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THE NEW THINGS THAT HAVE COME.

THE RESPONSIBILITY AND ACCOUNTABILITY OF THE ROYAL PRIESTHOOD, PART 13.

02/07/10

Under the principle of the doctrine that new things have come we have been noting the two unique Royal Commissions: The Royal Priesthood and the Royal Ambassadorship. We have been noting the responsibility and accountability we all have to defend the faith as members of the Royal Family of God.

He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty [el shaddai]. I will say to the Lord, "My refuge and my fortress, My God, in whom I trust!" For it is He who delivers you from the snare of the trapper, And from the deadly pestilence. He shall cover thee with His feathers and under His wings shall thou trust. His Truth shall be Thy shield and buckler. (PSA 91:1-4)

The Hebrew word for shield is tsinnah which means a large shield to guard against thorns or things that would pierce and wound us. Not only is the truth a shield, but His truth shall also be a buckler. That Hebrew word is cocherah which is something surrounding the believer. Truth will give you some principles that should free you from caring about what others think about you. What a bondage that is.

Here are some principles we looked at concerning unrealistic expectations:

1. Do not place yourself under unrealistic expectations concerning your relationship with others. We do have a responsibility to care for others, but it is just as true that you are not to allow yourself to be put into bondage and slavery to others.

You were bought with a price; do not become slaves of men. (1CO 7:23)

Don't be so arrogant toward yourself that your goal is to have others speak well of you. They are simply not worth it. The point is stop putting pressure on yourself.

"Blessed are you when {men} cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me." (MAT 5:11).

2. Unrealistic expectations toward ourselves which inevitably produces frustrations that distract us from Bible doctrine and destroy the true focus of the Christian life, which is occupation with Christ, not self. The principle is found in PHI 1:21, For me, living is Christ, likewise dying is profit. Or in JOH

3:30, "He must increase, but I must decrease." That is especially true when it comes to those whom are closer to us, including our own loved ones and family members.

3. Unrealistic expectations destroys all human relationships, whether it is your relationship in friendship, romance, or marriage, but most of all, your relationship with yourself.

Nevertheless let each individual among you also love his own wife even as himself; (EPH 5:33)

Fear does not exist in virtue love, but virtue love expels [drives out] that fear, for fear causes self induced misery. (1JO 4:18)

"You shall love your neighbor as yourself. There is no other commandment greater than these."
(MAR 12:31)

4. Unrealistic expectation produces frustrations which distract from Bible doctrine and destroy the true focus of the Christian life, which is occupation with Christ, not people. By this I mean that you are not living in the rest and peace that comes from understanding that you have been reconciled and reunited to God. Don't place yourself in the bondage of such things personality changes.

5. Unrealistic expectations causes us to react to others inwardly who do not believe that we are treating them the way they want to be treated. Therefore because of the demand syndrome, it is impossible for any virtue to exist in either one of us. This inevitably leads to eyes on self, eyes on people, and eyes on things. The focus that is substituted for occupation with Christ is eyes on self, eyes on people, or eyes on things which is nothing more than the trap of arrogance. Eyes on self is arrogance. This makes you selfish, self-centered, and totally unacceptable. Eyes on people is lust. This is where you become frustrated by comparing yourself with others, thinking that others are doing better than you. Eyes on things is covetousness. This is when you desire to have or possess what someone else has or possesses. You resent those who have worked hard and have accumulated wealth. You resent the successful and as long as you do, this will guarantee that you will be a loser all your life.

6. There is role model arrogance which is another problem that can hinder you from living in the rest and peace that comes from understanding that you have been reunited to God. Stop trying to make yourself live up to a real or an imagined spiritual role-model to others. Take the pressure off yourself.

7. Role model arrogance causes believers to fail because of lack of impersonal love for all mankind beginning with themselves and lack of occupation with Christ. Stop trying to make yourself live up to a real or imagined spiritual role model to others. Take the pressure off yourself. Reconciliation means God has called you to peace and rest.

“Come to Me, all who are weary and heavy laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. For My yoke is easy, and My load is light.” (MAT 11:28-30)

8. Role model arrogance ignores the basic doctrine that all believers sin after salvation and continue to have a sin nature. No one is perfect. But with Bible doctrine as the number one priority in your life, you learn to love God the Father, and you learn to insert the virtue of impersonal love into human relationships. From knowledge of Bible doctrine you find your true role model who is perfect. Our Lord and Savior, Jesus Christ, He is our only role model.

When you combine unrealistic expectation with role model arrogance, you have established false standards for your life. Even if you are sincere. You have developed an arrogant system of standards which hinder both the execution of the PPOG and create spiritual failure by condemning yourself. When you are not content with the rest and peace that God has provided for you through the finished work of His Son, the Lord Jesus Christ, then you begin to develop the arrogance of unhappiness or the arrogance of subjective preoccupation with self.

There is another very subtle, but common form of arrogance found among born again believers which is murmuring, complaining, frustration, worry, anxiety, self-pity, etc. These are all a part of the arrogance of unhappiness.

The influence of the cosmic system upon the believer in this area cannot disappear through prayer alone! The road to recovery begins with humility, acknowledgement and then a crash diet of Bible doctrine.

The believer that has the arrogance of unhappiness always blames others for their failures. They avoid taking any responsibility for failures. They are paranoid, jealous, implacable and lack forgiveness. The arrogance of unhappiness may be classified as pre-occupation with self. Pre-occupation with self destroys any capacity for happiness and frustrates the fulfillment of the divine plan of God. Involvement in the devil’s world or the cosmic system guarantees unhappiness.

Involvement in the cosmic system promotes erroneous ideas about what constitutes happiness in life. Those involved in the cosmic system think that people, pleasant circumstances or prosperity can make them happy. Arrogant people are unhappy people involved in the cosmic system and therefore they are miserable. They continue and persist with their erroneous views of what happiness is. Therefore, the big enemy to true happiness in the Christian life is arrogance.

Do not be grieved, for the happiness of the Lord is your strength. (NEH 8:10)

There is also a counterfeit or pseudo happiness developed in the cosmic system which is a stimulation for a moment and often mistaken for true happiness. Satan will minister this pseudo happiness to any believer who resides in his cosmic system. Through this arrogance, the believer’s capacity for happiness is completely destroyed. Satan has perpetuated a myth on the human race as the ruler of this world, that people and pleasant circumstances and moments of stimulation can make you happy.

As the ruler of this world, Satan has a system for distracting people by making them think that stimulation is happiness. This is a locked in system that very few people have ever overcome.

Arrogant pre-occupation with self through involvement in the cosmic system is a guarantee of unhappiness. We must not associate stimulation with happiness. Pseudo happiness is always associated with any form of stimulation, enjoyment, excitement which provides temporary pleasure. Most people whether they are aware of it or not build their life around pleasure goals. They go from one pleasure goal to another. In between each pleasure goal is all the boredom that surrounds their anticipation. In fact, for many their happiness comes from anticipation or the thrill of the catch being the chase.

For example, many single people think that marriage is a form of happiness. They have the idea that once you get married your troubles are over, or you are completed. But, once you get married you discover that marriage is not happiness. In fact, marriage was never designed to give you happiness nor is any organization that involves more than one person designed to give happiness.

Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife. But if you should marry, you have not sinned; and if a virgin should marry, she has not sinned. Yet such will have trouble in this life, and I am trying to spare you. But this I say, brethren, the time has been shortened, so that from now on those who have wives should be as though they had none; and those who weep, as though they did not weep; and those who rejoice, as though they did not rejoice; and those who buy, as though they did not possess; and those who use the world, as though they did not make full use of it; for the form of this world is passing away. But I want you to be free from concern. One who is unmarried is concerned about the things of the Lord, how he may please the Lord; but one who is married is concerned about the things of the world, how he may please his wife, and his interests are divided. And the woman who is unmarried, and the virgin, is concerned about the things of the Lord, that she may be holy both in body and spirit; but one who is married is concerned about the things of the world, how she may please her husband. And this I say for your own benefit; not to put a restraint upon you, but to promote what is seemly, and to secure undistracted devotion to the Lord. (1CO 7:27-35)

A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, only in the Lord. But in my opinion she is happier if she remains as she is; and I think that I also have the Spirit of God. (1CO 7:39-40)

Happiness does not belong to any divine institution, but to God alone. There are four divine institutions:

1. Volition.
2. Marriage.
3. Family.
4. Nationalism.

Both volition and marriage existed at a time when man lived on earth with a perfect environment and without an OSN! Now, you would think that a perfect man and a perfect woman would go off into the sunset and live happily ever after. But, it didn't turn out that way. The woman became bored with the man, like a lot of women do today. In fact, there are some women who just want to find out how many of these boring creatures called men, they can score.

The woman became bored with the man and started to hang around the tree of knowledge of good and evil, and then took up conversation with the serpent, who at that time was the most beautiful creature in the garden. You know the rest of the story. Under perfect environment the first marriage was a flop. Marriage alone cannot make you happy. Nor does everything associated with marriage have the ability to make you happy, and that includes sex!

There is the idea that sex is happiness. Young girls are hot headed and stupid, and so they look for some young boy with a good head of hair or whatever. Young boys look for some beautiful haired girl to have a good time with in hopes that such stimulation will bring happiness. The young people think that a specific type of person will make them happy.

The point is you're not going to find happiness in marriage or in divine institution number 3, the family! There is nothing wrong with marriage and family, but an arrogant man is not going to have a happy marriage. An arrogant woman, one who looks to the marriage for happiness, is not going to find it. You see, the great enemy of happiness is arrogance. Arrogance is the fruit of the cosmic system.

Any time you look to people for happiness you will lose. If you think children are going to make you happy, you have the wrong idea as to what happiness is! Any time you bring people into your social life, they do not bring happiness but rather, they challenge it!

But they, our fathers, acted arrogantly; They became stubborn and would not listen to Thy commands. (NEH 9:16)

THE NEW THINGS THAT HAVE COME; THE ROYAL AMBASSADORSHIP AND THE ROYAL PRIESTHOOD. PART 4.

02/14/10

Under the doctrine of *new things have come*, we have been noting the two unique Royal Commissions: The Royal priesthood and the Royal ambassadorship. We have looked at the Royal priesthood, and now are noting the second Royal commission which is our Royal ambassadorship. We began with the principle of the divine principle of logistical grace support

First of all, *logistics* is a military word which refers to the military science of supply, provision, and planning of troop movement. This has to do with the fact that we are all enlisted in the army of God.

You therefore, my son, be strong in the grace that is in Christ Jesus. And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also. Suffer hardship with me, as a good soldier of Christ Jesus. No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. (2TI 2:1-4)

Logistics is also the provision, movement, and maintenance of all resources and services necessary to sustain military forces. As ambassadors of Christ we have the responsibility to be soldiers for the Lord Jesus Christ.

Logistics is also defined as the military science of planning, handling, and implementation of personnel under every possible military condition. From this military nomenclature comes this Bible doctrine based on analogy. Logistics always plays a very important and dramatic part in warfare, but logistics plays an even greater part in your life as a believer. MAT 6:33-7:26 gives us a look at this principle of logistical grace.

The word *logistics* comes from two Greek words:

- 1) *Logistes* - an inspector of accounts, an auditor, a calculator.
- 2) *Logismos* - a thinker.

Hence, *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:

- a. Life support is provided for every Church-age believer. **"My times are in Thy hand." (PSA 31:15).**

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. (Rom14:7-8)

This explains how and why we are alive every moment. The only reason we are alive is because of logistical grace. We do not earn or deserve it; there's no work we can accomplish to keep ourselves alive.

- b. 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 both winners and losers. 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. This is why God provides logistical grace to both winners and losers. You are alive only because of the grace of God, not because of anything you do. The indwelling righteousness of God is the recipient of all life support and all blessing from God. This is the grace pipeline and it excludes human merit and ability from all blessing. Winners utilize logistical grace, losers coast on it, but never utilize it.

c. Under logistical grace, there is the divine provision for every Church-age believer to execute the PPOG. All doctrine comes from a prepared pastor-teacher. If you have persistent positive volition, you will find doctrine and your right pastor-teacher.

Throughout the Bible, there are testimonies of logistical grace. The anthropomorphic testimony is found in passages like DEU 33:27. Anthropomorphisms ascribes to God human physical characteristics that He does not actually possess. This is used as a teaching device in order for man to understand God's divine policy, character and function on man's own finite level of understanding.

The eternal God is a dwelling place, And underneath are the everlasting arms; (DEU 33:27).

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 the means for you to give. God can pour on the blessings in astonishing ways so that you're ready for anything and everything, more than just ready to do what needs to be done.

How is God able to make all grace abound in giving us things? Logistical grace is the answer. This sufficiency is not qualified by occurring only during 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. There is no historical situation or circumstance to which this does not apply.

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. (PHI 4:18-19)

You can be sure that God will take care of everything you need, His generosity exceeds even yours in the glory that pours from the Lord Jesus Christ. David gives the testimony of old age to logistical grace in PSA 37:25). The testimony of the shepherd is found in PSA 23:1-6.

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. You do not fear anything under dying grace. Both discipline and deliverance are a comfort to the believer who knows doctrine. As long as you live, logistical grace will pursue you.

The testimony from our Lord is given by 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.**

Weakness refers to grace orientation as a problem solving device. It refers to humility, lack of arrogance, and to suffering for blessing in the three categories: providential preventative suffering, momentum testing, and evidence testing.

Weakness is our part; 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. *That the power of Christ may reside in me* is a reference to the fact that Jesus Christ indwells His body 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 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. 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 planet earth in spite of Satanic opposition, the policy of evil, opposition from others, and our tendencies for self-destruction. The Lord Jesus Christ controls history.

We have a propensity for self-destruction; yet God keeps us alive in spite of ourselves and in spite of others.

Authority is your friend, not your enemy. Authority is also an accepted source of information, as in the case of the authority of the pastor-teacher to provide doctrinal or theological information from the scriptures. Therefore authority can also be defined in terms of an expert on a particular subject. When it comes to the Royal ambassadorship, it's important to note that there must be the implementation of divine authority for all the royal ambassadors to work together. This is why Satan and the kingdom of darkness love to break down the unity that needs to exist in the local assembly.

For our study concerning the principle of our Royal ambassadorship, unity is defined in different ways:

- The status of being combined with others to form a greater whole. We have been combined with other believers through the baptism of the Spirit at the moment of salvation. We are not here to only serve God, but to serve and help one another.

“This is My commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends. You are My friends, if you do what I command you. No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you. 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.”

(JOH 15:12-17)

We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. (1JO 3:16)

Therefore be imitators of God, as beloved children; and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma. (EPH 5:1-2)

- As members of the Royal Family and Royal Ambassadors we also need to note that unity is defined as the status of being harmonious with other members of the royal family of God.

Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others. Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure. Do all things without grumbling or disputing; (PHI 2:1-14)

We are all enlisted in the army of God. That enlistment begins with you understanding the principle of authority, which includes enforced and genuine humility, not critical and judgmental presumptuousness. If you are at a point where you disrespect the authority you are a part of, you should do one of two things: 1) Leave the organization. 2) Humble yourself, rebound, and become a part of the solution, not the problem. Authority is your friend, not your enemy. Authority is also an accepted source of information, as in the case of the authority of the pastor-teacher to provide doctrinal or theological information from the scriptures. Therefore authority can also be defined in terms of an expert on a particular subject. When it comes to the Royal ambassadorship, it's important to note that there must be the implementation of divine authority for all the royal ambassadors to work together. This is why Satan and the kingdom of darkness love to break down the unity that needs to exist in the local assembly.

True freedom is submission to grace and not the law.

03/07/10

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. For sin shall not be master over you, for you are not under law, but under grace. What then? Shall we sin because we are not under law but under grace? May it never be! (ROM 6:6-15)

Grace is never increased by any function of the old sin nature, whether sin or good or evil. Grace originates from the justice of God and is the policy of the justice of God in providing blessings for mankind. Grace does not motivate the sin since grace is from God, so then grace is the policy of God.

There is a lot of animosity towards the doctrine of grace. Many refuse to admit that they are spiritually bankrupt, that admission has to precede any understanding of grace. To the legalist grace appears as a license to sin. The legalist looks for some law to follow, and by this they think they can better their relationship with God. To the antinomian, grace always appears as an excuse for sin. Neither of these positions is correct. In fact, both legalism and antinomianism are distortions of the grace of God. Such distortions can only be corrected through cognisance of such doctrines as we have noted in the basic imputations and the baptism of the Holy Spirit. Neither legalism nor antinomianism can break away from the ruling power of the old sin nature over life because both are distortions. Only the divine provision and the divine support of logistical grace can exploit the positional victory over the old sin nature.

Do you not know that when you present yourselves to someone *as slaves for obedience*, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? (ROM 6:16)

Verses 16 - 23 of Rom 6 are a presentation of options in the Christian way of Life. We have options, through our volition to submit ourselves to one of two systems: The PPOG under the policy of grace, or the kosmic system under the policy of arrogance. So there is the challenge by Paul: “**do you not know,**” but in this case he is challenging their understanding of authority. This is the basic concept of life. You must understand authority in life, and the extent that you buck authority in life is the extent to which life destroys you. The first option you must exercise in life is to believe in Christ as your Saviour. The next option you must exercise, if you are to experience true freedom and happiness in this life, is to submit to the Word of God and the filling of the HS. Therefore, true freedom is submission to a system, God’s system. The systems that mankind has been able to develop always results in more slavery and bondage. God has designed a system for the Church-age called the PPOG, which is the interruption of the age of Israel and the dispensation of ultimate grace. We have the freedom to gather together and to learn important truths that will set us free in this dispensation of ultimate grace. You must exercise your option to submit to your pastor teacher and learn the awesome truths about your position in Christ. That’s what Rom 6 is about.

At salvation the Church-age believer receives a double portion. The first portion comes from God the Father, the second portion from God the Son through the agency of God the Holy Spirit. All believers in history receive the first portion at salvation, the righteousness of God the Father and the eternal life of God the Father. In other words, the moment that you believe in Christ there are two imputations which comprise the first portion. The first of these imputations: The justice of God imputes as a **judicial imputation divine righteousness** to every believer, and then **God imputes His eternal life to the regenerated new creature**. This is a part of the baptism of the Holy Spirit, this is not water baptism! Being dipped in water could not satisfy the justice of God so that He could do such a wonderful thing for us. Human life was imputed to the soul at physical birth. At that new birth eternal life is imputed to regeneration prepared by God the Holy Spirit. This is the first portion from God the Father. The second portion given at salvation comes from God the Son through the agency of the Holy Spirit. Only believers in the Church-age receive the second portion, the righteousness of God the Son and the eternal life of God the Son.

All believers of the Church-age are a part of the royal family of God, and at the moment of salvation God the Holy Spirit enters us into union with Christ, seated at the right hand of the Father. This is current positional truth which is in contrast to retroactive positional truth which deals with the old sin nature. Current positional truth deals with the Lord Jesus Christ.

At the point of entering into union with Christ we receive His life, that is eternal life. We receive His righteousness, that is perfect righteousness. Romans 3,4, and 5 describe the righteousness of God the Father that is imputed to us at salvation. 2CO 5:21 (and others) describe a righteousness that results from being entered into union with Christ. No believers in any other dispensation was, or is, in union with Christ.

He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him. (2CO 5:21).

We have something no one ever had before the Church-age began, a double portion of divine righteousness. This is very significant because it means that our blessings are concentrated. The O.T. believer is the recipient of 4 unconditional covenants that will be fulfilled during the Millennial reign of Christ. We are also recipients of those covenants as children of the God of Abraham, but to a greater degree. During the 1000 year reign of Jesus Christ we will rule with Him. Royalty always has privileges. We have privileges based upon the fact that we have a double portion of divine righteousness. More than that, we have the eternal life of the Lord Jesus Christ, and then we have the eternal life of the Father which was imputed. This tells us that there is no excuse for any believer not reaching the stage of spiritual maturity.

This double portion results in a challenge to submit to the authority of doctrine, to find one who communicates it, and to abide in it until we have broken the maturity barrier. Cognizance of the double portion results in a challenge to submit to the authority of doctrine, especially the mystery doctrine of the Church-age as the code of the Royal family of God.

Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? (ROM 6:16).

When man became independent from God at the fall man accumulated the OSN. Christ came into the world to crucify that OSN so that we could chose to reject the slavery of sin, and become dependent upon Him. True freedom is found in surrender to the source of all life and blessing. All of us are slaves because we are all under some type of authority. The one you are a slave to is the one you obey, whether it is the yoke of the OSN, or Omnipotent God the Father through the PPOG. If your choice is the authority of the OSN then the result is temporal death, which is life out of fellowship with God. If your choice is the authority of the Father, which was the choice of the humanity of Christ, then the result is experiential righteousness, which is application of position to life.

When sin makes its appeal, we must refuse to recognize it by reckoning that we died to it in Christ, and at once it will go, its power is then broken. We can recognize this during temptartation and then to resist, or we can recognize this after we have sinned, and rebound. The first way is better of course, but either way breaks the power of the OSN. In the same way, when we long to be holy, we simply reckon that we are alive to God in Christ, and as we reckon this to be true the power of God's grace will flood our souls. Then we shall see that the Christian life is not a constant battle, but rather a constant victory.

In this section of the epistle to the Romans, three verbs center in the will and choice of the believer, they are the plan of battle drawn up by the Lord for our Christian living. We are to **reckon** ourselves dead to sin and alive to God (6:11), we are to **forbid** the reign of sin in our mortal bodies (6:12), and we are to **yield** in obedience to righteousness (6:16). Each action involves accepantance by faith of a divine principle: we believe that we are united to Christ; we act by faith on the work that was done; we yield in obedience to righteousness.

In ROM 6:11 we have the word *consider*, it is the present middle imperative from the Greek verb *logizomai* which means to calculate, take into account, evaluate, estimate, think, consider, ponder, have in mind, to be of the opinion. It is a verb of application. Notice the present tense which means that we are to have this reckoning on a daily basis. It is to be a continuous attitude and action. There should never be a time in our Christian lives when we do not consider that we are dead to the OSN and alive to Christ. This is the believer's personal responsibility. Because of what Christ is to us as believers we are not to allow the one He defeated, our OSN, to be our Lord.

Make no mistake though, the one you submit to has the power over you to either promote you, or to demote you. Promotion from the OSN is a lie that only makes for further cosmic involvement resulting in further slavery. This was the life of Solomon. After his frantic search for happiness, under the authority of his OSN, he finally, after much heart-ache and misery came to this conclusion:

The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person. (ECC 12:13)

This applies to every person in every dispensation, but how much more should it apply to a Church-age believer who possesses a double righteousness? The unbeliever has no choice in this. He is under the authority of his OSN. For him the only hope of some measure of happiness in life is submission to divine establishment laws. But that's not enough for the believer. The new creature is a supernatural creature which has been designed by God to live in the perfect environment of the PPOG. The Church-age believer cannot live under divine establishment only and be blessed, if he does so he will be cursed. The believer must live under the authority of the Word of God, the Spirit of God, and the PPOG.

For the believer to do this is an ultimate tragedy. It's like being under the power of a vicious tyrant who has oppressed you, stolen your possessions, and forced you to work for him. This goes on for years, but then suddenly, one day he dies, but no one tells you. You continue to live under his bondage even though he is dead, and you are actually free. What if this went on for the rest of your life, and not long before your death you realize that the tyrant has been dead for years and you have wasted decades living in fear of a dead man. That would be an ultimate tragedy.

Promotion in the plan of God is promotion from the source of all blessing, God the Father, who has blessed you in eternity past with blessings that stagger the imagination. The knowledge of this produces in us a relaxed mental attitude. Abiding in the plan of God relaxes the mind since it is understood that you don't have to strive for promotion and blessing. Abiding in the plan of God produces faith in the perfect timing of God and this relaxes the mind. The relaxed mind is not stressed and so there is mental energy that is free to pursue the abundant life, which is the imputed eternal life of Christ.

Remember the principle: If God doesn't promote you, you are not promoted. If God doesn't provide the success, you are not successful. If God doesn't provide the happiness, you are not happy. So relax and wait on God's timing, fulfilling your responsibility to be inculcated with the word of God under the filling of the H.S. Before you can develop capacity for blessing you must develop capacity for authority in order to be teachable. Humility means your are teachable. Arrogance is stupidity. That's why ignorance and arrogance always go together. True freedom lies in submission to the one who is the source of all blessing and whose policy is always grace. It is important to note here that we have opartions.

Do you not know that when you present yourselves to someone *as* slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? (ROM 6:16)

You can submit to the OSN or put yourself under the orders from God, which is submission to His plan for the Church.

But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed. (ROM 6:17)

The first part is an idiom which points to the reader's gratefulness and thanksgiving to God. God is the source of all grace and the believer who understands what Paul has been writing to this point should be grateful to God for His amazing grace.

As Paul is writing this the Roman church does not have positive volition, that's why Paul keeps challenging them with the phrase: "**do you not know?**" You don't see a phrase like this in his writings to the Philippians.

Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives? For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband. So then if, while her husband is living, she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man. Therefore, my brethren, you also were made

to die to the Law through the body of Christ, that you might be joined to another, to Him who was raised from the dead, that we might bear fruit for God. For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter. (ROM 7:1-6)

We have the first husband. The husband is the lord and master in marriage. The old sin nature is the first husband. The wife is the unbeliever. The marriage counselor is the Mosaic law. In the second marriage which occurs at salvation we have a second husband, the Lord Jesus Christ. The wife is the believer and the marriage counselor is God the Holy Spirit. The culprit is the old sin nature and as unbelievers we are, in the role of the wife, slaves. Before salvation all of us were married to sin nature, all of us were under the lordship of the sin nature as the ruler of life. It rules through spiritual death.

Paul sets up a contrast in verse 17 between our status quo as unbelievers and our status quo as believers at the moment we believed in Christ. The spiritual birth gives us a new relationship. The emphasis in this passage is going to be on the new marriage. We did not make a mistake when we believed in Christ! If we are married to Christ and divorced from the old sin nature, that immediately becomes the basis of everything we do in life - we are motivated by grace. Under our first husband it was bondage. The OSN and the Law brought that bondage with only one hope, the Pascal lamb. But under our new husband we are no longer under the law but under grace (ROM 6:14). When you are divorced from your first husband that is the end of the line.

Human good and evil are a part of the angelic conflict, so you have to say no to good and evil, and you can't say no until you are smart enough to say no. You are never smart enough to say no until you know the doctrine of reversionism, the doctrine of good and evil, the doctrine of retroactive and current positional truth, etc.

How do we obey the second husband, the Lord Jesus Christ? We obey Him by pleasing Him by the daily intake of Bible doctrine. Being a bride to Jesus Christ should illicit action in you in the form of response to His call to maturity and to live the resurrection life - the eternal life of Christ. You obey your husband not by works, but through the content that is in the heart.

THE NEW THINGS THAT HAVE COME, THE INDWELLING OF THE TRINITY.

04/18/10

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? (ROM 9:19-21)

As a part of the will of God, we need to note the importance of understanding the uniqueness of the indwelling of the Trinity. This is something that has never occurred before. Never before in history, and never again after the Rapture is the believer indwelt by God the Father, God the Son, or God the Holy Spirit. However, during the Church-age we do have the indwelling of Trinity.

God the Father indwells your body (JOH 14:23; 1JO 3:24; 1JO 4:12-16, EPH 2:2; EPH 4:6; 2Jo 9).

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.” (JOH 14:23)

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 4:15-16)

God is love. When we take up permanent residence in a life of love, we live in God and God lives in us.

There is One God and Father of all who is over all and through all and in all. (EPH 4:6)

Whom [TL]C] you also are being built together to become in which God lives by His Spirit. (EPH 2:22)

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. (1JO 3:23)

This is God's command: to believe in His Son, Jesus Christ. He told us to love each other, in line with the original command.

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. (1JO 3:24)

No one has beheld God at any time; if we love one another, God abides in us, and His love is perfected in us. /1JO 4:13 By this we know that we abide in Him and He in us, because He has given us of His Spirit. And we have beheld and bear witness that the Father has sent the Son to be the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. (1JO 4:12-15)

God the Father indwells for at least four reasons:

1) He wants us to be totally convinced that He is the Creator of our portfolio of invisible assets. This means He is the one who provides for us everything we need for our natural life and our spiritual life.

Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence. (2Pe 1;2-3)

Everything that goes into a life of pleasing God has been graciously given to us by getting to know, personally and intimately, the One who invited us to God. This is the best invitation we have ever received.

2) He also wants us to be totally convinced that He is the Grantor of our escrow blessings. In HEB 13:5 we read: **Let your character be free from the love of money, being content with what you have; for He Himself has said, "I will never desert you, nor will I ever forsake you,"** \ HEB 13:6 so that we confidently say, "The Lord is my helper, I will not be afraid. What shall man do to me?"

3) He wants us to be totally convinced that He is the Mastermind of the PPOG for the Church-age.

4) You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble.

Humble yourselves, therefore, under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety upon Him, because He cares for you. Be of sober spirit, be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour. But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. (1PE 5:6-9)

4) He also wants us to be totally convinced that He is the Designer of our very own unique and individual plan. This means not only the PPOG as the general plan of God for your life but also your personal sense of destiny. The purpose of the indwelling of the Trinity is to manufacture winner believers. The indwelling of the Trinity is to manufacture winner believers and is the product of Bible doctrine.

For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake. For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. goes on to say But we have this treasure. But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves; (2CO 4:5-7)

This is the great power of the hypostatic union extended into the Church-age to make us winner believers.

How?

We are afflicted in every way, but not crushed; (2CO 4:8)

The Greek word for *afflicted* is the pres-pass-part of the verb *thlibo* which means to be pressed as grapes bring forth wine, to press hard upon to trouble, to afflict, to distress, to suffer tribulation, trouble.

The Greek word for *perplexed* is another pres-pass-part, *aporeo* means to be without resources at times, to be in straits, to be embarrassed, to be in doubt, not to know which way to turn, not to know how to decide or what to do.

But we're not in despair.

2CO 4:9 says, **persecuted, but not forsaken;but not destroyed;**

The Greek for *persecuted* is another pres-pass-part *dioko* meaning to persecute, to follow after, to be given over to undeserved suffering, to pursue in a hostile manner, to harass, to be mistreated, to suffer persecution on account of something.

The Greek word for *struck down* is another pres-pass-part, *kataballo* means to cast down, to throw to the ground, or as Joseph Thayer says to be put into a lower place.

Winner believers are formed by: **always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body. (2CO 4:10)**

What is the dying of Jesus? It is the fact that as an innocent individual, He went through undeserved suffering and He didn't complain, He didn't quit, He went forward in the plan of God for His life. The Greek word for *life* is the noun *zoe* which means the state of one who is possessed of vitality, it is used of the absolute fullness of life which belongs to God.

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. (2CO 4:11-12)

This is the attitude of the adult believer and the one on the road to becoming a winner believer. The winner believer advances to spiritual maturity.

He executes the PPOG. He spends enough time inside the PPOG and under the ministry of whomever is his right pastor to learn the principles of the mystery doctrine of the Church-age. Invisible God plus invisible assets plus invisible power equals the invisible hero. No one can become a winner believer apart from perception, metabolization and application of Bible doctrine which emphasizes consistent exposure to and cognition of the mystery doctrine of the Church-age, through which the believer attains spiritual maturity and provides invisible impact.

The winner believer of the Church-age is designed to manufacture invisible heroes through perception, metabolization, and application of Bible doctrine.

This means that metabolized doctrine plus wisdom results in momentum in the PPOG.

"I, wisdom, dwell with prudence, And I find knowledge {and} discretion.

The fear of the Lord is to hate evil; Pride and arrogance and the evil way, And the perverted mouth, I hate. Counsel is mine and sound wisdom; I am understanding, power is mine." (PRO 8:12-14)

but we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. (1CO 1:23-24)

A wise man is strong, And a man of knowledge increases power. (PRO 24:5)

The execution of the PPOG results in the manufacture of invisible heroes.

The mystery doctrine of the Church-age cannot be perceived and metabolized apart from residence, function, and momentum inside the PPOG. So the winner believer is filled with the Spirit throughout the day. He has already learned the basic doctrines, the basic modus operandi, and the problem-solving devices. He has enforced and genuine humility so that he perpetuates perception of Bible doctrine, and thereby spiritual momentum. He functions consistently under perception, metabolization and application of Bible doctrine. He has advanced to the first stage of spiritual adulthood, where he has attained spiritual self-esteem, which is cognitive self-confidence. Then he passes providential preventative suffering, the suffering for blessing which advances him to spiritual autonomy. He doesn't deserve to suffer, but goes through it without complaining, grumbling or arguing.

If he passes the test then he enters into the second stage of spiritual growth, spiritual autonomy. (PHI 2:14)

In spiritual autonomy, he passes the four parts of momentum testing from cognitive independence:

People Testing.

Thought Testing.

Mental attitude testing.

Disaster testing.

Finally, he advances to spiritual maturity. He passes evidence testing and becomes a winner believer. 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 the mystery doctrine as well as other doctrines and principles in the Word of God. The pastor communicates all of the mechanics and information necessary for the execution of the PPOG.

An invisible hero is only manufactured through the execution of the PPOG. The believer can only glorify God through the execution of that plan in the Church-age. So it is absolutely necessary for the believer as a royal priest to sit still, listen, concentrate under the filling of the Spirit, understand, and believe the doctrine, metabolizing it by faith perception. No believer can execute the PPOG, become a winner believer or glorify God apart from the teaching ministry of a pastor. This dramatizes the importance of isagogical, exegetical, categorical expository teaching of the Word of God.

The indwelling of God the Father is a guarantee of His personal ministry to every Church-age believer, both in time and in eternity past. The indwelling of God the Father is unique and without precedence. It is a part of the mystery doctrine of the Church-age. Never before in history was any believer indwelt by God the Father; only in this dispensation.

So again, God the Father indwells your body for at least four reasons:

1) He wants you to be totally convinced and confident that He is the Creator of your portfolio of invisible assets. This means He is the one who provides for us everything we need for our natural life and our spiritual life.

2) He also wants us to be totally convinced and confident that He is the Grantor of our escrow blessings; HEB 13:5-6.

The Grantor usually implies that the giver is in a higher position, as one of authority, than the receiver and that he or she acts out of justice, mercy, or generosity.

3) Also, He wants us to be totally convinced and confident that He is the Mastermind of the PPOG for the Church-age.

4) He also wants us to be totally convinced and confident that He is the Designer of our very own unique and individual plan.

This means not only the PPOG as the general plan of God for your life but also your personal sense of destiny.

The purpose of the indwelling of the Trinity is to manufacture winner believers. The indwelling of the Trinity is to manufacture winner believers and is the product of Bible doctrine.

Knowledge let's us see the true issue of what's really going on in the spiritual realm. This is why EPH 6:12 says **Because our struggle is not against blood** [people's souls] **and flesh** [their old sin nature], **but against the rulers** [these are the archons like Abaddon and Beelzebub], **against the powers** [demon officers who have phenomenal authority], **against the world forces of this darkness** [kosmokratoras meaning 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.**

We do not know what we're going to need in the future, but God does. There will never be a change until you work closely with God and His plan for your life. It isn't just a matter of hearing the right thing. If a teacher of the word of God wants to become a better teacher and learn the best way to teach principle, the one he should observe is the greatest teacher of all TLJC.

In the sermon on the mount the Lord said something that all of His listeners heard. There was a large congregation listening to the teaching and the lessons, and as He draws the message to the end, He makes an interesting observation.

“Therefore everyone who hears these words of Mine, and acts upon them, may be compared to a wise man, who built his house upon the rock. And the rain descended, and the floods came, and the winds blew, and burst against that house; and {yet} it did not fall, for it had been founded upon the rock. And everyone who hears these words of Mine, and does not act upon them, will be like a foolish man, who built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and burst against that house; and it fell, and great was its fall. The result was that when Jesus had finished these words, the multitudes were amazed at His teaching;” (MAT 7:24-28)

Notice that the difference between those who can stand the rain, the floods, the winds, and then those who can't. The difference is that although they both heard the same message, one group applied what they heard, and the other group did not. They both heard the same message but one group applied. The difference was not in the hearing, but rather in the acting. At some point in our lives, we all have contact with a prodigal son, or what we could call a rebel, one who defiantly goes his or her way even if it contradicts the plan of God as well as reason and experience.

The rebel we know may be a son, a daughter, an employer, a parent, a friend, a spouse or perhaps even ourselves. Whoever it is, we can be confident that one who rebels against God is turning away from the Giver of wisdom who provides solid advice for handling life. Most of us learn this truth the hard way.

Solomon learn this lesson the hard way, rather than listen to God's command not to associate with foreign women, Solomon disobeyed by marrying many non-Israelites who eventually turned his devotion away from the Lord, (1KI 11:1-4). It was during this period of defiance that Solomon sought to find satisfaction on a purely human level. The consequences of this rebellion were serious. God disciplined him by raising up foreign adversaries who brought much turmoil to his final years as Israel's ruler (1Ki 11).

As Solomon has recorded in Ecclesiastes, his search for happiness under the sun uncovered only vanity and despair. His findings can be summarized in two simple verses! Look at Chapter 2, verses 17 and 18 of Ecclesiastes.

So I hated life, for the work which had been done under the sun was grievous to me; because everything is futility and striving after wind. Thus I hated all the fruit of my labor for which I had labored under the sun, for I must leave it to the man who will come after me. (ECC 2:17-18)

Solomon was saying that he had all that *under the sun living* could ask for, and he hated it all. It was empty, futile living! No dimension, no purpose, no meaning, which is another way of saying no wisdom, no personal sense of destiny. You truly didn't realize the calling of God upon your life, or the privilege of receiving the divine invitation to participate in the greatest victory ever won.

GRACE AND PEACE ARE DIRECTED TOWARDS THE BELIEVER FROM GOD.

05/30/10

Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus, and *who are faithful in Christ Jesus*: Grace to you and peace from God our Father and the Lord Jesus Christ. (EPH 1:1-2)

In this salutation everything that is connected with our relationship with God at the point of salvation is mentioned or suggested.

At the moment of salvation we receive 40 things which can never be improved. For example, the baptism of the Spirit, regeneration, the sealing of the Spirit, the spiritual gifts, and so on. These things received at the point of salvation are non-improvable.

Our capacity to appreciate them and our capacity for blessing is going to come out of our spiritual growth but spiritual growth does not mean improving positional truth or the things we received at salvation.

First we have the Greek word for *grace* which is the nominative singular *charis*, which is the principle behind all of this. Grace is everything that God has done for us without our meriting His favor. *Charis* is favor that is freely bestowed and so it depends on who and what God is. Without the definite article the word in this case emphasizes the quality of God and thus the character of God who is always the bestower of grace. This focuses attention on the concept that everything depends on who and what God is, nothing depends on us.

Grace is the name of the plan of God, the principle of the plan of God, and the only word that explains the concept that God is perfect and therefore His plan has to be perfect. How can a perfect God design a perfect plan for an imperfect creature? The answer is GRACE!

But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. (ROM 5:15)

Next we have the phrase *to you* which is the dative plural from the personal pronoun *su* which is *humin*, and it includes not only the original recipients but all believers in the Lord Jesus Christ. The dative is used as the indirect object to emphasize the ones in whose interest the epistle is written. This epistle is written in your personal interest.

Then the phrase *and peace* — the conjunction *kai* plus the noun *eirene*. It means benefit, welfare, tranquility, and prosperity. In other words, it is simply a synonym for blessing. Here it connotes prosperity. The believer becomes prosperous through the intake of Bible doctrine. It denotes benefit. The believer is benefited by the intake of Bible doctrine. It denotes welfare in the true biblical sense, not in the communist sense! Therefore the believer's welfare is directly related to the amount of doctrine that is absorbed into the soul. Also, when you have the prosperity, benefits and welfare of Bible doctrine you have tranquility. Tranquility of soul is based upon Bible doctrine. So we have benefits accruing through the daily function of perception and metabolization of doctrine and this is in effect the subject of the epistle.

Grace to you and peace from God our Father and the Lord Jesus Christ. (EPH 1:2)

The next phrase *from God* is the preposition *apo* plus the ablative singular of *theou* referring to God the Father. God the Father is the source of grace and prosperity. God the Father therefore has a marvelous plan for all believers. Then we have *our Father* — the ablative of *patros* plus the pronoun *hemon* - our. As believers God is our true Father. Never said of any OT saint.

For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!" (ROM 8:15)

The phrase *and our Lord Jesus Christ - kai kuriou Iesou Christou* also in the ablative and refers to the second person in the Trinity and the one by whom we understand God and everything related to God. If there is any key to grace it is in the work of the Lord Jesus Christ — first His incarnation and then His work upon the cross. "Lord" — the ablative of *kuriou* is used for the deity of Christ.

For the Law was given through Moses; grace and truth were realized through Jesus Christ. No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him. (JOH 1:17-18)

Next we have verses 3-14, the longest sentence of connected discourse in any language in history. While the English text has a period at the end of verse 6, the end of verse 12, and the end of verse 14, there are no periods in the Greek. This is all one sentence. This sentence describes the function of the Trinity under the divine plan, operation grace.

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. In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He lavished upon us. In all wisdom and insight 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 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, having been predestined 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. In Him, you also, after listening to the message of truth, the gospel of your salvation — having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory. (EPH 1:3-14)

In this long sentence, where the plan of God is summarized, only the benefits of God are included, suffering, enemies, and spiritual warfare are omitted. These will be included later in the epistle, but in the grand summary God the HS leaves them out.

The reason for this is that while suffering, our enemies, and spiritual warfare are necessary for our application of the spiritual life, the real spiritual life centers completely on our relationship with God.

The tests, trials, warfare, sufferings etc. which will be ours in abundance are for God's glory and to ultimately strengthen our relationship with God. Without a strong, personal, and social relationship with the Trinity we would never be able to handle any suffering or battles. So we could consider our relationship with God to be primary and the things in this world and in the AC that strengthen that relationship to be, while necessary and vital, secondary.

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, (EPH 1:3)

We begin with a verbal adjective *eulogetos*. This is used only of deity in the New Testament (LUK 1:68). *Blessed - eulogetos*. This is actually taken from the participle *eulogeo* (eu = good or well; lego = to speak), which means to praise. As an adjective *eulogetos* means "worthy of praise and glorification." It is a technical word, one of the high words of praise used only for God. This word is going to occur several times in this passage. To be ready to appreciate *eulogetos* one must have completed at least the first stage of spiritual adulthood, SSE.

At SSE you have capacity for category one love, which is personal love directed toward God. At the point of attaining spiritual self-esteem through metabolized doctrine circulating in your stream of consciousness, certain things come into very strong focus. God begins to become very real in your every day, moment by moment life. At SSE you begin sharing the happiness of God. This begins with contentment, which becomes spiritual capacity for life, love, and happiness in every circumstance of life. This includes your stress, disaster, calamity, and pain which all of us have sooner or later in life. Because of maximum understanding of the ten problem solving devices, you have professionalism.

At SSE is the beginning of true humility as the base for the Christian way of life. God is increasing and you are decreasing.

At SSE there is professionalism, which is understanding the mechanics of the Christian way of life (CWL): mechanics related to your very own portfolio of invisible assets, the ten PSD's, and everything God has provided in grace. Professionalism demands integrity. Integrity is the spiritual strength to execute the mechanics you have learned. There must be a perfect coordination and synchronization between these 4: love for God, sharing the happiness of God, humility and professionalism, and under the filling of the HS with all the doctrine accumulated through spiritual childhood and spiritual adolescence this synchronization is flawless. This coordination leads to integrity, which makes you a winner and begins the road of SSE.

The resultant mental stability from the circulation of metabolized doctrine in the stream of consciousness of your soul's right lobe is characterized by SSE. This is courage, poise, composure marked by self-assurance. This poise means humility, which is the foundation for coordinating professionalism and integrity.

The opposite of professionalism and integrity is emotionalism and occupation with self. Emotionalism and occupation with self is destructive to the soul, whereas professionalism and integrity depends solely on the grace of God for life. Believers who are not at SSE always want to make an issue out of self. They don't recognize that Jesus Christ controls history and their place in it. They fail when circumstances seem unfair or fail to fit into their preconceived notion of what the CWL is, so everything becomes about them.

Every church is filled with new believers who have not had enough time to reach SSE as well as believers who were once at SSE but have backslided again into adolescence or childhood. These must be given the privacy to grow in grace and knowledge by the strong believers in the congregation who do not judge but operate under the law of love in the RFHC.

Those who are at SSE can accomplish all of this because of this wonderful word that describes their appreciation of God - He alone is worthy of praise and glorification. Your resultant integrity that leads to victory over all the categories of life causes the believer to appreciate the character and nature of God and that is what *euologetos* means.

Once you have this capacity you begin to appreciate the fact that the members of the Trinity are worthy of praise and glorification and that the capacity for this comes from what the Father has provided by way of spiritual food. Food is converted into energy in the human body; spiritual food is converted into energy of the soul, the ability to truly appreciate who and what God is. When you realize that people can appreciate who and what God is, this in itself is almost miraculous inasmuch as God is invisible.

God is a great distance away as far as the residence of heaven is concerned, God cannot be understood where spiritual death is concerned and we were born spiritually dead (therefore no fellowship, no relationship, no ability to comprehend God).

Therefore it is a miracle of grace that we in our souls as believer priests have as the highest function of our priesthood *euologetos* the ability to appreciate God. You cannot glorify God or praise God or appreciate God or have capacity to love God apart from Bible doctrine.

