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- 0190-1371 What it means to be initiated into the secret of the mystery, Part 104. The antagonism of the world system toward believers and Bible doctrine. Part 7. Royal Ambassadorship.

- 10-14-05 2Co 5:14; 1Ti 4:10; Joh 1:29; 3:16-17; 4:42; 6:32.
- 0190-1372 What it means to be initiated into the secret of the mystery, Part 105. The antagonism of
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**I HAVE LEARNED TO BE CONTENT IN WHATEVER
CIRCUMSTANCES I AM. I KNOW HOW TO GET ALONG WITH
HUMBLE MEANS, AND I ALSO KNOW HOW TO LIVE IN
PROSPERITY;**

Philippians 4:11; Psalm 73

01/02/05

Phi 4:10-12, Now, I have received much inner happiness by means of the Lord greatly, that now at length you have revived your concern or thinking for me; indeed, you also were thinking about me, but you lacked the opportunity to express it. Not because I am speaking with reference to poverty or lack; for I have learned to be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need.

In verse 12, the first verb in the sentence which is translated *I know*, is the perfect active indicative of *oida* meaning *I have come to know*. We also have the emphatic use of the conjunction *kai*, which should be translated *in fact*. So the corrected translation of Phi 4:11-12 is, *Not because I am speaking with reference to poverty or lack; for I have learned to be content in whatever circumstances I am. In fact, I have come to know...*

Paul learned this in his rebound and recovery from his mistakes in Jerusalem. You can learn a lot from your mistakes if you have humility. Mistakes are inevitable but being arrogant and refusing to admit to them is optional. The greatest mistake some people make is living in constant fear that that they will make mistakes. Life will be victorious when you can capitalize on your mistakes and that is what's involved in this verb *oida* = through knowledge.

Phi 4:12, In fact, I have come to know how to get along with humble means,

This is the present passive infinitive from the verb *tapeinoo* meaning to be humbled, to be humiliated by being assigned a lower place at the table, to be degraded. This is part of the purpose of God in conforming us to the image of His Son (Rom 8:29). It has, of course, the concept of humility in the sense of being helpless.

Remember the context here, Paul has been put in prison and humbled by God. Like David, Paul was a man who knew more about the grace of God than anyone else in his day and yet he ignored God's grace by becoming sentimental and legalistic. Paul was humbled by God and placed in prison because of compromising God's grace with legalism and at this time Paul was a supergrace believer. So, when he says in Phi 4:12, *I have come to know how to be humbled*, he is referring to his Jerusalem reversionism. He was warned, by means of warning discipline, not to go to Jerusalem. He was warned several times, and he still disobeyed. He went through the warning discipline, then the intensive discipline, and he almost had dying discipline. This is all in view in the infinitive *tapeinoo*.

Next we have the adjunctive use of the conjunction *kai* translated *also*, so we translate, *also I have come to know*. The active voice means Paul is producing the action of the verb. Notice that twice in this verse we have had the verb *oida* and each time the active voice refers to the same person, but with a different connotation. The first *oida* refers to reversionistic Paul and is speaking about what he learned from the mistakes of his Jerusalem fiasco. In the second *oida*, supergrace Paul is producing the action of the verb from what he learned in his victory. In other words, he has learned something in progression. He has learned both from his mistakes and his success.

Phi 4:12, In fact, I have come to know how to be humbled, and I also know how to live in prosperity;

“Prosperity” is the present active infinitive of the verb *perisseuo* which is *perisseuein*, meaning to have more than enough and so it means to have prosperity. Paul has learned the secret of not becoming arrogant in his prosperity which has come as a result of his spiritual victories in supergrace. This prosperity test is difficult for many people and there are two categories of prosperity testing:

1. Individual prosperity testing, in which some form of success challenges the top priority of doctrine.
2. Collective prosperity testing, in which a city, state, nation, or group becomes very prosperous. The believer sharing in this form of prosperity can become distracted from doctrine and lured away from the PPOG.

There are many believers today who cannot handle any form of prosperity because promotion and recognition can cause them to become arrogant and think more highly of themselves than what they ought to. This is true even in churches, where someone has a position that causes others to highly respect them. Every believer must pass the prosperity test before achieving spiritual maturity because prosperity cannot bring happiness apart from the believer's residence function and momentum inside the PPOG. Prosperity is the most subtle distraction to life in the PPOG because capacity must always precede prosperity. The cosmic system can offer you success, sex, fame, wealth, promotion, social and professional prosperity, but possess all of these without true happiness and you will make your own misery.

Passing the prosperity test consolidates the believer's scale of values, making them consistent with the PPOG, resulting in the stabilization of the right priorities for life, thus gaining the capacity to enjoy prosperity. Passing this test means that the mature believer is ready to receive God's greatest prosperity, which are the greater blessings of both time and eternity. When you have the same happiness in adversity as well as prosperity, it means you have passed the test and you will therefore accelerate your spiritual growth. As a result, you concentrate on occupation with Christ as in Heb 12:2, so that He is the focus of your life, the priority solution, the motivation, and the basis for worship, as in communion. In spiritual autonomy, you have a very high degree of focus and motivation; here you concentrate on Jesus Christ through metabolized doctrine in your right lobe so that occupation with Christ continues as the motivation and focus of your life. Occupation with Christ becomes a major problem solving device in passing momentum testing and advancing to spiritual maturity. We will all face prosperity, death and adversity; therefore we need to learn how to adapt to all of them.

Deu 30:15, See, I have set before you today life and prosperity, and death and adversity;

Ecc 7:14, In the day of prosperity be happy, but in the day of adversity consider---God has made the one as well as the other.

Jer 22:21, I spoke to you in your prosperity; but you said, I will not listen! this has been your practice from your youth, that you have not obeyed my voice.

The prosperity test usually comes when you least expect it. You may be given prosperity which changes your lifestyle or the test may be a removal of certain prosperity that you were enjoying. The prosperity test can also bring out the covetousness and jealousy that some believers still have within them. There is the prosperity of the wicked which sometimes causes envy in the righteous. Remember what David said in Psa 73, a Psalm that warns us about envy and jealousy, especially when you see individuals prospering who could care less about God.

Psa 73:1, (A Psalm of Asaph.) Surely God is good to Israel, To those who are pure in heart!

This type of thinking is very important especially when going through something where the outcome is unknown. Even if you don't understand what you're going through remember God is good to His people.

Then in verse 2 he describes for us how he almost slipped.

Psa 73:2-3, But as for me, my feet came close to stumbling; My steps had almost slipped. For I was envious or jealous of the arrogant, {As} I saw the prosperity of the wicked.

There are certain people who will prosper even though they are wicked; this is also a part of your prosperity test, handling the prosperity of others. One of the reasons that God allows the wicked to prosper is because their life on this Earth is their Heaven and God loves them very much. Even though He sent His uniquely born son for them and they rejected Him, in His impersonal love, He still loves them. But once they die, for all of eternity they will suffer in the eternal lake of fire.

David saw their outward display of prosperity, but he did not see the discomfort and lack of contentment in their soul. They don't have that peace that goes beyond understanding in Phi 4:6.

Psa 73:4, For there are no pains in their death; And their body is fat.

This means that their strength is from their riches. Fatness in the ancient world was considered to be prosperity. Remember, this is the thinking of the individual who almost slipped away from God. He said, *There's no pain from their death.* But you have something in your soul that money cannot buy, it is a peace that allows you to go through tragedy, disaster and sickness, and still say, *I have learned to be content in whatever state I am in.*

Psa 73:5-11, They are not in trouble {as other} men; Nor are they plagued like mankind. The garment of violence covers them. Their eye bulges from fatness; The imaginations of {their} heart run riot. They mock, and wickedly speak of oppression; They speak from on high. They have set their mouth against the heavens, and their tongue parades through the earth. Therefore his people [a reference to the wicked who prosper] return to this place; And waters of abundance are drunk by them . And they say, How does God know? And is there knowledge with the Most High?

They deny the Omniscience of God and reject his Doctrines.

Psa 73:12, Behold, these are the wicked; And always at ease, they have increased {in} wealth.

In their carnal security, they become very powerful and mighty.

Psa 73:13, Surely in vain I have kept my heart pure, And washed my hands in innocence;

Have you ever thought that it is all vanity? You try to live your life before God, do the right thing but deceivers and liars get everything.

Psa 73:14-16, For I have been stricken all day long, And chastened every morning. If I had said, I will speak thus, Behold, I should have betrayed the generation of Thy children.

When I pondered to understand this, It was troublesome in my sight.

Now notice verse 17, *Until I came into the Sanctuary of God; Then I perceived their end.*

The sanctuary of God is a good place to go when you have a problem. Once he came back into the sanctuary or the place where God's Word was taught, his eyes were opened again to the truth. A light came upon him and he withdrew from the ways of the world and drew toward the ways of God.

If everything's going wrong in your life it is best to say, *I better get to Bible class right now, things are not working out and I know God is on my side, I need some enlightenment. I need to hear what the Spirit says to the church.*

This man was starting to say, *the wicked are better than the Godly* and then he saw the light of truth. When he was living in the ways of the world, the darkness came upon him, but when he came back to the ways of God, the light shined upon him and gave him direction.

Psa 73:18, Surely Thou dost set them in slippery places; Thou dost cast them down to destruction.

They were standing on a smooth place (everything's going smooth for them), but always remember something - smooth places can also be very slippery. They may be prospering right now, but slippery paths are going to follow.

Psa 73:19-20, How they are destroyed in a moment! They are utterly swept away by sudden terrors! Like a dream when one awakes, O Lord, when aroused, Thou wilt despise their form.

Their prosperity will be forgotten very quickly as well. Never forget that you have something in your soul that is far greater than any rich man could ever buy.

Psa 73:21-23, When my heart was embittered, And I was pierced within, Then I was senseless and ignorant; I was {like} a beast before Thee. Nevertheless I am continually with Thee; Thou hast taken hold of my right hand.

Even though he has failed he doesn't let his failures keep him away from God. This is akin to Paul's first *oida* in Phil 4:12 when he wrote, *I have come to know how to be humbled.*

Psa 73:24-28, With Thy counsel [doctrine] Thou wilt guide me, And afterward receive me to glory. Whom have I in heaven {but Thee}? And besides Thee, I desire nothing on earth. My flesh and my heart may fail, But God is the strength of my heart and my portion forever. For, behold, those who are far from Thee will perish; Thou hast destroyed all those who are unfaithful to Thee. But as for me, the nearness of God [being near to God in fellowship with Him] is my good; I have made the Lord God my refuge, That I may tell of all Thy works.

As a believer in TLJC you have something that wealth cannot buy, something that is absolutely unique. So if you do not grow up spiritually and become a mature believer, it will only be your fault. You have all the privileges of heaven, privileges never before extended, even to the greatest believers of the Old Testament. Not even Moses had what you have. Never allow the prosperity of the wicked to take your mind off occupation with TLJC.

Psa 37:7, Rest in the Lord and wait patiently for Him; do not fret because of him who prospers in his way, because of the man who carries out wicked schemes.

Ultimately God desires the believer to prosper but the believer must pass these different momentum tests if prosperity is to be given.

3Jo 1:2, Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.

So back in Phi 4:12, *In fact, I have come to know how to be humbled [that is by situations], and also I have come to know how to live in prosperity [being blessed by God because of PVTD];*

Paul is not talking about a variation of circumstances in his life but rather a status, and there is a difference. In the previous verse he talked about circumstances, some pleasant, some unpleasant. All supergrace believers live in prosperity, but the prosperity varies with the supergrace status of the individual. It depends upon the time in which he lives and many other principles that are related. Plus the degree to which that prosperity is visible to others varies. So that you can never look at another person and say, *Well, he's prosperous, he's in super grace.* However, the status of all supergrace believers in all eras is the same.

Paul goes on to enlarge this principle; Phi 4:12, *In fact, I have come to know how to be humbled, and also I have come to know how to live in prosperity; in any and every circumstance*

Here is the prepositional phrase, *en* plus the locative of *pas* which is *panti*. *Panti* is an adjective which means *all* or *every* and in the locative singular it means *in any place*. We have the Greek word *pas* twice, first in the singular referring to a place, then in the plural, *pasin* referring to circumstances.

The singular *pas* refers to several geographical locations where Paul learned, for instance Jerusalem, Caesarea, and now Rome. Most of you have learned different lessons in life in different places. The plural *pas* refers to all circumstances which contributed to the varying circumstances by which Paul was initiated into the blessings of supergrace.

Next we have the perfect passive indicative from the verb *mueo* which means to be initiated into a fraternity. *Mueo* doesn't just mean to be instructed but rather to learn a secret, namely, the

secret to life which is to understand the spiritual life. It means to understand your personal sense of destiny and the reason why you have been created. The fraternities of the ancient world were called the mysteries. The word mystery comes from this word *mueo*. The word *musterion*, in the New Testament, means a system of doctrine by which you are initiated into the supergrace life. The verb means *to be initiated by understanding something*, in this case doctrine. It means understanding the Lord's policies, understanding that you're in a Royal Family rather than a fraternity. You were born again into the Royal Family of God and you live as an aristocracy in the devil's world. Consequently there are very, very strong and stringent policies that must be understood.

So we have Phi 4:12, *In fact, I have come to know how to be humbled, and also I have come to know how to live in prosperity; in any place and every circumstance I have been initiated into the secret or the mystery of being filled and going hungry, both of having abundance and suffering need.*

The perfect tense of the verb *mueo* is what we call a consummative perfect tense emphasizing the process which has been completed. In other words, he has already experienced this secret or mystery and he will continue to do so.

The passive voice means that the once reversionistic, but now in supergrace apostle Paul has received initiation into the mysteries. The indicative mood is declarative for an historical fact that Paul's Jerusalem reversionism is over. He has been initiated into the secrets of reversionistic discipline, and he has been initiated into the blessing of reversion recovery.

This is what Phil 4:12 say's literally; *In fact, I have come to know, [I have come to experience] how to be degraded [reversionism], also I have come to know [or experience] what it is to live in the prosperity of supergrace. In any place and in all circumstances I have been initiated into the mystery.*

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

Philippians 4:12 John 13

01/09/05

In Phi 4:11-12, we have been noting the result of living the spiritual life and being filled with true inner happiness and contentment. This is what the apostle Paul had and why he could say in Phi 4:11-12, *Not that I speak from want; for I have learned to be content in whatever circumstances I am. In fact, I have come to know how to be humbled [that is as we have noted by situations], and also I have come to know how to live in prosperity [being blessed by God because of PVTD];*

The phrase *I have learned the secret* is the perfect passive indicative from the verb *mueo* and it means *to be initiated into a secret, to learn a secret namely, the secret to life which is to understand the spiritual life and your personal sense of destiny and the reason why you have been created. Musterion, in the New Testament, means a system of doctrine to which you are to be initiated into if you are going to advance in the spiritual life. So, this verb means to be initiated by understanding something, in this case doctrine. That is, understanding the Lord's policies and that you're in a Royal Family. You were born again into the Royal Family of God and you are to live as aristocracy in the midst of the devil's world. Consequently there are very strong and stringent policies that must be understood.*

So again Phi 4:12, *In fact, I have come to know how to be humbled, and also I have come to know how to live in prosperity; in any place and every circumstance I have been initiated into the secret or the mystery,*

The perfect tense of the verb *mueo* is a consummative perfect tense emphasizing the process which has been completed. Paul has already experienced this secret or mystery and he will continue to do so. The passive voice means that once reversionistic but now in supergrace, the apostle Paul has received initiation into the mysteries, the doctrines that led to his reversion recovery and supergrace status. The indicative mood is declarative for the historical fact that Paul's Jerusalem reversionism is over. He has been initiated into the secrets of reversionistic discipline; he has been initiated into the blessing of reversion recovery. So, this is what it say's literally; *In fact, I have come to know, [I have come to experience] how to be degraded [reversionism], also I have come to know or experience what it is to live in the prosperity of supergrace. In any place and in all circumstances I have been initiated into the mystery.*

This is the most important mystery we need to be initiated into, the mystery doctrine that gives you real meaning and purpose in life. It all begins with the principle that the Church-age, which we are all a part of, and its doctrine, was never mentioned in Old Testament prophecy but instead was fully developed in the New Testament Epistles. Paul states in Rom 16:25-26, Col 1:25-26 and Eph 3:3-6 that this mystery is now revealed.

Rom 16:25-26, Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith;

It is this body of doctrine known as mystery doctrine which sets the Church-age apart from other dispensations. The mystery doctrine of the Church unveils the characteristics unique to the Christian way of life and the mystery pertains to the Church alone. This doctrine tells the believer *what* he must do now that he is a Christian. This means that where there is ignorance concerning mystery doctrine there is also ignorance concerning how to live the Christian life. Most believers

today are living in one of the following false systems of spirituality that they have substituted for mystery doctrine:

1. The false system of spirituality by personality. This is when you encounter someone sweet and you think they are really humble and great Christians. Mat 7:15, *Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.* Personality has nothing whatsoever to do with spirituality; the Holy Spirit controls the soul of many types of personalities!
2. The false system of content of speech. This is the use of clichés or stereo-typed holy language like calling the Lord Thee or Thou.
3. The false system of mannerisms. Believers must learn to distinguish between personality and spirituality.
4. The false system of yielding. This is when one assumes that he is spiritual because he has made some overt ceremonious dedication such as rededication services
5. The false system of self-crucifixion. This system confuses positional truth with Christian experience. Rather than relying on the ministry of God the Holy Spirit to do the changing they set out to wipe their own slate clean, spirituality by asceticism. Of course, the believer is dead with Christ through the baptism of the Spirit not through crucifying self.
6. The false system of spirituality by prohibitions or traditions. Certain societies forbid while others allow certain things. Regardless, cultural tradition or social usage of certain things cannot determine spirituality since the unbeliever can observe such traditions as well. Many of these prohibitions are simply the results of legalism when people try and super-impose their prejudices on others as if it was a commandment from God. They try to super-impose their tastes and their culture on others in the name of Christianity and these all reject the importance of the ministry of God the Holy Spirit and the perception of Bible doctrine. Remember the principle that anything the unbeliever can do is not a part of the spiritual life. What you wear, how you wear your hair is personal taste and nothing more, just like food is personal taste. In fact, today we even have spirituality by eating healthy food, nothing wrong with that physically, but it will not cause you to be spiritual.
7. The false system of spirituality by relativity. This is the false reasoning that one is spiritual because their sins are more respectable than others. This is the pride in the self-justification crowd. (2Co 10:12). The cosmic Christian thinks that subtle sins are justified and shocking sins must be persecuted. This false concept fails to recognize that carnality and spirituality are absolutes. One category of sin makes you just as carnal as the other. Jam 2:10, *For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all.*
8. The false system of spirituality by ritual. This is the failure on the part of believers to understand that doctrine and reality has replaced ritual. Some believe they are spiritual because they were baptized in immersion, or it's good luck to take communion or observe holy days. Col 2:16-17, *Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day things which are a mere shadow of what is to come; but the substance belongs to Christ.*
9. The false system of program spirituality. This is where one believes they are spiritual by conforming to the programs of the church. People think that they are spiritual because they attend church, give, participate in prayer meetings, bring visitors or hustle around the church. We must learn to distinguish between spirituality and service. Christian service is the result of a believer properly motivated by God the Holy Spirit and Bible doctrine. The problem in many churches is that overt activity is substituted for the enabling power of the Holy Spirit. This program Christianity creates an ignorance which results in frustration and permanent carnality. This activity caters to the approbation lust and power lust of the human race, people just love to be recognized for what they are doing.
10. The false system of spirituality through emotion. The whole key to understanding the work of the Holy Spirit is not to equate emotions with the work. A lot of people are ignorant concerning the work

of God the Holy Spirit because they are controlled by feelings and emotions rather than truth.

Remember, the emotions respond in two ways:

First, our emotions respond to what is inside of our soul, thoughts or lack of thoughts.

Second, our emotions also respond to the physiological part of the body.

Many times the emotions are effected by the organic effects of the body and emotions can function independently from thinking. Never associate your feelings and your emotions with spirituality! Emotion can be good and it can even respond to spiritual things but emotion has nothing to do with the spiritual life or the Christian way of life. You are not saved because you feel saved and you are not spiritual because you feel spiritual. The enabling power of the Holy Spirit is infinitely greater than the function of your emotional system.

The mystery doctrine reveals the divine assets that God has given to each Church-age believer and His directions for using those assets. God has magnificently provided everything for us and has thoroughly instructed us so that as Eph 4:1 says we can, *Walk in a manner worthy of our calling.*

Eph 3:1-6, For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles if indeed you have heard of the dispensation of God's grace which was given to me for you; that by revelation there was made known to me the mystery doctrine, as I wrote before in brief. And by referring to this, when you read you can understand my insight into the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel,

It is this body of doctrine known as mystery doctrine which sets the Church-age apart from other dispensations. It is this mystery doctrine that you can be initiated into that will cause you to be content in whatever circumstances you face in life.

The mystery doctrine of the Church unveils the characteristics unique to the Christian way of life and it is important to note that the mystery pertains to the Church alone. In the ancient world, the word mystery did not mean what it means today, that is something incomprehensible or puzzling, but in the ancient world a mystery was well-known, although only to the initiated. If you are a believer you are *initiated*, therefore, Church-age doctrine should be thoroughly familiar to each Church-age believer

In the upper room discourse, on the night before His crucifixion, TLJC prophesied the coming of the Church-age, Joh 14:12-20, *Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater {works} than these shall he do; because I go to the Father. And whatever you ask in My name, that will I do, that the Father may be glorified in the Son. If you ask Me anything in My name, I will do {it.} If you love Me, you will keep My commandments. And I will ask the Father, and He will give you another Helper, that He may be with you forever; {that is} the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, {but} you know Him because He abides with you, and will be "IN" you. I will not leave you as orphans; I will come to you. After a little while the world will behold Me no more; but you {will} behold Me; because I live, you shall live also. In that day you shall know that I am in My Father, and you in Me, and I in you.*

Notice the doctrines mentioned in this passage;

Joh 14:14, the intimate union with TLJC, *If you ask Me anything in My name, I will do {it.}*

Joh 14:16-17, the indwelling of the Holy Spirit, *He abides with you, and will be "IN" you.*

Notice in Joh 16:12-16, *I have many more things to say to you, but you cannot bear {them} now. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He shall glorify Me; for He shall take of Mine, and shall disclose {it} to you. All things that the Father has are Mine;*

therefore I said, that He takes of Mine, and will disclose {it} to you. A little while, and you will no longer behold Me; and again a little while, and you will see Me.

Then in Joh 17:17-26, Sanctify them in the truth; Thy word is truth. As Thou didst send Me into the world, I also have sent them into the world. And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth. I do not ask in behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as Thou, Father, {art} in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given to them; that they may be one, just as We are one; I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me. Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world. O righteous Father, although the world has not known Thee, yet I have known Thee; and these have known that Thou didst send Me; and I have made Thy name known to them, and will make it known; that the love wherewith Thou didst love Me may be in them, and I in them.

God the Father gave TLJC the honor of first revealing Church-age doctrine for several reasons; 1. The Church exists to glorify TLJC to the maximum. Joh 16:14, *He shall glorify Me; for He shall take of Mine, and shall disclose {it} to you.*

Eph 1:22-23, And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fulness of Him who fills all in all.

Therefore, TLJC would be the first to reveal the coming of the Church-age and its mystery doctrine.

2. Israel was to be given every opportunity to accept TLJC as Messiah. TLJC revealed the Church "after" Israel had officially rejected Him. This meant that the Jewish kingdom of God on earth had been postponed until the Millennium and a new set of options for believers on earth now became manifest.

3. After prophesying about the coming church, TLJC would win the victory on the cross and therefore it was only fitting that the VICTOR be the one to announce the dramatic change. His victory on the cross was the reason that the greatest dispensation ever known to man and the greatest opportunities, were about to begin. In fact, His victory on the cross followed by the fulfillment of the Church age was one of the most stunning moments in the entire angelic conflict. This announcement was a brilliant, unexpected revelation of the grace of God revealed not only to man but also to Satan and his fallen angels who despise the Church age.

4. Mystery doctrine is based upon the life of Christ. The mystery doctrine of the Church-age is based upon the fact that Jesus Christ was personally passing along the dynamics of His own life to every believer. Through His example, as an individual totally relying on the omnipotence of God the Father and God the Holy Spirit, every Church-age believer is given a prototype. Jesus Christ was personally passing along the dynamics of His own life to be the Christian way of life for the Church. Joh 13:34, *A new commandment I give to you, that you agape-love one another [this is impersonal unconditional love developed by the available divine power of God within], even as I have loved you, that you also love one another. By this [this fantastic impersonal love from the omnipotence of God] all men will know that you are My disciples [students], if you have love for one another.*

Through-out His incarnation, our Lord utilized the system and the divine assets that God the Father made available to support His humanity. Church-age doctrine was concealed until the Christian way of life went into effect, first through our Lord Jesus Christ. The prophecy of the mystery doctrine of Church-age which all believers should be initiated into given by our Lord Jesus Christ which would be the last prophecy before the Rapture. It all began in Joh 13:1, the night before our Lord's death. This is the end of the public ministry of the Lord Jesus Christ the beginning of his personal ministry to the disciples, a ministry to believers only which will announce the Church-age and the coming of mysteries.

Joh 13:1, 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,

This is the night before He is to die on the cross, and Jesus now begins a discourse which is designed to orient the disciples to the cross, the Church-age, and the intensification of the angelic conflict. The upper room discourse is the first announcement of the Church-age. Jesus is His humanity, He knew this in His deity billions of years ago but in His humanity he knew it because he was up on doctrine because doctrine orients you to life. His hour is a reference to the cross and really His hour of victory in the angelic conflict, Joh 12:23, 17:1, Mar 14:41.

The word for *depart* is the Greek verb *metabaino* which means to go from one place to another. It's a reference from Christ departing from this earth and going to another place, His body went into the grave, Luk 23:53, His soul went to paradise, Luk 23:43, His spirit went into the presence of the Father, Luk 23:46.

The trichotomous humanity of Christ went in three different directions and he went out from this world, body into the grave, Luk 23:53, soul into Paradise, Luk 23:43, and His spirit to the presence of the Father, Luk 23:46.

The phrase *out of this world* means that the departure of Christ includes the ascension, His resurrection and ascension. He knows that he must die on the cross, that there will be physical death following his spiritual death, and then he will receive a resurrection body and then He will ascend into the presence of the Father who will say, *Sit down at My right hand, until I make Your enemies a footstool for Your feet*. So, we have the principle of Jesus Christ recognizing the whole plan of the Father. He has learned it from the standpoint of His humanity, Jesus knew these things. Once Jesus departs from the world, the angelic conflict is going to intensify and that means that these disciples who are left behind, are going to become Satanic targets.

This phrase *out of the world* is the prepositional phrase *ek tou kosmou* which refers to the fact that His body went into the grave, Luk 23:53, His soul went to Paradise in Hades, Act 2:27, His spirit went to the Father, Luk 23:46. Out of the trichotomus separation of Christ at His physical death, it is the soul and the spirit which are emphasized and definitely not the body. The body was buried on the earth and the body is emphasized in resurrection not in the death of Christ because Christ died spiritually for us not physically.

Then we have the phrase *unto the Father* is literally *face to face with the Father*, (pros + the accusative noun *patera* = Father), which has to do definitely with His ascension.

That last phrase *He loved them to the end* reveals that the Lord Jesus Christ was perfect and therefore in His impeccability, He was always stable even while under pressure. He was about to enter into the most pressurized situation in all of human history, the cross where He would suffer physically and suffer spiritually for the sins of the entire world and then, worst than that, be forsaken by God the Father.

Because He loved His own who were in the world and He loved them to the end, He was able to endure their sarcasm in Mat 26:68, *Prophecy to us, You Christ; who is the one who hit You?*

We will never be able to comprehend the terrible punishment Jesus took. And probably the greatest thing of all was that He did not fight back. He could had ten thousand legions of angels at his side who would have cleaned up the court in a hurry. However, His restraint was very significant, for if He had lost His temper, there would be NO SALVATION! He took all the punching, all the spitting and slapping, and He stayed alive. He faced His ultimate form of suffering, being forsaken by God the Father and yet He still loved *His own who were in the world, He loved them to the end*.

We have in Joh 13:1, *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*. The phrase *He loved* is an aor-act-part, *aga-pesas*, which of course refers to His impersonal unconditional love. The amazing thing about this love is that it indicates His mental

attitude toward His disciples even though in the next 16 hours, not only did they not hear His discourse but as soon as they left this upper room, they all blew it, with the exception of John. The phrase *his own* is a reference to His disciples, the word for His *own* is an accusative masculine plural, *idios*, and it describes His disciples. While our Lord was going to the cross and while our Lord was on the cross His attitude never changed toward the disciples and that is grace. This is a reference to the love of the humanity of Jesus Christ toward others even while under pressure. His love was perfect, His love for God the Father was manifested when He said Mat 26:39, *My Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou will.* That is virtue-love directed toward God. Then toward the disciples, we have the same principle, He loved them at this time when the heat was off and He will also love them under pressure. He knows from His deity that these disciples are all going to fall apart and run away. Peter wasn't the only one that ran away, they all ran away, Mat 26:56, *Then all the disciples left Him and fled.* Our Lord shows His love and His love doesn't change, even when adversity comes.

The deity of Christ loved them in eternity past, He was willing to become a member of the human race and Phi 2:7, *deprive Himself of the proper function of deity when He had received the form of a servant and was born in the likeness of men.* He loved them in time, therefore He was willing to go to the cross, Phi 2:8, *In fact, although having being discovered in outward appearance as a man, He humbled Himself by becoming obedient to the point of spiritual death, that is the death of the cross.* He loved them on the cross, He is therefore willing to be judged for their sins, Luk 23:34, *But Jesus was saying, Father, forgive them; for they do not know what they are doing.*

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 2.

Philippians 4:12 John 13
01/16/05

Joh 13:1-3 Now before the Feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world face to face with 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, {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],

The first three verses are simply the background for one of the two prophecies concerning the Church-age. In verse 4, the disciples had come into the room, as was the custom in the ancient world, barefooted. They took off their sandals at the door and although there's a pool of water there for them to go through, they came in with dirty feet and they are now sitting at the table.

Joh 13:4, the Lord rose from supper, and laid aside His garments; and taking a towel, He girded Himself about.

The pres-pass-ind of the verb *egeiro*, means to be aroused, to rise up, to take a stand, it means to stand up for that which is true.

Remember that Satan loves to cause divisions and he had succeeded here with the disciples arguing about who was the greatest. Luk 22:24, *And there arose also a dispute among them {as to} which one of them was regarded to be greatest.* This is why we are to resist the devil, flee from him and not give him a forum.

Joh 13:3, {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], rose from supper, and laid aside His garments; and taking a towel, He girded Himself about.

The laying aside of the garments is analogous to our Lord laying aside His deity and becoming true humanity. The verb for *aside* is *tithemi*; it is a dramatic present tense because this is a dramatic moment when Christ is about to become their servant. Becoming the servant of all is a picture of going to the cross. So he laid aside his garments, this is his mantle, his outer garments, the Greek word *himation* is simply His outer garment, His robe, or His mantle. This is analogous to the true doctrine of kenosis which means that during the incarnation, our Lord voluntarily restricted the independent use of His divine attributes (Phi 2:5-11). He did this in compliance with the Father's plan for the strategic victory of the angelic conflict. For the plan for the incarnation not only called for the judgment of our sins, the provision of eternal salvation for all members of the human race, but simultaneously for the strategic victory of the angelic conflict. The Lord Jesus Christ voluntarily took on Himself true humanity in order to redeem mankind from sin, in order to propitiate God the Father, and to reconcile mankind to God.

As Jesus laid aside His outer garments to take the place of a servant, He surrendered the independent use of His divine attributes to fulfill the Father's plan. He depended on the power of the Spirit, rather than His attributes of deity. This principle speaks of Christ, the servant of all became our servant at the cross, and now He's the greatest of all, seated at the right hand of the Father (Phi 2:11).

Joh 13:4-5 the Lord rose from supper, and laid aside His garments; and taking a towel, He girded Himself about or He tied it around Himself. 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.

The Greek word for *towel* is a very special word; the noun *lention* is equivalent to 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 them. He strings it around his neck and that's why the Lord didn't wear anything because He would get dirty in the process.

The water is analogous to the word of God, Eph 5:26, Psa 119:9. It's very important to notice the word for wash, *nipto* which means to wash the hands or the feet as a ceremonial function. Later, the verb that means to wash the whole body will be used. So, washing of the body = salvation, washing of the feet = rebound. Rebound is necessary for service and notice their feet must be cleaned. There's only one person who is there that needs more than his feet washed and that's Judas Iscariot.

Beginning with verse 6, we have the apostle Peter who, often seems to see things from human viewpoint. Mat 16:22-23, *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." But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's."*

Back to Joh 13:6-7 where the Lord has already washed some of the apostles feet and now it's Peter's turn, *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."*

Unfortunately, many believers still do not realize what He did, so let's note some principles regarding this:

1. The disciples had bathed before coming to the last supper, all of them had taken a bath as was the custom of the Passover meal.
2. The taking of a bath is analogous to salvation and therefore you can anticipate, one bath but many washings. Tit 3:5 *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,* The restoring of your strength is the filling of the Holy Spirit, 1Jo 1:9 *If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.* There is one bath (the cross), but many foot washings (referring to the rebound technique).
3. From walking through the streets, the disciples have accumulated filth on their feet which is analogous to the believer being out of fellowship. The streets represent the world or the cosmic system which we inevitably all fall into from time to time.
4. The custom of foot-washing is analogous to rebound. If you come with dirty feet you must rebound before you sit down to dine with the Lord as Rev 3:20 says *"I will come in to him, and will dine with him, and he with Me."*
5. Before you eat the Lord's food, which is Bible doctrine, you wash your feet, rebound.
6. 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.
7. The feet also represent service, it's impossible to serve the Lord with dirty feet. Jesus did not have to have his feet washed because of impeccability, He's perfect. The disciples needed their feet washed because of defilement.
8. In Joh 12:3, the feet of Jesus had been anointed with oil, while at the beginning of this chapter, the feet of the disciples are washed. Jesus washed their feet, a picture of Christ providing rebound. The fact that Jesus washed their feet is the relationship between 1Jo 1:7 and 1Jo 1:9. In 1Jo 1:7 the blood of Jesus Christ, God's Son, cleanses us from all sin. He was judged for sins, we name a sin, or confess a sin that has been judged at the cross, and he is faithful and just to forgive us and cleanse us from all unrighteousness.

1Jo 1:7 but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.

1Jo 1:9 If we acknowledge [name and cite] our sins, He is faithful and righteous, with the result that He forgives us our sins [known sins] and purifies us from all unrighteousness [unknown sins].

9. 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.

10. TLJC will wash their feet which is a picture of Christ providing the basis of rebound on the cross. Isa 52:7 quoted in Rom 10:15, *How beautiful are the feet of those who communicate glad tidings of good things!*

This means that all communicators of doctrine have to keep their feet clean or be cleansed to communicate and that is done the exact same way as you, rebound!

Again, Joh 13:6-8, *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 [you're ignorant of], but you shall understand or learn about hereafter." 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 doctrinal significance has eluded Peter. It is interesting that it is Peter who will be the first to apply this doctrine (rebound). He will deny the Lord 3 times and he will have to use the rebound technique. Peter's statement is a statement of sincerity, but like many sincere people, he was sincerely wrong. Sincerity is not a part of the Christian way of life because there is no virtue in sincerity. Bible doctrine produces something far greater than the hypocrisy of sincerity.

The principle being emphasized is that rebound precedes the correct function of perception, metabolization and application of Bible doctrine. 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 far then we have Joh 13:1-8 *Now before the Feast of the Passover, Jesus knowing that His hour had come that He should depart out of this world face to face with 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, {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], 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 [you're ignorant of], but you shall understand or learn about hereafter." Peter said to Him, "Never shall You wash my feet!"*

Peter has no doctrine resident in his soul to associate with this *ritual* of foot-washing and so it is meaningless without the doctrine. When you have a ritual, as this was, and you are not yet into the new dispensation of the Church-age, then you must have the doctrinal understanding that the ritual teaches because all ritual was designed to teach doctrine.

The ritual here is foot washing and the doctrine is rebound, and the trouble with Peter is he doesn't understand rebound at this time but he will later on, especially when *he needs rebound!* Concerning the doctrinal analogy, Peter draws a blank, but TLJC says something very prophetic and very wonderful to him, he says, Joh 13:7 *"What I do you do not realize now, but you shall understand hereafter."* The phrase *You shall understand* is the future tense of the verb *ginosko* which means that Peter will learn doctrine including the rebound technique. The middle voice means, Peter will be benefited by learning it (within a few days), the indicative mood is the reality of Peter's future understanding. First, Peter is shocked and ignorant and then Peter gets emotional, Joh 13:8, *Never shall You wash my feet!* Then he gets carried away with the wrong application, Joh 13:9, *"Lord, not my feet only, but also my hands and my head."*

So, Joh 13:8, *"If I do not wash you, you have no part with Me."* TLJC recognizes that Peter has a right to his own decision even if it's a wrong one. Jesus could not force Peter, for that would eliminate the concept of free will. 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!

Joh 13:10, Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean;"

The phrase *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, and the passive voice; the believer receives this washing or receives salvation. The issue here is one bath but many foot-washings or saved once and rebound many times, but Peter wants to take a bath again.

Joh 13:10, *Jesus said to him, "He who has bathed needs only to wash his feet,"* The phrase *wash his feet* is the Greek word *nipsasthai* meaning to wash or to cleanse. The constantive aorist tense gathers together all the times rebound is necessary. The middle voice benefits the subject and indicates that every believer-priest must rebound for himself but ultimately God does the cleansing. The analogy is that you cannot eat with the Lord and have dirty feet, that's why we have silent prayer before Bible class to give you the option of rebound if it's necessary.

At this point, Peter indicates certain characteristics by which he is going to end up denying the Lord: Too much sincerity, human viewpoint, human personality, dynamics, and enthusiasm; but none of these things are useful.

Joh 13:10 Jesus said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean"

The phrase *completely clean* means, once again (repetition), once saved always saved, you are completely clean in the eyes of God. The phrase *you are clean* is *este* which means you keep on being clean and that's eternal salvation. The one exception of course is Judas Iscariot. In other words, the Lord is saying that this message is not for him. There's nothing pertinent to Judas Iscariot in the upper room. He's an unbeliever and, in effect, in the analogy, Judas came without a bath.

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

The word for *knew* is *edei* which indicates that Jesus always knew that Judas Iscariot would remain an unbeliever. This is in the pluperfect tense, indicative of past time and it represents an action as complete and the results of the action in existence at some point in the past. This means that TLJC has known for some time that Judas had been betraying Him. TLJC also knew that Judas Iscariot would remain an unbeliever billions and billions and billions of years ago in His deity. But He also knew it in His humanity because He knew the Scriptures; He knew doctrine.

Joh 13:18 "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."

The Lord knew perfectly that Judas was going to betray Him both from His deity and His humanity, Joh 13:11, *For He knew the one who was betraying Him;* The phrase *betraying* is *paradidonta* meaning to betray, to deliver up, to hand over, and in the futuristic present tense it means that He always knew who would do the betraying. The active voice tells us that Judas betrayed the Lord from his own free will. Judas has already rejected the Gospel many many times.

Joh 13:12, 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?"

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 *"when He had washed their feet"* is a reference to the cross where the Lord Jesus Christ washed us from our sins (Rev 1:5; Tit 3:5). So the washing refers to our Lord's saving work on the cross *cleansing us from sin and all unrighteousness.*

The phrase *reclining at the table* is a reference to our Lord's session, being seated at the right hand of God the Father after His work was finished, the doctrine of the session. His work, washing the disciples' feet, was finished. Now He sits back down pointing to the doctrine of the session. 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; open the flood-gates of Heaven with Bible doctrine that had been held in secret from the beginning of the human race, such as the doctrine of the Church-age or the mystery doctrines. These doctrines are now available to us because He was seated at the right hand of the Father or, if you will, after He reclined at the table.

In this foot-washing, He is actually depicting Himself in resurrection, 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. Historically, the Church-age began ten days after Jesus Christ was seated at the right hand of the Father. When we get to verses 13-15 we will see exactly what He was saying, Joh 13:13-15, "*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.*"

These eleven are going to be the first to wash other people's feet because they are going to be the first communicators of doctrine in the Church-age, doctrine that great men in the past would have looked forward to teaching. (Moses longed for this day.) Great communicators in the Old Testament like Jeremiah, Isaiah, Hosea, and many others would have loved to communicate doctrine in the Church-age but, it was hidden from them because Christ had not yet gone to the cross, He had not yet risen and been seated at the right hand of the Father. But once He is, a whole new dispensation opened up, for the first time, every believer is indwelt by the Holy Spirit. The doctrine that is to be taught in the Church-age demands God the Holy Spirit resident in every believer-priest. Only in this way can the detailed, very unusual doctrines, of the Church-age become a part of our soul and that is the objective, doctrine in your soul, spiritual food and by the way, what Satan wants to distract us from.

The true manna from heaven that God did not turn loose until Jesus Christ was seated at the right hand of the Father was given through the apostles or those closely associated with an apostle, then formed in writing in the New Testament Canon in the Epistles and then it is passed down to the pastor-teachers of the Church-age sent forth to *wash your feet*. All you are to do is fulfill Rev 22:14, and become a winner believer through PVTD, "*Blessed are those who wash their robes, that they may have the right to the tree of life, and may enter by the gates into the city.*" The ones who wash their robes (rebound) will become winners while losers will be serving them in the Millennium.

RECAP OF THE ARIZONA BIBLE CONFERENCE 2005.

THE CHURCH AT THYATIRA. REVELATION 2.

