a lifetime in darkness, the blind will see. The castoffs of society will be laughing and dancing in God; the down-and-outs will shout praise to The Holy One of Israel. There'll be no more gangs on the street. Cynical scoffers will be an extinct species. Those who never missed a chance to hurt or demean will never be heard of again: Gone will be the people who corrupted the courts, gone the people who cheated the poor, gone the people who victimized the innocent. Gods message for the family of Jacob, the same GOD who redeemed Abraham: No longer will Jacob hang his head in shame, no longer grow pale with waiting. For he's going to see his children; God's personal gift to him are lots of children who will honor the Lord by living spiritual lives. In holy worship they'll honor the Holy One of Jacob and stand in holy awe of the God of Israel. Those who got off-track will get back on-track, and complainers and whiners will learn gratitude.

Isa 29:17-24, Is it not yet just a little while Before Lebanon will be turned into a fertile field, And the fertile field will be considered as a forest? And on that day the deaf shall hear words of a book, And out of {their} gloom and darkness the eyes of the blind shall see. The afflicted also shall increase their gladness in the Lord, And the needy of mankind shall rejoice in the Holy One of Israel. For the ruthless will come to an end, and the scorner will be finished, Indeed all who are intent on doing evil will be cut off; Who cause a person to be indicted by a word, And ensnare him who adjudicates at the gate, And defraud the one in the right with meaningless arguments. Therefore thus says the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, nor shall his face now turn pale; But when he sees his children, the work of

My hands, in his midst, They will sanctify My name; Indeed, they will sanctify the Holy One of Jacob, And will stand in awe of the God of Israel. And those who err in mind will know the truth, And those who criticize will accept instruction.

8. The original curse placed upon creation in Gen 3:17-19 will be removed so that there will be abundant productivity to the earth, even the animal creation will be changed, Isa 11:6-9, *And the wolf will dwell with the lamb, And the leopard will lie down with the young goat, And the calf and the young lion and the fatling together; And a little boy will lead them. Also the cow and the bear will graze, Their young will lie down together, And the lion will eat straw like the ox. The nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den.*

They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea.

9. Sickness will be removed. The ministry of the King as the healer will be seen throughout the Millennium so that sickness and even death will be removed, the exception being death when dealing with criminal sin or capital punishment (Isa 33:24; Jer 30:17; Eze 34:16).

10. All of the deformed are healed as well, if they were deformed at the time of the second advent they will experience a total healing (Isa 29:17-19; Jer 31:8).

11. There will also be a supernatural work of preservation in the Millennial age through the King (Isa 41:8-14; Eze 34:27).

12. No social, political, or religious oppression (Isa 14:3-6; 42:6-7).

13. There will not be the tragedies of mental illness or of infant deaths. Isa 65:20 *No longer will there be in it an infant {who lives but a few} days, Or an old man who does not live out his days; For the youth will die at the age of one hundred And the one who does not reach the age of one hundred Shall be {thought} accursed.*

14. The earth's population will soar, so this means there will be sex. Children will be born to the believers who began the Millennium and they will have a sin nature; therefore they will need salvation (Jer 30:20; 31:29).

15. There will exist a perfect economic system in which the needs of men are abundantly provided for (Isa 62:9-19; 65:21-23).

16. There will be an increase of solar and lunar light. The increased light is a major cause of the increased productivity of the earth (Isa 4:5; 30:26).

17. There will be a unified language. The language barriers will be removed so that there can be free social intercourse (Zep 3:9). The world will unite in the worship of God and God's presence will be experienced as never before!

18. Perfect environment exists because Satan is bound and demons are removed (Rev 20:3). So, of course this is going to be a very emotional time.

Therefore, there is no religion in the Millennium. All the nations of the earth will enjoy perfect environment under the reign of Christ. There is universal peace, universal prosperity, a perfect world government because the world will be ruled by Christ, along with mature believers of the Royal Family in resurrection body. However, in spite of all this, look at what happens at the end of the thousand years. In Rev 20:7-10, *And when the thousand years [of perfect environment] are completed, Satan will be released from his prison, and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them [who will be deceived because they have been in perfect environment for a thousands years and are totally frustrated] the number of them is like the sand of the seashore. And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them. And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.* The Great White Throne Judgment comes in Rev 11-15. Then In Rev 21:1 *And I saw a new heaven*

and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. At that time the world has ended, and we now go into eternity. Therefore, ecstasies during the Millennial reign, will then be a legitimate time of spiritual emotion.

Believers in the Millennium are universally indwelt with the Holy Spirit, as in the Church-age (Eze 36:27, 37:14; Jer 31:33). Believers in the Millennium are also commanded to be filled with the Holy Spirit or endowed by the Holy Spirit (Isa 29:19, 32:15, 44:3; Eze 39:29; Zec 12:10). Therefore, the filling of the Holy Spirit in the Millennium is characterized by ecstasies and emotional appreciation (Joe 2:28-29). This is why and how our emotions can be a driving power in our lives. When we are aroused emotionally, unless we do something great and good, we are in danger of letting our emotions become perverted. So, of course this is going to be a very emotional time.

Salvation continues to be presented to the new population of the millennium. Evangelism reaches its peak during the millennium. The millennium starts out with believers only who are good parents and establishment oriented, yet many of their children turn out to be unbelievers. However, make sure you understand that there is a giant population explosion (Eze 20:34-38; Mat 25:31-46). Unbelievers are removed by the baptism of fire; therefore, there is the need to repopulate the earth. Human love is intensified to the point of perfection, and this results in the population explosion. Spirituality in the millennium is by the filling of the Spirit and is characterized by ecstasies. There will also be optimum spirituality among believers (Isa 65:24; Joe 2:28-29; Zec 14:16-17). Perfect environment will exist because Satan is bound and the demons are removed.

Remember that in the Church-age, Christ is absent from the earth. Therefore, this dispensation is characterized by no ecstasies connected with the filling of the Holy Spirit. The Holy Spirit's function during the dispensation of the Church-age is to glorify The Lord Jesus Christ. In Joh 16:12-14, *I have many more things to say to you, but you cannot bear {them} now. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. **He shall glorify Me;** for He shall take of Mine, and shall disclose {it} to you*

In the Church-age, spirituality, which is the filling of the Holy Spirit, produces the character of Christ, but the filling of the Spirit has no emotional connotation. Spirituality is minus emotion in the Church-age. Therefore, the filling of the Holy Spirit produces the character and glory of Christ, without emotion being an integral part of spirituality (Gal 5:22-23, 4:19; Rom 5:5). Remember that emotion is never designed to produce character, but to respond to character. Appreciation of Jesus Christ comes through perception of doctrine rather than emotional function. This does not eliminate emotion, but puts emotion in its proper place. Emotional function cannot produce integrity, fulfill the Royal Family honor code, apply doctrine, nor be a part of the filling of the Holy Spirit. In the Church-age, emotion is a responder to many things in the right lobe, including doctrine, the laws of divine establishment, love, and patriotism, but emotional response is never the filling of the Holy Spirit. You can be depressed for physiological reasons and still be filled with the Spirit. How you feel has nothing to do with your spiritual status quo. Emotion and ecstasies have no spiritual content in this dispensation. Therefore, how you feel is never the index of your spiritual life or experience. Emotional activity or ecstasies is not indicative of spiritual activity or advance in the Christian life. The purpose of the filling of the Holy Spirit is perception of doctrine, advance to spiritual maturity, production from your ambassadorship, but never the manufacture of ecstasies. Emotion is designed to respond to doctrine in the right lobe, but is not characteristic of the filling of the Holy Spirit. Ecstasies or emotionalism belongs to the entire human race; the filling of the Spirit belongs to the believer only. The emotions can respond or react to the filling of the Spirit, but emotions cannot be the filling of the Holy Spirit. Only in the Millennium when Christ is present on the earth and ruling the world does emotion or ecstasies characterize the filling of the Holy Spirit. Therefore, spirituality includes ecstasies. While there is no spiritual content to emotion in the Church-age, there is definite spiritual content to

emotion in the Millennium. In the Millennium, the filling of the Holy Spirit appreciates the reigning Christ. Therefore, ecstasies will then be a legitimate spiritual emotion.

Believers in the Millennium are universally indwelt with the Holy Spirit, as in the Church-age (Eze 36:27, 37:14; Jer 31:33).

Believers in the Millennium are also commanded to be filled with the Holy Spirit or endowed by the Holy Spirit (Isa 29:19, 32:15, 44:3; Eze 39:29; Zec 12:10). Therefore, the filling of the Holy Spirit in the Millennium is characterized by ecstasies and emotional appreciation. This is why and how our emotions can be a driving power in our lives. When we are aroused emotionally, unless we do something great and good, we are in danger of letting our emotions become perverted.

THE LAMB OF GOD.

11/11/07

The book of Revelation makes it plain that the Lamb of God is Jesus Christ, and it is this Lamb who will usher in the Millennial Kingdom. In fact, the book of Revelation uses the title Lamb for Christ at least twice as often as it uses the name Jesus.