GOD THE FATHER IS THE ONLY SOURCE OF TRUE BLESSINGS.

06/06/10

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, (EPH 1:3)

This verse begins with a verbal adjective *eulogetos*. This is used only of deity in the N.T. (LUK 1:68). The word "is *eulogetos*. Taken from the participle *eulogeo* = good or well; *lego* = to speak which means to praise. As an adjective *eulogetos* means "worthy of praise and glorification." It is a technical word, one of the high words of praise used only for God. This word is going to occur several times in this passage. To be ready to appreciate *eulogetos* one must have completed at least the first stage of spiritual adulthood, SSE. At SSE we have the beginning of personal love for God, the beginning of true humility, the beginning professionalism, and the beginning of sharing the happiness of God. All of these, coordinated, begin true virtue and integrity in the believer. All of these mental attitude blessings are the result of consistent inculcation of the word of God with the result that the believer understands that none of it was possible without what God had provided.

There in is an appreciation for the character and nature of God that leads to occupation with the person of Christ. The adult believer sees God and appreciates God and understands that only God is worthy of praise and glorification. We should never take life for granted. We should never take God for granted. He alone is worthy of praise and glorification. You cannot glorify God or praise God or appreciate God or have capacity to love God apart from Bible doctrine. The call now is to appreciate God in time from your very own Equal Privilege/Equal Opportunity for spiritual growth and the recognition of the essence of God. In heaven we will all appreciate Him because we will be minus our OSN, the KOD, and the cosmic system whether we are winner believers or loser believers.

REV 4:10-11, the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives forever and ever, and will cast their crowns before the throne, saying, "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."

The worship of the twenty-four elders has a particular note concerning our word *eulogetos*. They not only worship and recognize these attributes of God but support their worship by recognition of the fact that God is the sovereign Creator of the universe and, as such, is sovereign over all of it. This is in fact the meaning of the word *eulogetos*, worthy of praise and glorification. Its meaning is out all over the airwaves and it's up to us to either recognize its validity or reject it. Here the creature honors His Maker and accepts the dictum that man necessarily must be subject to his Creator. The world today does not give such honor to the Lord God. Though men benefit from His goodness and live in a universe of His creation, they tend to neglect the worship of God. One of the important aims of the book of Revelation is to trace the divine movement of history toward the goal of universal recognition of God. This purpose of God, especially as related to the Son of God, is also spelled out in Philippians 2:9-11:

Therefore also God highly exalted Him, and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow, of those who are in heaven, and on

earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (PHI 2:9-11)

As if anticipating the ultimate consummation where all will recognize the exalted name of Jesus whether in heaven or hell, Revelation 4 reveals this intimate glimpse of heaven where all created beings join in a symphony of praise and give their honor and worship to the Almighty God. Why are a certain few given the privilege of leading the entire body of Christ in this worship? It is because they recognized this very fact before they were allowed to see Christ face to face. The word *eulogetos* was their battle cry in time because they saw Christ face to face through His word! The worthiness of God to receive such praise is related to His sovereign right to rule as the One who sits upon the throne. The twenty-four elders bear witness to His majesty and glory, His holiness and power, and the eternity of the One “which was, and is, and is to come.”

All creatures owe their very existence to Him as their Creator, “**for thou hast created all things, and for thy pleasure they are and were created.**” Wise is the soul who finds in the Scriptures the revelation of such a God and who bows now in this day of grace in faith and worship before the God whom he will serve in eternity. The first word in this long sentence that summarizes the plan of God for the church in EPH 1:3-14 is in fact a description of the thinking of the most mature believer who completes the plan of God. At the end of his life Paul understood this more than anyone and he instructed his young apprentice Timothy to have the same attitude. If Timothy taught doctrine without full understanding that it was God who should be glorified and not any creature including Timothy, then Timothy, like all of us in our walk, would get absorbed with the details and the problems. Of course the glorification of God is the ultimate objective.

I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; and will turn away their ears from the truth, and will turn aside to myths. But you, be sober in all things [don't get emotional or subjective], endure hardship, do the work of an evangelist, fulfill your ministry. For I am already being poured out as a drink offering, and the time of my departure has come. [Now he uses himself as an example to Timothy and to all of us, no matter what spiritual gift you possess.] I have fought the good fight, I have finished the course, I have kept the faith; (2TI 4:1-7)

No believer is going to do that if he doesn't recognize God's authority and His worthiness for praise and glorification.

in the future 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. (2TI 4:8)

The call is to have this attitude in time through your execution of your very own plan. This is the implication of *eulogetos* to the believer in time. *Eulogetos* is the first word in the summary and it is the last word of the mature believer in time who about to be called home.

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, (EPH 1:3)

“The God” — *ho theos*. This time we have the definite article to indicate the identity of the noun, “God.” “and Father” — we have *kai pater* again, mentioned this time to indicate once again the first person of the Trinity who is invisible and unknowable apart from Bible doctrine, and the key to knowing Him is the Lord Jesus Christ. God and Father is the same person. We have no definite article with *pater* to call attention to the quality He is; the Father is the absolute authority. The first person of the Trinity is the author of the divine plan, the ultimate source of grace, the One with absolute authority, and the only One that can assure freedom in the heart of an individual to function within his own plan.

“of our Lord Jesus Christ” — *tou kuriou hemon Iesou Christou*. This phrase presents the focal point of the Father’s plan and at the same time emphasizes that the only celebrity of the Christian life is Jesus Christ. The definite article *tou* indicates the relationship of every one of these words. Every one of these words is a genitive of relationship. *Tou* is the genitive of the definite article, it gives us the key. *Tou kuriou* - the Lord (deity) - is genitive of relationship and it is a relationship between the Son and the Father. The Son has the same essence as the Father. “Lord” is deity. Then we have *Iesou* in the genitive, the humanity of Christ.

At this point, when we get to the word “Jesus,” we now see something of the uniqueness of Christ. “Jesus” - He is coequal with God the Father but He is different from the Father because He is true humanity. The *Christou*- Anointed or Appointed One - indicates that His humanity was sent through the sovereign decision and plan of the Father to be the Messiah. The humanity of Christ was sent to the world. He was sent to the world to save mankind from the second death and to provide for mankind what he lost at the fall - a relationship with God.

So man comes into contact with Jesus Christ, and when he does he learns about the Father; first of all by receiving as his savior the living Word — phase one, Christ on the cross; then phase two, the written Word — the Bible, the canon of scripture, doctrine — and then he learns about both Christ and the Father and the whole plan.

God the Father is the author of the plan — operation grace. He is the object of all worship, praise, glorification, homage, adoration, and thanksgiving. Jesus Christ is both the revelation of the Godhead and the first phase of the plan of God. As the Father of Jesus Christ the first person of the Trinity sent the Son as the grace entrance into the Father’s plan. Christ said, “**I am the door.**”

The work of the Son on the Cross not only excludes but it precludes all human works for salvation and subsequent blessing. Since Christ is the only savior the Lord is the entrance into the Father’s plan, there is no other way.

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, (EPH 1:3)

“who” is not found in the original manuscript. Instead there is a pre-positive definite article *ho*, usually translated “the one.” It always refers to the person in context about whom everything is being said: “the one” — God the Father. “has blessed” — *ho eulogesas* - literally, “the one [God the Father]

having blessed.” This is the aorist active participle from *eulogeo*. God the Father is the subject of the participle. This is a gnomic aorist tense, which means it is the norm or standard of the universe. A gnomic aorist is one in which a doctrine is regarded as an absolute. It is to be taught as an absolute thing. This verb really means to provide benefits.

Gnomic aorist - It is an absolute in this universe of relatives that the God and Father provides mankind with benefits. This means any blessing that comes from sin does not come from God and therefore it means that that is not blessing in the absolute sense, in the grace sense. So it is important to understand the gnomic aorist. This is an absolute. The active voice: God the Father produces the action, He provides the benefits, does all the work, there is no place for human ability, human talent, human personality, human ingenuity.

Israel desired a king and they were given Saul. Saul started out his young adulthood with a relationship with God, but power got to his head and he decided to seek blessing in his own way and he disobeyed God.

But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were not willing to destroy them utterly; but everything despised and worthless, that they utterly destroyed. Then the word of the Lord came to Samuel, saying, “I regret that I have made Saul king, for he has turned back from following Me, and has not carried out My commands.” (1SA 15:9-11)

On the other hand, his successor David, though not a sinless man by any means, had a heart to follow God. Saul died the sin unto death with nothing and David was blessed beyond what he ever thought. God the Father is the only source of blessing and all human ability must be excluded.

to transfer the kingdom from the house of Saul, and to establish the throne of David over Israel and over Judah, from Dan even to Beersheba. (2SA 3:10)

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, (EPH 1:3)

The fact that “having blessed” is an aorist participle indicates something beautiful about God that is brought out by adhering to strict Greek grammar. The action of the aorist participle precedes the action of the main verb. The main verb: “he chose us,” found in verse 4.

First of all He provided benefits and then He chose or elected us. Notice what comes first. The blessing comes before the person. Before He chose us in eternity past He provided the blessing first because God’s essence is to bless and give. “us” is the accusative plural of the personal pronoun *hemas* refers to believers of the Church-age. Therefore the phrase reads. **“Worthy of praise and glorification, the God and Father of our Lord Jesus Christ, the [only] one having provided us [true] benefits”**

People in time can be a blessing, but only God could be a blessing to us in eternity past, before we existed. Since the blessings from the Father came first, before your election and therefore before you, you can have nothing to do to earn or establish them. God the Father as the grantor in eternity past provided blessing for you despite your fallen state and your personal sins. The plan of God is perfect and therefore it cannot depend on mankind. It can only depend on God in grace to bless and elect through redempation. Here is the perfection of the divine plan compatible with God’s character. He

provided us the benefits and then He provided us. Therefore under the aorist active participle of *eulogew* God blesses or provides benefit on the basis of who and what He is, never who and what we are.

When we get away from grace we get away from blessing. Religious living or living for self in the cosmic system cuts off all divine blessings except for logistical grace. All believers, winning or losing, are recipients of logistic grace blessings - food, water, shelter, clothing, etc. Losing believers cut themselves off from greater grace.

It must always be remembered that God provided all blessings in eternity past. By submitting to doctrine, the F/HS, and the plan of God in humility increases capacity to receive that which God has already designed.

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, (EPH 1:3)

“with every spiritual blessing” - *en pase eulogia pneumatike* = by means of every spiritual benefit. “spiritual” does not exclude material blessings but emphasizes the source of all blessings. God is spirit and therefore the source of all blessings is spiritual. You may receive a wonderful financial blessing, right man or right woman, a tremendous promotion on your job, etc. all of which are physical in nature but spiritual in source. The key to appreciating all blessings is to appreciate the Giver over and above the gift.

As soon as you even begin to think that you received something because of your own doing, even spiritual growth, puts you in the category of the subject of giving. Spiritual growth simply provides capacity to receive what God has already graciously and freely bestowed. So get off your high spiritual horse! Materialistic blessings are always secondary to spiritual blessings - the blessings of mental attitude. Without spiritual growth there will be no ability to enjoy materialistic blessings properly. This means faith rest, doctrinal orientation, grace orientation, a personal sense of destiny, and impersonal unconditional love, which all together provide the very happiness of God in the believer’s heart. No material blessing can even come close to matching that in value. But the overall point here in the word *pneumatike* is that: If God is the source then that blessing is spiritual.

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, (EPH 1:3)

“in the heavenly places” preposition *en* plus the definite article *tois* and the locative plural of the noun *epouraniois* = in the heavenlies.

Since God the Father blessed you in eternity past, before the foundation of the world then it stands to reason that the location of blessings to the believer are in the abode of God - the heavenlies. Right now, this is where Christ is seated. This is the arena of angelic majesties and it is the location of the Supreme Court of Heaven. Our very life is hid with Christ in the heavenlies and so are our blessings.

If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. (COL 3:1)

There is a grace pipeline extending from the Justice of God right down to the righteousness of God in the believer. Since God the Father is the grantor, Jesus Christ is the escrow officer, or the one who holds the blessings until capacity is achieved. That's why we have the next prepositional phrase: "in Christ" - *en* plus the locative of *Christos*. We are in union with the very One who holds our super-grace blessings, which is positional truth. The absence of the definite article emphasizes the quality of Christ. The quality of Christ is perfect. The quality is resurrected, ascended, and seated Jesus Christ at the right hand of the Father. His humanity is in the place of highest glorification. His deity always possesses glorification. As the God-Man seated at the right hand of the Father in Hypostatic-union He is absolutely unique.

Translation: "Worthy of praise and glorification the God and Father of our Lord Jesus Christ, the [only] one having provided us [true] benefits by every spiritual blessing in the heaven lies in Christ."

DOCTRINE OF THE DIVINE DECREES. PART 1.

GOD IS SOVEREIGN.

06/13/2010

We have completed our exegesis of EPH 1:3 and here is the final product.

Translation: “Worthy of praise and glorification the God and Father of our Lord Jesus Christ [this is not appreciated until the believer reaches SSE], the [only] one having provided us [true] benefits by every spiritual blessing in the heavenlies in Christ.”

Don't forget that verses 3-14 are one long sentence in the original language. Within this sentence there will be several main verbs and participles, which are verbal nouns.

Our first main verb is given in verse 4.

EPH 1:4 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 chose us” - aorist middle indicative of *eklego* = *exelexato*, which means, “elected for Himself.” The middle voice emphasizes that He elected you not for your benefit, although it is greatly beneficial to you, but ultimately He elected you for Himself.

ISA 43:25 "I, even I, am the one who wipes out your transgressions for My own sake; And I will not remember your sins.

In verse three we had an aorist participle...**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,**

“has blessed” — *ho eulogesas* - literally, “the one [God the Father] having blessed.” This is the aorist active participle from *eulogeo*. We also saw that it is a rule of Greek syntax that the action of the aorist participle always precedes the action of the main verb.

The aorist participle (having blessed) precedes the main verb (elected for Himself) which occurred before the foundation of the world. Therefore, the first thing that God ever did was the means of glorifying Himself - blessing you. The second thing that God ever did was the means of making that blessing a reality for the believer - electing you. Both of these occurred, as stated in verse 4, before the foundation of the world. What God did in planning before the foundation of the world falls under the category of doctrine called the divine decrees.

To get a more thorough understanding of this blessing and election we have to study this doctrine.

Doctrine of the Divine Decrees:

Point 1: Introduction

What is most disagreeable to God is a believer thinking that God is not in control of everything. I will bring this out in this doctrine. You are responsible for the free will decisions you make while under the permissive will of God. So if you reject Christ as Savior it is a repercussion that is on you alone. God didn't make you negative, but He allowed you to be negative. You reject doctrine and the plan of God as a believer and there is a repercussion of divine discipline and loss of rewards in time and eternity, all on you as well. But while all good and bad decisions are on us in our free will, when God allowed that free will, it reveals that God could have stopped any of it at any time and therefore He is in ultimate authority. But God who is infinite has control over every variable. This is impossible for us to understand.

Theologically the term decree refers to what God has planned before creation and its continuance. The fact that God is perfect in wisdom makes it a logical conclusion that He had some plan or something in mind for the creation of angel and mankind before they were created. That plan is perfect since God is perfect. But we don't have to conclude this through logic since the Bible is clear that: God has predestined, foreordained, and made to come to pass all His good pleasure. Although mankind mocks a perfect God, which results in imperfections, we know that God has graciously dealt with His fallen imperfect creatures in a way that allows Him to continue to prevail and complete His perfect plan.

Mankind has come up with a lot of funny ideas about a great many things. They range from the not so stupid to the incredibly brainless. And ideas about what God has done in the planning stage in eternity past are no different.

In this long sentence in EPH 1:3-14 everything is about the things that God has done for us in grace. In other words, the long sentence is all about the good, and doesn't deal with the bad and the ugly, so neither will we at this point. God is Sovereign over all His creation. To think otherwise is to discredit Him.

Is God limited to having to choose the best plan for Him that doesn't include the best plan for you? Does God have to choose between Himself and His creation? Cannot an infinite all knowing God accomplish both? He can and He has.

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';

(ISA 46:10)

So God gets all that He wants and I'm the guinea pig.

"And now, Israel, what does the Lord your God require from you, but to fear the Lord your God, to walk in all His ways and love Him, and to serve the Lord your God with all your heart and with all your soul, and to keep the Lord's commandments and His statutes which I am commanding you today for your good?" (DEU 10:12-14)

But the saints of the Highest One will receive the kingdom and possess the kingdom forever, for all ages to come.' (DAN 7:18)

And the ultimate good on your behalf: **and when He had given thanks, He broke it, and said, "This is My body, which is for you; do this in remembrance of Me."**

So God is able to accomplish the greatest good for Himself as well as His creatures. To accuse Him of anything less is to discredit Him. (1CO 11:24)

It is most essential to clear and sober thinking on the part of devout believers that all suggestions which tend to imply that God is not following a plan which is worthy of Him should be rejected. To suggest that He is but partially in authority, or that He has failed and is seeking to salvage something out of the wreckage, is outside of His character and so should be rejected. To suggest that He is conforming to existing things over which He has no control, shall be rejected.

In spite of the immediate problems which the presence of sin and suffering create, it shall be accredited to God that, in the end, He shall have accomplished that which alone is consistent with infinite wisdom and goodness.

And the Lord is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear, or be dismayed. (DEU 31:8)

In perfect wisdom God will accomplish His wrath.

"But they rebelled against Me and were not willing to listen to Me; they did not cast away the detestable things of their eyes, nor did they forsake the idols of Egypt. Then I resolved to pour out My wrath on them, to accomplish My anger against them in the midst of the land of Egypt." (EZE 20:8)

When the issue of the Sovereignty of God and the free will of man is reduced to its lowest dimensions, there remain but two general overtures: Either (1) that God is sovereign and all that ever has existed or will exist is within His plan, or (2) that He is not sovereign and there is more or less in the universe which exists in defiance of His holy character and over which He has no authority.

Many so called theologians seem to want to release some pressure off of God concerning the sin problem and so they come up with some modification of #2. They deviate from the literal interpretation of the scriptures and I'm sure God doesn't need their help.

The doctrine of divine decree of itself introduces nothing mysterious or profound. It declares that God both designed and willed before He acted, and that all His actions are in harmony with His perfect character and attributes. There can be no praise for God, if even slightly, you think that God has in some way failed. Either He is Sovereign or He is not, there can be no middle ground.

The worst sinner who ever lived submitted himself to doctrine and the power of the Spirit and it made him the greatest believer ever.

God has not failed, He has not been defeated, and He has not made light of sin. No doubt should be entertained as to the just and authoritative way in which God achieves His ends. Once the attributes of God have been investigated through faithful reception of the word of God we must conclude that

God is holy in character, and that He is infinite in righteousness, omniscience and omnipotence. Once the essence of God is established in our faith:

The difficulties imposed on our finite minds must be met with that very faith in the essence and character of an infinite God. Mankind has always attempted to adjust God's character to fit his finite mind. At its best, man's understanding is fallible and this limitation is ever being demonstrated by the shallow and hasty way in which men deal with the workings of an infinite God. To suspect the wisdom of men is not a serious matter. One might in fact conclude that all men are liars without much argument from anyone who has known the moral corruption of man's heart. This is not so far from the truth, as our Lord depicted in:

But Jesus, on His part, was not entrusting Himself to them, for He knew all men, and because He did not need anyone to bear witness concerning man for He Himself knew what was in man. (JOH 2:24-25)

There is a reason why I pause here in our study of Ephesians to press home this study of the divine decree. It is really a study in the character and nature of God. You may say, "I know His character and I know His essence." And if you do and are convinced I'm glad for you. But times of doubt will occur in every believer's life no matter what stage of spiritual growth they are in and we cannot press on in the spiritual life with doubts. This book is about the spiritual life of the Church-age believer and so Paul through the inspiration of God the Holy Spirit begins the revelation with the worthiness and holiness of God and our Lord Jesus Christ in eternity past.

No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him. (JOH 1:18)

Most so called normal people in the world would think that was the most foolish thing they'd ever heard. To change my understanding through a bumper sticker and a street sign is absolutely absurd. But what they don't know is that God sends us His messages in the smallest ways. A lot of the time we miss them because we're so busy with the details of life, but sometimes God shouts to us with that still small voice.

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. (1CO 2:4)

And after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of a gentle blowing. (1KI 19:12)

The foolish are looking for God in the storm, the earthquake or the fire, some huge event, but God is in a gentle voice to those who have faith in Him. It is a most serious thing to suspect the wisdom, holiness, or authority of God. Moses has recorded in DEU 29:29 that there are secret things which belong to God, and that there are revealed things which belong to men.

The secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law. (DEU 28:29)

Certainly this verse might be understood as referring to the mystery doctrine that was not revealed to Moses, but notice the adverb “forever.” There are certain things that are in the infinite mind of God that the finite mind of man must consider secret, but can be appreciated through faith.

The truths and the doctrines of this epistle have been targeted towards the believer with momentum in the spiritual life, no matter what stage of spiritual growth. Coming up are such doctrines as election and predestination. Coming up are the love of God, the grace of God, the will of God both directive and permissive. These doctrines will be trampled upon by carnal believers who have no goal but self and what self can consume. Do not devour these words that are coming to you. Do not chew them in apathy or indifference. If you do, you not only discredit their beauty, but you end up hurting yourself.

The doctrines you are about to taste have been kept away from most believers and reserved for your soul to enjoy fully. Don't let them hit your ears without appreciation for what they really are.

It is incumbent on the student of the word of God, to whom God's deeper revelation is addressed, to penetrate into that which may be known about how man came to be lost and what could have brought it to pass in the midst of a universe wherein a holy God rules supreme.

Definition:

The decree of God is 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 their certain futurity.

1. The term *decree of God* appears first in the singular, since God has but one all-inclusive plan. He sees all things at a glance.

For convenience, the separate features of this plan may be called the decrees of God; but there should be no implication in this that the infinite understanding of God advances by steps or in a train.

And there is no possibility that the one plan, the decree, will be altered by omissions or additions. Nor is it true that God can have a particular purpose and have something go on in His universe that is unrelated. God sustains a distinct purpose concerning each aspect of His one intention.

The Cross brings everything into focus again and makes faith possible to bridge that gap between the infinite and the finite. With God there is one immutable decree embracing in itself every detail, even the falling of a sparrow. It is the divine cognition from all eternity.

2. God formed His decree in eternity, though its execution is in time. So God did all of this in a moment in eternity past but it follows a system of steps that you and I are doing now. God's decree is final but it is successive. We all live what God has already seen and the intrusion of His will in our lives was designed. God has done many things, past, and still yet future, that you will totally miss, but He does so out of love, faithfulness and grace. Under submission to His authority, the doctrine and the HS to lead you to make the decisions you have to make from a position of strength. Operate as the Lord would. He submitted to the Father and yet He did much. This is your call and this is the call of this epistle.

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. (1PE 1:20-21)

Christ was foreknown just like you and I were. And He accomplished something amazing. Just because God knew it doesn't mean you don't have to do it. Just like it was for the humanity of Christ, it is a privilege for you and I under our own free will to accomplish what God has designed in eternity past.

God is Holy: Holy means perfect integrity. Holy is righteousness and justice in the same breath. Nothing God does is wrong or unfair. Whenever we shout out, "this is wrong or unfair," we have lost that faith in a Holy God. We've all done it. And have all been guilty here. You say He's real, but you just don't trust Him for everything. That's the same as saying that He doesn't exist. For if He's not to be trusted for everything then He doesn't exist. Go ahead, don't trust Him. When you don't you are alone. You are just an evolved creature who has no future besides what you can do now with no eternal repercussions. You're still looking for a purpose. So you become an environmentalist or a politician or a soccer mom or dad that's gonna save your own corner of the world. What you don't realize in your own little corner of the world is that your blind to the big picture. You weren't designed to save the planet, you were designed to glorify God.

Having thus emphasized the *eternal* character of the divine decree, it may yet be added that the decree of God is wise, being the product of infinite wisdom. There is a worthy reason for all that God has ever done or will do. Even His permission of evil will, like the wrath of man, be made to praise Him (PSA 76:10).

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! (ROM 11:33).

THE DOCTRINE OF THE DIVINE DECREE: LAPSARIANISM

06/20/10

We are looking at the Doctrine of the Divine Decree.

First was our Definition: The decree of God is 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 certain parts of their future.

The term *decree of God* appears in the singular, since God has but one all-inclusive plan. He sees all things at a glance. For convenience, the separate features of this plan may be called the *decrees of God*; but there should be no implication in this that the infinite understanding of God advances by steps. There is no possibility that the one plan, the decree, will be altered by omissions or additions. Nor is it true that God can have a particular purpose and have something go on in His universe that is unrelated. God sustains a distinct purpose concerning each aspect of His one intention.

“Are not five sparrows sold for two cents? And yet not one of them is forgotten before God. Indeed, the very hairs of your head are all numbered. Do not fear; you are of more value than many sparrows.” (LUK 12:6-7)

The Cross brings everything into focus again and makes faith possible to bridge that gap between the infinite and the finite. With God there is one immutable decree embracing in itself every detail, even the falling of a sparrow. It is the divine cognition from all eternity.

God formed His decree in eternity, though its execution is in time. So God did all of this in a moment in eternity past but it follows a system of steps that you and I are doing now. God’s decree is final but it is successive. We all live what God has already seen and the intrusion of His will in our lives was designed. God has done many things, past, and still yet future, that you will totally miss, but He does so out of love, faithfulness and grace. We have to make decisions all the time. There is never a time that we’re not deciding something. We allow God to take control over our lives when our constant decision making lines up with His will.

It’s not let go and let God. This means allow, under submission to His authority, the doctrine and the Holy Spirit to lead you to make the decisions you have to make from a position of strength. Operate as the Lord would operate, He submitted to the Father and yet He did much.

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. (1PE 1:20-21)

Just like it was for the humanity of Christ, it is a privilege for us, under our own free will, to accomplish what God has designed in eternity past. Don’t think that just because God has seen everything in a moment and that he knows the end from the beginning that He’s not happy and excited to see it all play out before His eyes.

God is Holy: Holy means perfect integrity, which is righteousness and justice in the same breath. Nothing God does is wrong or unfair. JER 17:7 says, **Blessed is the man who trusts in the Lord**

And whose trust is the Lord. Any true relationship is based on trust. And that has to go both ways. You might not think that God trusts you. Why should He, you're capable of such evil, we all are, but He does trust you. He's seen our depravity and made provisions for it. He trusts us because He knows us and knows the end product. What is going to solidify this relationship is our trust of Him. Whenever we shout out, "this is wrong or unfair," we have lost that faith in a Holy God. We've all done it, and we have all been guilty here. You say He's real, but you just don't trust Him for everything.

The divine decree is eternal in character. It cannot be altered or added to. It must play out as God has designed from start to finish. The divine decree is wise, being the product of infinite wisdom. There is a worthy reason for all that God has ever done or will do. Even His permission of evil will, like the wrath of man, be made to praise Him. PSA 76:10, **"For the wrath of man shall praise Thee;**

With a remnant of wrath Thou shalt gird Thyself." In the wisdom of the divine decree the Lord will be the victor over all things (Psa 2).

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. (ROM 11:33-36)

The decree of God is Sovereign. God freely designed the decree alone without any influence from any other being.

Who has directed the Spirit of the Lord, Or as His counselor has informed Him? With whom did He consult and *who* gave Him understanding? And *who* taught Him in the path of justice and taught Him knowledge, And informed Him of the way of understanding? (ISA 40:13-14)

Where were you when I laid the foundation of the earth? Tell *Me*, if you have understanding, Who set its measurements, since you know? or who stretched the line on it? On what were its bases sunk? Or who laid its cornerstone, When the morning stars sang together, and all the sons of God shouted for joy? (JOB 38:4-7)

Aside from the fact that He must act according to His wisdom and holiness (righteousness and justice), He was free to do or not to do.

Within the sphere of His perfections, He could do what He would. It is blasphemous to assert that God *could* not have done otherwise than He has done. He is Sovereign therefore He certainly could have done something other than what we have. But it is comforting to know that He would not have done otherwise, since He will only devise a decree that is worthy of Himself. God selected you to be in that decree and elected you (believer) to His highest and best. To be selected for life is a privilege in itself. To be elected to honor, privilege and blessing as a believer is over the top gracious.

For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (EPH 2:10)

The divine decree is unconditional. God's decree does not depend upon any condition of the creature or the conditions surrounding any creature - creature relations and interactions. No matter what the creature does, for or against the character of God, God's decree will move on. Satan had an idea to throw a monkey wrench into the system by having angels mate with women. God's plan went on. GEN 6:12 says, **And God looked on the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.**

And behold, I, even I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth shall perish. But I will establish My covenant with you; and you shall enter the ark you and your sons and your wife, and your sons' wives with you. (GEN 6:17-18)

Though this is the desire of God, it hasn't been fulfilled because of the free will given to the creature. We must conclude that God made every circumstance around every creature the best possible environment for salvation and subsequent spiritual maturity. But some portion of the creation still chose to say no to God's grace and invitation, and although they have done so this condition does not hinder or alter the decree of God. The decree of God is unconditional.

Also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, (EPH 1:11)

Not the creature's will, but God's will be done.

Point 2. The decree of God is 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 their certain futurity.

As already stated the decree of God was simultaneously designed by Him, yet because of our own limitations we logically put His design in a logical order. This is the doctrine of lapsarianism.

Point 3: The order of the divine decrees (lapsarianism).

Of all the decrees, five of them are related to the purpose of God in election - the five elective decrees:

- a. The decree to create.
- b. The decree to permit the fall.
- c. Unlimited atonement.
- d. The decree to motivate through the deposit of escrow blessings.
- e. The simultaneous decrees of election and predestination, and to apply salvation to those who believe in Christ.

Theologians, who have unfortunately had quite an influence on many Christians, have formulated other orders to lapsarianism. At first one thinks why study what is false? The false doesn't prove the truth. God does not attempt to prove Himself. The Bible says **In the beginning God**, period! But the false brings out more of the beauty of the truth. God's decree is a blinding bright light of brilliant beauty and the false concepts of man only make us appreciate it more.

Supralapsarianism. This is hyper-Calvinism.

- a. The decree to elect some to be saved (a false position) and to reprobate all others. This is double predestination and heresy.
- b. The decree to provide salvation for the elect, which is the basis for limited atonement.
- c. The decree to create man, both elect and non-elect.
- d. The decree to permit the fall.
- e. The decree to save the elect.

This view elects a non-entity (elect who?). This view states that election as well as a “limited” atonement was provided before the fall.

For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers. (1TI 4:10)

and He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world.* (1JO 2:2)

This view makes God unfair by electing some creatures to the Lake of Fire, which attacks the character of God. This view provides man with a “sit on your hands” attitude. Either God elected you or not, there’s nothing you can do about it. Therefore God is not gracious, and you have no free will. While God planned in eternity past (EP) the fulfilment of the plan is in time. And certain things God has planned is dependent on the free will of His creatures in time.

The decree is not conditional, but the fulfilment of certain aspects, like election and receiving escrow blessings depended on what God foreknew in EP - your decisions. The hyper Calvinist would say that he believed in Christ because God elected him to and someone else rejected Christ because God elected him to that sentence. The hyper Calvinist would say that there is no foreknowledge of God, which is ridiculous. He sees the end from the beginning. You might ask, who would believe such a thing? So many people have believed this and naturally they’re the ones who have been elected. John Calvin did not understand the angelic conflict and therefore did not see that the Sovereignty of God and the free will of man co-exist in human history. Calvin's choice was to introduce a double predestination into his teaching after he had taught salvation by grace through faith.

His number one professor by the name of Beza ran with this idea and taught that election and double predestination preceded creation. This idea fits with a fallacy that’s been around since the ancient Greeks, the Hegalian fallacy that every thesis must have an antithesis. Good must have evil, creation must have chaos, light must have darkness, etc. In the Bible there are several of these combinations. If the antithesis is not stated then it doesn’t exist. If this dualism were always true then God would have always had an evil adversary as eternal as Himself, and this is not true. Much of the Greek pagan religion came out of this.

That which has been is that which will be, And that which has been done is that which will be done. So, there is nothing new under the sun. (ECC 1:9)

2. Infralapsarianism, A form of moderate Calvinism.

- a. The decree to create all mankind.

- b. The decree to permit the fall.
- c. The decree to provide salvation for all mankind (unlimited atonement).
- d. The decree to elect some from among fallen mankind, and to leave others in their sin (those who will not believe in Christ).
- e. The decree to save the elect through faith in Christ or to apply salvation to those who believe.

This is the Biblical view of the order of the decrees, but it does not take cognizance of EPH 1:3, the work of God the Father in EP depositing in escrow greater blessing for us. Therefore, it is necessary to show the five elective decrees in relationship to the escrow blessings. Escrow blessings are received when election (God's highest and best) is fulfilled by the believer in time by growing up to maturity. Although election of every believer was performed in the mind of God in eternity past it depended upon the free will decision of each creature in time.

God in foreknowledge saw that you would believe in Christ and therefore elected you. Unbelievers are selected for existence but not elected because they have rejected Christ and His Cross. Therefore, with escrow blessings provided before election in the divine decree (EPH 1:3-4), we are persuaded to believe that election was done by God in EP, but its experiential fulfilment is realized by the believer in time and not in EP. As already stated, the first thing God ever did for you was the means of glorifying Him. God blessed you before He elected you. God provided all your escrow blessings in EP, but whether they remain on deposit forever, or you personally receive them, depends upon your decisions in time.

So then, correct lapsarianism reveals to us that we are not to sit on our hands because God has already done everything in eternity past, as a Calvinist might teach, but we have been pre-destined to fulfil our election to God's highest and best in time. Election was done by God in eternity past (EP), but the potential to realize the fulfilment of your election occurs in time. There is much for us to accomplish. The fact that God has planned all the circumstances around us in EP and could have altered anything in EP but didn't is to give us the comfort we need to press on in the fulfilment of our election while leaving the details to God.

No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. (2 Tim 2:4)

But the Lord answered and said to her, "Martha, Martha, you are worried and bothered about so many things; but *only* a few things are necessary, really *only* one, for Mary has chosen the good part, which shall not be taken away from her." (LUK 10:41-42)

It's very important to understand that the Bible states that mankind is the object of grace after the fall, not before the fall. After the fall the coats of skins were provided, not before. Condemnation is not an act of God before creation! Condemnation came after both the creation and the fall. Both infralapsarianism and sublapsarianism, the two views of moderate Calvinism, recognize the doctrine of Election as an expression of the sovereignty of God in eternity past, the expression of God's grace apart from every form of works, foreseen or actual.

6. Sublapsarianism, also a form of moderate Calvinism.

a. The decree to create all mankind.

b. The decree to permit the fall.

c. The decree to elect those who believe in Christ, and to leave in just condemnation those who do not believe in Christ. (Note the difference with infralapsarianism.) This is sometimes stated: the decree to elect some out of fallen mankind and leave the others to their misery. But this last statement is questionable as to its accuracy.

d. The decree to provide salvation for the elect (limited atonement).

e. The decree to save the elect through faith in Christ, sometimes stated as the decree to apply salvation to those who believe in Christ. (This was the former view of Dallas Theological Seminary. Of course it goes astray with limited atonement, the part with which Dallas Seminary now disagrees).

7. Armenian Lapsarianism, represented by Richard Watson, their greatest theologian.

a. The decree to create all mankind.

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c. The decree to provide unlimited atonement (but they don't understand it correctly.)

d. Salvation by foreseen human virtue + faith + obedience; hence the blasphemy of salvation by works.

e. Election as an act of God in time, which makes election synonymous with experiential sanctification, which is not correct because it ignores the portfolio of invisible assets. ("Be separate and touch not the unclean thing.")

In mixing truth with error, this view is a distortion and therefore a heresy.

Though God designed the plan in eternity past, the Bible states that man is the object of grace after, not before, the fall in Jn 15:9, ROM 11:5-7; EPH 1:4-6; 1 Pe 1:2. This goes back to that part of our definition: God formed His decree in eternity, though its execution is in time.

"Just as the Father has loved Me, I have also loved you; abide in My love." (JOH 15:9)

In the same way then, there has also come to be at the present time a remnant according to God's gracious choice. But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. What then? That which Israel is seeking for, it has not obtained, but those who were chosen obtained it, and the rest were hardened; (ROM 11:5-7)

Just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love ⁵ He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, ⁶ to the praise of the glory of His grace,

which He freely bestowed on us in the Beloved.
(EPH 1:4-6)

Who are chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Jesus Christ and be sprinkled with His blood: May grace and peace be yours in fullest measure. Many times in the history of war men have fought incredibly brave but have died because of terrible leadership that gives orders that violate the basic tactical principles of war. (1PE 1:1-2)

Tactical principles: objective, mass, manoeuvre, unity of command, security, simplicity, and economy of force. We call this the basic doctrine of tactical warfare. There are many military analogies used in the N.T., the reason for this is that we are in the intensified stage of the AC. The truth is we are at war. God the Father in eternity past created these tactical principles and executed them fully. Thank God, thank Him for superior leadership. The most valuable thing to God is you. The One who owns everything says that you are His most valuable possession.

Indeed, the very hairs of your head are all numbered. Do not fear; you are of more value than many sparrows. (LUK 12:7)

The difference was leadership and strict abeyance to basic tactical principles. In eternity past God the Father took a leadership position and as the greatest leader ever decreed the only plan that was worthy of His Holiness.

Point 2 Definition:

1. The term *decree of God* appears first in the singular, since God has but one all-inclusive plan. He sees all things at a glance.
2. God formed His decree in eternity, though its execution is in time.
3. God is Holy: Holy means perfect integrity, which is righteousness and justice in the same breath. Nothing God does is wrong or unfair.
4. The divine decree is eternal in character. It cannot be altered or added to. It must play out as God has designed from start to finish.
5. The divine decree is wise, being the product of infinite wisdom. There is a worthy reason for all that God has ever done or will do.

6. The decree of God is Sovereign. God freely designed the decree alone without any influence from any other being.

7. Lastly the divine decree is unconditional. God's decree does not depend upon any condition of the creature or the conditions surrounding any creature - creature relations and interactions.

No matter what the creature does, for or against the character of God, God's decree will move on. Satan had an idea to throw a monkey wrench into the system by having angels mate with women. God's plan went on (GEN 6:12; GEN 6:17-18).

Who desires all men to be saved and to come to the knowledge of the truth. (1TI 3:4)

Though this is the desire of God, it hasn't been fulfilled because of the free will given to the creature. We must conclude that God made every circumstance around every creature the best possible environment for salvation and subsequent spiritual maturity. But some portion of the creation still chose to say no to God's grace and invitation and although they have done so, this condition does not hinder or alter the decree of God. The decree of God is unconditional.

also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will, (EPH 1:11)

Not the creature's will, but God's will be done. So now, we might better understand this definition: The decree of God is 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 their certain futurity.

As already stated the decree of God was simultaneously designed by Him, yet because of our own limitations we logically put His design in a logical order. This is the doctrine of lapsarianism and it will be briefly mentioned here.

Point 3: The order of the divine decrees (lapsarianism).

Of all the decrees, five of them are related to the purpose of God in election - the five elective decrees.\

Biblical lapsarianism:

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It is important to note the false because the false brings out the beauty of the truth. Light doesn't need darkness to exist, but in darkness its brilliance can be appreciated. God's decree is a blinding bright light of brilliant beauty and the false concepts of man only make us appreciate it more.

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Supralapsarianism is nothing new. It’s just the Hegelian fallacy of dualism with a new paint job.

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It's very important to understand that the Bible states that mankind is the object of grace after the fall, not before the fall. After the fall the coats of skins were provided, not before. This is taught in many passages and so I've devoted an entire point to this coming up. Condemnation is not an act of God before creation! Condemnation came after both the creation and the fall. Both infralapsarianism and sublapsarianism, the two views of moderate Calvinism, recognize the doctrine of Election as an expression of the sovereignty of God in eternity past, the expression of God's grace apart from every form of works, foreseen or actual.

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questionable as to its accuracy.

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e. Election as an act of God in time, which makes election synonymous with experiential sanctification, which is not correct because it ignores the portfolio of invisible assets. ("Be separate and touch not the unclean thing.")

f. In mixing truth with error, this view is a distortion and therefore a heresy.

Though God designed the plan in eternity past, the Bible states that man is the object of grace after, not before, the fall in Jn 15:9, ROM 11:5-7; EPH 1:4-6; 1 Pet 1:2. This goes back to that part of our definition: God formed His decree in eternity, though its execution is in time. (Joh 15:9; ROM 11:5-7; EPH 1:4-6; 1PE 1:1-2).

THE DOCTRINE OF THE DIVINE DECREE: LAPSARIANISM.

PART 2

06/27/10

One has to be alert because like all forms of false lapsarianism, as as is often the cast there is some truth mixed with the error. They are all a distortion and therefore a heresy. Therefore we close lapsarianism with the true Biblical view that has to be expanded.

The true Biblical view of lapsarianism:

1. To create all mankind for the purpose of bringing many sons into glory (Hebrews 2:10) and resolving the angelic conflict.

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. (Heb :10)

2. To permit the fall of mankind with the subsequent extension of the angelic conflict to the human race.

3. To provide salvation for all mankind — unlimited atonement.

So far this is infralapsarianism, but the next point is different.

4. The first primary asset: The decree to provide a portfolio of invisible assets for every believer by depositing escrow blessings for every believer for time and eternity.

5. The second primary asset: The simultaneous decrees of election and predestination (EPH 1:4,5).

6. To apply salvation to those who believe in Christ and to leave all others under Just condemnation.

This is the decree, then, to provide election in eternity past as a primary asset for those who believe in Christ in time. While the sovereignty of God programmed the directive will and overruling will of God, remember that the omniscience of God programmed the permissive will of God. Though God designed the plan in eternity past, the Bible states that man is the object of grace after, not before, the fall in JOH 15:9; ROM 11:5-7; EPH 1:4-6; 1PE 1:2.

Point 4: Standing on the border between the infinite and the finite.

The distinction between the decree and the execution of the decree in our thinking means the one logically follows the other. The execution of the decree is not simultaneous with the decree itself. For instance, the decree expresses desires of God that will not be fulfilled because of human volition. The decree occurred in eternity past, the execution occurs in human history. The false views of lapsarianism fail to take cognition of this. Distinction should be made between God's laws and God's decrees. Laws regulate human conduct, while decrees are God's plan and action in eternity past. God's laws can be broken; the decrees of God can never be broken since they permit sin and evil. Distinction between God's desires, like election, and the rejection of God's desires must be understood. The difference exists between the Sovereignty

of God and the Omniscience of God. 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 spiritual 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. For example, while loser believers are displeasing to God and incompatible with His sovereign will, nevertheless, they belong to the decrees, under the category of reap what you sew. God, in eternity past, had a file with our name on it, expressing our positive or negative volition toward God's sovereign will for our lives. The issue must stand without modification that God, who is actively and infinitely holy and who is utterly free in all His enterprises has permitted evil. God is able to create or not create and to exclude evil from that which He did create, but He has, nevertheless, permitted evil to appear and run its course in angelic and human spheres. This perplexity of God and sin is intensified to a measureless degree by the fact that God knew sin would cost Him the death of His Son. When He permitted sin to be manifest, He knew well that it would cost Him the greatest sacrifice it is possible for God to make even the death of His Son.

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. (1PE 1:18-21)

The scriptures state with certainty that God is holy and sin is exceedingly evil and they offer no explanation for the dilemmas we observe. Sin not only injures us but it injures others around us. The greatest injury is to those who reject redeeming grace and continue in condemnation for all eternity. Yet, we are told all throughout the scriptures to focus on the solution and not the problem. To those who commit the sin the solution is naming and citing it. To those who are injured by another's sin the solution is forgiveness. When we focus on the solutions, which are abundant and far more powerful than the problems, we enjoy prosperity in our souls, though still yet sinners. So yes, God has permitted sin in His universe, but He also conquered it in eternity past through the unlimited atonement. The essential nature of sin is the creature. Too often it has been assumed that sin and evil are divine creations. While it is true that God knew what sin and evil were before they existed, and that God being pure comprehended that the impure could exist, there was no chance for them to exist until the creature existed that could express them.

This is not dualism. Dualism states that if there is good there has to be evil. The reality is that God is good and He knew the potential of evil though He could never commit such a thing Himself. But since we know that every creature, both angelic and human, have fallen, we can conclude that the creature of God, made in His image, but not in His essence, always possesses the ability to reject good and choose sin or evil. Herein lies a huge problem. Since this is so it would be impossible for God to bring any sons to glory, but there is no problem too big for God. The Cross is the solution. Through redemption all sin is atoned for and God is propitiated with the result that faith in Christ allows the Justice of God to impute to the believer a seed that cannot sin.

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. (1JO 3:9)

This is the new creature that is in union with the God man and though in time it co-exists with the OSN, the OSN has been crucified and will not exit this earth with the new creature. In eternity you will no longer have the ability to sin and in time you have power over sin through the indwelling Spirit who will convict you of sin and fill your soul when you confess that sin. Therefore, God in infinite genius and infinite grace and sacrifice, will bring many sons to glory and that glory can even now be experienced in time through humility to predestination. We brought upon ourselves a nature that trends towards sin and evil and God responded with an act that subverts and conquers that nature with a new nature that trends towards divine good. And therein lays the great importance of the free will of the creature. He can choose for or against the gospel and if he becomes a believer he can choose which creature he will strengthen. All of this was accomplished in the mind of God in EP and God is thrilled to see it play out in time. So should we be thrilled to see the transformation in our own lives and though we think at times things are going along far to slowly, in God's eyes everything is right on track. The divine decrees, though presenting to our finite minds the infinite that we can only stand on the threshold of, should bring security, confidence, and peace to a once very troubled soul. There are many suggestions by learned men and women of God as to the purpose of allowing sin in the universe. I'm not going to go into any of them. God does not give this answer in His word so it's kind of like asking the silly question, "What if we never fell? What if Adam and the woman never ate the fruit?" It's a fruitless question since it is an historical reality. Sin is here to stay until human history is over.