01/30/05

At our conferences we have been noting the seven different types of churches or different types of believers in Rev 2 and 3. So far we have covered Rev 2:2-3; the church or certain individual believers at Ephesus who had good deeds, produced divine good works, persevered and had not grown weary. But Rev 2:4 tells us that they had left their first love, *"But I have this against you, that you have left your first love."*

In Rev 2:9, we saw that the church or individual believers of Smyrna went through tremendous tribulation and poverty; 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.*

The church or individual believers at Pergamum in Rev 2:14, were warned about Balaam, who was teaching Balak to put a stumbling block before the sons of Israel and committed acts of immorality, Rev 2:16, *"Repent therefore; or else I am coming to you quickly, and I will make war against them with the sword of My mouth."*

In Rev 2:18-20, as a church or individual believers, Thyatira had deeds, love, faith, service and perseverance but they tolerated false teaching and false doctrine, especially from a female called Jezebel. In Rev 2:25, they were told to hold fast until the Lord comes. This church has been our subject during this conference.

We continue in Rev 2:18, one of the longest dissertations of the letters to the seven churches and one of the most rewarding. The corrected translation of Rev 2:18-19, *"And to the messenger [or the future pastor-teachers] of the church in Thyatira [or to the future pastor-teachers of the Thyatira type believers in the Church-age] write [or communicate] 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 [your accomplishments, Christian production, your works] namely the virtue-love [the functional virtue of impersonal love], and the faith, [the operation of the three stages of the faith-rest drill] and service and perseverance, and that your deeds of late are greater than at first."*

Although these believers were growing spiritually and made positive decisions consistently, TLJC still warns them about falling away through idol worship. Rev 2:20-23, *"But I have this against you, namely, that you tolerate that woman Jezebel who calls herself a prophetess, she both teaches and seduces, and leads astray my servants to fornicate and to eat food sacrificed to idols. And so I gave her time in order that she might change her mind but she does not want to repent of her immorality. Now hear this, I will cast her into a bed of punishment, also those who commit adultery with her into great disaster [pressure and affliction,] unless they shall change their minds, [the priestly function of the rebound technique] about her actions, Furthermore, I will execute her followers [the sin unto death], by means of death, and so all the churches will know that I am He who investigates the emotions, and the hearts, and I will administer punishment to each one of you, according to your activities."*

God will not stand by while members of the Royal Family sink into degeneracy. He takes stern measures to alert and encourage them to rebound and reenter the PPOG. In His perfect wisdom, God knows when and how to warn each believer. The principle of divine discipline upon the believers in Thyatira is revealed by casting Jezebel upon a bed of sickness, and those who commit adultery with her, into great tribulation unless they repent of her deeds.

Rev 2:24 "But I say to you, the rest who are in Thyatira who do not hold this teaching, who have not known the deep things of Satan, as they call them, I place no other burden on you."

The phrase “*But I say to you*” is the Greek verb *lego*, meaning to say, to lay forth a truth or to describe. People ask whether it is more advantageous to have face-to-face or non face-to-face teaching. The answer is whatever is available, but the key is that it has to be doctrinal. The whole purpose for assembling in the local church is for the Royal Family to learn doctrine whether it’s through worship, production, or any factor related to the Christian way of life, there is no momentum without doctrine. For those in Thyatira there was no pastor teaching doctrine and therefore they received doctrinal teaching through the apostle John who would send his doctrinal message through letters. The word you in this phrase is the Greek pronoun *humin*, which indicates the ones in whose interest the communication of doctrine is given. This means that it doesn’t matter if your doctrine comes face to face or not, it is to your advantage to find a pastor who is teaching Bible doctrine line upon line, and precept upon precept. In Rev 2:24 we have believers who live in the PPOG and are advancing and those who have already arrived at maturity.

The advance to spiritual maturity despite areas of special pressure and distraction is done through the grace provision of the PPOG and believers who respond to God's plan. This is why the apostle Paul taught that God never gives the believer more than what he can bear (1Co 10:13). This means: 1) God provides the means of dealing with any situation before He applies the pressure or allows the pressure to be provided by others; God never overloads any believer. 2) Only by his own bad decisions can the believer create more suffering for himself than he can bear. 3) Only the believer himself can decide to live outside of the PPOG and refuse to learn Bible doctrine so that he has no spiritual resources to draw upon. 4) When pressure crushes a believer, the cause of defeat is always his own volition, never the sovereignty of God. Suffering for blessing is always bearable. 5) The promise that “*no temptation has overtaken you beyond what you are able to bear*” in 1Co 10:13a, describes testing, not divine discipline. 6) Testing is designed to exercise and strengthen the believer's spiritual muscles, but discipline must be severe enough to shock the believer. 7) The believer under testing is using the assets of the PPOG, which constitute *the way of escape that he may be able to endure it*, 1Co 10:13b. Bible doctrine must be the number one priority and involvement in the cosmic system destroys the importance of Bible doctrine.

Rev 2:24 “*But I say to you, the rest who are in Thyatira, who do not hold this teaching [false doctrine], who have not known the deep things of Satan, as they call them I place no other burden on you.*” These believers continued learning doctrine on daily basis and did not succumb to false teaching. The phrase “the deep things of Satan” refers to the alleged deep secrets of Satan, simply a part of the mysteries in the phallic cult. Believers who remain positive toward doctrine, despite all the distractions from Satan, have the ability to cope with and understand the solution, even though they are unknown to history.

The people who make the greatest impact on history, either pro or con, are believers in the Lord Jesus Christ. So, no additional burden or mandate is given to them because they are mature through their function inside the PPOG. Believers who are positive toward doctrine do not need a lot of negative mandates.

Verse 25 then gives us the mandate; Rev 2:25 “*Nevertheless what you have, hold fast until I come.*” These believers have passed the major momentum tests: The old sin nature test; Cosmic #1 test; Cosmic #2 test; Disaster testing; People testing; System testing; Thought testing; Prosperity testing.

The phrase *hold fast* is the Greek verb *kratesate* meaning to hold fast or to hang on. They have passed the momentum tests, moved along and now simply need to stand fast. The phrase *until I come*, refers to the rapture of the Church and this is saying that no one knows when the rapture is going to occur.

In Rev 26–28 we see the reward for spiritual momentum and spiritual maturity and the dynamics of historical impact. “*And he who overcomes, and he who keeps My deeds until the end, to him*

I will give authority over the nations; and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from My Father; and I will give him the morning star. He who has an ear, let him hear what the Spirit says to the churches.

This is an encouragement, not an order. We start out with encouragement and rewards come at the Judgment Seat of Christ which is after the rapture of the Church. Here, the mature believer receives the highest decoration: the order of the morning star and the uniform of glory: the translucent, transcendent uniform of light that goes over the resurrection body. Seven years later, before the Second Advent, is the coronation, the wedding supper of the Lamb, and then, the Millennial reign of Christ will occur. As a mature believer, you're going to be among the most famous in history. We can go down through the pages of history and see great people, but they are nothing compared to the mature believers, who are going to be the ruler of many peoples.

Rev 2:26 "And he who overcomes, and he who keeps My deeds until the end, to him I will give authority over the nations;"

Here we have the Greek word *nikao* translated *overcomes*. It is a participle used as a noun and means to subdue, conquer, overcome, or to get the victory. We know that it refers to only winner believers because it has to do with privileges.

These privileges include: The ability to eat of the Tree of Life in the middle of the Paradise of God, Rev 2:7 *"He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life, which is in the Paradise of God."*

The Greek word *paradeisos* is transliterated into the Greek from a Persian word meaning Paradise. *The paradise of God* refers to a paradise belonging to God Himself. Access to the garden is open to all believers in their resurrection bodies, but to go and eat from the tree is a reward for only winners; those who had PVTD in time, who have received the order of the morning star. They are the ones who did not give up on doctrine and fulfilling their very own personal sense of destiny. The Lord says in effect, *you ate from the finest food I had to offer on the earth, Bible doctrine, you will eat from the finest food I have in eternity, the tree of life.*

The winner is a member of the paradise club forever, a special place of celebration for the mature believer, a part of your reward for receiving the morning star! So, for the winner believer of the Church-age, the order of the morning star includes three special privileges: Eating from the Tree of Life, access to the Gazebo in the Garden and access to the Paradise of God. Also in Rev 2:11, the winner believers shall not be hurt by the second death because of blessing by association.

In Rev 2:17, they eat of the hidden manna and receive a new name on a white stone; this new knighthood is given to the winner to give him a credit card, as it were, for all of eternity.

In our passage in Rev 2:26, those who win the order of the morning star are given power and authority to rule nations, Rev 2:26 *"And he who overcomes, the winner, even he who keeps My assignments [the fulfillment of the PPOG to spiritual self-esteem and spiritual maturity] until the end [of his life], to him I will give authority over the nations."*

For those who endure, He will say, Luk 19:17 *"Well done, good servant, because you have been faithful in a very little thing, be in authority over ten cities."*

In Rev 3:5, the winner believer is said to be clothed with the uniform of glory.

In Rev 3:12, their names are written in the historical record section of heaven and they also have a coat of arms which allows them to enter the new Jerusalem.

In Rev 3:21, winners are granted to sit with Christ on His throne. In Rev 21:7, winners inherit fantastic blessings in the eternal state, *"He who overcomes shall inherit these things, and I will be his God and he will be My son."*

Back in Rev 2:26 *"Furthermore, the winner and he who keeps My deeds"* the word *deeds* is the Greek plural noun *erga*, meaning assignments, deeds, business or what one is occupied with, we translate it, *fulfillment of the plan of God inside the PPOG*. This is a reference to the end of the believer's

life on this earth, either death or the rapture. Great comfort comes to the believer in time who advances to spiritual maturity. He's going to be at the resurrection of the Royal Family of God which includes every believer in this dispensation. At the rapture there will be winners and losers, both with resurrection bodies. Losers are going to glorify God whether they wanted to or not, however, the winner is going to be decorated for doing so. The winner is described as good in 2Co 5:10 because he fulfilled the plan of God while the loser is described as ashamed at the Judgment Seat of Christ.

Back in Rev 2:26-27 *"And he who overcomes, and he who keeps My deeds until the end, to him I will give authority over the nations and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from My Father and I will give him the morning star."*

The order of the morning star is the highest decoration for being a winner believer in time and reaching spiritual maturity in the Church-age. It is the name for the highest decoration given to the mature believer with maximum impact and is derived from the title of Our Lord Jesus Christ.

There are two victories in the angelic conflict, the strategic victory and the tactical victory. On the cross TLJC became a winner for us and this is the strategic victory of our Lord Jesus Christ. The tactical victory refers to sharing in part of the strategic victory of our Lord. We have the privilege of winning the tactical victory by advancing to spiritual maturity. If we don't grow up spiritually we never really share in the victory that our Lord won for us in time. If reality is Bible doctrine, then you're in for a wonderful time and this reality is found in the doctrine of the word of God.

So, Christ is the morning star and the uniform of glory is the translucent robe, a robe of light, which He wears over His resurrection body. This uniform of glory was shown to Peter, James and John on the Mount of Transfiguration (Mat 17:1-2). *His face shone like the sun, and His clothes became white as light*; this introduces to us what accompanies this decoration, the order of the morning star. It is the *uniform of glory*, displayed on the Mount of Transfiguration, now constantly worn by the humanity of Christ.

All Church-age believers return with Christ at the Second Advent (1Th 3:13). However, those who are winners come wearing their decoration, the order of the morning star, and having a uniform of glory (see also Rev 19:7-16). Col 3:4 says, *On the occasion when Christ, our life, shall become a manifest, you also [winners of the morning star, believers who advance to maturity and also wear in the future the uniform of glory] shall become manifest with Him.*

Winners will also be involved in operation footstool, and our Lord's triumphal procession. Psa 110:1 *The Lord, [God the Father] has said to my Lord, [God the Son] "sit down at my right hand [a prophecy in the Psalms of the ascension and session of our Lord] until I make your enemies a footstool for your feet,"*

Operation footstool begins at the Second Advent, includes the termination of all war and the baptism of fire which separates believer from unbeliever. Here, Satan loses his rulership of planet earth and along with all fallen angels are incarcerated for 1000 years making room for the perfect environment in the Millennium.

Our Lord's triumphal procession relates to His victory over His enemies, angelic and human. Col 2:14-15, *having canceled out the certificate of debt consisting of decrees against us and which was hostile to us; and He has taken it out of the way, having nailed it to the cross. When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.* After our Lord's triumphal procession comes the end of the tribulation when *He, Christ, delivers up the Kingdom, even to God the Father.* Christ takes the rulership of the world from Satan, gives it to God the Father, who in turn gives it back to Christ, through a coronation.

For morning star winners, the uniform of honor in time is exchanged at the Judgment Seat of Christ for the uniform of glory and they will rule nations for a thousand years. This decoration is a part of escrow blessings for eternity in Rev 2:26-28 *"Furthermore, the winner, even he who keeps my*

assignments [execution of the predesigned plan of God] until the end [perpetuation of spiritual maturity through evidence testing], to him I will give authority over the nations. Furthermore I will give to him the order of the morning star."

This is just a tiny glimpse of what you have been elected to receive. At the end of your life on earth you will be evaluated and rewarded according to how you handled what God entrusted to you. Everything you do, even simple daily chores, has eternal implications. At the end of your life on earth you will stand before God, and He is going to evaluate whether or not your life glorified Him in the midst of the angelic conflict and how well you served others with it.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 3.

The profile of a Traitor.

John 13

02/06/05

Joh 13:12-16, 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? 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 are under obligation to wash one another's feet. For I gave you an example that you also should do as I did to you. Truly, truly means point of doctrine, I say to you, a slave is not greater than his master; neither is one who is sent [the humanity of Christ] greater than the one who sent him [God the Father]."

Our Lord did not want them to misinterpret what He had just done. The service rendered by our Lord, indicated His relaxed mental attitude and His wonderful sense of humor. When believers do not have this type of attitude it is usually because of N.V.T.D. or because they have fallen into some form of reversionism, especially legalistic reversionism. In reversionism you lose discernment and get involved with self-justification (excuses for what you've done), self-deception (thinking more highly of yourself than what you ought to) and self-absorption (thinking everyone is focused only on you).

So, in Joh 13:17 our Lord says, *"If you know these things, you are blessed if you do them.* The Greek word for *know* is *oidate* referring to doctrine as a frame of reference. TLJC has been teaching them these things for some time now. The Greek noun *makaroi* means to be happy and in the plural we would translate Joh 13:17, *"If you know these things, Happinesses are yours"*

Satan's propaganda is that worldly pleasures and material things can make you happy. However, this happiness doesn't last and it cannot carry you in time of suffering. The happiness God has provided is a permanent problem-solving device. If, as a believer in Jesus Christ, you have been faithful in the reception, retention, and recall of Bible doctrine and have advanced in the spiritual life, you have that great inner happiness and you take it with you wherever you go. God's happiness isn't dependent on environment, associations, or circumstances of prosperity or adversity.

This Divine happiness comes through teaching and then advancing through momentum testing to spiritual maturity where this happiness reaches its peak. Then by passing evidence testing, you have the +H that will exist in living, dying, and in the eternal state. This is the one *thing* you can take with you when you die, for divine happiness resides in your soul.

You gain divine happiness through understanding God's grace. Psa 31:7 *"I will rejoice and be happy in the provision of Your grace."* Happiness is a form of energy that is beyond human imagination or understanding. God in His omniscience designed a plan to make us happy. He found a system whereby He could share His perfect happiness with us. God made the church age believer a new spiritual species so that He can share with us these wonderful things now in time; we don't have to wait until the end of our life. Nothing can destroy or change the happiness of God; it's impossible for God to be unhappy.

Back in Joh 13:17, *"If you know these things, happinesses are yours if [third class condition, maybe you will, maybe you will not] (if) you do them."* The Greek verb for *do* is *poiete*, meaning to keep on doing the same things. TLJC has used the foot-washing ceremony to illustrate the communication of Bible doctrine. He told the eleven disciples that they were going to go out and wash other people's feet, which means teaching Bible doctrine. This verse also deals with the happiness that comes from Bible doctrine.

Joh 13:18, *"I do not speak of all of you. I know the ones I have chosen or elected; but {it is} that the Scripture may be fulfilled, He who eats My bread has lifted up his heel against Me."* The Greek verb for eat is *trogon* which is not the usual word for eating (*esthio*), *trogon* means that the traitor (Judas) is crunching his food. *Trogon* also means *to gnaw* or *to bite*. That is what Judas is about to do with TLJC. The phrase *has lifted up* is the Greek verb *eperen* meaning to reject the authority of the Lord Jesus Christ. The *raising up of the heel* means to over-throw or to reject authority. Judas has pretended to love the Lord but it has been a pseudo-love. If a believer really loves God, it will be manifested by his desire to hear God's doctrines, Joh 8:47, *He who is of God hears the words of God; for this reason you do not hear {them,} because you are not of God.* Joh 14:15, *"If you love Me, you will keep My commands."* This Greek word for *keep* is *tereo*, which means to guard something that belongs to you as precious. This should be your attitude, never take the communication of doctrine for granted!

Joh 13:19, 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.}

Our Lord is telling them that there is a traitor in their midst and that he is about to betray TLJC.

Joh 13:20, *"Truly, truly, I say to you, he who receives whomever I send [referring only to prepared pastor-teachers today] receives Me; and he who receives Me receives Him who sent Me."* When you receive the ones whom God has sent, you receive the Lord who is represented today by the prepared pastor-teacher and when a congregation receives the authority of their right pastor-teacher, they are receiving the authority of Jesus Christ. In other words, the chain of command goes right up to God the Father.

Joh 13:21-30, 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." 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 orsel, 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." 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. And so after receiving the morsel he went out immediately; and it was night.

Meet Judas Iscariot, a person who was dismissed from Bible class in a very gracious way. His life should hit you right square in the eyes of your soul. Little is actually known of him, we know he was the treasurer for the ministry of our Lord and His disciples, in Joh 12:6, it says *he was a thief, and as he had the money box, he used to embezzle what was put into it.* Judas, was there for the miracles, the doctrinal teaching, the prayer times, the confrontations with the politicians and leaders. He was sent out, along with the others, to teach and heal. But somewhere along the way, something died. All believers should remember and be careful not allow anything to die concerning your relationship with the Lord. Rev 2:4, *"But I have this against you, that you have left your first love."*

Whatever it was that caused Judas to dedicate his life to following TLJC, had died. Instead of just leaving the ministry, he now gets on a mission to attack it and to question it and he is about to betray TLJC for 30 pieces of silver. We'll never really know what went on in his heart and mind just like we will never really know what really goes on in the hearts and minds of the Judas' in our lives. He will end up saying; Mat 27:3-5, *Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See {to that} yourself!"*

And he threw the pieces of silver into the sanctuary and departed; and he went away and hanged himself. His body would end up dangling from a hangman's noose off a tree and then fall in a potter's field.

During the next 24 hours in the passage there will be two trees outside of Jerusalem, a tree of life and a tree of death. On the tree of life a man died, but through his death came life for all who trust in Him, punishment is passed off and forgiveness is found. On the other tree dangles the body of a man who carried his heavy load himself, and found no rest. Pride and arrogance is vicious and self-destructive, Judas realized his wrong, admitted it openly, tried to put it behind him but the one step he missed was deadly: He didn't believe in TLJC, instead he tried to sort it all out himself.

Human logic relies almost solely on sensory perceptions. Judas saw every miracle Jesus performed and yet he still did not believe. Judas, like the rest of the Jewish population, thought the Messiah would be a political hero. Judas thought he could ride on the coat tails of Jesus all the way to the top. Here is a man who has been with TLJC nearly his entire ministry, but his greed blinded him.

We have noted the principle many times in 1Co 10:11, *These things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.* The disciples will learn the lesson that you can follow TLJC for years; listen to His teachings; take notes and even represent Him to others, as Judas did, and still fall away from all that you had followed. We have noted the warning many times in Rev 3:11, *"hold fast what you have, in order that no one take your crown."* Rev 2:25, *"Nevertheless what you have, hold fast until I come."* We become what we worship, whether it is money, health, family, or pleasure. Judas' false worship became lifeless and resulted in a death that had no honor. This is what we will become if we put other things in front of God.

Interestingly Judas is always identified as Judas Iscariot, meaning he was from Kerioth, which was near Hebron, and being reared there he is the only non-Galilean that Jesus chose. As terrible as the term *traitor* is, that title fades into insignificance compared to what Judas was called 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. 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. Notice Joh 13:26, *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.*

Judas should have refused it but Judas isn't a man. Traitors never are! This was the final invitation of salvation from our Lord to Judas Iscariot, but he rejected it. Judas Iscariot's name actually means "praise of the Lord." That's interesting because it does reveal the hypocrisy of this traitor. It's also interesting that when Judas' name appears in the lists of the twelve disciples that it always last, Mat 10:2-4; Mar 3:16-19; Luk 6:14-16.

So let's look at the profile of a traitor.

1. The traitor is usually someone close to you that has become so familiar with you that they believe that they're more qualified to do what you are doing, Psa 41:9, 55:12-14, 20-22.
2. The traitor is usually someone who is bitter about their own personal failures and lack of promotion. They are losers who are looking for excuses and can usually be swayed. Whenever people fail in life, they are easy targets for being used as traitors in conspiracies and revolts or deceptions.
3. Many times the traitor can have a good personality and even give the appearance that they are leaders. They will cater to people for the sake of gaining an advantage. As Jud 1:16 says, *These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.*

4. The traitor can also be very sincere, very emotional, but most of all, very arrogant. David's son Absalom would even betray his father, 2Sa 15:2-6. Absalom was very sincere, very emotional, but most of all, very arrogant. Every Christian at some time will be attracted to a pleasing personality, whose function is manipulation, undermining authority, and exploitation for evil.
5. The traitor also likes to look for others who have an axe to grind against the one they are betraying. They find people who are jealous, vindictive, bitter or implacable to join them in their betrayal. They will start to be around those who agree with their grievances or disagreements with the one in charge.
6. The traitor is usually jealous, covetous, envious and lustful of what the victim of their betrayal has. If the traitor is a believer, you will always hear the traitor claiming that the Lord is with him or on his side. In some cases they will even claim that the Lord told them to do it (Joh 16:1-3).
7. The traitor likes to get as many individuals involved in his betrayal as he can so that the betrayal will have some credibility and believability. Once you get people involved with a betrayal by whatever means possible, like lying, gossip, judging, defamation of character, etc. You do four things: 1) You give the betrayal some credibility and believability. 2) You bully people into supporting something that is evil without them even knowing it. (However, God the Holy Spirit will reveal the truth to them through doctrine, if they desire.) 3) You put them in a position of supporting the betrayal, which is very difficult for them to get out of, unless, they make some drastic decisions. 4) You cause them to get involved with the evil behind the betrayal, which can be used in the future to keep them committed to the traitor as well. When the traitor is exposed and his betrayal begins to crumble, and it will in God's time, the traitor reminds people that they were also involved and therefore they need to help him out of the pit that he's now in.
8. The traitor is usually promised some form of personal promotion and prosperity for his betrayal, either by someone else, or by his own false concept of self-elevation. Sometimes he will get others to do his dirty work while trying to appear the right and innocent one who is a victim rather than a villain. Satan is good at using God's people to attack God's people.
9. The traitor leads others in his betrayal with lies and inventions, corruption, distortion, inaccuracy, misrepresentation, perversion, defamation, and slander. They lead others into shifting the blame for their own misfortunes from themselves to the one who is being betrayed.
10. The traitor works behind the scenes for a long period of time and waits for something to reach its peak when it's time to strike (Jer 20:10).
11. The traitor looks for individuals who can easily be swayed into joining the betrayal. The type of people who can easily be swayed are bitter people who are failures and losers in life.
12. There are some traitors who never face the one they have betrayed, and they let other's do their dirty work. They are implacable and nothing you do will satisfy them. They will turn against you in every possible way, join any conspiracy, and believe any lie.
13. The traitor will use you as a stepping-stone as they are trying to climb the ladder of success. They will do anything they can to put you down.
14. Many traitors assume that the victim of their betrayal has overlooked their talent and ability.
15. Many traitors bear a grudge from a sense of grievance or frustrated ambition.
16. The traitor makes false accusations and those who make accusations and judge others are usually guilty of the very thing. And if they're not, they are usually doing things that are far more evil and wicked.
17. The traitor thinks that he should be in a position of authority when in reality he does not have the leadership ability to be there. They are often cowards who backbite, slander, gossip and malign anyone who has any authority over them. The interesting, yet sad thing is that betrayals usually start with someone very close to the one who is being betrayed. Lucifer was the Messiah's personal angel. Joseph's brothers sold Joseph into slavery. Korah, the cousin of Moses, betrayed Moses. Absalom was

the son of David. Judas was close to TLJC. Never be shocked at those involved in betrayal. This is why the Bible warns us to be very careful with the friendships that we develop in life. Those are the relationships that can sneak up on you and take advantage of you.

18. The traitor must be clever, personable, hypocritical, sly and arrogant.

Normally he has two personalities, one that he uses to recruit people for his betrayal and then the other, which is who he really is. He has to be sly, arrogant, filled with his own self-importance and take himself very seriously.

19. The traitor is usually dissatisfied with his circumstances and his niche in life and he wants to be promoted beyond his capacity.

20. In trying to wipe out others, the traitor inevitably wipes out himself, Mat 7:1-2; Psa 7:14-16.

Back in Joh 13:26, *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.*

Jesus Christ is going to signal out Judas and offer him the *psomion* the highest offer given at the Passover. This is the last Gospel Appeal given to Judas.

A history of Judas

His opportunities.

He was from the tribe of Judah (the same tribe as our Lord), and this was brought out in the Greek of Joh 6:71, so he's from the ruling tribe, he's an aristocrat. He was called by Christ. Luk 6:16, and he overtly responded even though he was on negative volition, so he's a hypocrite. He was numbered among the 12, Mat 10:4. He was the treasurer, Joh 12:6. He was present and was given the highest honor at the last supper, Joh 13:26.

The sowing of Judas Iscariot.

In Joh 12:4-6, he was covetous, had a tremendous lust for things and was materialistic. He was a thief, Joh 12:6. He was Satan possessed, Luk 22:3. He bargained to betray Jesus Christ, Mar 14:10. He was bribed to become a traitor. Mat 26:14-16.

The reaping of Judas.

Repentance, Mat 27:3. Restitution, Mat 27:4. His death, Mat 27:5; Act 1:18. His curse, Act 1:20. His replacement, 1Co 15:7-10. His replacement was the apostle Paul, and not that very nice man whom they voted in, in Acts 1. God appointed the apostle Paul, 1Co 12:7-10.

So, when our Lord offered the *psomion* to Judas Iscariot, it was the highest honor that could be bestowed on a person like Judas, who was the least deserving of all at the last supper.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 4.

Now the angelic conflict intensifies.

John 13 Ephesians 6:10-16

02/13/05

We continue our study in Joh 13:27, *And after the morsel, Satan then entered into him. Jesus therefore said to him, "What you do, do quickly"*

The first Greek word for *do* is a pres-act-ind of *poieo* which means *what you have been doing*. The next *do* is an aor-act-imp of *poiei* which means *do it now*. The Greek adverb *tachion* means *do it quickly, or swiftly*.

Jesus commands Judas, who is now under the personal control of Satan, to act more quickly than he had originally planned. Even though he now possesses a member of the human race, Satan cannot hinder the timing of the cross because it is the plan of God. Satan is going to be removed from the picture so that he will not hear the first announcement of the Church-age, the doctrine of the mysteries.

Joh 13:28-29 illustrates TLJC respecting the privacy of the traitor, just as our Lord in offering the morsel to Judas respected his freedom. If TLJC can respect the privacy of a traitor, one who will betray Him, then it should be obvious to us that we should respect the privacy of the believer-priest who has been established by God. We have no right to intrude upon the privacy and the priesthood of another believer.

Joh 13:28-29, 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.

This is one very dramatic meal. Satan has possessed Judas and is tempting Jesus Christ to sin in order to stop the work about to take place on the cross. If He had ever committed one sin, there would be no salvation.

1Pe 2:22-23, He committed no sin, nor was any deceit found in His mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously;

In Joh 13:30, we have the departure of Judas, *And so after receiving the morsel he went out immediately; and it was night.*

The events of the afternoon in the upper room have been terminated, and Satan who is indwelling Judas has been removed; Jesus can now unfold the plan of God. The first thing that Jesus discusses by way of doctrine is the intensification of the angelic conflict. Although Satan is not present, there are still a lot of demons who are. Jesus opens up with the doctrine of the mysteries, which is divided into 2 parts: The upper room discourse (the rest of John 13, and 14). Following are Chapters 15 and 16 which are a separate discourse where Jesus will leave the upper room with his disciples to walk through Jerusalem to the brook of Kidron. He's going to take Peter, James, and John and go deep into the garden for a prayer meeting where Peter's going to fall asleep. In chapter 17 we have the prayer which Jesus prayed, the true Lord's Prayer, a prayer for us, the disciples and for the Church-age. Then in Chapter 18, we have the trials and the crucifixion.

The first item on the agenda for the upper room discourse is the intensification of the angelic conflict, Joh 13:31-35, *When therefore he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately. Little children, I am with you a little while longer. You shall seek Me; and as I said to the*

Jews, I now say to you also, Where I am going, you cannot come. A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another.

The term *Son of Man* emphasizes the humanity of Christ, He's the God-man, and His humanity will be glorified. Remember that Jesus Christ is 100% God and 100% man united in one Person forever. As deity, He is immutable, meaning He is always glorified, there never was a time when He wasn't, but His humanity will also be glorified. He will go to the cross and die for our sins, then He will be resurrected, He will ascend, and it is when He is seated at the right hand of the Father that the Lord Jesus Christ will be fully glorified, and this glorification triggers the intensification of the angelic conflict. It is divided into 2 parts: The Church-age, which is the hidden stage, and the Tribulation period which is the overt stage.

The Church-age (the hidden stage) is the most intensive part of the angelic conflict where the life of every believer is a target, in contrast to the Old Testament dispensation where only Christ and the line of Christ were targets. As a believer you are a personal target of Satan (Gal 3:26-27), and because of this, divine provision is also intensified. This is why you now possess more powerful assets that believers previous to this age did not. For instance, as a part of the mystery doctrine of the Church-age, you are an ambassador for Christ who is in heaven, and while He's absent from the earth, you are an ambassador representing Him on the earth. As a believer you are also your very own priest, representing yourself before God, this was never true before. These are new functions for every believer. In addition, every believer is in union with Christ by means of the baptism of the Spirit, which never occurred in Old Testament times. Every believer is indwelt by Christ. Abraham, Moses, Elijah and Isaiah, as well as all the great believers of the past were not indwelt by Christ. Every believer is also indwelt by the Holy Spirit; this is new. We have a brand new set of powerful, intensified provisions for an intensified conflict.

So back in Joh 13:31, *When therefore he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him;"*

The Father is perfect, His plan is perfect, and His plan calls for the betrayal by Judas Iscariot. However, Satan and God have two different ideas. At this point, Satan understood, from Old Testament scriptures, that Jesus was going to bear the sins of the world and he understood that if he could just get the Jews to put Jesus under a pile of rocks, then He would miss that opportunity. Satan has his plan centered in Judas Iscariot who has also influenced the disciples, and of course, Jesus knew this.

However, at the last minute Judas Iscariot is getting cold feet, he's a coward and so, Satan has to give him some personal attention by getting inside of him and giving him some backbone. But God the Father has another plan: Jesus is going to go to the cross, and while He is on the cross, the sins of the world will be poured upon Him and judged.

Isa 53:10, But the Lord [God the Father] was pleased To crush Him [God the Son], putting Him to grief; If He would render Himself as a guilt offering,

Even though Satan is the god of this world he cannot control the human race, and the Jews are so religious and legalistic, that they will not kill Jesus on a Saturday, the day of the Jewish feasts. They will not kill Him on the Passover, the feast of unleavened bread or on the feast of the firstfruits. They simply can't do it because of their dedication to religion.

The Jews therefore turn Jesus over to the Romans, just as God's plan said it would happen, and the Romans crucify TLJC because Jesus is not a Roman citizen, He is a Jew. It is interesting that crucifixion is the one execution where there is plenty of time to bear the sins of the world. It's a very painful type of physical death and added to it is the most horrible thing that He had to do: Suffer a spiritual death (separation from the Father) and bear our sins in His own body.

Satan's thinks he's got it all figured out but he is going to realize the lesson again; Psa 33:10,

The Lord nullifies the counsel of the nations; He frustrates the plans of the peoples.

Satan's plan didn't work, so he had to get back with those Jews in a hurry and get them cranked up and say to our Lord while on the cross; Mat 27:40, *You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross.* This is another attempt to hinder our Lord from bearing our sins and receiving judgment for us by tempting Him to step outside the plan of God the Father.

So, while Satan is out of the upper room, the big announcement of the mystery comes, and can't you imagine the demons scrambling over to Satan saying, *you missed the greatest talk He ever gave, you missed the whole thing.*

In fact, later, the apostle Paul will be followed around by Satan and the demons to get everything that Jesus was teaching in the upper room discourse. He was the 12th disciple, the one who replaced Judas and knew the most about mystery doctrine. Satan wouldn't really know how to attack us today if he hadn't heard the doctrine of the mystery as the apostle Paul taught. Paul himself said in his letter to the Ephesians in chapter 3, that one of the purposes of the apostle and the pastor is to teach angels, to teach principalities and powers.

Eph 3:10, in order that the manifold wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.

By the time Judas betrays Jesus with a kiss, in John chapter 18, Satan missed the entire discourse in chapters 13–17. But once he caught on he really sprung to action. He regrouped and reorganized. Eph 6 tells us about his reorganization.

Eph 6:10-16, (corrected translation) Finally, be strong in the Lord, and in the strength of His might. 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. 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. 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. In addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one.

So back in Joh 13:31, *When therefore he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him;"*

In the Greek this says that the Son of Man receives glorification and then the Father is glorified. It refers to the entire time that God the Father led Jesus Christ from Judas' betrayal to the cross and to glory. With the glorification of Christ, the angelic conflict shifts gears and enters into an intensified stage.

The intensified stage is the reason that, for the first time in history, every believer needs unusual assets and every believer has them. Believers learn these assets and learn how to use them by means of the gift of pastor-teacher

Eph 4:11-12, And He gave some apostles, some prophets, and some evangelists, and some pastor-teachers. for the equipping of the saints, for the vocation of the ministry, for the building up of the body of Christ.

The three-fold purpose of the pastor-teacher is to equip and train the Royal family for combat, and for the vocation of the ministry, i.e., training future pastors, and finally for the edification of the body which is to teach and encourage the body of Christ through doctrine.

You are in full-time Christian service; you have been baptized by the Spirit; you have the unique pre-designed plan of God taking its precedence from the dispensation of the Hypostatic union. You also have your very own portfolio of invisible assets, prepared for you by God the Father in eternity past. You are a royal priest, in which you represent yourself before God and you are a royal ambassador, in which you represent our Lord to the world.

You also have the unique mystery doctrine of the Church age, the indwelling of all three persons of the Trinity, the unique availability of divine power, the omnipotence of God the Father, God the Son, and God the Holy Spirit. You have all of your instructions in writing and you have a spiritual gift.

Once Jesus Christ says "*It is finished*" He will then die physically, and from that point on, His glorification actually begins. When Jesus Christ is on the cross, it is His lowest point; the moment He says, "*It is finished,*" our sins have all been judged. His human spirit goes into the presence of the Father (Luk 23:46), His soul goes to Paradise (1Pe 3:19), and His body went into a beautiful tomb (Mat 27:59-60). The three days later, His soul and spirit came back to join His body, and His body walked right through the stone. That's glorification! Angels rolled back the stone, not to let Jesus out, but to let the humanity in. He made appearances over a period of 40 days; then He ascends, and is seated at the right hand of the Father, and that's glorification. It is His humanity that is seated, and that is the epitome of glorification. And that begins the intensification of the angelic conflict, because Jesus Christ is seated as a member of the human race. As God He is omnipresent, but as a member of the human race, He is now above angels, this is the story of Heb 1.

The Father's response to the work of Christ is given in Joh 13:32, *if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.*

If is a first class condition meaning if and it is true. God has a plan that is going to end up with both the Father and the Son being glorified together. Joh 5:23, *in order that all may honor the Son, even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.*

Everything we have in Joh 13-17 took place within a couple of hours. Now, we have a new stage of the angelic conflict. Joh 13:33, *"Little children, I am with you a little while longer. You shall seek Me; and as I said to the Jews, I now say to you also, Where I am going, you cannot come."*

This means our Lord will not be on earth much longer, actually 43 days (3 days in the ground and 40 days in His resurrection body). The disciples will not be able to go to heaven. They, like us, are to represent Him on earth.

At this point, the Lord will begin to teach some of the doctrines of the mystery age in which we live. He is going to teach that the Old Testament saints, both Jews and Gentiles are called friends of the Groom. The Church, the New Testament believers, are to be called the body of Christ, then, the bride of Christ. The analogy of Christ as the groom and the Church-age believer as the bride is taught in many passages, such as 2Co 11:2, Eph 5:25-33, Rev 19:6-8.

Eph 5:28-32, So husbands ought also to love their own wives as their own bodies [love for self or S.S.E.]. He who loves his own wife loves himself; for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, because we are members of His body. For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. This mystery is great; but I am speaking with reference to Christ and the church [or the mystery of Christian marriage as

a witness in the angelic conflict and the spiritual marriage which is to take place in the future].

While on the earth, the believer is a part of the body of Christ but at the end of the Church-age, the believer becomes a part of the bride of Christ. The Bride is a title for the Royal family in resurrection body. On earth the royal family is called the body. The Royal Family is formed on earth during the Church-age, Eph 1:22-23, 2:16, 4:4-5, 5:23; Col 1:18, 24, 2:19. At salvation through the baptism of the Holy Spirit, we are placed in union with Christ and therefore we become a part of His body (1Co 12:13, Eph 4:4). When the body is completed, the Rapture or the resurrection of the Church takes the Royal Family to heaven in order to prepare her for the Second Advent (1Th 4:16-18; 1Co 15:51-57). It is at this time that the Royal Family becomes the Bride and the Tribulation period occurs on earth. It is at the Rapture, that the believer gets a resurrection body exactly like Christ's (1Co 15:51-57; Phi 3:21; 1Jo 3:1-2) and no longer possesses an old sin nature, Phi 3:21; 1Th 5:23. Then, at the Second Advent, called by some the Second Coming, the Royal Family returns with Jesus Christ along with the elect angels, the Old Testament believers, and Tribulational martyrs who receive their resurrection bodies at that time (Col 3:4). Our return with Christ is related to operation footstool (Psa 110:1) referring to the termination of the strategic victory of the angelic conflict. The Lord Jesus Christ returns to the earth to establish His kingdom and to remove Satan and all fallen angels. Satan loses the rulership of the world to the Lord, Psa 110:1; Heb 1:13; 10:13.

Remember that the disciples have been taught about the Old Testament Feasts, the New Moon, the Sabbaths, the sacrifices, the Temple and the furniture. Then all of the things noted above are taught by Christ, that was quite a giant leap in learning. This is why our Lord said in Joh 16:12-14, *"I have many more things to say to you, but you cannot bear {them} now. But when He, the Spirit of truth [doctrine], comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He shall glorify Me; for He shall take from Me, and shall disclose {it} to you."*

So in Joh 13:33-35, *"Little children, I am with you a little while longer. You shall seek Me; and as I said to the Jews, I now say to you also, Where I am going, you cannot come. A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another."*

Being a new creature or a new species demands a new set of instructions or commands that are summarized under two key words: love and discipleship. The *new commandment* is based upon the fact that TLJC will have been raised from the dead, glorified, absent from the earth, seated at the right hand of the Father, and therefore we have entered in to the intensified stage of the angelic conflict. There are new provisions for the new spiritual species which allow the believer to love in a brand new way.

Our privileges are greater, and therefore, our responsibilities are greater. Every believer has been given the *power* and the *ability* to fulfill the "new" commands. This is why we all have a supernatural way of life with super-natural means to execute it.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 5.

The mystery behind our Lord's answer to Peter.

John 13:34-14:3 Philippians 3:13-14.

02/20/05

We continue our study of the mystery doctrine of the Church-age with Joh 13:34-35, "*A new commandment I give to you, that you love one another with a virtue-love, even as I have loved you with virtue-love, that you also love one another with a virtue-love. By this [loving one another with virtue-love] all men will know that you are My disciples, if you have virtue-love for one another.*"

Our Lord is teaching that discipleship and love are related but it is the love of God not the human love of man that is in view. It is through discipleship or learning Bible doctrine that virtue-love is developed to the point where it can be released toward others. This *new commandment* is designed to meet the intensified stage of the angelic conflict.

The angelic conflict is the result of prehistoric creatures being in opposition to God. It began with the fall of Satan and continued until all angelic creatures had made a decision for or against God. The angelic conflict refers to the two trials of Satan and fallen angels: One took place in prehistoric times, the other is now taking place during human history. We live in the intensified stage of the angelic conflict which is the Church-age and Satan has an organization of fallen angels who are invisible and at work behind the scenes. Eph 6:12 says, *Our warfare is not against blood and flesh but against rulers [demon general officers], against authorities [demon officer corps], against world rulers of this darkness [demon ambassadors], against spirit forces of evil in the heavenlies [rank and file demons].*

During the Church-age, demon attacks on believers are limited to demon influence. This happens, not by the fallen angels flying through the atmosphere and throwing thoughts at you, but rather through whatever means that the kingdom of darkness can use to invade your system of thinking and get you out of the Plan of God. 1Ti 4:1-2, *But the Spirit explicitly teaches that in latter periods of time some believers will withdraw from doctrine, concentrating on deceitful spirits and the doctrines from demons, by means of hypocrisy of liars seared in their own conscience as with a branding iron.*

Negative volition toward Bible doctrine creates a vacuum in the soul which sucks in all the false concepts from the world system, developed by Satan, for believers to become distracted from the plan of God. This is why we are told in 2Co 2:11, *In order that no advantage be taken of us by Satan; for we are not ignorant of his schemes.* The implication is that Satan can very easily take advantage of us unless we understand his strategy and understand why we are here. 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.*

These verses indicate that Satan plans offensive action against the human race, especially against believers. Satan's offensive action demands, on our part, dependence on the Lord and the wall of fire.