We looked at the fantastic episode concerning Philip (not the Apostle). This Philip is an evangelist who was one of seven men appointed by the church in Jerusalem to the office of deacon. After the murder of his fellow deacon Stephen, Philip went to a city in Samaria and proclaimed the Gospel there, and a great number of people came to Christ. Act 8:26 *But an angel of the Lord spoke to Philip saying, Get up and go south to the road that descends from Jerusalem to Gaza.* In the midst of this spectacular work, Philip was instructed by the Spirit to leave Samaria and go down to a desert region. Once there, Philip found only a single person, an important Ethiopian court official who had spent time in Jerusalem, and was now returning to Africa. Act 8:27 *So he got up and went; and there was an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure; and he had come to Jerusalem to worship.* This man had previously been convinced to follow the Lord of Abraham, Isaac, and Jacob. Notice that he was coming to Jerusalem to worship, not to vacation.

Act 8:28-33, and he was returning and sitting in his chariot, and was reading the prophet Isaiah. Then the Spirit said to Philip, Go up and join this chariot. Philip ran up and heard him reading Isaiah the prophet, and said, Do you understand what you are reading? And he said, Well, how could I, unless someone guides me? And he invited Philip to come up and sit with him. Now the passage of Scripture which he was reading was this: HE WAS LED AS A SHEEP TO SLAUGHTER; AND AS A LAMB BEFORE ITS SHEARER IS SILENT, SO HE DOES NOT OPEN HIS MOUTH. IN HUMILIATION HIS JUDGMENT WAS TAKEN AWAY; WHO WILL RELATE HIS GENERATION? FOR HIS LIFE IS REMOVED FROM THE EARTH.

In God's fantastic plan, this Ethiopian was, at that very moment, reading Isaiah 53, which gives the Gospel with such clarity and detail. Act 8:34-35, *The eunuch answered Philip and said, Please tell me, of whom does the prophet say this? Of himself or of someone else? Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him.* This is incontrovertible proof that Isa 52:13 - 53:12 is Messianic, and points directly to our Lord Jesus Christ. The eunuch believed and went on his way rejoicing.

Philip's encounter with this man means that not only was Philip the first to proclaim the Gospel to a Gentile, but also that the Gospel was taken by this Ethiopian courtier to the continent of Africa! Of all the passages of scripture that this man could have been reading, God the Holy Spirit had led him to this particular one. God will move heaven and earth to get Gospel information to anyone who is positive.

It is with that introduction, that we have been looking at the Lamb of God. Look at Isa 52:13-15, *Behold, My servant will prosper, He will be high and lifted up and greatly exalted. Just as many were astonished at you, My people, So His appearance was marred more than any man And His form more than the sons of men. Thus He will sprinkle many nations, Kings will shut their mouths on account of Him; For what had not been told them they will see, And what they had not heard they will understand.*

Isa 53:1-12, Who has believed our message? And to whom has the arm of the LORD been revealed? For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him.

Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all to fall on Him. He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living For the transgression of my people, to whom the stroke was due? His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, And the good pleasure of the LORD will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.

Isaiah 53 there are 24 parallel statements about our Savior. This Hebrew poetic form reveals the Lamb as the center point for the entire universe. The one thing which we call attention to as being noteworthy is that the exact center of these 24 parallels is Isa 53:7b, where He is brought as a **lamb** to the slaughter. This is much more than coincidental, just as it was no coincidence that it is this exact verse that shows up in the hands of the eunuch that day. The Lamb is absolutely essential to understanding Messianic prophecy. The Lamb is the unifying factor that ties together the Old Testament sacrifices with the Old Testament predictions of the Savior. The Lamb runs from Genesis to Revelation, and each time the lamb appears, more details are given. It is here in Isa 52-53 that we have a big step forward in the developing revelation of the Lamb. Up to this point, the lamb had been an animal, but now for the first time we learn that the Lamb that God had provided from the foundation of the earth is a Person. On the day that Christ died on the Cross the Jews were gathered in Jerusalem to celebrate a feast. Mar 14:12 *On the first day of Unleavened Bread, when the Passover lamb was being sacrificed, His disciples said to Him, □ Where do You want us to go and prepare for You to eat the Passover? □* The sounds of thousands of slain lambs were still on the ears of the Jewish establishment as they urged Pilate to remove the bodies from the Cross before the onset of Passover. It is so incredible that they were completely blind to the fact that the **LAMB of God** hung on the center cross!

In the verse preceding the Lamb of God there are 7 expressions of the atonement from the human side (the substitutionary sacrifice). Then in the verses following after the Lamb of God there are 7 expressions of the sacrifice from the Divine side: In Isa 53:4 He has born our griefs, and carried our sorrows. In Verse 5, He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace is upon Him, and, with His stripes we are healed. In Verse 6 Jehovah has laid on Him the iniquity of us all. Each of these 7 statements expresses one distinct aspect of our Lord's substitutionary identification with us. Our Lord's death on our behalf was an act of God, not just a deed of man; it was an atonement, not just a crucifixion. The Lamb of God, and the cross, are the very center point of man and God. In the second half of the chapter we find 7 expressions of the atonement from the Divine side (Isa 53:8-12). Between the two sets of seven points of view is Isa 53:7b *He is led as a Lamb to the slaughter.* □ That is where the Lamb belongs; it is where the prophet-poet put it speaking in the Holy Spirit. That is where God has put the Lamb, absolutely central in our redemption and salvation (1Ti 2:5). The Lamb of God is the center between God and man, our focus point is Christ; He is to be the center of our life.

To finish this brief look at Messianic Prophecy, let's look at the Lamb of God in the Old Testament. The reason why our Lord was called the Lamb of God is because the lamb was one of four different categories of sacrifices used under the Levitical code. The lamb was to be without spot and without blemish, and was actually tied down to the horns of the altar. When the lamb was tied down the priest stood there and had the person name their sins. Then an individual would come to the priest; the priest would put one hand on the individual's head and another on the lamb's head which represented a transfer of sins; the sins of the man were transferred to the lamb. This was the way it was done, the Jews would observe this, and this was the way they learned their doctrine. Then the priest would lift up his knife to the lamb and slit his throat, and the result would be blood squirting out all over the place. Heb 9:22 *and without shedding of blood there is no forgiveness of sin.* It was a very gruesome sight, but it was designed to be a gruesome sight to reveal to everyone that one day God would send His Son who like the lamb, would be an innocent party and receive unbelievable abuse. The lamb was not responsible for the sins, but paid for them, and so it was to be for the Lord Jesus Christ, the Lamb of God. The Bible is very consistent in revealing the Lord Jesus Christ as the Lamb. Let's take a look at 10 notable passages in which the lamb is mentioned: 1) In Gen 4:3-7, there is the account of Abel and his lamb. Cain brought an outwardly beautiful, but bloodless offering, and it was in disobedience to God's instructions. Cain's offering had in it nothing of confessed sin, nothing of the need for propitiation. However, Abel's sacrifice pictured the coming of the Lamb of God. So we see the importance of the need for the lamb. 2) In Gen 22:6-8 there is the incident in which Abraham offers the lamb in place of Isaac, *Now it came about after these things, that God tested Abraham, and said to him, Abraham! And he said, Here I am. And He said, Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains of which I will tell you.* Scholars believe this is the same hill found in 2Ch 3:1 *Then Solomon began to build the house of the Lord in Jerusalem on Mount Moriah.* It is also the same hill on which the Lord Jesus Christ was crucified. In Gen 22:7-8, *And Isaac spoke to Abraham his father and said, My father! And he said, Here I am, my son. And he said, Behold, the fire and the wood, but where is the lamb for the burnt offering? And Abraham said, God will provide for Himself the lamb for the burnt offering, my son. So the two of them walked on together.* Actually the Hebrew says *God will provide Himself a lamb for the burnt offering.* Then in Gen 22:12 *The Lord said, Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.* Abraham then sees a ram and offers the ram instead of Isaac (Gen 22:13). God had indeed provided the Lamb. Abraham was so impressed that He named the place Jehovah Jireh (Jehovah will provide). Just like the lamb was offered as a substitute instead of Isaac, the **Lamb of God** was offered as a substitute in place of us. 3) In Exo 12 there is the Passover lamb which was to be slain on the night before the Exodus of the Jews from Egypt. This symbolizes the freedom that God's people would enjoy from Egypt. This represents the world, or the cosmic system. Then in Exo chapter 12 the emphasis is on the slaying of the lamb. There had to be one lamb for each family, and it had to be a male without blemish. It must be slain and the blood had to be sprinkled upon the Hebrew dwelling place. Exo 12:13 *And the blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.* That's why it is called the pass-over! The lamb was slain and there was Divine protection. 4) The book of Leviticus is filled with instructions about the sacrifices which were to be offered, and all the way through the book, the emphasis is upon the character of the lamb. Around 20 times we are told that the Lord's offering must be without blemish. In the book of Leviticus the emphasis is also upon complete absolution from guilt and condemnation. 5) Isaiah 53 is the big step forward in the developing revelation of the Lamb. Up to this point the lamb has been an animal, but now for the first time we learn that the Lamb that God would provide is a Person (Isa 53:7). 6) In Joh 1:29, the lamb is identified as the Lord Jesus Christ. So here, the lamb is not only a person, He is now identified as the

Lord Jesus Christ! The emphasis is upon the Lamb completely removing our sins from us. 7) In Acts Chapter 8, Philip explained to the Ethiopian that the Lamb of God is Jesus Christ and also the promised Messiah, and the Son of God. What the Ethiopian had failed to find in Jerusalem under the Law, in the temple, or in the ceremonials, he now found in Jesus Christ, the Lamb, which is personal salvation. 8) From there we have an eighth passage on the Lamb, 1Pe 1:18-21, where the resurrection of the slain Lamb is portrayed. The emphasis is upon redemption through the Lamb. 1Pe 1:18-21, *knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ. For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God* 9) In Revelation chapter 5, we see the reference to the Lamb Who is now on the throne of heaven, the very throne of the universe. Rev 5:12 *saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing.* 10) The tenth passage is in Rev 21:22 where we see the never ending glory portrayed. The final picture of the Lamb is that of His everlasting kingship. In the midst of a sinless society, with the curse, the pain, the tears, and death all gone forever, the Lamb is in the midst. The Lamb sits in the very throne of God called the throne of God and of the Lamb.