The Millennial reign is the ultimate expression of this point. In a perfect environment, with perfect health, and the resurrected Lord on David's throne in Jerusalem, still millions and millions will reject Him and follow after false gods. We do know that it was not the purpose of God to avoid sin or to dispose of it before its appointed time. God could be rid of all of it with one command, but He does not. God did not make you a sinner, nor is He the author of any sin you commit, but He has found a purpose in that sin. Mankind is so focused on sin as if they are God Himself who has the right in perfection to hate it fully. I'm not saying we should love sin, but there is no way we can hate it like God did. But though God hated sin fully, His Justice was satisfied with it in EP when He decreed the unlimited atonement. Through the actions and teaching of some, you would think that God is stomping around in heaven, swearing and throwing fits over the billions of sins being committed in His universe. However through His word He states that the cross is the act that He designed so that it could be allowed and God could work in spite of it.

And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they shall all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more." (JER 31:34)

"And their sins and their lawless deeds I will remember no more." Now where there is forgiveness of these things, there is no longer *any* offering for sin. (HEB 10:17-18)

He has not dealt with us according to our sins, Nor rewarded us according to our iniquities. (PSA 103:10)

As far as the east is from the west, So far has He removed our transgressions from us. (PSA 103:12)

In heaven we sing a song of redemption and not of perfection, therefore at the end of the church God is pleased to have His saved ones sing of what He has done to free them from their self-imposed slavery just like He's going to do for His tribulational and millennial saints.

And they sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood *men* from every tribe and tongue and people and nation. And Thou hast made them *to be* a kingdom and priests to our God; and they will reign upon the earth." (REV 5:9-10)

Such contemplation should never lessen the human estimation of the divine hatred for sin, nor be any encouragement to a creature to sin. We will sin ignorantly and wilfully and the only reason we are forgiven of any of it was the death of Christ. We are not to focus on it in ourselves or others, but never take sin so lightly that you put your lifestyle into it and imagine there is no consequence. The deeds of the flesh are evident and it will destroy our lives if we let it reign over us.

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. 14 For sin shall not be master over you, for you are not under law, but under grace. What then? Shall we sin because we are not under law but under grace? May it never be! Do you not know that when you present yourselves to someone *as* slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness. (ROM 6:12-18)

That sin is infinitely evil is demonstrated by the ruin it has wrought among the angels, the present depravity of humanity with all its woes, and the fact that no cure for sin could be found at a less cost than the blood of the Son of God. A believer has to find the balance between giving himself grace and forgiving others and the detrimental effects of a lifestyle of sin that keeps him away from fellowship with God. Both immoral and moral degeneracy are great destroyers of people's lives. So when you're standing on the threshold of the infinite and you find yourself unable to answer questions as to why God did this and why He did that, remember something: It is a dangerous thing for a finite creature to sit in judgement upon the course that God pursues. He is trustworthy and should be fully trusted. Blessed is he who trusts in the Lord.

Point 5: The will of God - Directive, Permissive, and Overruling.

Directive will of God: What God desires me to think, to do, and where to go. This is focused on believers since the unbeliever has but one directive from God - believe on the Lord Jesus and be saved. We will break up the directive will of God into seven categories.

1. It is the will of God that every member of the human race be born again — 2 Peter 3:9, "... not willing that any should perish."

And the world is passing away, and *also* its lusts; but the one who does the will of God abides forever. (1JO 2:17)

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. (1JO 3:23)

2. It is the will of God that all believers be experientially sanctified. (We are speaking here of experiential sanctification which is *staying in fellowship*)

For this is the will of God, your sanctification; *that is*, that you abstain from sexual immorality; that each of you know how to possess his own vessel in sanctification and honor, not in lustful passion, like the Gentiles who do not know God; *and* that no man transgress and defraud his brother in the matter because the Lord is *the* avenger in all these things, just as we also told you before and solemnly warned *you*. For God has not called us for the purpose of impurity, but in sanctification. Consequently, he who rejects *this* is not rejecting man but the God who gives His Holy Spirit to you. (1TH 4:3-8)

3. It is the will of God that all believers be controlled (filled) with the Holy Spirit — Ephesians 5:18, **And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,**

4. It is the will of god that we give thanks in everything: 1 Thessalonians 5:18 correlated with Romans 8:28.

In everything give thanks; for this is God's will for you in Christ Jesus. (1TH 5:18)

If you are going to do the will of God, if you are going to be guided by God, this must be your mental attitude. This can be quite a problem since not all things that come into our lives can be qualified as pleasant. There is going to be a great deal of suffering, tragedy, and adversity in our lives, but you don't have to be concerned because there is always a purpose for it designed by God in EP.

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. (ROM 8:28)

With capacity through doctrine suffering will be a blessing for you. The promise is not that all things are good; it is that all things work together for good. Since that is true, and will be true to the believer with a strong doctrinal faith, you can thank the Lord for everything that comes into your life; the suffering, the adversities, the trials and heartaches, as well as the blessings, the successes and the victories. Suffering is designed to bless us, therefore I can give thanks in suffering. Discipline is designed to remind us to use 1 John 1:9, therefore I can give thanks for discipline. Only knowledge of doctrine supplies capacity for suffering.

5. It is the will of god that believers suffer — 1 Peter 3:17. Since it is God's will that you suffer (1 Peter 4:19) then the purpose of suffering is blessing.

For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong. (1PE 3:17)

Therefore, let those also who suffer according to the will of God entrust their souls to a faithful Creator in doing what is right. (1PE 4:19)

Suffering

is:

- God's way of blessing the believer.

- God's way of bringing maturity (edification complex) in a quicker way.

- God's way of directing our attention to the things that are really important in life such as: Fellowship with Him; Knowing doctrine.

6. It is the will of God for every believer to trust the Lord.

Trust in the Lord with all your heart, And do not lean on your own understanding. In all your ways acknowledge Him, And He will make your paths straight. (PRO 3:5-6)

It is God's directive will that you depend upon divine or Biblical viewpoint in every situation. It is not God's will that you depend on human viewpoint for life. Because we have a free will and He has a directive will that blesses us He puts forth a question to us in time: "Do you want Me to direct your path and to lead you along the way?" God's decree is Sovereign and so there is not one little corner of the universe where He did not know exactly what would happen and when and even all the other possibilities of what might have happened through other causes. God therefore has not left one part of our lives to which He did not give divine guidance, even the smallest details. Therefore, there is doctrine for every aspect of our lives every day. In our free will we can chose His directive or trust in our own or another persons human guidance. If you neglect doctrine, whatever is being taught from the pulpit, then you will have no choice but human viewpoint because the word is given before the moment it's needed.

7. It is the will of God for every believer to be productive — 1 Peter 2:15.

For such is the will of God that by doing right you may silence the ignorance of foolish men.(1PE 2:15)

Well doing or good works is the will of God for the believer. Believer's have been left on earth to represent and glorify TLJC. Part of representing Him is to be effective in the realm of production, which is the natural by-product of spiritual maturity. Just remember that this is His will for after salvation. There are no works in salvation.

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. (EPH 2:8-10)

THE DOCTRINE OF THE DIVINE DECREE.

ON THE BORDER BETWEEN THE INFINITE AND THE FINITE.

7/04/2010

Point one. Definition:

The decree of God is 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 certain parts of their future. The term *decree of God* appears in the singular, since God has but one all-inclusive plan. He sees all things at a glance. For convenience, the separate features of this plan may be called the *decrees of God*; but there should be no implication in this that the infinite understanding of God advances by steps. There is no possibility that the one plan, the decree, will be altered by omissions or additions. Nor is it true that God can have a particular purpose and have something go on in His universe that is unrelated. God sustains a distinct purpose concerning each aspect of His one intention.

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Point 3: The order of the divine decrees (lapsarianism).

Of all the decrees, five of them are related to the purpose of God in election - the five elective decrees.\
Biblical lapsarianism:

- a. The decree to create.
- b. The decree to permit the fall.
- c. Unlimited atonement.
- d. The decree to motivate through the deposit of escrow blessings.
- e. The simultaneous decrees of election and predestination, and to apply salvation to those who believe in Christ.

Point 4: Standing on the border between the infinite and the finite.

God is able to create and not create, to allow and not allow, and that sin and evil are in the world with a purpose to accomplish God's great plan. Sin is fully hated by God but through the unlimited atonement, God dealt with sin once and for all, therefore there can never be a condemnation for those who are in Christ Jesus. The law of the Spirit of life in Christ Jesus has set us free from the law of sin and death. Sin is not the issue anymore, but rather the Son is the issue. Focus on the solution and not the problem. Such contemplation should never lessen the human estimation of the divine hatred for sin, nor be any encouragement to a creature to sin. We will sin ignorantly and wilfully and the only reason we are forgiven of any of it was the death of Christ. We are not to focus on it in ourselves or

others, but never take sin so lightly that you put your lifestyle into it and imagine there is no consequence. The deeds of the flesh are evident and it will destroy our lives if we let it reign over us.

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. For sin shall not be master over you, for you are not under law, but under grace. What then? Shall we sin because we are not under law but under grace? May it never be! Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness. (ROM 6:12-18)

That sin is infinitely evil is demonstrated by the ruin it has wrought among the angels, the present depravity of humanity with all its woes, and the fact that no cure for sin could be found at a less cost than the blood of the Son of God. A believer has to find the balance between giving himself grace and forgiving others and the detrimental effects of a lifestyle of sin that keeps him away from fellowship with God. Both immoral and moral degeneracy are great destroyers of people's lives. So when you're standing on the threshold of the infinite and you find yourself unable to answer questions as to why God did this and why He did that, remember something:

It is a dangerous thing for a finite creature to sit in judgement upon the course that God pursues. He is trustworthy and should be fully trusted. Blessed is he who trusts in the Lord.

He has done all things well; (MAR 7:37)

As for me, I shall behold Thy face in righteousness; I will be satisfied with Thy likeness when I awake. (PSA 17:15)

So as we stand on the threshold of the infinite and the finite the main thing you want to remember is that without faith it is impossible to please God and that the decree should give you security, confidence, courage, and peace [prosperity] of soul.

Point 5: The will of God - Directive, Permissive, and Overruling.

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All production is in the area of divine good: the filling of the Spirit, the exhale of *epignosis*, and the erection of the edification complex. This is triple compound divine good. The permissive will of God: Where negative volition in man is permitted to act contrary to the will of God. Man goes negative against His directive will. God is a gentleman; He does not coerce human volition. He disciplines for disobedience, but does not force obedience except in extreme cases. Man often operates under the lust of his old sin nature and therefore uses negative volition to disobey God. While God in righteousness does not violate human volition so as to coerce man, God in justice disciplines disobedience. Often we try to somehow entice God to come over to our view and He's not buying it. His directive will is His sovereign will and it is perfectly righteous and holy and God will never agree with anything that goes against it. However, it is proof of the existence of human free will and God's recognition of it that we are often allowed to act against God's perfect will. A great example of this is in the history of Balaam.

So the elders of Moab and the elders of Midian departed with the *fees for* divination in their hand; and they came to Balaam and repeated Balak's words to him. And he said to them, "Spend the night here, and I will bring word back to you as the LORD may speak to me." And the leaders of Moab stayed with Balaam. Then God came to Balaam and said, "Who are these men with you?" And Balaam said to God, "Balak the son of Zippor, king of Moab, has sent *word* to me, 'Behold, there is a people who came out of Egypt and they cover the surface of the land; now come, curse them for me; perhaps I may be able to fight against them, and drive them out.'" And God said to Balaam, "Do not go with them; you shall not curse the people; for they are blessed." (NUM 22:7-12)

Notice the command: "Do not go with them;"

So Balaam arose in the morning and said to Balak's leaders, "Go back to your land, for the LORD has refused to let me go with you." And the leaders of Moab arose and went to Balak, and said, "Balaam refused to come with us." Then Balak again sent leaders, more numerous and more distinguished than the former. And they came to Balaam and said to him, "Thus says Balak the son of Zippor, 'Let nothing, I beg you, hinder you from coming to me; for I will indeed honor you richly, and I will do whatever you say to me. Please come then, curse this people for me.'" And Balaam answered and said to the servants of Balak, "Though Balak were to give me his house full of silver and gold, I could not do anything, either small or great, contrary to the command of the LORD my God. And now please, you also stay here tonight, and I will find out what else the LORD will speak to me." (NUM 22:13-19)

It is a subtle form of self-justification, where you know what the word of God says concerning a certain thing, but you look for the tiniest loop-hole somewhere so that you may justify your lust. It's as if we truly think we can fool God in His court of law; as if God would say to us, "You know, I never saw it that way." Balaam wants to go because he wants the money so God allows him to and this is God's permissive will.

And God came to Balaam at night and said to him, "If the men have come to call you, rise up *and* go with them; but only the word which I speak to you shall you do." (NUM 22:20)

Balaam was operating on materialism lust from his old sin nature; therefore, he used his negative volition to disobey the will of God. If God should violate the free will of Balaam, then God is not glorified. God cannot be glorified by coercion. God has put His essence on the line in reply to accusations against Him that He is not who He claims to be. If He just forces men to obey Him, though He could, then He doesn't reveal His essence, neither to the elect or the fallen.

So Balaam arose in the morning, and saddled his donkey, and went with the leaders of Moab. But God was angry because he was going, and the angel of the LORD took his stand in the way as an adversary against him. Now he was riding on his donkey and his two servants were with him. When the donkey saw the angel of the LORD standing in the way with his drawn sword in his hand, the donkey turned off from the way and went into the field; but Balaam struck the donkey to turn her back into the way. Then the angel of the LORD stood in a narrow path of the vineyards, *with* a wall on this side and a wall on that side. When the donkey saw the angel of the LORD, she pressed herself to the wall and pressed Balaam's foot against the wall, so he struck her again. And the angel of the LORD went further, and stood in a narrow place where there was no way to turn to the right hand or the left. When the donkey saw the angel of the

LORD, she lay down under Balaam; so Balaam was angry and struck the donkey with his stick. And the LORD opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?" Then Balaam said to the donkey, "Because you have made a mockery of me! If there had been a sword in my hand, I would have killed you by now." And the donkey said to Balaam, "Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you?" And he said, "No." Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way with his drawn sword in his hand; and he bowed all the way to the ground. And the angel of the LORD said to him, "Why have you struck your donkey these three times? Behold, I have come out as an adversary, because your way was contrary to me. But the donkey saw me and turned aside from me these three times. If she had not turned aside from me, I would surely have killed you just now, and let her live." And Balaam said to the angel of the LORD, "I have sinned, for I did not know that you were standing in the way against me. Now then, if it is displeasing to you, I will turn back." But the angel of the LORD said to Balaam, "Go with the men, but you shall speak only the word which I shall tell you." So Balaam went along with the leaders of Balak. (NUM 22:21-35)

So now we have the overruling will of God.

Then the LORD put a word in Balaam's mouth and said, "Return to Balak, and you shall speak thus." So he returned to him, and behold, he was standing beside his burnt offering, he and all the leaders of Moab. And he took up his discourse and said, "From Aram Balak has brought me, Moab's king from the mountains of the East, 'Come curse Jacob for me, And come, denounce Israel!' How shall I curse, whom God has not cursed? And how can I denounce, whom the LORD has not denounced? "As I see him from the top of the rocks, And I look at him from the hills; Behold, a people *who* dwells apart, And shall not be reckoned among the nations. "Who can count the dust of Jacob, Or number the fourth part of Israel? Let me die the death of the upright, And let my end be like his!" Then Balak said to Balaam, "What have you done to me? I took you to curse my enemies, but behold, you have actually blessed them!" And he answered and said, "Must I not be careful to speak what the LORD puts in my mouth?" (NUM 23:5-12)

Balak takes Balaam to another place to overlook another portion of Israel hoping that Balaam would curse them, but again Balaam blesses them.

Then Balak said to Balaam, "Do not curse them at all nor bless them at all!" But Balaam answered and said to Balak, "Did I not tell you, 'Whatever the LORD speaks, that I must do'?" (NUM 23:25-26)

Balaam blesses them yet again and then prophesies the destruction of Balak and the coming of David and Messiah. Israel is blessed by the Lord in the land, but notice what they do.

While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab. For they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. So Israel joined themselves to Baal of Peor, and the LORD was angry against Israel. (NUM 25:1-3)

Once again, as so often we see of the people of God, God allows evil, but overrules it in His perfect timing.

POINT 5 IN OUR STUDY OF THE DOCTRINE OF THE DIVINE DECREE IS: THE WILL OF GOD - DIRECTIVE, PERMISSIVE, AND OVERRULING.

07/18/2010

Directive will of God: This will of God is what God desires us to think, do, and where to go. This is focused on believers since the unbeliever has but one directive from God - believe on the Lord Jesus and be saved. We will break up the directive will of God into seven categories.

1. It is the will of God that every member of the human race be born again.
2. It is the will of God that all believers be experientially sanctified.
3. It is the will of God that all believers be controlled (filled) with the Holy Spirit.
4. It is the will of God that we give thanks in everything.
5. It is the will of God that believers suffer.
6. It is the will of God for every believer to trust the Lord.
7. It is the will of God for every believer to be productive.

The permissive will of God: Where negative volition in man is permitted to act contrary to the will of God. Man goes negative against His directive will. God is a gentleman; He does not coerce human volition. He disciplines for disobedience, but does not force obedience except in extreme cases. Man often operates under the lust of his old sin nature and therefore uses negative volition to disobey God. While God in righteousness does not violate human volition so as to coerce man, God in justice disciplines disobedience. Often we try to somehow entice God to come over to our view and He's not buying it. Example: wrestling Jacob. His directive will is His sovereign will and it is perfectly righteous and holy and God will never agree with anything that goes against it.

However, it is proof of the existence of human free will and God's recognition of it that we are often allowed to act against God's perfect will. A great example of this is in the history of Balaam.

So the elders of Moab and the elders of Midian departed with the *fees* for divination in their hand; and they came to Balaam and repeated Balak's words to him. (NUM 22:7-12)

Balak is the Moabite king who unites with the Midianites to do something about these new people that have arrived. The Jews have defeated the strong Amorites and have settled in the Jordan valley and both the Midianites and Moabites consider them dangerous.

And he said to them, "Spend the night here, and I will bring word back to you as the Lord may speak to me." And the leaders of Moab stayed with Balaam. Then God came to Balaam and said, "Who are these men with you?" And Balaam said to God, "Balak the son of Zippor, king of Moab, has sent *word* to me, 'Behold, there is a people who came out of Egypt and they cover the surface of the land; now come, curse them for me; perhaps I may be able to fight against them, and drive them out.'" And God said to Balaam, "Do not go with them; you shall not curse the people; for they are blessed." (NUM 2:8-12)

Notice the command: "Do not go with them;"

So Balaam arose in the morning and said to Balak's leaders, "Go back to your land, for the Lord has refused to let me go with you." And the leaders of Moab arose and went to Balak, and said, "Balaam refused to come with us." Then Balak again sent leaders, more numerous and more

distinguished than the former. And they came to Balaam and said to him, "Thus says Balak the son of Zippor, 'Let nothing, I beg you, hinder you from coming to me; for I will indeed honor you richly, and I will do whatever you say to me. Please come then, curse this people for me.'" And Balaam answered and said to the servants of Balak, "Though Balak were to give me his house full of silver and gold, I could not do anything, either small or great, contrary to the command of the Lord my God. And now please, you also stay here tonight, and I will find out what else the Lord will speak to me." (NUM 22:13-19)

Well the Lord was quite clear: "don't go with them." Yet here lies a wonderful little game that man plays with God - the I know, but...game. It is a subtle form of self-justification, where you know what the word of God says concerning a certain thing, but you look for the tiniest loop-hole somewhere so that you may justify your lust. In self-justification, duty is no longer a simple, imperative thing, but something that may be conjured with, a subordinate, unstable tool for your own use instead of an absolute law. A believer who attempts this will blind himself to the simplicity of God's commands and only complicate the matter to his own hurt.

Having thus blinded himself as to the nature of duty in God's directive will, there will no longer be any certainty in his doctrinal operations; confusion of thought leads to confusion of action; in his own transformation he transforms God; he now hears God bidding him do what he desires to do. Balaam wants to go because he wants the money so God allows him to and this is God's permissive will.

And God came to Balaam at night and said to him, "If the men have come to call you, rise up *and go with them*; but only the word which I speak to you shall you do." (NUM 22:20)

Balaam was operating on materialism lust from his old sin nature; therefore, he used his negative volition to disobey the will of God. If God should violate the free will of Balaam, then God is not glorified. God cannot be glorified by coercion. God has put His essence on the line in reply to accusations against Him that He is not who He claims to be. If He just forces men to obey Him, though He could, then He doesn't reveal His essence, neither to the elect or the fallen. Balaam sees riches upon riches already in his possession. Little does Balaam know that this is the permissive will of God and not His directive will. Balaam should have never gone to God for an alternate answer the second time, but God will allow it, and God will be glorified even more through Balaam's negative volition. God always has a purpose in His permissive will that will bring glory to Himself while the creature is disciplined. So we don't get away with anything and it is always a far, far better choice to choose for God's directive will. God is not content for us to remain spiritual children all of our lives. His Spirit will convict us to grow up and start applying so that we live according to our election.

So Balaam arose in the morning, and saddled his donkey, and went with the leaders of Moab. But God was angry because he was going, and the angel of the Lord took his stand in the way as an adversary against him. Now he was riding on his donkey and his two servants were with him. When the donkey saw the angel of the Lord standing in the way with his drawn sword in his hand, the donkey turned off from the way and went into the field; but Balaam struck the donkey to turn her back into the way. Then the angel of the Lord stood in a narrow path of the vineyards, *with* a wall on this side and a wall on that side. When the donkey saw the angel of the Lord, she pressed herself to the wall and pressed Balaam's foot against the wall, so he struck her again. And the angel of the Lord went further, and stood in a narrow place where there was no way to turn to the right hand or the left. When the donkey saw the angel of the Lord, she lay down under Balaam; so Balaam was angry and struck the donkey with his stick.

And the Lord opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?" Then Balaam said to the donkey, "Because you have made a mockery of me! If there had been a sword in my hand, I would have killed you by now." And the donkey said to Balaam, "Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you?" And he said, "No." (NUM 22:21-35)

Notice that Balaam is not astounded by the fact that the donkey spoke. There are several interpretations to this. Some say that since Balaam was a diviner that he was used to hearing animals talk and they reference Satan speaking through the serpent in the garden. Some say that the donkey doesn't necessarily speak with words but with the usual sounds of a donkey and Balaam the diviner can interpret them. Some say that this was all a dream that Balaam had the night before, and in dreams we are not surprised by talking animals, and as a diviner God would speak to him in a dream, but there is no indication in the text that this is a dream; in fact the opposite is said; Balaam arose in the morning saddled his donkey and left. Some say that Balaam was so consumed with the pursuit of riches and so angry that the donkey would not obey that in his incredible lust and rage that he never thought to consider that his donkey could talk. I find this to be the best explanation.

We have to go straight to the literal interpretation of the scriptures, which states that the Lord opened the mouth of the donkey and whether Balaam heard it in his mind or audibly doesn't matter.

The fact that Balaam isn't surprised doesn't really matter. Is everything recorded? Are all the emotions of Balaam recorded? Might Balaam have sat there in bewilderment for some time before talking back to the donkey? It was a female donkey; did it have a female voice? Balaam's emotional response is not the issue and that's why I believe it isn't recorded. But what is recorded is a simple truth. Christ as the Master of Balaam was faithful and served him just like this donkey had always done. When God told him not to go he went anyway. When the donkey did not want to go Balaam struck her and went anyway.

Balaam becomes a cruel master by striking the donkey three times and even desiring to kill him. He said that he would have killed the donkey if he had a sword. Well guess who has a sword - the Lord Jesus Christ in theophany standing in his way. Balaam had three opportunities to turn back when the donkey wouldn't go. Balaam is now blinded by lust. How many times have we as believers headed towards an evil that our conscience tells us we should not do, but our lust takes over. On the way toward that evil certain "events" occur that remind us that this is not the path we should be on. We question for a while as we go back and forth, and for an instant start to obey our conscience. However we push it back and hurl ourselves head long into the evil, justifying in blinding lust.

When our spiritual eyes are blinded by lust or gain we then fail to see the Lord standing in our way, pleading us not to pursue these things, but rather allowing Him to be our Shepherd and by following Him the promise is that goodness and prosperity will pursue us (Psa 23). God allows the pursuit of evil and God will discipline it and all of it will ultimately glorify Him but not the creature. If we continue towards evil after warning discipline God will turn up the discipline to intensive levels, not out of anger, but out of love for the creature and justice for the Creator. God's justice is not allowing Israel to be cursed at this time and so it will not be and then enters in the overruling will of God - Balaam you've gone as far as you are going to go and now you're going to go to do My will.

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way with his drawn sword in his hand; and he bowed all the way to the ground. And the angel of the Lord said to him, "Why have you struck your donkey these three times? Behold, I have come out as an adversary, because your way was contrary to me. But the donkey saw me and turned aside from me these three times. If she had not turned aside from me, I would surely have killed you just now, and let her live." And Balaam said to the angel of the Lord, "I have sinned, for I did not know that you were standing in the way against me. Now then, if it is displeasing to you, I will turn back." But the angel of the Lord said to Balaam, "Go with the men, but you shall speak only the word which I shall tell you." So Balaam went along with the leaders of Balak. (NUM 23:31-35)

So now we have the overruling will of God. The overruling will of God involves divine frustration of satanic will. Satan desired to curse Israel and God would not permit it.

Then the Lord put a word in Balaam's mouth and said, "Return to Balak, and you shall speak thus." So he returned to him, and behold, he was standing beside his burnt offering, he and all the leaders of Moab. And he took up his discourse and said, "From Aram Balak has brought me, Moab's king from the mountains of the East, Come curse Jacob for me, And come, denounce Israel!"

"How shall I curse, whom God has not cursed? And how can I denounce, whom the Lord has not denounced? As I see him from the top of the rocks, And I look at him from the hills; Behold, a people *who* dwells apart, And shall not be reckoned among the nations. Who can count the dust of Jacob, Or number the fourth part of Israel? Let me die the death of the upright, And let my end be like his!" Then Balak said to Balaam, "What have you done to me? I took you to curse my enemies, but behold, you have actually blessed them!" And he answered and said, "Must I not be careful to speak what the Lord puts in my mouth?" (NUM 23:5-12)

Balak takes Balaam to another place to overlook another portion of Israel hoping that Balaam would curse them, but again Balaam blesses them. NUM 23:25-26

Then Balak said to Balaam, "Do not curse them at all nor bless them at all!" But Balaam answered and said to Balak, "Did I not tell you, 'Whatever the Lord speaks, that I must do?'" (NUM 23:25-26)

Balaam blesses them yet again and then prophecies the destruction of Balak and actually prophecies the coming of David and Messiah. It's an amazing turn around from the initial desire of Balak to curse his enemies, Satan to curse Israel, and Balaam to get rich. "You were all against Me," God said, "but nothing you do will stop My purpose. I have decreed it to be so. Not only have you not accomplished your will, but I have actually used you to prophecy the coming of My servant David and his greatest Son, My Son, Messiah!" Israel is blessed by the Lord in the land, but notice what they do.

While Israel remained at Shittim, the people began to play the harlot with the daughters of Moab. For they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. So Israel joined themselves to Baal of Peor, and the Lord was angry against Israel. (NUM 25:1-3)

Once again, as so often we see of the people of God, God allows evil, but disciplines it and overrules it in His perfect timing.

ELECTION: THE HIGHEST VALUE IN THE UNIVERSE

07/25/10

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, just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. (EPH 1:3-4)

We continue in our exegesis of Ephesians.

The Greek phrase *just as* is *kathos* = even as, in conformity with the fact. His blessings in verse 3 are in conformity with divine election. God the Father is the author of all blessings and the elector of every believer in Christ. *Kathos* unites every spiritual blessing with election. This is because our election is an election into union with Christ and He has been given the best that the Father has to offer. God desires to bless His creatures and God found a way through Christ. Believers in the CA are the beneficiaries of all the blessing that was earmarked for Christ.

God the Father is the Author of this amazing plan of grace. The author came before the plan and the author is perfect just as the plan is. It is God's desire to bless every member of the human race in conformity with election in Christ. Faith from the free will of the creature limits the number of creatures who benefit.

The phrase *He chose* is the aorist middle indicative of Greek word *eklego* = to pick out, to choose, or to elect. Middle voice = for Himself. The aorist tense is a gnomic aorist which means that this is the standard of God. Gnomic aorist = God's election of the believer is absolute without equivocation. The standard of that election is the standard of Christ. The implications are that you cannot lose your salvation and that all the blessings that come from being elected in Christ are given as an absolute standard to every believer. Every believer is the owner of everything that belongs to Christ through election in Christ. The reason why some believers enjoy the fruit of their election while other believers suffer the loss of blessings that come with election is because some tap into the storehouse of blessing and others ignore it.

This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you may fight the good fight, keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. (1TI 1:18-19)

God has chosen us, we have not chosen Him. And when we chose something else that God has not chosen for us then we insult God.

Satan would love to fool you into thinking that he has something better for you in his world system than what God has chosen for you under election.

Again, the devil took Him to a very high mountain, and showed Him all the kingdoms of the world, and their glory; and he said to Him, "All these things will I give You, if You fall down and worship me." (MAT 4:8-9)

Having all the blessings and authority of the world sounds a lot better than the suffering that is about to come Christ's way, but He made the right decision. Satan is going to offer all believers a way that seems easier and seems filled with blessing, but it's all smoke and mirrors and none of it has any value. There is only one thing in this world that has surpassing value and that is the Father's election in Christ. God is not a God of confusion. He is going to make it very clear to you what is from Him and what is not from Him if you stay under the tutelage of His doctrines.

Therefore, this is not just any choosing or picking or election, this is a very unique election because it is an election in Christ. When God the Son willingly became a man so that He might humble Himself to the point of death so that God's justice could be satisfied with the result that God's love would be open to the human race He was chosen by God to the highest honor, blessing, and privilege.

Now, to not get off track with false doctrine here, you have to understand the hypostatic-union. Jesus Christ is undiminished God and true humanity in one person forever. It is the humanity of Christ that has been elected of God to the highest position of blessing, honor, and authority.

But He, having offered one sacrifice for sins for all time, sat down at the right hand of God, waiting from that time onward until His enemies be made a footstool for His feet. For by one offering He has perfected for all time those who are sanctified. (HEB 10:12-14)

He has been given all authority and therefore there is no one over Him who can challenge the believer's perfection or sanctification.

And I saw heaven opened; and behold, a white horse, and He who sat upon it *is* called Faithful and True; and in righteousness He judges and wages war. And His eyes *are* a flame of fire, and upon His head *are* many diadems; and He has a name written *upon Him* which no one knows except Him. And *He is* clothed with a robe dipped in blood; and His name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white *and* clean, were following Him on white horses. And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS." (REV 19:11-16)

This is the third Royal Warrant of Jesus Christ which secures the seat of greatest blessing as well as greatest authority. You possess all that Christ is and has been blessed with.

Have this attitude in yourselves which was also in Christ Jesus,

who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a Cross. Therefore also God highly exalted Him, and bestowed on Him the name which is above every name,

that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (PHI 2:5-11)

And here is introduced His power at the right hand of God. His power has been given to you under election. If you are a believer, you are elected in union with this One, and that brings a whole new dimension to your election - authority, blessing, and power.

ISA 42:1 "Behold, My Servant, whom I uphold; My chosen one *in whom* My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations. (ISA 42:1)

Christ on the cross satisfies the justice of the Father and therefore brings that propitiation to the nations (whole world).

“He will not cry out or raise *His voice*, Nor make His voice heard in the street. A bruised reed He will not break, And a dimly burning wick He will not extinguish; He will faithfully bring forth justice.” (ISA 42:2-3)

Jesus Christ is the only elected one of God. The Church and Israel are elected because of the relationship they share to Him. Israel was elected to be the first client nation to God. They were elected to be custodians of the word of God and spread the word to the nations around them. Most importantly they were elected to be the people who would bring forth the Messiah.

“And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice [all the +Volition of Abraham from leaving Ur to this point].” (GEN 22:18)

The election of Israel as a nation has nothing to do with them and everything to do with their relationship to Jesus Christ. The Father called them out to be a new racial species. In the Church election in Christ is for every individual believer, which was never seen before and will never be seen again. Yet again, election of the CA believer has nothing to do with him and everything to do with his relationship to Jesus Christ. The Father has called you out to be a new spiritual species. In this case, for the Church-age believer, this relationship is described as a union. It is described as the union of a wife to her husband, a stone connected by mortar to a cornerstone in a wall, a sitting on the same seat of power, authority, privilege, and blessing; a body that is in relation to the head. In other words, our union with Christ is as intimate as it gets, and in fact more intimate than the greatest intimacy that can occur between two material objects on earth. It is not a union of a group of people to Christ as it was for Israel, this is a union of the individual to Christ and there in lies your election. The believer in the Church has been elected to share in everything that the humanity of Christ is and has been blessed with. There is nothing that has higher value.

And coming to Him as to a living stone, rejected by men, but choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For *this* is contained in Scripture: “Behold I lay in Zion a choice stone, a precious corner *stone*, And he who believes in Him shall not be disappointed.” This precious value, then, is for you who believe. (1PE 2:4-7)

The KJV translates this as, “for you who believe, He is precious.” And while that’s true that is not the correct translation. There is no pronoun, “He.” Christ received honor through election. Believers share in the same election and honor. The cornerstone is the elected one. The stones are in union with the cornerstone so that the honor that Christ receives is shared with them. Election by God the Father of the Church-age believer in eternity past is an election to the honor and privilege that belongs to Christ. Every believer is elected in Christ. This election is the highest priced and most valued

promotion in all of angelic and human history and therefore it carries the highest honor. Promotion to the highest position of honor requires a code that produces a lifestyle of royalty that pertains only to the Royal Family of God. In other words, God desires for you to live as an elected one in Christ.

Therefore, having the valued election doesn't mean that every believer exploits and therefore fulfills their election. This is the difference between the winner believer who takes advantage of this ultimate promotion and the loser believer who ignores it. Election is one of the top, most important doctrinal words that possesses the profoundest and richest truths regarding what God has done for the saints of the Church. Many of these words are listed by Paul in [EPH 1:3-14](#). I wonder if you would slow down the noise in your mind long enough to contemplate enough of the implications of that?

This is why the Lord gave Israel a Sabbath - to slow down and to reflect on the amazing grace of God. They found a way to make even the Sabbath a day of stress. This is also why the Lord gave us the ability to pray as believer priests. In our prayer life, where we give thanksgiving to God is where we can calmly and quietly reflect on the things that God has graciously given us. God so often desires us to rest and reflect on Him and I hope that during this next month or so that you take those times of rest to reflect on God's calling and electing you in Christ.

just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. (EPH 1:4)

We continue in our exegesis.

The Greek word for *us* is the first person plural pronoun *hemas* = us, meaning that every believer is elected. The phrase *in Him* is *en autos* referring to union with Christ as the celebrity of the universe. He alone is the isolated source of true election. This prepositional phrase always refers to positional truth. You are elected to everything that Christ is and has.

Next we have the phrase *before the foundation of the world* is *pro kataboles kosmou* meaning before God made the foundation for the world system, i.e. eternity past. Kosmos now refers to the system that became under the authority of satan after the fall of man, but here it refers to God's system or divine decree for all of human history. Therefore, before human history, before God set His system into motion, He both blessed you with everything and elected you to have that everything. You were not around to earn it or deserve it. This is God's desire for His creatures and since blessing can only come to fallen man through the Justice of God, His justice had to be satisfied, and therefore all blessing must come from the grace of God.

THE NEW THINGS THAT HAVE COME FOR EVERY CHURCH-AGE BELIEVER.

08/01/10

In Romans chapter 9 we have been dealing with the new things that have come for every Church-age believer. We have noted such unique characteristics as:

1. The Baptism of the Holy Spirit.
2. This is the dispensation of the unique PPOG.
3. There is the Unique Equality in the PPOG - the Equal privilege and the Equal opportunity.
4. The Unique Portfolio of Invisible Assets.
5. The Two Unique Royal Commissions for every Church-Age Believer, Royal priesthood and the Royal ambassadorship.
6. The doctrine of the Church Age as the unique mystery doctrine of the new things that have come.
7. The body of the Church Age believer being indwelt by each person of the Trinity.
8. The Unique Availability of Divine Power.
9. Now, we are ready to look at the fact that because we have these new things that have come that every believer is now qualified to live as a member of the Church-age and become an invisible hero. You have all the resources and the power needed to become a hero in the spiritual realm.

Those first nine characteristics are the basis for your SOP, your standard operating procedure to become what God has already given you the power to become, which is a winner believer. This principle was illustrated the night before our Lord's death in such passages as Joh 13 where our Lord revealed how the application of these doctrinal principles would manifest themselves. The manifestation would be a reflection of grace orientation and faithfulness on the part of the believer.

Now before the Feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world to the Father [and then we read the real result of living the spiritual life with the phrase] having loved His own who were in the world, He loved them to the end. (JOH 13:1)

His hour is a reference to the plan of God, the Cross and really His hour of victory in the angelic conflict. Notice His love was not conditional and that He loved His disciples to the end. So, as always we have some opposition to the Father's plan for TLJC as well as His plan for every Church-age believer, beginning in verse 2. The chief opponent among all fallen angels and the greatest genius among creatures was there, the devil. The devil needed a temple there, and since the eleven disciples were all born again, he couldn't possess them. So Satan was looking for someone to possess at that dinner. The only one left was Judas Iscariot. Sure enough, here is man at the last supper who is not demon possessed, worse he is Satan possessed, possessed by Satan himself. So, you can see that this is going to be quite a party.

And during supper, the devil having already put into the heart of Judas Iscariot, {the son} of Simon, to betray Him, (JOH 13:2)

The devil's objective was to help the Sanhedrin accomplish their policy to stone the Lord Jesus Christ and kill Him by means of betrayal. Satan wanted to keep the Lord Jesus Christ from going to the Cross and being judged for our sins.

{Jesus,} knowing that the Father had given all things into His hands, and that He had come forth from God [first advent], and was going back to God [ascension], He had come forth from God [refers to the first advent], and was going back to God [refers to the ascension]. (JOH 13:3)

The first three verses are simply the background for what you are about to learn is one of the two prophecies concerning the Church-age. But they are also the background of how one can fulfill the plan of God and become an invisible hero. So beginning with verse 4, we are now ready for some of the terrible manners of the disciples. Invisible heroes are to have impeccable manners, manners manifested by the following: **Truth, Love, Integrity**, faithfulness, mercy, goodness, righteousness, justice, patience, kindness, and goodness.

The disciples had come into the room, as was the custom in the ancient world, bare-footed. They had taken off their sandals at the door. There's a pool of water there and they're supposed to go through the pool and someone is supposed to wash and dry their feet. But they came in with dirty feet and they are now sitting at the table with dirty feet. Because of the way that they use to sit in the ancient world, which was to recline at the table, this was like coming to the dinner table in our day and age with dirty hands. In the ancient world, there was no town trash removal and worse than that, there were no sewers.

Therefore, their feet would walk through sewage, garbage and dirt.

The Lord Jesus Christ was not going to teach anything, especially the coming of the Church-age, the age of no prophecy, until He taught the importance of rebound before you can take in Bible doctrine. And at the same time correct the manners of the disciples. All of this is accomplished in verses 4-20.

The Lord rose from supper, and laid aside His garments; and taking a towel, He girded Himself about. (JOH 13:4)

Now the Lord got up because there is a tremendous problem among the disciples. Their humility is wanting. Their manners are poor. They have garbage on their feet, but more importantly they have garbage in their souls. They were so busy arguing as to which one was the greatest that no one would treat the other with more respect.

But behold, the hand of the one betraying Me is with Me on the table. For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed! And they began to discuss among themselves which one of them it might be who was going to do this thing. And there arose also a dispute among them {as to} which one of them was regarded to be greatest.

(LUK 22:21-24)

The disciples were so busy trying to prove that they were better than each other that they proved that it was a draw, they were all bad!

Good manners demanded that they washed their feet before entering into the room but since there was no servant to do so, they extended the debate by refusing to wash each other's feet.

As far as they're concerned, you don't prove you're the greatest by serving others or drying someone else's feet.

So none of the disciples desire to help the other.

And you must remember that our Lord is about to die so He must take care of this hypocrisy as soon as possible.

Bad manners come from a bad mental attitude.

And that's why when we gather together in this place, or wherever a pastor-teacher is communicating doctrine, the manners there should be the best that you have.

As a believer-priest, you're under academic discipline under your pastor-teacher, and your manners should be impeccable.

You're a member of the Royal Family, you're not a peasant or a plebeian.

You should have poise, concentration, self-discipline, and believe or not, this has to be mentioned, you should do your best to be clean.....

Soap is cheap, if you don't have any come here early and wash up in the men's room!

Now, the greatest test of manners is not how a gentleman opens doors for a lady, or how a gentleman has good manners around the lady, it's how the believer-priest has good manners in the presence of the Lord.

So there's no servant to wash and dry the feet and therefore we have 12 bad mental attitude's gathered around a table.

And that's what we have here, a real family dinner.....

everyone thinking, "I'm the greatest".

So this is a very "tense" type of dinner and they're all sitting down glaring at each other and they all stink.

And this is not the first time they've been fighting about the same thing.

In MAR 9:33-34, on the way Capernaum they discussed with one another which of them was the greatest.

In LUK 9:46, after the mount of transfiguration an argument arose among them as to which of them might be the greatest.

In MAT 20:20-24, James and John got "mommy dearest" to ask Jesus to promote them and make them the greatest.

So, this is not the first time that they had this problem.

So, we have a family feud at the passover or the holiday dinner.

And their feet really tell you what is in their head.

They've got literal garbage on their feet and mental garbage in their head, M.A.S.

Mental attitude sins are like excrement or dung in the mind.

So, they were so busy arguing as to which one was the greatest that no one would treat the other with respect.

Mental attitude sins are like excrement or dung in the mind!

In LUK 14:34-35, dung is used to describe the uselessness of the reversionistic believer,

LUK 14:34 "Therefore, salt is good; but if even salt has become tasteless, with what will it be seasoned?"

LUK 14:35 "It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, let him hear."

So this causes our Lord to stand up in the midst of the stench of their mental attitude sins and therefore in JOH 13:4 the Lord rose from supper, and laid aside His garments; and taking a towel, He girded Himself about.

Now I'm going to give some analogies as to what our Lord is about to do and teach.

1. The disciples had bathed before coming to the last supper.....all of them had taken a bath.

But that was before their mental attitude sins had been fired up.

2. The taken of a bath is analogous to salvation and therefore you can anticipate, **one bath but many washings!**

3. From walking through the streets, the disciples have accumulated filth on their feet which is analogous to the believer being out of fellowship.

4. The streets represent the world or the cosmic system where inevitably we fall into from time to time.

5. The custom of foot-washing is analogous to rebound.

If you come with dirty feet what should you do before you sit down with the Lord as REV 3:20 says "and dine with Him"?

REV 3:20 '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.

6. Before you eat the Lord's food, which is Bible doctrine, you wash your feet, rebound.

7. This dinner was fellowship with the Lord in which food was involved, our greatest fellowship with the Lord is when we meet to dine upon Bible doctrine.

The believer cannot take in Bible doctrine with dirt on his feet....if you are out of fellowship you can't take it in.

Like the disciples, you have bad manners.

8. The feet also represent service, it's impossible to serve the Lord with dirty feet.

9. In the last chapter, JOH 12:3, the feet of Jesus had been anointed with oil by a woman, while at the beginning of this chapter, the feet of the disciples are washed.

10. Oil on the feet of the Savior indicates the sustaining ministry of the Holy Spirit while water on the feet of the disciples indicates the cleansing of the rebound technique.

TLJC did not need to have His feet washed because He was impeccable.

The disciples had to have their feet washed because of their perpetual carnality from their O.S.N.

11. TLJC will wash their feet which is a picture of Christ providing the basis of rebound on the cross.

And not to be ignored are such passages as ISA 52:7 quoted in ROM 10:15, "How beautiful are the feet of those who communicate glad tidings of good things!"

And do you know what that means?

It doesn't mean that all preachers have beautiful feet.

It means that all communicators of doctrine have to keep their feet clean or be cleansed to communicate.

And they are cleansed in the exact same manner as you are....exactly...rebound!

So the Lord rose from supper, and laid aside His garments; and taking a towel, He girded Himself about.

This is a picture of our Lord becoming servant of all on the cross.

"laying aside His garments" is analogous to our Lord in PHI 2:6-8 Who, although He existed in the essence of God, He did not think equality with God a thing to be seized, but He laid aside His privileges, taking the form of a slave, having come to be in the likeness of men.

And so right now our Lord has removed His expensive garment, that the soldiers will cast lots for when he was on the cross, and He now looks like a servant.