In the Church-age, the angelic conflict is intensified. All the issues of the angelic conflict will be resolved before the resurrection of the Church. Therefore, the Church-age is the most difficult and yet the most exciting time in all of history. With doctrine, the Church is the greatest power structure that has ever

existed against Satan's rule of the earth. The Lord left behind the Church to challenge Satan and He gave the church the potential to share in the victory that He won over the angelic conflict. In the Church-age, Jesus Christ is represented by the royal family of God on earth. In this way, we function as

royal ambassadors within the PPOG. Our Lord will have representation on earth until the Second Advent when the devil's kingdom comes to an end. We are the very center of the angelic conflict.

Each of us has an invisible impact upon history and this impact is dependent upon our routine, our daily perception of doctrine. The winner believer demonstrates the validity of the sentence pronounced against the fallen angels in eternity past. The Church-age exists to challenge Satan during the absence of Christ from the earth. While Jesus Christ is seated at the right hand of the Father, the Church is to utilize divine power to overcome Satan's attacks.

Satan will do all he can to prohibit any believer from going forward and glorifying God. Satan's most successful ploys are to use friends, family, neighbors, enemies, fellow-workers, or other believers to hinder the progress of a believer. If a believer cannot handle people, he will get out of fellowship by allowing people to take him away from his relationship with God. Therefore, this new commandment *to love with an impersonal unconditional virtuous love* will solve people problems.

People problems can come in two categories:

1. In personal love or admiration. Here the object of your love often controls your life by providing much of your happiness or unhappiness, unless you have attained spiritual self-esteem, spiritual autonomy, or spiritual maturity. In wanting to please the object of your personal love, you find yourself being a different person and not following your normal function.
2. In personal hatred or animosity. Here the object of your antagonism or irritation often has control of your life and your happiness, unless you have advanced to one of the three stages of spiritual adulthood.

The solution to problems with people is found in the combination of personal love for God and impersonal love for all mankind. Without it, the believer will constantly surrender the control of his life to others.

When we can love with impersonal unconditional virtuous love, we have made the greatest stride in our spiritual life. This impersonal love is the most obscure and underrated factor in the spiritual life. It is obscure in the sense that most individuals don't even know what type of love it is, nor how to love with it. It is underrated in the sense that those who know that it exists do not really know its tremendous value.

So let's look at Joh 13:34 with some added definition so that we are sure that we understand what it is saying, *"A brand new command I give to you, that you impersonally unconditionally love one another, even as I have loved you with an impersonal unconditional virtuous love, that you also love one another with that impersonal unconditional virtuous love."*

We can have the love of God according to Rom 5:5 which says, *"the love of God has been poured out within our hearts through the Holy Spirit who was given to us."* In 2Co 13:14 Paul said, *"The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all."* Notice that the Love of God can be with you! 1Jo 2:5 says, *but whoever keeps His word, in him the love of God has truly been perfected.*

This may seem unrealistic to some but remember, the Christian way of life is a supernatural way of life and demands a supernatural means of execution Mat 17:20; Mat 19:26; Luk 18:27; Mar 9:23; Jer 32:17. This love is designed to give us the ability to overcome all the people distractions that the kingdom of darkness will try to distract us with. We should become very serious about developing impersonal unconditional love in our souls. Many believers waste their life away by worrying about people and what people are trying to do to them. They live in fear of people, when in reality, the only thing a believer should fear is standing embarrassed at the Judgment Seat of Christ by being evaluated as a loser by Him. History is a very short time compared to eternity and our time on earth is a drop in the bucket compared to eternity. If we place other things in life above doctrine, we sacrifice all the equal privilege and opportunity that God has provided for us in time. Without that we cannot advance spiritually.

All other things will become meaningless in eternity, and at most will add up to regret. In eternity believers will realize that anything they considered more important than their relationship with God were not important at all. Although we can never lose our salvation, we can be a loser, as 1Jo 2:28 says, *And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming.*

A part of *shrinking away from Him in shame at His coming* is to realize that you had an opportunity to make your life count in a fantastic way. Instead, you chose to follow the plan of Satan during your brief stay on this earth.

Beginning in Joh 13:36, we now have the four inquisitive disciples: Peter, Thomas, Philip and Jude.

Joh 13:36, *Simon Peter said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; but you shall follow later."*

The Lord is about to die for the sins of the whole world. Then He will be resurrected and will ascend into heaven to be seated at the right hand of the Father. TLJC is the only celebrity for all time. Joh 13:37, *Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You."*

Peter meant what he said and he had nothing but good intentions, however, he was following his emotions, and emotions have no character or integrity. Peter is saying, *I'll suffer instead of you.* He was very sincere, but very ignorant of doctrine and about the plan of God.

God the Father in His perfection designed a plan to save Peter, but Peter here is trying to save the Lord. The plan of God the Father also calls for Peter to represent the glorified Christ on earth as an apostle and ambassador and this plan cannot advance until the Lord is glorified. If Peter had just learned doctrine and accepted, it instead of living in his emotions, he would have heard our Lord say in Mar 10:45, *"For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."*

So, in Joh 13:37, *Peter said to Him, "Lord, why can I not follow You right now? I will lay down my life for You."*

Peter's admirable motivation and good intentions are neutralized by ignorance of Bible doctrine. However, there is one thing about Peter, he is fearless. At least that is an admirable trait.

Notice the Lord's answer, Joh 13:38, *Jesus answered, "Will you lay down your life or your soul for Me? Truly, truly [point of doctrine], I say to you, a cock shall not crow, until you deny Me three times.* Emotionalism and human good always lead to failure.

In the original language, there are no chapter breaks so that Joh 14:1 is actually a continuation of what our Lord said to Peter in 13:38. So we would read Joh 13:38, *Jesus answered, "Will you lay down your life for Me? Truly, truly, I say to you, a cock shall not crow, until you deny Me three times.* Then in Joh 14:1 *"Let not your heart be troubled; believe in God, believe also in Me."* The Greek word for *be troubled* is *tarasso* which means to be confused, upset, distressed, discouraged, to be stirred up or disturbed in your thinking. It is in the imperative mood, which means that this is a command.

In other words, when you're discouraged, sometimes someone has to hit you with a command to get you up out of your self-pity and discouragement. This passage is saying, *do not become disturbed in your heart from your failure.*

This passage was not written for those who are bereaved. It is for believers when they hit bottom. Here is how the Apostle Paul put it (expanded translation) Phi 3:13-14, *Brethren [members of the Royal Family of God], I evaluate myself as not yet having attained the objective [ultra-supergrace or the ultimate objective in time, living in resurrection life] but one thing I concentrate upon: constantly forgetting the things that lie behind and pursuing vigorously to what lies ahead, I keep on pressing on toward the objective for the purpose of the reward belonging to the upward call of God [Father], by means of Christ Jesus.*

Do not be distracted by your past success or your past failures. True happiness is concentration on things that are important. You do not forget the bad things that happen to you as a part of suffering for blessing as you advance to maturity. You must disregard them by not letting them become a distraction through the reaction of bitterness, self-pity, vindictiveness, implacability, etc. Past failure must never interfere with present momentum. As long as you are alive God has a plan and purpose for your life, therefore, rebound and keep moving.

If you are going to move forward, you cannot be distracted and that's what the Lord is teaching Peter. Three times within the next 10 hours Peter will deny Him, however, if Peter is going to move forward, he cannot be distracted by his failures and the same applies to us. The spiritual life is not designed to be haunted by past failures or past success.

So when Peter fails, the first command from the Lord is Joh 14:1 *"Let not your heart be troubled; and then notice a second imperative, believe in God, This just doesn't mean to believe that God exists, Peter already believes that, but it means the inhale of Bible doctrine resulting in understanding the plan of the Father. After the resurrection Peter is going to have to recover and believe God.*

So the Lord says in Joh 14:1-2, *"Let not your heart be troubled; believe in God, [and then a third command] believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.*

Before dawn occurs, Peter will have denied the Lord 3 times and after that he goes out and weeps bitterly. That was the lowest moment in his life, the bitterness of his failure. The plan of God doesn't call for our success or sincerity but rather for our courage, dedication, commitment, and perseverance. There's only one way you can fail, and that is to quit.

God the Father has provided from eternity past everything we as believers would ever need to execute His perfect Plan for the Church-age. These provisions even include encouragement in times of adversity and failure. We derive encouragement from the mentorship of God the Holy Spirit as well as receiving encouragement from other believers who are filled with the Spirit and possess divine viewpoint from the Scriptures. We can receive encouragement simply by gathering together with other believers to hear the Word of God communicated by our divinely appointed pastor-teacher, 1Pe 5:3, Act 20:28.

For Peter, and those of us who may get discouraged by our failures, victory in failure comes from knowing Bible doctrine. The whole key to getting with the plan of God is knowledge of doctrine. There's no exception.

Even in denying the Lord, we don't lose our salvation, because of the immutable, eternal, infinite attributes of God. He cannot cancel the salvation of any believer, no matter how gross that believer may be. We do not keep ourselves from falling; God does so as a matter of grace. The perfect integrity of God cannot be canceled by the failure or renunciation of any believer living on earth. 2Ti 2:11-13, *Faithful is the word. If we died with Him [and we have], we shall live with Him. If we endure [in suffering for blessing], we shall rule with Him [as mature believers]. If we deny Him, He will deny us [rewards, escrow blessings]. If we are unfaithful [disbelieving, faithless], He remains faithful, for He cannot deny Himself."*

The fact that we are unfaithful and losers does not change the faithfulness of God. Every believer is indwelt by God the Father, Son, and Holy Spirit. God cannot deny Himself since He indwells every believer. We are daily sustained and supported by the faithfulness of God, regardless of whether we are carnal or spiritual, winners or losers. God is faithful to all believers based on election. 1Co 1:9, *God is faithful, through Whom you have been called into fellowship with His Son, Jesus Christ our Lord.* There is no way God can ever be faithless to us.

In essence, our Lord said, "Peter (or any believer) when you fail remember the permanent dwelling place is still there." Our status has nor will ever change. When we fail in some big way, it

never changes our status. That eternal status doesn't depend on us, it never did, nor ever will. That's always a shock to people when they suddenly realize it doesn't depend on them at all!

God's plan is greater than our old sin natures, it's greater than our failures. This plan is greater than our human good, and greater than our sincerity. God's plan is infinitely greater than any human motivation and human viewpoint.

The Lord says, "You may blow it, many times, but you never ever change your status in eternity. It doesn't depend on you, you received at least 40 things at the point of salvation (including eternal security), that you will always have."

Joh 14:2, In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. Our Lord is saying, Alright Peter, if there's something you could do to lose your salvation, I would have leveled with you.

We can fall from grace which means to operate under legalism, not to lose one's salvation, Gal 5:4, *You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.*

Falling from grace is simply not operating in the sphere of grace. TLJC said in verse 2, *I'd level with you, if there is something you could do to lose your salvation, it would be in black and white, it would be clear, I tell you Peter, but there isn't, you can't lose it.*

Then TLJC says something very interesting to Peter. He begins to brief Peter on the plan, "I go to prepare a place for you,"

To fulfill the next step on the agenda of the plan of the Father, the Lord is going to have to go to heaven. This means His death, burial, resurrection, and ascension. The Lord reveals to Peter that He will travel from one place to another to prepare a permanent place for you.

The plan says go to the cross. The plan says die twice. The plan says resurrect your body and fulfill the ascension and session. God's plan moves right along, regardless of Peter's failures or any of our own. The place that Jesus Christ is going to prepare doesn't depend on Peter's success or failure, but it depends on the character and the work of the Lord Jesus Christ.

By His death on the cross, Jesus Christ has propitiated (satisfied) the Father. He has reconciled Peter, and he has procured the right for every believer to live in heaven forever. All this is a grace gift, regardless of whether we fail or succeed in this life. TLJC is going to the "Father's house" which is the third heaven and He's going to prepare a permanent place for Peter, the other apostles, and for every member of the human race who would believe on Him for eternal life.

Joh 14:3, "And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also."

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 6.

The mystery behind divine sarcasm to Philip.

John 13:36-14:11.

02/27/05

We continue our study in Joh 13:36-14:4, *Simon Peter said to Him, "Lord, where are You going?" Jesus answered, "Where I go, you cannot follow Me now; but you shall follow later." Peter said to Him, "Lord, why can I not follow You right now? I will lay down my soul-life on behalf of You." Jesus answered, "Will you lay down your life or your soul for Me? Truly, truly [point of doctrine], I say to you, a cock shall not crow, until you deny Me three times. Let not your heart be discouraged; believe in God, believe also in Me. In My Father's house are many permanent dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also. And you know the way where I am going."*

The first of our inquisitive disciples, Peter, knows doctrine but has failed to apply it. Our next inquisitive disciple, Thomas, is ignorant of doctrine and therefore cannot apply it. Joh 14:5, *Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?"*

Thomas is probably best known for his inability to believe that Jesus had indeed risen from the dead and for that he has received the name, doubting Thomas. Thomas is not inherently stupid but simply ignorant of Bible doctrine. Once a believer in the Lord Jesus Christ neglects, rejects or becomes negative toward doctrine, he appears to be stupid because he's in reversionism. This doesn't necessarily mean you're living in a certain sin, it means you're going backward in the spiritual life, rather than forward and ultimately disoriented to life itself becoming bitter, self-righteous, judgmental and critical.

In Joh 14:5-6, *Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?" Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me."*

Thomas is ignorant of the cross, the resurrection, ascension and session to which the humanity of Christ is going to be glorified. The phrase *the way*, refers to the entrance into the plan of God. The phrase *the truth* refers to what Thomas should be learning after he enters into the plan of God. The phrase *the life* [the most important function, the zoe life] is the function that comes from truth or doctrine. Everyone enters into the plan of God with equal privilege and equal opportunity to become a winner believer. The means is God's truth, Greek word *aletheia*, doctrine taught categorically. The object of salvation and its ultimate end is to bring us to a knowledge of the truth. This is why Paul said in 1TI 2:3-4, *This is good and acceptable in the sight of God our Savior, Who desires all men to be saved and to come to the knowledge of the truth.* Unfortunately, there are many times that we do not think in terms of truth but only in terms of feeling or experience Joh 1:17 says, *For the Law was given through Moses; grace and truth were realized through Jesus Christ.*

In Joh 14:6 the order of these words are very important, the way, the truth, the life. After *the way*, the truth, Bible doctrine, is the most important. This is why the word was glorified in Act 13:48, *And when the Gentiles heard this, they {began} rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.*

As the entrance, TLJC is our savior and took our place on the cross, as the truth, Bible doctrine is the mind of Christ, as the life, once we enter supergrace our greatest function is occupation with the person of Christ.

Joh 14:7, "If you had known Me [second class condition of the word if, but you didn't], you would have known My Father also; from now on you know Him, and have seen Him."

The second class condition of the word *if* is known as a *contrary to the fact* condition. The word *if* is the conjunction *ei* plus the verb for *had known* is *egnokete*, indicating that Thomas had the opportunity to know the Lord but he rejected it. The pluperfect use of this verb means that everyday you are in reversionism there is something that you could have understood, some question you could have answered with doctrine that you missed because of your N.V.T.D. Time spent in reversionism is time wasted and not redeemed. Psa 90:12, *So teach us to number our days, That we may present to Thee a heart of wisdom.*

There are three principles of time:

- 1) Organized time, Jam 4:3-17 which teaches that when you know it's right to organize your time, and you refuse to do it, you're living in sin. Our time must be organized.
- 2) Redeemed time, Eph 5:16-18, *"Constantly buying time, because the days are evil. Because of this, stop being ignorant, but completely understand the will [purpose] of the Lord."*
- 3) Utilized time, 1Co 7:29-31.

When God's plan for your life is over, you run out of days, so every day is a grace gift from the Lord; therefore, every day is equally as great. Joh 11:9-10, *Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him."*

Joh 14:7, The use of the second class condition of the word *if*, means *if but it's not true*, the Lord is saying *Thomas you have had time to learn these things and when you get to the place where you're occupied with Me, you won't have these questions.*

TLJC is about to depart and go forward with the plan of God. He's going to leave a legacy of Bible doctrine so that future generations will be able to see the Father and His plan through the study of the Scriptures. Once Christ ascends, the plan of God the Father is seen through His word. No believer can attain spiritual maturity, be an invisible hero and glorify God apart from perception, metabolization and application of Bible doctrine. The Bible is our textbook and the gift of pastor-teacher is designed to communicate the mystery doctrine that causes spiritual growth. Doctrine must be learned under authority, and that authority is vested in the spiritual gift of pastor-teacher. Every believer must take the responsibility for his own decisions, therefore, the believer must make decisions with regard to his selection of his own pastor-teacher, and his faithfulness in learning Bible doctrine from that pastor-teacher.

We are now ready for the next inquisitive disciple in the upper room discourse, Philip. Joh 14:8-11, *Philip said to Him, "Lord, show us the Father, and it is enough for us." Jesus said to him, "Have I been so long with you, and {yet} you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father? Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves."*

In the Gospel of John, Philip met Jesus beyond the Jordan River during John the Baptist's ministry. Jesus called Philip to become His disciple. Philip responded and brought to Jesus another disciple, named Nathanael, (Joh 1:43-51) or Bartholomew, Mar 3:18. Before the Lord fed the five thousand, He tested Philip by asking him how so many people could possibly be fed. Instead of responding in faith, Philip began to calculate the cost of feeding them. Joh 6:5-7.

Joh 6:1-2, After these things Jesus went away to the other side of the Sea of Galilee (or Tiberias). And a great multitude was following Him, because they were seeing the signs which He was performing on those who were sick.

At this time TLJC was at the peak of His popularity, not because of His wonderful message or who He was but because people were entertained by His miracles.

Joh 6:3-5, And Jesus went up on the mountain, and there He sat with His disciples. Now the Passover, the feast of the Jews, was at hand. Jesus therefore lifting up His eyes, and seeing that a great multitude was coming to Him,

There are 2 types of Christians: Those who are afraid of failing and therefore never try anything and those who try anything because they're not afraid to fail. You can either be close to the Lord and have Him use you or you can be like most Christians and stand far away from Him because you really do not want any pressure. Philip will be tested by TLJC and fail, however, it is much better to fail and learn the lessons than it is to sit back and do nothing.

Joh 6:5-6, Jesus therefore lifting up His eyes, and seeing that a great multitude was coming to Him, said to Philip, "Where are we to buy bread, that these may eat?" And this He was saying to test him; for He Himself knew what He was intending to do.

This is a challenge to Philip and the imperfect-active-indicative of the verb *lego* is used here so it means that our Lord had to repeat the question.

Joh 6:7, Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little."

A denarii was a day's wages in the Roman Empire. The Holy Spirit choose to record this statement to reveal to us that Philip is thinking human viewpoint not Bible Doctrine. The number 200 is always found in scripture in an evil connection and therefore it suitably expresses Philip's heart of unbelief. We find this number stamping various things with insufficiency: Achan's 200 shekels were *not sufficient* to save him from the consequences of his sin (Jos 7:21). Absalom's 200 shekels weight of hair were *not sufficient* to save him, but rather caused his destruction, 2Sa 14:26; 18:9. Micah's graven image was purchased for 200 shekels (Jud 17:4 and 18), and led to the introduction of idolatry in Israel. Ezra's 200 singing men and women (Ezra 2:65), were *not sufficient* to produce *peace with God*, true spiritual worship, or joy in the Lord. The significance of 200 in Joh 6:7 tells us that looking at things from human viewpoint is insufficient. Philip had recognized that TLJC was the Messiah. He even recruited others to follow TLJC as the Messiah in Joh 1:43-45. Philip also seemed to lack confidence in his relationship with TLJC in Joh 12:20-22.

Joh 14:8, Philip said to Him, "Lord [notice again He calls the Lord Kurios because Philip recognizes the deity of Christ, he is saved], show us the Father, and it is enough for us."

The word for *show us* is the verb *deixon* and it means to demonstrate, to prove, to teach, to make known. Now that TLJC has announced His departure time, Philip **now** wants some teaching. He is like many believers who have had the communication of Bible doctrine available to them for a long time but do not want it until they're in some jam. Philip realizes that some drastic changes are about to take place in his life. He's been following TLJC for three years and now the Lord says I'm going away and *"Where I am going, you cannot come."*

But at this moment the Lord can't spend time teaching Philip. He's taught him for three years and it's now time for our Lord to fulfill the Father's will and go to the cross and die for the sins of the whole world, including Philip's. Philip is saying if you want to please us or make us content or satisfy us then demonstrate, prove to us, or teach us about the Father. The objective of the communication of Bible doctrine is not to please the listener but to teach the listener, to inculcate, and to indoctrinate. Philip is one of those individuals who learn only when they're being entertained. Philip's problem was inability to concentrate and notice that what the Lord has just said to Thomas, completely passes over the head of Philip. *"The Father and I are one, I am the revealer of the Father, if you have seen me, you have seen the Father,"* Peter understood that, and got a bit of it, Thomas understood it, but doubted how it applied but Philip doesn't understand it.

Joh 14:9, is a rebuke of divine sarcasm, *Jesus said to him, "Have I been so long with you, and {yet} you have not [ouk] come to know Me, Philip?* Sadly enough that is a statement that could be said to the majority of believers today. Philip was impressed with the miracles but didn't concentrate on the

doctrine. Our Lord now goes into the dynamics of Bible doctrine and its application to the principles of life. The Greek word *ginisko* is used here and it means that nothing has come through yet, you know nothing.

Joh 14:9-10, He who has seen Me has seen the Father; how do you say, 'Show us the Father'? Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.

Through the word of God the Father, and the power given to Him, the Lord was able to do the works that God the Father called Him to do. This is what the Church-age is all about. Every believer is to take the word of God and mix it with the power of God and perform the works that God the Father calls him to perform.

In Joh 14:10-12 we have what Philip should have been doing, he should have been inhaling, taking in doctrine, and then exhaling, applying the doctrine. Joh 14:10, *"Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.*

The Lord now is taking him right back to being a baby believer and starting all over again. This is co-equality and co-eternity of essence. The Father and the Son and the Holy Spirit have identical essence. Whenever the Scripture says God is one, it is talking about the essence of God. When there is a distinction between the members of the Godhead, it refers to a principle of distinction, which is personality. Here we have identical essence. The members of the Trinity have the same eternal life, omnipotence, omniscience, omnipresence, immutability, sovereignty, justice, righteousness, love and veracity. "Philip, if you want to see the Father, you can see the Father in the humanity of Christ."

The failure of Philip to learn doctrine, the doctrine of seeing God, is his failure to realize that all 3 persons of the Godhead have identical essence. The deity of the Father, Son, or Holy Spirit cannot be seen, but the humanity of Christ can be seen and heard as He teaches doctrine to the disciples.

If you are born again you have a human spirit and together with the left lobe of the soul, your spiritual eyes, you can see God through His word. This is where Philip failed, Philip didn't concentrate on the words.

The inhale of doctrine into the soul of our Lord and His exhale, the words that He speaks, is the breath of life, Joh 6:63, *the words that I have spoken to you are spirit and are life.*

Joh 14:10, "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works."

It is the Holy Spirit who teaches the human spirit of Jesus, and from there doctrine goes into his human soul. Therefore He is not speaking from His own initiative. This was the Father's plan billions of years ago, to reveal the essence of the Trinity through the humanity of Jesus Christ. He is the revealer of the Father, and He is revealing the Father's plan in Chapters 13-17. Starting in Chapter 18, He will fulfill that plan. The Father's plan is for Him to die on the cross and He has already revealed His death in the upper room.

Philip is likely a bit confused. Therefore, we have in verse 11, 2 imperatives or commands of the verb *to believe*. This is designed to get Philip to apply the doctrine he has just heard.

Joh 14:11, "Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves.

The Greek verb *pisteuo* says *believe Me*, and it is used twice as a command. Notice that there is a different object of faith: The first *believe Me* refers to the person of Christ, the second *believe Me* refers to His production. He is saying if you won't believe Me because I command you then believe because of the things I have done in the past (the miracles, the works, the production, the divine good). Many believers fail to recall the blessings and the promises of God. Think of how many times

we have been in a jam and God has come through for us. But like so many believers, there are times that we forget His past blessings.

In Joh 14:12 TLJC now hits Philip right between the eyes, *"Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater {works} than these shall he do; because I go to the Father."* This anticipates the production of divine good from believer priests in the Church-age, which definitely includes Philip. This Greek word for *greater* is *meizona* meaning greater in quantity but not quality. It's greater in quantity only because we have more opportunity to produce divine good. Whereas the Lord Jesus alone was producing divine good, now there are perhaps millions of believers who have and are producing divine good.

Problems come into the mind of those who are in the upper room, and especially for Philip. The Lord is going to leave and there are a few other things Philip would like to ask Him. Even though our Lord will be seated at the right hand of the Father all believers can ask the Father through Him. Therefore He says in Joh 14:13, *"And whatever you ask in My name, that will I do, that the Father may be glorified in the Son."*

TLJC is saying, "I'm going to go, but don't get discouraged, don't get upset, whatever you ask in My name, that will I do. My absence from the earth does not hinder prayer." We still see the Lord because of the word.

Joh 14:14, *"If you ask Me anything in My name, I will do {it}."* This is the new way to pray beginning in the Church-age, they are to pray *in Christ's name*. Prayer is addressed to the Father, Mat 6:6-9, Eph 1:17, 3:14, 1 Pet 1:17, in the name of or through the channel of the Son, Joh 14:13-14, and in the enabling power (filling) of God the Holy Spirit, Eph 6:18.

Prayer and a few misconceptions concerning prayer:

1. Prayer is not designed to get us out of trouble but to express our helplessness, our humility, our total dependence on God, and our recognition of His grace and His mercy toward us.
2. Prayer should not be based upon what we want but what God wants for us.
3. Prayer was never designed to fulfill our lusts and desires; prayer is designed to fulfill the will, plan, and purpose of God for our lives. Too many prayers are expressions of what you want, not what God wants.
4. However, to express the will of God in your prayers, you have to come to know what the will of God is or how to ask for the will of God instead of your own will. Prayer is also related to the omniscience of God, Isa 65:24 *"Before they call I will answer; while they are still speaking, I will hear."* God hears the prayer twice: in eternity past, and at the time of the prayer.
5. Prayers and their answers were entered into the divine decrees, so that answers, rejections, petitions, interjections, and desires are all printouts of the decrees in the foreknowledge of God. God knew and answered all your prayers in eternity past.
6. All answered prayer is part of your portfolio of invisible assets. There is a direct relationship between your prayer life and your portfolio of invisible assets.

There is no place for sloppiness in prayer. Yet, that's exactly what we have today among believers: emotion, ignorance, stupidity, and sloppiness because we've ignored the Biblical principles that mandate precisely correct procedure. So all prayer is offered through the channel of our great high priest, in the name of the Son, Joh 14:13-14.

THE 2005 FLORIDA CONFERENCE

The Church at Sardis

Revelation 3:1-6

03/06/05

Rev 3:1-6, "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. He who has an ear, let him hear what the Spirit says to the churches'" [to those of you who are listening to this who have been born again and saved].

We begin our study of the church of Sardis or the Sardis type of believers mentioned in this passage in Rev 3:1 where we have the Greek word for *angel* which is *angelo* meaning the messenger or the future pastor-teachers of the church of Sardis or the Sardis type of believers. Sardis was the capital of the ancient kingdom of Lydia. The city of Sardis was one of the most beautiful cities in the world; famous for jewelry made from the gold taken out of the Pactolus river which flowed through the city. Sardis was famous for the Phallic Cult, the worship of sex as we noted during our last conference, and for the worship of the Pagan Goddess of the Cybele Oracle, which was the worship of nature.

Like any local assembly communicating doctrine there are always some demonic influences that try to stop the believers from going forward. This was also the case for the Church at Sardis. Because these influences and distractions can adversely affect any local assembly, we need to note the importance of being on a team, being a member of a local assembly.

1Pe 4:10 commands us, *As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God.*

This *gift* is a special gift; *charisma* refers to an extraordinary power that distinguishes certain Christians enabling them to serve the Church of Christ. This is what happens when power operates in our lives from Bible doctrine and the filling of the Holy Spirit. This team depends upon each of you to employ your gift by serving one another, as good stewards of the manifold grace of God.

1Pe 4:11, Whoever speaks, let him speak, as it were, the utterances of God; whoever serves, let him do so as by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever.

Amen.

We are commanded in 1Ti 4:14, *Do not neglect the spiritual gift within you,*

The corrected translation of 1Co 12:7 tells us, *But to each one is given for our benefit the manifestation of the Spirit for the benefit of the common good.*

In 1Co 12:8-10, different gifts are mentioned, but in 1Co 12:11-12 Paul says, *But one and the same Spirit works all these things, distributing to each one individually just as He wills. For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ.* This means we all play different positions on the team. 1Co 12:13-16 tells us that each of our spiritual gifts is equally important to the team.

In 1Co 12:17-18 we read, *If the whole body were an eye, where would the hearing be? If the*

whole were hearing, where would the sense of smell be? But now God has placed the members, each one of them, in the body or on the team, just as He desired.

We all play different positions on the team but we work as a team; that is the way God designed the body of Christ. Satan knows this and attacks the team.

1Co 12:21-22 warns us, as team members, to avoid judging others on the team who have different spiritual gifts. Not all spiritual gifts are obvious; team members have different spiritual gifts and often they are invisible gifts.

Real team members fulfill Col 3:17, *And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.* They also fulfill Ecc 9:10, *Whatever your hand finds to do, verily, do {it} with all your might;*

The Church-age is the period of time when the prehistoric angelic conflict is resolved and God the Holy Spirit has given each of you a special gift because it is needed. Therefore, the head cannot say to any member of the body, *I don't need you*, 1Co 12:25-26, *that there should be no division in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.* This is the Royal family honor code of the spiritual life. When we are filled with the Spirit and executing the spiritual life, we're operating under that honor code of the spiritual life.

Back in Rev 3:1, *"And to the messenger [the future pastor-teachers] of the church in Sardis [or the Sardis type of believers] write: He who has the seven Spirits of God, and the seven stars, says this:*

The Lord Jesus Christ is communicating this information through the pastor or the future pastors of the church in Sardis, to the people of that city, and He was communicating it to us as well. The *seven Spirits of God* is a reference to God the Holy Spirit as the one who provides the power system of the PPOG and is taken from the prophecy of Isaiah in Chapter 11, verses 1-2. Here we have a prophecy of the First Advent of Jesus Christ, the prophecy of the coming of our Lord Jesus Christ. Isa 11:1, *Then a shoot [which is a root that buds] will spring from the stem of Jesse [that's a prophecy of the First Advent], And a branch from his roots [that's the Second Advent] will bear fruit [that's His rule in the Millennium].*

From verse 1, we see a prophecy of the two advents. Failure to properly interpret this verse (to distinguish between the First and Second Advent) is why the Jews have had so much trouble since Christ's first Advent. They can't tell the difference between the root and the branch and yet the root and the branch are one person: Jesus Christ, the God of Israel, and the founder of Israel as the root. In the First Advent, He manifested Himself to Israel. But remember Joh 1:11, *He came to His own, and those who were His own did not receive Him.* In the Second Advent He comes back as the branch of a tree. The root grows into a great tree. Isa 11:2 refers to the First Advent of our Lord which was sustained by God the Holy Spirit. This is the doctrine of the hypostatic union. Isa 11:2, *And the Spirit of the Lord will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the Lord.*

The Spirit of Jehovah is a reference to God the Holy Spirit upon the humanity of TLJC. That is the first of the seven Spirits: His title as God, the Spirit of the Lord, a reference to God the Holy Spirit sustaining our Lord Jesus Christ through the filling of the Spirit just as He sustains everyone of us in the Church-age.

The second of the seven spirits applying to the Holy Spirit - He is called the Spirit of wisdom, which in the Hebrew is *Chokmah*. This means the application of doctrine; it is God the Holy Spirit that gives us the power to apply doctrine. In Rev 3, the one who has the seven ministries of the Holy Spirit is TLJC and He makes these seven ministries available to all of us. Therefore, we not only have the filling of the Spirit, but we also have the power of the Holy Spirit to put into operation that which we claim to believe, which of course means to apply Bible doctrine. We have no right to complain about anything we're going through because we have the power to apply the word of God, we have the Spirit of *Chokmah*, wisdom, or literally, the power to apply doctrine in whatever state we're in. Therefore, apply the doctrine.

The Bible teaches that complaining comes from a soul filled with bitterness (Job 7:11). Complaining is the outward effect of inward sins called bitterness, jealousy, vindictiveness, hatred, anger, etc. Complaining is also an indictment against God and His plan (Lam 3:39). Complainers also displease the Lord (Num 11:1) and often suffer from depression (Psa 77:3). We are to do all things without murmuring or complaining (Phi 2:14).

So again, the first of the seven spirits is God, the Holy Spirit as the power system. The second of the seven spirits is God, the Holy Spirit giving us the ability, as He gave our Lord, to apply doctrine in the various testings of life.

Next in Isa 11:2, we have the third of the seven Spirits, the Spirit of understanding. Understanding is the word *binah* in the Hebrew and understanding is the perception of doctrine and then application of doctrine.

The fourth of the seven Spirits is the spirit of Counsel which is *etsah* in the Hebrew, meaning plan or purpose; a reference to the Father's plan to sustain the humanity of Christ in the prototype PPOG.

The fifth of the seven spirits is the spirit of strength and of virtue. The Hebrew word *gebuwrah* refers to both motivational and functional virtue produced by God the Holy Spirit in the incarnate Christ. Virtue was produced in His humanity resulting in impeccability.

The sixth of the seven spirits is the Spirit of Knowledge. This is *da'ath* in the Hebrew, a reference to our Lord's ability to interpret the trends of history during the First Advent. By application, it is the ability of the believer living inside the PPOG learning doctrine having the proper discernment, applying doctrine, and eventually coming to understand historical trends.

The seventh of the seven spirits refers to the one Spirit: The Holy Spirit. The Hebrew word *yirah* means the fear of the Lord, meaning awe and respect. All seven descriptions in Isaiah 11:2 are really one spirit, God the Holy Spirit, the third person of the Trinity whose divine power sustained the humanity of Christ in the PPOG.

In effect, in Rev 3, we are now looking at the principle of the seven spirits and this teaches that the resurrected glorified humanity of Christ at the right hand of the Father, still possess that same power system from God the Holy Spirit. Rev 4:5 states that there is a relationship between the seven lamps and the seven local churches of Rev 2 and 3. Rev 4:5 says, *And from the throne proceed flashes of lightning and sounds and peals of thunder. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.* This means there's a direct relationship between the seven lamps and the seven spirits, that is, God the Holy Spirit. Therefore, the PPOG and the power of the Holy Spirit has been given to the Royal Family of God to be perpetuated throughout this dispensation only. This means that we have something that is unique. We have the seven spirits, the power available from God the Holy Spirit, a power never made available to believers at any other time in history. God the Holy Spirit sustained and empowered only a few people in the O. T., but now every believer has the availability of the Spirit. Through our volition, we can accept or reject it. If we accept it, we will be filled with the Spirit and walk in the Spirit. If we reject it we will grieve and quench the Holy Spirit.

Back in Rev 3:1, *"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.'*

The seven stars refer to the teaching pastors of the Church-age (seven is the number of completion and the finished work). The pastors of the Church-age are called stars because the stars in the celestial heavens were once the method God used to communicate His word. What the stars in the heavens once did, the stars on earth must do now as they communicate His word.

This verse is describing what is going on in Sardis - a false reputation. It is a sign to the church in Sardis. They have been giving a false impression to the world that they were presenting Bible doctrine, communicating the plan of God, but they were not, and their false reputation is about to be

exposed. There are many churches throughout history as well as today, that have false reputations. They are viewed as great spiritual churches, but in reality, they are not because there is no presentation of Bible doctrine or communication of the plan of God.

A reputation for being alive implies that outwardly, the believers in the church of Sardis are positive to doctrine, living in the PPOG, advancing to maturity and forming a pivot for the blessing of the first gentile client nation to God, SPQR. A false reputation for spirituality and maturity is a sign of cosmic involvement related to the function of hypocrisy. To live by one's reputation apart from integrity and virtue is to be a cosmic believer. The only reputation that counts is the believer's reputation with God. It is impossible to have a good name or reputation with God apart from consistent residence and function inside the PPOG, and that includes consistent perception of bible doctrine.

The believers of Sardis talked a good fight, which means they have been exposed to excellent doctrinal teaching. However, they don't fight a good fight. To talk a good fight, the believer only has to know the doctrinal vocabulary; to fight a good fight as per 2Ti 4:7-8, the believer has to be consistent in living inside the PPOG, being consistent in the perception and application of doctrine to life. Only the *epignosis* type doctrine results in both spiritual growth and application to adversity which is the testing point. It is easy for the cosmic believer to talk a good fight, but it is difficult for the positive believer to fight a good fight.

Again in Rev 3:1-2, *"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.'*

This is a command that means, *be constantly alert*, but it is stronger than that; it must be constant all of your Christian life. Alertness for every type of problem is very important. Alertness with regard to temptation is basically where it starts (Jam 1:12-16). Alertness with regard to our failures and what to do about them is the function of the rebound technique resulting in spending as much time as possible in the PPOG. Alertness to make sure that we are not distracted by others from learning the word of God.

Distraction has two categories.

- 1) Related to self.
- 2) Related to others.

For the believer, distractions related to self begin with the shattered spiritual life. Every believer has the potential to fall apart under pressure in his own life. It all begins with our great enemy which we all have in common: The arrogance complex of sins: jealousy, bitterness, vindictiveness, hatred, implacability, self-pity, hypersensitivity, motivational and functional revenge, gossip, slander, maligning and judging others. When we are arrogant, we are constantly bringing upon ourselves self-induced misery. Although the believer uses his volition to choose arrogance, he usually blames someone else. This leads to the two major trends in the old sin nature:

- 1) Legalism and self-righteousness, producing moral degeneracy.
- 2) Lasciviousness and lawlessness, producing immoral degeneracy.

Rev 3:2, warns against this, *"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."*

This can happen to the believer who has lack of concentration, which causes disorganization in thinking and in life. Spiritual advance requires understanding and utilizing the ten problem-solving devices of the PPOG. Remember, all believers sin after salvation, no one is perfect, and all of us must have the right of rebound under the privacy of our own priesthood. We have the right to live our life as unto the Lord. We must have the privacy to fail and recover, to sin and rebound without interference from others. We all have areas of strength in our old sin nature and this is where self-

righteousness, legalism, or morality comes from. We also have an area of weakness which is prone to lasciviousness.

Remember this principle: if you desire to live a long and healthy life in the dispensation of the Church-age, the sins and failures of others must be left in the hands of the Lord for discipline and judgment. God has the ability to deal with these things totally apart from our help. Condemning another believer is tantamount to blasphemy, because we are superseding the Lord as the true and righteous judge with all the facts. The exception to this is parents over children, or any system of authority, in human establishment, over those under that authority.

The solutions to the problems of distraction from arrogance:

- 1) The rebound technique provides recovery of fellowship with God and reentry into the PPOG under the filling of the Spirit. This means restoration to fellowship with God which is the only way that you can execute God's plan, will and purpose for your life.
- 2) Grace orientation used for the perpetuation of enforced and genuine humility.
- 3) Doctrinal orientation to the PPOG, attainment of spiritual self-esteem, where you no longer feel threatened by others, as well as the attainment of spiritual independence and spiritual maturity.
- 4) Personal love for God and/or occupation with Jesus Christ not only motivates, but provides the objectivity for spiritual adulthood.
- 5) Impersonal love for all mankind replaces arrogant self-righteousness and maligning others from the motivation of inordinate ambition and competition.
- 6) The function of sharing the happiness of God provides the necessary tranquility to equate adversity with prosperity, living with dying, and to handle all the problems of unfairness and injustice in the devil's world.
- 7) The faith-rest drill is also a solution by claiming the promises of God in spiritual childhood, and by applying the doctrinal rationales to your experiences in spiritual adulthood.

When we see too much of other people's sins, we become blind to our own sins, which results in shattering our own life. Arrogant self-righteousness is invariably parlayed into crusader arrogance, which is often mistaken for the Christian way of life. The story of the woman caught in adultery, Joh 8:3-11, illustrates this principle. Here we saw that in phariseeism and self-righteousness, the leaders are usually the worst ones. The self-righteous legalists, who thought they were holy, actually were driven away because of their own guilt. Their silent withdrawal and their un-thrown rocks revealed they were guilty as well.

If believers were more concerned about learning doctrine, they would be less concerned about sticking their noses into the lives of others. Therefore, they would come to the ultimate problem-solving device: Occupation with Christ.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 7

The Doctrine of the Mentorship of the Holy Spirit.

John 14:11-17, 1 Corinthians 2:9-16

03/13/05

Joh 14:11-16, "Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves. Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater {works} than these shall he do; because I go to the Father. And whatever you ask in My name, that will I do, that the Father may be glorified in the Son. If you ask Me anything in My name, I will do {it.} If you love Me, you will keep My commandments. And I will ask the Father [remember that all prayer requests go to the Father], and He will give you another Helper, that He may be with you forever; The word helper is the Greek noun parakleton meaning, a helper, someone to assist, or a mentor. Joh 14:17, the Spirit of truth whom the world cannot receive [only the believer can receive God the Holy Spirit], because it does not behold Him or know Him, {but} you know Him because He abides with you, and will be in you.

This has led us to the Doctrine of the Mentorship of the Holy Spirit.

Definition: The Holy Spirit as our mentor is describing the ministry of God the Holy Spirit as the *paraclete* or helper, the teacher and counselor of every individual believer. The mentorship of the Holy Spirit is our real teacher and the one who gives us ultimate discernment. 1Jo 2:19-20, *They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, in order that it might be shown that they all are not of us. But you have an anointing from the Holy One, and you all know.*

1Jo 2:26-27, These things I have written to you concerning those who are trying to deceive you. And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

The Greek word for *anointing* is *chrisma*, a special endowment of the Holy Spirit. The mentorship of the Holy Spirit is the means of enabling believers to possess knowledge of doctrine.