Rev 21:22 And I saw no temple in it, for the Lord God, the Almighty, and the Lamb, are its temple.

In the Old Testament, Abel reveals the necessity of the lamb. Abraham reveals the provision of the lamb. The Exodus reveals the slaying of the lamb. Leviticus reveals the character of the lamb. Isaiah 53 reveals the lamb would be person. In the New Testament, John 1 identifies the Lamb. Acts 8 gives us the Christ-hood of the Lamb. 1Peter 1 reveals the resurrection of the Lamb. Revelation 5 reveals the enthronement of the Lamb. Revelation 21 reveals the endless kingship of the Lamb.

We all need to be reminded of why we are here, and why we are to love and worship the Lord Jesus Christ and what He went through on our behalf. We read in Isa 52:14 *Just as many were astonished at you, {My people,} So His appearance was marred more than any man, And His form more than the sons of men.* People were shocked, stunned, and devastated when they saw the abuse our Lord was put under. His face, His appearance was completely destroyed and disfigured. In Isa 50:6 *I gave My back to those who strike {Me,} And My cheeks to those who pluck out the beard; I did not cover My face from humiliation and spitting.* Mat 26:67 says, *Then they spat in His face and beat Him with their fists; and others slapped Him.* Mat 27:30-32, *And they spat on Him, and took the reed of thorns and began to beat Him on the head. And after they had mocked Him, they took His robe off and put His garments on Him, and led Him away to crucify Him. And as they were coming out, they found a man of Cyrene named Simon, whom they pressed into service to bear His cross.* In Luk 22:63-64 we read, *And the men who were holding Jesus in custody were mocking Him, and beating Him, and they blindfolded Him and were asking Him, saying, Prophecy, who is the one who hit You?* Mar 15:19 *And they kept beating His head with a reed, and spitting at Him, and kneeling and bowing before Him.* Psa 22:14 *All my bones are out of joint;* The weight of His body on the cross pulled His bones apart; this is truly intense suffering. Physical abuse was prior to the Cross, and mental abuse was on the Cross. He did bear the weight and pressure of our sorrows and our sins; in fact, we are told in Luk 22:44 that as our Lord drew near to Gethsemane that the pressure was so intense He sweat drops of blood through the pores of His body.

In heaven there will be only one resurrection body with scars and wounds, **the Lamb of God.** Zec 13:6 *And one will say to him, What are these wounds between your arms? Then he will say, {Those} with which I was wounded in the house of my friends.* The scar across a soldier's face which he gained in defending his country is not a disfigurement to him; it is a mark of beauty. If someone saved your life, and in doing so lost an arm or received a terrible wound, they would be all the more beautiful to you. The wounds of the Lord Jesus Christ are precious jewels which should charm our eyes and melt

our hearts. He is **the Lamb of God**. His crown of thorns has far more glory than any crown of gold. His hands that were pierced and nailed should be your delight to behold. He took more punishment in His body than anyone who ever lived and will live! Just as His suffering and His humiliation was the greatest ever, so will His glorification be the greatest ever.

THE STUDY OF ROMANS 9,10,11. DOCTRINE OF EMOTIONS. PART 3.

11/18/07

The Emotions of the Soul.

Point 1 in our study of the Doctrine of Emotions was our Definition and Description. Under this point we saw that the emotions, or our feelings, are a part of the essence of the soul. The emotions are the appreciator of the soul, and they respond or react to whatever thoughts are in the soul. Under Point 2 we looked at some New Testament Greek words for emotion. In Point 3 we saw that our emotions are tested by God. Under Point 4 we looked at some Old Testament Words for Emotions. Under Point 5 we saw that Emotion & Spirituality must be related to the correct dispensation. We noted that there is no spiritual content to emotion in the Church-age; there is some definite spiritual content to emotion in the Millennium. In the Millennium, the filling of the Holy Spirit appreciates the reign of Christ. Remember that the Millennial reign of Christ will be that thousand year period of blessing and prosperity.

We are now noting Point 6 in our doctrine concerning the emotions which deals with Emotional Revolt of the Soul. After all we noted about emotion, we need to also understand that emotion can be a hindrance to the perception of Bible doctrine. People leave a church or the local assembly because they can't handle other people on an emotional level. Look at 2Co 4:7-12, *But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves; we are afflicted in every way, but not crushed; perplexed, but not despairing; persecuted, but not forsaken; struck down, but not destroyed; always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body. For we who live are constantly being delivered over to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So death works in us, but life in you.*

Many times situations of death in us work life in others. The question we should all have is do we have the life of Jesus manifested or revealed in us or are we judgmental emotional wrecks, judging, maligning, thinking evil with no attitude of forgiveness? If so, you must share with Him in His dying or death. You must be willing to share in His sufferings which of course were undeserved. But where else would you want to be? As Peter said in Joh 6:68 *Lord, to whom shall we go? You have words of eternal life.* We will find ourselves in deep water at times because we choose to be somewhere else. This subject shows up repeatedly in Paul's epistles from his own experiences. For example, look at 2Ti 1:8 *Therefore do not be ashamed of the testimony of our Lord, or of me His prisoner; but join with me in suffering for the gospel according to the power of God,*

In 2Ti 1:12 For this reason I also suffer these things, but I am not ashamed; for I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day.

In 2Ti 2:3 Suffer hardship with me, as a good soldier of Christ Jesus. (See also 2Ti 2:9; 2Ti 3:10-12).

Paul said in Col 1:24 *Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body, which is the church, in filling up that which is lacking with reference to the pressures of Christ.* Or in Philippians where Paul speaks of his great love for the Lord Jesus Christ, where he says that he is willing to lose all things and count them but loss that he might win Christ (Phi 3:8). So it is strong language in 2Co 4:10-11, when it says *always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body. For we who live are constantly being delivered over to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.*

This is exactly the case for those who are willing to go all the way with the Lord Jesus Christ, forsaking their own life to have only His (Mat 19:29). These are the type of individuals who are willing

to enter into the fellowship of His sufferings. They are willing to control their emotions, go the extra mile, turn the other cheek, and lay down their lives for the brethren (Mat 5:41; Mat 5:39; 1Jo 3:16).

So, to be truly identified with Christ in such a world as this means to control our emotions and not allow emotional revolt in our soul, but instead be willing to pick up the cross. Picking our cross is not something we all desire to do. Now, why wasn't this principle of picking your cross and following Christ in the Old Testament? This is another principle taught by the apostle Paul. The reason is because the indwelling of the Holy Spirit is vitally associated with the Cross. The Holy Spirit gives us power, but not apart from the Cross. The Holy Spirit teaches us to rely on Divine power for our energy and not our emotions. God the Holy Spirit will only empower our new nature, the new creature, and at the same time warn us not to allow emotional revolt in our soul to take over. In the closing chapter of Galatians, Paul goes into this matter with force to deal with it once and for all.

Gal 5:16-24, But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. But if you are led by the Spirit, you are not under the Law. Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.