He is undressed and clean.

They all dressed up with dirty feet, He is undressed and clean.

There was no servant so He is going to take the form of a servant.

So in JOH 13:4 the Lord rose from supper, and laid aside His garments; and taking a towel,

Now, the word for towel here is a very special word, the noun mention is like a beach towel.

It is an article belonging to a servant in which he uses one end of the towel to wash the feet and the other end of the towel to dry and he strings it around his neck and that's why He didn't wear anything because He gets dirty in the process.

In JOH 13:4 the Lord rose from supper, and laid aside His garments; and taking a towel, He girded Himself about or He tied it around Himself.

JOH 13:5 Then He poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.

Now, we come to a problem.

There is one person who didn't want his feet washed, he had been watching in shock.

And although he didn't want his feet in cold water, he's about to get his feet in hot water.

Now, in this particular passage, TLJC is not teaching humility as most of the commentators, who really do not know the original language, say that He is.

Actually our Lord is showing eleven disciples, who are all going to have the gift of communication, that in order to be a communicator you have to study and teach, study and teach.

So, beginning with verse 6, we always seem to have a little help in illustrating whatever the point is from the apostle Peter.

Whenever the Lord needed to drive home a point, Peter was always there with his mouth open.

He always seem to make the right noises from human viewpoint.

You recall in MAT 16:22, after the Lord said that He must go to Jerusalem and suffer many things that Peter took Him aside and began to rebuke Him, saying, "God forbid it, Lord! This shall never happen to You."

And our Lord didn't say, "Thanks Pete, I guess I didn't know what I was saying."

No, in MAT 16:23 But He turned and said to Peter, "Get behind Me, **Satan!** You are not setting your mind on God's interests, but man's."

So, in verse 6, Peter once again makes an ass of himself.

The Lord has already washed some feet, let's say six disciples and therefore 12 feet, now it's Peter's turn.

JOH 13:6 And so He came to Simon Peter. And Peter said to Him, "Lord, **do You wash my feet?**"

In other words, "you're not going to wash my feet Lord!"

Well, if that were the case, then why didn't he wash his own feet when he came in?

Peter is saying in effect, Lord you're greater than me but I'm greater than them.

JOH 13:6 And so He came to Simon Peter. He [Peter] said to Him, "Lord, do You wash my feet?"

JOH 13:7 Jesus answered and said to him, "What I do you do not realize now, but you shall understand hereafter."

Unfortunately, many believers **still** do not realize what He did.

Most believers, and even commentators, comment on this passage by saying that our Lord was teaching humility, so much so, that there is a weird group in California, [**by the way all weird groups seem to originate in California**]...

But, there's a group in California who actually practice the literal washing of each other's feet every time they gather together as a sign of their humility....

And it's nothing more than what Paul called in Galatians GAL 6:12 "Those who desire to make a good showing in the flesh"

JOH 13:7 Jesus answered and said to him, "What I do you do not realize now, but you shall understand or learn about hereafter."

JOH 13:8 Peter said to Him, "**Never** shall You wash my feet!"

Now, notice that Peter's statement would be commended by many because it's a statement of sincerity, but he was sincerely wrong.

Like many sincere people, Peter was ignorant and wrong.

Sincerity is not a part of the Christian way of life.

Sincerity is a facade of human viewpoint.

There is no virtue in sincerity, Bible doctrine produces something far far greater than the hypocrisy of sincerity.

So Peter is very sincere.

He wants to do the correct thing.

However, sincerity is no substitute for a knowledge of doctrine or for perception, metabolization and application of Bible doctrine.

You see, sincerity can become a distraction to the Christian life and it will make a phoney out of you every time.

Let me illustrate it.

Many believers think that if you're sincere, then it doesn't matter how you pray, God sees that you're sincere and He hears your prayers.

And nothing could be further from the truth.

One day the Lord was praying and the disciples came up to Him and asked a question in LUK 11:1.

LUK 11:1 And it came about that while He was praying in a certain place, after He had finished, one of His disciples said to Him, "Lord, teach us to pray just as John also taught his disciples."

Now, our Lord didn't say, "well, as long as you are sincere, my Father will hear your prayer"!

No, He said, "when you pray address the Father", and then He taught them to pray in a specific way!

So in JOH 13:8 Peter said to Him, "Never shall You wash my feet!" [He absolutely refuses, you will never ever wash my feet] Jesus answered him, "If I do not wash you [maybe I will, maybe I will not], you have no part with Me."

The word "part" is the noun *meros* which means fortune, share, destiny, partnership, or business.

So the Lord says you'll have no business with Me.

The principle that He is emphasizing is that rebound precedes the correct function of perception, metabolization and application of Bible doctrine.

And before the Lord can make the first prophecy concerning the Church-age and the dispensation of **no prophecy**, He must teach the disciples to rebound from the filth of competing and comparing so that they can recover and learn doctrine.

So in verse 9, Peter comes up with a new one now...

JOH 13:9 Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head."

Peter figures, "if it's good to wash the feet then maybe I should get triple blessing....wash me all over!"

Wash my hands and my head!

You see, Peter was always trying to **out-think** the other disciples, he was always trying to get ahead!

So in verse 10, TLJC uses foot-washing to make a distinction between regeneration and rebound.

JOH 13:10 Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; "has bathed" -is a perf-pass--part, *leloumenos* which means to be washed all over or to take a bath.

The perfect tense, once saved always saved.

The passive voice, the believer receives this washing or receives salvation.

The participle is a circumstantial participle setting up a contrast that the entire body is washed once.

The issue here is one bath but many foot-washings or saved once, rebound many times.

You see, Peter wants to take a bath again.

He is like a believer who doesn't believe in eternal security.

JOH 13:10 Jesus said to him, "He who has bathed needs only to wash his feet,

"wash his feet" is an aor, mid-inf, nips-thai meaning to wash or to cleanse.

The aorist tense is a constative aorist which gathers into one ball of wax every time rebound is necessary.

The middle voice benefits the subject and indicates that every believer-priest must rebound for himself but that ultimately God does the cleansing.

"He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The infinitive expresses the purpose that rebound is a part of the plan of God.

JOH 13:10 Jesus said to him, "He who has bathed needs **only** to wash his feet,

THE NEW THINGS THAT HAVE COME: THE DISPENSATION OF INVISIBLE HEROES.

08/08/2010

Now before the Feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. And during supper, the devil having already put into the heart of Judas Iscariot, {the son} of Simon, to betray Him, (However, Jesus) knowing that the Father had given all things into His hands, and that He had come forth from God, and was going back to God. (JOH 13:1-3)

Beginning in verse 4, our Lord begins to illustrate how an invisible hero lives and the visibility and fruit that will follow.

The Lord rose or literally was caused to rise from supper, and He laid aside His garments [analogous to our Lord in the essence of God]; and taking a towel [an ordinary towel representing His unglorified humanity], He girded Himself about. Then He poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. (JOH 13:4-5)

We now come to one of the problems: There is one person who didn't want his feet washed.

And so He came to Simon Peter. He [Peter] said to Him, "Lord, do You wash my feet?" Jesus answered and said to him, "What I do you do not realize now, but you shall understand hereafter." (JOH 13:6-7)

What a true statement. Many times God does things we simply do not understand until later on in life. Part of becoming an invisible hero is understanding the importance and value of rebound and acceptance of the divine appointments in this life from God.

Peter said to Him, "Never shall You wash my feet!" [He absolutely refuses, you will never ever wash my feet] Jesus answered him, "If I do not wash you [maybe I will, maybe I will not], you have no part with Me." Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head." (JOH 13:8-9)

Peter figures that if it's good to wash the feet then maybe I should get triple blessing....so, wash me all over!

Wash my hands and my head! You see, Peter was always trying to **out-think** and out maneuver the other disciples and he was always trying to get ahead!

In verse 10, TLJC uses foot-washing to make a distinction between regeneration, being born again sin and rebound.

Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all {of you.}" (JOH 13:10)

The phrase *has bathed* is a perf-pass-part of the Greek word *leloumenos* which means to be washed all over or to take a bath. The perfect tense indicates, once saved always saved. The invisible hero understands and believes in the doctrine of eternal security. The passive voice, the believer receives this washing or receives salvation. The issue here is one bath but many foot-washings or saved once, rebound many times. You see, Peter wants to take a bath again. He is like a believer who doesn't believe in eternal security. Like a holy roller who thinks he can lose the gift of God, that is the gift of salvation.

The phrase *you are clean* is the pres-act-ind of *eimi* which is *este* which means you keep on being clean...and that's eternal security. Now, there's one exception, but not all and this of course refers to Judas Iscariot. In other words, the Lord is saying this message is not for him. There's nothing relevant to Judas Iscariot in the upper room discourse. He's an unbeliever and, in effect, in the analogy, Judas came without a bath, or not regenerated.

He has not been washed from his sins in our Lord's own blood, a reference to our Lord's spiritual death.

**For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."
(JOH 13:11)**

The word for *knew* is the pluperfect-act-ind of *oida* which is *edei* which indicates that Jesus **always** knew that Judas Iscariot would always remain an unbeliever. The Lord knew that Judas Iscariot would remain an unbeliever billions and billions and billions of years ago in His deity. He also knew it in His humanity because He knew the Scriptures or He knew doctrine.

"It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him. And He was saying, "For this reason I have said to you, that no one can come to Me, unless it has been granted him from the Father." As a result of this many of His disciples withdrew, and were not walking with Him anymore. Jesus said therefore to the twelve, "You do not want to go away also, do you?" Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. And we have believed and have come to know that You are the Holy One of God." Jesus answered them, "Did I Myself not choose you, the twelve, and {yet} one of you is a devil?" Now He meant Judas {the son} of Simon Iscariot, for he, one of the twelve, was going to betray Him. (JOH 6:63-71)

There is also the Old Testament prophecy of the betrayal of Judas Iscariot, PSA 41:9, "Even My close friend, in whom I trusted, who ate My bread, has lifted up his heel against Me." This was fulfilled in JOH 13:18, LUK 22:47-48. Also the fact that our Lord would be sold out for money is recorded in the Old Testament in Amos 2:6, ZEC 11:12, and our Lord knew these prophecies in His humanity. So the Lord knew perfectly that Judas was going to betray Him....from His deity and from His humanity.

**For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."
(JOH 13:11)**

The Greek word *betraying* is a pres-act-part, *paradidonta* meaning to betray, to deliver up, to hand over.

The present tense is a futuristic present meaning that the betrayal has not occurred yet but He always knew who would do it. This is why our Lord said in JOH 6:70, **“Did I Myself not choose you, the twelve, and {yet} one of you is a devil?”** The active voice tells us that Judas betrayed the Lord from his own free will. Judas was not a victim but a villain.

Judas Iscariot is an unbeliever and Bible doctrine is not for the unbeliever. The only issue for the unbeliever is that portion of doctrine called the Gospel, made up of Christology and Soteriology, and that’s the only part that is applicable. Judas has already rejected the Gospel many, many times. In the upper room the Lord has 12 people in His congregation, one of them is not saved and He is **not** going to teach the Gospel. One is an unbeliever, 11 are believers. Many pastors would spend all their time speaking the Gospel and that would mean that 11 people would sit there and get absolutely nothing. So the Lord is going to speak to 11 people and one person is going to get absolutely nothing. The Lord is **not** going to cater to the unbeliever. Many churches, week after week, teach the Gospel over and over again every Sunday and they starve the sheep. Starved sheep not only **do not** produce wool, but they bleep in a horrible way as they go to their death.

And so when He had washed their feet, and taken His garments, and reclined {at the table} again, He said to them, "Do you know what I have done to you? (JOH 13:12)

There’s some interesting analogies here. Remember that Jesus Christ stripped off His clothes to do this washing and that is a reference to Him being stripped at the Cross, (MAT 27:28).

And they stripped Him, and put a scarlet robe on Him. (MAT 27:28)

The phrase *when He had washed their feet* is a reference to the Cross where the Lord Jesus Christ *washed us from our sins*. As TIT 3:5 says, **He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.** In REV 1:5 **And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.**

So the washing refers to our Lord’s saving work on the Cross *cleansing us from sin and all unrighteousness*.

Then it says that **“He took His garments”**. Do you remember what they found in the tomb of our Lord when they went inside and found the body missing? They found the folded garments of the Lord! So the taking of the garments refers to His resurrection from the dead.

**And so when He had washed their feet, and taken His garments, and reclined {at the table} again,
(JOH 13:12)**

The phrase *reclining at the table* is a reference to our Lord’s session being seated at the right hand of God the Father. With the Lord Jesus Christ seated at the right hand of God the Father, God the Father is **now** able to do something that He has not been able to do in all of human history. Once again to open the flood-gates of Heaven, only this time not with rain but with Bible doctrine. Doctrine that had been held in secret from the beginning of the human race, the doctrine of the Church-age, mystery doctrine. The doctrines that we have recorded in the New Testament. These things are now available to us after He was seated at the right hand of the Father or, if you will, after He reclined at the table.

That's why in JOH 13:12, the last half of the verse says **"Do you know what I have done to you?"** He is going to explain what He has done.

In effect then, in foot-washing, the Lord is actually depicting Himself in resurrection, in ascension, and session, and only after that, when Christ is glorified, does God the Father provide from Heaven the mystery doctrines pertaining to the Church-age. Only then does the Church-age begin. Historically, the Church-age began ten days after Jesus Christ was seated at the right hand of the Father.

"You call Me Teacher and Lord; and you are right, for {so} I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you." (JOH 13:13-15)

These eleven are going to be the first communicators of doctrine in the Church-age.

"Truly, truly, I say to you, a slave is not greater than his master; neither is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them. I do not speak of all of you. I know the ones I have chosen; but {it is} that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.' From now on I am telling you before {it} comes to pass, so that when it does occur, you may believe that I am {He.} Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me." (JOH 13:16-20)

This section deals with the principles derived from foot-washing. The first principle is found in verse 16.

"Truly, truly means point of doctrine, I say to you, a slave is not greater than his master;" (JOH 13:16)

The Greek word for *slave* is the nominative singular masculine noun *doulos* which refers to the disciple or the student from the standpoint of his discipleship....he's a slave! Here it refers to the apostles who will be communicators of doctrine and therefore disciples of the word! We hear a great deal these days about discipleship but a disciple is a student under strict discipline and receives information. The slave and the disciple are two sides of the same coin!

"Truly, truly, I say to you, a slave is not greater than his master;" JOH 13:16

The Greek word for *Master* is the genitive singular masculine noun *kuriou* which connotes Deity and also indicates the greatest possible contrast between the disciple and the Lord Jesus Christ. Literally this means that a disciple is a student under strict discipline with no privileges, no rights....that is a disciple! A slave is exactly the same thing! Why does the Lord use interchangeably the word slave and disciple? If the Lord is actually teaching them, He calls them disciples! But, if they are out of school, they are still not out from under His discipline and therefore they are called slaves! Remember JOH 13:13 when the Lord said **"You call Me Teacher and Lord."**

Teacher or *didaskalos* is our Lord's authority over us when we are called **disciples**. The word **Lord** is *Kurios* or His authority over the disciples when they are called **slaves**. So even though He has done a very humiliating thing, He has not traded places with the disciples. One of the principles that comes out of foot-washing is that authority is always authority. Because the Lord Jesus Christ washed the disciples feet, He did not lose His authority. He not only washed their feet, but He did it without

sinning, that's more than what most of us would have been able to do. We would probably have wanted to bust a few toes while washing. Yet by doing this humiliating thing, He did not in any way lose His authority. He was still the Lord! He still sat at the head of the table! He still controlled the situation!

“You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet [and I have], you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master; neither is one who is sent greater than the one who sent him. (JOH 13:13-15)

THE OPPOSITE OF THE INVISIBLE HEROES - INVISIBLE BETRAYERS.

08/15/2010

The opposite of the invisible heroes deals with the invisible betrayers. I say invisible because most traitors use deception as their power to mislead those who are naive or stupid. PRO 19:5 tells us what inevitably happens to the betrayer when it says, **A false witness will not go unpunished, And he who tells lies will not escape.**

It's interesting that the betrayal of Judas was a shocker to the other eleven apostles, after all he was the Church treasurer.

In fact, look at JOH 13:27, **And after the morsel, Satan then entered into him. Jesus therefore said to him, "What you do, do quickly." Now no one of those reclining {at the table} knew for what purpose He had said this to him. For some were supposing, because Judas had the money box, that Jesus was saying to him, "Buy the things we have need of for the feast" or else, that he should give something to the poor. (JOH 13:27-29)**

Twenty centuries later the Bible's account of Judas' treachery still raises all sorts of questions, several of which we don't know the definitive answers to. But as we consider this passage, let's not spend as much time speculating about what we don't know, as trying to understand what we do know about Judas. Today, his name is used in a negative connotation. To be called a Judas is a derogatory belittling name.

It's also interesting and a part of the betrayers agenda that they have knowledge of where the one that they are betraying are. For example, TLJC would spend His Nights on the Mount of Olives (LUK 21:37-38).

Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. And all the people would get up early in the morning {to come} to Him in the temple to listen to Him. (LUK 21:37-38)

Each day Jesus was teaching at the temple, and each evening he went out to spend the night on the hill called the Mount of Olives. These verses describe Jesus' pattern the last week of his life. In fact, our Lord knew that He was being betrayed not just by Judas but by His own people. For in JOH 1:11, **He came to His own, and those who were His own did not receive Him.** Betrayers always have others who accompany them in their betrayal. The Betrayer always tries to destroy others.

And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, and they could not find anything that they might do, for all the people were hanging upon His words. (LUK 19:48-49)

And it came about on one of the days while He was teaching the people in the temple and preaching the gospel, that the chief priests and the scribes with the elders confronted {Him,} That is simply not the thing to do to our Lord, or for that matter to anyone who has more doctrine and truth than you do. (LUK 20:1)

This is why betrayers won't confront the ones that they are betraying so they get out ASAP. They

know they don't have a doctrinal leg to stand on. In fact, usually the ones that they are betraying are the very ones that taught them the doctrine they are using against them.

**and they spoke, saying to Him, "Tell us by what authority You are doing these things, or who is the one who gave You this authority?" And He answered and said to them, "I shall also ask you a question, and you tell Me: Was the baptism of John from heaven or from men?" And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why did you not believe him?' But if we say, 'From men,' all the people will stone us to death, for they are convinced that John was a prophet." And they answered that they did not know where {it came} from. And Jesus said to them, "Neither will I tell you by what authority I do these things."
(LUK 20:2-8)**

Jesus would start teaching in the temple rather early in the morning, and would teach there throughout the day, but in the evenings he would spend on the Mount of Olives, a hill just east of Jerusalem.

Interesting Judas Iscariot was probably the sharpest of the twelve and that's why he held the purse or he was the treasurer. However, Don't be impressed by the sharpest of the group. Don't always think that the brightest is the best of the bunch. What you want to pay attention to is character, attitude not intellectual ability only.

Our Lord does not grade according to SAT's, He looks at the heart. And that's why Jesus prayed, He wanted to know who had the goods, who has the stuff.

Let's begin our study with what the Lord called Judas in Joh 17. Judas was called the son of perdition in

"While I was with them, I was keeping them in Thy name which Thou hast given Me; and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled. By the way notice what He says, not one of them perished but the son of perdition, that the Scripture might be fulfilled." (JOH 17:12)

That's important because if Judas was a believer, which he was not as we will see this morning, but if he was a believer and he perished than our Lord did not fulfill the Father's will. For example, look at **JOH 6:38-39**, "For I have come down from heaven, not to do My own will, but the will of Him who sent Me. And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day."

Back in **JOH 17:12**, "While I was with them, I was keeping them in Thy name which Thou hast given Me; and I guarded them, and not one of them perished but the son of perdition, that the Scripture might be fulfilled."

To be the *son of perdition* denotes that Judas is a man identified with eternal destruction and whose destiny is the Lake of Fire. This word perdition is also used for the anti-Christ in **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 [perdition].** Betrayers are usually anti-Christ which means against Christ.

“The beast that you saw was and is not, and is about to come up out of the abyss and to go to destruction.” (REV 17:8)

“And the beast which was and is not, is himself also an eighth, and is {one} of the seven, and he goes to destruction.” (REV 17:11)

So the phrase *son of perdition* is a predictive designation. Furthermore, Acts 1:25 says something very interesting about Judas which is that he went *to his own place* the place of his own choosing.

And they prayed, and said, “Thou, Lord, who knowest the hearts of all men, show which one of these two Thou hast chosen to occupy this ministry and apostleship from which Judas turned aside to go to his own place.” (ACT 1:24-25)

It was not that Judas was foreordained from eternity past to go to hell without an opportunity to be saved. Instead, he chose to reject Jesus Christ and will suffer the consequences of any person who rejects the Savior.

It’s interesting that Judas held the position of treasurer.

Jesus, therefore, six days before the Passover, came to Bethany where Lazarus was, whom Jesus had raised from the dead. So they made Him a supper there, and Martha was serving; but Lazarus was one of those reclining {at the table} with Him. Mary therefore took a pound of very costly perfume of pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the perfume. But Judas Iscariot, one of His disciples, who was intending to betray Him, said, “Why was this perfume not sold for three hundred denarii, and given to poor {people}?” Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer [steal a little bit at a time] what was put into it. (JOH 12:1-6)

We might have supposed that Matthew would handle the money needed to sustain the Lord’s ministry because he had been a tax-collector and well acquainted with money matters. Judas, however, was the treasurer of the Lord’s group of apostles indicating that he was no imbecile. He knew the ins-and-outs of collecting, managing, and spending money better than the others, including Matthew. Notice a few things about his character.

Now he said this, not because he was concerned about the poor, but because he was a thief, and as he had the money box, he used to pilfer what was put into it. (JOH 12:6)

Character trait #1: He did not care about the poor. He was a hard-hearted man, too concerned with feathering his own nest while others, less fortunate, suffered around him.

Character trait #2: He was a thief, pilfering funds from the Lord’s money box, which exposes that Judas was full of avarice or greed. Judas was not in tune with Jesus, rejecting the Lord’s message.

To the poor, Jesus preached the gospel, LUK 7:22. The Pharisees didn’t do that. This is because as LUK 16:14 says, **The Pharisees were lovers of money**. For the needy, Jesus taught that we should go out of our way to help them, so far as we are able; (parable of the Good Samaritan, Luke 10:29-37). Judas did not welcome that message, nor did he want to help the needy. So, the comment from John that Judas was a thief is intended to stress the avarice of Judas, who saw in the price of the ointment nothing of the beautiful deed which Jesus praised the woman for, but only a means by which his funds

would be increased, and he would be able to line his own pocket. Even this motive was cloaked under a specious and deceptively plea that the money could be given away to relieve the poor. Thus to covetousness there is added the trait of deceit.

Now, was Judas saved? Well, let's look at the scriptures.

As a result of this [in context, hard sayings from Jesus] many of His disciples withdrew, and were not walking with Him anymore. Jesus said therefore to the twelve, "You do not want to go away also, do you?" Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. And we have believed and have come to know that You are the Holy One of God." Jesus answered them, "Did I Myself not choose you, the twelve, and {yet} one of you is a devil?" Now He meant Judas {the son} of Simon Iscariot, for he, one of the twelve, was going to betray Him. (JOH 6:66-71)

When Jesus says, "one of you is a devil," it reveals His omniscience. And by the way, look at JOH 6:64, "But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him. He knew Judas would not believe and He knew that he would betray Him. Just like He revealed His omniscience with Nathanael in JOH 1:47 Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!"

Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." (JOH 1:48)

Sure enough, on Tuesday night following a dinner party at Mary, Martha and Lazarus' home in Bethany, where Jesus rebuked His disciples and particularly Judas, the traitor rejected the Lord one time too many. The devil then possessed him the first of two times during the final week of Jesus' life.

Now the Feast of Unleavened Bread, which is called the Passover, was approaching. And the chief priests and the scribes were seeking how they might put Him to death; for they were afraid of the people. And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve. (LUK 22:1-3)

The phrase *Satan entered into Judas* is the preposition *eis* plus the aor-act-ind of the verb *eiserchomai* which is *Eiselthen* with a capital Epsilon that literally means to enter into someone. This same verb with the same preposition and construction is used in LUK 8:30, **And Jesus asked him, "What is your name?" And he said, "Legion", for many demons had entered him.**

We have the prepositional phrase *eis* plus the aor-act-ind of the verb *eiserchomai* which is *eiselthen* again.

In Luk 22 the Feast of Unleavened Bread, which is called the Passover, was approaching.

And the chief priests and the scribes were seeking how they might put Him to death; for they were afraid of the people. And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve. And he went away and discussed with the chief priests and officers how he might betray Him to them. (LUK 22:2-4)

The gospels do not state why Judas betrayed Jesus, however we may infer at least two reasons. Judas did it after becoming convinced that Jesus was going to die and not reign as King (MAR 14:3-11). In that passage Jesus was rebuking some of His disciples because a woman with an alabaster vial of very costly perfume of pure nard broke the vial and poured it over His head. Some of them were irate and they began to say to one another, "Why has this perfume been wasted?"

"For this perfume might have been sold for over three hundred denarii, and {the money} given to the poor." And they were scolding her. But Jesus said, "Let her alone; why do you bother her? She has done a good deed to Me. For the poor you always have with you, and whenever you wish, you can do them good; but you do not always have Me. She has done what she could; she has anointed My body beforehand for the burial. And truly I say to you, wherever the gospel is preached in the whole world, that also which this woman has done shall be spoken of in memory of her." And Judas Iscariot, who was one of the twelve, went off to the chief priests, in order to betray Him to them. (MAR 14:5-10)

So perhaps the first reason is that Judas did it after becoming convinced that Jesus was going to die and not reign as King. Thus, Judas' hopes for political power and influence were dashed.

Secondly, Judas also did it for money (MAT 26:14-16). So, his expectation of financial wealth no longer existed, therefore, he bargained for what he could receive from the religious leaders (30 pieces of silver). Judas thought, What's the use of continuing to follow Jesus when the whole world is turning against Him and the governmental authorities may swallow me up with Him?

The night of Christ's betrayal began with the Passover feast and Judas was apparently still smitten - from Jesus' rebuke. Jesus reclined at the table getting ready to explain what was about to happen and at the same time, the religious leaders were meeting to discuss how they could arrest Jesus and put Him to death. However, the multitudes intimidated them. Therefore, they needed and discussed a private way to apprehend the Lord.

Now the Passover and Unleavened Bread was two days off; and the chief priests and the scribes were seeking how to seize Him by stealth, and kill {Him;} for they were saying, "Not during the festival, lest there be a riot of the people." (MAR 14:1-2)

Satan's demons attended that meeting also. Once they knew of the religious leaders desire, they beat a path to Satan with the news. The devil had stepped out of Judas for a short time and then Satan then hatched a plan and imparted it to Judas' soul while he sat at the Passover table with Jesus.

We read in IOH 13:2, **And during supper, the devil having already put into the heart of Judas Iscariot, {the son} of Simon, to betray Him,**

This Satan apparently did without possessing Judas because it is not until after Jesus gives bread to him that Satan re-enters Judas.

{Jesus,} knowing that the Father had given all things into His hands, and that He had come forth from God, and was going back to God, rose from supper, and laid aside His garments; and taking a towel, He girded Himself about. Then He poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. And so He came to Simon Peter. He said to Him, "Lord, do You wash my feet?" Jesus answered and said to

him, "What I do you do not realize now, but you shall understand hereafter." Peter said to Him, "Never shall You wash my feet!" Jesus answered him, "If I do not wash you, you have no part with Me." Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head." **(JOH 13:3-9)**

Here is something very simplistic which describes the fact that Judas was not saved. It was the subject of washing the feet (rebound) and being completely clean (salvation).

Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all {of you.}" For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean." (JOH 13:10-11)

Now, as the Last Supper continues, Jesus proceeds to train His apostles, giving them a huge lesson in humility, servant-hood, and forgiveness, which He illustrates by washing their feet.

In John 13:21-25, the Lord's announcement of betrayal, during, the solemn Passover occasion, bewilders the apostles.

When Jesus had said this, He became troubled in spirit, and testified, and said, "Truly, truly, I say to you, that one of you will betray Me." (JOH 13:21)

Thus, Peter gets John to ask Jesus who the traitor is. As the Last Supper continues, Jesus proceeds to train His apostles, giving them a huge lesson in humility, servant-hood, and forgiveness, which He illustrates by washing their feet.

The disciples {began} looking at one another, at a loss {to know} of which one He was speaking. The disciples {began} looking at one another, at a loss {to know} of which one He was speaking. There was reclining on Jesus' breast one of His disciples, whom Jesus loved. Simon Peter therefore gestured to him, and said to him, "Tell {us} who it is of whom He is speaking." He, leaning back thus on Jesus' breast, said to Him, "Lord, who is it?" Jesus therefore answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He took and gave it to Judas, {the son} of Simon Iscariot. And after the morsel, Satan then entered into him. Jesus therefore said to him, "What you do, do quickly." (JOH 13:27)

As we compare the other Gospel accounts, we see the devil next motivate Judas to tell the religious leaders that he will find a way to betray Jesus. His plan would avoid confrontation with the crowds gathered in Jerusalem for the Passover (LUK 22:6). Then the religious leaders promptly paid Judas for his treacherous scheme (MAR 14:10-11). Judas figured that the Garden of Gethsemane would be an ideal place to arrest Jesus because it was outside the city's eastern wall and away from the crowds.

Satan, who anticipated the Lord's movements, had put this plan into Judas' head.

The traitor notified the religious leaders that he would identify Jesus with a kiss.

Now he who was betraying Him gave them a sign, saying, "Whomever I shall kiss, He is the one; seize Him." (MAT 26:48)

Why a kiss? Because it would be nighttime and not immediately apparent to the soldiers who Christ was among His disciples! Once the religious leaders called together the Roman soldiers (a military

unit, or cohort, of 600), they tagged along themselves, and Judas led them to the place in the Garden where Jesus prayed. In fact, this treacherous act by Judas became embedded in the minds of the apostles, so much so that Paul, when explaining the communion service says: **For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; (1CO 11:23)**

Now, do you still think Judas may have been saved? Well, if you still do even after all this, look at what Jesus had said at the Last Supper.

Now when evening had come, He was reclining {at the table} with the twelve disciples. And as they were eating, He said, "Truly I say to you that one of you will betray Me." And being deeply grieved, they each one began to say to Him, "Surely not I, Lord?" And He answered and said, "He who dipped his hand with Me in the bowl is the one who will betray Me. The Son of Man {is to} go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." (Mat 26: 20-24)

Why would it be good for that man if he had not been born? If he was going to go heaven after his betrayal isn't that better than non-existence? Of course it is! Being in a place where there shall no longer be any death; no longer be any mourning, or crying, or pain; a place of perfect happiness! How much clearer can you get than that?

In John 6:64 Jesus says that some of His disciples never believed from the beginning and He mentions Judas as one of them. Now, someone says well Judas did miracles, healed the sick and cast out devils in the name of the Lord; you mean to tell me he was never saved? That's exactly what I mean to tell you! In MAT 7:21-23 Jesus speaks of that class. **"Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven; but he who does the will of My Father who is in heaven. Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness.'"**

They had done mighty works in His name; but He says, "I NEVER KNEW YOU, depart from me ye that work iniquity." They were NEVER His. He had no personal knowledge of them. They were NEVER born again.

Yet they did these mighty works, so did Judas.

Peter denied the Lord three times, Luke 22:31-34, but he had faith and was graciously restored; but Judas was a betrayer who never had faith to begin with so he died and went to his own place (ACT 1:25). Those who are not real eventually die and go to their place in eternal damnation.

"For the Son of Man {is to} go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! {It would have been} good for that man if he had not been born." (MAR 14:21)

So the character of Judas being such as we have described, reveals the possibility of his turning a traitor and becomes very comprehensible.

FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER.

08/22/2010

We are now back in the book of Romans where we see so many fantastic doctrines having to do with the Sovereign will of God and the free will of man co-existing together.

For this is a word of promise: "At this time I will come, and Sarah shall have a son." And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac; 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." (ROM 9:9-12)

We have noted that this was contrary to the protocol of the Jewish race because the younger was to serve the older. In the ancient world, in patriarchal times, the elder son enjoyed the privileges of precedence in the household and at the father's death received a double share of the inheritance and became the recognized head of the family, as it is stated in NUM 8:17.

The apostle Paul then asks the normal question most individuals would have.

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." (ROM 9:14-17)

The phrase *for the Scripture says to Pharaoh*, is a reference to Pharaoh Amenhotep the Second, a Pharaoh was an Egyptian king or tyrant. Then a quotation taken from EXO 9:16 in ROM 9:17, "For this very purpose I raised you up," which means I (the Lord) have caused you to continue in history. Here was a person who was anti-Israel to the core. A person who was very evil, and yet the Lord said, "I have caused you to continue in history."

When we find ourselves in danger, whether personal, national, or international, we need to realize that these things are permitted to continue in history so that the power of God may be demonstrated through us. Many times in human history God has demonstrated His power by means of some evil ruler, (such as Nero, Stalin, Hitler, Hussein). Nero - killed his mother, set Rome on fire, blamed Christians, raped his sister, put on animal skin heads. Stalin - a street fighter, a pirate, a crime lord and a murderer known for killing more innocent people than Hitler. Adolf Hitler - what more can we say as he killed not only 6 million Jews but also anyone he concluded as not being a part of the super race. In our day and age Saddam Hussein. And so many times in human history God has demonstrated His power by means of some evil ruler. Many times in human history God has demonstrated his power by means of some evil people. Many times in human history God has demonstrated His power by means of believers who are negative toward Bible doctrine. Of course this is simply another way of saying, **"God uses the wrath of man to praise Him" (PSA 76:10).**

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 two entire generations. I want you to think about this because you all need to realize what the apostle Paul said in 2Co 3. You are a walking epistle.

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. (2CO 3:1-3)

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 two entire generations. As we will see, also an effect on the entire world. Here, the Exodus generation and the generation that followed.

This also affects many individuals throughout the world. Remember that there is a doctrine called the doctrine of Heathenism = which 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 a desire 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. Apparently there was such a situation in the time of Pharaoh Amenhotep the second. He, in the eighteenth dynasty, controlled all of the area of the Middle East. He was a very powerful king. He was the king of Egypt.

Egypt, at that time, dominated all the Middle East and most of North Africa. Therefore, there was a large number of people under the control of the eighteenth dynasty. In that area there was 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 or that which God has determined to happen, bringing glory to God even through man's negative volition.

Our human limitations constantly restrict our ability to know and understand God. Think with me for a moment. What kind of people can God use to accomplish His purpose?

The Lord has made everything for its own purpose, even the wicked for the day of evil. (PRO 16:4)

The Lord will allow some wicked person in your life to do things spitefully to you for the purpose of making you stronger spiritually.

I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. (ISA 45:7)

God will allow some sweet sincere do-gooder 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.

For the wicked is reserved for the day of calamity; they will be led forth at the day of fury. (JOB 21:30)

You know it's very easy to control an angry person and even the Lord does that as they are led forth in the day of fury. This is also the meaning behind PSA 76:10 in the Jerusalem translation which says; man's wrath only adds to Your glory. The Lord will actually use the evil and the wickedness of man to reveal His glory to the world. 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 saw it in GEN 50:20, with the evil and jealousy of Joseph's brothers.

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 of which they are capable of performing. 2CO 13:8 says, **for we can do nothing against the truth, but only for the truth.** This is why I am a firm believer in the principle of divine appointments and the timing of God by noting the Doctrine of the open door.

Point 1. Definition. An open door refers to the grace opportunity related to giving meaning, purpose, and definition to your life.

It is an opportunity that results in happiness and blessing for the person who fulfills the plan of God. Since your salvation, you have the opportunity to become an anonymous invisible hero of this decade through historical impact. This is why we need to learn from the Philippian believers as Paul pointed out in 2Co 8.

Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia, that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality. For I testify that according to their ability, and beyond their ability they gave of their own accord, begging us with much entreaty for the favor of participation in the support of the saints, and this, not as we had expected, but they first gave themselves to the Lord and to us by the will of God. (2CO 8:1-5)

Point 2, the First Door of Opportunity in Scripture Is the Door of Salvation.

"I am the door, if anyone enters through Me, he shall be saved, and shall go in and out and find pasture [logistical grace provision for the believer in Christ]." (JOH 10:9)

Anyone can walk through this door because salvation is available to all. It requires no merit for you to walk through a door. **And when they had arrived and gathered the church together, they {began} to report all things that God had done with them and how He had opened a door of faith to the Gentiles. (ACT 14:27)**

The door of faith or the open door of salvation is available to every member of the human race in every generation. All kinds of people can walk through a door. Good people, bad people, moral people, amoral, immoral, ignorant, smart etc.

Therefore all kinds of people can be saved. No one is ever too evil or too sinful to be saved. There are no limitations, all you have to do is walk through the door and this is a great illustration of the non-meritorious function of faith in salvation.

The first opportunity in life is the open door of salvation.....it's open to everyone....."**Whosoever believeth in Him shall not perish but have eternal life.**" This is totally apart from human merit.

You don't have to say, "Look God I'm going to wait until I straighten out my life and then I'll accept Christ as Savior."

it's a door that you can walk through right now.

Point 3. The second door of opportunity in life is the door of communication of truth.

This door is related to the three categories of truth: The laws of divine establishment, the gospel, and Bible doctrine. In 2CO 2:12 Paul is speaking, **Now when I came to Troas or Troy for the gospel of Christ and when a door was opened for me in the Lord.** In other words, there was great opportunity for evangelism and the communication of Bible doctrine.

Paul was a prepared man and God provided the hearers.

Paul did not use gimmicks to gather a crowd.

Many preachers today use gimmicks and that's because they are not prepared.....God uses prepared people.

COL 4:3 "Also, at the same time praying for us that God would open a door to communicate the mystery of Christ."

So, the open door in these passages indicates the communication of some form of doctrine.

Communication of all three categories of truth are related to the open door.

Category number 1, the laws of divine establishment for the entire human race.

Category number 2, the gospel of our Lord Jesus Christ for Unbelievers.

Category number 3, Bible doctrine for believers.

There is the open door of service,

1Cor 16:9, "For a wide door, even effective service has opened to me and there are many adversaries."

Please notice that there is much "cosmic opposition" to the truth.

The open door of service is when you see a need and God gives you the opportunity of fulfilling that need.

The open door of service it can refer to rendering financial help to others, ACT 11:29; 2CO 9:12-13; ROM 15:31.

It can refer to personal help rendered to individuals in leadership positions, ACT 19:22; ROM 16:1-2.

It is God giving certain members of the body of Christ direction to identify the unmentioned needs involved in the local assembly and to do something about it.

Such people can be counted on in the most adverse circumstances and for the widest variety of service and God opens the door for these believers to go through.

Point 4. The third door of opportunity in life is the provision of the PPOG and its resultant historical impact.

REV 3:8 "I know your deeds [your production]. Behold, I have put before you an open door which no one can shut, because you have a little power or insignificant strength, and have kept or guarded My word, and have not denied My name.

The fact that the PPOG is available to you is the greatest opportunity for historical impact that individual believers have ever had in any dispensation of history.

This open door demands spiritual aggression on the part of the positive believer living inside the PPOG.

Point 5. The Fourth Door of Opportunity in Life Is the Door of Rebound and Recovery.

God has a door for the believer involved in apostasy.

REV 3:20 "I have stood at the door with the result that I keep standing at the door and knock repeatedly [this is the warning discipline stage of the spiritual life.] If anyone hears My voice and opens the door [rebound], I will come into him and have dinner with him and he with me [fellowship]."

The open door of opportunity is related to recovery from the cosmic system through the rebound technique.

Point 6. There Are Open Doors in Heaven.

REV 4:1 teaches the open door of the rapture of the church.

REV 4:1 After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, "Come up here, and I will show you what must take place after these things."

That's the open door of the Rapture.
In Rev 4 and 5, the church is in heaven while in
Rev 6-19, the tribulation occurs on earth.

Then there is the open door of the second advent.

At the end of the tribulation a door opens in heaven and the Lord Jesus comes back with the Church.

REV 19:11 teaches the open door of the second advent, quoted from PSA 24:7-10.

REV 19:11 And I saw heaven opened; and behold, a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war.

PSA 24:7-8, Lift up your heads, O gates, And be lifted up, O everlasting doors, That the King of glory may come! Who is the King of glory? The Lord strong and mighty, The Lord mighty in battle.

PSA 24:9-10, Lift up your heads, O gates, And lift {them} up, O everlasting ancient doors, That the King of glory may come in! Who is this King of glory? The Lord of hosts, He is the King of glory. Selah.

So we have the door of the Second advent mentioned in a very dramatic way in Psa 24 verses 7-10.

Point 7. How to know the doors that God opens up in your life.

First of all, we begin with that very simple principle in
1CO 14:33 for God is not a God of confusion but of peace,

The open door is determining the will of God for your life, related to both specific and general things, by the operation of your own thinking in the application of doctrine.

On the other hand, divine discipline and human disaster is usually God closing the door that you're trying to go through.

Discipline and disaster is God saying, "No, you are not in my will, do not go through that door."

The only way to know positively what doors you should go through is to understand Bible doctrine and metabolize it.

You cannot know the will of God apart from knowing the word of God.

There are categories of doors that God will open up in your life.

a. First of all, there is the open door of learning doctrine so that you can know what God wants you to think.

- b. Secondly, there is the open door of the operational will of God or what God wants you to do.
- c. There is also the open door of location or the geographical will of God which is where God wants you to be.
- d. Then there the open doors of permission which are not a part of God's perfect will for your life.

He will open them up because of your persistence in trying to knock them down, this is known as the permissive will of God.

The permissive will of God says that God permits certain things to happen because God has given free will to man, so that man would be a rational creature who would resolve the angelic conflict.

You can know the viewpoint, operational, and geographical will of God for your life only by having maximum doctrine in your soul and going through the doors that God opens for you.

You receive divine discipline for not knowing the right answer and being outside of god's will.

Point 8. How to know the doors that God opens up in your life.

And we noted a very simple principle in 1CO 14:33 God is not God of confusion but of peace,

You can know the viewpoint, operational, and geographical will of God for your life only by having maximum doctrine in your soul and going through the doors that God opens for you.

Point 9, Classifications of the open doors of God.

- a. The directive open doors are the same as the desires of God for your life, as in NUM 22:12.
- b. The permissive open doors are those doors that God permits you to go through but it is not God's desire, as in NUM 22:20.
- c. There are also the open doors that you're forced to go through because of the overruling will of God which is that Jesus Christ controls history, as in NUM 23:5,8,23,25-26.

Therefore, these open doors can be declared under four principles.

1. They are directive, God has a plan for your life and opens the doors if you desire to fulfill that plan.
2. The open doors are determinative and conclusive, God has permitted non-meritorious volition to bring us to the place of blessing or discipline.
3. They are permissive doors which are open because negative volition to bible doctrine is permitted, but divine justice provides discipline.

4. They are also preventative, providing doctrine, establishment laws, and discipline to keep human volition in the will of God.

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Knowing what doors God has opened for you depends on the percepation of doctrine and then its application.

This principle of Bible doctrine in the soul is found in PSA 32:8; ISA 58:11.

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PRO 3:2 For length of days and years of life, And peace they will add to you.

PRO 3:3 Do not let kindness and truth leave you; Bind them around your neck, Write them on the tablet of your heart.

PRO 3:4 So you will find favor and good repute In the sight of God and man.

PRO 3:5 Trust in the (Lord) with all your heart, And do not lean on your own understanding.

PRO 3:6 In all your ways acknowledge Him, And He will make your paths straight.

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 accepatable and perfect.

The filling of the Holy Spirit is a part of God opening up doors in the spiritual realm.

EPH 5:14 For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you."

EPH 5:15 Therefore be careful how you walk, not as unwise men, but as wise,

EPH 5:16 making the most of your time, because the days are evil.

EPH 5:17 So then do not be foolish, but understand what the will of the Lord is.

EPH 5:18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,

Spiritual growth causes you to know more of the open doors of God, 2PE 3:18; HE 11:7.

2PE 3:18a but grow in the grace and knowledge of our Lord and Savior Jesus Christ.

Point 11, the mechanics of the open doors.

a. God will open doors through prayer, LEK 11:9, COL 4:3. "Knock, and it shall be opened to you".

COL 4:3 praying at the same time for us as well, that God may open up to us a door for the word, so that we may speak forth the mystery doctrine of Christ,

b. God will open doors through objective thinking of Bible doctrine.

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Reply Forward Invite Bob McLaughlin to chat

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From: Bob McLaughlin <pastormclaughlin@gmail.com>

Date: Aug 22, 2010 1:44 AM

Subject: sun-title "For this very purpose I raised you up, to demonstrate My power." ROM 9:9-17; 2CO 3:1-3; 8:1-5.

To: rick@gbible.org

sun-title

For this very purpose I raised you up, to demonstrate My power. ROM 9:9-17; 2CO 3:1-3; 8:1-5.

We are now back in the book of Romans where we see so many fantastic doctrines having to do with the Sovereign will of God and the free will of man co-existing together.

After saying what Paul wrote in verses like

ROM 9:9 For this is a word of promise: "At this time I will come, and Sarah shall have a son."

ROM 9:10 And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac;

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 choice might stand, not because of works, but because of Him who calls,

ROM 9:12 It was said to her, "The older will serve the younger."

And we have noted that this was contrary to the protocol of the Jewish race because the younger was to serve the older.