Point 2. Our Lord's Prophecy of the Mentorship of the Holy Spirit.

The Lord made a prophecy in Joh 14:16-17. The phrase "*because He lives with you*" describes the ministry of the Holy Spirit to the disciples during the dispensation of the hypostatic union. This was the most intimate ministry of God the Holy Spirit towards man prior to the Church Age. The disciples didn't have this, although they could have. Luk 11:13, *"If you then, being evil, know how to give good gifts to your children, how much more shall {your} heavenly Father give the Holy Spirit to those who ask Him?"* They didn't ask for the Holy Spirit even after our Lord died and was raised from the dead. In Joh 20:21-22, *Jesus therefore said to them again, "Peace {be} with you; as the Father has sent Me, I also send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit."*

Back in Joh 14:17, *the Spirit of truth, whom the world is not able to receive, because they neither see Him nor do they know Him, but you know Him because He lives with you, and will be in you.*" This is a reference to the indwelling of the Holy Spirit. Every member of the Trinity indwells every believer during the Church-age, a radical change from anything in the past and a part of the uniqueness of the Church-age.

Point 3. The Indwelling and Filling of the Spirit Related to Mentorship.

The indwelling of the Holy Spirit must be distinguished from the function of the Holy Spirit as a part of your spiritual life. The Holy Spirit indwells the believer's body (Rom 8:10; 1Co 3:16, 6:19-20; 2Co 6:16) creating a temple for the indwelling of Christ as a guarantee of blessing and to provide a permanent base for the Holy Spirit's availability as your mentor. Our Lord said to His disciples that they would receive the power of the Holy Spirit before He ascended into heaven and before the Church-age began (Act 1:8). This indwelling of the Spirit is permanent, which is why it is never commanded in the Bible. It is permanent whether the believer is carnal or spiritual, winner or loser. However, the filling of the Spirit is mandated in Eph 5:18. The filling of the Holy Spirit has to do with the Holy Spirit controlling the soul. Sin causes the filling of the Spirit to be replaced by the control of the sin nature. The command of Gal 5:16 to *keep walking by means of the Spirit* is the function of and the divine power for the spiritual life.

Point 4. God the Holy Spirit as our mentor is our teacher of the word of God.

1Co 2:9-10, but as it stands written, "What the eye has not seen and ear has not heard, in fact it has not entered into the heart of mankind, what God has prepared for those who love Him. But to us for our benefit God has revealed them through the agency of the Spirit; for the Spirit investigates all things, even the deep things [our portfolio of invisible assets] from God."

The Spirit dives into the depths of God, and brings out what God planned all along. Apart from the mentorship of God the Holy Spirit the believer is helpless to understand and execute the PPOG for the Church Age.

1Co 2:11-12, For who among mankind understands the thoughts of mankind except the soul [Pneuma] that is in him? Even so the message from God no one has known except the Holy Spirit from God. But we have not received the human I.Q. of the world, but the Spirit who is from God, that we might know the things which have been graciously given to us by God.

God the Father gave the Church God the Holy Spirit as our mentor and this is unique to the Church-age. Our Lord also says that both the Father and the Son sent the Holy Spirit to be available as our mentor, and only after this were the Lord's disciples able understand the word of God.

1Co 2:13-14, which things we also do communicate in words taught by human wisdom, but in doctrines taught by the agency of the Spirit, interpreting spiritual doctrines to spiritual persons. But the soulish person does not receive the things from the Spirit of God; because to him it is senseless, furthermore he is not able to understand it [Bible doctrine and the spirit filled life], because it is investigated in a manner caused by [filling of the] Spirit.

The unbeliever cannot understand doctrine because he does not have the mentorship of God the Holy Spirit. 1Co 2:15, *But the spirit filled believer investigates all things [pertaining to doctrine], but he himself is investigated by no one [privacy of the priesthood].*

Spiritually alive, we have access to everything God's Spirit is doing, and can't be judged by unspiritual critics. The filling of the Holy Spirit plus human I.Q. equals spiritual I.Q. The added teaching ministry of the Spirit equals the execution of the PPOG. 1Co 2:16, *For who knows the thinking of the Lord, that he should instruct Him? But we keep on having the thinking of Christ."*

Back in Joh 14:26, *"But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and He will cause you to remember all that I have said to you."* If you do not give Bible doctrine its rightful place as the #1 priority in your life, you have rejected the mentorship of God the Holy Spirit. God the Holy Spirit is also the divine author of the infallible word of God.

Joh 16:12-14, "I have many things to teach you, but you are not able to bear them now. But when He, the Spirit of truth, comes, He will guide you into all truth; He shall glorify Me; because He shall receive from Me [My message], and He will report it back to you."

The first advent of the Holy Spirit occurs at the beginning of the Church-age after the first advent of Christ had occurred. The second advent of the Holy Spirit occurs at the beginning of the Millennium after the Second advent of Jesus Christ. There also is a special ministry of God the Holy Spirit in the Millennium that does not exist after the Church-age and that is the emotional appreciation of the presence of Jesus Christ ruling the world at that time.

The Greek verb for *guide* is *odegeo* meaning the Holy Spirit would guide the disciples with the interpretation and formation of the N. T. canon, as well as our ability to understand doctrine. What He hears and will speak to Church-age believers is the unfinished message of our Lord Jesus Christ found in the epistles. In Joh 19:30, the work for salvation was finished, but the mystery doctrine of the Church-age would not be finished until the apostle Paul arrived on the scene and fought the good fight, finished the course, and completed mystery doctrine. The disciples couldn't understand it! It took resurrection, ascension and session and then God the Holy Spirit was sent as a mentor to all believers but used only by those who are positive toward doctrine.

Joh 16:14 says, "*He shall glorify Me; because He shall receive from Me [My message] and He will report it back to you.*" You cannot glorify God nor fulfill God's plan unless the Holy Spirit is your mentor. God is perfect and His plan is perfect, therefore when a perfect plan exists there must be a perfect power to execute it since we are imperfect persons.

Point 5. The first part of the Holy Spirit's mentorship is the mechanics for the doctrine of inspiration.

2Ti 3:16-17, "All Scripture is God-breathed and profitable for teaching, for reproof, for correction, for training in righteousness [virtue], that the man of God may be proficient [well-advanced, skilled, mature, an expert], equipped for every good production."

The Greek word *inspired* is *theopneustos* meaning God-breathed. God the Holy Spirit, as the Mentor, supernaturally directed the human authors of Scripture with our Lord's complete message, which they inhaled. This information was exhaled into the canon of the N. T. It was recorded with perfect accuracy in the original languages of the N. T. (Greek, Hebrew, and Aramaic). God the Holy Spirit did so without waiving their intelligence, literary style or any other human factor of expression. The disciples, through the ministry of God the Holy Spirit, were now able to understand and put in complete and accurate writings. Man is the instrument of the Word of God but not the author (2Pe 1:20-21).

Point 6. God the Holy Spirit as Our Mentor Prays for Us.

The Holy Spirit has to pray for us because we don't know how to pray, and often we do not have the necessary information to pray under certain circumstances. In this important function, God the Holy Spirit, our *parakleton*, assists us, Rom 8:26, *And in the same way the Spirit also helps our weakness;*

The word for *helps* is the Greek verb *sunantilambanomai* meaning to aid, to help in obtaining something, to render assistance in time of need. The Holy Spirit has a phenomenal prayer ministry for believers and comes to our rescue as our mentor. God the Holy Spirit does not help where He is not wanted, except in the time of special need. He is personally interested in helping you out in a prayer situation even if you do not know what prayer is all about. We usually pray on the basis of our desires rather than using the power options and spiritual skills, our *parakleton* lends us a helping hand.

The great nemesis of the spiritual life is ignorance of doctrine. The vast majority of believers fail to know about the spiritual life. Knowledge is essential especially concerning your eternal destiny. Most individuals pray of the basis of their desires under the ministry of the sin nature and its lust pattern. Jam 4:3 *You ask and do not receive, because you ask with wrong motives, so that you may spend it on your pleasures.*

Rom 8:26 says, *for we do not know how to pray as we should but the Spirit Himself [our mentor] intercedes for us with groaning too deep for words; No one truly knows how to pray as they should, this*

should be a source of comfort to those who have been plagued by a guilt complex concerning your prayer life.

It is comforting to know that when you're totally confused and all you can do is groan, God the Holy Spirit lends a helping hand. God the Holy Spirit intercedes as a substitute for us when we are motivated to pray but do not know how to pray. Our Lord Jesus Christ as our High Priest also makes intercession for us at the right hand of the Father, Heb 7:24-25, *On the other hand, He abides forever; consequently, He holds His priesthood permanently. Therefore, also, He is able to deliver completely those who draw near to God through Him, since He always lives to make intercession for us.*

Our prayers often fail simply because we fail to concentrate on doctrine under the power of the Spirit, therefore we fail to metabolize and apply doctrine, and thus we fail in prayer. Remember to express the will of God in your prayers rather than your own will in any given matter. The Holy Spirit's ministry of prayer for you cannot be squelched or grieved. He will not violate your free will but He will pray for you. He continues to make intercession for you when you are out of fellowship and He does this for you regardless of your volition.

Rom 8:26-27, "And in the same way the Spirit also lends us a helping hand with our weaknesses; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groaning too deep for words; and He [God the Father] who searches the hearts [stream of consciousness] knows the mindset of the Spirit, because He [God the Holy Spirit] intercedes [as a substitute] for the saints on the basis of the will of God."

Joh 14:16-18, "And I will ask the Father, and He will give you another Helper, that He may be with you forever; that is} the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, {but} you know Him because He abides with you, and will be in you. I will not leave you as orphans; I will come to you.

The Greek verb for leave is *aphiemi* meaning to depart, leave behind, forsake. Then we have the Greek word for orphans which is *orphanous* meaning without help, fatherless, without a teacher, guide, guardian. This is anticipation of the ministry of the Holy Spirit that TLJC is leaving for the Church-age. He'll be in heaven at the right hand of the Father, but, He does not leave us without help. Remember He said Heb3:5, *"I will never desert you, nor will I ever forsake you,"* He's going to come back so He tells us that now in the middle of verse 18, *I will come to you*, a reference to the Rapture of the Church. So Our Lord says, *"I am going to leave you behind now, but during the Church-age I will not leave you without help, and then I will come back, face to face with you"* - Rapture of the Church. He's going to meet us face to face, not on the earth, but in the air, 1Th 4:13-17; 1Co 15:51-57.

Joh 14:19, "After a little while the world will behold Me no more; but you {will} behold Me; because I live, you shall live also. The Greek word *micron* means a short time or a little time. The word for behold is the Greek verb *theoreo* meaning to discern, consider, view mentally, to study attentively. In other words, they were and we are to see Him mentally, we see Him through Bible doctrine. We haven't seen the resurrected Christ, we live in the Church-age. Therefore, by taking in Bible doctrine, and developing divine viewpoint we see the unseeable, we see through the eyes of the soul.

Joh 14:20, "In that day you shall know that I am in My Father, and you in Me, and I in you. The phrase *in that day* means literally beginning on the day of Pentecost, the Church-age, you shall know. When Jesus says He is in the Father, we go back to His oneness and equality with the essence of the Father. Then the phrase, *and you in Me*, this is a radical change, for the first time in history Jesus Christ is in God, and you are in Christ. This is a reference to your position in Christ and therefore, the doctrine of positional truth, a relationship you can never get out of. You are perfect right now through the baptism of the Spirit, you are in union with Christ and that union is perfect right now. Christianity is not a religion, it is a relationship and the basis of that relationship is that Christ is God, and we are in Christ.

One of the most important mystery doctrines of the Church-age is the doctrine of the baptism of the Spirit and our positional truth. At the moment of salvation God the Holy Spirit places every believer in union with Christ. 1Co 12:13, *For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.* It is the baptism of the Spirit that is in view not water baptism. In fact, in 1Co 1:12-17, *Now I mean this, that each one of you is saying, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, that no man should say you were baptized in my name. Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, that the cross of Christ should not be made void.*

In the early church, prior to the completion of the canon of Scripture, water baptism was a legitimate way of teaching the baptism of the Holy Spirit. That was the only purpose of water baptism, designed to teach the importance of a new dispensation. Water baptism was a ritual and all ritual is designed for teaching and application. The only ritual for us today is the communion service, designed for us to remember Christ. So, the baptism of the Holy Spirit occurs only in the Church-age and this is how you became a new creature or a new spiritual species. 2Co 5:17, *"Therefore, if anyone is in Christ, he is a new [spiritual] species. The old things have lost their power; behold, new things have come."* The baptism of the Holy Spirit is also taught in Act 1:5; Joh 14:20. At the moment of entering the believer into union with Christ (positional sanctification), the omnipotence of the Holy Spirit creates a new spiritual species through the baptism of the Holy Spirit. The new spiritual species is designed for unprecedented availability and delegation of divine power. What you can do in the energy of your flesh cannot make you a new creature in Christ Jesus. Being made a new creature in Christ Jesus depends on the power of the Holy Spirit.

These *old things which have lost their power* refers to:

- 1) Pre-salvation influences, which may continue if there is no perception of doctrine and spiritual growth.
- 2) Our position in Adam and resultant spiritual death, Rom 5:12, 1Co 15:22, *In Adam all die; in Christ shall all be made alive.*
- 3) The old sin nature. Rom 6:7, *for he who has died [with Christ through baptism] is freed from the sin nature.* You can have victory over your lusts, anxieties, fears, insecurities, hatred, bitterness and anger, if you desire to.
- 4) Genetic, environmental, and volitional handicaps.
- 5) The function of human power in Satan's cosmic system. By negative volition, you get under Satan's power, but divine power has superseded cosmic power.
- 6) People emphasis taking priority over God emphasis. The provision of divine power to the royal family of God makes it possible for relationship with God to take precedence over relationship with people.

These new things that have come refers to:

- 1) The baptism of the Spirit.
- 2) The PPOG.
- 3) The unique equality factors in the PPOG.
- 4) Our very own portfolio of invisible assets prepared for us by the omnipotence of God the Father.
- 5) Our unique royal commissions of royal priesthood and royal ambassadorship. As a royal priest, we represent ourselves before God. As a royal ambassador, we represent God before the world.
- 6) The unique mystery doctrine.
- 7) The indwelling of all three persons of the trinity.
- 8) The unique availability of divine power.
- 9) Understanding that we live in a dispensation of no prophecy, only historical trends.
- 10) This is the dispensation of invisible heroes.

Throughout the Church-age, the baptism of the Holy Spirit is the basis for forming the Royal Family of God and the universal body of Christ.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 8

The Baptism of the Spirit
John 14:20, 1 Corinthians 12, Acts 2:4-11
03/20/05

In Joh 14:20, on the night before our Lord's death, He made one of the most astonishing statements pertaining to the mystery doctrine of Church-age, which all believers should be initiated into: "*In that day you shall know that I am in My Father, and you in Me,*"

The phrase *in that day* means literally the day of Pentecost, the beginning of the Church-age. The phrase *I am in My Father* refers to His oneness and equality with the essence of God the Father. This is a radical change; the first statement has always been true, but the second statement, that *we would be in Him*, is true for the first time in all of human history. This is a reference to our position in Christ by means of the baptism of the Holy Spirit and the doctrine of positional truth. Therefore, we have been looking at one the one of the most important mystery doctrines of the Church-age: The Doctrine of the Baptism of the Spirit and our Positional Truth.

The Greek word for baptism is *baptizo* meaning identification or association. This is important to understand because it has the power to change our lives and make it much more meaningful and full of happiness. Let's note some principles regarding this Doctrine:

1. The baptism of the Holy Spirit is a real baptism, an actual identification in which God the Holy Spirit, at the moment one believes in Christ, enters the new believer into union with Christ; 1Co 12:13.
2. The baptism of the Holy Spirit is the means of forming the royal family of God during the Church-age, 2Co 5:17. It is a function of the omnipotence of the Holy Spirit at salvation.
3. This intimate union with Christ is called positional sanctification or the sanctification of the body, which is the Church, Eph 5:25-27.
4. The baptism of the Holy Spirit is not an experience. 1Co 12:13 says that all are baptized.
5. There is only one baptism that unifies the Royal Family of God, the baptism of the Spirit, Eph 4:4-5.
6. Throughout the N.T. many references to the baptism of the Holy Spirit are found in the Greek prepositional phrase *en* + the locative of *Christos*, translated *in Christ*. Nearly every place this phrase is found, it is a reference to the baptism of the Holy Spirit and the resultant positional truth, the exception is the phrase *believing in Christ* which has a different meaning. Because we are in Christ or *en Christo*, we have the following: Rom 6:11, a newness of life in Christ; Rom 8:1, there is no condemnation in Christ Jesus; Rom 12:5, we are one body in Christ; 1Co 1:2, we are sanctified in Christ Jesus; 2Co 5:17, we are a new spiritual species in Christ; Gal 3:28, all are one in Christ Jesus; Eph 1:3, we have spiritual blessings in Christ; Eph 2:6, He has seated us in Christ Jesus; Col 1:28, we are complete in Christ; 2Co 5:21, we have His perfect righteousness; Eph 1:5, we have a personal sense of destiny; 2Ti 2:1, we have Sonship; Rom 8:16-17, we have Heirship; Heb 10:10-14, we have Priesthood; 2Pe 1:11, we have Royalty (Kingship).
7. The baptism of the Holy Spirit is related to the Church-age only. It is not found in the O.T. and there are no eschatological references to it beyond the Church-age.
8. The baptism of the Holy Spirit is not the function of any spiritual gift, as alleged by the holy-roller heresy which equates it with speaking in tongues. No one has legitimately spoken in tongues since A.D. 70 when Jerusalem was destroyed and there was no longer a need for God to warn the Jews. 1Co 12:12-13 says, *For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ. For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.* Notice that all believers have been baptized by the Holy Spirit. The apostle Paul makes it crystal clear that

not only have all believers been baptized by the Holy Spirit but they all did not speak with tongues. 1Co 12:27-28, *Now you are Christ's body, and individually members of it. And God has appointed in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues.*

Notice that on this list, tongues is the least of the gifts mentioned.

1Co 12:29-30, All are not apostles, are they? All are not prophets, are they? All are not teachers, are they? All are not workers of miracles, are they? All do not have gifts of healings, do they? All do not speak with tongues, do they? All do not interpret, do they?

9. Because of the universality of the baptism of the Holy Spirit provided for all Church-age believers, it is not experiential. The baptism of the Holy Spirit is an act of the omnipotence of the Holy Spirit. Any time God uses His divine power, whether it is the omnipotence of God the Father, God the Son, or God the Holy Spirit, it excludes any form of experiential cooperation. That's grace.

10. Our Lord Jesus Christ as battlefield royalty had no royal family. The baptism of the Holy Spirit is the mechanics for providing Christ with a new royal family and it is unique to this dispensation. Our Lord had two royal titles and two royal families: His first royal title is *Son of God* and the members of His royal family are God the Father and God the Holy Spirit with whom He has eternal and infinite coexistence. His second royal title is *Son of David* where His royal family is the dynasty of David. As Jewish royalty, our Lord fulfills the Davidic covenant at the Second Advent. However, after our Lord's victory over Satan and sin, which was confirmed by His resurrection, ascension, and session at the right hand of the Father, He received His third royal title *King of kings, Lord of Lords, the bright morning star*, Rev 19:11-16. When our Lord received His third royal title, He had no royal family to accompany it; therefore, His third royal family had to be formed. God the Father interrupted the dispensation of Israel and inserted the Church-age for the calling out (formation and election) of a royal family to accompany our Lord's third title. The mechanics for the formation of this royal family is the baptism of the Spirit, begun on the day of Pentecost, which enters all believers of the Church-age into union with Christ.

11. The baptism of the Holy Spirit could not occur until there was the strategic victory of Jesus Christ in the angelic conflict. The Levitical priesthood was inadequate for the Church-age. There was now a need for a universal priesthood, since every believer was now a target of Satan.

12. The baptism of the Holy Spirit occurred first in Jerusalem and included the gift of tongues, given to warn the Jews of the coming of the fifth cycle of discipline. Act 2:1-3, *And when the day of Pentecost had come, they were all together in one place [This was a holiday where Jews from all over the world visited Jerusalem]. And suddenly there came from heaven a noise like a violent, rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. Fire is used as an analogy to judgment, Mat 3:11.*

At Pentecost the Church-age was beginning and the age of Israel was ending. The gift of tongues was used to warn the Jews of the discipline which was about to come upon them because of their rejection of the Messiah. Jews, who gathered from all over the world and spoke several different languages, were each about to hear the Gospel in their own native tongue. Acceptance of the Gospel would have stayed the judgment of God.

Act 2:4-11, And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance. Now there were Jews living [actually the Greek says dwelling temporarily] in Jerusalem, devout or religious men, from every nation under heaven. And when this sound occurred, the multitude came together, and were bewildered, because they were each one hearing them speak in his own language. And they were amazed and marveled, saying, "Why, are not all these who are speaking Galileans? And how is it that we each hear {them} in our own language to which we were born? Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and

Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs, we hear them in our {own} tongues speaking of the mighty deeds of God."

The gift of tongues was a gift used for a sign to unbelieving Jews. 1Co 14:21-22, *In the Law it is written, "By men of strange tongues and by the lips of strangers I will speak to this people, and even so they will not listen to Me," says the Lord. So then tongues are for a sign, not to those who believe, but to unbelievers;*

13. This union with Christ is a permanent identification which distinguishes Christianity from religion. In religion, man by his efforts seeks to gain the approbation of God, which is a satanic function. Religion also gives glory to the creature, Rom 1:25, *For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator.* In Christianity, the believer through union with Christ, by means of the baptism of the Holy Spirit, has a permanent relationship with God.

14. The baptism of the Holy Spirit forms the body of Christ, with Christ as its head. Our Lord's gifts to His body are found in Rom 12; 1Co 12; and Eph 4. The nomenclature for the Royal Family of God formed by the baptism of the Holy Spirit is first the Church, emphasizing the function of the Royal Family of God during this dispensation. Secondly the Body of Christ, emphasizing the utilization of the same divine omnipotence used to sustain the humanity of Christ during the great power demonstration of the hypostatic union. Thirdly the Bride of Christ, emphasizing the Royal Family of God after resurrection, and then the Temple, Eph 1:20, emphasizing the eternal state.

It is by means of the baptism of the Holy Spirit that we become members of the Royal family of God. Documentation for the Royal Family of God is found in the epistles of Ephesians, where emphasis is on the position of the Royal Family forever; in Hebrews where emphasis is on the priesthood of the Royal Family forever; in Romans where emphasis is on the objectives of the Royal Family; and Colossians where emphasis is on the lifestyle of the Royal Family.

The result of being members of the Royal Family by means of the baptism of the Spirit is positional truth which places every believer positionally with Christ at the right hand of the Father. We are accepted by God positionally as royalty just as Christ is accepted as royalty, and therefore we share all that Christ is and has. Positional truth belongs to all believers regardless of their spiritual status or maturity level, or how evil or sinful they might be. Our royal status is not seen or felt in any experiential way. It only becomes manifest to others when we reach spiritual maturity and manifest the character of Christ. Because the baptism of the Spirit is a sovereign work of God, our royalty is not progressive, therefore it cannot be improved by anything we do. Since God is eternal, all that He does is eternal and since positional truth or the baptism of the Spirit is the work of God, it is also eternal in nature. Realization of our royal status can only occur through the daily metabolization of Bible doctrine.

The baptism of the Holy Spirit also provides us with eternal security, which is based on the sealing ministry of the Holy Spirit. We are sealed by God the Holy Spirit at salvation as a guarantee of our status as members of the Royal Family of God. God is perfect and His plan is perfect. Through the baptism of the Holy Spirit, God has put His permanent seal on us. In the ancient world, sealing was tantamount to a signature, which was a guarantee. Sealing is the Holy Spirit's signature guarantee of eternal salvation, eternal security and our invisible assets. We are sealed until the day of redemption which is the rapture, Eph 4:30.

These incredible doctrines: the baptism of the Spirit and our position in Christ, take faith to believe them. Heb 11:6 says, *Without faith it is impossible to please Him.* True faith must be based solely on doctrinal or scriptural facts, Rom 10:17, *faith comes from hearing, and hearing by the word of Christ.* Unless our faith is established on facts, it is no more than superstition, speculation or presumption, Heb 11:1, *Now faith is the assurance of things hoped for, the conviction of things not seen.* Notice that faith is an assurance and a conviction. Faith stands on the facts of the Word of God and

faith supports and gives evidence of things not seen. For example, the baptism of the Spirit is not seen or felt but it is real. Through the baptism of the Spirit we have been made a new spiritual species, members of the church, part of the body of Christ, the bride of Christ, and the temple of the living God. We must believe and apply this to our life.

Evidence must be founded on facts. Our faith at the moment of salvation stood directly on the fact of the death and resurrection of our Lord and Savior Jesus Christ, as recorded in 1Co 15:1–4. It is the same faith by which we are to stand, 1Co 16:13, *Be on the alert, stand firm in the faith, act like men, be strong.* It is also the same faith by which we are to walk, 2Co 5:7, *for we walk by faith, not by sight.* It is the same faith by which we are to live, Gal 2:20, *I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.*

Since true faith is anchored in doctrinal facts, we should not be influenced by our feelings, impressions or emotions which have nothing to do with faith; faith has to do with the Word of God only. Faith must be based upon the definite knowledge of God's purpose and will. Without that, there can be no true faith.

Real faith is always increased by opposition, whereas false confidence is damaged and discouraged by it. There will be opposition to our position in Christ. In Rev 12:10, Satan is called the accuser of our brethren and that is a part of the opposition. Our own doubts will be an opposition as well. However, remember this principle, there can be no steadfastness apart from immovable facts. You have received what Heb 12:28 calls a kingdom which cannot be shaken. No opposition can shake real faith. This is why Peter said in 1Pe 1:7, *that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;*

God delights to increase the faith of His children, so instead of desiring a life without trials or the exercise of patience, we should be willing to take them from God's hand as a means for our spiritual growth. We need to understand our position in Christ, believe it and then rest as God works within us.

Phi 1:6, For I am confident of this very thing, that He who has begun in you an absolute good work will complete it until the day of Christ Jesus.

Phi 2:13, for it is God [the Holy Spirit] who is at work in you, both to will [give you motivation] and to work [He gives you the ability to execute] above and beyond His good pleasure.

Rom 8:29, For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren;

1Th 5:24, Faithful is He who calls you, and He also will bring it to pass.

Trials, obstacles, difficulties, and sometimes defeats, are the very power of faith to make us realize that through the baptism of the Spirit you have been made a new spiritual species, the Church, the body of Christ, the bride of Christ, and the temple of the living God. But we have to believe these are real. We have to have faith because faith is dependence upon God, and God-dependence only begins when self-dependence ends. For most of us self-dependence only comes to its end when sorrow, suffering, affliction, broken plans and hopes bring us to that place of helplessness and defeat. Only then do we find that we have learned the lesson of faith. We find the tiny strength of our self-life dying and because of our position in Christ, our new life going forward to a blessed victory of life and power. John the Baptist meant it when he said Joh 3:30, *He must increase, but I must decrease.* Paul meant it when he said in 1Co 15:31, *I die daily,* and he meant it when he said in 2Co 4:16, *Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day.*

It should be a comfort that through the baptism of the Spirit we have been made a new spiritual species, the Church, the body of Christ, the bride of Christ, the temple of the living God, and

that we can be assured that the Lord is teaching us dependence upon Himself. The more we trust Him in our sorrows, adversities and problems, the more we will be attached to Him and drawn away from the place where the sorrows are, to the place where He is. We will, as Col 3:2 says, *Set your mind on the things above, not on the things that are on earth.*

We cannot trust anyone any further than we know that person. We must not only learn the doctrinal facts involved but even more than that, we must come to know Him more intimately because He is the One who presents and preserves us. Faith in the results of the baptism of the Spirit will give us confidence and assurance. We need to relax and allow God the *time* to work in our lives. Most believers have a difficult time realizing that God does not hurry in His development of our Christian life. He is working from and for eternity. Many believers feel they are not making progress unless they are swiftly and constantly growing however, God Himself will modify and set the pace for each one of us. We can strive all we want but that will not compel God to move at a faster pace in our spiritual life. God will set people aside after their fast start so that their self-confidence may die down. Moses had to go back to the desert for forty years after his first zealous encounter with God. Paul had to go away for three years after his first testimony, not because God didn't approve of the first zealous testimony of the apostle Paul, but it was a part of his training. Therefore, we must learn and then lean. By leaning on the Lord we can grow in grace and knowledge. God's method for true spiritual growth involves pain as well as joy, suffering as well as happiness, failure as well as success, inactivity as well as service and death as well as life.

Since God is working for eternity, why should we be concerned about the time involved? There are great days of decisive battles, days of crises in our spiritual life, days of triumph in Christian service and days when the right hand of God is upon us. There are also idle days, days that seem apparently useless, when even the mundane things seem to be just a burden.

Phi 3:14, I keep on pressing on toward the objective for the purpose of the reward belonging to the upward call of God [Father], by means of Christ Jesus.

It takes time to get to know ourselves; it takes eternity to get to know our infinite Lord Jesus Christ. Today is the day to realize the importance of what the apostle said in, Phi 3:10, *that I may come to know Him, and the power of [behind] His resurrection and the participation of His sufferings, being conformed to His death;*

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 9.

The Baptism of the Spirit, every believer has been made a new spiritual species, the church, the body of Christ, the bride of Christ and the temple of the living God.

03/27/05

In our study of the baptism of the Spirit we have noted the importance of operating in faith and not emotions. Through the baptism of the Spirit every believer has been made a new spiritual species, the church, the body of Christ, the bride of Christ and the temple of the living God. The baptism of the Holy Spirit also ensures us of our eternal security as members of the royal family which occurs at salvation. 2Co 1:21-22, *Now He who establishes us with you in Christ [the doctrine of predestination] and anointed us [baptism of the Holy Spirit + the sealing of the Holy Spirit] is God [the Father], who also sealed us and gave us the Spirit [filling of the Spirit] in our hearts as a pledge.*

We can't understand the ministry of the Spirit unless we have that doctrine resident in our soul. Eph 1:13, *"In Whom also, when you heard [common grace] the message of truth, the gospel of your salvation, in whom also, when you believed, you were sealed by the Holy Spirit with reference to the promise."* The Greek word for *sealed* is *sphragizo* meaning to set a seal upon something or to mark with a seal. This word was used in the ancient world in five different ways:

1) Business transactions or business contracts. Signet rings were pressed into wax signifying that the transaction was finished. In the spiritual realm, the sealing of the Spirit is God's final stamp of approval. The work for salvation is totally finished according to Joh 17:4; 19:30. 2) A sign of ownership upon horses and chariots, tombs, libraries, treasuries etc. 1Co 6:19-20, *Your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.* You belong to Him, you can't erase or remove it. 3) A signature for cashing checks. All one had to do was put their seal or signet on paper. This reminds us of all the resources that belong to God which He has made available to us. 4) To protect something that was valuable. The kings seal was placed upon the treasury or library to indicate the protection and security of what was inside. No one would intrude on that which belonged to the King. The analogy is that as believers we are of infinite value to God. The Old Testament saints were called the *apple of His eye* in Zec 2:8, in Mal 3:17 *We are His jewels*, in Isa 62:3, *We are His crown of glory*. As believers in the Church, we are His children, His heirs, royal priests and ambassadors etc. 5) To seal fruit as a sign of approval. The last thing to be done before the delivery of fruit was the sealing. The analogy is that the sealing of the Holy Spirit is God's stamp of approval. He has presented us holy, unblamable, and unreprouvable! He presented us *a glorious church* in Eph 5:27, not having spot or wrinkle.

Sealing is a reminder of the fact that God loves us with an infinite love, which will never change, we can do nothing to break the seal. God did all the work, God drew up the contract and all we did was sign on the dotted line when we believed. Sealing was used in the ratification of treaties and is analogous to the doctrine of reconciliation, in which man is reconciled to God through the death of His son. Part of this contract, made at the moment of salvation, are two guarantees of our portfolio of invisible assets: The sealing ministry of the Holy Spirit and the indwelling of Christ as the Shekinah glory. 2Co 1:21-22, *Now He who establishes us with you in Christ and anointed us is God, who also sealed us and gave us the Spirit in our hearts as a pledge.*

Eph 1:13-14, 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.

Our security from the baptism of the Spirit is also based upon the character of God. God is perfect, therefore His plan is perfect. Through the baptism of the Holy Spirit, God has put His *seal* on us. God is able to be at peace with us through our Lord Jesus Christ, Col 1:20, *and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.*

God's peace is founded solely on the work of the cross, totally apart from anything in or from us. His eye rests on the work accomplished by Christ for the believer. However, when we are not walking in the Spirit we are in the flesh and have turned to the old man which was crucified on the cross (Rom 6:6). We then have to be restored to fellowship, and when we are, we find our acceptance with God unchanged. God's basis must be our basis for acceptance, there is no other, (Eph 1:6).

God is fully satisfied with His beloved Son on our behalf, and there is no reason for us not to be also. Our satisfaction can only spring from and rest in His satisfaction. When the Holy Spirit reasons with man, He does not reason from what man is to God, but from what God is to man. Sadly, most believers actually reason just the opposite, from themselves to God. When all is going well and God seems to be blessing, they feel He loves and accepts them. But when they are stumbling, they feel that He does not love and accept them. However, He has accepted us in His Son, and upon this fact we must rest our faith. As in justification, our acceptance is by grace alone. We are not *on probation*, we have been thoroughly accepted in Christ. As to our past life, it does not exist before God because we died at the cross with Christ, and Christ is now our new life. Grace, once bestowed, is never withdrawn, God knew all the human failures and sins beforehand. His action was independent of our failures, not dependent upon them.

The following points are the proper attitude for every believer under grace:

- 1) To believe, and to consent to be loved while unworthy, that is the great secret to the spiritual life.
- 2) To refuse to make resolutions and vows; for that is to trust in the flesh.
- 3) To expect to be blessed, though realizing more and more your lack of worth.
- 4) To rely on God's chastening [child training] hand as a mark of His kindness.
- 5) To understand that to hope to be better for acceptance is to fail to see yourself *in Christ only*.
- 6) To understand that to be *disappointed* with yourself, is to have *believed* in yourself.
- 7) To understand that to be *discouraged is unbelief*, as to God's purpose and plan of blessing for you.
- 8) To understand that to be proud, is to be *blind!* For we have no standing before God, *in ourselves*.
- 9) To understand that the lack of divine blessing, therefore, comes from unbelief, and not from *failure of devotion*.
- 10) To understand that to preach devotion first, and blessing second, is to reverse God's order, and preach *law, not grace*.

The Law made man's blessing depend on devotion, but grace confers undeserved, unconditional blessing. Our devotion may follow, but does not always do so. We must never forget that God's ways are not man's ways. Many religions and psychologies are dependent on fear to keep their disciples in line. While fear does have a place in Christianity, God has higher and more effective motivations and one of these is love. Often, fear produces only numbness, but love thrives on love. Until the Christian is scripturally sure of his standing, he is not going to do much standing. 2Th 2:16-17, *Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, comfort and strengthen your hearts in every good work and word.*

There is another principle we need to note concerning the baptism of the Holy Spirit: The analogy of the head and the body. The body of Christ is the Royal Family of God designed to complement our Lord's third royal title given by God the Father at the time of His resurrection, ascension, and session. This title is King of kings and Lord of lords. The body is made up of the kings and lords. The head, TLJC, is incomplete without His body. The humanity of Christ is incomplete without a Royal Family. This analogy teaches that the church cannot be a living organism without

union with Christ. The fulfillment of the head completing the body and the body completing the head is found in our Lord's prophecy given in our passage, Joh 14:20, *"You in me and I in you."*

"You in me" refers to Church-age believers in union with Christ from the baptism of the Holy Spirit resulting in positional truth or positional sanctification. *"I in you"* refers to the indwelling of Jesus Christ as a vital union between the head and the body. All Church-age believers are formed into one body and one Royal Family, Eph 4:4-5, 5:30-32; Col 1:24, 2:19, Eph 2:14-16.

Joh 7:37-39, Now on the last day, the great {day} of the feast, Jesus stood and cried out, saying, "If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, From his innermost being shall flow rivers of living water." But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet {given,} because Jesus was not yet glorified.

The phrase *"streams of living water will flow from within him"* is a prophecy of the filling of the Spirit, resulting in residence, function, and momentum inside the PPOG. This is for the Church-age only. The great power demonstration of the Church-age, which includes the baptism of the Holy Spirit, could not begin until the glorification of Jesus Christ at the right hand of the Father. First came the head in the great power demonstration of the hypostatic union, then came the body in the great power demonstration of the Church-age.

Every believer, at the moment of salvation, is entered into union with Christ, the head, and this union is a part of our position in Christ. This means that the baptism of the Holy Spirit is the most important thing that happens to us at salvation. It forms the church universal, the body, the Royal Family of God, and the new spiritual species. This distinguishes us from every other dispensation and makes it possible for us to have equal privilege and equal opportunity inside the PPOG. It also gives us a tremendous confidence of acceptance and a purpose in life. God has made it crystal clear in His Word exactly what His purpose is for each one of us. The baptism of the Spirit is a means of taking us out of the first Adam and placing us in the last Adam. This is positional truth, 1Co 15:22, *For as in Adam all die, so also in Christ all shall be made alive.*

The first Adam, the head of the human race, was made in God's image in the realm of personality, intellect, emotions, will, etc. Therefore there could be communion, fellowship and cooperation between Adam and the woman, and also with God. God was sovereign and man was subject to His will. This is perfect freedom. But we know that Adam chose his own way over God's way, relying on himself instead of God. As a result he immediately became self-centered instead of God-centered, dead to God who is the source of all life, and dead in trespasses and sins (Eph 2:1). In this condition, we are told that in Gen 5:3, *When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image.* His son was born after his own fallen image and not in the image of God, therefore, he brought forth a sinful, ungodly, self-centered human race, *born dead in trespasses and sins*, Rom 5:12-19. However, in Heb 1:1-3, *God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;*

The image of God was back on Earth, this time in the Person of our Lord Jesus Christ, God's *last Adam*. 1Co 15:45, *So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit.*

Natural birth made us members of the fallen, sinful first-Adamic race. However, our spiritual birth made us a member of the new Godly race. When we were born again, we were born into Him who became our life, Col 3:3-4; Rom 5:19.

God is still carrying out His purpose of making man in His own image. Although His original

purpose is the same, He is not using the original man to accomplish it. All is now centered in the Last Adam, our Lord Jesus. Being born into Him through faith, we became partners with the divine nature (2Pe 1:4). As the Lord Jesus is allowed to express Himself through us, the world will see *Christ in you, the hope of glory*, (Col 1:27).

1Co 15:45-49, So also it is written, "The first man, Adam, became a living soul." The last Adam became a life-giving spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. And just as we have borne the image of the earthy, we shall also bear the image of the heavenly.

This principle is also in view in Rom 8:28-30, *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 [there's the purpose again]. For whom He foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.*

Here is the good for which God is working all things together, His original purpose of making us in His own image. This is centered and expressed in His Son, Christ, who is our life. This is why Paul's determination for each of his converts was threefold; Stage 1, Gal 4:19, *Christ being formed in your body* [soul structure]. Christ is formed in us as we develop a soul structure to think with God. Stage 2, the experience of spiritual autonomy (Eph 3:17) where Christ is said *to be at home in your hearts or right-lobes*. Stage 3, the experience of spiritual maturity, Phi 1:20, *Christ exalted or glorified in your body*.

When we see that all things are working together for good to make us more and more like the Lord Jesus, we will not be frustrated and upset when some of these things are hard to understand and often contain an element of death. We will be able to rest in God's plan and recognize as our Lord said to the Father, Mat 26:42, *"My Father, if this cannot pass away unless I drink it, Thy will be done."* Or as Job said, Job 13:15, *Though He slay me, I will trust in Him.*

This is a prerequisite for spiritual maturity. We concentrate on Him and what God is doing in our life rather than ourselves. 2Co 3:18, *But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.*

It is one thing to know what God's purpose is for our lives, but it is another to know how He is accomplishing this purpose. In fact, one of God's most effective means in accomplishing His purpose for our lives is the process of failure. Many believers are simply frantic over failure and they will go to all lengths in trying to hide it, ignore it, deny it or rationalize it. They are resisting the main instrument in God's hand for conforming us to the image of His Son. Failure of self in our Christian life is allowed and often engineered by God in order to turn us completely away from ourselves to His source for our life, Christ.

As we consistently concentrate on Him who is revealed in the Word, the Holy Spirit will quietly and effortlessly change the center and the source of our lives from self to Christ. We will say with the apostle Paul, Gal 2:20, *I have been crucified with Christ; and it is no longer I who live, but Christ lives in me;*

Don't try to be like Him, just look at Him and be occupied with Him. Simply behold Him and look upon Him through the Word of God. This is what occupation with Christ is all about. Come to the Word for one purpose, to meet the Lord and not to get your mind crammed full of information. Don't make your goal Biblical scholarship, but instead Biblical fellowship with Christ. Phi 2:13, *for it is God [the Holy Spirit] who is at work in you, both to will [give you motivation] and to work [He gives you the ability to execute] above and beyond His good pleasure.* He is working everything together for this one purpose: 2Co 4:11, *For we who live are constantly being delivered over to death for Jesus' sake, that the*

life of Jesus also may be manifested in our mortal flesh.