This is saying that the Christian is in a position to live and walk in the Spirit only as the flesh is crucified and their emotions are under control. The Spirit can work in no other way. So emotional revolt of the soul becomes a distraction to the execution of the PPOG. Remember that emotions have no capacity for thought, reason, or discernment. Therefore, the soul becomes blind, unreasonable, unrestrained, arrogant, immoral, legalistic, antinomian, and anti-doctrine. Emotional revolt of the soul means loss of a personal sense of destiny, failure to execute the PPOG, failure to understand and utilize the problem solving devices. The emotional revolt, backed by the old sin nature, causes emotion to become the aggressor instead of the responder. This causes emotion to become the criterion, rather than the doctrinal content of the right lobe. This is when we can become emotional wrecks. Instead of responding to doctrine in the soul, emotion revolts and takes command of the soul. With the emotion in command, all capacity, love, and happiness is gone. Instead of responding to doctrine in the right lobe, the emotion responds to mental attitude sins, approbation and power lust, and human good. Then the emotion reacts and revolts against the right lobe, and cuts off any doctrine in the right lobe. Once emotion revolts against the heart and becomes the aggressor, it loses all capacity for life and comes under the influence and domination of the old sin nature. The person is now in emotional revolt and very frustrated. In effect, emotional revolt is the emotion fornicating with the old sin nature. Hence, the old sin nature is a lover which turns emotion from a responder into an aggressor and reactor. This produces that chaos in the soul called psychosis. There is negative volition to doctrine plus recession of thought, replaced by the frantic search for happiness and total dependence on feeling rather than on common sense. This is when people often substitute chemical stimulation for thought. Having lost the ability to respond to the right lobe, the emotion becomes inflexible regarding the non-essentials. Rev 2:23 illustrates this, *And I will kill her children with pestilence, and all the churches will know that I am He who searches the minds and hearts [right lobes]; and I will give to each one of you according to your deeds.* The right lobe must control the emotional pattern for spiritual advance. Therefore, the command to separate from those in emotional revolt is our corrected translation of Rom 16:17-18, *Now I beseech you, brethren, make a reconnaissance; or observe them which cause divisions and offenses contrary to the doctrine which you have learned, and*

keep on avoiding them. For they are such that serve not the Lord Jesus Christ, but their own bellies [in emotional revolt]. And by good words and fair speeches, they deceive the hearts of the stupid [getting you to go into emotional revolt also]. How do you deceive the heart? The old sin nature inspires the emotion to revolt against the right lobe. Believers who live by their emotions are believers whose emotional revolt has produced chaos of the soul. Their emotion is no longer a responder but an aggressor. Believers with such chaos in their souls are troublemakers, and therefore other believers are commanded to separate from them.

The communion table is designed to remember and appreciate our Lord Jesus Christ and His work on the Cross. If you love Him, your emotions respond in memory of all He is and all He has done for you. The pertinent doctrines are in your right lobe. The cup and the bread give your emotion an opportunity to respond to the One unseen whom you love, and yet still maintain poise and stability in assembled worship. Ritual keeps emotions from getting out of hand by providing control and order in assembly. So as believer-priests assembled together for communion, this is a very tender moment for all of us. Ritual was designed for two things: 1) To communicate. 2) To allow the function of emotion without destroying order.

But if the emotion rules the soul, having no content in the emotion, you become psychotic. To emote without response but as thoughtless control is to become temporarily or permanently psychotic.

Point 7. Emotion as a responder contributes to capacity for life.

Emotion is an appreciator of love, but emotion as a leader destroys capacity for life. Gen 43:30 *And Joseph made haste, for his emotions did yearn upon his brother, and he sought where to weep, and he entered into his chamber and wept there.* Because he loved his brother Benjamin so much, Joseph was responding emotionally to what was in his right lobe. Sometimes you are not aware of the love in your right lobe until something triggers it in the memory center and elicits a response in the emotion. In Pro 23:15-17 there is an illustration of the relationship between thinking and normal emotion.

Pro 23:15-17, My son, if your heart is wise, My own heart also will be glad; And my inmost being will rejoice, When your lips speak what is right. Do not let your heart envy sinners, But {live} in the fear of the Lord always.

Emotion is related to category three love as stimulating capacity in this area. Of course, your emotions are not designed to respond all day. If they did, they would be destroyed. You have things to do, but you still have love for someone in your right lobe all the time. When triggered, the emotions respond and make you aware of that love; however, emotions do not contain love.

Point 8. Emotions can be destroyed (Job 16:13; Psa 73:21; Lam 3:13).

Phi 3:13-19, Brethren [members of the Royal Family of God], I evaluate myself as not yet having attained the objective [ultra-supergrace or the ultimate objective in time, living in resurrection life]; but one thing I concentrate upon: constantly forgetting the things that lie behind and pursuing vigorously to what lies ahead, I keep on pressing on toward the objective for the purpose of the reward belonging to the upward call of God [Father], by means of Christ Jesus. Therefore, as many as are spiritually mature, let us have this attitude, in fact, if in anything you have a different attitude, the God will also reveal that to you. However, the status to which we have attained [the spiritual growth from our discipline toward perception, metabolization, and application of doctrine] let us keep marching or advancing in. Brethren [members of the Royal Family], be co-imitators of me, and be having respect for the same ones, who constantly walk according to the pattern you have in us. For many keep walking, concerning whom I have warned you many times, and now continue to affirm, even weeping, the enemies of the cross of Christ, whose termination is destruction, whose god is their emotion, and whose glory is in their shame.

Job 16:13 His arrows surround me. Without mercy He splits my kidneys open; He pours out my gall on the ground.

In Lam 3:5-13, *He has besieged and encompassed me with bitterness and hardship. In dark places He has made me dwell, Like those who have long been dead. He has walled {me} in so that I cannot go out; He has made my chain heavy. Even when I cry out and call for help, He shuts out my prayer. He has blocked my ways with hewn stone; He has made my paths crooked. He is to me like a bear lying in wait, {Like} a lion in secret places. He has turned aside my ways and torn me to pieces; He has made me desolate. He bent His bow And set me as a target for the arrow. He made the arrows of His quiver To enter into my inward parts.*

Time that we spend alone with God is often vital to reveal how our emotions are responding in our relationship with God.

Now, in Gen 32:24 we read, *Then Jacob was left alone, and a man wrestled with him until daybreak.* The first part of this sentence is the first key to the change which is about to take place in Jacob's life. It's not until Jacob is *left alone* with the Lord that his named is changed to Israel, a prince with God.

In fact, we all need to have that experience of going through struggles in life alone with God. It is a part of becoming spiritually self-sustained. For example, In 2Ch 32:31 God left Hezekiah *alone to test him, that He might know all that was in his heart.*

In Joh 8:9, it wasn't until the woman caught in adultery was left alone with the Lord that she was set free. The Lord even had to go through this in Joh 16:32 when He said, *Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me.*

To be left alone with God is the only true way of arriving at an accurate knowledge of ourselves and our ways. No matter what we may think about ourselves, or what others may think about us, the real question is what does God think about us? The answer to that question can only be learned when we are left alone with Him. And by that I mean examining our own lives in light of Bible doctrine! This is one of the things that David said in Psa 26:2 *Examine me, O Lord, and try me; Test my mind and my heart.*

In Jer 12:3 *But Thou knowest me, O Lord; Thou seest me; And Thou dost examine my heart's attitude toward Thee.*

2Co 13:5 Test yourselves to see if you are in the faith; examine yourselves!

So, when a believer objectively examines his own life according to doctrine, he is alone with God.

THE STUDY OF ROMANS 9,10,11. ICONOCLASTIC ARROGANCE.

12/09/07

Rom 9:1-3, I am communicating doctrine, I am not lying, my conscious bearing joint testimony with me in the Holy Spirit, but I have a great sorrow and constant pain in my right lobe, so I could wish that I myself would be accursed. Consequently, separated from Christ, but it cannot be, for the sake of, or on behalf of my brethren, the racial Jews. My fellow countrymen, national Jews. According to earthly descent, [that would be Abraham, Isaac, Jacob and the twelve patriarchs].

Rom 9:4-7, who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the temple service and the promises, From whom are the fathers, that is the regenerate ancestors, Abraham, Isaac and Jacob, in fact, from whom is the Christ, the one the who came in the flesh, the one who is God, ruler over all, extolled, praised, eulogized forever, Amen. However this is not to imply that the word of God has failed, for not all who are descended from Israel, are really Israel.

Rom 9:7-14, Neither because they are Abraham's posterity, his seed, his descendants, are all racial Jews, the children of the inheritance or the promises, but, [quotation, from Gen 21:12] in Isaac your posterity shall be elected, designated This means that the descendants of the flesh, the racial Jews with the genes of Abraham, Isaac and Jacob, this means that these are not the children of God, but the children of the promise are imputed for the seed. For the word of the promise is this, [quotation from Gen 18:10] at this time maturity adjustment to the justice of God, I will come to impute blessing, and Sarah will have a son. And not only the previous case history, but also Rebecca when she had become pregnant, literally had sex from one Isaac, our father, for though the twins Esau and Jacob had not yet been born and though they had not accomplished anything good or evil, in order that the predetermined plan of God, the divine decrees might remain in status quo in relationship to the election, not from works, but from him who elects, it was said of her, [quotation from Gen 25:23] The older Esau shall be subservient to the younger Jacob. Just as it stands written, [quotation from Mal 1:2-3] I love that Jacob, but I hate that Esau. Therefore to what conclusion are we forced, there is no injustice with God is there, definitely not.