In the ancient world, in patriarchal times, the elder son enjoyed the privileges of precedence in the household and at the father's death received a double share of the inheritance and became the recognized head of the family, as it is stated in NUM 8:17.

Then in ROM 9:13 Just as it is written, "Jacob I loved, but Esau I hated."

The apostle Paul then asks the normal question most individuals would have.

ROM 9:14 What shall we say then? There is no injustice with God, is there? May it never be!

ROM 9:15 For He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion."

ROM 9:16 So then it does not depend on the man who wills or the man who runs, but on God who has mercy.

And now we continue with our next verse.

ROM 9:17 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, back in ROM 9:17 says For the Scripture says to Pharaoh,

This is a reference to Pharaoh Amenhotep the Second, a Pharaoh was an Egyptian king or tyrant.

And then a quotation taken from EXO 9:16

ROM 9:17 "For this very purpose I raised you up,

Or I have caused you to continue in history.

Here is a person who was anti-Israel to the core.

A person who was very evil.

And yet the Lord said, "I have caused you to continue in history."

And then we have a purpose clause stated next.

ROM 9:17 For the Scripture says to Pharaoh, "For this very purpose I raised you up, to demonstrate My power in you, or by means of you."

When we find ourselves in danger, whether personal, national, or international, we need to realize that these things are permitted to continue in history so that the power of God may be demonstrated through us.

And from that comes some major principles;

Many times in human history God has demonstrated His power by means of some evil ruler, (such as Nero, Stalin, Hitler, Hussein).

Nero - killed his mother, set Rome on fire, blamed Christians, raped his sister, put on animal skin heads.

Stalin - a street fighter, a pirate, a crime lord and a murderer.

Who is known for killing more innocent people than Hitler.

Adolf Hitler - what more can we say as he killed not only 6 million Jews but also anyone he concluded as not being a part of the super race.

And then in our day and age Saddam Hussein.

And so many times in human history God has demonstrated His power by means of some evil ruler.

Many times in human history God has demonstrated his power by means of some evil people.

Many times in human history God has demonstrated His power by means of believers who are negative toward Bible doctrine.

Of course this is simply another way of saying, "God uses the wrath of man to praise Him", PSA 76:10.

Now 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 two entire generations.

Now, I want you to think about this because you all need to realize what the apostle Paul said in 2Co 3.

You are a walking epistle.

2CO 3:1 Are we beginning to commend ourselves again? Or do we need, as some, letters of commendation to you or from you?

2CO 3:2 You are our letter, written in our hearts, known and read by all men;

2CO 3:3 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.

So, ** 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 two entire generations.

And as we will see, also **An effect on the entire world.

Here, the Exodus generation and the generation that followed.

And This also affects many individuals throughout the world.

Remember that there is a doctrine called the doctrine of ** Heathenism ** = which 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 a desire 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.

Apparently there was such a situation in the time of Pharaoh Amenhotep the second.

He, in the eighteenth dynasty, controlled all of the area of the Middle East.

He was a very powerful king.

He was the king of Egypt.

And Egypt, at that time, dominated all the Middle East and most of North Africa.

Therefore, there was a large number of people under the control of the eighteenth dynasty.

Now, in that area there was a tremendous number of people who were positive at the point of God-consciousness.

And ** 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.

And ** This is a perfect illustration of the divine decrees or that which God has determined to happen, bringing glory to God even through man's negative volition.

Our human limitations constantly restrict our ability to know and understand God.

Think with me for a moment.

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.

ISA 45:7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

God will allow some sweet sincere do-gooder 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.

You know it's very easy to control an angry person and even the Lord does that as they are led forth in the day of fury.

This is also the meaning behind PSA 76:10 in the Jerusalem translation which says; man's wrath only adds to Your glory;

The Lord will actually use the evil and the wickedness of man to reveal His glory to the world.

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 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 of which they are capable of performing.

2CO 13:8 For we can do nothing against the truth, but only for the truth.

This is why I am a firm believer in the principle of divine appointments and the timing of God by noting the Doctrine of the open door.

Point 1, Definition. An open door refers to the grace opportunity related to giving meaning, purpose, and definition to your life.

It is an opportunity that results in happiness and blessing for the person who fulfills the plan of God.

Since your salvation, you have the opportunity to become an anonymous invisible hero of this decade through historical impact.

This is why we need to learn from the Philippian believers as Paul pointed out in 2Co 8.

2CO 8:1 Now, brethren, we wish to make known to you the grace of God which has been given in the churches of Macedonia,

2CO 8:2 that in a great ordeal of affliction their abundance of joy and their deep poverty overflowed in the wealth of their liberality.

2CO 8:3 For I testify that according to their ability, and beyond their ability they gave of their own accord,

2CO 8:4 begging us with much entreaty for the favor of participation in the support of the saints,

2CO 8:5 and this, not as we had expected, but they first gave themselves to the Lord and to us by the will of God.

So opportunity belongs to the believer under the concept of the definition.

Point 2, the First Door of Opportunity in Scripture Is the Door of Salvation.

JOH 10:9 "I am the door, if anyone enters through Me, he shall be saved, and shall go in and out and find pasture [logistical grace provision for the believer in Christ]."

Anyone can walk through this door because salvation is available to all.

It requires no merit for you to walk through a door.

ACT 14:27 And when they had arrived and gathered the church together, they {began} to report all things that God had done with them and how He had opened a door of faith to the Gentiles.

The door of faith or the open door of salvation is available to every member of the human race in every generation.

All kinds of people can walk through a door.

Good people, bad people, moral people, amoral, immoral, ignorant, smart etc.

And therefore all kinds of people can be saved.

No one is ever too evil or too sinful to be saved.

There are no limitations, all you have to do is walk through the door and this is a great illustration of the non-meritorious function of faith in salvation.

And, the first opportunity in life is the open door of salvation.....it's open to everyone....."Whosoever believeth in Him shall not perish but have eternal life."

And this is totally apart from human merit.

You don't have to say, "Look God I'm going to wait until I straighten out my life and then I'll accept Christ as Savior."

It's a door that you can walk through right now.

Point 3. The second door of opportunity in life is the door of communication of truth.

This door is related to the three categories of truth:
The laws of divine establishment, the gospel, and Bible doctrine.

In 2CO 2:12 Paul is speaking, Now when I came to Troas or Troy for the gospel of Christ and when a door was opened for me in the Lord

In other words, there was great opportunity for evangelism and the communication of Bible doctrine.

Paul was a prepared man and God provided the hearers.

Paul did not use gimmicks to gather a crowd.

Many preachers today use gimmicks and that's because they are not prepared.....God uses prepared people.

COL 4:3 "Also, at the same time praying for us that God would open a door to communicate the mystery of Christ."

So, the open door in these passages indicates the communication of some form of doctrine.

Communication of all three categories of truth are related to the open door.

Category number 1, the laws of divine establishment for the entire human race.

Category number 2, the gospel of our Lord Jesus Christ for Unbelievers.

Category number 3, Bible doctrine for believers.

There is the open door of service,

1Cor 16:9, "For a wide door, even effective service has opened to me and there are many adversaries."

Please notice that there is much "cosmic opposition" to the truth.

The open door of service is when you see a need and God gives you the opportunity of fulfilling that need.

The open door of service it can refer to rendering financial help to others, ACT 11:29; 2CO 9:12-13; ROM 15:31.

It can refer to personal help rendered to individuals in leadership positions, ACT 19:22; ROM 16:1-2.

It is God giving certain members of the body of Christ direction to identify the unmentioned needs involved in the local assembly and to do something about it.

Such people can be counted on in the most adverse circumstances and for the widest variety of service and God opens the door for these believers to go through.

Point 4. The third door of opportunity in life is the provision of the PPOG and its resultant historical impact.

REV 3:8 "I know your deeds [your production]. Behold, I have put before you an open door which no one can shut, because you have a little power or insignificant strength, and have kept or guarded My word, and have not denied My name.

The fact that the PPOG is available to you is the greatest opportunity for historical impact that individual believers have ever had in any dispensation of history.

This open door demands spiritual aggression on the part of the positive believer living inside the PPOG.

Point 5. The Fourth Door of Opportunity in Life Is the Door of Rebound and Recovery.

God has a door for the believer involved in apostasy.

REV 3:20 "I have stood at the door with the result that I keep standing at the door and knock repeatedly [this is the warning discipline stage of the spiritual life.] If anyone hears My voice and opens the door [rebound], I will come into him and have dinner with him and he with me [fellowship]."

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THE DOCTRINE OF THE OPEN DOOR.

09/05/2010

The kinds of people and methods God can use and why we should always be ready and available to the Doctrine of the Open Door. This means that we must all have an understanding of the Sovereign will of God and the free will of man as it relates to the open door of opportunity. These doors can refer to those doors that the Lord opens, and at times, those doors He closes.

The Doctrine of the Open Door and how it relates to the glorification of God as He uses all kinds of people, whether believers or unbelievers. For example, under these principles of the open door, the Lord can and will use individuals like Cain, the first murderer, who murdered his brother Abel, and this opened up the door for God to introduce capital punishment and the laws of establishment into the human race, namely freedom to live and let live.

The first law found in the divine establishment is the principle of freedom manifested by respect for the sacredness of life. For we read in **1JO 3:11**, **For this is the message which you have heard from the beginning, that we should love one another.** You will find as you look back upon your life that the moments when you have really lived, are the moments when you have really loved. Life is a journey, and love is what makes that journey worthwhile.

For this is the message which you have heard from the beginning, that we should love one another; not as Cain, who was of the evil one, and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous. (1JO 3:11-12)

God used the jealousy of Cain to reveal what hatred and anger produces in an individual. To protect the real principle of freedom as found in Divine Establishment #1. So through one act of murder, God opened the door for freedom to exist.

Next we see God using the evil sinful decisions of Abraham to establish the sacredness of marriage and the respectfulness that should exist between the husband and the wife. For example, in **GEN 12:11**, **And it came about when he [Abraham] came near to Egypt, that he said to Sarai his wife, "See now, I know that you are a beautiful woman;"**

As they drew near to Egypt, which represents the cosmic system, Abraham said to his wife, Sarai, **"Look. We both know that you're a beautiful woman."** Be careful ladies when the overflowing compliments of flattery or the boxes of lady Godiva chocolates or the red roses for a blue lady start to come your way.

His speech was smoother than butter, But his heart was war; His words were softer than oil, Yet they were drawn swords. (PSA 55:21)

This is why we read in **EPH 5:25-27**, **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.**

The Church, in all of her glory, is the future bride of Christ, and as such, has the ultimate divine orgasm through union with her bridegroom, the Lord Jesus Christ. This is known as the doctrine of common and efficacious grace. The open door of salvation was provided for her by means of the proposal from the Lord Jesus Christ, which proposal is for all, or whosoever. This is why the Lord Jesus Christ said, **"Truly, truly, I say to you, I am the door of the sheep." (JOH 10:7)**

"I am the door; if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture." (JOH 10:9)

There is the divine proposal. The divine proposal is to everyone and anyone. For **JOH 3:16b** invites **whoever believes in Him should not perish, but have eternal life.** The doctrine of the open door says in **MAT 11:28** **"Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My**

yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. "For My yoke is easy, and My load is light."

Now, that is the divine proposal in the spiritual real, and so, just like the thief on the Cross, what kind of people can God use and why should we always be available to the doctrine of the open door or the doors that the Lord opens? Because for many 2CO 6:2b, **Behold, Now is "the acceptable time," Behold, Now is "the day of salvation."**

Back again to GEN 12:11, **And it came about when he [Abraham] came near to Egypt, that he said to Sarai his wife, "See now, I know that you are a beautiful woman; and it will come about when the Egyptians see you, that they will say, 'This is his wife'; and they will kill me, but they will let you live. Please say that you are my sister so that it may go well with me because of you, and that I may live on account of you."**

Notice the word *me*.

And it came about when Abram came into Egypt, the Egyptians saw that the woman was very beautiful. (GEN 12:14)

In fact, the Hebrew words mean she was stunningly beautiful.

And Pharaoh's officials saw her and praised her to Pharaoh; and the woman was taken into Pharaoh's house. Therefore he treated Abram well for her sake; and gave him sheep and oxen and donkeys and male and female servants and female donkeys and camels. But the Lord struck Pharaoh and his house with great plagues because of Sarai, Abram's wife. (GEN 12:15-17)

Everybody in the palace began to get seriously sick. Cosmic believers not only make God want to vomit but become detestable to others, especially when they use the name of God in vain.

Then Pharaoh called Abram and said, "What is this you have done to me? Why did you not tell me that she was your wife? Why did you say, 'She is my sister,' so that I took her for my wife? Now then, here is your wife, take her and go." (GEN 12:18-19)

Now, remember Sarah also lied. Now, this in no way tells us that there is no forgiveness with God, in fact quite the contrary. Don't ever buy the lie that Sarah was justified or vindicated because she was simply obeying her husband. A number of passages tell us that God would have honored Sarah in such a way that while disobeying her husband, she obeyed God.

We must obey God rather than men. (ACT 5:29)

Sarah didn't have to do anything, PSA 46:10 tells us, **Be still, and know that the Lord is God.**

Or as David said 1SA 17:47, **for the battle is the Lord's and He will give you into our hands.**

Sarah could have said what Moses said in EXO 14:13, **But Moses said to the people, "Do not fear! Stand by and see the deliverance of the Lord which He will accomplish for you today;"**

The point is neither one of them had to lie.

So, what kind of people can God use and why should we always be available to the doctrine of the open door or the doors that the Lord opens? The Lord can use liars, deceivers and wimps, like Abraham and Sarah acted like. And not only that but the Lord opened the door of forgiveness, power, and strength, so much so that both Abraham and Sarah finally ended up walking through the open doors and eventually made God's hall of fame in Heb 11. For we read in the book of Hebrews that

By means of doctrine resident in his soul, Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. (HEB 11:8)

By means of doctrine resident in her soul even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised; (HEB 11:11)

They both made God's Hall of Fame instead of the cosmic wall of shame.

So, in GEN 12:20, **And Pharaoh commanded his men concerning him [that is Abraham]; and they escorted him away, with his wife and all that belonged to him.**

Let's note some principles:

1. This was an evil act on the part of Abraham, revealing the love, longsuffering, and patience of God concerning the kind of people God can and will use, just like he used Pharaoh.
2. This place was an open door for Abraham and Sarah to go through and reveal to Pharaoh and the Egyptians the courage a man and a woman of God have who follow TLJC, Jehovah Elohim, the Lord God.
3. Abraham had just learned the principle of GEN 18:14, **"Is anything too difficult for the Lord,"** and therefore should have been able to go through this open door of overcoming the odds.

Later on Moses, who went through the open door of being the underdog himself would make statements like those found in the book of Leviticus.

"But you will chase your enemies, and they will fall before you by the sword; five of you will chase a hundred, and a hundred of you will chase ten thousand, and your enemies will fall before you by the sword." (LEV 26:7-8)

These passages and many more reveal the kind of people God opens up the door for. So, why should we always be available to the doctrine of the open door or the doors that the Lord opens? Because you never know who is really saved or has become saved through you living in your ambassadorship. The point is that God can use the evil of lying and turn it into divine good through "opening up" an open door for those who desire to go through it. Not only that but Abraham repeated this same sin or form of evil again in GEN 20:2-3, **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."**

God opened up the door to have victory over his previous evil but instead, Abraham repeated the same act all over again. This reveals the kind of people God uses and why we should always be available to the doctrine of the open door or the doors that the Lord opens? He went through the wrong door of selfishness and fear but later on became an example of the patience and longsuffering of God. So much so that Abraham is called the father of our faith.

So Abimelech had not yet slept with her, hadn't so much as touched her.

"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." (GEN 20:5)

Notice that Abraham even caused Sarah to lie.

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. (Gen20:6)

Then the Lord said in GEN 20:7, **"Now therefore, restore the man's wife, for he is a prophet, and he will pray for you, and you will live. But if you do not restore her, know that you shall surely die, you and all who are yours."** So Abimelech arose early in the morning and called all his servants and told all these things in their hearing; and the men were greatly frightened. Then Abimelech called Abraham and said to him, "What have you done to us? And how have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done to me things that ought not to be done."

Notice God still protected his man Abraham, the prophet, which falls under the principle of Do not touch God's anointed. The Lord said to Abimelech ***If you don't give her back, know that it's certain death both for you and everyone in your family.*** Abimelech called in Abraham and said, ***What have you done to us? What have I ever done to you that you would bring on me and my kingdom this huge offense?*** What you've done to me ought never to have been done. Here is an unbeliever who

operated with more integrity than two believers, both Abraham and Sarah. God opened up the door of integrity, but Abraham refused to go through it.

What kind of people can God use and why should we always be available to the doctrine of the open door or the doors that the Lord opens? People who understand the importance of forgiveness. These are the kind of people God can use and why we should always be available to the doctrine of the open door. For you never know when that door will open.

And Abimelech said to Abraham, "What have you encountered, that you have done this thing?" And Abraham said, "Because I thought, surely there is no fear of God in this place; and they will kill me because of my wife." (GEN 20:10-11)

Abraham chose the door of fear, presumption, and self-justification rather than the open door of fearlessness and believing the best about others.

"Besides, she actually is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife;" (GEN 20:12)

This is the self-justification of Abraham once again.

Here Abraham is revealing the kind of people God can use and why we should always be ready to speak up to everyone who asks us to give an account for the confidence that is in us. We should do it with gentleness and reverence, always with the utmost courtesy. We should always be available to the doctrine of the open door or the doors that the Lord opens up for us?

As a perfect gentleman, the Lord opens up the doors for His future bride. Right now, we are in the engagement stage, His bride to be. But, in the future, we will be the bride of Christ forever and ever. This is why the apostle John wrote in REV 19:7, **Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.**

Now, it's taken almost 2,000 years for this bride to dress up and make herself ready. What is she dressed up with? Well, in REV 19:7-8, we are told, **"Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready. And it was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints.**

Notice, she dresses up herself with her righteous acts, not the imputed righteousness which all believers possess, but experiential righteousness which is a reflection of the works of EPH 2:10.

EPH 2:10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (EPH 2:10)

And so, he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God." (REV 19:9)

So, back in GEN 20:12 again, Abraham tries to justify himself when he says **"Besides, she actually is my sister, the daughter of my father, but not the daughter of my mother, and she became my wife;"**

This is the self-justification of Abraham once again. Again Abimelech went on to Abraham, "Whatever were you thinking of when you did this thing?"

And it came about, when God caused me to wander from my father's house, that I said to her, "This is the kindness which you will show to me: everywhere we go, say of me, 'He is my brother.'" Abimelech then took sheep and oxen and male and female servants, and gave them to Abraham, and restored his wife Sarah to him. And Abimelech said, "Behold, my land is before you; settle wherever you please." And to Sarah he said, "Behold, I have given your brother a thousand pieces of silver; behold, it is your vindication before all who are with you, and before all men you are cleared." And Abraham prayed to God; and God healed Abimelech and his wife and his maids, so that they bore children. (GEN 20:13-17)

So, what kind of people can God use?

Well even Sarah, Abraham's wife, who forced her Egyptian maid Hagar to have a male child through Abraham because of her lack of faith. Remember when we studied Sarah it says;

By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised; (HEB 11:11)

That is quite a statement....**even Sarah.**

Even a woman can become spiritually mature and glorify God if she is willing to follow TLJC and go through the open door or the doors that the Lord opens. The Holy Spirit did through the writer of the book Of Hebrews. You look in this chapter and you will not find the phrase "even Abel, or even Enoch, or even Noah, or even David" but here it says even Sarah, insinuating even **someone** like Sarah can reach spiritual maturity and glorify God.

THE DOCTRINE OF THE OPEN DOOR. PART 2.

09/12/2010

In relationship to our main passage in ROM 9:17, **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."**

We have been noting the kind of people and circumstances God uses as a part of the doctrine of the open door or the kind of doors that the Lord opens for our own benefit.

Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving; praying at the same time for us as well, that God may open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned; in order that I may make it clear in the way I ought to speak. Conduct yourselves with wisdom toward outsiders, making the most of the opportunity. (COL 4:2-5)

So, between ROM 9:17 and COL 4:3, we have the privilege of studying: The Doctrine of the Open Door.

Point 1. Definition. An open door refers to the grace opportunity related to giving meaning, purpose, and definition to your life. This principle of doctrine related to the open door is that even if you go through the wrong door because of failure involving your sins or evil, the Lord will give you the opportunity to rebound and recover.

In fact, this door of rebounding and recovering is implied to in REV 3:19, where we read, **"Those whom I love, I reprove and discipline; be zealous therefore, and repent. 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."**

The door refers to that part of the believer's soul where their free will or volition opens up to receiving divine conviction or divine discipline from the Lord, if necessary. If there is the response of rebound and recovering from making the wrong choices, then the believer is invited to go through the open door of forgiveness and fellowship, that's the meaning behind REV 3:20.

We have been noting how the good or the evil decisions we make begin to determine the kind of doors that are placed in our path along the way. We also noted some of the passages about the kinds of people and methods God uses for those who produce divine good or sin and evil. This brings out the importance of thinking Bible doctrine as the divine viewpoint concerning what doors to enter into or go through and what doors not to go through. Everything depends upon our thinking when we come face to face with the open door.

From our thinking comes our motivation.

From our motivation comes our decisions.

From our decisions comes our lifestyle.

What we think depends upon our attitude toward Bible doctrine and our attitude toward the open doors put before us in the path of life. This is very important because inevitably all of us will stand before God and have our Christian life on earth evaluated. The evaluation is based upon what we did with the doors placed in our path, especially the open ones. The issue is whether or not we through divine viewpoint or human viewpoint while facing the doors placed in our path. We will all stand

before the judgment seat of Christ to see whether or not divine viewpoint was resident in our soul when facing the open doors of the spiritual life or were we controlled by human viewpoint.

Refusing to go through the open door from God = Loss of reward or blessing above and beyond the resurrection body.

This is determined by your motivation, your choice of viewpoint, divine or human, and your response to the open doors placed in your path of life. **Each man's work or production will become evident; for the day [of judgment] will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. (1CO 3:13)**

Notice that it is the quality of each man's work that will be tested. The quality will be determined by the presence of divine viewpoint or human viewpoint as your motivation when faced with the open door of opportunity from the Lord. The purpose of the judgment seat of Christ is found in 2CO 5:10, **For we must all appear before the judgment seat of Christ, that each one of us [royal family of God] may receive what is due him [rewards] for the things accomplished while in the body, whether good [from proper motivation] or worthless [evil motivation].**

So, this is the evaluation of the believer's performance in the PPOG during his time on earth.

Prin - If the believer lives his life in the cosmic system, it is worthless (phaulos) or evil; he has failed to fulfill the PPOG and has lived a life of going through the wrong doors or the wrong opportunities.

Prin - If he lives in the PPOG and fulfills the plan, it is intrinsic good (agathos) and he, the winner, receives rewards above and beyond the resurrection body because he walked through the open doors of opportunity from the Lord.

Everything depends upon you not being afraid of the open doors of opportunity from the Lord. The issue is that your life for all eternity is now in the making. Your day-by-day attitude toward Bible doctrine and the open doors of opportunity from the Lord will determine completely what you will receive for all of eternity. It takes only one decision for eternal life. However, it takes many, many decisions to go through the open doors of opportunity from the Lord to receive the great decorations, honors, and rewards at the judgment seat of Christ.

In COL 3:23 we read, **Whatever you do, keep on performing it from the soul, as to the Lord and not to people;**

This includes the open doors of opportunity from the Lord. What better illustrations to have of the difference between the open door of opportunity from the Lord and the close doors of deception from Satan and the kingdom of darkness than the first three members of the human race that TLJC announced that He was the God of, who failed immensely.

Under these principles of the open door, we noted how the Lord used Cain, who murdered his brother as an open door for freedom and the right to live. Next we saw God using the evil sinful plans and schemes of Abraham to open the door of opportunity to reveal the sacredness of marriage and respect between the husband and the wife. Then we had the open door of opportunity for Sarah and how to handle unjust and unfair treatment from a husband that didn't seem to care and refused to protect her. The Lord opened up His door of forgiveness, power, and strength, so much so that both Abraham and Sarah finally ended up walking through the open doors and eventually made God's hall of fame in Heb 11. So why should we always be available to the doctrine of the open door? Because you never know if the Lord is calling on you as His ambassador to plant, or to water, as He ultimately is the one who brings in the increase or spiritual growth.

The point is that God can even use evil of lying, of deceit, of unjust and unfair treatment, and turn it into divine good through opening up a door for those who desire to go through it. Not only that but we also have the open door of unlimited forgiveness illustrated by Abraham repeating this same sin or form of evil again in GEN 20:2-18, as we noted on Friday night. God opened up the door to have victory over his previous sin of fear and evil but instead, Abraham repeated the same act all over again. This reveals the kind of people God uses and why we should always be available to the doors that the Lord opens for us to go through for another chance.

“Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber. But he who enters by the door is a shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name, and leads them out. When he puts forth all his own, he goes before them, and the sheep follow him because they know his voice. (JOH 10:1-4)

Abraham went through the wrong door, the door of selfishness and fear but later on became an example of the patience and longsuffering of God. God opened up the door of integrity and truth, but Abraham refused to go through it. Here is an unbeliever, king Abimelech who operated with more integrity than two believers, Abraham and Sarah.

However, what we read in ROM 4:16-21 tells us that God forgave Abraham because he apparently understood the forgiveness of God and not only did he rebound but he also he recovered. This tells us that Abraham didn't quit and he apparently learned the doctrine of forgiveness. But, remember our main question is what kind of people can God use and why should we always be available to the doctrine of the open door? We should always be available to the doctrine of the open door because God uses people who understand the importance of forgiveness. These are the kind of people God can use. You never know when that door will open.

Abraham chose the door of fear, presumption, and self-justification rather than the open door of fearlessness, courage, and believing the best about others. However, what we read in ROM 4:16-21 tells us that God forgave Abraham because he apparently understood the forgiveness of God and not only did he rebound but he also he recovered. We should always be available to the doctrine of the open door or the doors that the Lord opens up for us? So, what kind of people can God use? Well even Sarah, Abraham's wife, forced her Egyptian maid Hagar to have a male child through Abraham because of her lack of faith. That's why it says in HEB 11:11, **By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised;**

Even a woman that went through all of the unjust and unfair treatment like Sarah who became bitter, jealous and angry against Abraham and Hagar could be used by God and glorify God. She could be used by God and glorify God if she is willing to follow TLJC through the open door of God's love, grace and mercy. This is more proof of what kind of people can God use and why should we always be available to the doctrine of the open door, a female who over came bitterness and jealousy. This is another illustration of what kind of people the Lord can use to accomplish His will. After human plans were finished, and God finally took over there's room for another illustration of the open door of opportunity from the Lord.

Sarah in Gen 16 literally forced Abraham to send Hagar away when she became pregnant at 90 years old, beyond her menopause, and Isaac was born as the promise seed. What kind of people can God use and why should we always be available to the doctrine of the open door, He can even use those who use operation blame game as their patsy.

In GEN 16:1, after Sarah said to Abraham that God has not seen fit to let her have a child. Sleep with my maid. Maybe I can get a family from her. Abram agreed to do what Sarah said. In GEN 16:4 Abraham slept with Hagar and she got pregnant. When she learned she was pregnant, she looked down on Sarah. In GEN 16:5 Sarah told Abraham, It's all your fault that I'm suffering this abuse. I put my maid in bed with you and the minute she knows she's pregnant, she treats me like I'm nothing. May God decide which of us is right.

But Abram said to Sarai, "Behold, your maid is in your power; do to her what is good in your sight." So Sarai treated her harshly, and she fled from her presence. (GEN 16:6)

Prin - God will even use an individual who is jealous, angry, and bitter like Sarah was. This is another reason why we should always be available to the doctrine of the open, for verses 7-13 insinuate that Hagar became a believer.

Now the angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur. And he said, "Hagar, Sarai's maid, where have you come from and where are you going?" And she said, "I am fleeing from the presence of my mistress Sarai." Then the angel of the Lord said to her, "Return to your mistress, and submit yourself to her authority." Moreover, the angel of the Lord said to her, "I will greatly multiply your descendants so that they shall be too many to count." The angel of the Lord said to her further, "Behold, you are with child, And you shall bear a son; And you shall call his name Ishmael, Because the Lord has given heed to your affliction. And he will be a wild donkey of a man, His hand will be against everyone, And everyone's hand will be against him; And he will live to the east of all his brothers." Then she called the name of the Lord who spoke to her, "Thou art a God who sees"; for she said, "Have I even remained alive here after seeing Him? (GEN 16:7-13)

So, an open door was provided for Hagar and notice what she did even though the open door didn't seem to be a door of opportunity but of revenge, she said in effect, LUK 22:42, **"yet not My will, but Thine be done."** So, even though the open door didn't seem to be a door of opportunity but of revenge, Hagar went through it (GEN 16:15).

The doctrine of the open door also is also revealed through Abraham's son Isaac, who committed the same sin as his father Abraham, he lived in fear of losing his life and therefore he willfully lied and told the men of Gerar that Rebekah was not his wife but his sister. **Now there was a famine in the**

land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to Abimelech king of the Philistines. (GEN 26:1)

The doctrine of the open door also refers to the doors God closes in times of historical disaster. This time, however, we see God closing certain doors to protect His people. **“Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham”** (GEN 26:3). The Lord says stay here in this land and I’ll be with you and bless you. I’m giving you and your children all these lands, fulfilling the oath that I swore to your father Abraham.

“And I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws.” (GEN 26:4-5)

Isn’t that interesting that God still blessed Abraham even when he went through the doors that God was shutting.

So Isaac lived in Gerar. When the men of the place asked about his wife, he said, “She is my sister,” for he was afraid to say, “my wife,” thinking, the men of the place might kill me on account of Rebekah, for she is beautiful. And it came about, when he had been there a long time, that Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was caressing his wife Rebekah. Then Abimelech called Isaac and said, “Behold, certainly she is your wife! How then did you say, ‘She is my sister’”? And Isaac said to him, “Because I said, ‘Lest I die on account of her.’” And Abimelech said, “What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us.” So Abimelech charged all the people, saying, “He who touches this man or his wife shall surely be put to death.” (GEN 26:6-11)

Isaac had the opportunity to learn from his father’s mistake but he didn’t. What kind of people can God use and why should we always be available to the doctrine of the open door, because God can use those who even learn the hard way. Young people learn from your elders. Learn from your parents if you see that they have lived for God. Learn from your parents even if they haven’t lived for God. Learn from their PVTD and their success as well as their failures.

So, what kind of people can God use and why should we always be available to the doctrine of the open door? Well, individuals like Isaac, God used a man filled with the fear of self-preservation. It’s interesting that this was all found in the book of Genesis, the first book in the Bible, perhaps to give every single one of us the hope and confidence from the forgiveness of our Creator, Jehovah Elohim, the Lord God. Then we have Jacob, naturally crafty and sly, who stole the birthright from his brother Esau as he lied deceived his father Isaac.

Now it came about, when Isaac was old, and his eyes were too dim to see, that he called his older son Esau and said to him, “My son.” And he said to him, “Here I am.” And Isaac said, “Behold now, I am old and I do not know the day of my death.” (GEN 27:2-3)

Actually, he is going to live about 43 more years. Isaac is 137 years old according to GEN 47:9; GEN 41:46; GEN 31:38; GEN 25:26.

“Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me; and prepare a delicious dish for me such as I love, and bring it to me that I may eat, so that my soul may bless you before I die.” (GEN 27:3-4)

GEN 27:5, **And Rebekah was listening**, notice that Rebekah was listening. I told you before, remember Sarah?

Females just love to listen and be very nosey which is why the Lord said to Sarah, you laughed when you were listening at the closed door of the tent, Sarah....

So therefore as a reminder to you of that laughter and you standing at the door of the tent, when the child is born, you shall call him Yitschaaq meaning laughter.

And Sarah apparently was either to arrogant or to dumb to admit that she said it according to GEN 18:15, **Sarah denied it however, saying, “I did not laugh”; for she was afraid. And He said, “No, but you did laugh.”**

Abraham laughed as well according to GEN 17:17, Sarah laughed according to GEN 18:12, however, the Lord had the last laugh in GEN 21:3 Sarah bore to him, Isaac.

GEN 18:14, “Is anything too difficult for the Lord? At the appointed time I will return to you, at this time next year, and Sarah shall have a son.”

THE DOCTRINE OF THE OPEN DOOR. PART 3.

09/19/2010

We have now established enough information concerning the kind of people God can use to fulfill His plan and why we must always be available to the doctrine of the open door, the doors of opportunity that the Lord offers all the members of the human race to choose. Whether it's the kind of doors that Abraham faced when he went through the wrong doors, such as the door of selfishness and fear. The kind of doors that Sarah, Abraham's wife, had to face and decide what to go through, when she faced the doors of bitterness, anger, or jealousy versus gentleness, love, or selflessness. She could be used by God and glorify God if she is willing to follow the Lord Jesus Christ through the open door of God's love, grace and mercy.

We could have talked about the doctrine of the open door as it is also revealed through Abraham's son Isaac, who committed the same sin as his father Abraham, he lived in fear of losing his life and therefore he willfully lied and told the men of Gerar that Rebekah was not his wife but his sister.

GEN 26:1-2, Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to Abimelech king of the Philistines. And the Lord appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you.

This time, however we see God closing certain doors to protect His people.

**"Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham. And I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."
(GEN 26:3-5)**

God still blessed Abraham even when he went through the doors that God was shutting.

**So Isaac lived in Gerar. When the men of the place asked about his wife, he said, "She is my sister," for he was afraid to say, "my wife," thinking, "the men of the place might kill me on account of Rebekah, for she is beautiful." And it came about, when he had been there a long time, that Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was caressing his wife Rebekah. Then Abimelech called Isaac and said, "Behold, certainly she is your wife! How then did you say, 'She is my sister'?" And Isaac said to him, "Because I said, 'Lest I die on account of her.'" And Abimelech said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us." So Abimelech charged all the people, saying, "He who touches this man or his wife shall surely be put to death."
(GEN 26:6-11)**

Isaac had the opportunity to learn from his father's mistake but he didn't. What kind of people can God use and why should we always be available to the doctrine of the open door, because God can use those who even learn the hard way. Young people learn from your elders. Learn from your parents if you see that they have lived for God. Learn from your parents even if they haven't lived for God. Learn

from their positive position toward doctrine (PVTD) and their success as well as their failures. For the word from God is **ISA 29:24, They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.**

The message Bible translation of ISA 29:24 says, **“Those who got off-track will get back on-track, and complainers and whiners will learn gratitude.”** What kind of people can God use and why should we always be available to the doctrine of the open door? Well, individuals like Isaac, God used a man filled with the fear of self-preservation.

It's interesting that this was all found in the book of Genesis, the first book in the Bible, perhaps to give every single one of us the hope and confidence from the forgiveness of our Creator, Jehovah Elohim, the Lord God. Then we have Jacob, naturally crafty and sly, who stole the birthright from his brother Esau as he lied deceived his father Isaac.

Now it came about, when Isaac was old, and his eyes were too dim to see, that he called his older son Esau and said to him, “My son.” And he said to him, “Here I am.” And Isaac said, “Behold now, I am old and I do not know the day of my death. [he is going to live about 43 more years] “Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me; and prepare a delicious dish for me such as I love, and bring it to me that I may eat, so that my soul may bless you before I die.” And Rebekah was listening And Rebekah was listening while Isaac spoke to his son Esau. So when Esau went to the field to hunt for game to bring home, Rebekah said to her son Jacob, “Behold, I heard your father speak to your brother Esau, saying,

‘Bring me some game and prepare a delicious dish for me, that I may eat, and bless you in the presence of the Lord before my death.’ Now therefore, my son, listen to me as I command you.

(GEN 27:1-8)

The Hebrew word for listen is a Qal imperative of *shama* meaning here to obey. By the way, Jacob is 77 years old and not married and still taking orders from mommy.

“Go now to the flock and bring me two choice kids from there [these are not children, they are baby goats], that I may prepare them as a delicious dish for your father, such as he loves. Then you shall bring it to your father, that he may eat, so that he may bless you before his death.” And Jacob answered his mother Rebekah, “Behold, Esau my brother is a hairy man and I am a smooth man.” (GEN 27:9-11)

We will see just how smooth he really is. The word for smooth is the adjective *chalaq* which, although it refers to his skin, its basic meaning is to be smooth with the tongue.

“Perhaps my father will feel me, then I shall be as a deceiver in his sight [by the way, he is a deceiver, deceivers just don't like to be identified]; and I shall bring upon myself a curse and not a blessing.” (GEN 27:12)

Here is the true nature of Jacob, he doesn't care about doing something wrong and deceiving his father, he's just concerned about what will happen if he gets caught.

But his mother said to him, “Your curse be on me, my son; only obey my voice, and go, get them for me.”

(GEN 27:13)

All three verbs here are in the imperative mood, meaning obey, go and get them, and remember that old momma's boy is 77 years old. Here we see Rebekah doing the same thing that Sarah did, trying to achieve the divine promise by human viewpoint. In reality she will never see her favorite son again after this ordeal. He will leave for almost 20 years and she will die. Once again we learn the lesson that human viewpoint never can assist divine plans but merely complicate matters even more.

So he went and got them, and brought them to his mother; and his mother made a delicious dish such as his father loved. Then Rebekah took the best garments of Esau her elder son, which were with her in the house, and put them on Jacob her younger son. (GEN 27:14-15)

She's getting her boy all dressed up in garments of deception.

And she put the skins of the kids [the goats] on his hands and on the smooth part of his neck. Momma's boy has no hair on his body so mommy glues fake hair to her little boy's body. She also gave the delicious dish and the bread, which she had made, to her son Jacob. Then he came to his father and said, "My father." And he said, "Here I am. Who are you, my son?" And Jacob said to his father, "I am Esau your first-born [liar]; I have done as you told me [liar]. Get up, please, sit and eat of my game [liar, he should have said eat of my game of deception], that you may bless me." (GEN 27:16-19)

Notice how smooth he is with his lies.

And Isaac said to his son, "How is it that you have it so quickly, my son?" And he [Jacob] said, [get this] "Because the Lord your God caused it to happen to me." (GEN 27:20)

Then Isaac said to Jacob, "Please come close, that I may feel you, my son, whether you are really my son Esau or not." So Jacob came close to Isaac his father, and he felt him and said, "The voice is the voice of Jacob, but the hands are the hands of Esau." And he did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him. And he said, "Are you really my son Esau?" And he said, "I am." So he said, "Bring it to me, and I will eat of my son's game, that I may bless you." And he brought it to him, and he ate; he also brought him wine and he drank. Then his father Isaac said to him, "Please come close and kiss me, my son." So he came close and kissed him; and when he smelled the smell of his garments, he blessed him and said, "See, the smell of my son is like the smell of a field which the Lord has blessed; Now may God give you of the dew of heaven, And of the fatness of the earth, And an abundance of grain and new wine; May peoples serve you, And nations bow down to you; Be master of your brothers, And may your mother's sons bow down to you. Cursed be those who curse you, And blessed be those who bless you." Now it came about, as soon as Isaac had finished blessing Jacob, and Jacob had hardly gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. Then he also made delicious food, and brought it to his father; and he said to his father, "Let my father arise, and eat of his son's game, that you may bless me." And Isaac his father said to him, "Who are you?" And he said, "I am your son, your first-born, Esau." Then Isaac trembled violently, and said, "Who was he then that hunted game and brought it to me, so that I ate of all of it before you came, and blessed him? Yes, and he shall be blessed." (GEN 27:21-33)

He recognizes that Jacob has the blessing. He could of overruled and changed his mind but doctrine resident in the soul wouldn't allow him to, **by means of doctrine resident in the soul Isaac blessed Jacob, (HEB 11:20)**. The reason why he trembled violently is because he realized the serious mistake he was going to make by blessing Esau and not Jacob.

When Esau heard the words of his father, he cried out with an exceedingly great and bitter cry, and said to his father, "Bless me, even me also, O my father!" And he said, "Your brother came deceitfully, and has taken away your blessing. Then he said, "Is he not rightly named Jacob, for he has supplanted or deceived me these two times? He took away my birthright, and behold, now he has taken away my blessing." And he said, "Have you not reserved a blessing for me?" (GEN 27:34-36)

Now think about this passage for a moment. Esau obeys his father, goes out hunting and brings back a delicious meal like Isaac loves. He speaks the truth and he does not lie. Jacob never leaves the house, willfully lies and deceives his father, substitutes a goat for the venison, lies to his father and even uses the Lord's name to do so, and yet Jacob receives the blessing.

In fact ROM 9:13 says, Just as it is written, "Jacob I loved, but Esau I hated." says the Lord!

But Isaac answered and said to Esau, "Behold, I have made him your master, and all his relatives I have given to him as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?" (GEN 27:37)

Even though Isaac was old and blind, he was spiritual. And his spiritual eyes were now opened to the fact that God had overruled and Esau was not God's choice. He had this thought in the back of his mind anyway because he remembered what the Lord said to Rebecca in GEN 25:23, **And the Lord said to her, "Two nations are in your womb; and two peoples shall be separated from your body; and one people shall be stronger than the other; and the older shall serve the younger."** Through doctrine resident in the soul, Isaac recognized that giving the blessing to Jacob was the will of God, and that takes a great man. It takes a great man to learn from being deceived that something was the will of God and not to get bitter about it. He could have gotten bitter toward his wife Rebecca and his son Jacob, but as we will note he did not. When you can learn from being deceived by someone without getting bitter or angry toward them, that's an indication of the fact that you have grown up spiritually. Isaac learned the lesson that the apostle gives in ROM 9:16, **So then it does not depend on the man who wills [Isaac] or the man who runs [Esau], but on God who has mercy.**

And Esau said to his father, "Do you have only one blessing, my father? Bless me, even me also, O my father." So Esau lifted his voice and wepart. (GEN 27:38)

The true meaning of HEB 12:17 is brought out here, because when it says in HEB 12:17, **For you know that even afterwards, when he [Esau] desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.** The repentance here was not on the part of Esau trying to repent, but Esau yelling and crying but not being able to change Isaac's mind. Therefore, the repentance has to do with changing the mind of Isaac not Esau.

Then Isaac his father answered and said to him, "Behold, away from the fertility of the earth shall be your dwelling, And away from the dew of heaven from above." (GEN 27:39)

This is a prophecy from Isaac that Esau would not participate in the blessing of the earth's richness and the dew of heaven as Jacob would.

“And by your sword you shall live, And your brother you shall serve; But it shall come about when you become restless, That you shall break his yoke from your neck.” (Gen27:40)

In other words, there will come a time when you will break free. In a sense this is a blessing which is why HEB 11:20 says, **By means of doctrine resident in the soul Isaac blessed Jacob and Esau, even regarding things to come.**

So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said to himself, "The days of mourning for my father are near; then I will kill my brother Jacob." (Gen27:41)

So, what kind of people can God use? Men even like Esau who forfeited the double portion blessing from God for the garbage and refuse for the cosmic system. God even used the hardness of Esau's heart because God can use all kinds of people, even the wicked for His own glory. We read in ROM 9:13 **Just as it is written, “Jacob I loved, but Esau I hated.”**

See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled; that {there be} no immoral or godless person like Esau, who sold his own birthright for a {single} meal. For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance or no opportunity to repair by repentance [what he had done, no chance to recall the choice he had made], though he sought for it with tears. (HEB 12:15-17)

That my friends is the hardness of the heart. Esau later regretted that impulsive act and wanted God's blessing-but by then it was too late, tears or no tears. This is why we should always be available to the doctrine of the open door or the doors that the Lord opens? Even if it is ministering to those involved with evil. For example, Joseph's brothers and their jealousy was used by God as Joseph said; **“And 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.” (GEN 50:20)**

Then God's grace was magnified when Joseph said in GEN 50:21, **“So therefore, do not be afraid; I will provide for you and your little ones.” So he comforted them and spoke kindly to them.** God used the jealousy of 11 brothers to accomplish His will. Joseph went through the open door of divine providence, trusting in the character and nature of God. For the scripture says in ISA 45:7, **I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.**

What kind of people can God use and why should we always be available to the doctrine of the open door or the doors that the Lord opens? Well, there is Moses, who in EXO 2:12 willfully murdered a man with his own bear hands and at times lacked confidence concerning God's calling upon his life. There was Gideon, an Israeli soldier, was troubled with fear, Judg 6:23. But God gave him the victory in spite of his fear of the Midianites, the Amalekites, and the soldiers of the east. Samson, separated for the Lord as a Nazarite, basically became a wild man after perverted women, Judg 16:1. There is King Saul who lived a life of anxiety and jealousy toward David that it practically drove him crazy and he ended up actually committing a form of suicide, 1SA 31:4. Then we have David, who willfully sinned; Told a lie that wiped out an entire city, (city of Nob); 1SA 22:19. Thousands were killed in

battle because of David pretending to be crazy in the city of Gath; 1SA 21:13. He failed in his responsibility as the King of Israel.

Committed adultery; Tried to get the woman's husband drunk to cover his sin; 2Sa 12. He learned through experience.

He who conceals his transgressions will not prosper, But he who confesses and forsakes {them} will find compassion. (PRO 28:13)

David, also like Moses, committed murder, willfully lied. Purposely disobeyed God's command about the ark.