One of the most important factors in Christian growth is the Holy Spirit's revelation of the self-life to the believer. Self is the fleshly, carnal life of the first Adam, which is dead in trespasses and sins (Eph 2:1). It is thoroughly corrupt before God and a life in which there is no good thing in the sight of God, Rom 7:18, *For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not.*

In Rom 8:8, *and those who are in the flesh cannot please God.*

Nowhere do spiritual principles mean more. In order for any of us to get beyond just knowing about the Lord and entering into a consistent and growing personal fellowship with Him, we must first come to know ourselves. Introspection is not involved here, the Holy Spirit uses experiential revelation, Joh 12:24, *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."*

All resurrection life springs out of death or else it would not be resurrection life. Christians are being taught that they need to blossom into full bloom and become a dynamic, radiant personality coupled with busy service. The tragedy of this sort of thing is that self is being elevated rather than the life of TLJC. No believer will truly come to know the Lord Jesus as his life and his place in the body of Christ until he knows by experience the deadly self-life that is deep within us all. Not everyone has had the experience of the Romans Chapter 7, the agony of conflict, where you have a desire to do good but end up practicing evil.

Rom 7:14-24, For we know that the Law is spiritual; but I am of flesh, sold into bondage to sin. For that which I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. But if I do the very thing I do not wish to do, I agree with the Law, confessing that it is good. So now, no longer am I the one doing it, but sin which indwells me. For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not. For the good that I wish, I do not do; but I practice the very evil that I do not wish. But if I am doing the very thing I do not wish, I am no longer the one doing it, but sin which dwells in me. I find then the principle that evil is present in me, the one who wishes to do good. For I joyfully concur with the law of God in the inner man, but I see a different law in the members of my body, waging war against the law of my mind, and making me a prisoner of the law of sin which is in my members. Wretched man that I am! Who will set me free from the body of this death?

It is a great blessing when a believer realizes the awful conflict of struggle and defeat. The first step out of this is to realize the insufficiency and death of the self-life. The neediest people are not those who are having a heartbreaking, agonizing struggle for victory, but rather those who are having no struggle at all. Those jogging along in a religious experience and settling for less than God's highest and best. The Romans 7 experience is a shattering discovery that leads to a magnificent series of further discoveries of things which God has designed for spiritual enrichment. Self-revelation precedes divine revelation. The believer who is going through struggle and failure is the Christian who is being carefully and lovingly handled by the Lord in a very personal way.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 10

The indwelling of Jesus Christ as the Shekinah glory.

04/03/05

In our study of the baptism of the Spirit we have noted that it was the sign of the beginning of the Church-age. We also noted the baptism of the Spirit with regard to the principle of adoption and *abiding in Christ*. We now continue with the last phrase in Joh 14:20, "*In that day you shall know that I am in My Father, and you in Me, and I in you.*"

There are two guarantees of divine blessing on the Church-age believer: the sealing ministry of the Holy Spirit as a guarantee of the blessing and the security from God and the indwelling of Jesus Christ in every Church-age believer which is one of the most *neglected* doctrines of all the mystery doctrines. All three members of the trinity indwell the body of every believer. God the Father indwells the believer in such passages as 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*. God the Son and God the Holy Spirit also indwell the body of every believer.

The indwelling of Christ as the *Shekinah glory* is a guarantee that God has provided for you, in eternity past, your very own plan complete with escrow blessings. The word *Shekinah* is derived from the Hebrew noun *SHAKAN* meaning to dwell. *Shekinah* was coined by rabbis who developed the word to speak of God as dwelling among His people. It was used to express the invisible presence of God with Israel. The Hebrew word for *Glory* is *KABODH*, used for the visible manifestations of Jesus Christ as a Theophany. *Shekinah* represents the invisibility of Christ, the God of Israel, actually indwelling three sacred buildings during the age of Israel: the Tabernacle, Solomon's Temple, and Zerubbabel's Temple. *Glory* represents the visible manifestation in Theophanic form and there are basically six aspects of the indwelling of Christ:

1. The prophecies of the indwelling of Christ, Joh 14:19-20.
2. The verification of the indwelling of Christ, Joh 17:22-26, "*And the glory which Thou hast given Me I have given to them; that they may be one, just as We are one; I in them, and Thou in Me, that they may be perfected in unity, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me. Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world. O righteous Father, although the world has not known Thee, yet I have known Thee; and these have known that Thou didst send Me; and I have made Thy name known to them, and will make it known; that the love wherewith Thou didst love Me may be in them, and I in them.*"
3. The indwelling of Christ as related to the PPOG for the Church-age and how that relates to our escrow blessings, Col 1:25-29.
4. The indwelling of Christ as related to the indwelling of the Holy Spirit, Rom 8:9-11, 1Jo 3:23-24, 2Co 6:16.
5. The indwelling of Christ related to the baptism of the Spirit, Gal 2:20.
6. The indwelling of Jesus Christ as a test of your faith or doctrine, 2Co 13:2-6. You are indwelt by the person of Christ for a very specific and definite purpose.

Back in Joh 14:19, "*After a little while the world will behold Me no more;*"

The world had been seeing the Messiah for 3 years during His public ministry, and others had contact with Him for 30 years prior to that. Before this time TLJC also appeared throughout human history in other visible forms such as the Angel of Jehovah or the Angel of the Lord usually for the purpose of communicating doctrine. There was rarely a generation of O.T. times when Jesus Christ did not appear; remember He is the only visible member of the Godhead. Our Lord appeared as a man when

He wrestled with Jacob (Gen 32:24). The Lord also appeared to Abraham as a man to announce that Sarah was going to become pregnant (Gen 18).

There are also inanimate Theophanies of our Lord such as the cloud over the tent or the tabernacle, which was the visible sign that Jesus Christ was dwelling inside of the Holy of Holies as the Shekinah glory. There was also the burning bush, and the pillar of fire at night. These manifestations were to teach, instruct, guide and direct the people of God. Once in history during the dispensation of Israel, TLJC actually dwelt inside of sacred buildings, and this never happened before or since. Then there is the fact that Jesus Christ came in the flesh, in Joh 1:14, *He tabernacled or He tented before us*. The Greek word here is *skenoō* which is close to the Hebrew *shachan* from which we get *Shekinah*. Again, Joh 14:19, *"After a little while the world will behold Me no more, but you {will} behold Me; [or you will see me] Because I live you shall live also.*

Our Lord was speaking at this time as the God-man making a statement about His resurrection, ascension, and session. He is talking to the disciples who would be the first to go into the Church-age, and they and all that would follow would live in the same power system with the same divine assets as the humanity of Christ. This is the prophecy of how they would see Him again and also a hint as to the purpose of the indwelling of Christ.

Joh 14:20, *"In that day [referring to the Church-age, the dispensation of the Royal Family of God], you shall come to know,"*

In His humanity, TLJC is seated at the right hand of the Father, but His deity is omnipresent. To be aware of the fact that you are indwelt by Christ as well as the Holy Spirit should make dynamic changes in your life. Not all at once perhaps, but slowly and surely.

So we have a statement about the deity of Christ in Joh 14:20, *"In that day you shall know that I am in My Father."* Next we go from the deity of Christ to the baptism of the Spirit which is unique to the Church-age, *"And you in Me."* Then we come to our subject, the indwelling of Christ, *"And I in you."* The people who heard this magnificent prophecy could see the man, the humanity of Christ, but they could not see the glory, His deity which was hidden from them. Jesus Christ as God dwelt with His people Israel in a unique way, invisible; they did not see Him. However, they saw the sign of His presence.

Gal 2:20, I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.

Col 1:27, to whom God willed to make known what is the glorious riches of this mystery among the Gentiles, which is Christ in you, the confidence of the glory.

To realize these passages in your life and live in them is what it means to glorify God or have the glory within be manifested without. You are truly fulfilling such passages like Mat 5:14, *"You are the light of the world. A city set on a hill cannot be hidden. Nor do {men} light a lamp, and put it under the peck-measure, but on the lampstand; and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.*

Today, people cannot see the humanity of Christ in you, but they can see the glory of God being revealed through you. In this great prophecy as the God-man standing before them, there would be no Theophanies any longer since Jesus Christ came in the flesh; instead there are Christophanies which are manifestations of the humanity of Christ in resurrection body. TLJC is at the right hand of the Father where we can't see Him until we go to heaven, but in the meantime He also indwells our bodies, invisibly. Like the Jews who could not see the Shekinah glory in the O.T. but could see a manifestation of His presence, we can reveal the Shekinah glory or the indwelling of Christ to the world and to each other through our body, the temple of the living God. It is our privilege and responsibility to rest in Him where He is, because we are positioned in Him, so we are to abide in Him above, at the same time He abides in us here below, by means of the Spirit. Joh 15:4, *"Abide in Me, and*

I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither {can} you, unless you abide in Me."

God has one main way of revealing Himself today, "Christ in you." He has no other way of showing Himself to man except as Christ lives in us; not by the Shekinah glory in the temple built with hands of men, but in lives redeemed and freed and cleansed as they walk about in this dark world with Christ living in them. 1Pe 1:8, *and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory,* 1Pe 4:14, *If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.*

There are three verses which we need to note again before we go on:

Joh 17:22, "And the glory which Thou hast given Me I have given to them;

A reference to the Shekinah glory given to the humanity of Christ from God the Father as the Lord was fulfilling His personal sense of destiny with the power of God the Holy Spirit, and this glory is now made available to us. The glory includes the indwelling of the person of Jesus Christ, the Shekinah glory. That's why He said that they may be one as we are one.

He explains this in verse 23, *"I [God the Son] in them, And You [God the Father] in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me."*

No believer can ever attain spiritual maturity without understanding the reason and purpose of the indwelling of TLJC. So, this could be translated *that they may attain spiritual maturity*. He gives us His glory and indwells us in verse 22 so that we may be matured *in unity*; the preposition *eis* plus the accusative neuter singular from the numeral *heis*. Two words back to back that look just about the same: *eis heis*, meaning with reference to one. It means that there is one objective for the Church-age believer: to glorify God, that's the reason we have been created, Rev 4:11, *"Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created."*

We have been given the Shekinah glory to indwell our bodies and to fulfill God's plan and therefore glorify God with His very own glory.

Joh 17:23, I in them, and Thou in Me, that they may be perfected in unity or matured with reference to one objective, that the world may know that Thou didst send Me, and didst love them, even as Thou didst love Me.

One of at least 15 different reasons for the indwelling of Jesus Christ in your body is a sign that God loves you just as He loved Jesus Christ His Son, a phenomenal love. No human being will ever love you like that.

Joh 17:24-26, "Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world. O righteous Father, although the world has not known Thee, yet I have known Thee; and these have known that Thou didst send Me; and I have made Thy name known to them,"

Jesus Christ revealed to His disciples the Father's purpose. He revealed the fact that God the Father is the master-mind of the pre-designed plan and the escrow blessings. He is the one who provided for you the most fantastic blessings that have ever existed.

So the Lord says in Joh 17:26, *and I have made Thy name known to them, and will make it known; that the love wherewith Thou didst love Me may be in them, and I in them."*

The great objective is to have God's love in us which will give us the ability to handle any problem in life. Why does God the Son indwell us and why did He emphasize it so much the night before His death? Look at Col 1:25 to see how it relates to the indwelling of Christ. In this passage, we will note how the indwelling of Christ relates to the pre-designed plan of God and the believer's

escrow blessings. In Col 1:25, *Of this church I was made a minister according to the stewardship from God bestowed on me for your benefit,*

The word for stewardship is the Greek noun *okoinomia* which means dispensation. This was the mystery dispensation never known to O.T. saints. Those in Israel had Jesus Christ indwelling their tabernacle; they couldn't see Him because He was between the cherubs in the Holy of Holies, but they could see the cloud that covered the tabernacle. His humanity was living in God's pre-designed plan for His life. So we have the Shekinah glory indwelling humanity in order to achieve impeccability and be qualified to go to the cross and die for our sins. This means that the Shekinah glory dwells inside of humanity so that we can fulfill the plan of God. When the Church-age came we have the Shekinah glory indwelling the body of every believer.

So Paul says in verse 25, *of this church I was made a minister according to the dispensation from God bestowed on me for your benefit.* Paul is the chief communicator of mystery doctrine. He will teach us how the reflected glory of Christ may be seen in us. Paul has been given the privilege of communicating the most fantastic information of the most unique dispensation in all of history. The primary function of the minister is to communicate all the information that is for the dispensation of the Church-age. Paul became a minister because there was given to him this fantastic dispensational information, and this information has been passed on so that we have it now as never before. If there's anything that has been lacking in Christianity today it is lack of knowledge of the dispensation of the church.

Lack of knowledge about: 1) The baptism of the Spirit. 2) The pre-designed plan of God. 3) Mystery doctrine. 4) Escrow blessings. 5) The equality factor. 6) The Royal Commissions. 7) The indwelling of the Trinity. 8) The availability of divine power. 9) The absence of prophecy. 10) The principles of becoming a spiritual champion or invisible heroes.

Col 1:25, Of this church I was made a minister according to the stewardship from God bestowed on me for your benefit, that I might fully carry out the preaching of the word of God,

It is for the benefit of every believer to understand the dispensation in which he lives and everything which is related to it. For anyone who is a pastor-teacher today the teaching of mystery doctrine should be a great part of his ministry. This does not mean that other doctrines are neglected, but this means that there must be an emphasis on why we are here. We are often thrilled and blessed by the Old Testament Saints and their stories and by things that we find throughout the word of God, but there is no substitute for teaching and repeating mystery doctrine. You need to know why you are here and the tremendous assets that God has provided for you. This is why it is necessary to spend time in books like Colossians, Ephesians, and Philippians, why it is necessary to teach about escrow blessings.

Col 1:26, that is the mystery which has been hidden from the past ages and generations; but has now been manifested to his saints,

The word for saints is *hagios*; you are a *hagios*, a saint, or someone who has been set apart for God for a special purpose which took place at the moment of salvation, that is to bring glory to God. This is for your own benefit. You do that by having the glory of God revealed in your life or the life of Christ being manifested in your life.

For example, in our spiritual gift, 1Co 12:7, *But to each one is given the manifestation of the Spirit for the common good.*

Look at 2Co 4:10-12, *always carrying about in the body the dying of Jesus, that the life of Jesus also may be manifested in our body. For we who live are constantly being delivered over to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So death works in us, but life in you.*

1Jo 4:9, *By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.*

So back in Col 1:27, *to whom God willed or desired to make known what is the glorious riches of this mystery among the Gentiles, which is Christ in you, the confidence of the glory.*

God willed something here for each and every one of us. God always makes His will known to those who desire to know it. The problem is not with the revelation of God's will but the fact that the reception of it is so poor. So many completely ignore and forget this marvelous principle, that God always makes His will known. His will has never been hidden from anyone who truly desires to know it. However, His will begins with principles of doctrines.

God has revealed His purpose, His plan, and the mechanics of execution and the fantastic rewards for any believer who is interested enough in learning. Where people are really in trouble today is that they always want a short-cut. They really don't want to think or concentrate. The greatest complication in the spiritual life is simply ignorance. The average Christian today concentrates on who is against him and never gives a thought about the fact *If God be for us who shall be against us?*

Long before man existed, long before angels existed and the creation of the universe, God's glory eternally existed. There never was a time when His glory did not exist; therefore God's glory should be the most important thing in your life.

Your happiness is not related to people and circumstances; your happiness is actually related to the glory of God, the Shekinah glory which actually indwells your body.

God willed to reveal something to you that He did not reveal to people in the past: something He does not reveal to the unbelievers and something which only your negative volition can stop you from learning. Col 1:27, *to whom God willed to make known what is the glorious riches of this mystery, among the Gentiles,*

Your escrow blessings, your very own pre-designed plan, your very own mystery doctrines. Everything has been revealed by God to those who really desire to know.

The Hebrew word *goy* is the word for the Gentiles who were considered to be the scum of the ancient world. Col 1:27 reveals that only in this dispensation do we find the Gentiles having the same privileges and the same opportunities as the Jews. The Shekinah glory no longer belonged to the Jews exclusively but now to anyone who was baptized into Christ. For Gal 3:26-28, *For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.* As a believer it is time that you regarded yourself as a new creature with a new nature. You are not a Jew or a Gentile but a new person in Christ. The color of your skin, your economic status, and your social status are not issues. You are a brand new creature in Christ and you are far more blessed than anyone who ever came before you or anyone that will ever come after you.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 11.

The mystery of the Shekinah glory in you.

04/10/05

In our study of the mystery doctrine of the Church-age we have come to the doctrine of the indwelling of Jesus Christ. Our main passage Joh 14:20 b states, *"In that day you shall know that I am in My Father, and you in Me, and I in you."* Col 1:25 tells us how the indwelling of Christ relates to God's purpose for our life, *Of this church I was made a minister according to the dispensation from God bestowed on me for your benefit, that I might fully carry out the preaching of the word of God, that is the mystery which has been hidden from the past ages and generations; but has now been manifested to his saints, to whom [Church-age believers] God willed [and this is the sovereignty of God] to make known [or to reveal or manifest] the glorious riches [or the riches of the Shekinah glory] of this mystery among the Gentiles,*

The Holy Spirit, at the moment of salvation, takes our body and makes it a temple for the indwelling of Jesus Christ as the guarantee of blessing in both time and eternity. With the Shekinah glory now living in us we are told to walk as Jesus walked, 1Jo 2:6, *the one who says he abides in Him ought himself to walk in the same manner as He walked.* This means: we are to love our enemies, Mat 5:44; forgive as Jesus forgave, Col 3:13; be kind towards those who hate us, Mat 5:44; be overcomers, more than conquerors, Rom. 8:37; give thanks in all things, believing that all things, even those which shatter our hopes and dreams, are working together for our good, Rom 8:28; Eph 5:20; be anxious for nothing, Phi 4:6; rejoice in the Lord always Phi 4:4.

We are to think like Phi 4:8 says, *From now on, members of the Royal family of God, whatever is true [doctrinal], whatever is honorable [noble or worthy of respect], whatever is just [fair or right], whatever is pure [of proper motivation], whatever personal loves exist, whatever is commendable, if there is any virtue [and there is for the mature believer says the first class condition] and if anything worthy of praise [and there is for the mature believer says the first class condition], be concentrating on these things.*

You are to have a hope or confidence of glory, knowing that He will do all these things through you while you do what Psa 46:10 says, *Cease striving and know that He is God.* There is a conflict between the Holy Spirit and the old sin nature for control of the soul, Gal 5:13, *For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.* God has called you to a life of freedom, but this freedom is not to be used as an excuse to do whatever you want to, that kind of attitude only destroys your freedom. Rather, use your freedom to serve one another in love, that's how freedom grows.

We don't have the ability to destroy the temple which God the Holy Spirit has built in our body. He built the temple, He maintains the temple. 1Co 6:15-16, *Do you not know that your bodies are members of Christ? Shall I then take away the members of Christ and make them members of a harlot? May it never be! Or do you not know that the one who joins himself to a harlot is one body with her? For He says, "The two will become one flesh." But the one who joins himself to the Lord is one spirit with Him.*

An example of how we can damage our temple and destroy our fellowship with TLJC is the pursuit of sex outside of marriage. This distracts us from our commitment and intimacy with Him, and inevitably leaves us lonelier than ever. Many times when a woman gives in to the male sexually, out of the divine design, she is discarded and rejected by the male afterwards. In fact, this is a Biblical principle. Read about Absalom, Tamar, and Amnon in 2Sa 13 and see this principle in action.

1Co 6:18, *Flee immorality.* Every other sin that a man commits is outside the body, but the immoral man sins against his own body. Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? In a sense, sexual sins

are different from all others because in sexual sins, we violate the sacredness of our body, which is the Temple for the indwelling of TLJC. We must realize that our body is a sacred place, the place of the Holy Spirit and the indwelling of the Shekinah glory. Therefore, we are not to live however we please, wasting away what God purchased for such a high price. The physical part of us is a property belonging to the spiritual part of us (Rom 6:12-16). 1Co 6:20, For you have been bought with a price: therefore glorify God in your body. We glorify God by having the Shekinah glory in us; being manifested and shining through us. 2Co 6:16 was a warning for the Corinthians to stop going to the heathen temples and fornicating with the temple prostitutes in the name of religion and grace, for they were destroying their temples.

In Col 1:27 we have a description of the glorious riches of Christ, to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. The word for riches is the Greek noun ploutos which refers to wealth and abundance. The apostle Paul defines these riches in Eph 3:8, To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Christ. In Eph 1:7 these riches have to do with understanding God's grace, In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace. In Eph 1:18 these riches are related to escrow blessings, I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance [escrow blessings, the greatest blessings] in the saints.

Categories of escrow blessings for time include the following:

- 1) Spiritual Blessings resulting in a maximum awareness of life. This is when you can savor every moment of life, in adversity or prosperity.
- 2) Establishment prosperity which includes blessings of privacy and freedom. The enjoyment of both life and property; protection from crime, reprisal, violence, and vindictiveness.
- 3) War and national emergency prosperity includes the blessings of efficiency, success, promotion, and for some, leadership, whether soldier or civilian.
- 4) Professional prosperity is maximum success or efficiency in a profession.
- 5) Business prosperity.
- 6) Social prosperity where you have loving, faithful, reliable, and stable friends, and maximum enjoyment of your relationships with them.
- 7) Romantic prosperity which can mean a wonderful relationship with a member of the opposite sex where happiness replaces sinfulness.
- 8) Mental prosperity is the ability to concentrate. This is when you are organized, both in your thinking and in your life. You also have freedom from the mental sins of fear, worry, and anxiety.
- 9) Cultural prosperity is maximum capacity for good entertainment.
- 10) Health prosperity is given to some mature believers, and though violations of too many principles of health may cause bad health, you will have the ability to cope with it.
- 11) Leadership dynamics, though not for everyone, is the ability to take any assigned responsibility and do it efficiently and effectively. It is the ability to assume authority and responsibility without loss of virtue and integrity, and without tyranny.

Col 1:24-27, Now I rejoice in my sufferings for your sake, and in my flesh I do my share on behalf of His body, which is the church, in filling up that which is lacking in Christ's afflictions. Of this church I was made a minister according to the dispensation from God bestowed on me for your benefit, that I might fully carry out the preaching of the word of God, that is the mystery which has been hidden from the past ages and generations; but has now been manifested to his saints, to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you, the hope of glory.

This is a reference to the riches of the God of glory, which are incorruptible and indestructible. They are glorious riches; God's fantastic blessings for time and eternity. We not only have access to the most fantastic riches that have ever existed, but we also have the source of the riches within us. Jesus Christ indwells every believer as He indwelt the Old Testament Tabernacle, as a *guarantee of security and prosperity and blessing*. This *hope of glory* is the mature believer's confidence, that at the point of maturity he will receive his escrow blessings which will glorify God both in time and eternity. This word *hope* is used technically as the confidence or future expectation of the adult believer who recognizes that the indwelling of Jesus Christ as the Shekinah glory is the guarantee of escrow blessings.

The first major characteristic of spiritual maturity is occupation with Christ. Knowing that He indwells us gives us powerful motivation to advance through each stage of spiritual adulthood, along with the accompanying undeserved suffering. It all begins with us having the knowledge of His indwelling and the reasons for it. We have to have faith, Rom 10:17, *So faith comes from hearing, and hearing by the word of Christ*. This faith will cause us to believe God's word and please God, which will result in being blessed by Him. Heb 11:6 says, *And without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who seek Him*. So, you have to learn, perceive and believe it. Col 2:1-2, *For I want you to know how great a struggle I have on your behalf, and for those who are at Laodicea, and for all those who have not personally seen my face, that their hearts [right lobes] may be encouraged, having been knit together in love, and attaining to all the wealth [ploutos-riches] that comes from the full assurance of understanding, resulting in a [epignosis] knowledge of God's mystery, that is, Christ Himself*.

As we crack the maturity barrier, the indwelling of Jesus Christ becomes a personal reality; motivation to continue our momentum. The reversionist does not know the effects of the indwelling of Christ.

Jesus Christ, as the escrow officer, is the One who conveys those escrow blessings to us in time when we reach spiritual maturity. He conveys those blessings to His own righteousness in us, which we share by positional sanctification. If we understand the doctrine of the indwelling of Christ, we will have the capacity to enjoy our logistical grace. So, this doctrine of the indwelling of Christ is vital for our security, motivation, and capacity.

Col 1:27, *to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory*. The word *hope* is the Greek noun *elpis*. *Hope* is the correct interpretation if the Bible is understood. *Elpis* refers to absolute confidence regarding the future. A believer who understands the purpose of the Shekinah glory will have the confidence that when he stands at the judgment seat of Christ in a resurrection body he will receive greater blessings and rewards for the eternal state. This is the *hope* or the confidence of the mature believer.

We're beginning to study some very important reasons for the indwelling of Jesus Christ: 1) The prophecy of the indwelling of Christ in Joh 14:19-20. 2) The verification of that prophecy in the Lord's prayer for the church, Joh 17:22-26. 3) The indwelling of Christ relates to the mystery doctrine of the Church-age only, Col 1:25-29.

In Lev 26:11, there are two important verses. Lev 26:11-12, *Moreover, I will make My dwelling among you, and My soul will not reject you*, [this is Jesus Christ as the God of Israel talking to Moses and to the people through Moses]. *I will also walk among you and be your God, and you shall be My people*. This verse is quoted several times in the N.T. but always with a slight change. The location of our Lord's glory in the dispensation of Israel was in the tabernacle. Exo 25:21 lists the plans for the furniture in the holy of holies, *And you shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I shall give to you*. The mercy seat was a solid gold throne. The ark, which is a box made of acacia wood speaks of the humanity of Christ. It is overlaid with gold, which

speaks of the deity of Christ. Therefore, the ark represents the hypostatic union and inside were three articles which were a testimony to man's sin: 1) The tables of the Law, the Ten commandments, which the Jews disobeyed. 2) Aaron's rod that budded, which was a testimony to all of the sins that come from rejecting authority. 3) A golden pot of manna, which represented logistical grace and the Jews' rejection of it.

There was a solid gold throne over the top of the ark and on each corner there was a cherub made out of gold. One cherub represents the righteousness of God and the other represents the justice of God; together, the two cherubs represent divine integrity. The high priest on the day of atonement, would bring in the blood of the animal sacrifice and sprinkle it over the top of the mercy seat. The righteousness of God the Father, symbolized by one cherub, would look at that sacrifice and be satisfied. The other cherub, which represented the justice of God the Father, looked down and also would be satisfied. This represents the doctrine of propitiation. Between the cherubs is the point where Jesus Christ as the Shekinah glory literally dwelt.

Exo 25:21-22, "And you shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I shall give to you. And there I will meet with you; and from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, I will speak to you about all that I will give you in commandment for the sons of Israel."

The Shekinah or Christ indwelling the holy of holies was invisible to Israel because the Jews could not enter the holy of holies. They were to learn about Christ as the God of Israel from their doctrine. However, the word *glory* relates also to a Theophany, a visible manifestation of Jesus Christ as the God of Israel. The cloud is one of the most prominent of these visible manifestations which the people of Israel could see. Exo 40:34, *Then the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle.* This is the visible manifestation of Jesus Christ. Exo 25:21-22 is the invisible Shekinah glory, and here we have His visible manifestation. Our body is indwelt by TLJC as Shekinah, but He's invisible. The glory or the outward manifestation of the Shekinah comes when a believer executes God's plan for his life. Though invisible, Jesus Christ motivates us when we become aware of His indwelling. When we come to love TLJC under the concept of occupation with the person of Christ, then something wonderful will begin to happen, the glory will become visible. Exo 40:34 uses the phrase *kabodh adonai* which we translate, *the glory of the Lord*. This glory was manifest under certain conditions in Israel and under greater conditions in the Church-age.

Exo 40:35, *And Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the Lord filled the tabernacle.* This cloud is the visible part of the Shekinah glory. Church age believers have the indwelling of Shekinah today. The holy of holies at the present time is our body. One of the reasons that the Holy Spirit indwells us is to make our body a holy of holies. That's invisible, and the only way the glory will ever be visible in our life is for us to execute the PPOG.

Exo 40:36, *Throughout all their journeys whenever the cloud was taken up from over the tabernacle, the sons of Israel would set out; Whenever the cloud got up and moved, Moses would give the command to move out and they would follow the cloud. Exo 40:37, but if the cloud was not taken up, then they did not set out until the day when it was taken up.* They followed the directions of the Lord precisely. In your life, God says to you at certain times to move out or stand fast. The trouble with most Christians today, and the reason for many of the heartaches, difficulties and tragedies, is that they are moving out when they should be standing fast or they are standing fast when they should be moving out.

Exo 40:38, For throughout all their journeys, the cloud of the Lord was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel.

In all of their travels they were guided by the cloud; the overt manifestation of the Lord. Everything depended upon the fact that Jesus Christ was living and dwelling between the cherubs. The invisible Shekinah was with them and they could be guided by the visible manifestation of God

through the Theophany. In the day time it was the cloud, and in the night time it was the fire. They knew that everything was in the Lord's hands. They knew that they had security and blessing. We can do the same thing today by simply reminding ourselves of the indwelling of TLJC and all that He and God the Father did for us. We have the God of Israel, the King of kings and the Lord of Lords, the prince ruler of the church, TLJC, actually indwelling our body.

There is an important difference between two passages found in the word of God, Lev 26:11-12 and 2Co 6:16. They seem alike, but are not. Both of them deal with the indwelling of TLJC as the Shekinah glory. In Lev 26:11-12 we read, *"Moreover, I will make My dwelling among you, and My soul will not reject you. I will also walk among you and be your God, and you shall be My people."* This quotation is found in the N.T. but with a great change. The word *among* changes to *within*. In 2Co 6:16 we read, *Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I will dwell in [within] them and walk among them; And I will be their God, and they shall be My people."*

Our objective in studying this particular doctrine is to verify the indwelling of Christ and to explain it's purpose as taught in the Scriptures. The Shekinah glory was related to different manifestations as found in the O.T. In Exo 33:9 the pillar of cloud was related to the tent or the tabernacle. In Exo 33:10, the Shekinah glory was related to the worship of Israel. The Shekinah glory was in the tent and when the people realized the presence of the Shekinah glory it motivated them to worship. The Shekinah glory was also identified with the cloud Theophany in Exo 13:21-22 and Exo 16:10, as well as the fire Theophany in Lev 9:23-24.

This miracle of our Lord Jesus Christ dwelling in Israel was the greatest miracle in the O.T. It was the absolute uniqueness of Israel to have the indwelling of Jesus Christ manifested in Theophany. He also indwelt sacred buildings. This occurred only at that time; there are no sacred buildings any longer except your body. In 1Ki 8:10-13 the temple of Solomon is mentioned When the temple of Solomon was dedicated the glory of the Lord or *"kabodh adonai"* was also present. The only sacred buildings of the Old Testament were the tabernacle and two temples (Solomon's and Zerubbabel's). Never before in history was one nation protected in such a phenomenal way as Israel. The presence of the Shekinah glory was their security and their blessing. It was everything that was significant to them. How much more important and meaningful is the fact that the Shekinah glory is actually indwelling your body.

Christ is in you as your hope of glory. The indwelling of Christ is going to protect you from a trend to emphasize relationship with people over your relationship with God. Your relationship with God begins with you understanding your relationship with the person of Jesus Christ which is for the purpose of fellowship. Your relationship with God must take precedent over your relationship with people.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 12.

The Shekinah glory and the greatest relationships you have in life.

04/17/05

In our study of what it means to be initiated into the secret of the mystery, we have been looking at the mystery of the Shekinah glory. We continue with the story of Nadab and Abihu, the eldest sons of Aaron who was the first high priest of Israel and the brother of Moses. One day, in a state of intoxication, they took unauthorized fire from the altar of incense in front of the veil. They went inside the tent and lit some incense, started a fire, and looked behind the veil. This was a forbidden place, except once a year, when the high priest could enter twice on the day of atonement; it was where the Shekinah glory dwelt. This is the story of Lev 10:1-3, *Now Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the Lord, which He had not commanded them. And fire came out from the presence of the Lord and consumed them, and they died before the Lord. Then Moses said to Aaron, "It is what the Lord spoke, saying, 'By those who come near Me I will be treated as holy, And before all the people I will be honored.'" So Aaron, therefore, kept silent.*

In verses 8-10, we have the story of what happened to these two men before they went into the holy of holies, *The Lord then spoke to Aaron, saying, "Do not drink wine or strong drink, neither you nor your sons with you, when you come into the tent of meeting, so that you may not die, it is a perpetual statute throughout your generations and so as to make a distinction between the holy and the profane, and between the unclean and the clean, and so as to teach the sons of Israel all the statutes which the Lord has spoken to them through Moses."* You must make a distinction between what you are doing in worship and what you are doing when you are on your own. No spiritual function should be fulfilled under the influence of alcohol. Nadab was to be the next high priest in Israel when Aaron died, and Abihu would be one of his assistants. In Lev 10:1, they bust through the veil with strange fire. The only light in the tabernacle is the Shekinah glory or the presence of Jesus Christ. Above the mercy seat, inside the holy of holies, Jesus Christ as the God of Israel dwelt between the cherubs, but He wasn't visible. Even Moses was not permitted to see Him. So, these two stumbling drunks break through the veil with a fire in their hand, and here is the Shekinah glory inside the holy of holies. This is a perfect illustration of human viewpoint breaking its way in on God and being totally consumed. They went in with the idea that they were going to pour out their offering between the cherubs and worship God their own way. This was blasphemy, and notice what happens, Lev 10:2, *And fire came out from the presence of the Lord and consumed them, and they died before the Lord.*

Lev 10:3, Then Moses said to Aaron, "It is what the Lord spoke, saying, 'By those who come near Me I will be treated as holy, And before all the people I will be honored.'" So Aaron, therefore, kept silent.

The lesson to learn here is that the Lord will not put up with sloppiness, whether from alcohol or ignorance. These priests died the sin unto death for attempting to put unauthorized light in the holy of holies. We also see that Christ is the light of the world and the light in the holy of holies; God will not allow human works or creature credit to interfere with His divine plan. But, we also learn that our situation is different! We have Jesus Christ indwelling us! God always has commands, directions or mandates; this means that a right thing must be done in a right way. God has mandates about how worship must be conducted; we are commanded to worship God in Spirit and in truth (the filling of the Holy Spirit) and perception of Bible doctrine (Eph 5:18b; Joh 4:23-24). In the O.T., the commands concerning the Shekinah glory had to be followed precisely. How much more, now that the Shekinah glory is in us, should we be precise and accurate in our worship? In the O.T., they died because they

did not follow God's directions precisely. Many in the Church-age who take the communion elements without following the directions precisely are sick physically, weak mentally, and some have even died (1Co 11:28-30).

There's another lesson to be learned: we are to have possession of our senses when we worship the Lord and perceive Bible doctrine. God has rules for Israel and rules for us, and when it comes to the holy of holies, we do it God's way or we don't do it at all!

There is a second blasphemy; it deals with the wars concerning the Philistines in the time of Eli the prophet in 1Sa 4. It's the story of Eli's two sons, Hophni and Phinehas. Eli was the high priest and a very old man, and his sons served as priests in the tabernacle located at Shiloh. The Jews had just been defeated in battle by the Philistines (a judgment for their apostasy and rejection of doctrine). So, they decided that they needed a good luck charm. At this time there was very little doctrine being taught, and everything was falling apart spiritually which even affected the military of Israel. Normally, when Israel was defeated in war, they would turn to the Lord, but in losing this battle, the Jews instead looked for good luck. They decided to go down and get the ark in the holy of holies at Shiloh. Because of their apostasy, they didn't realize the consequences, but ignorance is no excuse. During this time of apostasy, the Lord was not dwelling there. This brings out the fact, that it's not the man or the vessel God uses, but the presence of the Shekinah glory that is important; the ark was nothing without the glory. The two sons of Eli, who were priests, went into the holy of holies and took the ark.

1Sa 4:1-4, Thus the word of Samuel came to all Israel. Now Israel went out to meet the Philistines in battle and camped beside Ebenezer while the Philistines camped in Aphek. And the Philistines drew up in battle array to meet Israel. When the battle spread, Israel was defeated before the Philistines who killed about four thousand men on the battlefield. When the people came into the camp, the elders of Israel said, "Why has the Lord defeated us today before the Philistines? Let us take to ourselves from Shiloh the ark of the covenant of the Lord, that it may come among us and deliver us from the power of our enemies." So the people sent to Shiloh, and from there they carried the ark of the covenant of the Lord of hosts who sits above the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

In the next battle, the Jews, who had the ark, were clobbered. *1Sa 4:5-10, And it happened as the ark of the covenant of the Lord came into the camp, that all Israel shouted with a great shout, so that the earth resounded. And when the Philistines heard the noise of the shout, they said, "What does the noise of this great shout in the camp of the Hebrews mean?" Then they understood that the ark of the Lord had come into the camp. And the Philistines were afraid, for they said, "God has come into the camp." And they said, "Woe to us! For nothing like this has happened before. "Woe to us! Who shall deliver us from the hand of these mighty gods? These are the gods who smote the Egyptians with all kinds of plagues in the wilderness. "Take courage and be men, O Philistines, lest you become slaves to the Hebrews, as they have been slaves to you; therefore, be men and fight." So the Philistines fought and Israel was defeated, and every man fled to his tent, and the slaughter was very great; for there fell of Israel thirty thousand foot soldiers. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, died.*

The results of this terrible defeat were that Hophni and Phinehas were killed, and the ark of the covenant was taken by the Philistines and put in their heathen temple. When Eli, age 98, heard the news, he dropped dead, *1Sa 4:12-18, Now a man of Benjamin ran from the battle line and came to Shiloh the same day with his clothes torn and dust on his head. When he came, behold, Eli was sitting on his seat by the road eagerly watching, because his heart was trembling for the ark of God. So the man came to tell it in the city, and all the city cried out. When Eli heard the noise of the outcry, he said, "What does the noise of this commotion mean?" Then the man came hurriedly and told Eli. Now Eli was ninety-eight years old, and his eyes were set so that he could not see. And the man said to Eli, "I am the*

one who came from the battle line. Indeed, I escaped from the battle line today." And he said, "How did things go, my son?" Then the one who brought the news answered and said, "Israel has fled before the Philistines and there has also been a great slaughter among the people, and your two sons also, Hophni and Phinehas, are dead, and the ark of God has been taken." And it came about when he mentioned the ark of God that Eli fell off the seat backward beside the gate, and his neck was broken and he died, for he was old and heavy. Thus he judged Israel forty years.

The wife of Phinehas heard of the death of her husband in battle; her reaction is recorded in 1Sa 4:19, *Now his daughter-in-law, Phinehas' wife, was pregnant and about to give birth; and when she heard the news that the ark of God was taken and that her father-in-law and her husband had died, she kneeled down and gave birth, for her pains came upon her.* When she heard that the ark of God was taken and that her father in law and her husband had died, she kneeled down and gave birth. 1Sa 4:20, *And about the time of her death the women who stood by her said to her, "Do not be afraid, for you have given birth to a son." But she did not answer or pay attention.* She was in terrible pain and she was dying and there was a good reason for her not paying attention. 1Sa 4:21, *And she called the boy Ichabod, saying, "The glory has departed from Israel," because the ark of God was taken and because of her father-in-law and her husband.*

During this period of apostasy Jesus Christ had departed from Israel, and the name Ichabod actually means there is "no glory." The Shekinah glory or *kabodh* had departed from Israel because they had violated every principle of doctrine related to the Shekinah glory. Learning God's procedures is especially hindered by the two great enemies of the Christian: ignorance and arrogance. The energy of ignorance is arrogance which comes from life in the cosmic system. When it comes right down to it, everyone is either living in the PPOG or in the cosmic system. That's why Jam 4:4 says, *You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.* Or 1Jo 2:15, *Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him.*

So, there is a distinct sound regarding the accuracy of the plan of God. It is about one pattern, model, or example that is to be followed. The sound must be distinct, the message must be accurate, and the isagogics, categories and exegesis must be correct. 2Ti 2:15 is a distinct sound passage, *Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling "accurately" the word of truth.*

Today, the accuracy and the perfection of the Word of God is being totally rejected. Many believers think that if they are sincere they can impress God. However, accuracy is the order of the day especially in the Church-age. The distinct sound is the issue, and if your pastor is not accurate in what he teaches than you will not have the accurate information needed to live in the PPOG.

Our next principle concerning the Shekinah glory has to do with the four different dwelling places of the Shekinah glory. Israel had a series of sacred buildings in which the Shekinah glory dwelt: 1) The tabernacle of Exo 25,40, 33, Lev 9:23, Num 16:42. This was called literally the tent of the meeting or the place where God met Moses and the people. 2) The more permanent structure, the temple of Solomon in 1Ki 8 and 2Ch 5, Isa 37:16. 3) The temple of Zerubbabel mentioned in Haggai 2 and Zec 2:5 as being the place of the dwelling of the Shekinah glory. There is also a tabernacle temple in heaven which memorialized both Christology and soteriology, in Rev 11:19, 13:6, 15:5. All of these buildings are sacred because of the presence of TLJC as the Shekinah glory and the God of Israel. These sacred buildings also portrayed and spoke of TLJC and His work during His First Advent. There are no longer any sacred buildings in the Church-age. The sacred buildings of Israel have been replaced by something more unique. The body of every believer is now indwelt by God the Father, God the Son, and God the Holy Spirit which makes his body a sacred building for TLJC as the Shekinah glory. Therefore in the Church-age, the only sacred building for the indwelling of Jesus Christ is the body of every believer.

One of the main reasons for the indwelling of the Holy Spirit is to provide a temple or a sanctuary for the indwelling of TLJC. The physical body, because of the presence of the OSN has to be prepared for the indwelling of Christ, 1Co 3:16-20, *Do you not know that you are a temple of God, and that the Spirit of God dwells in you? If any man destroys the temple of God, God will destroy him, for the temple of God is holy, and that is what you are. Let no man deceive himself. If any man among you thinks that he is wise in this age, let him become foolish that he may become wise. For the wisdom of this world is foolishness before God. For it is written, "He is the one who catches the wise in their craftiness"; Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.*

As a believer, your life now belongs to God, and therefore you have a tremendous potential for the greatest happiness the world has ever known. It is God's life; therefore it is not to be one that is filled with boredom, depression, insecurity, cheating, and lying. God wants you to have what He has, perfect happiness and total contentment.