These people are the ones who judge, condemn, find faults, they oppose, and they do all of this because they have a serious problem with the worst sin a believer can commit: arrogance! Arrogance is always self destructive. Iconoclastic arrogance merely complicates one's life. Arrogant people don't even realize that they have enough problems without getting involved with others. We are warned about this in Jer 17:5 *Thus says the Lord, Cursed is the man who trusts in mankind And makes flesh his strength, And whose heart turns away from the Lord.* The key to understanding this passage is the Hebrew word for *trust* which is *batach* which means to trust, be confident, secure, put confidence in something or someone. This is something that you are to do towards God, but never towards man! Never put your trust in man, never be confident of man, and that includes yourself. In fact the first half of this verse says, *Cursed is the man who trusts in mankind* which refers to trusting and relying upon others. Then the verse continues *Cursed is the man who makes flesh his strength* which refers to trusting in self. David put it like this Psa 62:9 *Men of low degree are only vanity, and men of rank are a lie; In the balances they go up; They are together lighter than breath.* In Psa 118:8-9, *It is better to take refuge in the Lord than to trust in man. It is better to take refuge in the Lord Than to trust in princes.* Iconoclastic arrogance ignores all these principles, so this is a warning not to depend upon man or trust in man.

Jer 17:5-6, Thus says the Lord, Cursed is the man who trusts in mankind And makes flesh his strength, And whose heart turns away from the Lord. For he will be like a bush in the desert And

will not see when prosperity comes, But will live in stony wastes in the wilderness, A land of salt without inhabitant.

That means that if you depend upon man or self, you won't recognize prosperity when it comes your way. You will think that it came from man, or from your own decisions rather than from God. On the other hand, Jer 17:7-10 says, *Blessed is the man who trusts in the Lord And whose trust is the Lord. For he will be like a tree planted by the water, That extends its roots by a stream And will not fear when the heat comes; But its leaves will be green, And it will not be anxious in a year of drought Nor cease to yield fruit. The heart is more deceitful than all else And is desperately sick; Who can understand it? I, the Lord, search the heart, I test the mind, Even to give to each man according to his ways, According to the results of his deeds.*

The point is that preoccupation with others, especially a pastor, is disastrous. Usually this becomes excessive admiration for someone you have placed on a pedestal. Arrogance and excessive admiration for a person also is a guarantee for a let down, and one day, arrogance then becomes disenchantment! People become disenchanted with the object of their admiration, and once disenchanted, they seek to destroy the idol that they have themselves created. It's admiration one day; antagonism the next! These people are what James calls *double-minded man, unstable in all his ways*. All humans possess an old sin nature (OSN) however the arrogance of admiration seems to forget this, and once the OSN shows itself in some way, the arrogant person is offended and wounded. Many times this is a part of God's plan to wake these people out of their incredible arrogance. That's why the Lord said in Jer 30:14 *For I have wounded you with the wound of an enemy, With the punishment of a cruel one*. There is no loyalty, love, faithfulness, or humility in the arrogant believer and the arrogance of admiration is one step toward unreality in any human relationship. The arrogant believer who is involved in iconoclastic arrogance takes an ordinary person, and with illusions of one sort or another, builds that person beyond reality. The illusion could be romantic, self importance, sexual, or power lust, but eventually these illusions are destroyed by reality, and then the arrogant person, in subjectivity, attacks! The idol of perfection created by arrogance is an image of something that does not really exist. When you truly love someone in a state of humility and have a lot of doctrine, you love people with their faults! Your eyes are wide open to their failures, and their faults, but it doesn't make a difference! This is because you operate in impersonal or unconditional virtue-love. 1Co 13:4 says this type of love is *patient* (poise and self-control). With impersonal unconditional love you are able to handle suffering, hostility, provocation and unjust treatment! 1Co 13:4 goes on to say this type of love is *kind* or it performs acts and deeds of kindness, it is not *jealous*, which means it is not envious, or resentful, and it *does not brag and is not arrogant*. When a person has impersonal unconditional love, they have no need to brag, in fact, arrogant people are the biggest phonies you'll ever meet. 1Co 13:5 says this type of unconditional love *does not act unbecomingly*, which means that it does not behave dishonorably, *it does not seek its own*, meaning that it is not preoccupied with self, and this type of love does not get angry easily. Anger is not only a sin, but it is an emotion out of control. This type of love *does not take into account a wrong suffered*. Here is where impersonal unconditional love can save you from a lot of wear and tear. When you operate in impersonal unconditional love you will not keep tabs on people! You will not keep an account of all the wrong that you have suffered! So many people have a miserable life because they are constantly concerned with what others have done or are trying to do to them.

Impersonal unconditional love will cause you to give up resentment, excuse a guilty party, release others from payment, forget an offense, never bringing it up again, not even to discuss it!

1Co 13:6-7 tells us that Impersonal unconditional does not rejoice in unrighteousness, but rejoices with the truth; Impersonal unconditional love bears all things, believes all things, hopes all things and endures all things.

This means that all things are kept confidential. Where are all the believers who have this type of love today? Instead we see arrogance, and jealousy, and bitterness, and vanity, and self pity, and lack of thoughtfulness, courtesy and kindness. When you lack virtue, you lack character, and you repeat things and you do not operate in impersonal unconditional love. People who are easily shocked are just simply arrogant self-centered, self-righteous people. So impersonal unconditional love is the ability to cover and overlook the faults of others. It is the type of love that protects each individual from being jealous, bitter, and unfaithful. Impersonal love accepts and tolerates people as they are. On the other hand, the arrogance of criticism destroys friendships, romances, marriages, business relations, and even spiritual relations in the local church.

One of the most devastating forms of arrogance is to idolize someone who communicates doctrine, and that's what Paul taught about in 1Ti 5:24 *The sins of some men are quite evident, going before them to judgment; for others, their sins follow after.* This is very devastating because the person who does this always confuses the communication with the communicator. When the communicator says something or does something to let you down, you will end up rejecting the communication. The smart believer accepts the doctrine and ignores the communicator. It is the communication of information (Bible doctrine) that is important. Rejection of that doctrine means rejection of God's plan, God's purpose and God's policy. This is why the elevating of any spiritual leader can be devastating to your soul. So this whole concept can be perfectly described by the phrase 'iconoclastic arrogance.' When you elevate a person and then that person lets you down, iconoclastic arrogance results. Occasional disappointment with friends, loved ones, husbands, wives, children, bosses, pastors, coaches, etc., is normal, but disenchantment or disillusion with a self-manufactured idol is destructive!

Now what has been described here is one of the main problems in interaction among people. Arrogance never takes the responsibility for being arrogant. For the believer, the only escape from becoming the villain or the victim of the iconoclast is spiritual maturity. When you are in spiritual adulthood, it means that you don't put others on a pedestal because you don't need to. If others try to put you on a pedestal, you take yourself right off, you don't go along with that nonsense. You begin to tolerate all kinds of people, and you never get involved to the point of getting disillusioned or disenchanted with anyone. In fact, sharing the happiness of God is a part of the problem solving device in this area. The mature believer always remembers that God is perfect and people are sinful.

Rom 7:18-8:1, For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not. For the good that I wish, I do not do; but I practice the very evil that I do not wish. But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me. I find then the principle that evil is present in me, the one who wishes to do good. For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members. Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin. There is therefore now no condemnation for those who are in Christ Jesus.

God is to be worshipped and become the object of our personal love! People are sinful and to become disenchanted with people is arrogance. To be disenchanted with God is blasphemous!

Back to Rom 9:1-3, *I am communicating doctrine, I am not lying, my conscious bearing joint testimony with me in the Holy Spirit, but I have a great sorrow and constant pain in my right lobe, For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,*

The Greek word for *wish* is the verb *euchomai*, meaning to pray, to wish for something, and here it means to wish or desire. In the context of Rom 9:1-3 it means, in effect, that Paul can only wish

for the impossible. Paul is stating that he recognizes the omniscience of God, in which God knew all of the facts before they would happen. God knew every person and their thoughts, and the context of those thoughts. God knew every decision that every person would ever make, and every action which would follow or proceed, and all of these were placed in the computer of Divine decrees. Then they were printed out of the decrees. For the believer, there is election, foreknowledge, predestination. For the unbeliever, there are terms like condemnation. God knew billions of years ago what free will decisions would be made. When we say that Jesus Christ controls history, we make it sound as though it's something happening in the present. However, Jesus Christ controlled history before history even existed, because He knew everything that would ever happen. With regard to actual things, God is the final and absolute authority (1Sa 2:6-8). God is perfect, therefore His plan is perfect. A plan anything less than perfect could only come from someone who is not God.

Now, the beneficiaries of the plan are imperfect. This calls for all of Divine genius to create, maintain, perpetuate, and continue a perfect plan for imperfect persons. The key issue is to find out what the plan is all about. The perfect plan of God cannot be divorced from the perfect essence of God, but it must be related to the total depravity of man. Because of this, certain Divine attributes must be understood before the Divine plan can be understood or appreciated. The problem is that perfect God created a perfect plan for imperfect creatures. As far as God is concerned, we are total disasters, because we are full of human good, and evil. The function of the essence of God in planning and executing His plan requires a summery of a number of doctrines. God has to do the thinking (doctrine) and the work. Therefore, one of the biggest problems in this plan is to get the recipients of the plan to stop working. Remember what our Lord said in Joh 6:28-29, *They said therefore to Him, What shall we do, that we may work the works of God? Jesus answered and said to them, This is the work of God, that you believe in Him whom He has sent.* The Jews were constantly trying to impress God with their works (this does not refer to legitimate production). We always seem to want to do things to help God, such as, self-righteousness, emotion, or have a pleasing personality. This insertion of human good obscures the Plan of God. We must understand the will, sovereignty, and omniscience of God. We must understand the Divine decrees, the integrity of God, election, foreknowledge, predestination, retribution, and condemnation. Inasmuch as the volition of man is an instrument created by God for the execution of God's plan, human volition, whether positive or negative, serves the Divine purpose. Negative volition will never stop the Plan of God. You see, arrogance thinks the Plan of God depends on you, but God can get along without you. Man's failure to execute the Plan of God does not hinder or frustrate that plan; it moves on, with or without you.