Ignored the word of God and men were killed as a result. In 1Ch 21, he rejected the promises of God and even questioned the faithfulness of God. As a result, 70,000 people died. And then of course, we have his failure to forgive Absalom, his son, completely, 2Sa 19. Here's a man, David, who was oriented to grace better than almost anyone in life, but he failed to use grace in regard to one he loved so dearly. And then we have David's son, Solomon, born from the woman David murdered for, Bathsheba. He lived an excessive luxurious lifestyle in 1KI 4:22-23. He married all kinds of ungodly women in 1KI 11:1-2. Lived in excessive sensuality in 1KI 11:3. He even sanctioned idolatry in 1KI 11:4-7. He ignored completely DEU 17:17, **Neither shall he multiply wives for himself, lest his heart turn away; nor shall he greatly increase silver and gold for himself.** We know that because in 1Ki 11:3, **And he had seven hundred wives, princesses, and three hundred concubines, and his wives turned his heart away.**

What kind of people can God use and why should we always be available to the doctrine of the open door or the doors that the Lord opens? Well, in 1Ki 19, there was Elijah, who just had a tremendous victory over 450 of the prophets of Baal and then he runs for his life from the threat or a letter from a woman, Jezebel. Remember - Hell hath no fury like a woman scorned. A woman who has been rejected in love can be very angry and dangerous.

THE DOCTRINE OF THE OPEN DOOR. PART 4.

09/26/10

Point 4 in our Doctrine: The open door of service and the *cosmic opposition* to the truth or the communication of Bible doctrine.

For a wide door, even effective service has opened to me and there are many adversaries. (1CO 16:9)

Please notice that there is much cosmic opposition called here many adversaries to the effective service or communication of the truth.

So far we have noted four basic biblical principles concerning the open door of service:

- a. The open door of service is when you see a need and God gives you the opportunity of fulfilling that need.
- b. The open door of service can also refer to rendering financial help to others, **ACT 11:29; 2CO 9:12-13; ROM 15:31.**
- c. The open door of service can also refer to personal help rendered to individuals in leadership positions, **ACT 19:22; ROM 16:1-2.**
- d. The open door of service is when God gives certain members of the body of Christ direction to identify the unmentioned needs involved in the local assembly and to do something about it.

The open door of service is accompanied by the many adversaries or much cosmic opposition to the truth or the communication of Bible doctrine. This is why every local assembly should have as one of it's goals, the desire to hear what the apostle Paul said in **2TH 1:4**, Therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your persecutions and afflictions which you endure. That's why Paul said in **2TI 3:12**, And indeed, all who desire to live godly in Christ Jesus [execute the PPOG] will be persecuted.

We noted these principles down concerning the type of believers who allow the details of life hinder them from the open doors of opportunity.

1. The type of believer who allow the details of life to hinder them from the open doors of opportunity become entangled with and distracted by public opinion.

"You shall not follow a multitude in doing evil, nor shall you testify in a dispute so as to turn aside after a multitude in order to pervert justice;" (EXO 23:2)

Public opinion is only a force for good when it is related to truth in three categories: The laws of divine establishment, the Gospel, and Bible doctrine. The rise of the news media as a propaganda agent for communism and socialism means the public is constantly bombarded and inculcated with false conceparts. The only protection the public has against the inculcation of evil propaganda is positive volition to the truth of the word of God. Whenever there's a small pivot that means public opinion becomes a powerful evil weapon.

The Latin phrase "Vox populae (pop-u-lie) vox diabolus" means "the voice of the people is the voice of the devil."

One thing is never true, and that is another Latin phrase Vox populae (pop-u-lie) vox dei (dee-e), "the voice of the people is the voice of God." Public opinion never has the facts or the truth; it is irrational, irresponsible, emotional, and arrogant. So, this person becomes entangled with and distracted by public opinion or whatever a lot of people are presuming to be the truth.

PSA 19:13, Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

2. If they choose to go through the open doors of opportunity, usually their family, friends and society would not understand. What society or people do not understand, they reject and attack. Ignorance is the basis and normal function of society.

3. This person thinks more about people than he does about the Lord, therefore he fails people testing.

Many call this type of person sweet, nice and humble because they never rock the boat.

GAL 1:10, For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

1TH 2:4, but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who examines our hearts.

IOH 12:43, for they loved the approval of men rather than the approval of God.

4. For these types of individuals, as long as there is no conflict, it is convenient to follow the Lord, but now that there is a conflict because of the open door, it becomes inconvenient.

The worst thing that could happen to a believer, especially a pastor is to be concerned about what others are saying about him. It is a huge satanic trap and plot to distract him from his calling.

5. There will always be a lot of negativity surrounding you whenever you are faced with the open doors of opportunity.

The reason being is because the majority of believers live upon human viewpoint even though they are born again, **2CO 5:7**. These type of believers, who allow the details of life to hinder them from the open doors of opportunity, do not have the moral courage necessary to face the ridicule of their friends and the condemnation of society. They are distracted disciples. Never be ashamed of doctrine, it is the most valuable thing in life!

MAR 8:38, "For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels."

Many believers will fall apart when the open doors of opportunity and disaster comes in because they are distracted disciples. One area that the believer must really be on guard against when it comes to the open doors of opportunity is people testing and personality conflicts. The reaction factor in personality conflict becomes a source of great irritation and misery to most believers today. The reaction in personality conflict is generally expressed through the arrogance complex as hatred,

bitterness, maligning, judging, revenge motivation and function, all a source of terrible unhappiness. When you react to people in some form of antagonism, they immediately have control over your life, so that you resort to either mental or verbal hostility or even violence. To recover control you must have impersonal love. Most believers never get this far. Therefore, you destroy the person who has control over your life, and at the same time you destroy your own happiness when you are frustrated and react from any phase of the arrogance complex.

Response and reaction to people can become a major distraction to the open doors of opportunity. Response results in cosmic evangelism, whereas reaction leads to motivational and functional evil. This means you must derive your happiness from God and from His plan. When that happens, then all the pieces of the puzzle fall into place and your relationships in life become wonderful. To avoid reaction in personality conflict, you must reside in your very own plan, the PPOG, under the enabling power of the Spirit, with momentum from metabolized doctrine. This will bring you to spiritual adulthood when you have great happiness even while suffering for blessing. When you can utilize impersonal love as a problem solving device in these stages, you have made the greatest stride in your spiritual life.

Impersonal love is the most obscure and underrated factor in the spiritual life today. Since happiness is the monopoly of God and His plan, you cannot depend upon people or circumstances for your happiness.

So if you surrender your happiness to someone else, you will blame that person for everything that goes wrong in your life. In personal love or hatred, the object controls your life. When you become upset with someone, you surrender the custody of your happiness to that person. When you blame them for your unhappiness, which is produced by your own volition, you have intensified the suffering in your life under the law of volitional responsibility. Grace disappears when you try to mold the life of those around you. This is true especially in the spiritual realm.

That's why PHI 2:12 says, So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; PHI 2:13 for it is God who is at work in you, both to will and to work for His good pleasure. PHI 2:14, Do all things without grumbling or disputing; you must learn to mind your own business and work out your own salvation. The apostle Paul also warned the Thessalonians about the seriousness of violating the privacy of others and not operating in the Royal family honor code in 2TH 3:11.

2TH 3:11, For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies.

Notice here that an undisciplined life is one that violates the privacy and the freedom of others.....called in this passage, being a busybody. Then Paul goes on to say,

2TH 3:12 Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.

"Eat your own bread" is a Greek idiom, which means mind your own business.

In **1TI 5:13**, Paul actually tells us that violating the privacy and the freedom of others is something that people learn to do, being under the influence of Satan. **1TI 5:13** "And at the same time they also learn to be idle, as they go around from house to house; and not merely idle, but gossips and busybodies, talking about things not proper to mention." So you must work out your own salvation and mind your own business and not get sidetracked with people. When you do, you can no longer deal with your problems from the strength of your own priesthood and you will miss out on the open doors of opportunity.

As the believer grows spiritually in the PPOG, he becomes aware of this pattern, rebounds quickly, and any suffering left over he can scoop up for blessing, and he moves on. The real solution is related to virtue-love as a problem solving device, which is for spiritual adulthood only. Believers in spiritual childhood do not have personal love for God or impersonal love for all mankind.

With the attainment of spiritual autonomy through spiritual self-esteem plus providential preventative suffering, you begin to peak out in the use of virtue-love as a problem solving device. Up until you reach spiritual adulthood, you become aware that you are a person with a relationship with God. You realize God intends for you to be blessed, and for you to be strong in every situation in life. without being sustained by impersonal love, all human relationships are vulnerable to the tragic flaw syndrome. The influence of those whom you love can be detrimental and distracting unless you advance to spiritual self-esteem and spiritual autonomy.

There are very few people who actually have control of their own lives; yet that is normal Christianity. Their lives are controlled by the objects of their affection. So there are very few believers who are spiritually self-sustaining. You make your own decisions in your choice of friends and loved ones. After that they begin to make all the decisions for you unless you have the function of impersonal love.

Ladies find devious ways to make a man feel guilty because of his neglect, his failure, or his fading love. The woman is not using impersonal love, nor is the man who succumbs to her. Remember these passages:

1CO 15:33, "Be not deceived, evil companions corrupt good morals."

We create evil companions, by being intimate with those who distract us from Bible doctrine, by allowing them to control our life and happiness.

PRO 13:20, "He who walks with wise men will be wise, but the friends of fools will suffer evil."

2TH 3:14, "If anyone does not obey our doctrine through this letter, take special note of that person and do not associate with them."

IER 17:5-8 teaches the importance of personal love for God and spiritual self-esteem in people testing, "Cursed is the man who puts his trust in mankind; and makes flesh his strength; and whose heart turns away from the Lord."

PRO 9:7-12, "He who corrects a scoffer gets dishonor for himself, And he who reprove a wicked man {gets} insults for himself. Do not reprove a scoffer, lest he hate you, Reprove a wise man, and he will love you. Give {instruction} to a wise man, and he will be still wiser, Teach a righteous man, and he will increase {his} learning. The fear of the Lord is the beginning of wisdom, And the knowledge of the Holy One is understanding. For by me your days will be multiplied, And years of life will be added to you. If you are wise, you are wise for yourself, And if you scoff, you alone will bear it.

PRO 10:8, "The wise of heart will receive commands, But a babbling fool will be thrown down."

PRO 10:12, "Hatred stirs up strife, But love covers all transgressions."

PRO 10:22, "It is the blessing of the Lord that makes rich, And He adds no sorrow to it."

PRO 11:17, "The merciful man does himself good, But the cruel man does himself harm."

So, impersonal love does not function effectively until the believer attains spiritual independence. No one really becomes spiritually mature until his relationships are all handled by impersonal love from being spiritually independent from others. The best thing that you can do is pray for your friends and hope that they reach spiritual adulthood because the sooner your friends reach spiritual autonomy, the more tranquil your life will be because they will tolerate you as you are. Impersonal love is the sum total of the believer's honor, integrity, and objectivity first acquired in attainment of spiritual self-esteem, but becomes strong in spiritual independence.

So, people testing is a part of cosmic evangelism by those you either love or hate. Cosmic evangelistic appeal is generally based on some form of arrogance, which may be disguised in the form of flattery, intellectuality or affection or even passion. The moral cosmic evangelist is affectionate without being passionate, and with affection lures you into the cosmic system. The immoral cosmic believer is passionate without being affectionate, and with passion lures you into the cosmic system. In either case, friendship or sex become more important than Bible doctrine. Cosmic evangelism never attracts you through capacity for love, or honor or integrity or virtue. The tool of the cosmic evangelist is always arrogance.

THE DOCTRINE OF THE OPEN DOOR. PART 5.

10/03/10

Point 1. Definition. An open door refers to the grace opportunity related to giving meaning, purpose, and definition to your life. When it comes to the doctrine of the open door, it can be summarized by three verses in the epistle of Ephesians.

The first issue is entrance into the spiritual life or salvation and therefore we read in 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.

After that door is dealt with, the next issue is Living the spiritual life, EPH 2:10, For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Point 2. The First Open Door of Opportunity in Scripture is the Door of Salvation.

“I am the door; if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture.”
(JOH 10:9)

Point 3. The second Open Door is door of opportunity in life is the door of communication of truth; COL 4:3, praying at the same time for us as well, that God may open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned;

Point 4. There is the third door of service, 1CO 16:9, For a wide door, even effective service has opened to me and there are many adversaries.

Point 5. The fourth door of opportunity in life is the provision of the PPOG and its resultant historical impact; REV 3:8 “I know your deeds [your production].”

Behold, I have put before you an open door which no one can shut, because you have a little power or faith as a mustard seed, and have kept or guarded My word, and have not denied My name.

Point 6. The next Door of Opportunity in Life is the Door of Rebound and Recovery from the cosmic system through the rebound technique. God has created a door of opportunity for the believer who *falls away from Him* and into apostasy. We will all have times when we fall away from the Lord called biblically falling into apostasy. It's just that most of us don't really know what apostasy is.

We begin with the passage in Rev 3 having to do with fallen away or fallen into apostasy or withdrawing from the truth which is rejection of perception, metabolization or application of Bible doctrine.

REV 3:14-17-21, “And to the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning of the creation of God, says this: ‘I know your deeds, that you are

neither cold nor hot; I would that you were cold or hot. So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth. Because you say, I am rich, and have become wealthy, and have need of nothing, and you do not know that you are wretched and miserable and poor and blind and naked, I advise you to buy from Me gold refined by fire, that you may become rich, and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see. Those whom I love, I reprove and discipline; be zealous therefore, and repent. 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.”

Notice what our Lord says about these type of believers first in REV 3:19, “Those whom I love, I reprove and discipline; be zealous therefore, and repent.” He said this to believers who had fallen away into apostasy. This is a form of discipline that is given by God because of love.

For those whom the Lord loves He disciplines, And He scourges every son whom He receives. It is for discipline that you endure; 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.” (HEB 12:6-8)

The Biblical definition of apostasy or withdrawal and forsaken the truth which is rejection of perception, metabolization or application of the truth. Many believers fall into apostasy when the teaching of doctrine gets difficult, as noted in the Gospels;

As a result of this many of His disciples withdrew [fell into apostasy], and were not walking with him anymore.

(JOH 6:66)

1. Fallen into apostasy or withdrawal and forsaken the truth is an act of turning away from doctrine or a state of being so turned. As believers we were designed to live in God's plan for our life or the PPOG. However, in fallen into apostasy or withdrawal from the truth, believers turn away from the truth and cannot be distinguished from their pre-salvation status.

2. Apostasy is also the function of regressing to a former state, habit, belief, or practice. It's almost as if 2PE 2:22 becomes a reality, It has happened to them according to the true proverb, A dog returns to its own vomit, and, a sow returns to wallowing in the mire.

3. Apostasy or withdrawal and forsaken the truth is also a reversal of your priorities, your attitudes, and your affections. That's why it can also change your lifestyle and personality. Believe it or not, inside the cosmic system you completely change your personality.

My heart throbs, my strength fails me; And the light of my eyes, even that has gone from me. My loved ones and my friends stand aloof from my plague; And my kinsmen stand afar off. (PSA 38:10-11)

Sure they do, he is under intensive discipline from God and is now is very hypersensitive and acting as a moron. So, naturally they're going to avoid him. Aloof means that they detached themselves from him. They remained at a distance and were indifferent toward him. Many of his friends and loved ones withdrew from him. Remember that when you are in apostasy and

under intensive discipline from God, you are so preoccupied with yourself that you become suspicious of everyone around you. Therefore, you develop a paranoia, and this was David's paranoia. So much so that even his countenance testified against them.

The shew of their countenance does witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves (ISA 3:9) (KJ's).

Once a believer falls into apostasy, even his personality changes. No personality ever remains the same, it changes constantly....for better or for worse. This is why PRO 4:23 tells us to be cautious and attentive concerning what we allow in our hearts because that's where the abundant life begins. Worry weighs us down; but a cheerful word picks us up. PRO 14:30 says, A tranquil heart is life to the body, But passion is rottenness to the bones.

This means that a sound mind makes an energetic body, but runaway emotions corrode the bones. PRO 15:13, A joyful heart makes a cheerful face, But when the heart is sad, the spirit is broken. A cheerful heart brings a smile to your face; a sad heart makes it hard to get through the day.

A joyful heart is good medicine, But a broken spirit dries up the bones. (PRO 17:22)

A cheerful disposition is good for your health; gloom and doom leave you bones weary and tired and feel worn out.

4. Apostasy or withdrawal is the status of the believer who fails to execute the PPOG for the Church-age.

5. Fallen into apostasy or withdrawal and forsaken the truth also is manifested by maximum control of the old sin nature over the life of the believer. This results in the believer functioning under the dictates of the sin nature exactly as he did as an unbeliever.

6. Fallen into apostasy or withdrawal and is also lack of spiritual growth, failure to attain the different stages of spiritual growth.

7. Apostasy is the believer's retrogression because of negative volition toward the mystery doctrine of the Church-age, which both defines and reveals God's plan, will, and purpose for your life.

8. Fallen into apostasy or withdrawal and forsaken the truth is characterized by negative volition to doctrine, being influenced by evil, and results in perpetual carnality causing a life of perpetual discipline.

9. And finally, fallen into apostasy or withdrawal and forsaken the truth is a technical theological term used for rejecting absolute truth, and drawing into your mind or accepting relative truth.

“Be constantly alert, and strengthen the things that remain [the remnant], which were about to die; for I have not found your accomplishments or production deeds completed in the sight of My God.” (REV 3:2)

You therefore, my son, be strong in the grace that is in Christ Jesus. And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also. Suffer hardship with me, as a good soldier of Christ Jesus. No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. (2 Ti 2:1-4)

Now, as believers we have been commanded to fight the good fight of faith under the command of our Lord Jesus Christ. Look at what Paul said in 2TI 4:7-8, I have fought the good fight, I have finished the course, I have kept the faith; in the future 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.

The point is that every believer has been enlisted in the spiritual army of God as a spiritual soldier of Jesus Christ.

It is true that most believers have not been listening. They have not been digging. They have not been sensitive and respectful to God's book. They have not been learning from His truths. In fact, they have fallen into apostasy and forsaken the truth. They have been side-lined or put on the injured list. They have not been acting like a soldier.

The average Christian soldier has gone AWOL because of no humility, and this is especially true when it comes to keeping his place in the body of Christ. Staying with his training. Staying with his commitments. Staying with the intake of doctrine and the execution of the PPOG. Why do you think the majority of believers are apostate believers?

They've been deceived by the craftiness and policy of Satan. They get involved with apostasy and withdraw and quit.

A good soldier of TLJC will not turn his back upon the enemy. In other words, he will not go AWOL. He will not turn his back to flee from the enemy and depart from the truth, no matter what happens.

In GAL 1:6, we read, I am amazed that you are so quickly deserting Him [you have fallen into apostasy or withdrawn and forsaken the One] who called you by the grace of Christ, for a different gospel;

There is a solution and that solution is found in the open door of REV 3:20, 'Behold, I stand at the door and knock; this speaks of the believer who withdraws for anyone of a number of reasons. Remember that the apostle Paul warned us about the fact that in the latter days many of God's people would fall into apostasy and withdraw and fall away from the truth in 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,

Notice that it says that they will fall away into apostasy or fall away from the faith meaning that they were once into the faith. In Paul's day they withdrew and fell into apostasy because of the pressure to stay with doctrine.

for which I was appointed a preacher and an apostle and a teacher. 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. Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus. Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you. You are aware of the fact that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes. The Lord grant mercy to the house of Onesiphorus for he often refreshed me, and was not ashamed of my chains; but when he was in Rome, he eagerly searched for me, and found me **1:18** the Lord grant to him to find mercy from the Lord on that day - and you know very well what services he rendered at Ephesus. (1TI 1:11-18)

In REV 3:20, the Lord says to these believers who have fallen into apostasy, "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."

Now, here the open door is a door that the believer controls because it has to do with the free will of the believer because this is not, repeat not a salvation verse. This is a verse that has been used and abused by scores of believers to try an offer salvation to someone and it is not a salvation verse. Allow me to illustrate what happens. Many pastor's have erroneous Biblical conceparts and false doctrines that they simply refuse to deal with. They are afraid to admit that they may have been wrong in a certain area for years. For example, most of you have been subject to that nonsense of having to "ask Jesus into your heart to live" for salvation.

The problem with that is that it is not Biblical and it is not found in the Bible. There is not one passage in the Bible that talks about asking Jesus into your heart to live. It is ACT 16:31, "Believe in the Lord Jesus, and you shall be saved," It is not to ask Jesus into your heart to live! And by the way, if you did that you were not saved until you truly believed on the Lord Jesus Christ.

Now, what happens is that the average pastor especially doesn't want to admit to his congregation that he's been wrong when it comes to something as serious as salvation so what he does is this: He has his mind made up that he is going to find a passage to back up what he believes and therefore he violates all kinds of hermeneutical principles...., For example in 1CH 28:9b the word of God says If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever. Then in HEB 13:5, "I will never desert you, nor will I ever forsake you,"

Which one is true? They're both in the Bible. Or in PRO 23:31, Do not even look on the wine when it is red, When it sparkles in the cup, When it goes down smoothly; The tool of the cosmic evangelist is always arrogance.

THE DOCTRINE OF THE OPEN DOOR. PART 6.

10/10/2010

We are studying the Doctrine of the Open Door.

Point 6. The next Door of Opportunity in Life is the Door of Rebound and Recovery from the cosmic system through the rebound technique.

A good work and increasing in the knowledge of God;

Strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; joyously giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light. For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, they no longer know what to believe. (COL 1:11-13)

Today most believers are no longer standing. They are no longer courageous. They no longer know what to believe, and if they do, they do not hold on to it. They let truth slip away; therefore, compromise results. The gospel has been compromised.

We have faith plus commitment being taught. We have faith plus water baptism. We have faith plus making Christ Lord of all. Instead of faith, some even propose substitutes like inviting Christ into your heart. You can't invite Christ into a sewer, and the "heart of man is deceitful above all things and desperately wicked," (JER 17:9).

It's like a puzzle that no one can put together.

Others add to salvation, like repentance from sin. When in fact, repentance means a change of mind and indicates what happens when you understand the gospel through the ministry of the Holy Spirit. The Bible only emphasizes **believe**, and adds nothing to it.

You can't be saved by water baptism, by renouncing sin, by joining a church, by psychological gimmicks like raising your hand and walking an aisle. These things cannot save you because they are things you are doing. When you add anything to faith in Christ for salvation it is salvation by works which is not salvation at all.

So today, instead of the truth being taught accurately we are hearing slogans like;

Ask Jesus into your heart.

Ask Jesus into your life.

Say the sinner's prayer.

Or be pleasant, be nice, be friendly, and you will become saved or even spiritual, etc.

So the question is do you know what you believe? Do you know what to believe? Is there anything for which you are ready and prepared to take a stand for? Today, there are so many believers who are simply ready to compromise on everything. Learn to stand on the solid ground of the gospel so that your entire Christian life will be based upon fellowship with TLJC and will have a sure foundation. Do you know where you stand? Do you know your position?

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 the inner man; so that Christ may dwell in your hearts through faith; and that you, being rooted and grounded in love,(EPH 3:14-17)

EPH 6:11 says, Pick up and put on the full armor from God, that you may be able to hold your ground against the schemes or the strategies of the devil.

EPH 6:13-15 goes on to say, Because of this, pick up and put on the full armor from God, that you may be able to hold your ground in the day when evil attacks you, even after you have achieved or accomplished everything, hold your ground. Because of this, hold your ground, [after you] have buckled on your combat gear around your waist by means of doctrine, and [after you] have put on the breastplate of righteousness, [hold your ground] after you have put on your combat boots on your feet with readiness, preparation, or the equipment of the gospel of peace.

How can you hold your ground against the enemy if you do not even know what your ground is? What God wants is a man or a woman who is prepared to stand and hold their ground and whose feet are prepared with the equipment of the gospel. The Lord knows that He can rely upon such a believer, and that they will stand no matter what is happening around and about them.

So, are you standing? Do you plan to stand? Are you ready to stand? Are you living in the PPOG, opening up the door of your heart with the result of having fellowship with TLJC or do you have one foot in the world, - the cosmic system, and one foot in the Church? Only you can answer that question for yourself.

And so the open door of **REV 3:20**, “Behold, I stand at the door and knock; is an open door concerning restoration of fellowship with our Lord an Savior, Jesus Christ.”

There is not one passage in the Bible that talks about asking Jesus into your heart to live. It is **ACT 16:31**, “Believe *in* the Lord Jesus, and you shall be saved,”

It is not “ask Jesus into your heart to live!” By the way, if you did that you were not saved until you truly believed on the Lord Jesus Christ. The average pastor doesn’t want to admit to his congregation that he’s been wrong when it comes to something as serious as salvation so what he does is this: He has his mind made up that he is going to find a passage to back up what he believes and therefore he violates hermeneutical principles, the theory and methodology of interpretation of scripartural text.

For example in **1CH 28:9b** the word of God says, **If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever.**

Then in **HEB 13:5**, “I will never desert you, nor will I ever forsake you,”
Which one is true? They’re both in the Bible.

Or in **PRO 23:31**, **Do not even look on the wine when it is red, When it sparkles in the cup, When it goes down smoothly;**

In DEU 14:26 the Lord says to His people, **“And you may spend the money for whatever your heart desires, for oxen, or sheep, or wine, or strong drink, or whatever your heart desires; and there you shall eat in the presence of the Lord your God and rejoice, you and your household.”**

ROM 4:2-3 says, **For if Abraham was justified by works, he has something to boast about; but not before God. For what does the Scripture say? “And Abraham believed God, and it was reckoned to him as righteousness.”**

Then we read in JAM 2:21, **Was not Abraham our father justified by works, when he offered up Isaac his son on the altar?**

How about EPH 4:26 which says, **Be angry, and yet do not sin;**
But in EPH 4:31 it says, **Let all bitterness and wrath and anger and clamor and slander be put away from you,**

The point is that you can go to the word of God, take scriptures out of context to try and back up your erroneous views! This is what a lot of individuals do. They take scriptures out of context, and then say that they have found a passage that agrees with what they believe! Many individuals have used this passage in REV 3:20 to say that Jesus is on the outside of your heart, knocking and hoping that you will let him in! There's many things wrong with this view! The most obvious one is that the Lord is not talking to unbelievers in this passage he is talking to lukewarm believers, REV 3:16. Secondly, there is no reference to the word heart in this passage nor is there a reference to salvation.

REV 3:20, “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.”

You can make the Bible say almost anything you want if you take scriptures out of context! The principle here is we should not go to then word of God to back up our personal beliefs, we should go to the word of God to develop our personal beliefs.

So, this passage has nothing whatsoever to do with salvation. It has everything to do with believers who are lukewarm and who are in the cosmic system. We will all fall from time to time.

For a righteous man falls seven times, and rises again, (PRO 24:16)

When we do PSA 37:23-24, become a reality, **The steps of a man are established by the Lord; And He delights in his way. When he falls, he shall not be utterly cast down; because the Lord is the One who holds his hand.**

But the most dangerous part of apostasy or withdrawal and forsaken the truth is falling from grace; GAL 5:4, **You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.**

So, a warning is given about falling away in HEB 3:12, where it says; Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God.

So in REV 3:20, “Behold, I stand”...we have the demonstrative particle *idou* meaning to behold or to pay attention. Then the verb *to stand* is very important to note because it tells us something that we

do not see brought out in the English language. “Stand” is the per-act-ind of *histemi* which is *hesteka* and the perfect tense should be translated I have stood or I have been standing. The reason we translate it like an English present is because the intensive perfect emphasizes the existing results from the completed action of the verb. This is the emphatic method in the Greek of presenting a fact that is! The fact that is pointed to is warning discipline.

Warning discipline is correction from God. It is not punishment, suffering or pain as we bring upon ourselves through wrong decisions, nor is it retribution or payment for sin. It is a teaching aid. So the intensive perfect presents the fact of warning discipline as a serious issue.

So REV 3:20, “Behold, I have stood with the result that I'm still standing at the door”

The active voice means that the Lord Jesus Christ produces the action of the verb through the administration of warning discipline. He is warning the believer that if he doesn't begin to make positive decisions certain things will begin to happen in his life! And the indicative mood states the reality of warning discipline.

Sometimes the only way to distinguish between warning discipline and pain that you have brought upon yourself is through understanding the law of volitional responsibility. Certain decisions lead to certain types of pain. And there may be some area where you can hurt in a very intensive way that is not related to the hundreds of decisions that you have made in a given period of time. Therefore it will be something special that hurts in a very sharp and special way in your life as a teaching aid. And by a teaching aid I mean something to teach you with!

REV 3:20, “Behold, I have stood with the result that I'm still standing at the door.”

THE DOCTRINE OF THE OPEN DOOR. PART 7.

10/17/2010

Point 7 in our study of the Open Door refers to the open door in Heaven which refers to the Rapture and the Second Advent or the Second Coming of the Lord Jesus Christ. REV 4:1 teaches the open door of the Rapture of the Church.

In Revelation chapters 2 and 3, there are seven different churches mentioned and there are two different interpretations of the seven churches. Some teach that the seven churches portray seven historical stages the church would go through. Others teach that the seven churches refer to the seven different types of churches or individual believers that live in any and every generation of the dispensation of the Church-age. Both of these have some validity to them. Each one of these churches could portray seven historical stages that the church would go through in the exact order.

The point of view pertaining to the seven different types of churches or individual believers that live in every generation will be our focus. However, both of these views come to the same conclusion, which is the fact that in REV 4:1, the open door in heaven refers to the door being opened for the Rapture of the Church.

So, it's interesting, that in Revelation chapters 2 and 3, there are seven different churches mentioned before the open door in heaven. I have shown in the past how each one of these churches portray the individual believers that live in every generation of the dispensation of the Church-age. For example, in REV 2:1-3, as a church or individual believers those at Ephesus had good deeds, produced divine good works and persevered and had not grown weary.

To the angel [or the messenger] of the church in Ephesus write: "The One who holds the seven stars in His right hand, the One who walks among the seven golden lampstands, says this: '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.'" (REV 2:1-3)

But in verse 4 note that they had left their first love.

"But I have this against you, that you have left your first love." (REV 2:4)

Sadly enough this has been true in many churches, including ours, some believers have left their first love. The church at Ephesus had fallen out of love with TLJC. The warmth was gone. The fire and flame had faded away. They were no longer motivated from within as Jeremiah was when he said in JER 20:9, **But if I say, "I will not remember Him or speak anymore in His name," Then in my heart it becomes like a burning fire shut up in my bones; And I am weary of holding it in, And I cannot endure it.**

Here was a church that was doctrinally correct, but was cold. You can be right theologically, but if you have lost your first love for Jesus Christ, then your theology is nothing but cold academics. It is the beautiful combination of sound doctrine and love for Christ that makes a church what it should be.

The Ephesian church represents the church that is doctrinally pure, yet cold. As John MacArthur said in his thesis entitled "The Church in Prophetic Perspective" Many believers at Ephesus had lost their first love because the people willingly walked away from it.

Then the church of Smyrna in REV 2:9 went through tremendous tribulation and poverty.

And to the messenger or pastor-teacher of the church in Smyrna write: "The first and the last, who was dead, and has come to life, says this: 'I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan.'" (REV 2:8-9)

In verse 10, they were told about suffering for blessing and that they were going to be tested ten days, the number of completion. They were challenged to be faithful even if it meant death so that they would receive the crown of life.

"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." (REV 2:10)

Therefore, in every generation of the Church-age, there are those believers who go through suffering for blessing.

So, notice that these types of churches or types of believers are described for us before the open door in heaven is mentioned. The church at Smyrna therefore, represents the suffering, persecuted church.

You say, I don't know of any suffering churches. What about the church in China? They are suffering. No one knows how many tens of thousands of Christians have been martyred in Communist China. Even closer to home, missionaries suffer abuse in South America. Some of the Christians who really love Jesus Christ even suffer abuse in the United States.

The church or individual believers in Pergamum in REV 2:14 were warned about the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel and committed acts of immorality.

And to the messenger or pastor-teacher of the church in Pergamum write: "The One who has the sharp two-edged sword says this: 'I know where you dwell, where Satan's throne is; and you hold fast My name, and did not deny My faith, even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells. But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols, and to commit acts of immorality. Thus you also have some who in the same way hold the teaching of the Nicolaitans. Repent therefore; or else I am coming to you quickly, and I will make war against them with the sword of My mouth.'" (REV 2:12-16)

This is the word of God injecting divine discipline consummating with the sin unto death to believers who end up compromising and putting stumbling blocks before members of the Royal Family of God.

REV 2:13 says, "I know where you dwell, where Satan's throne is; and you hold fast My name, and did not deny My faith, even in the days of Antipas, My witness, My faithful one, who was killed among you,

where Satan dwells. Where is Satan's throne? He is the prince of the world. A country club atmosphere with no standards characterizes the church that marries the world. It is socially oriented--doing anything for the sake of social preservation. It is compromising--never taking a true stand. It lowers its standards to cater to compromising people. It is more concerned with the fashions of the world than with the things of God. There are many of those kinds of churches existing today.

In REV 2:18-20, as a church or individual believers, Thyatira tolerated false doctrine and false teaching, even though in REV 2:19, they had deeds, and love and faith and service and perseverance. Plus they had grown because verse 19 tells us that their deeds of late are greater than at first.

And to the messenger or pastor-teacher of the church in Thyatira write: "The Son of God, who has eyes like a flame of fire, and His feet are like burnished bronze, says this: 'I know your deeds, and your love and faith and service and perseverance, and that your deeds of late are greater than at first. But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray, so that they commit acts of immorality and eat things sacrificed to idols.'" (REV 2:18-20)

They tolerated false teaching and false doctrine, especially coming from a female called Jezebel. This is the type of believer who tolerates false teaching and false doctrine and is easily swayed by the female persuasion. Therefore, in REV 2:25, they were told hold fast until the Lord comes.

"Nevertheless what you have, hold fast until I come." (REV 2:25)

This was a sinful church that taught false doctrine. There were two basic manifestations found in this church:

1. Tolerating False Doctrine. Sin and false doctrine always appear together. Whenever false doctrine enters into a church, sin follows. For example, the church at Corinth was subject to false teachers. As a result, sin became widespread throughout the church. The church at Thyatira represents the church characterized by sin and false doctrine. Where there is a tolerance for false doctrine, theological liberalism begins to creep in and the gospel is watered down. That is how Satan brings about sin, false doctrine, human good and evil.

2. Teaching the social gospel. When the social gospel replaces the true gospel, sin and evil becomes widespread.

It happens because false doctrine removes the doctrine of Christ as taught in the Word of God. It teaches different doctrine about the inspiration of Scripture, the deity of Jesus Christ, His blood atonement, and His second coming. When the true gospel is watered down by false doctrine and the social gospel, sin and evil is the natural result. Evil is the policy of Satan as the ruler of this world.

Evil is the modus operandi, the manner of operation, of Satan from the time of his fall throughout the angelic revolution and down to the point when he became the ruler of the world. Evil is Satan's failure to produce a system of good in mankind and society that would bring in a pseudo-millennium. Evil is Satan's system by which he administers the rulership of this world.

Satan cannot restrain sin, and therefore he parlays human good into sin and evil. The church or individual believers at Sardis are told in REV 3:1-2, to wake up and strengthen the things that remain.

And to the angel of the church in Sardis write: "He who has the seven Spirits of God, and the seven stars, says this: 'I know your deeds, that you have a name that you are alive, but you are dead. Wake up, and strengthen the things that remain, which were about to die; for I have not found your deeds completed in the sight of My God. Remember therefore what you have received and heard; and keep it, and repent. If therefore you will not wake up, I will come like a thief, and you will not know at what hour I will come upon you. But you have a few people in Sardis who have not soiled their garments; and they will walk with Me in white; for they are worthy. He who overcomes shall thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father, and before His angels.'" (REV 3:1-5)

Then in REV 3:8, the church or individual believers at Philadelphia are described as having divine good deeds and a little power, and they have kept with doctrine and have not denied the Lord's name. This is the church or the type of believer who God opens up doors of opportunity in life manifested by the Door of the provision of the PPOG and its resultant historical impact. This was actually Point 5 in our doctrine.

And to the messenger or pastor-teacher 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.'" (REV 3:7-10)

This is a beautiful church. God has opened a door to the world in this church. People can go through it to reach the world with the gospel. This is also a church where Jesus Christ is not denied. Its strength is in God, who said, "... My strength is made perfect in weakness..." (2CO 12:9). This is a faithful, Christ-honoring, zealous, that is alive with the flame of evangelism and in love with Jesus Christ. This is the kind of church that brings glory to God. It's not the perfect church according to verse 9, because they had their problems. But if ever there was a church that close to perfection, it was the church at Philadelphia. It shunned sin, false doctrine, and compromise, and it kept its love alive.

Finally in REV 3:14, we have the lukewarm believers of Laodicea as a church or individual believers. These are the type of believers who in REV 3:17, have the attitude mentioned; REV 3:17, **"Because you say, 'I am rich, and have become wealthy, and have need of nothing,' and you do not know that you are wretched and miserable and poor and blind and naked,"**

The Church at Laodicea is the apostate church where Satan dwells. So we could say that there are seven categories of believers. The Ephesus type believer who has some divine good production but has left their first love. Just as there is an Ephesian church, there is an Ephesian-type church member. If the second generation Christian church could grow cold, imagine what could happen to us? They were much closer to the enthusiasm of the first generation than we are.

The Smyrna type believer is willing to accept suffering for blessing without playing operation blame game. They pay for their boldness for Christ by suffering. They give testimony to Jesus Christ and suffer abuse from people for doing that. They are people who are willing to share Jesus Christ with anyone, no matter how people criticize them or what it might cost them.

The Pergamum believer warned about compromising and becoming a stumbling block to others. The church at Pergamum was married to the world. There are members in the church today who are married to the world. They are preoccupied with their money, car, job, fashion, and themselves. They are concerned about how they relate to the world, but they are making compromises to Satan. They are unwilling to pay the price of a true disciple, so they lower their standards to court the world and discredit the name of Jesus Christ. They weaken the church and are useless to God.

The Thyatira types who tolerate false doctrine and false teaching even though in they have love and faith and service and perseverance.

The Sardis types who need to Wake up, and strengthen the things that remain.

The Philadelphia type believer who has stayed faithful to the word of God.

Then the lukewarm Laodicean believer, need more be said.

Now, after these types of churches or believers are described then we have the open door in heaven. The principle of Bible doctrine that you need to be crystal clear about is what this open door in heaven is and whom it is for.

“After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, ‘Come up here, and I will show you what must take place after these things.’” (REV 4:1)

The sound of the trumpet is very interesting because of what the trumpet represents.

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. (1CO 15:51-52)

This is the open door of the Rapture open for the resurrection of the Church.

For the Lord Himself will descend from heaven with a shout, with the voice of {the} archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord. (1TH 4:16-17)

So Rev 4 and 5 describes the church as being in heaven while in Rev 6-19, the Tribulation occurs on earth. This is a passage that illustrates that the Church is no longer on earth and that it is in heaven worshipping the Lord. How do we know that?

After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me, said, “Come up here, and I will show you what must take place after these things.” Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne. And He who was sitting was like a jasper stone and a sardius in appearance; and there was a rainbow around the throne, like an emerald in appearance. And around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders sitting, clothed in white garments, and golden crowns on their heads. (REV 4:1-4)

In verse 4, John is given a vision of 24 elders who are seated on thrones. Notice that these elders who are seated on thrones are clothed in white garments, crowned with golden crowns, and in heaven in the presence of God. Several answers are given as to the question of the identity of these twenty-four elders.

First of all, notice that these 24 elders are not angels. What is said of the 24 elders could not be true of angelic beings because angels are not crowned with victor's crowns. The golden crowns are given to Church-age believers, 1CO 9:25, PHI 4:1, 1TH 2:19, 2TI 4:8, JAM 1:12, 1PE 5:4.

Also there is something which is said that I think should be very meaningful to most of you in verse 4, **And around the throne were twenty-four thrones; and upon the thrones I saw twenty-four elders sitting**

Nowhere in the scripature are we ever told that angels are seated on thrones, which speaks of royal dignity and honor. This privilege is given to believers only because of the strategic victory of our Lord Jesus Christ. Therefore, these 24 elders are resurrected, redeemed men who are clothed and crowned and seated on thrones in connection with royalty in heaven.

THE DOCTRINE OF THE OPEN DOOR. PART 8.

10/24/2010

Point 7 (Cont'd). The Doctrine of The Open Door. The blessings awaiting you on the other side of the first open door in heaven.

Again, in the book of Revelation there are two doors that are documented and revealed to us, is a book filled with a lot of typology and numerology. In fact, these two principles need to be understood when it comes to the interpretation of many of the passages found in the book of Revelation.

The first is understanding the principle of typology, for there is a lot of typology found in the book of Revelation. Therefore, a simple and clear definition of typology is needed before we go on.

Typology is the study or systematic classification of types that have characteristics or traits in common. It all depends upon the content of the passage. For example, we took the word serpent in the Bible. The serpent is used as a type of Satan as in **GEN 3:1, Now the serpent was more crafty than any beast of the field which the Lord God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"**

We know that this serpent is used as a type of Satan because the serpent is identified as Satan and the devil in **REV 12:9, And the great dragon was thrown down, the serpent of old who is called the devil and Satan.**

As Paul warned the Corinthians in **2CO 11:3, But I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from your sincere and pure devotion to Christ.**

In **NUM 21:6** Serpent are a type of sin in all of its terrible effect on the people.

And the Lord sent fiery serpents among the people and they bit the people, so that many people of Israel died. (NUM 21:6)

But then in **NUM 21:8**, The serpent is a type of the Lord Jesus Christ when He was made sin for us (**2CO 5:21**) as He hung on the Cross. **NUM 21:8-9, Then the Lord said to Moses, "Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he shall live." And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived.**

The serpent represents our Lord and Savior Jesus Christ on the Cross. How we know that?

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;" (JOH 3:14)

"And I, if I be lifted up from the earth [the cross], will draw all men to Myself." (JOH 12:32)

In **MAT 7:10**, the serpent represents the deceitfulness of sin.

"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 serpent (not a snake), will he?" (Mat 7: 8-10)

This is a symbol of a harmful, detrimental thing which the believer, in his ignorance, thinks is good and profitable. The Lord sees that he is mistaken in his request and so refuses to give it to him because He knows it would harm. So God says "NO" to the request. The serpent represents a type of evil pointing to Satan, and the devil and sin and evil.

So, the first principle is that typology is a means of expressing a principle of truth but never grounds to build a doctrine upon - the same way parables are to be interpreted. The second doctrinal principle that needs to be understood, especially in the book of Revelation, is the subject of numerology, Numerology is the study of how numbers are used in the Bible.

The 2 most usually used numbers in the Bible are the numbers 7 and 40. The number 7 is found as being representative of perfection or completion. The number 40 is well-thought-out to be a number that is associated with test or difficulties. At least 12 numbers in the Bible stand out in this regard: 1, 2, 3, 4, 5, 6, 7, 10, 12, 40, 50, and 70. In order to express this truth, I just give you some quick biblical examples, however, much more can be said on this subject, so these examples serve merely as an introduction and are not exhaustive by any means.

1 - Represents absolute singleness and unity - **EPH 4:4-6, There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all.**

2 - Represents the truth of God's Word; for example, the law and prophets, and in **HEB 4:12, For the word of God is living and active and sharper than any two-edged sword,**

3 - Represents the Godhead - Trinity. The angels cry "Holy" three times to the triune God (**ISA 6:3; MAT 28:19, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,"**

4 - Represents universal truth, as in the four directions (north, south, east, west) and the four winds; **MAT 24:31, "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."**

REV 7:1, After this I saw four angels standing at the four corners of the earth,

REV 20:8, and will come out to deceive the nations which are in the four corners of the earth,

5 - Represents teaching and grace. First, there are the five books of Moses. Second, Jesus taught about the five wise virgins and used five barley loaves used to feed the 5,000.

6 - Represents the worship of man, and is the number of man, signifying his rebellion, imperfection, works, and disobedience. It is used 273 times in the Bible.

The number is especially significant in the book Revelation, as "666" identifies the beast. **"Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six." (REV 13:18)**

7 - Represents perfection, and is the sign of God, divine worship, completions, obedience, and rest. The "prince" of Bible numbers, it is used 562 times, including its derivatives.

Thus the heavens and the earth were completed, and all their hosts. And by the seventh day God completed His work which He had done; and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. (GEN 2:1-3)

Seven times a day I praise Thee, Because of Thy righteous ordinances. (PSA 119:164)

The number seven is also the most common in biblical prophecy, occurring 42 times in Daniel and Revelation alone. In Revelation there are 7 churches, spirits, golden candlesticks, stars, lamps, seals, horns, eyes, angels, trumpets, thunders, heads, crowns, last plagues, golden vials, mountains, and 7 kings.

10 - Represents law and restoration. Of course, this includes the Ten Commandments found in Exo 20. MAT 25:1 (ten virgins); LUK 17:17 (ten lepers); LUK 15:8 (silver coins).

40 - Represents a generation and times of testing. It rained for 40 days during the flood. Moses spent 40 years in the desert, as did the children of Israel. Jesus fasted for 40 days. So in REV 4:1 teaches the first open door mentioned in the book of Revelation is the opening of the entrance door of Raparture of the Church.

After these things I looked, and behold, a door standing open in heaven, and the first voice which I had heard, like the sound of a trumpet speaking with me said "Come up here and I will show you what must take place after these things." (REV 4:1)

"Come up here" is a command to the apostle John to go into heaven which will happen to the Church after the Raparture of the Church. "What must take place after these things" refers to the divine order of things to come, which is as follows:

First, there is the Raparture or exit resurrection of the Church; 1TH 4:16-17. When the sound of the trumpet in this passage blows, the dead in Christ shall rise first. **Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air.** Notice that we meet the Lord first, in the clouds of the air.