There is a difference between the indwelling of Christ and the indwelling of the Holy Spirit. The ministry of God the Holy Spirit is for the purpose of power or enablement. However, this does not explain why Jesus Christ indwells your body. Now we're talking about motivation and the significance of growing up spiritually. 2Co 6:16, *Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, "I will dwell in them and walk among them; And I will be their God, and they shall be My people.* There's your motivation; TLJC now dwells in your body. Remember that in the O.T., He dwelt "among" them, but now He dwells "in us."

So, all the buildings that we are told were sacred in the O.T. were sacred only because of the presence of the Shekinah glory. Your body therefore is now a sacred dwelling place. Jesus Christ did not indwell Moses, Abraham, or anyone else in the O.T. Jesus Christ does not indwell anyone in the Tribulation, including the 144,000 evangelists, and Jesus Christ doesn't indwell anyone in the Millennium or in the eternal state.

While the baptism of the Spirit is the means of forming the Royal Family of God, the indwelling of Christ is both the sign of that royalty and another expression of the uniqueness of the Church-age. This is vital information, because if you understand the indwelling of Christ, your relationships with people will improve, your relationship with life will improve, and you will not be a sucker for what the world and popular Christianity are offering you. You are indwelt by the One who made you royal family. When Jesus Christ was resurrected, ascended, and seated at the right hand of God the Father, He received the title "King of kings and Lord of lords" but there was no royal family. At that time there were no royal kings and royal lords. Therefore, a brand new dispensation was authorized in order to call out a royal family for our Lord's great title of aristocracy, "King of kings and Lord of lords, the bright and morning star." Heb 1 says that *He was originally made lower than angels*, He became true humanity to accomplish this victory. God the Father in the Church-age is holding a victory parade, and you are part of it.

You are a member of the church, the *ekklesia*, which means the called out ones. During the Church-age a royal family is being called out in order that there might be a *sign* of royalty; God has given you the indwelling of TLJC.

The Bible must be interpreted in the time that it was written, and at that time there were certain signs that a person was royalty. Royalty was obvious; royalty had manners and protocol. You are distinguished as royal family by the fact that Jesus Christ indwells your body.

So under Point 1, we see that, while the baptism of the Spirit is the *means* of forming the Royal Family of God, the indwelling of Christ is the *sign* of that royalty and another reason why the Church-age is so unique.

Point 2. Along with the sealing ministry of the Holy Spirit in Eph 1:13-14, the indwelling of Christ is a guarantee of our existing escrow blessings. In the O.T., He indwelt those sacred buildings as

a sign of protection and blessing. He is the same yesterday, today and forever, and He indwells your body for the same reason (Heb 13:8). Every believer is a member of the Royal Family in the Church-age. That's why there is no place for one member of the Royal Family to be running another member of the Royal Family down.

Christ indwells your body first of all, as a sign of Royal Family, and secondly, as a guarantee of the most fantastic assets which are invisible but real. Thirdly, the indwelling of Christ guarantees eternal security; you cannot lose your salvation. Jesus Christ indwells your body for security and protection and a guarantee that you have eternal life. The moment you die, you are absent from the body and face to face with the Lord. You cannot see Him now, but the minute you die you will be face to face with Him. *2Co 5:6-8, Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord, for we walk by faith, not by sight, we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord.* You are a member of the Royal Family, not because of you, but because He is living within you.

The fourth reason why Christ indwells you is for the purpose of motivation. The greatest and highest motivational virtue is personal love for God, and that includes personal love for the person who indwells you, TLJC. This is why we are to stay away from relationships that take us away from Bible doctrine and our relationship with God. This is an introduction to the fifth reason why Jesus Christ indwells your body. Many believers today have people emphasis over God emphasis, focusing in on unity rather than doctrine. As a Christian, you are to be kind to your fellow man and operate in agape love, but you are not to compromise your doctrinal convictions. Your experience with God is much more important than your experience with people. However, most believers cannot talk about their relationship with God because they do not know that God the Father, God the Son, and God the Holy Spirit indwell their body or why. The members of the Trinity are closer to you than people; they are living right inside of you. Our number one priority is our relationship with God, not people, and that is when believers start to grow up and become spiritual adults. People will let you down; God will not. God the Father, God the Son, and God the Holy Spirit indwell your body, and they are closer to you than all the people in the world.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 13.

How the Jew has his eyes opened to Jesus Christ as the Shekinah glory.

05/08/05

As we conclude the doctrine of the indwelling of Jesus Christ, the Shekinah glory, we read in 2Co 3:12-14, Having therefore such a hope or confidence, we use great boldness in our speech, and are not as Moses, who used to put a veil over his face that the sons of Israel might not look intently at the end of what was fading away. But their minds were hardened; for until this very day at the reading of the old covenant, the same veil remains unlifted, because it is removed in Christ.

Paul wrote this in AD 57, and it is still true. Unbelieving Jews suffer from hardness of the heart and scar tissue of the soul because of the rejection of TLJC as Messiah. The phrase, were hardened, is the Greek verb poroo, meaning to become hardened, callous, or to make the heart dull. So, they are dull of hearing when it comes to the Shekinah glory. Mat 13:15, "For the heart of this people has become dull, And with their ears they scarcely hear, And they have closed their eyes Lest they should see with their eyes, And hear with their ears, And understand with their heart and return, And I should heal them."

2Co 3:14, But their minds were hardened; for until this very day at the reading of the old covenant [the O.T. Scriptures] the same veil remains unlifted, [the next phrase tells us how any Jew can become saved] because it [the veil] is removed in Christ. The Greek word for removed is katageo, meaning to have something removed, abolished, or to put an end to something. Because the Jews rejected Christ as Savior their unbelief put a veil over their minds, hiding them from the truth. With scar tissue on the soul, the Jewish unbeliever read about Christ in the O.T., but did not understand. They stumbled over the stumbling stone [a reference to TLJC as the Shekinah glory] in Rom 9:30-33. They sought to be justified by the Law in Gal 2:16. However, this veil, or hardness of the soul, is abolished or removed from the Jewish mind when he believes in Jesus Christ.

2Co 3:15, But to this day whenever Moses is read, a veil lies over their heart; Moses is a term for the first 5 books of the O.T. and became a term for the O.T. canon. The veil makes it impossible for them to understand the phrase in Deu 6:4, Adonai Elohenu Adonai eched, "the Lord is our God, the Lord is one." This phrase means that Jesus Christ is our God and that Jesus Christ is unique.

When Jews believe in Christ, and the veil is removed, they begin to see the meaning behind passages like Exo 12:7, "Moreover, they shall take some of the blood and put it on the two doorposts and on the top of the door frame of the houses in which they eat it." They now see this prophecy about the Lord Jesus Christ and His death on the cross; when God saw the blood, the angel of death would passover that house. They see that TLJC was the Passover, and understand 1Co 5:7, "For Christ our Passover also has been sacrificed." They will also see the meaning of the brazen serpent being lifted up in Num 21:9, "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." It is understood that the brazen serpent spoke of TLJC because in Joh 3:14 they read, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Or in Joh 12:32, "And I, if I be lifted up from the earth, will draw all men to Myself." The Jews in the O.T. were told to look upon the serpent, and now with the veil removed, they understand Heb 12:2, Look unto Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Because the veil has been removed in Christ, the Jewish believer reads Psa 22:6-8, and understands why TLJC, the Shekinah glory, said on the cross; "*But I am a worm, and not a man, a reproach of men, and despised by the people. All who see Me sneer at Me; they separate with the lip, they*

wag the head, saying, *Commit Yourself to the Lord; let Him deliver Him; let Him rescue Him, because He delights in Him.*" They see the fulfillment of this passage in Luk 23:35, *And the people stood by, looking on. And even the rulers were sneering at Him, saying, "He saved others; let Him save Himself if this is the Christ of God, His Chosen one."*

When Jews believe in Christ, the veil is removed as they read the prophecy in Psa 22:16, *"For dogs have surrounded Me; a band of evildoers has encompassed Me; they pierced My hands and My feet"* They see the fulfillment in Mat 27:31, and Mar 15:24. With the veil removed Psa 22:18 is realized, *"They divide My garments among them, and for My clothing they cast lots."* Fulfillment is seen in Mat 27:35, *And when they had crucified Him, they divided up His garments among themselves, casting lots;*

The Jewish individual humbles himself before TLJC, the Shekinah glory, and his eyes are opened to these O.T. passages. For the Church-age believer, the veil of religion and legalism is removed when the doctrine of the indwelling of Jesus Christ is understood.

Jewish believers now read passages like Psa 34:20, *He keeps all His bones; not one of them is broken.* Fulfillment is seen in Joh 19:34, *But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.* Joh 19:36, *For these things came to pass, that the Scripture might be fulfilled, not a bone of Him shall be broken.* They now read Psa 35:11, *"Malicious witnesses rose up; they ask Me of things that I do not know."* They see this fulfilled in Mar 14:57-58, *And some stood up and began to give false testimony against Him, saying, "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'"*

With the veil removed, Jewish believers now realize this speaks of TLJC, the Shekinah glory, and not the nation of Israel as they may have been taught throughout the years. When they read Isa 53:5, *But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed.* They realize that this was fulfilled in Rom 5:8. When they read the O.T. prophecy of the Messiah being silent as He approached the cross in Isa 53:7, *He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth.* Their eyes are opened reading Mar 15:4-5, *And Pilate was questioning Him again, saying, "Do You make no answer? See how many charges they bring against You!" But Jesus made no further answer;*

The prophecy of His crucifixion is now clearly seen in Isa 53:12, *And He was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors.* The fulfillment is now seen Luk 23:33-34, *And when they came to the place called the skull, there they crucified Him and the criminals, one on the right and the other on the left. But Jesus was saying, "Father, forgive them; for they do not know what they are doing." And they cast lots, dividing up His garments among themselves.*

When they read from the Torah in Zec 12:10, *"They will look on Me whom they have pierced, and they will mourn for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born."* They now know this speaks of TLJC in Joh 19:34, *But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.* From the Torah, they read Zec 13:6, *And one will say to Him, what are these wounds between Your arms? Then He will say, those with which I was wounded in the house of My friends.* Their eyes are opened in Joh 20:27, *Then He said to Thomas, "Reach here your finger, and see My hands; and reach here your hand, and put it into My side; and be not unbelieving, but believing."*

2Co 3:15-16, *But to this day whenever Moses is read, a veil lies over their heart; but whenever a man turns to the Lord, the veil is taken away.* This passage refers specifically to the Jews. The Greek verb for *turns* is *epistrepho*, meaning to turn with the result of converting, here it is equivalent to faith in Christ. There is a potential for any Jew at any time to turn to the Lord, and the veil will be removed. In verse 17, there is the freedom to execute God's plan for their life after conversion, 2Co 3:17, *Now*

the Lord is the Spirit; and where the Spirit of the Lord, liberty or freedom. The Greek noun for *Lord* is *kurios*, a reference to deity, and here it refers to God the Holy Spirit. The Greek verb is *eimi*, means *He keeps on being* the Spirit. God the Holy Spirit indwells the body of every believer, and the Spirit of the Lord gives liberty only when *He controls the soul* of the believer. This occurs when the believer is living in God's pre-designed plan, where true liberty and freedom are found. The Greek word *eleutheria* means true freedom and liberty.

There are two categories of freedom: 1) Establishment freedom for the entire human race inside a national entity, emphasizing privacy and the free will of each individual. 2) Spiritual freedom, which only exists inside the divine plan of God, and is for believers only. This is mentioned in Joh 8:32, "*You shall know the truth, and the truth shall make you free.*" And, Gal 5:1, *It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery.* The yoke of slavery has to do with the cosmic system, namely legalism.

2Co 3:17, *Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty.* The verse begins, *But we all, with unveiled face beholding*, the Greek word *but* is *de*, used as a contrast between the unbelieving Jew, who has a veil over his mind, and the one who believes in Christ and has the veil removed. The unveiled face refers to the believer who is living in God's plan, filled with the Spirit, perceiving and metabolizing Bible doctrine. He understands Jesus Christ as the Shekinah glory indwelling his body. The Greek word for *beholding* is *katoptrizō* meaning to look into a mirror to produce a reflection, and the mirror here refers to the word of God. Continuing in 2Co 3:18, *But we all, with unveiled face beholding as in a mirror the glory of the Lord.* This means to constantly look into the mirror of the word of God, to be faithful in daily perception of Bible doctrine. When we look into the mirror of the word of God we see the reflection of ourselves as we are in Christ as well as the mystery doctrine of the Church-age. The Bible is the only place where this glory can be reflected. The Shekinah glory, our Lord Jesus Christ, indwells the body of every believer; however, the mirror of the word of God is needed for the Shekinah glory to be revealed. This results in occupation with the person of Christ, and continuing in the divine plan of God. In this context, the believer who is persistent in living in God's plan, and is persistent in the perception of Bible doctrine comes to a knowledge of the indwelling of Christ as the Shekinah glory.

The Jews profited from understanding that which they could not see. They couldn't see Jesus Christ in the O.T., dwelling between the cherubs, but they knew He was there from the cloud overshadowing the tabernacle. In the same way, we cannot see Jesus Christ indwelling our body, but we know that He is there because the Bible tells us so. It is from the mirror of the Bible that we learn about the glory of the Lord. Beholding the Shekinah glory will lead to Christ being at home in our hearts, Eph 3:16-17. Beholding the Shekinah glory will lead us to Christ being glorified in our body, Phi 1:20-21.

The purpose of the divine plan and the importance of perception, metabolization and application of Bible doctrine is given in the next phrase of 2Co 3:18, *But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed*, this is the Greek verb *metamorphoo*, where we get the word metamorphism, and it means to be changed or transformed. This transformation can only take place when the believer lives in the pre-designed plan of God. We are not transformed by personal self-improvement programs or counseling. If we desire to be changed or transformed, we must behold the glory of the Lord or the doctrine of the indwelling of Christ.

Next in verse 18, we have two Greek words, *auten* translated *same*, and the noun *eikona*; together these words mean, *into the same image*. Jesus Christ is God and there is no way that we can be an image of God; however, we can emulate or imitate our Lord Jesus Christ in His humanity. Jesus Christ is eternal God, but His true humanity lived in God's plan for His life, functioned under the filling of the Spirit, and learned to advance through the stages of spiritual growth. He recognized the

authority of God, "Father if it be Thy will let this cup pass from Me, nevertheless not My will but Thy will be done." One of the first gifts that He gave to the royal family is not only a personal divine plan, but also the ability to fulfill that plan if the believer desires to do so. Being transformed into the same image is a reference to the image of Jesus Christ coming through the believer as the Shekinah glory.

2Co 3:18, *But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.* We go from the glory of salvation to the glory of spiritual growth.

Ten principles learned from 2Co 3:18,

- 1) Our experience with God must take precedence over our experience with people. To behold the glory of God, we must be dedicated to the mirror of the word of God, Bible doctrine.
- 2) As long as you emphasize experience with people over experience with God, you will suffer under the law of volitional responsibility.
- 3) The pre-designed plan of God emphasizes right experience with God before right experience with people.
- 4) God is invisible, and this right experience with Him only comes through beholding as in a mirror the glory of the Lord, through the daily perception of Bible doctrine.
- 5) The indwelling of Christ is much closer to us than any person on earth. Personal love for God must have priority over love for mankind. Personal love for Jesus Christ must come before you will ever have a totally successful relationship with human beings. Once this happens you will reach spiritual self-esteem and that means a right relationship with self and others.
- 6) Wrong experience with God results in wrong experience with people.
- 7) Right experience with God results in right experience with people.
- 8) Right experience with God demands perception, metabolization and application of Bible doctrine. Once the Holy Spirit controls your soul, you will have the capacity to be transformed.
- 9) There can be no true quality with our relationship with mankind until we have true quality with our relationship with God.
- 10) True quality in our relationship with God begins at spiritual self-esteem, the first stage of spiritual growth.

Our last passage on the doctrine of the indwelling of Christ is found in 2Co 13:5, Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you-- unless indeed you fail the test?

Self-examination must always be done with objectivity. This means no guilt, self-condemnation or lying to yourself. In this verse we have the doctrinal test of the indwelling of Jesus Christ. The phrase test yourselves is the Greek verb *peirazete*, meaning to test for what is good or bad. It also means to test one's faith, virtue, and character concerning a certain subject; here, it is the indwelling of TLJC. This is a mandate for every believer to do, for himself, under the privacy of his own priesthood. Notice that it doesn't say to test others, but to test yourselves, and you cannot do this in a state of ignorance of Bible doctrine. How you feel emotionally, or whatever are your intellectual opinions, they make no difference. It is what the word of God says about you and your life, for you are responsible to Him.

Bible doctrine must have number 1 priority in the life of the believer to fulfill the word of God, to live in God's pre-designed plan, and to fulfill the principle of relationship with God taking priority over relationship with people. There are constant distractions in our life designed to de-emphasize Bible doctrine, and to frustrate the will of God for us, which is His highest and best. It is essential that our priorities are straight, and that requires daily perception, metabolization and application of Bible doctrine, especially the mystery doctrine of the Church-age.

Under the privacy of our own priesthood, we must examine ourselves in every area of our life: regarding sin, which is the only way we can rebound. Regarding fear, worry, and anxiety, where we use the faith-rest drill to overcome them. Regarding proper objectives in life. Regarding our personal

love for God, until we love God we're not in spiritual self-esteem. Regarding human interaction, where the solution is spiritual autonomy where we don't lean on or depend upon people. Regarding our relationship with God, which peaks out at spiritual maturity. Regarding our status quo, where the solution is cognizance of the three stages of spiritual adulthood. Regarding our suffering status, as to whether it is self-induced, punitive, or suffering for blessing? We can't answer these questions about ourselves unless we first have the doctrine.

Only metabolized doctrine can be utilized in self-examination. It should not be put off until we feel like it, or until we get in a jam and are forced to examine our life. God's mandate is for objective self-examination. We cannot fulfill this mandate unless we personally have an understanding of the doctrine of the indwelling of Jesus Christ. Until we reach the point of occupation with Christ and personal love for each member of the Trinity who indwells us, spiritual self-esteem is impossible. With personal love for God, we can know ourselves and then we find the new motivation that comes in spiritual adulthood.

Back in *2Co 13:5*, *Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you - unless indeed you fail the test?*

There are three tests in our passage, 1) Self testing for PVTD as the number one priority in your life. 2) Persistence in the perception of doctrine which means metabolization resulting in accurate and objective self-examination under the privacy of your own priesthood. 3) Application of a specific doctrine, the indwelling of Christ, to motivate in spiritual growth, and to frustrate and neutralize arrogance in your life. Spiritual self-esteem cannot be parlayed into spiritual autonomy until the believer passes providential preventative suffering, *2Co 12:7-10*, *And because of the surpassing greatness of the revelations, for this reason, to keep me from exalting myself, there was given me a thorn in the flesh, a messenger of Satan to buffet me - to keep me from exalting myself! Concerning this I entreated the Lord three times that it might depart from me. And He has said to me, "My grace is sufficient for you, for power is perfected in weakness." Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me. Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.*

Understanding the doctrine of the indwelling of Jesus Christ and applying it to the Christian life becomes a necessity in status quo spiritual self-esteem. Providential preventative suffering provides momentum for the believer in spiritual self-esteem while the indwelling of Jesus Christ motivates the believer in spiritual self-esteem.

Like the Shekinah Glory dwelling between the cherubs in the Holy of Holies, the indwelling of Jesus Christ is just as invisible but just as real. Like the Theophany of the cloud that covered the Tabernacle, the glory of the indwelling Christ becomes visible at the attainment of spiritual maturity, the distribution of our escrow blessings, and passing evidence testing as a witness for the Prosecution in the appeal trial of Satan and the fallen angels.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 14.

The mystery behind the faithfulness and love of God.

05/15/05

Continuing our study of the mystery doctrine of the Church-age in Joh 14:20-21, *"In that day you shall know that I am in My Father, and you in Me, and I in you. He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him."*

The Father is the initiator of this love, and we are the responders. While God loves every believer with maximum love, He manifests or communicates this love to those who have the capacity to respond. God loves us, whether we love Him or respond to Him, but those who have the capacity to respond to Him, see Him in a special way. This is the principle of knowing the Lord Jesus Christ through Bible doctrine. The greatest illustration of God's love is His faithfulness to you. There is only one who is totally faithful to you, and that is God.

Faithfulness hinges on the essence of God, God is perfect, fair, and stable. Lam 3:21 says, *This I recall to my mind, Therefore I have hope.* Lam 3:22, *The Lord's lovingkindnesses indeed never cease, For His compassions never fail.* Lam 3:23, *{They} are new every morning; Great is Thy faithfulness.* Lam 3:24, *"The Lord is my portion," says my soul, "Therefore I have hope in Him.* Lam 3:25, *The Lord is good to those who wait for Him, To the person who seeks Him.*

God can be faithful to you because of propitiation, which is the God-ward side of the work of Christ in salvation. God the Father is satisfied with the sacrificial ministry of our Lord on the cross. In propitiation, the justice of God judges our sins, and the integrity of God is satisfied with that judgment. The justice of God is now free to give anyone who believes in Christ, one-half of divine integrity, the righteousness of God. This is the down-payment on our salvation. Divine faithfulness manifests itself in divine discipline to the apostate believer, and in blessing to the mature believer. The fact that you are alive, plus everything you have, is a matter of God's faithfulness to you. He is faithful and loves you every moment.

God is also faithful to us in rebound and recovery, 1Jo 1:9, *"If we acknowledge [name and cite] our sins, He is faithful and righteous, with the result that He forgives us our sins [known sins] and purifies us from all unrighteousness [unknown sins]."* The same principle is taught in 1Co 11:31; Jer 3:13; Psa 32:5; Psa 38:18. God knew our sins in eternity past, and He imputed them to the Lord Jesus Christ on the cross, and judged them. God is justified to forgive us because He has been propitiated by the sacrifice of His perfect Son. Legalism says you must feel sorry to be forgiven, but grace says, how you feel is not the issue. God faithfully forgives us regardless of how we feel, therefore, you can forget the sin and move on immediately. There are four mechanics involved in rebound; 1) Name it, 1Jo 1:9. 2) Isolate it, Heb 12:15. 3) Forget it, Phi 3:13. 4) Keep moving, Phi 3:14.

God treats us in grace, and grace forgiveness is never a license to sin, but is the motivation to press on to spiritual maturity. The basis of God's faithfulness is His grace, Jam 1:17, *Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow.*

God's faithfulness is also manifest in His perfect plan. 1 Co :9, *God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.* We were called in eternity past when God was aware of all our failures. Knowing every sin, human good deed, and evil thing we would ever do, God still selected us to have human life at birth, and elected us to equal privilege and equal opportunity at salvation. As a part of His faithfulness, God has provided for every believer His very own plan in which to function as the basis for equal opportunity to reach spiritual maturity.

God's faithfulness is also manifest in logistical grace provision and supergrace blessing, 1Th 5:24, *Faithful is He who calls you, and He also will bring it to pass.* Job 23:14, *For He performs what is appointed for me, and many such decrees are with Him.* You should never worry about the basic necessities to sustain your life, God will provide everything you will ever need. It was harder for God to find a way to save us than it is for God to bless us. Therefore, if He could do the most for us at salvation, it follows the principle of *a fortiori* that He can provide the lesser blessing of logistical grace support in time. *A fortiori* is a Latin phrase meaning *with stronger reason*. It is a system of logic using comparison, a conclusion compared with some other conclusion or recognized fact. God's perfect faithfulness to you in eternity past inevitably leads to His perfect faithfulness to you in time. There is never a time when God isn't totally faithful to you.

God's faithfulness is also manifest in testing, 1Co 10:13, 2Co 4:17, Rom 8:18. God will not allow us to be tested or tempted beyond our capacity and capability to pass the test or say no to the temptation. 1Co 10:13, *No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.*

We are constantly tested in the area of logistical grace support from God. Logistical grace is divine planning, support, provision, and blessing for the execution of the pre-designed plan of God by the Royal Family for the fulfillment of God's will, God's purpose, and God's plan, Luk 12:27-31.

We are also tested concerning our love for Bible doctrine. Prior to the different stages of spiritual growth, we must all pass through different forms of suffering for blessing that the Lord brings in our life. Even in spiritual maturity, we face testing, as Abraham did when he was commanded to offer his only son, Isaac, as a sacrifice. God's faithfulness will always provides the doctrine, or the opportunity to get the doctrine, necessary to pass each test before it comes. Bible doctrine is your way of escape from each test, and that doctrine is provided by the faithfulness of God.

God is also faithful to the apostate believer, 2Ti 2:13, *If we are faithless, He remains faithful; for He cannot deny Himself.* God is faithful in keeping the degenerate believer alive for discipline. That same believer still goes to heaven after an entire life of rejection of Bible doctrine just as surely as the apostle Paul went to heaven.

God is faithful to protect and guard the believer in the realm of the angelic conflict, which is fought daily all around us, 2Th 3:3, *But the Lord is faithful, and He will strengthen and protect you from the evil one.* God's faithfulness becomes a reality as you advance to, and reach spiritual maturity, Heb 11:11. Faithfulness is the consistency and stability of God. God is consistent with Himself; therefore, He is faithful and consistent with us. God keeps His word, He has never made a promise He has not kept, Psa 119. Unfaithfulness is totally incompatible with the very nature and essence of God, Mal 3:6, *"For I, the Lord, do not change; therefore you, O sons of Jacob, are not consumed."*

The very existence, function, and provision of blessing for the Royal family of God, both now and forever, depends on the faithfulness and character of God, and He is always prepared, He is never caught off guard. How refreshing it is to know that in spite of all the nonsense and the lies that we see every day, there is One who is faithful in all things, at all times, even unto the end. Deu 7:9, *"Know therefore that the Lord your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments;"*

God is faithful to us to tell us the good things as well the bad things. He has faithfully described the ruin that negative volition toward doctrine leads to, and the terrible results of sin.

God is faithful in keeping His promises, 2Co 1:20, *For as many as may be the promises of God, in Him they are yes; wherefore also by Him is our Amen to the glory of God through us.* Many times we may be faithless but He is faithful, because in Tit 1:2, *it is impossible for Him to lie,* and in Heb 10:23, *He who promised is faithful.* The permanence of God's character guarantees the fulfillment of his promises.

Isa 54:4-10 has an application to us, and though it was said to the Jews, think how much more applicable it is to the church, *"Fear not, for you will not be put to shame; Neither feel humiliated, for you will not be disgraced; But you will forget the shame of your youth, And the reproach of your widowhood you will remember no more. For your husband is your Maker, Whose name is the Lord of hosts; And your Redeemer is the Holy One of Israel, Who is called the God of all the earth. For the Lord has called you, Like a wife forsaken and grieved in spirit, Even like a wife of {one's} youth when she is rejected, Says your God. For a brief moment I forsook you, But with great compassion I will gather you. In an outburst of anger I hid My face from you for a moment; But with everlasting lovingkindness I will have compassion on you, says the Lord your Redeemer. For this is like the days of Noah to Me; When I swore that the waters of Noah Should not flood the earth again, So I have sworn that I will not be angry with you, Nor will I rebuke you. For the mountains may be removed and the hills may shake, But My lovingkindness will not be removed from you, and My covenant of peace will not be shaken, says the Lord who has compassion on you."*

God is also faithful in disciplining His people, faithful in what He withholds and what He gives. Faithful in sending sorrow as well as in giving joy. The faithfulness of God is a truth to be acknowledged by us, not only when we are at ease, but when we are in trouble. We are to humble ourselves before Him and admit that we deserve His correction and instead of murmuring or complaining, we thank Him for it, Psa 119:17, Psa 89:33, Hos 5:15.

God the Father is faithful, Jam 1:17. The Lord Jesus Christ is faithful and is the same yesterday, today, and forever, Heb 13:8. The Holy Spirit is faithful to indwell us, Joh 14:16, and to teach Bible doctrine to the believer, 1Co 12:13. Understanding these principles will prevent us from worrying about anything in life. God is honored, when under testing for blessing or chastening, we have proper thoughts toward Him and recognize His divine attributes in action. The sooner we trust Him in all of our affairs, being fully convinced of His love toward us, the sooner we will find true satisfaction in life.

We are looking at the questions asked by the 4 inquisitive disciples; the first one is found in Joh 13:36, *Simon Peter said to Him, "Lord, where are You going?"* Then in Joh 14:5, *Thomas said to Him, "Lord, we do not know where You are going, how do we know the way?"* Then in Joh 14:8, *Philip said to Him, "Lord, show us the Father, and it is enough for us."*

Our Lord says in Joh 14:21, *"He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him."*

In Joh 14:22, we have the fourth inquisitive disciple, *Judas (not Iscariot) said to Him, "Lord, what then has happened that You are going to disclose Yourself to us, and not to the world?"* This is accomplished through Bible doctrine, which the unbeliever cannot understand, Jude 1:19. An unbeliever is not indwelt by the Holy Spirit, and because of this, the Holy Spirit has to act as a human spirit for the unbeliever to get Bible doctrine, i.e., the Gospel. Judas is apparently a pretty good listener, but not a good thinker. Enough information has been given in the 3 previous answers to handle his problem. But, it does bring us this important principle of doctrine: Your attitude toward doctrine, determines your attitude toward the Lord, and your productivity. You have no problems that you cannot handle if your attitude toward doctrine is positive. If your attitude is negative, you have scar tissue on the soul, and that puts you in serious trouble.

Joh 14:23-25, 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. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me. These things I have spoken to you, while abiding with you."

So, Judas, not Iscariot, is wondering how it is possible for God to be revealed to believers only, and not to everyone else at the same time, he's confused by the earthly ministry of Jesus.

The world does not know this, and this is the subject of 1Co 2:9-16, *but just as it is written, "Things which eye has not seen and ear has not heard, And which have not entered the heart of man, All*

that God has prepared for those who love Him." For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no man. For who has known the mind of the Lord, that he should instruct Him? But we have the mind of Christ.

The natural man cannot understand this, he has the human soul, but not the human spirit, he is minus the indwelling of the Holy Spirit, he needs to be born again. The natural man has self-consciousness, mentality, volition, emotion, conscience and an old sin nature. But he does not have a human spirit or the Holy Spirit. When the gospel is preached, the Holy Spirit acts as a human spirit and cranks this information into his soul. Now he becomes aware of Christ as the issue, has gospel information, and with his volition, he responds, positively or negatively.

Back in Joh 14:23, *Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him.* The Greek word for *keep* is *tereo* meaning to guard something that belongs to you. The Bible belongs to you, you have the Bible in writing, and you're better off than people on earth during Jesus' day. They were in a dispensation that had limitations, but you have no limitations, you're in the dispensation of the Church, part of the body of Christ, and you're in union with Christ. You have fantastic things, and therefore you are in a perfect position to keep that which belongs to you, Bible doctrine. This is the first answer to Judas's question, the Lord is saying, I'm going to the right hand of the Father, I'm going to ascend off of the earth, and you are going to represent Me as an ambassador, you will be your own priest, and you will be able to take the word of God in daily because you are going to have it in written form. The Father is going to have a relaxed mental attitude toward every believer, and this is demonstrated even when He disciplines the believer, He does it in love. God the Father will love you, no matter what you do or do not do, whether you omit or commit. No matter how bad things go for you, or how good things go, God loves you with a perfect love, and it isn't how you feel about it, it's what the Bible says about it. Isa 30:18 says, *Therefore the Lord longs to be gracious to you, And therefore He waits on high to have compassion on you. For the Lord is a God of justice; How blessed are all those who long for Him.*

So in Joh 14:23, *Jesus answered and said to him, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him, and make Our abode with him.* The Greek word for *abode* is the word *mone* which means *mansion*. When you have doctrine in your soul, it's like owning a mansion.

Joh 14:24-28, "He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me. These things I have spoken to you, while abiding with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful. You heard that I said to you, I go away, and I will come to you. If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I."

In the person of the Jesus Christ, since His physical birth, there are *two* natures, undiminished deity and true humanity in one person forever. These two natures are inseparably united without mixture or loss of identity, without loss or transfer of attributes. This means that TLJC is just as much

God as God the Father and God the Holy Spirit, and He is also just as much human as we are. He is undiminished deity and true humanity in one person forever. He is never half-God and half-man or half man and half-God. Sometimes He operates from His human nature only as in Mat 4:2, *And after He had fasted forty days and forty nights, He then became hungry.* Or in Joh 19:28, *After this, Jesus, knowing that all things had already been accomplished, in order that the Scripture might be fulfilled, said, "I am thirsty."*

Sometimes He operates from His divine nature only as in Joh 10:30, *"I and the Father are one."* Or in Joh 5:23, *in order that all may honor the Son, even as they honor the Father.*

Sometimes He operates from both natures together, but not mixed, as in Joh 14:6, *"I am the way, and the truth, and the life; no one comes to the Father, but through Me."* The human nature in Christ always remains the human nature and the divine nature always remains the divine nature. This is why we can refer to Him as the God-man.

So, He said this from His human nature in Joh 14:28-31, *"You heard that I said to you, 'I go away, and I will come to you. If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it comes to pass, that when it comes to pass, you may believe. I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go from here.'"*

The phrase the ruler of the word of course speaks of Satan, that is one of his titles. As the originator of evil, what is he like?

First, he is the highest of all angelic creatures, and therefore of all creatures. Furthermore, he is the ruler of at least one third of all angelic creatures and angelic creatures like human beings run into the millions. He is described as the ruler of all fallen angels in Mat 9:34, Mat 12:26, Luk 11:18-19, as well as other passages.

If ever there was a super genius creature it is Satan or the devil, or as he was originally known, heylel, the son of the morning. He is the great leader in the angelic conflict. Remember that Satan is trying to prove his equality with God and he thinks that the way to that is to take man's freedom away and make him a slave. This is why the apostle Paul said in 2Ti 2:26, *and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.* Since the fall of man, Satan has been the ruler of this world.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 15.

The original thinking of the ruler of the world.

05/29/05

The night before our Lord's death, He said to His disciples in Joh 14:23-31, *"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. He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me. These things I have spoken to you while abiding with you. But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, nor let it be fearful. You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I. And now I have told you before it comes to pass, that when it comes to pass, you may believe. I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me; but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go from here."* The phrase *the ruler of the world*, speaks of Satan, and is one of his titles.

We are noting the profile of Satan and the entrance of his evil policies into the human race, which began with 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'?"*

The serpent was the agent or vehicle that Satan used to deceive the woman. Satan is always looking for an entrance into the lives of those who are rightly related to God. Satan does not attack every member of the human race, but his policy of evil does. Both Adam and the woman were, at this time, rightly related to God and were the objects of Satan's attack. Satan will look for any way he can to take the believer away from the word of God. One of those areas is lust, and there are many lusts that the Bible warns us about. We all have lust problems because all of us possess an old sin nature (O.S.N.). All of us, as humans, have areas of strength and weakness. One person's weakness can be another person's strength, and this is the basis for arrogance, self-justification, and rationalization about inferiority and superiority.

The lust pattern of the old sin nature includes at least six categories:

- 1) *Power lust*, the worst of all because almost all other lusts are related. Power lust is the most devastating force for evil in human history. It doesn't require leadership ability or a prominent position to have power lust.
- 2) *Approbation lust*, one of the extensions of power lust, and it is separate because some people do want recognition without power.
- 3) *Stimulation lust* which includes sexual lust, or lasciviousness, drunkenness, drug addiction and mental stimulation or intellectual arrogance.
- 4) *Killer lust* which is the problem solving device of the weak. Inferior people trying to prove they are superior often resort to violence, torture or even murder.
- 5) *Anger lust or cruelty*. Anger often can bring out a cruel streak. Some people are genetically mean and naturally cruel while others, by nature, are kind. This may start as a genetic factor, but both can also be developed, and both can also be overcome by believers.
- 6) *Money lust*, called by the Scripture the *"root of all kinds of evil."* There is nothing wrong with having and acquiring money; that is not evil or sinful. God does bless some people with money; God blesses

other people in other ways. One's attitude towards money very clearly shows one's overall philosophy of life, as well as one's spiritual condition.

1Ti 6:10, For you see the love of money keeps on being a root of all sorts of evil through which [love for money] certain ones by intensively desiring it [money] have gone astray from the doctrine and pierced themselves with many types of pain. Love for money can distract people from Bible doctrine. Heb 13:5, 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,"

Back in Gen 3, both Adam and the woman were rightly related to God, and therefore they would be the objects of Satan's attack. This passage shows us an attack on the mentality of the soul through a conversation with the serpent. Satan's greatest weapon is conversation, because Satan is the greatest genius that ever came from the hand of God. In Gen 3:1 Satan was getting ready to outsmart two of the most perfect people who ever lived; they were in perfect environment and yet everything is about to collapse. In his first approach with his evil policy, he just wants to introduce some doubt to the woman. His policy of evil is to get people to begin to doubt: doubt the messenger, doubt the message, and then, get them to doubt the Lord. Gen 3:1, *"Indeed, has God said, 'You shall not eat from any tree of the garden'?"*

Satan is trying to make the woman conscious of that which is forbidden, getting her to focus on the divine prohibition rather than the divine provisions. Satan's first weapon was not terror, intimidation, or threats; instead it was, and still is, conversation. Violence and intimidation would have alarmed Adam and the woman, and driven the woman into the protective custody of her husband. Satan uses conversation to lure the woman away from the human authority of Adam, her husband, and the divine authority of The Lord Jesus Christ, her God.

Gen 3:2, *And the woman said to the serpent, "From the fruit of the trees of the garden we may eat; The trees represent the perfect divine provisions. Back in Gen 2:9, there were four categories of trees in the Garden of Eden, Gen 2:9, "And out of the ground the Lord God caused to grow every tree being desirable to the sight, and those good for food, and the tree of life in the middle of the garden, and the tree of the knowledge of good and evil." Every tree being desirable to the sight is the category designed for the prosperity of the soul. The category called "good for food." refers to happiness of body. Food was designed to express happiness, as well as to perpetuate health. In fact, the stimulation of the taste buds was a reminder of God's grace before man sinned, just as eating the bread of communion is a reminder of God's grace after man sins. The tree of life was both the capacity for perfect happiness and blessing, plus total appreciation of God's grace. As such, it represented stimulation of the human spirit. Adam was happy in the garden, so Satan tempted the woman. Man was designed for happiness, blessing, capacity, and pleasure unless he went negative to God's plan, and the same thing is true today. This is why the average believer does not have happiness, blessing, capacity and pleasure; he has gone negative toward the PPOG for his life. The tree of good and evil was of course the fourth category.*

So, the first sin involved neither morality nor immorality, but simply rejection of the perfect happiness provided by God. Gen 3:2-3, *And the woman said to the serpent, "From the fruit of the trees of the garden we may eat; but from the fruit of the tree which is in the middle of the garden, God has said, you shall not eat from it or touch it, lest you die"*

For the first time she calls TLJC "God" instead of the "Lord God." She has taken her eyes off the second person of the Trinity, TLJC, and then she adds to the word of God which is forbidden in Rev 22:18. She was so occupied with the sin of disobedience, and not eating the fruit, that evil crept in. Satan's plan is to get the believer so occupied with sin that he can sneak evil in. Sin was not the issue in the garden; it was the result of evil thinking. Evil came first, then sin. Gen 3:4, *And the serpent said to the woman, "You surely shall not die!" Notice some of Satan's evil devices and remember our subject, the ruler of the world. 1) Satan contradicts the word of God when he says, "Has God said?" and*

then, "you surely shall not die." 2) As a part of his policy of evil he distorts and misquotes the word of God. 3) Satan adds to, and subtracts from, the word of God. 4) Satan ridicules and attacks those into doctrine.

Gen 3:5, "For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." In other words, God is jealous, afraid that you're going to be like Him, knowing good and evil.

Gen 3:6, *When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.* Notice, the tree now looks inviting, because she now has evil thinking as her frame of reference. She is now occupied with the natural and not the spiritual. She thought it could make her intelligent, prosperous, and successful. Her desires are now negative toward God's plan and positive toward evil. What she wanted was something that God had already provided: Intelligence. However, instead of knowledge of doctrine, she wanted knowledge of good and evil.

Gen 3:7, *Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.* The O.S.N. resulted, not from sin, but from thinking evil, and now that they think evil, knowing evil leads to performing good as they try to improve and correct their own condition (operation fig-leaves). It was the woman who began to think that God prohibited eating of the tree of knowledge of good and evil because He was afraid that she would be as smart as Him. Satan used evil to lie to her and arrogance motivated her to rebel against God.

The one thing that makes people function in the cosmic system is arrogance, and that's where most of Christianity is. While arrogance is a temporary stabilizer, it cannot keep the person from coming to a maximum function of evil which we call degeneracy. Too often degeneracy is associated with the gutter, instead of where true degeneracy is sponsored: in churches, college campuses, media, and by liberals and socialists in the government.

Satan, being the genius that he is, and now as the ruler of the world, has an overall plan which includes trying to bring in his counterfeit Millennium. Satan would love to bring in a perfect environment which would exclude the true Millennium. But, the more the genius of Satan works toward producing a perfect world, the more the world goes into degeneracy by following his plan. This proves that the greatest plan that a creature can devise cannot solve the problems of the world. Wherever there is freedom, like human volition, there will be both success and failure. Ideals like socialism, communism, or the welfare state will destroy true success. To the extent that any nation permits socialism or communism into the country, to that extent you have degeneracy developing.

There are some very subtle forms of evil that distort the Christian way of life:

1) The evil in the believer who rejects the doctrine of eternal security and God's method of protecting us. He rejects such passages as 1Pe 1:3-5, *Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.* It is evil thinking when a believer thinks that he can do something to lose his salvation. He rejects the doctrine of eternal security and assumes that his sins and his failures are greater than God's power. However, the doctrinal principle: the saving work of Jesus Christ on the cross and the forty things you received at salvation from God are much greater than anything you could ever do.