The Sovereignty of God.

God is a person. That means that God has personality, but God is an eternal, infinite person. God never had a beginning. Infinite means our finite minds can never completely comprehend everything about God. God has explained Himself to us in terms of human activities called anthropopathisms. God has self-consciousness. He is eternally aware of Himself. God has self-determination. God recognizes Himself as a personality, and as such, He thinks and acts rationally in compatibility with His integrity. The sovereignty of God is bound up in the self-determination and the decrees of God. God thought out the history of the human race simultaneously in an instant of time. That is why we say the Lord Jesus Christ controls human history. This is why we should always be sensitive to the leading and the guidance of the Lord. You never know when it's going to save your life. However, the only way to be sensitive to the leading and guidance of the Lord is to know Bible doctrine. In fact, His own family did not believe that He was the Son of God!

Joh 7:5 *For not even his brothers were believing in Him.* They did not come to believe in Him until after His resurrection when He appeared to His brother James. Even His mother was mistaken at this particular time. In Mat 12:46 *While He was still speaking to the multitudes, behold, His mother and brothers were standing outside, seeking to speak to Him.* Notice that they were standing outside, they

didn't want to even come in and listen to Him. This verse also tells us that they didn't want Him to speak to them, they wanted to speak to Him. Mat 12:47 *And someone said to Him, behold, your mother and your brothers are standing outside seeking to speak to you.* They have been waiting outside for Him for a long time. Mat 12:48-49, *But He answered the one who was telling Him and said, who is My mother and who are My brothers? And stretching out His hand toward His disciples, He said, behold, My mother and My brothers!*

The Lord Jesus Christ taught that His followers are even closer to Him than His natural family and closet relatives. In fact, we are told that His disciples took the place of His earthly family because they had believed in Him. Mat 12:50 *For whoever does the will of My Father Who is in heaven, he is My brother and sister and mother.* Remember that the Will of God is summed up in one verse: 1Ti 2:4 *He wills all men to be saved and to come to the knowledge of the truth.*

Relationship with God must have priority over relationship with people. Your number one priority demands that you have a right relationship with God. As an expression of this, emphasis on people over God must be set aside, and that includes emphasis on yourself.

THE STUDY OF ROMANS 9,10,11.

Mental Attitude Toward Self

12/23/07

We have been noting the importance of our mental attitude, and the thoughts that dwell within our soul. A very dangerous area of our life is the attitude we have toward ourselves. We are examining Rom 7:14-25, a passage which should set you straight as far as your relationship with God is concerned and your attitude toward yourself.

In Rom 7:14-17 the emphasis is on practicing the very thing we hate: The inability to overcome the sin nature. In verses 18 to 21, the emphasis is on the failure to do that which is desired in the new nature: To do right. This double failure of the believer to overcome evil and accomplish good is set forth; therefore help must come from outside, beyond himself! Rom 7:14 talks about life that is controlled by the Old Sin Nature (OSN) and the importance of understanding the problem and dealing with it by using the proper mental attitude.

Rom 7:14 For we know that the Law is spiritual, but I am of [or belonging to the realm of] the flesh [sin nature], sold [as a slave] in bondage to sin [sin nature].

We were all born into slavery, placed entirely under the control of the love of sinning. Rom 7:15 *For that which I am doing, I do not understand; For I am not practicing what I would like to do, but I am doing the very things that I hate.* This is the confusion caused from the OSN which tries to control the believer. We all have a legitimate desire to please the Lord, and this desire increases with our increased intake of Bible doctrine.

So, Paul is saying that he really wants to advance spiritually and to please God by reaching spiritual maturity; however, there's a problem. These good intentions are hindered by the overtime work of the OSN with its trends toward good and evil. Rom 7:15-16, *For that which I am doing [the old sin nature controlling us at times], I do not understand. For I am not practicing what I would like to do, but I am doing the very thing that I hate [the shattering of the OSN as it controls us and tries to put us under a guilt complex, separating us from the grace of God]. But if I do the very thing I do not wish to do [giving in to the OSN] I agree with the Law or the doctrine that it is good.* Doctrine is important because it helps you to recognize your flaws and the control that the OSN has over you. Rom 7:17 *So now, no longer am I the one doing it, but sin or the sin nature which dwells in me.* This was a wonderful discovery! Paul realized the guilt of sin, and our forgiveness through the blood of Christ. Our old man (OSN) was crucified with Christ! Now we must put that old man away, and all the things of our former life must be put away. That can't be done until we discover that all of those things of the former life still can have a grip on our lives because of the indwelling sin nature (OSN) which remains. Paul concludes then that since he is doing what he does not wish to do, there must be another evil principle working within him, (and us as well). It is not our real selves because we have a new life in Christ. Therefore it is sin which dwells in us.

Gal 2:20 I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.

Paul is saying that because he has believed on the Lord Jesus Christ, it is Christ that is living in him. Therefore when he sins, it is no longer him, the new man or the new creature, but the old man (OSN) which is within. If God's people could only realize this, they would become free from the bondage and slavery to their OSN. They would stop blaming others for their situations, and they would look at their failures as an opportunity to appeal to the mercy of God. 1Jo 3:9 *No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.*

So, because the nature of God cannot sin (1Jo 3:9), and Christ is in him (Gal 2:20), Paul has learned to separate the two natures. Unfortunately most believers have not, and that is why self-righteousness, legalism, guilt and condemnation exist in the lives of most believers today. What made Paul such a great apostle is the fact that he realized that his sins had been paid for, and therefore totally forgiven. Rom 7:18 *For I know that nothing good [good of intrinsic value] dwells in me, that is, in my flesh [sin nature], for the wishing or the desire is present in me, but the doing of the good is not or I cannot do it.* There are times when the OSN becomes strong enough to beat the person's will.

So, how can understanding Rom 7:18 be a benefit and blessing to the believer? Well, before any believer can appreciate the Divine solutions to the indwelling problems of the OSN and the magnificent grace of God, the believer must be brought to the end of himself. You must realize how helpless and hopeless you are without Christ, and also how the Lord has solved the sin problem and the problem of the OSN. There is no good thing in our old selves, and we cannot do the good we wish to do. We are renewed, and we want to go forward in sanctification, yet we cannot. We are dependent on the Holy Spirit as our only spiritual power, just as we have depended on Christ as our only righteousness! Phi 2:13 *for it is God who is at work in you, both to will and to work for His good pleasure.*

Not only has sin been forgiven, but the effects of that sin as well. The effects of sin are guilt and condemnation, and therefore there is no place for any of that in the life of the believer. Psa 32:5 *You have forgiven the guilt of my sin;* Psa 85:2 *You did forgive the iniquity of your people; you did cover all their sin* The Lord has not covered some of your sin, but all of your sin. As a part of God's plan to free us, we also have the promise that God does not deal with us according to our sins. Psa 103:10 *He has not dealt with us according to our sins, nor rewarded us according to our iniquities.* There have been so many lies portrayed by the kingdom of darkness concerning the sin issue.

Rom 7:19 *For the good [good things of intrinsic value] that I wish or desire to do, I do not do but I practice the very evil that I do not wish.* In his sin nature, Paul has discovered that it doesn't matter what he wills; inevitably he will not be able to do it. Rom 7:20-21, *But if I am doing the very thing I do not wish to do [and I am], I am no longer the one doing it, but the sin nature which dwells in me. I find then the principle, that evil is present with me, the one who desires to do the good [virtuous, noble].* Even when we are trying our best, the evil of the old sin nature is still there. Rom 7:22 *For I joyfully concur with the law of God in the inner man or with reference to my inner man [doctrine in mentality].* This is a positive believer who now sees that Bible doctrine has provided him with standards that now teach him how to be delivered from the bondage of the sin nature. Rom 7:23 *But I see a different law [principle] in the members of my body [the law of the sin nature], making war against the law of my mind [attacking him with temptation and or trying to put him in bondage], and making me a prisoner to the law of the sin nature which is in the members [cell structure] of my body.* Here is Paul crying out for deliverance, not from sin's guilt and its penalty, but from its power. Not for forgiveness of sins, but for help against the indwelling OSN. Here in verse 23 Paul is laying claim to, and taking ownership of, the problem. As long as we kid ourselves about the fact that we still have this fallen nature to deal with, we are not even close to being delivered from the struggle. Paul is saying that there is no power in ourselves to resist the principle of sin which resides in the members of our body. God left us every bit as helpless and dependent on Christ's work for our sanctification as He did for our redemption. The power of sin was broken at the Cross because we died with Him there, both to sins and to the power of the OSN (Gal 2:20).