Next, still in the clouds of the air is where the Big Genuflex occurs when the entire royal family is present, and they confess to the battlefield royalty of Jesus Christ. The Big Genuflex is the interim event between the Raparture and the Judgment Seat of Christ when the entire Church or the royal family is present, and they confess to the battlefield royalty of Jesus Christ. This explains the phrase "every tongue shall confess to God." What is confessed is the fact that our Lord's victory on the cross over Satan and the kingdom of darkness demands that His Humanity which is now royalty requires the resurrection of His royal family. We must have a resurrection body as He does because we are His family. In resurrection body the entire royal family will identify the Head of the family, Jesus Christ, to the glory of the Father.

After this comes the Judgment Seat of Christ. In 2CO 5:10 we read, **For we must all appear before the judgment seat of Christ [bema seat], that each one [members of the Royal Family] may be recompensed for his deeds in the body, according to what he has done, whether good [of intrinsic value] or bad worthless [human power and evil].** So, when the Lord said to John "Come up here, and I will show you what must take place after these things." *These things* refer to:

1. The Rapture.
2. Big Genuflex.
3. The Judgment Seat of Christ.

All three of these biblical events we are told take place in the clouds of the air. The question you should have concerning this open door is: What is behind it? For it is not an open door filled with surprises but a door with clarity, excitement, and principles of doctrine that motivate us concerning our very own future. This is a passage which illustrates that the Church is no longer on earth and that it is in heaven worshipping the Lord.

Now, how do we know that? Because in REV 4:2, the apostle John writes that after the Lord said in REV 4:1-2, **"Come up here and I will show you what must take place after these things." Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne.** Notice what is behind this open door. First of all, there is a throne in heaven, and immediately when there is a throne that means that there is a system of authority, there is a hierarchy, an organization. Heaven is a perfect place and as a perfect place or environment, there is authority in heaven. This is why Satan and the kingdom of darkness do everything they can to attack and discredit those who are in positions of authority.

And He who was sitting was like a jasper stone. (REV 4:3)

We saw the jasper stone is actually a transparent, translucent stone referring to a diamond which represented the strengthening of relationships and the promises and commitments made from one to another. In this case, from our Lord Jesus Christ to member of His Church, His future bride. For as 2TI 2:12-13 says, **If we endure, we shall also reign with Him; If we deny Him, He also will deny us; If we are faithless, He remains faithful; for He cannot deny Himself.** The biblical meaning of the diamond had to do with a person's dedication and devotion and respect toward another.

So when REV 4:3 says, **And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne,** The Sardius was blood-red, speaking of the sacrifice of blood, pointing to the Cross and the first advent of our Lord Jesus Christ who shed His blood for the remission of sins, the basis of our Lord's victory.

The significance of the rainbow, first mentioned in GEN 9:12-16, as a manifestation of our Lord's integrity fulfilling His promises. Which is why God said in GEN 9:16 **"When the bow is in the cloud, then I will look upon it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth."**

What was the covenant or promise? It was GEN 9:15, **I will remember My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh.** So, the rainbow represents our Lord's integrity, the guarantee that He will never again destroy all mankind through a flood. And notice in REV 4:3, One color is

emphasized in the rainbow and that is green, the color of the emerald. **and there was a rainbow around the throne, like an emerald in appearance.**

Emerald or the color green symbolizes:

Rest - PSA 23:2 He makes me lie down in green pastures;

Life - ISA 15:6,

Growth - EZE 17:24

Fruitfulness - JER 11:16

Maturity - JOB 15:31-32

The color green also refers to man's perfect environment of the Garden of Eden. Green is the color of plant life, which covers the earth in abundant luxury. It is associated with healthy plant life, and therefore, with happiness.

In verse 4, also behind this open door John is given a vision of twenty-four elders who are seated on thrones. There are four inerrant marks which identify these elders as representatives of the Church. I believe that these inerrant marks or infallible truths reveal that these 24 elders are not angels, as some teach, or heads of the 12 tribes of Israel with the 12 apostles of the Church, 12 +12 equaling the number 24. I believe these are elders from the Church-age.

1. Their position. They are sitting on the thrones which make up the rainbow around the throne in REV 4:3b.
2. The number of these elders. Especially in this book where numbers are so great a part of the symbolism. Twenty 24 is the number of the choruses into which the Levitical priesthood was divided, 1CH 24:1-19. So the number 24 represented priesthood.
3. The testimony of the enthroned elders, REV 5:8-11.
4. They are called elders, and elder-ship is a representative office for the Church-age, ACT 15:2; ACT 20:17.

So, the elders are members of the Church and they are seen in heaven in the place which the scriptures assign to the Church. They are there before a seal is opened or a woe is uttered and before the wrath of God is poured out.

Therefore, they are there before the sorrows of the Tribulation period actually begins. They are in their redeemed state clothed with white raiment and crowned with crowns. From this chapter to the 20th chapter the church is never once referred to as on earth.

THE DOCTRINE OF THE OPEN DOOR. PART 9.

10/31/2010

Our tenth point in the doctrine of the Open Door. Point 10, The Mechanics of the Open Doors.

One of the most informative passages in the word of God concerning the “Open Door Doctrine” and the mechanics of the open door is found in Act 11. Peter and the rest of the Apostles, and the brethren received the news that the Gentiles had received the word of God meaning that God was now accepting all races and nationalities without having to convert to Judaism. (**ACT 11:1**) This meant that many of the Hebrew Scriptures and the Talmud were for the Jews only and not for the Gentiles or for the other races for that matter.

The Gentiles had been accepted by God without conformity to the traditional ceremonies and rites of the Jewish religion. The cultural, religious, and social practices and beliefs of the Jews were for Jews only and not the Gentiles.

For the Law was given through Moses; grace and truth were realized through Jesus Christ. (JOH 1:17)

Now the apostles and the brethren who were throughout Judea heard that the Gentiles also had received the word of God. (ACT 11:1)

Then as usual, whenever God opens up a door it is always a door founded upon grace and therefore in verse, these doors will always be accompanied or followed by the inevitable opposition from legalism. That's because as **GAL 4:29**, **But as at that time he who was born according to the flesh persecuted him who was born according to the Spirit, so it is now also.**

And when Peter came up to Jerusalem, those who were circumcised took issue with him, saying, “You went to uncircumcised men and ate with them.” (ACT 11:1-2)

So in verse 3 there is criticism of Peter, so Peter begins to relate various factors in the open doors God provided for him as he came into contact with the Gentiles in the house of Cornelius.

But Peter began {speaking} and {proceeded} to explain to them in orderly sequence, saying, (ACT 11:4)

I love the word orderly because under Point 8, How to know the doors that God opens up in your life, I quoted the very simple principle of **1CO 14:33**, **God is not God of confusion but of peace or prosperity.**

So the orderly sequence is a manifestation of the divine order of things concerning the open doors from 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.”**

So we begin with the fact that:

a. God will open doors through prayer, **LUK 11:9**, **“knock, and it shall be opened to you.”**

praying at the same time for us as well, that God may open up to us a door for the word, so that we may speak forth the mystery doctrine of Christ. (COL 4:3)

Therefore in verse 5, we have God opening up certain doors in our life by means of directing us through prayer.

“I was in the city of Joppa praying; and in a trance I saw a vision, a certain object coming down like a great sheet lowered by four corners from the sky; and it came right down to me,” (ACT 11:5)

Guidance through prayer is authentic only when a believer is confronted with a situation which is not specified by some direct command in scripture. For example, a believer should never pray about marrying an unbeliever. **2CO 6:14** commands no marriage is to be contracted between a believer and an unbeliever. However, the believer should use prayer in the doctrine of finding and marrying the right one for your life or, if you will, the doctrine of right man and right woman. So the open door of prayer is our first found in this passage.

b. God will open doors through objective thinking of Bible doctrine. We have divine instruction concerning the doctrine of the open door through observation, concentration and objective thinking in the mind — verse 6. In **ACT 11:6** Peter says, **And when I had fixed my gaze upon it and was observing it [responding to the open doors that God sets before you depends upon observing what it is that is set before you.]**

In other words, counting the cost. In **ACT 11:6**, **I saw the four-footed animals of the earth and the wild beasts and the crawling creatures and the birds of the air.** When you are observing certain situations set before you, don't be subjective, if you are, you will be so concerned about yourself, and you will miss out on the open doors of opportunity. The difference between these two forms of thinking is the difference between facts [objectivity] and opinions [subjectivity]. Objectivity means to be uninfluenced by emotions or personal prejudices, or to be open-minded and not self-centered. Subjectivity means to proceed from or taking place in a person's mind rather than the external world: It means existing only in the mind; imaginary or unreal, especially because of hypersensitivity and insecurity.

c. Then there are the open doors that God sets before you through direct guidance through the Word of God, verses 7-10.

“And I also heard a voice saying to me, ‘Arise, Peter; kill and eat.’ But I said, ‘By no means, Lord, for nothing unholy or unclean has ever entered my mouth.’ But a voice from heaven answered a second time, ‘What God has cleansed, no longer consider unholy.’ And this happened three times, and everything was drawn back up into the sky.” (ACT 11:7-10)

This is the principle of guidance when facing the open doors that God sets before you through perception and recall of doctrine, verses 7-10. Peter was guided through divine revelation, which today is the Word of God and only the Word of God.

d. Then there are the open doors that God sets before you through what is known as providential circumstances e.g. the people we meet.

“And behold, at that moment three men appeared before the house in which we were {staying,} having been sent to me from Caesarea.” (ACT 11:11)

Three men had arrived even while Peter was still on the rooftop. They had left Caesarea and had made the day’s journey to Joppa, and to the house where Peter was. Now, these three men appearing before the house where Peter and some of the other believing Jews were staying, is what we call providential circumstances. Providential circumstances are when God brings in people or situations to guide and direct you to the proper open door. Providential circumstances means divine intervention by God by using people and circumstances to reveal His will. We are to test a providential circumstance. It must not conflict with the statements, doctrines, and principles of the Word of God.

Then there are the open doors that God sets before you through the ministry of the Holy Spirit.

“And the Spirit told me to go with them without misgivings. And these six brethren also went with me, and we entered the man's house.” (ACT 11:12)

The Holy Spirit never guides the believer apart from the Word of God. The Holy Spirit cannot guide apart from the filling of the Holy Spirit and knowledge of doctrine.

f. And that brings us to a unique open door that God sets before you which is the door of divine guidance through comparison of scripture.

“And he reported to us how he had seen the angel standing in his house, and saying, ‘Send to Joppa, and have Simon, who is also called Peter, brought here; and he shall speak words to you by which you will be saved, you and all your household.’ And as I began to speak, the Holy Spirit fell upon them, just as {He did} upon us at the beginning.” (ACT 11:13-15)

God will open doors up through fellowship and comparison of spiritual data with other believers. The similar phenomenon of Pentecost in Jerusalem confirmed the fact that Gentile believers were just as much “Church” (body of Christ) as Jewish believers.

For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, (EPH 2:14)

g. There are also the open doors that God sets before you through remembering the doctrines you have been taught.

“And I remembered the word of the Lord, how He used to say, ‘John bapartized with water, but you shall be bapartized with the Holy Spirit.’” (ACT 11:16)

Peter remembered what the Lord Jesus Christ Jesus spoke in Acts 1:5.

for John bapartized with water, but you shall be bapartized with the Holy Spirit not many days from now.” (ACT 1:5)

The memory of scripture contributed considerably to his ability of going through the open doors that God sets before him. Peter remembered it at the proper time, and therefore was guided by it.

h. God will even open up doors through disaster. Let me illustrate this with a passage that I would entitle: "You think you have problems."

Thus says the Lord, "A voice is heard in Ramah, Lamentation {and} bitter weeping. Rachel is weeping for her children; She refuses to be comforted for her children, Because they are no more." Thus says the Lord, "Restrain your voice from weeping, And your eyes from tears; For your work shall be rewarded," declares the Lord, "And they shall return from the land of the enemy. "And there is hope for your future," declares the Lord, "And {your} children shall return to their own territory." (JER 31:15-17)

Nebuchadnezzar was king of one of the finest armies of his day. When an army conquered a city they received their pay by how much they took in booty or plunder. He moved his army to Ramah which is north of Jerusalem and sent his generals to take the city, and they did. When it was all over many of the people were taken into slavery or slain. Many children stood by and watched as houses were burned, parents were tortured and massacred. Some of these children had learned doctrine in their homes, the principle of DEU 6:5-9 was followed...more back then, than now!

"And you shall love the Lord your God with all your heart and with all your soul and with all your might. And these words, which I am commanding you today, shall be on your heart; and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. And you shall bind them as a sign on your hand and they shall be as frontals on your forehead. And you shall write them on the doorposts of your house and on your gates." (DEU 6:5-9)

When the city was completely destroyed Nebuchadnezzar's army lined up children and teens and marched them from Jerusalem to Ramah. If the children had to be carried or could not walk the child was destroyed right in front of the mother. All this was because the people had rejected the Lord and His word and He gave them over to their own wishes and desires.

All this is background for Psa 119 also fulfilled in MAT 2:17-18, when the real message behind Jer 31 was revealed. After Jesus was born in Bethlehem of Judea in the days of Herod the king, magi from the east arrived in Jerusalem, saying,

"Where is He who has been born King of the Jews? For we saw His star in the east, and have come to worship Him." And when Herod the king heard it, he was troubled, and all Jerusalem with him. He gathered together all the chief priests and scribes of the people, he {began} to inquire of them where the Christ was to be born. And they said to him, "In Bethlehem of Judea, for so it has been written by the prophet." (MAT 2:2-5)

Therefore in MAT 2:8, he sent them to Bethlehem, and said, "Go and make careful search for the Child; and when you have found {Him,} report to me, that I too may come and worship Him."

So in MAT 2:11-18, they found TLJC, And they came into the house and saw the Child with Mary His mother; and they fell down and worshiped Him; and opening their treasures they presented to Him gifts of gold and frankincense and myrrh. And having been warned {by God}

in a dream not to return to Herod, they departed for their own country by another way. Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the Child and His mother, and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him." And he arose and took the Child and His mother by night, and departed for Egypt; and was there until the death of Herod, that what was spoken by the Lord through the prophet might be fulfilled, saying, "Out of Egypt did I call My Son." Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and in all its environs, from two years old and under, according to the time which he had ascertained from the magi. Then that which was spoken through Jeremiah the prophet was fulfilled, saying, "A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she refused to be comforted, Because they were no more."

In **JER 31:15** this was all behind the phrase, "Thus says the Lord, 'A voice is heard in Ramah,'" However, even though they had forsaken him, He still had not forsaken them, as stated in **2TI 2:13**. If we are faithless, He remains faithful; for He cannot deny Himself. (**2TI 2:13**) A voice was heard in Ramah

Not just an ordinary voice but screaming, pain, shock, lamentation and bitter weeping. Lamentation means a crying out of grief, regrets, crying, from those who had neglected and rejected the provision for catastrophe. When it says in **JER 31:15** Rachel is weeping for her children; She refuses to be comforted for her children, Because they are no more. Rachel refers to the mothers of the children of Israel weeping for her children, because they were being massacred. Now, remember this is all the background for Psa 119, so make sure you get the picture because we will see how God will even open up doors through disaster.

So, she refused to be comforted for her children because they they are no more. But in spite of all these disasters notice our next verse.

Thus says the Lord, "Restrain your voice from weeping, And your eyes from tears; For your work shall be rewarded," declares the Lord, (JER 31:16)

God has a plan to take care of one of the worst disasters that ever existed. And God's plan does not include emotional breakdown, so He calls their attention.

"Your work" refers to believers who were caught up in the disaster (and many had been). Even though they have gone through literal hell they are still alive which means God still has a plan for their lives. All this is to say you think you have problems?

So, "Your work" refers to being alive in shock - this by the way was prophecy - it didn't happen until 10 years after Jerusalem.

JER 31:16 Thus says the Lord, "Restrain your voice from weeping, And your eyes from tears; For your work shall be rewarded," declares the Lord, "And they [the younger generation of Jews] shall return from the land of the enemy." (**JER 31:16**)

One of these boys was a boy by the name of Ezra (Maybe in his early teens). He had seen all this suffering and Psa 119 is his story, he had seen all these disasters and came through and survived by way of the Word of God. Psa 119 is his poem song, his file (or his acrostic) to us for disasters of life.

An acrostic is a poem or series of lines in which certain letters, usually the first in each line, form a name, or a motto, or a message when read in sequence. Psa 119 is his file to show us how he could take shock, torture, abuse and be victorious because of the doors God opens up even in times of disaster. In one and a half files from the acrostic Psalm 119, verses 65 to 75, he gives us the divine perspective and some spiritual insight which has to do with the doors God opened for him during his time of disaster.

We are going to look at a passage written by a person who survived disasters that are almost unbelievable.

“And there is hope for your future,” declares the Lord, “And {your} children shall return to their own territory.” (JER 31:17)

Jeremiah taught this to Ezra, a young man in chains, as he was marching out of the city. He was used as an open door for his people inside of the prison of slavery, while Jeremiah was used as an open door for those outside the prison of slavery. The point being that sometimes God delivers us in a disastrous decision while other times God delivers us from a disastrous decision.

For not only is PHI 1:29 true, For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake. But also 3JO 1:2, Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.

So in JER 31:17, Jeremiah says, “And there is hope for your future,” Ezra no matter what you go through there is hope. The same is true for everyone of you.

“And there is hope for your future,” declares the Lord, “And {your} children shall return to their own territory.” (JER 31:17)

What was Jeremiah thinking and saying when all this was taking place? Well in LAM 3:19, Remember my affliction and my wandering, the wormwood and bitterness.

Jeremiah is recording for us in the book of Lamentations as the chain gang is walking by. He sees Ezra and others walking by. Surely my soul remembers [that is his afflictions] And is bowed down within me. (LAM 3:20) Notice what is his deliverance. LAM 3:21, “This [word] I recall to my mind, Therefore I have hope.” He has hope and confidence as he operates in the faith-rest drill under maximum pressure. Every single one of us at some time will have only the “word” as our only hope during times of disaster. The Lord’s lovingkindnesses indeed never cease, For His compassions never fail. (LAM 3:22) Ezra will be under intense treatment but the Lord will always be ready with compassion. {They} are new every morning; Great is Thy faithfulness. (LAM 3:23) For His anger is but for a moment, His favor is for a lifetime; Weeping may last for the night, But a shout of joy {comes} in the morning. (PSA 30:5)

These are promises which Ezra will need each morning.

“The Lord is my portion,” says my soul, Therefore I have hope in Him.” (LAM 3:24)

Hope is the Hebrew word yachal = to have faith rest under pressure.

“The Lord is good to those who wait for Him, To the person who seeks Him.” (LAM 3:25)

“Seeks” = darash = to continue under pressure; to overcome obstacles.

{It is} good that he waits silently For the salvation of the Lord. (LAM 3:26)

“Waits silently” in the Hebrew is the Hebrew verb duwmawn = to be silent, no murmuring or complaining, **PHI 2:14**, can only be done through doctrine.

“{It is} good for a man that he should bear The yoke in his youth.” (LAM 3:27)

The yoke refers to the burden, oppression, the time of suffering, as **GAL 6:5** says, **For each one shall bear his own load.**

And when he says It is good for a man that he should bear the yoke in his youth - the word youth is the noun neurah = times of freshness, vigor or energy which makes bearing of burdens easier. Many believers wonder why tragedy comes when they're doing good and the answer is found in one word... GRACE!

OT = ECC 9:2, It is the same for all. There is one fate for the righteous and for the wicked; for the good, for the clean, and for the unclean; for the man who offers a sacrifice and for the one who does not sacrifice. As the good man is, so is the sinner; as the swearer is, so is the one who is afraid to swear.

NT = MAT 5:45b, for He causes His sun to rise on {the} evil and the good, and sends rain on the righteous and the unrighteous.

The whole subject of Psa 119 is based upon the doctrinal principle that God is just and righteous and because of this God is perfect, His plan is perfect, and His solutions are perfect. So, in Hebrew writings, there is what is known as Acrostic Psalms where the first word in a sentence begins with a Hebrew letter representing a principle of doctrine or meaning that allows us to understand the correct interpretation of what the verse is about to say.

The first letter in the Hebrew alphabet is the letter aleph and when we have an acrostic Psalm we call each letter a file.

The first file is the ALEPH file which represents an OX in the ancient world which meant prosperity or how to be prosperous.

Therefore, in Psalm 119 the first file or letter in the Hebrew alphabet, aleph, begins the first eight verses, 1-8, and every verse begins with the letter aleph and therefore each verse represents prosperity or how to be prosperous. For example, notice the first eight verses describe for us “knowing the Lord and His word” which is the true basis and the means of true prosperity.

Therefore, the first eight verses are classified under the category of “aleph file” which tells us how to be prosperous according to divine viewpoint or the mind or thinking of our Lord Jesus Christ. His desire is that your human spirit becomes a filing cabinet containing the aleph files. Let's just read the passage as an example of this principle and see if you notice the consistency and correlation of each

verse to the others. And I will make the first question of this short exam easy under the principle of phonetics.

“How blessed are those whose way is blameless, Who walk in the *law* of the Lord. How blessed are those who observe His *testimonies*, Who seek Him with all {their} heart. They also do no unrighteousness; They *walk in His ways*. Thou hast ordained Thy *precepts*, That we should keep {them} diligently. Oh that my ways may be established To keep Thy *statutes!* Then I shall not be ashamed When I look upon all Thy *commandments*. I shall give thanks to Thee with uprightness of heart, When I learn Thy *righteous judgments*. I shall keep Thy *statutes*; Do not forsake me utterly!” (PSA 119:1-8)

Notice the consistency and correlation of each verse to the others.

The aleph file then means that the first word in each verse must begin with the first letter of the Hebrew alphabet which is A or aleph which looks like this (a).

How blessed are those whose way is blameless, Who walk in the law of the Lord. (PSA 119:1)

The first word in the sentence is Ashreey (yr}a^) which is translated Blessed and notice it begins with a(the letter aleph). So the writer is saying to us this is one of the means of true prosperity, especially in times of disaster. Here is an open door or as **1CO 10:13** says, **the way of escape also, that you may be able to endure it which is, as this verse says, walk in the law of the Lord.**

How blessed are those who observe His testimonies, Who seek Him with all {their} heart. (PSA 119:2)

The first word in the sentence is also Ashreey yr}a which is translated Blessed and notice it begins with a (the letter aleph).

They also do no unrighteousness; **They walk in His ways. (PSA 119:3)**

The first word in the sentence is Ap ([a) which is translated Also and notice it begins with a(the letter aleph).

Thou hast ordained Thy precepts, That we should keep {them} diligently. (PSA 119:4)

The first word in the sentence is Ataah (hTa) which is translated Thou and notice it begins with a (the letter aleph).

Oh that my ways may be established To keep Thy statutes! (PSA 119:5)

The first word in the sentence is Ach-lay (ylja) which is translated Oh that it begins with a (the letter aleph).

“Then I shall not be ashamed When I look upon all Thy commandments.” (PSA 119:6)

The first word in the sentence is Aaz (za) which is translated Then also beginning with a (the letter aleph).

**“I shall give thanks to Thee with uprightness of heart, When I learn Thy righteous judgments.”
(PSA 119:7)**

The first word is avdk (da) which is translated I shall, it begins with a (the letter aleph).

“I shall keep Thy statutes; Do not forsake me utterly!” (PSA 119:8)

The first word in this sentence is the word ayth (Áta), A phonetic sound which is untranslatable, it's almost like a sigh meaning as we would say in the English language Ahhh.

Notice, every single verse talks about the means of true prosperity; which is percepation, metabolization or application of the word of God.

In Verse:

1 - His law.

2 - His testimonies.

3 - His ways.

4 - His precepts.

5 - His statutes.

6 - His commandments.

7 - His judgments.

8 - His statutes.

Every single verse talks about the means of true prosperity which is percepation, metabolization or application of the word of God.

THE DOCTRINE OF THE OPEN DOOR. PART 10.

11/07/10

We are now ready to complete our tenth point in the doctrine of the Open Door.

The eighth principle concerning the type of open doors that God will use as a part of the His guidance and direction deals with times of disaster. We begin with a very simple biblical principle: Any effort that has self-glorification as its final endpoint is bound to end in disaster.

Psa 119 is a song or poem that many scholars, especially Jewish scholars, believe was written by the scribe Ezra dealing with God's plan and solutions for the greatest disasters in life. Psa 119 is also an acrostic Psalm which by definition is a thesis, usually a poem, in which the first letter of each line spells out a hidden word or message.

In Psalm 119, all 22 stanzas, each numbering 8 verses each are made up of the Hebrew alphabetical verses in their proper sequence.

Psa 119 shows us how he could take shock, torture, abuse and be victorious because of the doors God opens up even in times of disaster.

For example; the first eight verses in Psalm 119 all begin with the first letter of the Hebrew alphabet aleph which basically refers to true prosperity. Therefore, the first 8 verses describe what true prosperity is in the ancient world. Since Psa 119 is basically a Psalm dealing with the subject of both personal and collective disaster, we are to translate these verses from the point of view concerning disaster.

Verse 1, **How blessed are those whose way is blameless, Who walk in the law of the Lord. (Psa 119)**

The first word in the sentence is *Ashreey* which is translated "Blessed" and it begins with aleph. So the writer is saying to us that one of the means of true prosperity, especially in times of disaster is the blessedness or happiness that comes from walking in the law or the doctrine of Jehovah or the Lord.

In verse 2, **How blessed are those who observe His testimonies, who seek Him with all {their} heart.**

The first word in the sentence is also *Ashreey* which is translated "Blessed" and begins with the letter aleph.

So, under the aleph file "true prosperity" in time of disaster is being able to observe our Lord's testimonies.

In verse 3, **They also do no unrighteousness; They walk in His ways.**

The first word in the sentence is *'Ap* which is translated "Also" and it begins with the letter aleph.

In verse 4, **Thou hast ordained Thy precepts, That we should keep {them} diligently.**

The first word in the sentence is 'Ataah which is translated "Thou" and it begins with the letter aleph.

We can be content in time of disaster this Psalm says because **Thou hast ordained Thy precepts, That we should keep {them} diligently.**

In verse 5, **Oh that my ways may be established To keep Thy statutes!**

The first word in the sentence is 'Ach-lay which is translated "Oh that" and it begins with the letter aleph.

In verse 6, **Then I shall not be ashamed When I look upon all Thy commandments.**

The first word in the sentence is 'Aaz which is translated "Then" also begins with the letter aleph.

Then in verse 7, **I shall give thanks to Thee with uprightness of heart, When I learn Thy righteous judgments.**

The first word is *avdk* which is translated "I shall, and again it begins with the letter aleph.

Finally in PSA 119:8, **I shall keep Thy statutes; Do not forsake me utterly!** The first word in this sentence is the word *ayth*, however, this is what is known as a phonetic sound which is untranslatable, it's almost like a sigh meaning as we would say in the English language "Ahhh..." = "Oh your statutes." Notice that every verse talks about the means of true prosperity which is perception, metabolization or application of the word of God. So that in the aleph file, we have the means of handling the disasters of life through the open doors provided by God which are mentioned in this file as being in verse:

1 - His law

2 - His testimonies

3 - His ways

4 - His precepts

5 - His statutes

6 - His commandments

7 - His judgments

8 - His statutes

This is followed by the next letter in the Hebrew alphabet which is Beth and has the connotation of a house, or a dwelling. In time of disaster, says Psalm 119 concerning disaster, where is the believer's house, or home or dwelling? It is found in PSA 119:9-16.

In verse 9, the believer can be at home with God by keeping his way pure or being real and not a hypocrite according to The Word.

How can a young man keep his way pure? By keeping {it} according to Thy word.

In verse 10, the open doors in time of disaster will cause the believer to be at home with all their heart seeking God and not wandering away from God's commands.

In verse 10, **With all my heart I have sought Thee; Do not let me wander from Thy commandments.**

In verse 11, the open doors in time of disaster will cause the believer to have a house where they treasure the word of God more importantly than gold or silver.

Thy word I have treasured in my heart, That I may not sin against Thee.

In verse 12, the open doors in time of disaster will cause the believer to be at home while enjoying +H as you're being taught the principles of disaster testing.

Blessed art Thou, O Lord; Teach me Thy statutes.

In verse 13, the open doors in time of disaster will cause the believer to be at home by speaking and living in the Word of God.

With my lips I have told of All the ordinances of Thy mouth.

In verse 14, the open doors from God means a door where you will have your home built upon rejoicing in the way of God's testimonies, As much as in all riches.

I have rejoiced in the way of Thy testimonies, As much as in all riches.

In verse 15, being at home while meditating on God's precepts, And regarding His ways, is another manifestation of the open doors from God.

I will meditate on Thy precepts, And regard Thy ways.

In verse 16, the open doors in time of disaster will cause the believer to be at home with a house that delights in God's will and not forget His word.

I shall delight in Thy statutes; I shall not forget Thy word.

Now, all of these verses are classified and filed under the Hebrew letter Beth which has the connotation of a house, or a dwelling.

We could go on with verses 19-the next letter in the next letter in the Hebrew alphabet, the Gimel File in verses 17-24, referring to a camel which was used for traveling with great gifts or blessings referring to the intense wisdom that comes through the experience of disaster.

Our next file, the Daleth file represents a door which is entrance into the plan of God. Once you go through the door or entrance into the plan of God, God has provided for every need you will ever have.

The reason why I wanted to give you all of this information is so when we get to 119:65, which deals with the open doors that God provides in times of disaster. So Psalm 119 is really a Psalm about disaster and it is designed to give us some insight and divine revelation concerning the open doors that God displays in times of disaster.

Verse 65 is the ninth letter of the Hebrew alphabet which is teth, and the meaning of this Hebrew file which is called the teth file which reveals the principle of relationship or being knit together. Here it refers to the relationship between the Lord and this man taken into captivity. Also interesting is the fact that the letter teth has at one of its main definitions the coiling of a serpent, which represents potential power, like a serpent just before striking. It means that the power has been built up, is contained, and then is released.

The power we are speaking of here is spiritual awareness which builds up in man, and is then released to create a heightened awareness in order to remind him of his divine origin.

Under this teth file dealing with the disasters of life and the fact that God will even open up doors for us in times of disaster, we read in;

PSA 119:65, Thou hast dealt well with Thy servant, O Lord, according to Thy word.

The word “well” is the first word in the sentence which is the Hebrew word “towb” meaning You (Lord) are producing divine good in me during this time of disaster.

When you study the original language you have principles of doctrine revealed like PSA 119:65 being an Old Testament version of ROM 8:28.

And we know that to those who love God, (He) God causes all things to work together for good to those who are called according to His purpose. (ROM 8:28)

Under horrible disastrous conditions, through the open doors that God provides, God manufactures divine good. God is perfect, His plan is perfect and so on when a believer enters into the open door of God’s plan, everything will work together for the good.

Sooner or later, if not now, you are going to run into some maximum disastrous conditions. The only way you will be ready for it is by living and remaining inside of the divine plan of God for your life.

So, out of disaster, PSA 119:65, **Thou hast dealt well [produced divine good] with Thy servant, O Lord, according to Thy word.**

This is the “teth” file or the relationship between the Lord and this man. He is saying in effect, “Lord, You have taken these disastrous conditions and you have made something good out of them.” The principle: Only God can do this.

In PSA 119:66 we read, **Teach me good discernment and knowledge, For I believe in Thy commandments.**

Notice in verse 66 he asked for discernment.

Verse 67, **Before I was afflicted I went astray, But now I keep Thy word.**

Notice the phrase in the second half of verse 67, "But now." Meaning under pressure and disastrous conditions, **I keep Thy word.** God in wisdom always deals with us as perfectly as He can. He allows the world to afflict us to bring us back to Him. God allows people and circumstances to handle you roughly, if need be. Like the prodigal son seeing all forsake him, we all need to come back.

God says to the storm, shipwreck them! **ISA 4:6 He will be a shelter to {give} shade from the heat by day, and refuge and protection from the storm and the rain.**

To the fire, burn them! **ISA 43:2, When you walk through the fire, you will not be scorched, Nor will the flame burn you.**

To the friends, forsake them! **DEU 31:6, Be strong and courageous, do not be afraid or tremble at them, for the Lord your God is the one who goes with you. He will not fail you or forsake you.**

To the riches, melt away! **PHI 4:19, And my God shall supply all your needs according to His riches in glory in Christ Jesus.**

To the wind, toss them! **PSA 112:3, Wealth and riches are in his house, And his righteousness endures forever.**

Wind, toss them? **MAT 8:26, "Why are you timid, you men of little faith?" Then He arose, and rebuked the winds and the sea; and it became perfectly calm.**

These Storms, Fires, Friends, Riches, are all God's servants and ultimately must obey His will.

Thou hast dealt well with Thy servant, O Lord, according to Thy word. (PSA 119:65)

If we knew what was best for us we would realize that it's just what God is doing for us. It's simply asking God as the Psalmist did in verse 18 of 119.

Open my eyes, that I may behold Wonderful things from Thy law. (PSA 119:18)

Before he was afflicted he wandered away from God and doctrine, but now through affliction he is back, why? Many times our disastrous, trials and afflictions act like thorns and a hedge to keep us in the right path and before the open doors of living the spiritual life. Many times prosperity is an open door through which we go astray.

David did this in **2SA 11:1, Then it happened in the spring, at the time when kings go out to battle, that David sent Joab and his servants with him and all Israel, and they destroyed the sons of Ammon and besieged Rabbah. But David stayed at Jerusalem.**

This word astray is also used for the sin of ignorance, **LEV 5:18**. Many times our own ignorance is our worst enemy.

In **PSA 119:66** Ezra writes, **Teach me good discernment and knowledge, For I believe in Thy commandments.**

The Hebrew says teach me good discernment along with knowledge. Knowledge is something we use under normal circumstances. Discernment is the ability to think correctly while under pressure.

When PSA 119:66 says teach me, it is the imperfect Piel stem of the Hebrew verb “lamadh” meaning to learn the hard way. Many people will only learn one way. Piel stem = learning under intense situations.

Imperfect tense = command - he is ready to learn his lesson the hard way. Now, God has finally got his attention.

PSA 119:67 Before I was afflicted I went astray

This describes his condition before his capture. He had gone astray from God. He was wholesome, healthy, he wasn't captive and in chains but he was astray from God.

So notice the first thing he begs for in the text is teach me. So he says **teach me good judgment** = *taam* - discernment and also it means and signifies the word - taste. Through affliction he has developed a craving for teaching.

Verses 73-75, **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.**

THE DOCTRINE OF THE OPEN DOOR. PART 11.

THE IMPORTANCE OF DIVINE TIMING.

11/14/10

Timing is one of the most vital and important factors in the execution of the spiritual life. In reference to our subject, Divine Timing refers to the best time to go through the open doors that God provides. Under divine timing, the believer responds to the doors that God reveals that are opened before them in order to achieve the desired effects or the divine purpose with maximum results.

For the Church-age believer, timing is a matter of adjusting to and synchronizing with the pre-designed plan of God and going forward to fulfill your personal sense of destiny. Therefore, the divine timing concerning the open doors which God reveals challenges us and leads us into radical changes from the moment we believe in Jesus Christ.

For example, we must learn the PPOG and thereafter we must utilize the provisions, such as the PSD's, and the invisible assets pertaining to that plan from God. So, the question arises: What is the difference between divine timing concerning the open doors from God and bad timing concerning human viewpoint and the doors of deception. In God's plan for your life, bad timing is a matter of being out of fellowship, falling apart when under pressure, being out of the will of God, having the wrong priorities, making the wrong decisions, and all of this is because of ignorance or rejection of the word of God. Above all, bad timing is lost opportunity under the equal privilege and equal opportunity of God's plan.

Therefore be careful how you walk, not as unwise men, but as wise, making the most of your time, because the days are evil. (EPH 5:15-16)

This means to purchase by means of the power of the Spirit and the power of the word of God each and every opportunity you can because the days are filled with evil. By evil we mean the policy of Satan as the ruler of this world. However, the greatest form of evil is religion where legalism and apostasy control individuals. Under the divine timing of God concerning the open doors that God provides, the mature believer makes the most of divine timing.

So then do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, (EPH 5:17-18)

Any indifference, apathy, rejection, or antagonism toward Bible doctrine causes the believer to be out of sync with the PPOG and not able to recognize the divine timing of God especially concerning the open doors He provides. You cannot synchronize with God's plan, will, and purpose for your life in a state of ignorance of the mystery doctrine of the Church-age. So, God is perfect; therefore, only God's timing is perfect. Any other timing in history has problems connected with it.

When it comes to the open doors that God leads and guides us to and through, divine timing is a problem for many individuals. One of the main problems is not understanding the right time to go through the doors of opportunity with the divine timing of God as your guide and instructor. This is when impatience is the order of the day. This is why the writer of the book of Hebrews wrote in HEB 10:35-36, **Therefore, do not throw away your confidence, which has a great reward. For you have need of endurance, so that when you have done the will of God, you may receive what was promised.**

In living the spiritual life the open doors that God provides under divine timing is a matter of doing the will of God rather than doing your own will. This means having an organized life, having your priorities straight before God and man.

Now, the principle of the timing of God as a part of the doctrine of the open doors is found in a very popular passage in Ecc 3. Under the divine timing of God concerning the open doors that God provides, we begin with the fact that God always opens up a door for those who have PVT. There are promises in the word of God where God distinctly and dogmatically opens up doors of communication.

As the apostle Paul says in COL 4:3, **Pray at the same time for us as well, that God may open up to us a door for the word, so that we may speak forth the mystery of Christ, for which I have also been imprisoned;** Divine timing concerning the doctrine of the open doors is found in such passages as TIT 2:11-12, **For the grace of God that brings salvation** [the promise of the open door of salvation, JOH 10:9], **has appeared to all men** [the promise of the open door of salvation, JOH 10:9],

In TIT 2:12, this open door of divine timing instructs us to **deny ungodliness and worldly desires and to live sensibly, righteously and spiritually in the present age,**

You must have the time to grow in grace and knowledge so that the open door that instructs us to deny ungodliness and worldly desires and to live sensibly, righteously and spiritually in the present age, does not turn into a form of godliness and legalism.

In JOH 1:9, we are told that under the perfect timing of God, He opens up the door of God-consciousness for every member of the human race, for **Jesus Christ was the true light which, coming into the world, enlightens every man,** This means that every man is enlightened from within his conscience by TLJC and that anyone can know God if they truly desire to according to the word of God. The concept of man seeking God and God providing the open door in His time is found in passages like JER 29:13, **“And you will seek Me and find Me, when you search for Me with all your heart [right lobe-brain].”**

Or in JOH 7:17, **“If any man is willing to do His will, he shall know of the doctrine whether it is of God.”**

So, only the believer who puts doctrine first everyday in his life and sets aside time everyday for that doctrine, can find happiness in being organized under the divine timing of God and the open doors that God provides.

Ecc 3 teaches that everything in life is a matter of divine timing and God’s open doors.

First of all, let’s note that God has assigned to you a number of days to live on this earth according to PSA 90:12; 31:15. We are not given years to live or months to live but according to the Bible, days to live! PSA 90:12 says, **“Teach us to number our days, That we may present to Thee a heart of wisdom.”**

God has also given us an assignment which is a certain amount of time to do certain things in our life. When done under the timing of God and the open doors that God provides, this assignment is designed to glorify God in the angelic conflict.

In ECC 3:1-8, the timing of God concerning the open doors that He provides are found even in the so-called little things.

For who has despised the day of small things? (ZEC 4:10)

The Divine timing of God concerning the doctrine of the open door has to do with what you do on a day by day basis when God opens the door of divine timing for prayer, for study, for work, for pleasure, etc. Your attitude and fellowship with God is revealed by how you respond to the open doors that God provides for you to glorify Him, learn His word, serve Him, and enjoy His blessings pertaining to life and godliness or the execution of the spiritual life.

Grace and peace be multiplied to you by means of epignosis knowledge or metabolized doctrine of God and of Jesus our Lord; seeing that His divine power has granted to us everything pertaining to our natural life and the spiritual life, by means of epignosis knowledge or metabolized doctrine of Him who called us by His own glory and excellence. (2PE 1:2-3)

The open doors pertaining to everything in life is revealed by timing of God concerning the things that we are about to look at in Ecc 3. While you will probably experience most of these you will enjoy none of these without doctrines such as the doctrine of the open door or the doctrine of divine timing, which gives you capacity to enjoy these things.

Let's listen to the wise man Solomon.

ECC 3:1, There is an appointed time for everything. And there is a time for every event under heaven--

When we operate under His time schedule for our lives, which is divine timing, and go through the doors He opens up for us, then we are ready to fulfill our very own destiny in the midst of the angelic conflict. One of the most fascinating subjects in life is this "time"! It's amazing that we all have the same amount of it, whether we are a child in school or the president of the United States! Think of how much importance we attached to it. Throughout the day we hear things like: What **time** is it? What **time** does the meeting start? What **time** do you want me there? I don't have **time**? How much **time** will it take? Don't waste **your** time on that! It's **time** for us to go! Sometimes you might hear between two people, it's **time** we had a long talk? In sports we hear, How much **time** left in the game? Or, Time out!

Time!

God's open doors provide every one of you a certain amount of time that you might use it for His glory. The only time we possess to honor God in this life is the **number of days** He provides for us by means of the open doors of divine timing. James reminds us how frail our life really is in JAM 4:14, **Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away.**

In ECC 3:1, Solomon, although he is trying to find out the meaning of life and why he is here, has become involved with fatalism but in doing so has discovered some truth about the open doors God provides for the believer in His time. Fatalism is a submissive mental attitude resulting from acceptance of the doctrine that everything that happens is pre-determined and inevitable. In a way, fatalism is right if one takes into account the sovereign will of God and the free will of man co-existing by means of the divine decree or the divine order. Fatalism says that all events are predetermined in advance for all time and human beings are powerless to change them. This is true in time only in the sense that, in eternity past God took into account man's free will decisions and permitted them and willed for them to exist as a part of His plan.

ECC 3:1, There is an appointed time for everything [open doors provided by God]. And there is a time for every event under heaven [a reference to divine timing].

One of the most important statements concerning the open doors provided by God and the divine timing made available to us all is that *The greatest purpose for one's life is to spend it for something that will outlast it!*

MAT 6:19-20, “Do not lay up for yourselves treasures upon earth, where moth and rust destroy, and where thieves break in and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal;”

God’s timing is perfect and if you are in fellowship with Him, you will discover the open doors set before you. Some of these doors are opened on Heaven's side, most of them are on our side in human history. For example, in ECC 3:2, **A time to give birth and a time to die;**

Divine timing is perfect and therefore since soul life is the monopoly of God and God is perfect and you were born at the perfect time according to divine timing and sent through the open door of life. God’s timing is perfect and you will die when God determines under divine timing and sent through the open door of eternity. Because of the infinite and eternal wisdom of God, He cannot be wrong in determining the time, manner, or place of our death. We will depart just exactly where, when, and how He determines.

Regardless of the circumstances and events that surround your birth, God gave you life at that moment, so that was the right time for you to be born. You did not choose your parents; God did! You did not choose your birthday; God did! Your volition wasn’t involved at all! God created soul life and imputed it to your soul at your birth, and that was the right time for you to be born! So, if you have any complaints about your parents or your birth, your timing is off.

Solomon writes in ECC 3:2, **A time to give birth, and a time to die; [next he says there's] a time to plant, and a time to uproot what is planted.**

Under the divine timing of God concerning the open doors that God provides, He will provide the time you need to plant and the open doors you need to go through. The Hebrew word for plant is **nata** which means to plant, to work, to invest. God has allotted or assigned to you a profession, a business, or a job and also the time to put into that job, a time to begin and a time to end, a time to start and a time to quit! A time to engage in your job and a time to retire from it.

Planting and plowing describe an agricultural economy at the time that Solomon wrote this. In our day it would be there is a right time to invest and there is a right time to reap from that investment. There is always a right time in business, in the stock market, to buy property, to get into your own business, etc. So, in effect, this verse says that whatever you do in life by way of making a living, there's a right time and a wrong time.

If you discover divine timing, then God will provide the open doors to go through. So you were born at the right time and you will die at the right time because those are God’s decisions. Once you’re alive, you must make decisions in life. Knowing when to plant and when to plow is a matter of understanding the soil, the weather and what crops you're trying to produce. It’s a matter of knowledge and in PRO 24:5b **a man of knowledge increases power.** So in effect, this is saying that divine timing in life is a matter of *knowing*

what you want to do, what business you want to be involved in, what you want to do to make money to sustain yourself. If you fulfill principles of doctrine such as PSA 37:4, **Delight yourself in the Lord; And He will give you the desires of your heart.** Then God is able to reveal to you the open doors to go through.

ECC 3:2, A time to give birth, and a time to die; A time to plant, and a time to uproot what is planted.

Uproot is the Hebrew verb *aqar* which means to root up; to destroy, to exterminate. Before you can replant after your crop grows you must destroy the old to make room for the new. Under the divine timing of God, He provides the open doors which fulfill this principle. Such as the provision of the open doors which leads us to the JOH 3:30, **He must increase, but I must decrease.**

The divine timing behind the open doors that cause JOH 12:24 to become a reality, **“Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit.”**

Under the divine timing of God we have the open doors that God provides that lead us and guide us to MAT 16:24, **“If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me.”** These are all open doors of opportunity given to us as a part of divine timing that reveals to us in

ECC 3:3, A time to kill, and a time to heal; a time to tear down, and a time to build up.