2) Another form of evil thinking that has saturated Christianity is found in the believer who assumes that his works are spirituality. If you assume that your works are spirituality, you assume that human energy and human ability is greater than the omnipotence of God the Holy Spirit and His

power. You will reject such passages as Rom 4:4-5, *Now to the one who works, his wage is not reckoned as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,*

Satan can quote Jam 2:20, *But are you willing to recognize, you foolish fellow, that faith without works is useless?* But the Bible also says in 2Pe 3:16, *some things are hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.* Mat 22:29 says, *"You are mistaken, not understanding the Scriptures, nor the power of God."*

3) There is also the evil thinking of the believer who succumbs to the pressures of suffering, adversity, and injustice. One of the great tests in your life is when you are unjustly treated. There will come a time in your life when you are absolutely right and unjustly treated, and that is a dangerous spot to be in. This is when either arrogance and subjectivity or humility and objectivity surface. Here, Satan can quote Exo 21:24, *eye for eye, tooth for tooth, hand for hand, foot for foot?"* But 1Pe 2:19 says, *For this finds favor, if for the sake of conscience toward God a man bears up under sorrows when suffering unjustly.*

4) There is the believer under the influence of evil who depends on emotional activity such as rededication services, tongues, inspirational speakers, personal attention, etc. This believer erroneously assumes that his personal feelings and his personal experiences are greater than Bible doctrine.

5) The greatest area of being under the influence of evil for the believer is negative volition toward doctrine. 1Ti 6:3-5, *If anyone advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness, He is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved mind and deprived or withdrawn from the truth, who suppose that godliness is a means of gain.* These individuals ignore the fruit of a ministry, and worse, they hurt the ministry by not fulfilling their responsibilities. They may not be evil people, but they have been deceived by Satan, the ruler of the world, and they are now under the influence of evil. 2Ti 4:3-4 describes what happens to them.

2Ti 4:3, *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;* Endure is the fut-mid-ind of *anechomai* meaning to put up with, to bear with, to endure, to suffer. In the N.T., this word is always in the middle voice, which means that they participate in the action of the verb, and then something acts upon them, namely the evil thinking of the ruler of the world. This verb, *anechomai*, says they listen to the evil of Satan, the ruler of the world, not sound doctrine, and they do it from their own free will.

The word *tickled* is the pres-mid-part of *kneethoo*, meaning they want to hear something pleasant, especially about themselves. Notice what happens to them because they have been deceived by the ruler of the world. 2Ti 4:4, *and will turn away their ears from the truth, and will turn aside to myths.* The Greek verb for *will turn away* is the fut-ACT-ind of *apostrepho* meaning to turn away from allegiance to anyone. The Greek verb for *will turn aside* is the fut-PAS-ind of *ektrepo*, meaning to receive the evil thinking of deflection, interference, to be led astray; to turn away from one in order to follow another. The believer decides (active voice) to reject doctrine, and is led away (passive voice) by evil thinking.

Chapter 14 of Isaiah also gives us some insight into the mind of the ruler of the world. Isa 14:12-14, *"How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. I will ascend above the heights of the clouds; I will make myself like the Most High.'"*

The fall here refers to the second fall of Satan; it is a reference to Satan being cast out of heaven. The time of this fall is the middle of the Tribulation. The first fall of Satan took place in eternity past, perhaps even billions of years before man existed, Eze 28:15. This was Satan's sin or fall in Eden, the garden of God. Then in the middle of the Tribulation, Satan has his second fall; he is cast out of heaven, Rev 12:9. Satan, the ruler of the world, has access to heaven right now. He spends part of his time in heaven and part of his time on earth. In the middle of the Tribulation, the Lord is going to throw Satan out, drop him to the earth, and Satan will never be allowed back in heaven. Then at the end of the Millennial Reign of Jesus Christ we have the third fall of Satan, Rev 20:10. From the middle of the Tribulation period, and for the rest of his existence, Satan has to stay on the earth.

So, back in Isa 14:12, "*How you have fallen from heaven, O star of the morning, The word star is actually the word *heylel*, which is sometimes translated *Lucifer*. Lucifer is from the Latin Vulgate, not the original Hebrew, and it means *light bearer*. It means the shining one, the translucent one, the simulating one. Satan has ministers and evangelists among the members of the human race, and they don't teach about the occult. They teach about Jesus, but it's another Jesus, not the Jesus of the Bible (2Co 11:4). They teach about the Spirit, but it's another spirit, not the Holy Spirit from God (2Co 11:4). They talk about the gospel, but it's a different gospel, not the gospel of the Bible (Gal 1:6).*

Isa 14:12, "*How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations!* How does Satan weaken the nations and why does he do so? Well, he has the greatest mind that any creature has ever had. Only one mind is more intelligent than his, and that is made available to creatures: it is *the mind of Christ* (1Co 2:16, Phi 2:5). God offers us the mind of Christ, which is much greater than Satan's, and the average believer says NO THANK YOU!

Is it any wonder why Rev 12:9 says: He deceives the whole world! In Rev 13:14, *he deceives those who dwell on the earth because of the signs which it was given him to perform*. In Rev 18:23, he deceives the world by using a very popular church in Rome. In Rev 19:20, he deceives those who had received the mark of the beast. And that's why we read that, just before the Millennial reign begins, a seraph angel is said to throw Satan into the abyss in Rev 20:3.

Why is the greatest creature cast out of heaven? Here is the thinking of Satan, the ruler of the world, Isa 14:13 "*But you said in your heart*. The Hebrew verb 'amar doesn't mean to say; it means to boast within yourself about yourself, to challenge, to charge, to speak against, to suppose. Here is the original sin among creatures, perhaps billions of years before man sinned. Satan boasted within himself about himself. In other words, he is like a lot of believers today, who think more highly of themselves than what they ought. He started thinking how great he was and how much better he was than God. And, as the ruler of the world, he promotes this type of thinking even among believers.

Look at Jam 3:13 *Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom*. Notice the gentleness of wisdom not the divisiveness of wisdom. All life demands struggle. Those who have everything given to them become lazy, selfish, and insensitive. The very striving and hard work that we constantly try to avoid is the major building block in the person we are today. If you are normal, then you love to be loved. However, a person who thinks like the ruler of the world will never truly experience true love. True love is what is left in a relationship after all the selfishness is taken out. The thinking of Satan, the ruler of the world, is one of selfish ambition.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 16.

How the ruler of the world deceives.

06/05/05

The Lord Jesus Christ, through His own volition, reversed the profile that Satan demonstrated by his willingness to ascend, by His own willingness to descend. As a result TLJC ascended to the highest place of heaven, the right hand of God, and Satan will descend to the lowest depths of Gehenna, called the lake of fire. Many things in human history will become crystal clear to us, as students of the Bible, when we realize that behind every earthly power there is a satanic power lurking. A power seeking to control and dominate the human race for the glory of the rebel angel Satan, who declared war against God.

We continue to note the profile of Satan where we see this charming, intelligent, and attractive creature cast out of heaven in Isa 14:13-14, *"But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north.*

Here is the original sin among creatures that existed before the creation of the human race. Through it we can understand the thinking of the evil one, and it sets up the pattern of all sin, as it demonstrates the element in sin which makes it *utterly sinful* (Rom 7:13), independence. The sin of independence is choosing of our will over God's will. What makes sin *utterly sinful* is not the action itself, but the thought of *independence from God*. This is the very sin that Satan committed when he said in his heart, *my will over God's will*.

For the same reason our *human good* has to be judged, because if it is done outside of the will of God it becomes a form of evil. When Satan tempted our Lord in the wilderness he did not attempt to get our Lord to sin, but rather he attempted to get the Lord to choose independently from His Father in Mat 4:3-7, *And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread." But He answered and said, "It is written, 'Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.'" Then the devil took Him into the holy city; and he had Him stand on the pinnacle of the temple, and said to Him, "If You are the Son of God throw Yourself down; for it is written, 'He will give His angels charge concerning You'; and ' On {their} hands they will bear You up, Lest You strike Your foot against a stone.'" Jesus said to him, "On the other hand, it is written, 'You shall not put the Lord your God to the test.'"*

The average Christian does not understand the evil behind an attitude of being independent from God. Our imagination is too weak to picture the crisis which took place in the universe when *for* the first time ever one of God's creatures said No, to the will of God. At that moment the first repudiation of God took place in the universe. When we think of someone being independent from the plan of God and not really caring about the will of God for their life, we don't see their real evil. In Joh 8:44 our Lord said to the religious leaders of His day, who were overtly very moral, *"You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies."*

All these disclosures are various ways of describing Satan's one sin, that of seeking to rise above the realm for which he was created, and above the purpose and service assigned to him by God.

In Isa 14:13 we have the first *I will* of Satan, *"But you said in your heart [Satan thought this in his frontal lobe], 'I will ascend to heaven;'"* This is a reference to the third heaven where God is (2Co 12:2). Satan desired the highest heavenly position, which was not designed for him.

The same sin exists not only in unbelievers but even in believers today. For example, we have been made to *love and to obey and to serve God*. Yet the majority of believers are much more occupied with their own life and their own will rather than the will of God. 1Co 6:19-20, *Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.* 2Co 5:15, *and He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf.* Mat 5:16 *"Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven."* Rom 6:19, *Just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.* Rom 12:1 says, *I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.* To these verses the majority of believers say No!

If we truly desire to glorify God, then we must realize that His grace will not be satisfied until He can take some members of the human race, who by original position are lower than the angels, and lift them up to an eternal citizenship in the *highest realm*. The writer of Hebrews says in Heb 2:6-8, *What is man, that Thou rememberest him? Or the son of man, that Thou art concerned about him? Thou hast made him for a little while lower than the angels; Thou hast crowned him with glory and honor, And hast appointed him over the works of Thy hands; Thou hast put all things in subjection under his feet. "For in subjecting all things to him, He left nothing that is not subject to him.*

Our Lord gave us a glimpse of this the night before His death in Joh 17:24, *Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world.*

Satan has no right either by position or redemption to claim this eternal citizenship and this highest of all heavenly positions, which Church-age believers possess, and this makes him very angry. His self-seeking intention, as revealed in Isa 14, is an outrage against the Creator's plan and purpose for creatures. This is why God describes the reprobate in Rom 1:25 as those who *exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.* One of the reasons why Satan and the kingdom of darkness promote evolution is that they want us to think that we are closer to the animal kingdom than the angelic kingdom.

Next in Isa 14:13 we have the second *I will* of Satan, *I will raise my throne above the stars or the shining ones of God.* The phrase *will raise* is the Hebrew verb *rum*, which is in the causative stem, meaning I will *cause myself* to rule and lift himself above all the angels of God. Stars refers to angels in Job 38:7, Jud 13, and Rev 12:3-4. This is his goal as the ruler of the world. Satan had power and authority as guardian of the throne of God, but he wanted more power and authority. God has allowed him to accomplish part of this goal which is why we read in Eph 2:2 that Satan is the *prince of the power of the air*, and in 2Co 4:4, he is the *god of this world*, and in Joh 14:30, he is called the *ruler of this world*. However, the condition of this world is a terrible reflection of Satan's rulership. Unfortunately many well-meaning but ignorant Christians are working to help him do a better job by cleaning up this world.

Back in Isa 14:13 we see the third *I will* of Satan, *And I will sit on the mount of assembly In the recesses of the north.* This refers to rulership over the governments of the earth. The original sin was a thought and some will never get this straight. They think that any sin of immorality is a sign of a horrible believer or a non-believer by assuming that morality is spirituality. This is untrue; morality is a result of spirituality but never the means. The worst sins are those that have to do with what you think and say. Satan was so taken with himself, that he literally thought that he could become superior to God. Since man wasn't in the picture as of yet, this means that Satan wanted to rule over the angels on the earth as well as those in heaven. Satan convinced many in God's congregation how unfair and unjust God really was, and all for self-promotion.

In Isa 14:14 we see the fourth *I will* of Satan, *I will ascend above the heights of the clouds*; Clouds are used for divine presence; in fact, Christ is to come, as He went, upon the clouds of heaven (Mat 24:30; Rev 1:7). The fourth *I will* refers to Satan's ambition to take over the functions of God, but Satan has neither the character nor the personality to pull it off. Satan wants the glory, but he doesn't have the ability, and that same spirit is manifested every where in the human race. People always want the glory, but they have neither the ability nor the sense of responsibility, nor do they want to pay the price of discipline, devotion, and faithfulness. Only God has the ability to operate in divine principles. God's principle in dealing with the human race is *grace*, which means that man can neither earn or deserve anything, and this is why the fourth *I will* is so evil. Man cannot, of his own ability or his own talent, do anything that glorifies God. This is why Satan promotes legalism and the works program for salvation or after salvation. Satan wants to set up principles that promote *creatures* getting credit. If he can do that, then he's the greatest creature in the universe and therefore he'll be able to ultimately promote himself.

The fifth *I will* of Satan in Isa 14:14, *I will make myself like the Most High*. Satan's ambition is to be like God, having the attributes of God and the essence of God, but the very nature of his sin frustrated any possibility of him reproducing any part of the character of God. Since he could not reproduce any part of the character of God, the only thing he could do was to imitate or to counterfeit God. Satan is not only the original conspirator but he is also the original counterfeiter. What makes Satan so mad today is that any believer with the filling of the Holy Spirit and doctrine in the frontal lobe can do what Satan always wanted to do and never could, *imitate God* (Eph 5:1; Gal 4:19, 5:16; Eph 5:18). Therefore, Satan works tirelessly to obscure the gospel and the doctrine of spirituality. Unfortunately, he has had some success.

In spite of the universal impressions that Satan is unlike God he is much like God outwardly. Satan chose this title, *the Most High*, among all the titles of God, not to imitate God's character and nature, but because it refers to God as the possessor of heaven and earth, Gen 14:18-19,22. However, God will not share His glory with anyone (Isa 42:8, 43:10, 44:6). Everything we receive is courtesy of the grace of God. There will never be any believer who deserves anything from God. 1Co 4:7, *For who regards you as superior? And what do you have that you did not receive? But if you did receive it, why do you boast as if you had not received it?* God will bless whom He desires to bless, and that is the bottom line (Rom 9:14-20). Whenever the creature tries to take any credit for anything, he runs into a divine brick wall. He only ends up getting in God's way by helping God, forcing God to stop working. God is a perfect gentleman. As soon as you start working, He just steps aside and says, "*Alright do it yourself!*" He will not work *with* you; it must be His work or nothing.

Satan promotes morality as spirituality because even he can be moral. This is why he promotes rejection of the doctrine of dispensations because he wants Christians to live in the principles of the Spirit found in the Old Testament and not the New. Then they'll end up saying things like David did in Psa 51:11, *Do not cast me away from Thy presence, And do not take Thy Holy Spirit from me*. Rather than what the apostle Paul said in Eph 4:30, *And do not grieve the Holy Spirit of God, by whom you were sealed until the day of redemption*.

Satan's ambition is not to be like Jehovah, the self-existent One, which no created being could ever be, but to be like the Most High, a title that signifies the possessor of heaven and earth. Satan's goal is to gain authority over heaven and earth. The essential evil character of sin here, as everywhere, is an unwillingness on the part of the creature to *abide* in the precise position in which he has been placed by the Creator. This is why, in pursuing this goal to be like God, Satan recommended to Adam and Eve that they could "*be as gods*." Gen 3:5, "*For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil*." This simply reflected Satan's own supreme ambition. In the future, during the Tribulation period, Satan's ideal man, the man of sin, will declare himself to be God, sitting in the temple of God in 2Th 2:1-2, *Now we*

request you, brethren, with regard to the coming of our Lord Jesus Christ, and our gathering together to Him, that you may not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come.

The five *I wills* of Satan reveal his ambition to take over the functions of God, to displace God's sovereignty in the universe and to rule it himself. Satan can't even run the world, much less the universe. Satan doesn't possess God's character, nor His consistency. Satan is not immutable; therefore he can never be faithful, loyal, or love those he rules, and yet the God that he is trying to imitate is all of that. Satan wants glory, but glory comes through grace and he doesn't possess any grace. Satan is a deceiver and a liar and he never gave anyone something gratuitously. He only gives with strings attached. Satan offered TLJC the kingdoms of the world, and Jesus Christ turned him down flat. When you start learning something about grace, you not only have a wall of fire around you from the grace of God but you also have a wall of fire around your soul, Bible doctrine.

The devil has a low tolerance for pain, and it cost something to be like God. It cost TLJC the pain of the Cross. He was willing to go through pain for us so that we could enjoy heaven, a greater place than we could ever imagine. That is the character of God. Contrary, Satan's character is perfectly illustrated in eternity. The lake of fire was prepared for the devil and his angels, Mat 25:41. It is interesting that there's something very unstable about fire. It's over here, then it's over there; the only consistent thing about fire is that when you get in it, it hurts, and that's typical of the devil. Satan will dangle whatever appeals to you first, and then show you the price tag when you're in the middle of it.

Again, Satan is not only the original conspirator but he is also the original counterfeiter in 2Co 11:13 *For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds.* The purpose of this deception is to imitate the real ministers of Christ and to blind the people from true righteousness which is imputed as a gift from God's grace. However, these false ministers cannot appear as ministers of Christ unless they gather into their message every available *form of godliness* as a means of covering their deception with the most subtle hypocrisy. Evil will not appear on the outside of these systems but it will appear on the inside.

These false teachers are promoters of *good works and righteousness* and they will be very attractive since they are controlled by Satan. They will be very well respected in society, and their lives will be undoubtedly free from the great scrutiny and temptations which come from the kingdom of darkness. Satan loves to scrutinize God's true worshipers. These false ministers do not necessarily know the real mission they have. They are usually sincere, preaching and teaching the best things the angel of light (Satan), their energizing power, is pleased to reveal unto them. Their gospel and teaching is based on human viewpoint and appeals to human resources. There can be no appreciation of divine revelation in them because they are not filled with the Spirit. They are ministers of a false righteousness whose message should never be confused with the doctrine of grace.

Any counterfeit system of doctrine which omits the power and grace of God as well as the knowledge which accompanies that power, is used by the strategy of Satan to force secondary truths designed to blind one from the real truth. The secondary truths are not false, but they are not being taught properly. In trying to be like God and control God's people, Satan *will allow* and *even promote* some of the great scriptural subjects, but he will distort them. For example, doctrines like tongues, physical health, life after death, morality, unfulfilled prophecy, and the baptism of the Spirit, are all found in their proper setting and importance, but Satan's scheme is to use them as a covering over his false doctrines. As a result many are easily led to fix their attention upon secondary things while neglecting the primary things. Our Lord showed this influence over the Pharisees in Mat 23:24, *"You blind guides who strain out a gnat and swallow a camel!"*

False systems of doctrine are formed which include every truth of the scriptures except one: exalting the *real person* and *work* of TLJC. Satan will allow Christ to be worshiped providing that believers remain ignorant toward the *power* of God and the resultant *glorification* of God. Therefore, throughout Christianity, secondary truths are elevated and the *power* of God is ignored, as Paul said in 2Ti 3:5, *they hold to a form or system of godliness, although they have denied its power*. And because this system appeals to the natural man, both naturally minded believers and unbelievers alike are drawn to it.

Satan's major purpose behind these five *I wills* is to be like the Most High, not as the popular opinion presumes, one of attempting to be unlike God. As a part of his strategy to become like the Most High, those under the influence of his false doctrine teach others how to *improve human nature* while ignoring the *new creature* created by God. The presence of gross evil in the world is not due to Satan's intention to have it so; rather it indicates Satan's *inability* to be like the Most High. Hence, Satan is for any program, including Christian programs which are designed to make this world a better place to live. Satan is after worship from man. So much so that during the Tribulation period he will demand the worship of the people of the earth or they will pay the penalty of death. In his desire to be like the Most High Satan watches what God does and then tries to counterfeit that as best as he can. This is why his religion has a counterfeit gospel (2Co 11:3-4), counterfeit ministers (2Co 11:13-15), counterfeit doctrine (1Ti 4:1), counterfeit communion table (1Co 10:19-21), counterfeit spirituality (Gal 3:2-3), counterfeit righteousness (Mat 19:16-28), counterfeit righteousness-self-righteousness (Mat 23:13-36), counterfeit power and dynamics, i.e. miracles, healing, tongues (2Th 2:8-10), counterfeit system of gods (2Th 2:3-4).

Isa 14:15 *Nevertheless you will be thrust down to Sheol, To the recesses of the pit*. This is the third fall of Satan which will be fulfilled at the end of the Millennium (Rev 20:10). The phrase *You will be thrust down* is the hophal imperfect of the Hebrew word *jaradh*, which is a passive stem meaning he doesn't go from his own volition into the lake of fire, he is thrown in there.

Isa 14:16-17 *"Those who see you will gaze at you, They will ponder over you, saying, 'Is this the one who made the earth tremble, Who shook kingdoms, Who made the world like a wilderness And overthrew its cities, Who did not allow his prisoners to {go} home?'"* His prisoners are his fallen angels and he couldn't even release them from Tartarus. Before his fall, he was the prime minister for God here on this earth; after his fall, earth now becomes the theater of the invisible war. It is true that Satan is still the god of this world and he still rules as a prince; however, we shall see this office taken from him when the Lord comes back to reign as the king of this earth.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 17.

The deception of the ruler of the world.

06/19/05

We need to note a few more passages and principles concerning Satan, the ruler of the world, before we continue with our study of the mystery doctrine that our Lord initiated the night before His death. Remember, Satan, the ruler of the world, was around before the creation of the human race and the restoration of the earth. We know this by comparing scripture with scripture, Gen 1:1 says, *In the beginning God created the heavens and the earth.* This is *not* the beginning of God because God has no beginning; He is eternal. Nor is this the beginning of Satan and the angels because the angels were already around before God created the heavens and the earth, and therefore before Gen 1:1. We know that from Job 38:4-7 where the Lord said to Job, *"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 [angels] sang together, And all the sons of God [the angels] shouted for joy?"*

Some time in eternity past, before the creation of the world, God created Satan and the angelic host. That gives us an idea as to how long our enemies have been around. Notice also in Job 38:7, when God laid the foundation of the earth, *all* the sons of God, the angels, shouted for joy. Notice that *all the angels shouted for joy*, this tells us that Satan and one-third of the angels had not yet rebelled in their arrogance. In Gen 1:1, the universe, the heavens and the earth, were originally created as the domain of the angels. Here they ruled and performed whatever responsibilities and tasks God had for them. It was between Gen 1:1 and 1:2 that Satan rebelled against God and enticed one third of the angels to follow him, Rev 12:4, *And his tail swept away a third of the stars [angels] of heaven,*

Along with sin and evil, Satan's rebellion brought chaos upon the earth, so as part of God's judgment against Satan and the rebellious angels, the planet was shrouded in darkness. Without light or heat, the raging waters of the deep froze into an ice pack, and before the earth could be inhabited again, restoration would be necessary. Because of the one who is now the ruler of the world, God shut down the entire planet. That gives you some idea as to the power of this super-creature who is our enemy.

Gen 1:2 actually says, *And the earth became [not was] formless and void [tohuw waabohuw],* the Hebrew verb translated *was* is the Qal imperfect of *hayah* which should be translated *became*, therefore, the earth *became* formless and void. God is perfect and His work is perfect, so we know the earth was not created imperfect. Isaiah tells us about a time like this in Isa 24:1, *Behold, the Lord lays the earth waste, devastates it, distorts its surface, and scatters its inhabitants.* In Jer 4:23-26, *I looked on the earth, and behold, it was formless and void [tohuw waabohuw]. I looked on the mountains, and behold, they were quaking, And all the hills moved to and fro. I looked, and behold, there was no man, And all the birds of the heavens had fled. I looked, and behold, the fruitful land was a wilderness, And all its cities were pulled down Before the Lord, before His fierce anger.*

Something made the Lord angry and caused Him to do this to planet earth. It was Satan, the one who is now the ruler of the world, and the angels that he influenced. This all took place during the pre-historic angelic conflict. Gen 1:2 goes on to say, *and the Spirit of God began to move over the surface of the waters.* This was actually the beginning of God granting Satan's appeal trial. The earth had to be restored for man's occupancy. However, man's occupancy on planet earth didn't last very long before Adam and the woman fell, and Satan again became the ruler of the world.

In Eze 28, we meet the devil in all of his glamour, beauty, and glory. We need to remember that Satan is the most attractive, the most beautiful and personable creature that has ever lived. We also

need to remember that Satan is our enemy and therefore we must understand his goals and objectives regarding our life. We need to understand that in spite of the fact that he claims to be only at war against God, in reality he is also at war against us, God's people. Satan is the enemy of Israel which makes all anti-Semitism satanic. Satan is the enemy of all unbelievers (2Co 4:3-4). Satan is specifically the enemy of the Church, the Royal Family of God, the new spiritual species, the body of Christ, because God has done more for the individual believer in the Church-age than ever before, (2Co 2:11, Eph 6:10-12; 1Pe 5:6-9). Satan is also opposed to Bible doctrine and is always trying to distort it or distract us from it (Mat 13:9,39). Satan was the enemy of the great power experiment of the Hypostatic Union (Rev 12:4). Satan is the chief antagonist in the extension of the angelic conflict into human history (Heb 1-2). Satan is the enemy of nationalism (divine institution #4), which he often opposes with internationalism. Divine institutions are designed to keep the human race, believer and unbeliever alike, from destroying itself.

The point is that Satan, the ruler of the world, is at war, and his warfare is based on deception. Therefore, when he is able to attack, he may appear to be unable, especially when things are going right and we are being blessed by God. This falls under the principle that when we are being blessed by God, it's not time to sit back and relax but to build and prosper, 2Ch 14:7, *Asa said to his people, "While we have the chance and the land is quiet, let's build a solid defense system, fortifying our cities with walls, towers, gates, and bars. We have this peaceful land because we sought GOD; he has given us rest from all troubles." So they built and enjoyed prosperity.*

Satan, as the ruler of the world, is also the ruler of a large angelic host as found in Eph 6:12, *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.*

Satan has taught his angels that when using their forces, they must seem to be inactive. When they are near, they must make the enemy believe they are far away. When they are far away, they must make the enemy believe they are near. Satan is constantly seeking to gain his own objectives by means of hatred and by means of enmity using his great expertise of deception.

Satan and fallen angels are again revealed as the enemies of the believer in 1Ti 5:14-15, *Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach; for some have already turned aside to follow Satan.* And in 1Pe 5:8, *Be stabilized, be on the alert, your enemy the Devil, prowls about like a roaring lion seeking whom he may devour,* this adversary is revealed not just as an enemy but also as a hunter and one with a vengeance. Satan has knowledge of all those believers who have lived before us, the ones who have failed as well as the ones who have succeeded. Satan, as the ruler of the world, knows how to wear down the saints, distract them, and tire them out, until emotion supersedes thought (Dan 7:25).

Even the believers that Satan uses for his warfare are still his personal enemies. The reversionist, though used by Satan, becomes the enemy of both Satan and the advancing believer. However, the advancing believer is responsible to put into operation the plan which the Lord has made available to every Church-age believer. Remember, never has so much been given to so many as in the Church-age. This of course is a part of the uniqueness of the Church-age.

So, Satan knows that to be successful in warfare it must be based on deception. That's why the Bible prepares us for deception in many passages. In fact, one of Satan's most successful tactics is to defeat the enemy without even fighting. He is not concerned with the majority of believers, because the majority could care less about the plan of God and living the spiritual life; they are passive, apathetic, lifeless, indifferent, superficial, shallow, unconcerned, and uninterested.

We are told by God what to do concerning our enemy; we are to hold our ground and resist him. Eph 6:11, *Hold your ground against the strategies of the devil.* Or Eph 6:13, *Hold your ground in the day that evil attacks you.* Jam 4:7 says, *Submit therefore to God [execute the PPOG]. Resist the devil and he will flee from you.* 1Pe 5:9, *But resist the devil by being firm in your doctrine.*

In war, to fight and conquer all your battles is not the ultimate victory. The ultimate victory consists in breaking the enemy's resistance without even fighting; that is why war is based on deception. Deceive them without them knowing that they are being deceived. If your enemy makes you believe that he is not your enemy or that he does not exist, then he already has a tremendous advantage over you. The enemy we face has one goal in mind: to lead all believers astray. Any area that you are not stable in doctrinally, is an area open to deception. Anything we think or do, that is not oriented to God's thinking, is open to deception, 1Pe 5:5-10, *You younger men, likewise, be subject [or submit] to your elders [those who have been trained in the spiritual realm]; 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 [or promote] you at the proper time, [exalts or promotes those who are humble and grace oriented, not those who achieve]. Casting all your anxiety [or your worries] upon him, because he cares for you. Be of sober spirit, be on the alert. Your adversary [or your enemy], the devil, prowls about like a roaring lion, seeking someone to devour. But resist him, by being firm in your faith [your doctrine], knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. And after you have suffered for a little while, the God of all grace, who called you to his eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you.*

As the ruler of this world, Satan is constantly seeking to gain his own objectives by means of his great expertise in the art of deception, and there are degrees of deception. For the believer, the magnitude of deception depends on how long he resides in the cosmic system without the use of rebound and recovery. This deception is thought transference of demon doctrine to the believer or unbeliever in the cosmic system. All believers and unbelievers in the cosmic system are under some form of satanic deception. The apostle Paul said in Col 2:4, *I keep on communicating these things in order that no one may delude you with persuasive argument.* Many individuals think they are intelligent and wise, when in reality they are under extreme deception and delusion. This type of deception is the worst kind; it is the deception of self. In 1Co 3:18, Paul said, *Let no man deceive himself. If any man among you thinks that he is wise in this age, let him become foolish [realize that he is a fool] that he may become wise.*

Deception in warfare therefore means that when able to attack, the enemy will seem to be unable. You may think that nothing is really happening in your life, when in reality, something is. 1Jo 4:4 is true, *Greater is He who is in you than he who is in the world,* however, that does not mean that we do not need to be warned and be alert. In 1Co 16:13, Paul warned us to, *Be on the alert, stand firm in doctrine, act like men [spiritual adults], be strong.* In Eph 6:18, *With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints.* The protection that we need is only given by God inside the PPOG or inside the wall of fire, Zec 2:5. This is why the apostle Paul said in Col 2:4, *I keep on communicating these things in order that no one may delude you with persuasive argument.* 2Co 11:3, *But I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray [or deceived] from the simplicity and purity of devotion to Christ.* The Greek word *panourgia* means trickery, subtlety, crafty, cunning, treacherous, deceitful, sly, one who is ready to do anything to accomplish his goals including lying.

Satan, the ruler of the world, has been dealing with members of the human race for over 6,000 years. Satan knows the types of human personalities that exist and how to lure them away from the plan of God. This is why John commanded us in 1Jo 2:15, *Do not love the world, nor the things in the world.* As the ruler of the world, Satan uses the things of the world to lure God's people away from the

plan of God. By holding out bait, the ruler of the world keeps believers marching along in the cosmic system; then at the proper time, he lies in wait to ultimately deceive them. Very few believers recognize that the details of life or the everyday affairs of this life are the situations used by the ruler of the world as part of his plans laid out for victory. Paul said in 2Ti 2:1-4, *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.*

By bringing in situations of pressure and suffering and inflicting damage, the ruler of the world can make it possible for the believer to draw near to him rather than draw near to God. Jam 4:7-8, *Submit therefore to God [live in the PPOG]. Resist the devil [cosmic system] and he will flee from you. Draw near to God [life in the PPOG] and He will draw near to you. Cleanse your hands [confess your sins], you sinners; and purify your hearts [right lobes], you double-minded.* Purifying the right lobe is only possible through consistent, daily perception of Bible doctrine. Do not swallow the bait offered by the enemy. This is why you should know your enemy and analyze his plans and schemes so that you will know his shortcomings as strong points for yourself. Remember that Satan and the fallen angels are creatures too, and they have their own shortcomings and weaknesses as well. For example, they hate praise and prayer to God; that's why there's such an attack upon both of them. 2Co 2:11, *in order that no advantage be taken of us by Satan; for we are not ignorant of his schemes.*

Their weakness toward us is always based upon our strength in TLJC. Aware of this, their goal is to separate us from operating in the power of God (Act 1:8, Heb 4:12). If we are strong and secure in certain areas, our enemy is prepared to invade us in that area. If we have a quick temper, they will produce situations to irritate us. They will bring in situations of success and victory so that we may become arrogant. If we are at ease, they will do their best to give us no rest. If we are united, they will try to separate us. They will attack us where we are unprepared, and they will emerge when we don't expect them to. Remember that to capture the enemy's entire army is better than to destroy it. To take intact a regiment, a company, or a squad is better than to destroy them. Satan and his kingdom of darkness loves to capture a local assembly and a spiritual army. In other words, don't destroy the Church, just take the local assembly captive. Bring in the dog and pony show and the fundraisers. Bring in legalism and get them involved in politics and cleaning up the world. Bring in the gimmicks and the sideshow, have them meet together for fellowship rather than to learn the word of God.

In spiritual warfare to win a hundred victories in a hundred battles is not the ultimate skill. Rather to subdue and capture the enemy without fighting is the supreme victory. That is why many of those skilled in war can subdue the enemy's army without even fighting. Therefore, there are some principles concerning our enemies: 1) We must know when to fight and when not to, meaning when to be on the offensive and when to be on the defensive (Eph 6:11-13). Never rebuke the ruler of the world, Satan and the kingdom of darkness; resist Satan and the kingdom of darkness. 2) We must know our real enemy (Eph 6:12) and understand how they war against our soul and how we are to stand against them. 3) We must know the value of unity and oneness because the one whose ranks are united in purpose will be victorious (Eph 4:2-3). 4) We must know the importance of discipline and preparation because only those who are alert and prepared will be victorious.

So you know your enemy and also know yourself. If you know your enemy and know yourself, your chances of being victorious are good. If you are ignorant both of your enemy and of yourself, you are sure to be defeated in every battle. You should examine and investigate the enemy's plans so that you will know their shortcomings and weakness as your strong points. Think about it, our spiritual enemies have been tempting members of the human race for over 6,000 years. When it comes to warfare, they master in the art of subtlety and secrecy. Our real enemy is also invisible and inaudible. The areas of our life that they intend to attack, they conceal. However, the only hope for protection

against deception is doctrine resident in the soul. Eph 4:14, *We are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming;* 2Pe 3:17, *You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the deception of unprincipled men [men with no principles], you fall from your own steadfastness.* Only the truth can keep false thinking and false doctrine out of the soul. The enemy desires to confuse us, but 1Co 14:33 says, *for God is not a God of confusion but of peace, as in all the churches of the saints.*

There are five points in which victory may be predicted either for the believer or Satan, the ruler of the world:

- 1) He who knows when he can fight and when he cannot will be victorious.
- 2) He who understands how to fight in accordance with the strength of his antagonistic forces will be victorious. This falls under the principle of knowing your enemy.
- 3) He whose ranks are united in purpose will be victorious. This is the unity of the body of Christ (Phi 2:2-5).
- 4) He who is well prepared and lies in wait for an enemy who is not well prepared will be victorious. Satan, the ruler of the world will either lie in wait for you or you will be prepared as you lie in wait for his attacks.
- 5) He whose leaders are able and not interfered with by the sovereign will be victorious.

Satan knows to avoid believers when their spirit is sharp, but to attack them when they are sluggish and divided. This is the art of studying moods, and no one is a greater master at studying moods than Satan. He and his angels are disciplined and calm and await the appearance of disorder and confusion before their attack. Realize that your enemy wants to impose his will on you but does not want you to impose your will on him. You impose your will on Satan by glorifying God in the midst of the angelic conflict. However, Satan, as the ruler of the world, realizes by holding out advantages to many believers, he can cause those believers to approach him and his cosmic system of their own accord. The point is he masters in the divine art of subtlety and secrecy. This is why the areas where Satan intends to attack must not be made known; because then we have the opportunity to prepare against any possible attacks. He doesn't care if we learn about the tactics that he uses, he just doesn't want us to see the strategy out of which victory is evolved. Satan, the ruler of the world, avoids an army when its spirit is keen, but attacks it when it is sluggish and inclined to withdraw or go AWOL.

PENNSYLVANIA 2005 CONFERENCE.

06/26/05

Rev 3:1-6, "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. He who has an ear, let him hear what the Spirit says to the churches.

We have begun a study of the church of Sardis, or the Sardis type of believers mentioned in this passage. In Rev chapters 2-3, there are seven different churches mentioned. Some teach that the seven churches portray seven historical stages the church would go through, while others teach that it refers to the seven different types of churches or seven different types of individual believers that live in every generation. While both have some validity, we have been looking at this study from the latter point view.

The Ephesus type believer has some divine good production, but has left their first love (Rev 2:1-7). The Smyrna type believer who is willing to accept suffering for blessing (Rev 2:8-11). The Pergamum believer is warned about compromising and becoming a stumbling block to others (Rev 2:12-17). These believers are not negative toward doctrine; they just sell out at times for the sake of acceptance and self-satisfaction. The Thyatira type of believers tolerate false doctrine and false teaching even though they have love, faith, service, and perseverance (Rev 2:18-29). The Sardis types need to *"Wake up, and strengthen the things that remain,"* this is our current study (Rev 3:1-6). The Philadelphia types who have kept with doctrine and have not denied the Lord's name (Rev 3:7-13). Finally, the lukewarm Laodicean believer (Rev 3:14-22).

We have studied the first four churches and are now ready to look at the fifth, Rev 3:1, *"And to the angel of the church in Sardis write:"* The word *angel* is the Greek noun *angeloo* which does not refer to angels but to the messenger or the future pastor-teachers of the church of Sardis or the Sardis type of believers. Sardis was the capital of the ancient kingdom of Lydia, one of the most beautiful cities in the world. Sardis and Laodicea were the most wealthy churches and in the most beautiful geographical locations in the ancient world. Sardis had a reputation that it was a church filled with life, but it was a carnal religious life and not a doctrinal one. The majority of believers at Sardis were dead spiritually. When a person just lives for pleasure and forgets about the calling of God upon their life, it's just like being dead, 1Ti 5:6. Whether you're a believer with PVTD or a local assembly communicating doctrine, there will always be demonic influences that try to hinder your momentum.

Rev 3:1, *"And to the messenger [the future pastor-teachers] of the church in Sardis [or the Sardis type of believers] write: He who has the seven Spirits of God, and the seven stars, says this: The seven Spirits is a reference to God the Holy Spirit as the provider of the power system of the PPOG. This title is taken from the prophecy of Isa 11:1-2, Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. And the Spirit of the Lord will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the Lord. This ministry of God the Holy Spirit sustained the humanity of Christ in the PPOG while He lived on earth just as He also does for every Church-age believer in time.*

The *seven stars* refer to the teaching pastors of the Church-age, seven being the number of completion and the finished work (Rev 1:16-20). Not every pastor is a star because the function of a star is to give light and not every pastor is giving light to the Church. The stars in the celestial heavens were once the voice that God used to communicate His word all over the earth, as He did to Abraham. That which the stars in the heavens once did, the stars on earth must do now as they communicate from the scriptural record.

So, the corrected translation of Rev 3:1, *And to the messengers, future pastors in the church of Sardis, write, He who has the seven spirits, [a reference to God the Holy Spirit as the power systems of the PPOG], and the seven stars, [orthodox pastors], communicates these things. I know your deeds, that you have a name that you are alive, but you are dead."*

The word *dead* is the Greek noun *nekros* which refers to carnal death, believers living inside the cosmic system; over time this leads to reversionism. In this state it is impossible for any believer to comply with the first mandate of our next verse, Rev 3:2, *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."* The phrase *wake up* means to have alertness, a factor which accompanies capacity for life. We actually have two Greek verbs, *ginou* and *gregoron* which mean "to be constantly alert." You must have constant alertness for every type of problem throughout your Christian life. The second command, "and strengthen," is the Greek verb *sterizo*, meaning to establish, support, confirm, and to strengthen. This is a command to the pastor to continue teaching Bible doctrine in Sardis, in spite of the negative volition on the part of many believers. This is why our Lord warned us to stay away from the majority who walk through the wide gate, and to enter by the narrow gate with the minority, Mat 7:13-14. Perceiving, metabolizing and applying doctrine daily is going to put you in the minority. The majority is always wrong but there will be a minority which is always right.

The pastor must be faithful in teaching the minority. These positive believers glorify Christ, provide blessing for the client nation, fulfill the plan of God for the Church-age, personally advance to maturity and have great blessing from God in time. The good congregation identifies, submits to, and remains under their right Pastor/Teacher (1Pe 5:3, Heb 13:7, 1Th 5:12). They have consistent positive volition to doctrine, which avoids distractions (Col 1:4). They are thoughtful of others and recognize their privacy. They follow the pastor in his spiritual advance, and through spiritual growth and progress, they come to be blessed of God in time and are relaxed about their blessings. They are occupied with Christ, share God's happiness, and enjoy a capacity for life. In eternity they and their pastor will be highly decorated because they glorified our Lord Jesus Christ (Col 1:25-29). A good congregation also truly believes in Heb 10:25, *Not forsaking the assembling of ourselves together as is the habit of some [believers], but for the purpose of encouragement.*

So, Rev 3:2 is saying, "Be constantly alert, and strengthen the remnant," the pastors must persist in teaching the positive believers left in Sardis because without doctrine they are potential candidates for the cosmic system. Satan, the ruler of the world, tries to stop us from receiving knowledge. Satan knows the reality of Pro 24:5, *A wise man is strong, And a man of knowledge increases power.* The early church recognized the importance of this daily commitment in Act 2:46, 5:42. It's very sad that these attacks upon the daily P.M.A. of B.D are successful today. The average Christian church meets twice a week! That schedule did not come from the Bible, while daily teaching does, (2Ch 8:14, 31:16; Ezr 3:4, Jer 7:25, Act 19:9, Heb 10:11; 10:25). The remnant of positive believers in Sardis are the minority in a congregation where the majority are negative toward doctrine. The minority are constantly tempted, and are candidates for being influenced by the majority, rather than being influenced by the teaching of Bible doctrine.