Rom 7:24 *Wretched man that I am! Who will rescue me from the body of this death [the old sin nature]? The Greek word for wretched is talaiporos and it means wretched through the exhaustion of hard labor.* Rom 7:25 *Thanks be to God or grace belongs to God through Jesus Christ our Lord. So then, on the one hand, with my mind I am myself serving the law of GOD; but on the other hand, with my flesh [OSN in control of the soul], I am serving the law of the sin nature.* God in His grace knows we have

inherent flaws, environmental flaws, in addition to the sins we accumulate. The answer to Paul's question of who will rescue him (and us) is a new revelation: Identification with Christ in His death! Just as the sinner cannot find forgiveness and freedom from guilt until he despairs of self and believes in the One who redeemed Him with the blood of His cross, the believer, after a period of pointless struggle to overcome sinful tendencies by self-effort, now looks to Christ for renewal. The believer is now ready to accept the fact, revealed in God's word, that he died with Christ at the Cross to the principle of sin. 1Co 1:18 *For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.* The word of the Cross and of what Christ did there is the power of God, and is both to save sinners and to deliver saints.

Rom 8:1 *There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.* The Holy Spirit delivers us from the power of the OSN by applying to our experience that which was accomplished by Christ on the Cross, namely complete separation from fleshly Adam. We discover our own utter powerlessness to defeat our indwelling sin, and then we are given the insight that we have been delivered from the slavery of the OSN. The blood of Christ frees us from the guilt of our sins, and the cross of Christ frees us from the slavery of our sin nature.

Paul discovered through his struggle depicted in Rom Ch. 7, four things: 1) That sin dwelt in him. 2) That his self-will was powerless against it. 3) That the sinful self was not his real self. 4) That there was deliverance through our Lord Jesus Christ. Paul realized that all he was in the flesh (OSN) was addicted to sinning. So he quit trying to reform the old man and saw himself wholly in Christ, ready to live by means of the Spirit and the word of God, the power sources for the spiritual life of the Church-age believer. We are believers, regenerated and made new creatures in Christ, indwelt by the Trinity, declared perfectly righteous, sealed with the Spirit, but still living with that body of sin and death. The flesh is still with us, and will be until the day we die. Just as we were condemned at birth and were helpless and depraved and in need of a Savior to pay the price for our sins, after salvation we are wretched in our flesh and in need of the Sanctifier who will apply the power of the Cross to our body of sin. Unless we learn to ignore the idea that self will ever change self, we will not enter into the rest of experiencing spiritual deliverance in Christ. Our human condition will not catch up with our perfect position, until we are out of these bodies and receive the new body of life. That time will not come until Jesus Christ comes back in the clouds for us. In the meantime, we can still be glad that God made an end of the Adam that we were, and started new with the new Man Jesus Christ. He has placed in us the new Man Christ as a new spiritual species, filled us with His Spirit and said, walk only by means of the newness that cannot sin. (Col 2:6-7). Notice that we are not instructed to walk in Him by means of grace through faith until first we have been firmly rooted, and built up, and established in our doctrines. The path of faith is the most hateful path possible for the flesh. Faith gives the flesh no place to go; it leaves no part for man's plans or resolutions or the energy of the flesh. The flesh will go to any degree of religious self-denial, or self-inflicted sufferings, anything but death! However, faith begins with this: That we died with Christ, and now we live in Him. We have no righteousness of our own, only His. When we are weak, then we are strong.

The battle of Romans chapter 7 is necessary before living in the freedom of chapter 8. This type of doctrine is designed for you to change your attitude toward yourself, if it needs to be changed, in certain areas. Mental attitudes are even more important than facts. If you don't have the right mental attitude, then even the right facts don't matter (Pro 14:12). Your life is determined not so much by what life brings to you as by the mental attitude you bring to life; not so much by what happens to you as by the way your mind looks at what happens. Remember that life is not what you make it; it is how you take it! A great mental attitude not only gives you greater discernment, but it allows you to perceive opportunities in your life that have always been there but have gone unnoticed. Any problem facing us is not as important as our mental attitude toward it, for that mental

attitude determines our success or failure. This is why the way you think about a situation may defeat you before you ever do anything about it. You cannot forget Phi 4:13 *I can do all things through Him who strengthens me*. If you have a positive mental attitude and constantly strive to give your best effort, eventually you will overcome your immediate problems and find you are ready for even greater challenges. Mental attitude is your acceptance of the natural and the spiritual laws designed by God, or your rejection of them. We cannot change our past, we cannot change the fact that people will act in a certain way, we cannot change the inevitable; however, we can change our mental attitude toward these things. If you can't change your fate, change your mental attitude. Develop a mental attitude of gratitude, and give thanks for everything that happens to you, knowing that every step forward is a step toward achieving something bigger and better than your current situation. Adventure isn't hanging on a rope off the side of a mountain. Adventure is an attitude that we must apply to the day to day obstacles of life. The only difference between a good day and a bad day is our attitude. Consider how much more you often suffer from your mental attitude than from those very things for which you are angry and grieved about. Think of how much more painful are the consequences of a bad mental attitude than the causes of it. One of the greatest discoveries of Bible doctrine is that we can alter our lives by altering our mental attitudes. This is why Paul said in Rom 12:2 *And do not be conformed to this world, but be transformed by the renewing of your mind*, Even spiritually adult believers can be in danger when they have a mental attitude test because it may knock them out of living the spiritual life if they are not humble enough to receive correction and recognize it. You know when you have failed the mental attitude test when you enter into the sins of the tongue which inevitably will also lead to overt sins.

So, when you are advancing toward an objective, you must be alert. Your alertness, comes from objective, not subjective thinking. Remember that we are warned not to be arrogant:

Gal 6:3 For if anyone thinks he is something when he is nothing, he deceives himself. 1Co 10:12

Therefore let him who thinks he stands take heed lest he fall. Pro 26:12 Do you see a man wise in his own eyes? There is more hope for a fool than for him. Paul said in 1Co 8:1-3, Now concerning things sacrificed to idols, we know that we all have knowledge. Knowledge makes arrogant, but love edifies. If anyone supposes that he knows anything, he has not yet known as he ought to know; but if anyone loves God, he is known by Him.

Now, when we deal with the mental attitude being filled with positive thoughts and not negative, this is not positive thinking. Focusing on the positive does not mean ignoring the negative. It is unrealistic and detrimental to deny that negative things exist in our lives. A positive mental attitude is determined more by how you respond to situations than by how you perceive them. There is no beneficial value in refusing to see or acknowledge your problems. In fact, that is very harmful. A positive mental attitude is not achieved by turning a blind eye to the negative, but rather by responding to every situation in the most positive way possible. See negative things for what they are, and then respond with positive action. Acknowledge and accept the problems, the difficulties, the shortcomings, the abuses, and then do something positive about them.

IS THERE ANYTHING MISSING THIS CHRISTMAS?

12/30/07

In this Tree of Life, we are going to continue to give thanks to God for His indescribable gift. 2Co 9:15 *Thanks be to God for His indescribable gift!*

God's indescribable gift: The gift of His uniquely born Son. God's indescribable, unspeakable generosity came in the form of an infant, in a cradle, being rocked by His mother, in a stable in Bethlehem. Mary rocked Him, and later, He rocked the world, perhaps it might be time for Him to rock your world once again.

Luk 7:16 And fear gripped them all, and they {began} glorifying God, saying, A great prophet has arisen among us! and, God has visited His people! We celebrated a holiday this past week which is a reminder to all of us that God has visited His people! What a surprise it must have been for those who were there on that first Christmas day.

When we think of Christmas, we think of surprises. We give and receive gifts which are wrapped, and are usually a surprise to the recipients. That the first Christmas was full of surprises, in fact, what was the first Christmas Eve like? Was it a time of great celebration? Look at Luk 2:1-7, *Now it came about in those days that a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth. This was the first census taken while Quirinius was governor of Syria. And all were proceeding to register for the census, everyone to his own city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, in order to register, along with Mary, who was engaged to him, and was with child. And it came about that while they were there, the days were completed for her to give birth. And she gave birth to her first-born son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.*

At this time Bethlehem was a very busy place. In fact, the next day was filled with noise and the activity began earlier than usual in the village. As the night gave way to the morning, people were already on the streets. Vendors were positioning themselves on the corners of the most heavily traveled avenues in Bethlehem. Store owners were unlocking the doors to their shops. The owner of the inn probably had awakened earlier than most in the town, after all, the inn was full. We might wonder if anyone mentioned the arrival of the young couple the night before? We might wonder if anyone had commented on the pregnancy of the pregnant girl who was on the donkey the night before? We are told in Joh 1:11 *He came to His own, and those who were His own did not receive Him.* The city was rejoicing and prospering and celebrating, so who had time to care about the condition of the couple who arrived the night before with the woman pregnant? Everybody was too busy, just as many people are this time of year.

So, the day was upon them. There was too much to do to imagine that the miracle had occurred: That God had entered the world as a baby. Think of it, if someone by chance had come upon the sheep's stable on the outskirts of Bethlehem that morning, what a bizarre scene they would behold. A more humble and lowly place of birth could not exist, off to one side sat a group of shepherds. They sat silently on the floor, no doubt in amazement. Their night watch had been interrupted by an explosion of light from heaven and a symphony of angels calling them to the stable.