Divine timing provides for us the open doors concerning when it's time to *harag* to kill the enemy in battle or to execute the criminal. The verb to heal is *rapha* which means to heal; to bind up wounds, to restore life; to save life; to mend or repair, or to reconcile. Divine timing reveals the open doors concerning the time to restore relationships and to heal and reconcile us to others. A time to tear down is the Hebrew word *paratz* which means to demolish, or to break away. Under divine timing God leads us and guides us to and through the open doors He sets before us regarding the a time to tear down, and a time to build up.

There's a time when we must have things in our life completely removed, and God provides for us the open doors to separate. There's a time when we need to break away from others. Then there's a time to build up. The Hebrew *banah* is used for construction of something wonderful, something great, it can also mean to repair something. It could refer to a friendship, a relationship, a family matter etc.

ECC 3:4, A time to weep, and a time to laugh; a time to mourn, and a time to dance.

Under divine timing, God leads us and guides us to and through the open doors concerning the time for weeping and the time for laughter, a time to mourn, and a time to dance. In other words, God has allotted a certain amount of time in your life for laughing and dancing **and** weeping and mourning. Pastors especially need to understand this. Many pastors spend all of their time trying to set people straight rather than just teaching the word of God and letting God do it! There's a time to laugh even when you're behind the pulpit! A good sense of humor behind the pulpit is a healthy thing.

If you discover the principle of divine timing, God will set before you open doors for you to enjoy laughter and dance and open doors for you to have inner peace and tranquility while you are weeping and while you are mourning.

ECC 3:5, A time to throw stones, and a time to gather stones;

You must remember that stones were used as weapons in the ancient world. Throwing stones can mean a lot of things such as to fight for your country or if in law enforcement, practice capital punishment! However, *to throw stones* can also mean to pick up stones and to clear the land for construction or building. To gather is the Hebrew verb *kanac* which means to collect materials for building; to collect stones for construction, or to clear a field for plowing, or to prepare the military with weaponry.

So this passage teaches that there are destructive and constructive times in the believer's life. In other words, God has allotted a certain amount of time for us to be destructive and constructive and has provided the open doors to do so.

ECC 3:5, A time to embrace, and a time to shun embracing.

The phrase *a time to embrace* is the Qal infinitive construct of the Hebrew verb *chabaq* which refers to the love affair and sex with your mate. In other words, there's a time for sex! God has given certain times for this and HEB 13:4-5 teaches with doctrine in the soul, and personal love and a R.M.A., it can make sex a fantastic experience of unselfishness! Then there's *a time to shun embracing*. To shun is the Qal infinitive construct of the Hebrew verb *rachaq* which means to be far away from embracing meaning that there are times we should not even think about the opposite sex so we can concentrate on what we are doing. In other words, there is a right time to be together and there's a wrong time to be together. That's why sometimes God closes the doors that He also opens.

In ECC 3:6, there's another aspect of divine timing and the provisions of the open doors from God. This is going to be a surprise to some of you because you can't stand the thought of ever **losing** or **giving up** anything! Not only that, but there are some people who never think about **winning** anything!

ECC 3:6, A time to search, and a time to give up as lost; a time to keep, and a time to throw away.

A time to search means to depend upon the divine timing of God to guide and direct us to the open doors to go to and through concerning the time to seek after, and the time when you should just give up because you must get on with your life. Next, **a time to keep, and a time to throw away.**

The phrase *to keep* means to guard, to protect, and a time to throw away to cast away things you thought were important before. What has happened is that your scale of values have changed. God allows us the **time** to change our foolish values for the Godly ones!

ECC 3:7, A time to tear apart, and a time to sew together;

A time to tear apart refers to the fact that it is inevitable that under certain circumstances as a believer growing in grace, you will have to forget about some friends who are not compatible with your norms and standards any longer and who become a distraction. This verse is teaching that there is a time to rip apart from these relationships. You may tell someone that you don't want to see them anymore and they don't get the message so you finally have to tear them apart with words. You may even have to hurt the feelings of other people if they force you in a position to tell them the absolute truth! There is a time to do so and a time not to! If you disagree, well read Mat 23 and see if there's a time to rip apart with words! Those of you who think that love is never saying anything unkind to people, you're mistaken, that's not love, that's hypocrisy! There's a time to level with someone and tell someone off and to make it clear even if it may sound like you're ripping them to shreds. Then there's a time to pick up all the pieces and sew them back up.

ECC 3:7 A time to tear apart, and a time to sew together;

Under divine timing God leads us and guides us to and through the open doors He sets before us that lead us to the open doors of restoring our relationship with others.

ECC 3:7, A time to be silent, and a time to speak.

A time to keep silent means under the timing of God and the open doors that God provides, He reveals to us when to be still; to hold our peace; to keep silent; or to be quiet. There's a time to speak, when you can open your mouth and say something that's wonderful, edifying, helpful, and comforting. Knowing when to do these things requires the utmost in wisdom and wisdom requires doctrine, especially the doctrine of The Timing of God and the doctrine of the open doors concerning those things. Again God's timing is the key.

ECC 3:8, A time to love, and a time to hate;

A time to love means to give our total attention and concentration to the object of our love, a time to hate means to despise that which is anti-God; anti-establishment, or to hate human viewpoint, acts of injustice, prejudice ought to be hated. A time to hate also refers to hating that which is antagonistic to God's will, plan and purpose, and Bible doctrine. It refers to hating legalism but not the legalists. Hating gossip and maligning but not the person who does so. You should hate hypocrisy but not the hypocrite. You should hate lying but not the liar.

So, there's a time to love and a time to hate. The problem is most people don't know when to do either. And there's *a time for war*. A time for war means under the divine timing of God, He leads us and guides us to and through the open doors of the time to fight, to battle, to stand up for what is right and the time for peace, shalom, meaning the time for rest, peace and prosperity.

From all of these principles of timing you can see immediately, if you confuse the time table, you're in trouble. You're disoriented to life through not understanding divine timing and the doctrine of the open door.

ECC 3:10, I have seen or researched the task which God has given the sons of men with which to occupy themselves.

The word appropriate is japheth which means meaningful or beautiful, and there is nothing more beautiful of meaningful for the believer then to understanding the Doctrine of Divine Timing along with the doctrine of the Open Doors that God provides.

ECC 3:11...He has also set eternity in their heart, yet so that man will not find out the work which God has done from the beginning even to the end.

These two doctrines you heard this morning, the doctrine of divine timing pertaining to the doctrine of the open door are a part of the eternal things and the desires God has placed in the heart of man.

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. (ROM 11:33-36)

THE DOCTRINE OF THE OPEN DOOR. PART 12.

11/28/10

Since we noted the subject of biblical numerology in this doctrine of the Open Door, I thought it would be fitting for us to look at a so-called coincidence in our study of the doctrine of the open door. This is the 37th message on the doctrine of the Open Door and it is fascinating to see what the Bible had to say about numerology. Remember that the chapters and verses in the Bible are not really divinely inspired and officially recognized as the Holy Scripture, God always speaks to us through the Bible as His spoken Word, which is called logos.

God loves to be personal with us and He speaks to us in a very special way through the logos, the Word of God, a word of encouragement sometimes referred to as a rhema.

Rhema is just simply God's way of speaking to us in a personal way as He fulfills HEB 11:6c, **that He is a rewarder of those who seek Him**. Just as we will see today, that God also speaks to us in a humorous way.....there's a time to laugh.

One of the reasons why the Bible is filled with God's humor is because humor brings God closer to mankind. God seems more understandable and less unapproachable and different from us when He shows us his humor. Many times, through His actions, He reveals this to us. In fact, the first time laughter is mentioned is found in GEN 17:15-17, where God dealt with Abraham and Sarah in a humorous way. Their son would be called Yitschaaq meaning laughter because they laughed at God.

Now we never build our doctrine on the basis of a rhema, a personal word from God, our doctrinal viewpoint is based upon the logos, the written word inspired by God the Holy Spirit. I say all of that because I find it very interesting that being our 37th lesson on the doctrine of the Open Door that the number 37 has a very interesting significance in the Bible.

Under the doctrine of Numerology the number 37 speaks of perfection, sanctification, and salvation, or being saved. God speaks to us in a very personal way through His Open Doors in His perfect Divine Timing. He has done so by means of the word of God, and what some call a coincidence, which I believe are really personal rhemas or words of encouragement from God.

So, the Number 37, made up of a 3 and a 7, has some startling so-called coincidences such as the 3700th verse of the Bible finds the Lord selecting the Levites to be the tribe of Priests who are to be holy and set apart for serving God.

We can only serve God by means of going through the open doors that He provides. In the book of Numbers this principle is found in the 3rd chapter and 7th verse (37).

And they shall keep his charge, and the charge of the whole congregation before the tent of meeting, to do the service of the tabernacle. (NUM 3:7)

This is just one of the Bible's many examples showing how number 37 is related to being saved, raised up, or being holy or perfect. This example is also given by the fact that there are only seven books in the Bible that have a chapter 37 and all seven chapters speak of being saved, raised up, or being holy or perfect.

I just find it to be interesting that there happens to be only seven chapters in the Bible called thirty-seven and all point to the principle of being saved, raised up, or being holy or perfect. Consider Gen 37 - Joseph is thrown into a pit but in GEN 37:36, he is lifted out of it and is delivered (saved).

In Exo 37 - There is the perfection of furniture in the tabernacle which represents - things of Pure Gold or being holy or perfect.

In Job 37 - in the 13,777th verse in the Bible, JOB 37:7 says He seals the hand of every man because He is holy and perfect. In JOB 37:7 -- The Lord will save his people - Psalm 37:37 says "**Mark the blameless man**" (saved).

In Isa 37 - God will save Jerusalem says the 733rd verse of Isaiah - ISA 37:35 "**For I will defend this city to save it for My own sake and for My servant David's sake.**"

In Jer 37 -- Jerusalem was saved when the siege was lifted and Jeremiah was also saved from death - JER 37:21, (Interesting Chapter 37 x verse 21 = 777).

In Eze 37 -- The dry bones vision of Israel who will be saved - EZE 37:28 "**And the nations will know that I am the LORD who sanctifies Israel, when My sanctuary is in their midst forever.**"

LUK 1:37, "**For nothing will be impossible with God.**"

Don't be surprised when you see that God has done the impossible. Like God, His numbers and the Bible's perfection are beyond our comprehension. We have now come to the last principle in our doctrine of the open door.

Point 11. The Importance of Divine Timing Pertaining to the Open Doors from God.

Ecc 3 teaches that everything in life is a matter of divine timing and God's open doors.

There is an appointed time for everything. And there is a time for every event under heaven—(ECC 3:1)

When it comes to the Open Doors that God provides, some of these doors depend totally upon the sovereign will of God in spite of the free will of man. Most of them depend upon the sovereign will of God working together with the free will of man. For example, pertaining to the sovereign will of God in ECC 3:2, we read there's **A time to give birth**.

Divine timing is perfect and God is perfect, therefore, you were born at the perfect time according to divine timing and then sent through the open door of life. Regardless of the circumstances and events that surround your birth, God gave you life at that moment, so that was the right time for you to be born. You did not choose your parents; God did! You did not choose your birthday; God did! Your volition wasn't involved at all!

Notice pertaining to the sovereign will of God in ECC 3:2, there's **a time to die**. God's timing is perfect and you will die when God determines under divine timing and sent through the open door of eternity. Because of the infinite and eternal wisdom of God, He cannot be wrong in determining the time, manner, or place of our death. There are at least two times in life you will go to and through the

open doors provided by God under His perfect divine timing, - the day of your birth, and the day of your death.

God's timing is perfect and you will die when God determines to send you to the open door of eternity in His time. You have no choice as to whether or not you remain alive forever, because you will. Your choice lies in where you will spend eternity for the issue will be MAT 22:42 **"What do you think about the Christ"?**

If you refuse to believe in Christ, God has an open door that you will be forced to go through where you will be separated from Him forever as you go into the open door of the fire of Torments, when you die (LUK 16:23-25).

On the other hand, if you believe in Christ, the moment your soul departs from your body you will be "absent from the body, face to face with the Lord" forever; (2CO 5:8). The point is that what you do with the human life which God permanently imputed to your soul is strictly up to you. As well as the question of where you spend eternity. That depends upon your attitude toward the open door provided by God.

Solomon writes in ECC 3:2, there's **A time to give birth, and a time to die;** [next he says there's] **a time to plant,**

The Hebrew word for plant is *nata* which means to plant, to work, to invest. God has allotted or assigned to you a profession, a business, a job, and this also includes the time for parenthood. There's a time to begin and a time to end or rest from that responsibility. A time to start and a time to quit. A time to engage in your job and a time to retire from it. That includes even in your thoughts.

ECC 3:2...a time to uproot what is planted.

Planting and plowing describe an agricultural economy at the time that Solomon wrote this. In our day we would say "there is a right time to invest and there is a right time to reap from that investment." There is always a right time in business, in the stock market, to buy property, to get into your own business, etc. or a time to be an employee.

In effect, ECC 3:2 says that whatever you do in life by way of making a living, there's a right time and a wrong time. If you discover divine timing, then God will provide the open doors to go through.

ECC 3:2, A time to uproot what is planted.

Uproot is the Hebrew verb *aqar* which means to root up; to destroy, to exterminate. Before you can replant after your crop grows you must destroy the old to make room for the new.

In verse 3, Solomon says, there's **A time to kill,**

Divine timing provides for us the open doors concerning when it's time to *harag*, to kill the enemy in battle or to execute the criminal.

In ECC 3:3, **a time to heal;**

The verb for to heal is *rapha* which means to heal; to bind up wounds, to restore life; to save life; to mend or repair, or to reconcile. Divine timing reveals the open doors concerning the time to restore relationships and to heal and reconcile us to others.

ECC 3:3, a time to tear down,

A time to tear down is the Hebrew verb *paratz* which means to demolish or to break away. There's a time when we must have things in our life completely removed, and God provides for us the open doors to separate. There's a time when we need to break away from others.

ECC 3:3, And then there's a time to build up.

The Hebrew word **banah** is used for construction of something wonderful, something great, it can also mean to repair something. It could refer to a friendship, a relationship, and a family matter etc.

In **ECC 3:4, A time to weep, and the time for laughter, a time to mourn, and a time to dance.**

In other words, God has allotted a certain amount of time in your life for laughing and dancing **and** weeping and mourning. Pastors especially need to understand this. Many pastors spend all of their time trying to set people straight rather than just teaching the word of God and letting God do it!

In **ECC 3:5, A time to throw stones, and a time to gather stones;**

You must remember that stones were used as weapons in the ancient world. Throwing stones can mean a lot of things such as to fight for your country or if in law enforcement, practice capital punishment! However, to throw stones can also mean to pick up stones and to clear the land for construction or building.

To gather is the Hebrew verb *kanac* which means to collect materials for building; to collect stones for construction, or to clear a field for plowing, or to prepare the military with weaponry. This passage teaches that there are destructive and constructive times in the believer's life. In other words, God has allotted a certain amount of time for us to be destructive and constructive and has provided the open doors to do so.

ECC 3:5, A time to embrace, and a time to shun embracing.

The phrase a time to embrace is the Qal infinitive construct of the Hebrew verb *chabaq* which refers to the love affair and sex with your mate. In other words, there's a time for sex.

Then there's **a time to shun embracing**. In other words, there is a right time to be together and there's a wrong time to be together.

In **ECC 3:6**, there's another aspect of divine timing and the provisions of the open doors from God. This is going to be a surprise to some of you because you can't stand the thought of ever **losing** or **giving up** anything. Not only that, but there are some people who never think about **winning** anything.

ECC 3:6 says there's A time to search,

This means to depend upon the open doors to go to and through concerning the time to seek after, and the time when you should just give up because you must get on with your life.

a time to keep, and a time to throw away.

To keep means to guard, to protect, and a time to throw away to cast away things you thought were important before. What has happened is that your scale of values has changed. God allows us the *time* to change our foolish values for the Godly ones!

ECC 3:7, A time to tear apart, and a time to sew together;

A time to tear apart refers to the fact that it is inevitable that under certain circumstances as a believer growing in grace. You will have to forget about some friends who are not compatible with your norms and standards any longer and who become a distraction. There is a time to rip apart from these relationships. You may tell someone that you don't want to see them anymore and they don't get the message so you finally have to tear them apart with words.

You may even have to hurt the feelings of other people if they force you in a position to tell them the absolute truth! There is a time to do so and a time not to. If you disagree, well read Mat 23 and see if there's a time to rip apart with words! Those of you whom think that love is never saying anything unkind to people, you're mistaken, that's not love, that's hypocrisy! There's a time to level with someone and tell someone off and to make it clear even if it may sound like you're ripping them to shreds. Then there's a time to pick up all the pieces and sew them back up.

ECC 3:7, A time to tear apart, and a time to sew together;

Under the open doors He sets before us that lead us to the open doors of restoring our relationship with others.

In ECC 3:7, there's a time to be silent, and a time to speak.

A time to keep silent means under the timing of God and the open doors that God provides, He reveals to us when to be still; to hold our peace; to keep silent; or to be quiet. There's a time to speak, when you can open your mouth and say something that's wonderful, edifying, helpful, and comforting. Again God's timing is the key.

In ECC 3:8, A time to love, and a time to hate;

"A time to love" means to give our total attention and concentration to the object of our love, a time to hate means to despise that which is anti-God; anti-establishment, or to hate human viewpoint, acts of injustice, prejudice ought to be hated.

A time to hate also refers to hating that which is antagonistic to God's will, plan and purpose, and Bible doctrine. It refers to hating legalism but not the legalists. Hating gossip and maligning but not the person who does so. You should hate hypocrisy, but not the hypocrite. You should hate lying but not the liar. So, there's **a time to love and a time to hate**. The problem is most people don't know when to do either.

Then there is a time for war which means under the divine timing of God, He leads us and guides us to and through the open doors of the time to fight, to battle, to stand up for what is right and the time for peace, shalom, meaning the time for rest, peace and prosperity.

*NO ONE CAN BECOME A VESSEL OF HONOR AN INVISIBLE
HERO APART FROM PMA OF BIBLE DOCTRINE.*

12/05/10

We have once again been looking at one of our main passages in Rom 9, where the apostle Paul anticipates a question from the Jews in Rome before they ask. In ROM 9:18 Paul says, **So then He has mercy on whom He desires, and He hardens whom He desires.** He knows what the typical reaction will be from those involved in religion and therefore he cuts them off at the pass when he says in ROM 9:19, **You will say to me then, “Why does He still find fault? For who resists His will?”**

Then the apostle Paul gives them the answer before they had the opportunity to ask in

ROM 9:20, 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?

This is probably a little strong for your average sweet and so-called lovable Christian who behind that facade of love is a vicious two-face, double-crossing, lying hypocrite. I have no authorization from the word of God or from God Himself to kind of “smooth over” some of Paul's so-called rough points.

Paul was a very controversial and feisty individual known to have an outgoing and aggressive personality, and therefore, anyone who was mentored by him and who mentioned his doctrinal teaching also became subject to the controversy and jealousy of those who claim to know TLJC. They would say such things as 2CO 10:10, of course not face-to-face but behind his back, just as cowards do today, with their sweet and lovable veneer of love as the two-face, double-crossing, lying hypocrites that they are.

For they say, “His letters are weighty and strong, but his personal presence is unimpressive, and his speech contemptible.” (2CO 10:10)

Paul was repeatedly called to answer accusations brought against him by the Jewish leaders, but they actually wouldn't even give him a hearing. They wouldn't even let him face his accusers which was a total rejection of the Old Testament by these religious Jews, who also failed to put into practice that which they claimed to believe, and therefore, antinomianism in action.

NUM 35:30, a part of the Torah the Old Testament for the Jews says, **If anyone kills a person, the murderer shall be put to death at the evidence of witnesses, but no person shall be put to death on the testimony of one witness.**

DEU 17:6, On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.

DEU 19:15, another verse from the Torah, the Old Testament, **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.**

After all, if these self-righteous moral or immoral degenerates treated our Lord the same way, and they did says; MAT 18:16b, **by the mouth of two or three witnesses every fact may be confirmed. and they** [chief priests] **did not find any** [that is even false witnesses] **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, (MAT 26:59-60)**

The false witnesses that did come forward apparently were so bad, that even these knuckle-head devious religious leaders had a difficult time believing them. The point is that the apostle Paul was accused just like his Lord. And why not? Didn't our Lord say in JOH 15:20, **"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." (JOH 15:21)

"But {they have done this} in order that the word may be fulfilled that is written in their Law, 'They hated Me without a cause.' When the Helper comes, whom I will send to you from the Father, {that is} the Spirit of truth, who proceeds from the Father, He will bear witness of Me, and you {will} bear witness also, because you have been with Me from the beginning." (JOH 15:25-27)

"These things I have spoken to you, that you may be kept from stumbling. They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. And these things they will do, because they have not known the Father, or Me." (JOH 16:1-3)

So notice what the apostle went through! Again he was repeatedly called to answer accusations brought against him by the Jewish leaders but they wouldn't even give him a chance to face his accusers. He was also accused of sedition which refers to stirring up trouble against Rome. He was accused of being a hypocrite and an apostate believer. He was accused of blasphemy, as they said he was blaspheming God by selling things and desecrating the Temple. But he didn't do any of those things. He was totally exonerated on all counts by all courts because there was no evidence or eyewitnesses.

It's only a matter of time and we all must learn that the only time that matters is the timing of God. Although Paul was innocent, he remained a prisoner. The reason being is that Paul refused to quit. Paul has tremendous passion for the Lord Jesus Christ and glorifying God in the angelic conflict and with this extraordinary passion came his divine motivation.

For the love of Christ controls us, having concluded this, that one died for all, therefore all died; (2CO 5:14)

The one great passion of Paul was preaching the gospel and the communication of the mystery doctrine of the Church-age. His own security didn't matter to him. It didn't matter to him if he was embarrassed or if people thought he was strange. It didn't matter if they thought he was crazy, which they did. It didn't matter to him what people thought about him because like his prototype, TLJC, he would not even and did not **entrust himself to people for He knew all men.**

Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, beholding His signs which He was doing. But Jesus, on His part, was not entrusting Himself to them, for He knew all men, (JOH 2:23-24)

Having heard under academic discipline and understood by means of the teaching ministry of his mentor, God the Holy Spirit, Paul put into action that which he claimed to believe. He even taught this to the Philippian Church when he said in; PHI 4:9, **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 peace and prosperity shall be with you, all of you** [grace-oriented believers].

So again Paul's one great passion was preaching the gospel and teaching and the communicating the mystery doctrine of the Church-age. He followed in the steps of our Lord and Savior as the apostle Peter wrote in 1PE 2:21. In fact, there is an interesting analogy, **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,**

Think of that verse with me for a moment, it has a dual connotation: On the one hand, our Lord had death work in Him so that we could have His life work in us, so that on the other hand, death can work in us so that we can have life work in others. This principle of our Lord having death work in Him so that we could have His life work in us, was so that, His life working in us leads us to situations of death, a death that gives us the power and ability to experience death in us so that we can have His life work in others. Sound familiar?

But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves; (2CO 4:7)

What is this treasure?

For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake. For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves; (2CO 4:5-7)

This is the great power of the hypostatic union extended into the Church-age to make us invisible heroes. How? 2CO 4:8 says, **we are afflicted in every way, but not crushed;**

The word for afflicted is the pres-pass-part of the verb *thlibo* which means to be pressed as grapes bring forth wine, to press hard upon to trouble, to afflict, to distress, to suffer tribulation, trouble. 2CO 4:8, **we are afflicted in every way, but not crushed; perplexed, but not despairing;**

Perplexed is another pres-pass-part, *aporeo* means to be without resources at times, to be in straits, to be embarrassed, to be in doubt, not to know which way to turn, not to know how to decide or what to do. But we're not in despair!

2CO 4:9, **persecuted, but not forsaken;**

Persecuted is another pres-pass-part *dioko* meaning to persecute, to follow after, to be given over to undeserved suffering, to pursue in a hostile manner, to harass, to be mistreated, to suffer persecution on account of something.

2CO 4:9, persecuted, but not forsaken; struck down, but not destroyed;

Struck down is another pres-pass-part, *kataballo* means to cast down, to throw to the ground, Or as Joseph Thayer says to be put into a lower place.

2CO 4:9, persecuted, but not forsaken; struck down, but not destroyed;

Here's how and why winner believers and invisible heroes are formed. Here's how they let their light shine. Let me once again remind you of our passage. ROM 9:19, **You will say to me then, "Why does He still find fault? For who resists His will?"** Then the apostle Paul gives them the answer before they had the opportunity to ask in ROM 9:20, **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?**

How does the potter produce vessels of honor or vessels of dishonor? How are invisible heroes formed? How and why does the potter to make from the same lump one vessel for honorable use, and another for common use?

2CO 4:10, always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body.

What is the dying of Jesus? It is the fact that as an innocent individual, He went through undeserved suffering and He didn't complain, He didn't quit, He went forward in the plan of God for His life.

always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body. (2CO 4:10)

The word life is the noun *zoe* which means the state of one who is possessed of vitality, it is used of the absolute fullness of life which belongs to God.

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. (2CO 4:11-12)

This is the attitude of the adult believer and the one on the road to becoming a full-time, full pledged, vessel of honor. The vessel of honor advances to spiritual maturity. The vessel of honor executes the PPOG. The vessel of honor spends enough time inside the PPOG and under the ministry of whomever is his right pastor to learn the principles of the mystery doctrine of the Church-age.

Here's the principle: The vessel of honor learns the divine equation of Invisible God plus invisible assets plus invisible power equals the invisible hero.

Second principle: No one can become a vessel of honor an invisible hero apart from perception, metabolization and application of Bible doctrine.

Third principle: The vessel of honor emphasizes consistent exposure to and cognition of the mystery doctrine of the Church-age, through which the believer attains spiritual maturity and provides invisible impact.

The great power experiment of the Church-age is designed to manufacture vessels of honor through perception, metabolization, and application of Bible doctrine.

*THE THING MOLDED WILL NOT SAY TO THE MOLDER,
"WHY DID YOU MAKE ME LIKE THIS," WILL IT?*

12/12/10

We have one more principle found in ROM 9:20 which we have been noting concerning the apostle Paul and his use of divine sarcasm. This was basically directed toward both Jewish and Gentiles in Rome who were self-righteous and legalistic.

One of the main reasons why God the Holy Spirit supernaturally directed the apostle Paul to use divine sarcasm in Rom 9 is because the Church of Rome was beginning to reject the messenger, (in this case the apostle Paul), which would accomplish Satan's ultimate goal, the rejection of the message, the mystery doctrine of the Church-age. This is why at the end of the letter to the Romans, the apostle Paul said:

ROM 16:17, Now I urge you, brethren, keep your eye.

The phrase *keep your eye* is the present active infinitive of *skopeo* which means to keep on having mental alertness. Mental alertness only comes one way, and that is from doctrine resident in the soul.

Next in ROM 16:17, **Now I urge you, brethren, be alert concerning those who cause dissensions.**

The word for dissensions is the Greek noun **dichostasia** which means discord, disagreements, divisions or splits. It refers to individuals in Rome who were attacking and discrediting the apostle Paul because he was always in trouble in one way or another. Just think what they were saying about this man who was:

- imprisoned, beaten many times, often in danger of death. (2CO 11:23)
 - beaten with rods, stoned to death, three times he was shipwrecked, he spent night and days in the sea. (2CO 11:25)
 - faced dangers from rivers, robbers, Jews, Gentiles, dangers in the city, wilderness, on the sea, dangers among false brethren; (2CO 11:26)
 - had sleepless nights, in hunger and thirst, often without food, in cold and exposure. (2CO 11:27)
- Had the daily pressure of concern for all the churches. (2CO 11:28)

After all that and more, he lived to write ROM 16:17, **Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances.** The Greek word for *hindrances* is the noun *skandalon* (where we get the English word scandal) referring to snares, stumbling blocks, things that offend others, influencing others to unbelief. Of course our Lord warned us about these type of believers when He said in REV 3:11, **"I am coming quickly; hold fast what you have, in order that no one take your crown."**

So Paul says in ROM 16:17, **"Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching or doctrine which you learned, and turn away from them."**

So, the principle is to protect yourself from this type of apostasy and band you together with believers who are positive toward BD, you must have the ability to discern without becoming vicious or entering into a system of revenge, or bearing a grudge.

ROM 16:17, Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.

The command to turn away is the present active imperative from the Greek verb *epieikees*, meaning to avoid, to turn away, to evade. Present tense = do it habitually. Active voice = you produce the action of the verb. Imperative mood = a command.

The more doctrine you learn the more you are going to have the Royal Family honor code function of loving certain people from a great distance, which is impersonal love. You determine from your own free will to avoid that person, to shun that person, to stay away from that person, to have nothing to do with that person. You do not hate them, you are not bitter toward them, not vindictive or implacable; you simply love them from afar. That is impersonal love, love that depends upon the high standards from doctrine resident in your soul.

Let's notice some principles concerning this verse:

1. Note that this passage infers that negative volition toward doctrinal teaching from a pastor is the source of dissention, apostasy, and reversionism.
2. Lack of authority orientation, as well as arrogance, causes the believer to resist the teaching of doctrine from another human being. (Arrogance competes with the man first and then the message).

This is another principle that the apostle Paul was dealing with under the principle of divine sarcasm which was the rejection of spiritual authority. This is what caused Paul to deal with those who may be thinking or saying such things as God was being unfair and unjust. I wonder where that thought might have come from? Perhaps, EPH 6:16, **the flaming missiles of the evil one or the fiery darts of the wicked**. Perhaps these type of believers failed to destroy speculations and every arrogant thought raised up against the knowledge of God, and did not take every thought captive to the obedience of Christ.

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. You are looking at things as they are outwardly. (2CO 10:5-7)

But If anyone thought that God was being unfair and unjust and was thinking of saying such things as ROM 9:19, **You will say to me then, "Why does He still find fault? For who resists His will?"** Paul cut them off right at the pass when he said ROM 9:20, **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?** ROM 9:21, **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?**

The rejection of spiritual authority inevitably leads to the rejection of the spiritual information which is the basis transformation. Resisting the teacher inevitably leads to resisting the teaching. Resisting the under shepherd leads to resisting the over Shepherd and Guardian of your souls, 1PE 2:25, **For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.**

Our Lord taught this principle when He sent out the seventy elders who were following Him, He said in **LUK 10:16**, **“The one who listens to you listens to Me, and the one who rejects you rejects Me; and he who rejects Me rejects the One who sent Me.”**

3. Since arrogance and inordinate ambition sets up a revolutionary group, classified as a mutual admiration society, a click, a secret spiritual fraternity with their own vocabulary, it is quite obvious that those who resist doctrine always look for others who resist doctrine.

4. The only answer to a believer so involved is separation or avoidance as in our passage in **ROM 16:17** which says, **and turn away from them.** This is such an important principle that Paul said to Timothy concerning the church of Ephesus in **2TI 3:5** beware of those **holding to a form of living the spiritual life, although they have denied its power; and avoid such men as these.** To the Thessalonians Paul said in **2TH 3:6**, **Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the doctrine which he received of us.**

2TH 3:14, **And if anyone does not obey our instruction in this letter, take special note of that man and do not associate with him, so that he may be put to shame.**

5. In these satanic divisions designed to discredit the messenger, (in this case Paul) and the message (in this case grace and forgiveness), it is because of the double standards of the carnal believers.

ROM 16:18, **For such men are slaves, not of our Lord Christ but of their own appetites or emotions and by their smooth and flattering speech they [messengers of false teaching] deceive the right lobes of the unsuspecting.**

That’s how you prove why the apostle Paul said what he said and did what he did in Rom 9 because he knew he was going to have some opposition concerning his message of grace, especially from the Jews, who were saved, but still had a tendency toward legalism and religion. In Rom 9 Paul began to say some things that were shocking to some of the legalistic self-righteous Jewish believers, as well as to some of the Gentile Believers in Rome who became deceived. For when the apostle Paul said such things as:

For this is a word of promise: “At this time I will come, and Sarah shall have a son.” And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac; 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. (ROM 9:9-16**)**

Then in **ROM 9:18-19**, **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?”**

The apostle won't even answer that question but instead he knew the reason why they were asking questions, not to learn but to discredit him. So he says, and I like to think he looked a little arrogant and maybe even sounded a little arrogant when he said;

ROM 9:20, 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?

So, when it comes to **LUK 6:40, "A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher."**

You need to understand and learn about our Lord's life and adversities and hardships as He picked up His cross daily to be our example of what it means to follow in His footsteps. This is why Peter said in **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.** With the message comes the life! When it comes to our Lord and the teaching ministry of the apostle Paul, we are to be taught about our so-great salvation and the fantastic mystery doctrine for the Church-age. The book of Romans actually teaches us how to choose a local assembly, or better yet, how to find your right pastor teacher. In so doing, you must remember a few things. The main issue that our Lord taught concerning this was what said to Peter in;

JOH 21:15, So when they had finished breakfast, Jesus said to Simon Peter, "Simon, {son} of John, do you love [agape] Me more than these?"

The phrase *do you love me more than these* is a reference to the 10 others that were there! It is a pres-act-ind of the verb *agapao* which is a reference to impersonal unconditional virtuous love. The Lord was asking Peter if he had that type of love, that impersonal unconditional virtuous love, which emphasizes the virtue of the subject and not the object. Peter knew and understood what the Lord was saying! The Lord was saying you cannot serve Me without this virtue or this impersonal unconditional virtuous agape love. However, when virtue love is directed toward God, another word is better to use which is *phileo* it used for personal love for God. This is one of the reasons why Peter became upset when the Lord kept asking this question.

So in verse 15, the Lord used *agapao*, He didn't use *phileo*. The Lord said "do you agape-love Me more than these"? However, to say we just have impersonal unconditional virtuous love for the Lord is blasphemous. We do not love the Lord because of who and what we are but **who and what He is!**

So Peter considers this to be sort of an insult. In fact, personal love for God must come *before* impersonal unconditional agape love for all mankind.

JOH 21:15, So when they had finished breakfast, Jesus said to Simon Peter, "Simon, {son} of John, do you love [agape] Me more than these?" He [Peter] said to Him, "Yes, Lord; You know that I love [phileo] You."

Peter is a little angry and disturbed. The Lord said, "do you agape me"? Peter said, "you know I phileo you"! Peter used the pres-act-ind of *phileo* which means I keep on loving you personally because of Who You are. So our Lord said in effect, "Do you have impersonal unconditional love for Me," and Peter said, "Lord you know I love you personally"!

I want you to notice that as a result of his answer Peter receives a command!

JOH 21:15...He [the Lord] said to him, "Tend My lambs."

This is a command for all pastors to produce the action of the verb which is to feed new believers. The word for *lambs* is the noun *arnion* which refers to baby sheep, lambs and therefore, analogous to the new believers. The Lord is saying to Peter, if you really love me personally you're qualified to feed new believers! *Arnion* refers to the freshmen in the Christian life! There are three categories of freshmen in the Christian life.

- a. New Converts.
- b. Ignorant Believers.
- c. Carnal believers-or cosmic believers who have repented!

So Peter is commanded to feed the Lord's lambs if he really loves the Lord. When the Lord asked Peter if he loved Him more than these, there is a very important principle here! No man can function as a pastor-teacher with his eyes on people. Secondly, the motivational virtue for the gift of pastor-teacher must come from personal love for TLJC. If people are more important than the Lord the pastor becomes a people pleaser and therefore a loser-pastor! Or he's so controlled by people that he ends up in some form of depression and quits the ministry.

So in verse 16, another command is given.

JOH 21:16, He said to him again a second time, "Simon, {son} of John, do you love [pres-act-ind of agape] Me?" He said to Him, "Yes, Lord; You know that I love [phileo] You." He said to him, "Shepherd My sheep."

Note this time that our Lord dropped the phrase "more than these." He just simply said "do you love me?" Again the Lord said "do you agape me"? Peter said, "you know I phileo you." You have two entirely different words in the verse and yet the English translates both words exactly the same! If God the Holy Spirit intended for the words to be the same, He would have used the **same** words. In fact, at least the Living Bible made an effort to distinguish between the two.

So, in verse 16, the Lord gives him a second command! The word *shepherd* is the pres-act-imp of *poimaino* which means to rule or clobber which is how the pastor-shepherd must function with some. Now, this time he didn't use the word *arnion* for sheep as in verse 15. This time He used the accusative plural of *probaton* which is translated sheep and it refers to the sophomores in the Christian life. They are the ones that have a little knowledge of doctrine and think that they have a lot.

With arrogance, a little knowledge is assumed to be omniscience, all knowledge. When there is this high opinion of self-knowledge there is the rejection of the authority of the pastor-teacher. Therefore, the authority of the pastor now becomes a major issue in the believers' life. The sophomore stage is the most dangerous stage of the Christian life. More people fall back into apostasy and the cosmic system in the sophomore stage.

In verse 17, we have a final question and command.

JOH 21:17, He said to him the third time, "Simon, {son} of John, do you love [phileo] Me?"

This time our Lord switched from *agape* to *phileo*.

Peter was grieved [distressed] because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love [phileo] You." Jesus said to him, "Tend My sheep."

This is the type of love that is expected from a believer who has proper momentum in the spiritual life. The Lord was making a point not only for Peter but for the benefit of all future pastors in the Church-age. The pastor must possess **personal love** for TLJC to be effective in the teaching of Bible doctrine. This is what made Paul so great.

Secondly, the pastor who truly loves the Lord will feed doctrine to the Lord's people! This means that the pastor must have *phileo* or personal love for the Lord and must have agape or impersonal unconditional love for all. No pastor can survive in the ministry apart from occupation with the person of Jesus Christ. When pastors get their eyes on people they lose out. They become discouraged, distracted, despondent, filled with self-pity, etc.

Peter said to the Lord, **“Lord, You know all things; You know that I love [phileo] You.” Jesus said to him, “Tend My sheep.”**

The word for *tend* is the pres-act-imp of *bosko* which is the command to moderately and prudently feed my humble sheep which is a reference to the seniors or the mature believers. All you have to do for mature believers is teach them doctrine! You cannot do that in the sophomore stage as in verse 16, you have to *poimaino* them!

Poimaino means you have to kick or use that stick a shepherd carries! The shepherd has to whack the sheep at times to keep them from running off the cliffs. The pastor doesn't do that literally, he does that with his communication of doctrine. The pastor must use his authority in a very strict way with sophomores. You can't horse around with sophomores. However, once a person becomes a senior, he has developed enough humility to be teachable. There are only two categories of teachable believers basically; freshmen and seniors.

CHRISTMAS SPECIAL: THE LIFE OF THE ONE WHO WOULD CHANGE THE WORLD.

12/26/10

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. For God did not send the Son into the world to judge the world, but that the world should be saved through Him. (JOH 3:16-17)

On this Christmas Eve, in the year of our Lord 2010, believe it or not, this Christmas Eve has a lot in common with the first Christmas when our Lord was born into the world. On the very first Christmas Eve, earth was unaware as to what was happening around them. Unaware, inattentive, oblivious, and unobservant!

The earliest reference to Christmas being celebrated on December comes from the second century after the birth of Jesus.

It is considered likely the first Christmas celebrations were in reaction to the Roman Saturnalia, a harvest festival that marked the winter return of the sun and honored Saturn, the god of sowing. Saturnalia was a rowdy time, much opposed by the more austere leaders among the still-minority Christian sect.

Christmas developed as a means of replacing worship of the sun with worship of the Son. By 529 A.D., after Christianity had become the official state religion of the Roman Empire, Emperor Justinian made Christmas a civic holiday. However, the world, back then, was absorbed with that which was not important. They were engrossed in their own lives and preoccupied with vanity and emptiness. However, Heaven wasn't!

The innumerable Holy and Elect angels were waiting in anticipation. They were waiting to break forth in praise and worship and adoration to the birth of a new born child, the Son of God. A birth 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;** and 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.

On that first Christmas Eve, the Lord is speaking to the Father and this is what He said: **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;" (HEB 10:5)**

Note that the physical body of the humanity of Christ was prepared for Him beforehand by God the Father.

"In whole burnt offerings and sacrifices for sin Thou hast 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.'" (HEB 10:6-7)

He said in effect, Father I realize that You have not been satisfied with the blood of animals and therefore you have prepared a body for me so that I could be the ultimate sacrifice. Therefore, the Lord Jesus Christ bid farewell to His Father and began a journey that was to end 33 years later on the Cross.

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. (2CO 8:9)

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. In addition, while this was going on, earth was oblivious to it! People on earth had no idea that for the first time ever, God was going to become a man. God was coming in the flesh, Heaven was well aware of the event, earth was not.

There are so many things about Christmas that the majority of people today 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, a human body that would be like no other human body because it was 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. GAL 4:4 teaches this, **But when the fullness of the time came, God sent forth His Son, born of a woman**, and every Christmas time we stop and rather mindlessly acknowledge the birth of Christ. Some say He was God, others say He was just a man. The real issue is not that He came, the issue is why He came.

Many 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?...YES. To teach truth?...YES. To fulfill the Law?...YES.

To reveal love?...YES.

These are all secondary reasons why He came. There is really only one primary reason. One primary plan.

One primary person. And that is that Jesus Christ, who came into the world on that first Christmas for one major reason...to suffer and to die for you.

“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” (MAR 10:45)

who gave Himself as a ransom for all, the testimony borne at the proper time. (1TI 2:6)

In the beginning was the Word, and the Word was with God, and the Word was God. (JOH 1:1)

And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth. (JOH 1:14)

This evening I would like you to focus in on the life of the one who changed the world. It all began in eternity past where we read in REV 13:8 He is called the **Lamb slain from the foundation of the world.**

“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. (ACT 2:22-23)

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. (ACT 4:27-28)

The life of the one who changed the world was born in a little-known village, a child of a peasant woman,

“But as for you, Bethlehem Ephrathah, {Too} little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity.” (MIC 5:2)

The life of the one who would change the world worked in a carpenter shop until He was thirty - LUK 3:23, **And when He began His ministry, Jesus Himself was about thirty years of age,**

MAT 13:55, Is not this the carpenter’s son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas?

Then He became a traveling preacher, (MAR 1:35-39).

The one who would change the world never wrote a book. We know that because if He did we would be fighting about which book He wrote and who had the original. However, there is a book that was written about Him and the first Christmas that says in HEB 10:7, **“Then I said, ‘Behold, I have come (In the roll of the book it is written of Me) To do Thy will, O God.’”**

He never held an office; IOH 18:36, **Jesus answered, “My kingdom is not of this world.”**

The one whose life would change the world never did one thing that usually accompanies greatness except perform miracles. Later He told individuals in MAT 8:4, **“See that you tell no one; but go, show yourself to the priest, and present the offering that Moses commanded, for a testimony to them.”**

He had no credentials but Himself; IOH 14:11, **“Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves.”**

While still a young man, the life of the one who changed the world would have public opinion turn against Him.

And coming to His home town He {began} teaching them in their synagogue, so that they became astonished, and said, “Where {did} this man {get} this wisdom, and {these} miraculous powers?” Is not this the carpenter’s son? Is not His mother called Mary, and His brothers,

James and Joseph and Simon and Judas? And His sisters, are they not all with us? Where then {did} this man {get} all these things?" And they took offense at Him. But Jesus said to them, "A prophet is not without honor except in his home town, and in his {own} household." (MAT 13:54-57)

The life of the one who changed the world would be marked by His friends running away from Him in time of trouble; MAR 14:27, **And Jesus said to them, "You will all fall away, because it is written, 'I will strike down the shepherd, and the sheep shall be scattered.'"**

One close to Him would also deny Him, as well as all of His disciples; MAT 26:33-35, **But Peter answered and said to Him, "{Even} though all may fall away because of You, I will never fall away." Jesus said to him, "Truly I say to you that this {very} night, before a cock crows, you shall deny Me three times." Peter said to Him, "Even if I have to die with You, I will not deny You."**

In MAT 26:69-74, **Now Peter was sitting outside in the courtyard, and a certain servant-girl came to him and said, "You too were with Jesus the Galilean." But he denied {it} before them all, saying, "I do not know what you are talking about." And when he had gone out to the gateway, another {servant-girl} saw him and said to those who were there, "This man was with Jesus of Nazareth." And again he denied {it} with an oath, "I do not know the man." And a little later the bystanders came up and said to Peter, "Surely you too are {one} of them; for the way you talk gives you away." Then he began to curse and swear, "I do not know the man!" And immediately a cock crowed.**

The one whose life would change the world went through the mockery of a trial, MAT 20:18-19 **"Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death, and will deliver Him to the Gentiles to mock and scourge and crucify {Him,} and on the third day He will be raised up."**

The life of the one who changed the world ended up nailed to a cross between two thieves; MAT 27:38, **At that time two robbers were crucified with Him, one on the right and one on the left.**

His executioners gambled for His only piece of property-His coat; MAR 15:24, **And they crucified Him, and divided up His garments among themselves, casting lots for them, {to decide} what each should take.**

The life of the one who changed the world would have His body laid in a borrowed grave; IOH 19:41, **Now in the place where He was crucified there was a garden; and in the garden a new tomb, in which no one had yet been laid.**

Twenty centuries have come and gone, and today He is still the centerpiece of the human race.