Luk 2:8-15, And in the same region there were {some} shepherds staying out in the fields, and keeping watch over their flock by night. And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened. And the angel said to them, Do not be afraid; for behold, I bring you good news of a great joy which shall be for all the people; for today in the city of David there has been born for you a Savior, who is Christ the Lord. And this {will be} a sign

for you: you will find a baby wrapped in cloths, and lying in a manger. And suddenly there appeared with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, And on earth peace among men with whom He is pleased. And it came about when the angels had gone away from them into heaven, that the shepherds {began} saying to one another, Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us.

Think of the fact that near the young mother sat the weary father. If anyone is weary, he is. Now that the excitement has subsided a bit, now that Mary and the baby are comfortable, he leans against the wall of the stable and feels his eyes grow heavy. Joseph hasn't figured it all out quite yet. After all, he needed a special visitation from an angel to tell him to still marry Mary because she had become pregnant by the Holy Spirit. He remembers the name the angel told him to use, Mat 1:21 *And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins.* Mary certainly must have looked into the face of the baby, and there saw her son, and her Lord. In fact, in Luk 1:47 she said, *And my spirit has rejoiced in God my Savior.* Somehow Mary knows she is holding God. So this is Him, she contemplates. She remembers the words of the angel in Luk 1:33 *and He will reign over the house of Jacob forever; and His kingdom will have no end.* However, He looks like anything but a king. He is still a helpless baby who is dependent upon Mary for his well-being. Here is the Majesty in the midst of the mundane. Here is Divinity entering the world on the floor of a stable, through the womb of a teenager and in the presence of a carpenter. He would say in Mat 8:20 *The foxes have holes, and the birds of the air have nests; but the Son of Man has nowhere to lay His head.* This baby who is the overseer of the universe didn't have a normal place to be born. His golden throne room had been abandoned in favor of a dirty sheep's pen.

Meanwhile, the city goes on. Life goes on. Even today people miss out on the real meaning of Christmas. The merchants are unaware that God has visited His people and their planet. The innkeeper would never believe that he had just sent God into the cold. Most people would scoff at anyone who told them the Messiah lay in the arms of a teenager in a dirty stable. Everyone was too busy to consider the possibility. Those who missed the Majesty's arrival that night didn't miss it because of evil acts or malice; they missed it because they were simply too busy and weren't looking. Little has changed in the last two thousand years.

This Christmas, in the year of our Lord 2007, has a lot in common with the first Christmas when our Lord was born into the world. On the very first Christmas Eve, the earth was oblivious as to what was happening. Much too occupied with unimportant things to see that which was truly important! So engrossed in their own lives and preoccupied with vanity and emptiness! However, heaven wasn't! The innumerable Holy and elect angels were all waiting in anticipation! They were waiting to break forth in praise, worship and adoration to the birth of a new born child, the Son of God! A child that meant that God had fulfilled His word and sent forth His child for salvation! A fulfillment of Isa 9:6 *For a child will be born to us, a son will be given to us.* On that first Christmas Eve there was also a farewell going on in heaven, the Son said goodbye to the Father. In fact, a part of that conversation is recorded for us in the tenth chapter of Hebrews. Heb 10:5-7, *Therefore, when He comes into the world [this is the first Christmas], He says, Sacrifice and offering Thou hast not desired, But a [human] body Thou hast prepared for Me; In whole burnt offerings and sacrifices for sin Thou has taken no pleasure. Then I said, Behold, I have come (In the roll of the book it is written of Me) To do Thy will, O God.* So the Lord Jesus Christ bid farewell to His Father and began a journey that was to end 33 years later on the cross!

Now, what was the meaning and purpose of the first Christmas? The physical body of Christ was divinely prepared by God the Father and God the Holy Spirit as the vehicle to bring God to

mankind, and to be the perfect sacrifice for sin, and while this was going on, earth was oblivious to it. God was here in the flesh, Heaven knew about it, earth didn't. There so many things about Christmas that the majority of people today sadly know nothing about. The Holy Spirit had taken ninth months to fashion inside of Mary a physical body which would be perfectly prepared for our Lord. The only human body to be born into this world without a sin nature! A body that was to be inhabited by the second person of the Trinity. The fullness of time had come when God would send forth His very own Son as Gal 4:4 teaches.

As we consider the Babe of Mary this Christmas season, we should also consider Deity of Jesus Christ and the fact that He is God. This is important because we are told in Jud 1:3 *I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints.* There are many super grace heroes in the Christian life, but only one true celebrity, the Lord Jesus Christ. Think of it, the same one who was equal to the Father and the Spirit and occupied the highest place of deity was made flesh and dwelt among us (Joh 1:14).

Why did Jesus Christ, who was God and is God, dwell among us? 2Co 8:9 says, *For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich.* Who is this Son of God that we love and desire to learn so much about? Isa 9:6 *His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.* He is called the eternal Father. He whose name in Isa 9:6 is wonderful was spit upon by men. He who is called counselor is rejected by men. He who is the mighty God was crucified in weakness. He who is the prince of peace must suffer Himself the Divine indignation and wrath of God. He who created all things (Col 1:16) occupied an infant's cradle. He who is holy, harmless, undefiled and separate from sinners (Heb 7:26), was made to be sin on behalf of all of us. He who was the bread of life (Joh 6:35), was Himself hungry. He who was the giver of the super natural water of life (Joh 4:14), was Himself thirsty. He who was dead (Rev 1:18), is alive forevermore.

Joh 1:3 *All things came into being by Him, and apart from Him nothing came into being that has come into being.* There was not anything made apart from Jesus Christ. Yet in Joh 1:10 *He was in the world, and the world was made through Him, and the world did not know Him.* Just like many today, still do not know Him. The point is that Jesus Christ had glory with the Father before the creation. However, He stripped Himself of that glory to become a servant. Perhaps it's time for you to wake up and realize how much God values your soul. A time to do as Heb 12:2 tells us, *fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.* You were the joy set before Him that allowed Him to endure the Cross and despise the shame. Your soul was so valuable to Jesus Christ that He did not consider the use of His Deity a treasure to be retained, but instead He added on this human nature and voluntarily restricted the independent function of His attributes of Deity during His First Advent.

Think of all God has done. He created a perfect world and placed man in it, and man rebelled. Then He came Himself and paid the price for man's sin, man still rebelled. He promises man eternal life, a perfect environment, eternal happiness, and yet man still rebels. What more can He do? He gives us a book, and reveals Himself through it's words, man still rebels through rationalization. There are always people who will say that faith is something that must be entirely divorced from evidence. However, faith is believing in something or someone on the basis of evidence and then acting upon it. The Gospel of John provides evidence of the Deity of Jesus Christ. So what do you think of Jesus Christ? Who is He? According to Christianity this is the most important question you will ever face. It is important because it is inescapable. You will have to answer it sooner or later in this world or in the world to come. Who is Jesus Christ? If He was only a man, then you can safely forget him. If He is God, as He claimed to be, then you should yield your life to Him.

Now, what does it matter to say that Jesus Christ is God? Well first of all, to say that Jesus Christ is God is to say that we can know the truth about God and that we can know what God is like. In fact, apart from Jesus Christ, we really cannot know God. There is no knowledge of God apart from a knowledge of the Lord Jesus Christ. Joh 1:18 *No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.* There is no knowledge of Christ apart from the knowledge of the Bible and the doctrine contained there. The second practical application of the truth that Jesus Christ is God is that God was always like Jesus. Sometimes we tend to think of God as just, and holy and stern and that the Lord Jesus Christ is someone who is a little more forgiving. However, our Lord opened a window, in time, so that we might see the eternal and unchanging love of God. Thirdly, because Jesus Christ is God it means that He is available and able to satisfy all the needs of your heart. God is infinite and He has inexhaustible resources.

Why did John write the Gospel of John? Look at Joh 20:31 *but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.* The word *believe* means that you may be convinced that Jesus Christ is God. It implies a belief revealed by a volitional surrender. As a matter of fact, we really never believe anything until we surrender ourselves to it. Every Christmas season we stop and rather mindlessly acknowledge the birth of Christ! The real issue is not that He came, the issue is why He came! Most people stop and think about Christmas just as the fact that He came, but they never bother to find out why He came! Why did He come? Why was He born? To present God? The answer is yes! To teach truth, fulfill the law, reveal love? Again the answers are all yes! However these are all secondary reasons as to why He came! There is really only one primary reason. Jesus Christ came into the world on that first Christmas for this one major reason: To suffer and to die for you! Mar 10:45 *For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.* When we think of Christmas, we think of giving! However, do we actually think about the real gift that God the Father gave to everyone of us? Joh 3:16, is the plan of God in miniature, *God loved the world so much that He gave His uniquely-born Son, that whosoever believes in Him should never perish but have eternal life.* In the eyes of the Father, this scene at Bethlehem slams right into another scene at Golgotha.

The bottom line is this: Believe on the Lord Jesus Christ, and you will be saved.