Rev 3:2, *Be constantly alert, and strengthen the things that remain [the remnant], which were about to die;* The Greek verb *apothenesko* means to die, a reference to cosmic death which can lead to the sin unto death. This follows the principle that people influence people, and believers influence

believers. This is why the apostle Paul said in 1Co 15:33-34, *Do not be deceived: Bad company corrupts good morals. Become sober-minded as you ought, and stop sinning; [and then the sin is described] for some have no knowledge of God. I speak this to your shame.* The presence of cosmic believers as a majority in any local church means the potential spread of apostasy through cosmic involvement. They discredit grace, your pastor, your church, and therefore, they discredit Christ. It is easier for believers to follow their friends into the cosmic system, than to remain faithful to the teaching of Bible doctrine. However, remember Pro 13:20, *He who walks with wise men will be wise, But the companion of fools will suffer harm.* A true friend will be honest with you and won't follow you into the cosmic system.

Rev 3:1-2, *“And to the messengers, future pastors in the church of Sardis, write, he who has the seven spirits, [a reference to God the Holy Spirit as the power systems of the PPOG], and the seven stars, [orthodox pastors], communicates these things. Be constantly alert, 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.”* The Greek word for *deeds* is *ergon* and should be translated *accomplishments*. The Greek word for *completed* is the verb *pleroo* which means to fill up a deficiency, to fully possess, to fill with a certain quality, and to fully influence. So we could say Rev 3:2, *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 to [fill up the deficiency in your life, or to fully possess your life, or to fill you with a certain quality of life, or to fully influence your life] in the sight of My God.*

There is a historical downtrend in the city of Sardis, caused by the inconsistency and instability of the majority of believers who vacillate between positive and negative volition; between the PPOG and the cosmic system; therefore, nothing is accomplished or completed, including their advance to spiritual maturity. The fulfillment of the Christian way of life and the completion of the plan of God for our lives must be motivated by the function of our royal priesthood inside the PPOG. This means that your life as a believer truly matters and truly counts. You are a believer-priest and as a priest you represent yourself before God. You have privacy so that you can learn Bible doctrine, however, you can never learn anything if you are not objective, if you reject authority, or if you have any form of arrogance. This is why the local church should be an environment where believers can gather together and yet have their privacy respected, a place where your sins and your strengths should be kept private. God wants you to become spiritually self-sustained.

The royal priest's self-improvement is based on the function of perception of doctrine, not upon the advice and counsel of others. No believer can think, apply doctrine, or solve problems through the mind or the personality of another Christian; you have to advance to maturity on your own. You have to motivate yourself; you can't depend on someone else's leadership. God will not permit anyone to take His place in judging or evaluating other believers, Rom 8:33. This not only refers to human beings but angelic beings as well. God is the one who will do the judging; no one else. Our salvation and election does not depend upon human opinion or human observation, Isa 50:9, *“Behold, the Lord God helps Me; Who is he who condemns Me?”* As a believer-priest who has been elected to have God's highest and best, never let someone judge you or condemn you. Live your life as unto the Lord and receive what you have been elected to receive. Do not let anyone hinder you from fulfilling the plan of God and rob you of your reward in Christ (Col 2:16-18, Gal 5:7, Rev 3:11, 2Jo 1:8).

It is very easy to criticize someone who is wrong, or has made a mistake, and this is all too often the arrogance demonstrated by born again believers. We see this when a Pharisee asked our Lord over for dinner. Luk 7:37, *And behold, there was a woman in the city who was a sinner; and when she learned that He was reclining {at the table} in the Pharisee's house, she brought an alabaster vial of perfume,* This was the town hooker who crashed the party when she learned that Jesus was a guest. She came with a bottle of very expensive perfume.

Luk 7:38-50, and standing behind {Him} at His feet, weeping, she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet, and anointing them with the perfume. Now when the Pharisee who had invited Him saw this, he said to himself, "If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner." And Jesus answered and said to him, "Simon, I have something to say to you." And he replied, "Say it, Teacher." "A certain moneylender had two debtors: one owed five hundred denarii [silver pieces], and the other fifty. When they were unable to repay, he graciously forgave them both. Which of them therefore will love him more?" Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have judged correctly." And turning toward the woman, He said to Simon, "Do you see this woman? I entered your house; you gave Me no water for My feet, but she has wet My feet with her tears, and wiped them with her hair. You gave Me no kiss [no greeting]; but she, since the time I came in, has not ceased to kiss My feet. You did not anoint My head with oil, but she anointed My feet with perfume. For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little." And He said to her, "Your sins have been forgiven." And those who were reclining {at the table} with Him began to say to themselves, "Who is this {man} who even forgives sins?" And He said to the woman, "Your faith has saved you; go in peace."

Here is Simon the Pharisee, a man of the cloth who is looked up to, and here is the town hooker, who is looked down upon. He is a church leader, she is a streetwalker, and Jesus knew them both. One of the lessons Simon learned that day was this: Don't think thoughts you don't want Jesus to hear. Simon did nothing to make Jesus feel welcome. The woman, however, does everything that Simon didn't. She has discovered the treasure of God's love and Simon hasn't. She came thirsty from guilt and regret, and when Jesus hands her the goblet of grace, she drinks. Simon, on the other hand, doesn't even know he is thirsty, and it wasn't that Simon couldn't be forgiven; he just never asks to be. Therefore we see the 7:47 Principle: *"For this reason I say to you, her sins, which are many, have been forgiven, for she loved much; but he who is forgiven little, loves little."* You give love by first receiving it, 1Jo 4:19, *We love, because He first loved us.* Do you desire to be more loving? Begin by accepting your place as a dearly loved child. Finding it hard to put others first? Think of the way Christ put you first. Need more patience? Drink from the patience of God. Is generosity an elusive virtue? Then consider how generous God has been with you. Having trouble putting up with ungrateful relatives or cranky neighbors? God puts up with you when you act the same.

Rev 3:3, *"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."* The Greek verb *mnemoneuo*, is translated *remember*, and it means to recall. Here it is a reference to recalling doctrine, so we can translate, *Recall to mind therefore what you have received.* *Received* is the perfect active indicative of the Greek verb *lambano* and is a reference to the Bible doctrine they have received. You are to be influenced by the doctrine you have in your own soul. When you learn doctrine, you must be motivated by doctrine. If doctrine does not become your motivation, sooner or later some friend or someone you love, is going to very easily and very quickly drag you away from the plan of God.

Motivation is a very important subject because motivation is not only what makes people tick, but it will be the basis for the evaluation of your life at the judgment seat of Christ (2Co 5:10). Motivation is located inside the individual's soul impelling or inciting action, and everything you do in life has some type of motivation behind it. You do not have to feel like doing something in order for it to be genuine or the production of divine good (Jam 4:17). Proper motivation can encourage, influence, convince or persuade an individual to do what is right. Doing what is right is not the

ultimate purpose, it is the motivation which is most significant. The Lord will test your motivation even if it's from the emotions, Psa 7:9. In the Christian life, the believer is either motivated by Bible doctrine in the soul and the filling of the Holy Spirit, which produces personal love for God, or by the lust pattern of the old sin nature and Satan's cosmic system which produces good and evil. Your attitude toward doctrine and spiritual growth determines proper motivation, and doctrine judges your motivation. As you listen to doctrine, there are certain areas of your life where doctrine hits you right between the eyes.

The Bible is a book that is alive and active (Heb 4:12). There are a lot of people who do the right thing, but they do it in the wrong way, with false motivation. They give, serve, pray, learn, they even apply what they learn, but they do it with false motivation. Divine motivation is the grace of God as seen in the predetermined plan of God (Rom 8:28, 9:11; Eph 1:11, 3:11; 2Ti 1:9).

Rev 3:3, "*Recall to mind therefore what you have received [application of doctrine] and heard [perception of doctrine];*" The aorist active indicative of *akouo* (*heard*) views the function of perception and metabolization in learning a doctrinal principle in its entirety, but views the action from the existing results of application. The next word, *keep*, is the present active imperative of the verb *tereo*, which means to guard the doctrine. If you guard doctrine you will have wonderful friends, but if you don't you will live in the cosmic system and you will be a vacillating, hypocritical traitor to your friends. You guard it by living in the PPOG. The problem is that a little bit of flattery from a negative believer often leads to arrogance which is blinding. Arrogance means loss of discernment and whatever abilities or talents, or greatness you have in life is neutralized. Arrogance also destroys the balance of affection and passion. Affection comes from the soul, and is meaningful in human relationship, when it includes both integrity and capacity for love. Passion comes from the body and must be controlled or regulated by integrity of the soul. The pastor must be alert to avoid arrogance, and protect his congregation from arrogance through doctrinal inculcation from the pulpit. That's the meaning behind this command, *be constantly alert and strengthen the remnant*, which is the minority of positive believers.

Rev 3:3, "*Recall to mind therefore what you have received [application of doctrine] and heard [perception of doctrine]; 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.*" The Greek verb *metanoeo* (*repent*) means to change the mind and has to do with the rebound technique. The verb for *wake up* is *gregoreo*, plus the negative *me*, means to *be alert*. The verb *heko* means to come suddenly or to surprise someone. Part of divine discipline is that you are surprised by the suddenness of it. Many believers confuse this with testing when it isn't testing at all. Avoid this by sticking with the minority of positive believers and avoiding the majority who recruit for the cosmic system.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 18

The intimate relationship between the vine and the branches.
07/03/05

In John chapter 15, we end the Upper Room discourse and begin the Gethsemane discourse. We know this because of Joh 14:31, when our Lord says, *"Arise, let us go from here."* In John Chapter 15 verses 1-8, we have the production of living the spiritual life in time. In verses 9-17, we have a dissertation on true Biblical love. In verses 18-27, we have the hostility of the cosmos or the world system. We begin in Joh 15:1, where our Lord teaches us to perform divine good through the *Vine and Branch* metaphor.

Joh 15:1, *"I [Jesus Christ] am the true vine, and My Father is the vinedresser."* The *vinedresser metaphor* portrays God the Father as the author of the pre-designed plan of God (PPOG). The *vine metaphor* portrays the humanity of Jesus Christ during the dispensation of the Hypostatic Union. The vine is the basis for the production of divine good or fruit bearing. The *vine metaphor* emphasizes the fact that all precedence and production of divine good in the Church-age comes from the Vine, our Lord Jesus Christ.

Joh 15:2, *"Every branch [believer] in Me that does not bear fruit, He takes away [discipline]; and every branch that bears fruit, He prunes it [suffering for blessing], that it may bear more fruit."* Fruit from the branch is a metaphor for the Church-age believer. However, no fruit (or production) can be any better than the vine that produces it. Because of positional sanctification (our union with Christ) and the grace provision of the filling of the Spirit, it is possible for the believer to produce divine good. The phrase *"in Me"* is a reference to the believer in union with Christ. We are the branches in union with the Vine, Jesus Christ. There are two categories of branches found in this passage. Dead branches representing dead works, or production skills without spiritual skills, and live branches representing divine good, with spiritual skills as the basis for production skills. The branch in Christ that does not bear fruit represents the believer who does not produce divine good, which is punishable by divine discipline. God the Father removes all dead branches through punitive suffering in two categories, the law of volitional responsibility, which produces a tremendous amount of self-induced misery, and divine discipline. Another relevant analogy is found in Mat 7:17-19, *"Every healthy tree produces good fruit. And every diseased tree produces worthless [degenerate, or evil] fruit. A good tree cannot produce bad fruit, nor can a rotten tree produce good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire [this is a "true analogy," which uses accepted facts in the natural realm to reveal another truth].*

Pruning is necessary for properly redistributing energy for production. The branch that bears fruit must be pruned occasionally so that the spiritual skills will increase and maximize. This is suffering for blessing. Just as God provides divine discipline and punitive action for the one who bears no fruit, He also provides suffering for blessing for the fruit bearer. In verses 3 and 4 we see the cleansing of the branches for production. Verse 3 makes reference to the cleansing of the branches in salvation. Joh 15:3, *"You are already clean [saved] because of the doctrine [the gospel] which I have spoken to you."* Notice that He said that *you all are already clean*. He is going to teach them that you can be clean, saved, and still not produce fruit. Nothing in your life before salvation is to be a hindrance to your production of divine good; you have been cleansed from your past; it has all been wiped out completely, 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."* The things you have done after salvation are dealt with in Phi 3:13, *but one thing I concentrate upon: constantly forgetting the things that lie behind and pursuing vigorously to what lies ahead,*

Verse 4 deals with the cleansing of the branches after salvation, this is through the rebound technique. Joh 15:4, "*Abide in me [stay in fellowship], and I in you [a mandate for cognition of Bible doctrine]. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me.*" This is a command indicating that this is an experience after salvation (dependent on our volitional decisions) and not a reference to positional sanctification, which is a permanent result of regeneration. So, this is a command to remain in fellowship with God through the use of 1Jo 1:9, in order that divine good may be produced in our lives. The believer can only produce divine good when filled with God the Holy Spirit. The phrase "*I in you*" is a mandate for the believer to learn and metabolize Bible doctrine. When we have doctrine, the *mind of Christ*, in our souls, Christ abides in us. Our Lord demands that His thinking be in us. The Vine has provided for us the precedent, the pattern, and the information necessary to produce divine good. As the Lord produced divine good, so can we produce divine good. However, we cannot produce fruit apart from the function of spiritual skills—the filling of the Spirit; the perception, metabolization, and application of doctrine; and the execution of the PPOG.

Joh 15:5, "*I am the vine, you are the branches; he who abides in Me [fellowship with God], and I in him [through residual doctrine], he bears much fruit; for apart from Me you can do nothing.*" Our Lord is the Vine; we are the branches; abiding in Christ is the filling of the Spirit. Christ in us is a result of cognition of Bible doctrine. These spiritual skills are required for us to produce what this verse calls "*much fruit.*" The phrase, "*for apart from Me you can do nothing,*" speaks of dead works (the function of production skills without spiritual skills). The production of divine good is a grace provision from God, which meets God's perfect standards. God provides the means for bearing fruit through the filling of the Holy Spirit, cognition of Bible doctrine, and the attainment of spiritual adulthood.

Joh 15:6, "*If anyone does not abide in Me [the believer out of fellowship], he is thrown away like a branch [the judgment of the dead works of a believer], and dries up; and they [angels] gather them, and cast them [dead works] into the fire, and they are burned.*" The believer who does not abide in Christ is out of fellowship and therefore lacks the first spiritual skill, the filling of the Spirit. This is a descriptive analogy, as opposed to a true analogy. Remember that all dead works are judged and burned immediately after the Rapture of the Church (2Co 5:10). Many things in life that are considered commendable by other believers are absolutely worthless because they do not measure up to divine standards. The drying up of the branch in Joh 15:6 refers to the believer without spiritual skills *drying up* through the production of dead works.

The power and the production of divine good is taught in Joh 15:7, "*If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you.*" Three concepts are revealed in this verse: 1) The believer in fellowship. 2) The believer in doctrine. 3) The believer in prayer. *Abiding* (or remaining) *in Christ* is a reference to the Church-age believer in fellowship with God. The word *abide* is used because the filling of the Holy Spirit only occurs when the believer resides in the PPOG. Being filled with the Spirit is synonymous to living in the PPOG. The believer has fellowship with God on the basis of the fact that the Holy Spirit controls his soul, and now can perform good deeds and Christian service. The phrase, *My words abide in you*, is a reference to consistent perception, metabolization, and application of Bible doctrine, which is the second spiritual skill. The third spiritual skill is the execution of the PPOG by advancing through the three stages of spiritual adulthood (spiritual self-esteem, spiritual autonomy, and spiritual maturity). Spiritual maturity results in maximum fruit bearing in three categories: 1) Visible production of divine good, which can be seen by others who observe your Christian service. 2) Invisible production of divine good, which has maximum impact in life. 3) Prayer.

Invisible impact can not be seen by others, and it is the basic function of the *pivot* of mature believers (those who preserve their nation through their faithfulness to God's Word). This production

is best because it always makes a role model out of Jesus Christ, thereby manifesting an invisible impact in the historic phase of the angelic conflict. The phrase "Ask whatever you wish" does not apply to believers out of fellowship, new believers, or even adolescent believers. This is only for believers who have the three categories of fruit bearing, as well as visible and invisible impact. The phrase "And it shall be done for you" does not imply that all your dreams will be fulfilled. It does mean that God will do exceeding abundantly above all you could ever ask or think. God only gives this promise to a few believers who are fruit bearers in spiritual maturity. By the time you reach maturity you will be asking for the right things. Prayer is used here as a function of the spiritual skills and a means of producing divine good. Therefore, the function of prayer is production of divine good. Divine good in prayer can only occur where spiritual skills precede production skills.

Joh 15:8, "By this is My Father glorified, that you bear much fruit, and so prove to be My disciples [indoctrinated ones or students]." Maximum production of divine good occurs in the three stages of spiritual adulthood. Each stage produces more and more good until the believer has maximum production of divine good in his life. Only the spiritual skills can glorify God. Glorification of God through the spiritual skills goes far beyond good deeds or Christian service. Fruit bearing, or works by themselves, do not glorify God. It is the source of Christian service, the three spiritual skills mentioned in John 15, that truly glorify God. Production, or fruit bearing, is a result of spiritual momentum; it is never the means. The production of a believer is not a sign of his spiritual life; only God knows if the production is divine good or dead works. Therefore, it is wrong to conclude that a person is spiritual because they are working hard. It is equally wrong to conclude that a person is not a fruit bearer or even a believer, simply because you do not see any evidence of it. Most believers today are not fruit bearers because they have no spiritual skills. Where spiritual skills are bypassed by negative volition toward doctrine or silliness in the application of doctrine (religious misconceptions), production skills take over completely. Spiritual skills are often abandoned to carnality, and good deeds become the production of dead works because arrogance has become the believer's motivation.

The production of divine good does not create cliques or manipulate the recipients. Instead, the recipients give praise to God for what has been accomplished. When fruit bearing is the result of spiritual skills, God is glorified. Fruit bearing glorifies God because the spiritual skills have been inculcated by His messenger, the pastor-teacher, through the teaching ministry of the Holy Spirit. The believer performs his good deeds as unto the Lord, and never for the praise of men. Fruit bearing glorifies God, because, in His matchless grace, God has provided, through spiritual skills, the means of compliance with His perfect Divine standards. Also, the greater part of fruit bearing is hidden from the view of other Christians, but is seen by God, who is glorified by these invisible works. The production of the invisible hero is neither seen nor lauded by the Christian community, but is seen and rewarded by God himself. In the Christian life, when production skills replace spiritual skills, there are disastrous results, such as the formation of cliques, the development of legalism, and the problems caused by arrogant *counselors* who interfere in and manipulate the lives of others. Production without spirituality produces arrogant crusaders who become legalistic tyrants, telling others how to run their lives, and judging those who do not comply with their false standards. From self-righteous arrogance and crusader arrogance come fanaticism and activism.

The Lord uses a very popular analogy of the vine and the branches, a discourse delivered right after the Lord's Supper was instituted. Perhaps as the disciples had learned of the wine's significance, TLJC took the occasion to say that He was the true vine, and to associate that His blood (His spiritual death) was the real wine that was to give strength to the soul. The word *true* in verse 1 is used in the sense of real and genuine. He genuinely gives what is represented by a vine. The point of the comparison is that a vine yields proper juice and nourishment to all the branches, whether they are large or small. As members of the Royal Family of God (RFOG), we are all given equal privilege and equal opportunity. All the nourishment of each branch passes through the main vine that springs from

the earth. Therefore, TLJC is the source of all real strength and grace to His disciples. He is their leader and teacher, and imparts to them the grace and strength to bear the fruit that glorifies the Father who is the vinedresser.

The question we must each answer is: What is your vine? It's amazing how many Christians have other vines in their lives from which they seek their resources. Some people think their vine is their bank account, education, sexual relationships, popularity, skills, connections, possessions, or social relationships. Some people even think the Church is their vine. They attach themselves to a system of religion, but their vine should be TLJC, not the Church. Merely attending a Church is not necessarily evidence of a vine-branch relationship. The branch must grow with Christ its vine. Israel was the vine of the Old Testament, but Christ is the vine in the New Testament. Israel, however, was usually referred to as a degenerate vine; by a marvelous contrast, *Jesus Christ is the same yesterday, and today, and forever* (Heb. 13:8). He is a vine that will never wither.

We will begin to look at each verse in Joh 15:1-8 in more detail. Our Lord said in Joh 15:1 "*I am the true vine, and My Father is the vinedresser.*" The vinedresser was the one who cared for the vines in a vineyard. As a farmer, he was responsible to cut off the branches that bore no fruit because they tended to sap the energy from the fruit-bearing branches. That increased the productivity of the other branches, which is a good analogy to the doctrine of separation. The vinedresser also constantly pruned the branches that could bear fruit to enable the vine to concentrate its energy on maturing to bear more fruit. The phrase "*I am*" is the Greek word *eimi*, meaning *I keep on being*, or absolute status quo. *I am and always will be, there never will be a time when I am not.* The phrase *the true*, is the Greek adjective *alethine* meaning true, trustworthy, and revealed by truth. The word for *vine* is the Greek word *ampelos*, and it refers to a grapevine, not a clinging vine.

The Lord has just taken the boiled juice of the grape to institute the Lord's Supper, the Eucharist, from which they had just drunk. The content of the cup represents the work of Christ on the Cross, His spiritual death, being judged for our sins. When Christ says, *I am the vine*, He emphasizes entrance into the plan of God at the Cross. Just a short time ago the disciples have drunk of the fruit of the vine in memory of Him. Now they hear a dissertation on the fruit of the vine in anticipation of their responsibility in the Church-age. Production depends on a relationship with Christ, the vine. So, when our Lord says in verse 1, *I am the true vine*, He is taking them right back to the Lord's table which anticipated the Cross, and the true vine which anticipates the Church-age.

In Verse 2, a vine has branches, Joh 15:2 "*Every branch in Me that does not bear fruit, He takes away; and every {branch} that bears fruit, He prunes it, that it may bear more fruit.*" There are two kinds of branches here, one is the carnal branch, and the other, the spiritual branch or the productive branch. One branch bears fruit and one branch does not. The phrase "*Every branch in Me*" means that the branch is a believer that is "*in Christ.*" All branches, whether carnal or spiritual, are in union with Christ (1Co 1:2, 1Co 1:30). The Greek word for *bear* is *phero* and it means to produce. The concept here, with the negative *me'* is habitual non-production. Some think this to be harsh; however, the branch is either going to produce, flourish and thereby continue, or it's not going to produce and will be broken off; there's really nothing in between.

All production depends on doctrine in the soul converted by grace. If you have doctrine in the soul, you're going to be a producer, even if it's only a bona fide capacity to love. When you love Him you will keep His commands. When you love Him, His joy is fulfilled in you. Bearing fruit is a normal exhale of doctrine and grace orientation out of the heart of the soul. Anything that comes out of the heart, whether it's love in all three categories, mastering the details of life, inner happiness, witnessing, or prayer, all exhales out of that right lobe as production. The word to *take away* in verse 2, is the pres-act-ind of *airo* meaning *to remove it*. This is the ultimate in discipline, the sin unto death.

Pruning is the removal or reduction of certain plant parts that are not required, that are no longer effective, or that are of no use to the plant. This falls under the doctrine of separation. There

comes a time that *you have to get up and get out* (2Co 6:14-7:1). Deu 22:9 says, *You shall not sow your vineyard with two kinds of seed, lest all the produce of the seed which you have sown, and the increase of the vineyard become defiled.* You have to learn that there is a time to separate. The last thing that some of you need with the struggles you're having living the spiritual life is to be around the wrong kind of people. There comes a time when God's people need to learn the importance of separation. Separation is the application of metabolized doctrine to relationships in life by which you switch from personal love to impersonal love when dealing with friends and loved ones in the cosmic system who would distract you from God's calling. Separation is based upon the perception of Bible doctrine by which one establishes his priorities in life, and is further based on the application of that doctrine in your soul.

Separation has two connotations. "Separation unto" is the principle of perpetuation momentum in the PPOG. You separate unto God's plan and you don't let anyone or anything take you away from that plan. "Separation from" should be applied to both believers and unbelievers in the cosmic system, especially those who seek to influence the believer to leave God's system. Separation can be mental or physical. Mental separation emphasizes the integrity, honor, and doctrinal application of the believer in the PPOG who mentally separates from those who would distract him. His integrity means there is a lack of mental attitude sins, such as judging, gossiping, maligning, or seeking revenge. Impersonal love sets aside personal love for antagonistic believers and places personal love for God above them. There are some cases where switching from personal love to impersonal love will not work. This is where physical separation applies, as well as the principle of impersonal love. However, the most basic reason is to avoid the compromise of doctrine resident in the soul, and to maintain one's priorities. Physical separation means to avoid any personal contact with a person under any circumstances. If you fail in the matter of separation, you will think about self in terms of arrogance. By switching from personal love to impersonal love you get away from your illusions about people you have loved. Separation from unbelievers inside the cosmic system is taught in 2Co 6:14-17. Every time you hook up with something or someone in the cosmic system, you are in partnership with the cosmic system. Separation in social life is taught in Jer 15:16-17 and 1Pe 4:3-4. The believer is to separate from a superficial social life. The party crowd always has a false scale of values. There comes a time when the believer who grows spiritually is to separate from the crowd that used to lead him in the wrong direction. So, pruning is done to supply additional energy for the development of the fruit that remains on the branch. The analogy is that there are things in your life that are drawing energy from your production as a branch.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 19.

The mystery of the fruit of the vine.

07/17/05

Joh 15:1-11, "I [Jesus Christ] am the true vine, and My Father is the vinedresser. Every branch [believer] in Me that does not bear fruit, He takes away [disciplines]; and every branch that bears fruit, He prunes it [suffering for blessing], that it may bear more fruit. You are already clean [saved] because of the doctrine [the gospel] which I have spoken to you. Abide in me [stay in fellowship], and I in you [a mandate for cognition of Bible doctrine]. As the branch cannot bear fruit of itself, unless it abides in the vine, so neither can you, unless you abide in Me. I am the vine, you are the branches; he who abides in Me [fellowship with God], and I in him [through residual doctrine], he bears much fruit; for apart from Me you can do nothing. If anyone does not abide in Me [the believer out of fellowship], he is thrown away like a branch [the judgment of the dead works of a believer], and dries up; and they [angels] gather them, and cast them [dead works] into the fire, and they are burned. If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you. By this is My Father glorified, that you bear much fruit, and so prove to be My indoctrinated ones [students]. "Just as the Father has loved Me, I have also loved you; abide in My love. If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments, and abide in His love. These things I have spoken to you, that My joy may be in you, and {that} your joy may be made full."

The disciples did not understand what was to come, so TLJC, with great compassion, told them how to carry on without Him after He left the earth. The information that TLJC gave His men that night is also of prime importance for Christians today. One of the major truths TLJC revealed the last night He was with his men has to do with relationships, an area of great struggle for the Christian.

This chapter falls into 3 sections: the first section (verses 1-11) deals with the relationship of the believer with Christ, and that has been our subject. The key word here is *abide*; it appears ten times in the eleven verses. TLJC reveals that the secret of being related to Him is abiding in Him. Thus, the major emphasis is maintaining that living union with the living Lord, the most important information we could ever know or apply. The second part of the chapter (verses 12-17) talks about the relationship of believer with other believers, the key word here is *love*. It appears four times in six verses. Once we have established that vital union with our Lord and are maintaining it, we come in contact with other Christians, and we have communion with one another because we have union with our Lord. There is one other relationship that is continually a matter of struggle, that is the believer with the world; this is the subject of the last part of the chapter (verses 18-27). The key word here is *hate*, appearing eight times in ten verses. We would expect that from a world that is out of touch with God, and out of union with Christ, because there is no union between the believer and the world.

Verses 1-11 revolve around the symbols of the vine and the branch, symbols rich with meaning to the Jews. What the eagle means to Americans as a national emblem, the vine and the branch meant to the Israelites. The main subject is abiding, and that leads to fruit bearing. Let's see the identity of the vine, the vinedresser, and finally the branch.

First, we see the identity of the vine, Joh 15:1, *"I [Jesus Christ] am the true vine, and My Father is the vinedresser."* The vine is Jesus Christ Himself, unquestionably, since He declares it. Next, the Lord says, *My Father is the vinedresser*. God the Father is the vinedresser, or the gardener, the one who

carries out the work of cultivating, pruning, and working with the vine; that's the Father's job. He is looking over the vineyard, working with the vine and the branches. The branches are found in Joh 15:5, "*I am the vine, you are the branches; he who abides in Me [fellowship with God], and I in him [through residual doctrine], he bears much fruit; for apart from Me you can do nothing.*" There again it is clear that the branch is the child of God, the Christian. In order to bring forth fruit from the branches, God our vinedresser gives us certain seasons that we might pause, look at our lives, and reflect on what direction we're going. It's important to reflect on what you believe and why you believe it, not for the purpose of doubt, but for the purpose of searching more in depth for God. Your future will be no different than your past unless there are some drastic changes. God speaks to the vine and through the vine, Joh 15:2, "*Every branch [believer] in Me that does not bear fruit, He takes away [discipline]; and every branch that bears fruit, He prunes it [suffering for blessing], that it may bear more fruit.*" Notice that TLJC says something regarding position ("in Me"), and then He says something regarding production ("bears fruit"), and they are two different things. One has to do with being in Christ; the other has to do with producing fruit.

This vine analogy was given back in the Old Testament, in Isa 5:1-7. Then, as now, the production of the vine was the life of God. God looked at His vineyard (Israel) and wanted to see reproductions of His life and didn't find it. God names two reproductions: justice and righteousness, and neither one was present. And that's what He is saying to us in Joh 15. It's remarkable how many people take Joh 15 to refer to evangelism. Evangelism is important, but that is not in Joh 15. Bearing fruit has to do with reproducing the life of the vine in the fruit of the branch. The Lord never once commands us to bear fruit. He does command us to abide in Him, and when we abide in Him, fruit comes, and it comes in abundance. The Lord's great concern is that there be a maximum production of fruit.

The idea of abiding in Christ is identical to being filled with the Spirit, walking in the power of the Holy Spirit, living the dependent life, or as some have called it the exchanged life. It relates to dealing with sin that occurs in life. A branch that is down in the dirt will never produce good fruit, so the branch must be kept clean. When sin comes to our attention, we acknowledge it, recognize it, and claim His forgiveness. If we do not abide in Him, there will be no fruit. What is the fruit? The fruit is the life of Jesus Christ or His character, as found in Gal 5:22-23, *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.* This is the kind of fruit the vinedresser wants the vine to produce in the branches. In this passage, the nine words which denote the fruit of the Spirit represent superhuman qualities of character. There is absolutely no way that these qualities could be produced by human ability; they are divine characteristics. They are all considered to be *one* fruit of the Spirit! The Holy Spirit does not produce a few of these in one believer and more or less in another; it's *all* or nothing. If one is present, then all are present and these nine graces constitute the essential elements of Christian character.

Unfortunately, today many Christian leaders try to convince believers that Christian character is a thing to be built by self-effort and self-discipline. This leads to a dependence upon self and human works as the basis for acceptance with God and producing fruit. Remember that there is a curse placed upon the man who trusts in himself and his own ability. It's not the fruit of the believer or the fruit of the ministry; it is the fruit of the Spirit! The nine-fold fruit of the Spirit presents a spiritual portrait of Christ. This character is possible because of the believer's vital union to Christ (Joh 15:5; 1Co 12:12-13), and is produced in those believers who have learned to rely on the indwelling power of God the Holy Spirit.

Let's note a few principles concerning Gal 5:22-23, *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.* Attention should be given to each of these nine words in their order, and we should understand their divine character as well as the desirability of all that they represent. We begin with the word for *fruit*,

the Greek word *karpos* meaning production, and it is in the singular, revealing the fact that God the Holy Spirit has to develop in us fruit with all nine of the characteristics which are then mentioned. The phrase “*of the Spirit*” is *tou* plus *pneumatos* referring to God the Holy Spirit. This is in the ablative of source, which describes the source who produces the nine-fold fruit! The Greek word *estin* means that *it keeps on being*.

Then the first part of the fruit is mentioned by the Greek word *agape*, translated *love*, impersonal and unconditional. Since the Holy Spirit declares that *agape love* is the greatest virtue of all (1Co 13:13), it is reasonable that it should be first on the list of the fruit of the Spirit. *Agape love* is a relaxed mental attitude love. Relaxation is the first thing that must appear when we are abiding in Christ and learning His word. This means that our mental attitude must be cleansed from mental attitude sins which cause us not to concentrate and keep us from PMA of Bible doctrine. *Agape love* is a mental attitude love which manifests itself through thoughtfulness of others, good manners, being relaxed around others, and avoiding the sins of the tongue. Rom 5:5 says that this love of God is poured out in us by means of the Holy Spirit and doctrine in the soul. Doctrine gives integrity, concentration, the Royal Family honor code, spirituality, and stability, which all in effect add up to genuine love. *Agape love* is also unconditional, meaning you will accept and tolerate people as you find them. *Agape love* contains built-in virtue and therefore has capacity for true love in friendship, romance, marriage, and all other human interaction. You know that God the Holy Spirit has produced this love in you when you can handle being the victim of others' mental attitude sins. The love that God the Holy Spirit produces in our life is based entirely in our spiritual integrity, which rests upon consistent perception and metabolization of Bible doctrine. This is one of the great concepts of Christianity, although it is hardly understood. It is the type of love that TLJC told us to operate in concerning our enemies! Mat 5:44, “*But I say to you, love your enemies, and pray for those who persecute you.*”

Here are some doctrinal principles to enrich your understanding of *agape love*:

- 1) *Agape love* is that problem-solving device of Christianity which is defined as unconditional love toward all mankind.
- 2) Being impersonal, *agape love* emphasizes the virtue of the subject rather than attraction to an object or rapport with an object.
- 3) *Agape love* toward all mankind is the ultimate expression of virtue. It is also the ultimate expression of humility. Without enforced and genuine humility, people are disoriented to life.
- 4) *Agape love* for all mankind is therefore the ultimate expression of virtue, humility, and objectivity. It is the basis for being receptive to Bible doctrine, which is the basis for growing in grace and knowledge!

So this standard of love which TLJC commands all believers to have is supernatural and totally divine in character. In Joh 13:34-35, “*A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another.*” In 1Jo 3:14-18, “*We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. Everyone who hates his fellow believer is a murderer; and you know that no murderer has eternal life abiding or alive in him. We know *agape love* by this, that He laid down His life for us; and we ought to lay down our lives for the brethren. But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him? Little children, let us not love with word or with tongue, but in deed and truth.*”

In verse 16, John indicates the divine compassion for the lost which led to the sacrifice on the cross. Then in verse 17, the Apostle John indicates also the lack of love in the one who makes no sacrifice for others.

Here are some Biblical expressions of true love: Pro 17:9, *He who covers a transgression seeks love, but he who repeats a matter separates intimate friends.* True love does not gossip and malign and repeat things about others. True and godly love covers transgressions. True and godly love operates with impersonal unconditional love even toward enemies, and it prays for those who are persecuting them, Luk 6:27, *But I say to you who hear, love Your enemies, do good to those who hate you.* True and godly love does not pass out evil reports about others! True and godly love is manifested by keeping with doctrine, not putting aside your doctrinal differences! Joh 14:21, *"He who has My doctrines and keeps them, he it is who loves Me;* Believers who truly love God and have the love of God are those who have doctrine resident in their soul. Joh 14:24, *He who does not love Me does not keep My doctrines;* True and godly love also must be according to knowledge of doctrine, and can only come from thinking doctrine, Phi 1:9, *And this I pray, that your love may abound still more and more in epignosis doctrine and all discernment,* 1Pe 4:8, *Above all, keep fervent in your love for one another, because love covers a multitude of sins.* Real love covers a multitude of sins; it does not repeat the failures of others! The love found in the Bible is love that can only be developed from doctrine. 1Jo 4:20, *If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen.* True and godly love has respect for the Royal Family; it does not try to destroy the Royal Family for selfish gain, 1Jo 5:2. All of these principles are related to virtue love which is produced by God the Holy Spirit.

Gal 5:22-23, *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.* Next we have the second part of the fruit; it is the Greek word *chara*, translated joy, this is inner happiness and contentment. Joy is simply sharing and experiencing the happiness of God. God's happiness is a relaxed mental attitude and an opponent to pride and arrogance. It expresses itself magnificently in the friendship and conversation between true friends. True happiness or joy is the monopoly from the Lord, a treasure in the soul, and therefore should be guarded carefully. This is a happiness based on capacity, and not in the things of this world. Satan's myth of arrogance is that people and pleasant circumstances in life can make you happy. Satan's propaganda is that money, success, pleasure, social life, sexual life, public approbation, fame, material things, travel, health, and pleasant circumstances in life can make you happy. This may be true under certain circumstances and with certain limitations; however, it doesn't last. These things may be pleasurable, but they don't carry you in times of suffering. The rich man in our Lord's parable (Luke 12:16-21) discovered to his shock and dismay that money and pleasure give a happiness that is temporary, while God offers us a happiness that is permanent.

True happiness comes from spiritual wealth, not material wealth; it comes from giving, not getting. If we bring happiness to others, we cannot stop it from coming to us. What God has provided for us in sharing His happiness is a permanent factor and, like agape love, is also a problem-solving device. Anything that is worthwhile is worthwhile in adversity as well as in prosperity. If you are dependent on any person or set of circumstances for happiness, you are weak and you do not have happiness. But if, as a believer in Jesus Christ, you have been faithful in the P.M.A. of Bible doctrine and have advanced to any stage of spiritual adulthood; you are not only a strong person, but you have that great inner happiness. God's happiness is not dependent on environment, associations, or circumstances of prosperity or adversity. As the ruler of this world, Satan rules and controls through a policy called arrogance (in contrast to God's policy of grace). Satan's administration of pseudo-happiness to any believer or unbeliever can only exist when that person is involved in the cosmic system; primarily in cosmic one, where through arrogance, any capacity for happiness is destroyed. The presence of arrogance in your soul is a guarantee of unhappiness. Arrogance includes jealousy; you cannot be jealous and be happy. It includes self-pity, a guilt complex, implacability, vindictiveness, hatred, and revenge (motivation and function). You cannot have these and be happy. The arrogance complex deceives mankind into false notions about what constitutes happiness. Pseudo-happiness

can be stimulation, fun, entertainment, or something that is enjoyable, but it isn't permanent; it is momentary. This is called pseudo-happiness because, beyond that moment of a good time, there are bad times, routine times, or dull times. When you are bored or facing a serious problem, that past temporary happiness does not sustain you. People are not carried by good times, Job 20:5, *The triumphing of the wicked is short, and the happiness of the godless momentary?*

Perfect happiness is not only a problem-solving device, but it is a basis for capacity for life. Once you have capacity for happiness in your soul, then you can be happy with whatever life has to offer. The principle of happiness must be related to the PPOG for your life.

Let's get some principles down about happiness as it relates to abiding in Christ and honoring His word:

- 1) You cannot build your happiness on the details of life: money, success, pleasure, social life, friends, relatives, health, sex, or status symbols.
- 2) You cannot build your happiness on pleasant or improved environment. This is one of the reasons why people travel and take vacations because they think a change of environment makes them happy.
- 3) You cannot build your happiness on people, romance, marriage, friendship, children, or social activity.
- 4) You cannot build your happiness by changing the Devil's world through reform crusades, social engineering, violence, civil disobedience, or revolution.
- 5) You cannot build your happiness on someone else's unhappiness.

This is what you cannot do and be happy.

Finally, here is what God offers you:

- 1) The perfect happiness of God is based on rejection of human viewpoint and acceptance of divine viewpoint (Psa 1:1).
- 2) The perfect happiness of God depends on respect for the Lord and Bible doctrine (Psa 112:1).
- 3) The perfect happiness of God can only be attained when the believer seeks God with all his right lobe (Psa 119:2).
- 4). The perfect happiness of God depends upon the execution of the PPOG in the believer's life (Psa 128:1).
- 5). The perfect happiness of God is related to the daily intake of Bible Doctrine (Pro 8:34).
- 6). The perfect happiness of God lives in your doctrinal convictions (Rom 14:22).
- 7). The perfect happiness of God is related to metabolization of doctrine, Jer 15:16, *Your words were found and I ate them, and Your doctrines became happiness for me and the delight of my heart;*
- 8). The perfect happiness of God is related to understanding His grace policy, Psa 31:7, *I will rejoice and be happy in the provision of Your grace.*

Again Gal 5:22-23, *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.* The fruit is the life of God in the souls of man, and it is produced by staying rightly related to the vine.

So, the first manifestation of fruit produced by the branch that abides in the vine is *agape love* or *virtue-love* which is impersonal and unconditional. The second part of the fruit is that inner happiness and contentment.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 20.

The fruit of the Spirit is Love, Joy, Peace, Patience, Kindness
07/24/05

Gal 5:22-23, But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.

We have seen the first two parts of the fruit: *Love*, a reference to impersonal unconditional love. Next is *joy*, a reference to inner happiness. The third part of the fruit is the Greek noun *eirene*, translated peace, tranquility, health, and prosperity. This word connotes two types of prosperity: inner peace with God and overt prosperity and blessing. This is the type of peace that our Lord promised His disciples in Joh 14:27, "*Peace I leave with you; My peace I give to you; not as the world gives, do I give to you. Let not your heart be troubled, nor let it be fearful.*" This type of peace or inner tranquility delivers a person from anxiety, fears and worries. Joh 16:33, "*These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.*" If you have the fruit of the Spirit you will be at peace with others, Rom 12:18, *If possible, so far as it depends on you, be at peace with all men.* Peace refers to the tranquil state of the soul being assured of salvation, and being content, Rom 8:6, *For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.* This word *Eirene* also refers to materialistic prosperity (Luk 19:42, Heb 7:2), and spiritual prosperity which means having maximum awareness of life. This means that you have a zest for life and treasure every moment of it, whether in adversity or prosperity, Pro 8:18, *Riches and honor are with Me [doctrine], enduring wealth and virtue [righteousness].* Psa 23:5-6, *You have prepared for me a table in the presence of my enemies. You have anointed my head with oil. My cup [of blessing] is overflowing. Only prosperity and grace pursue me all the days of my life [escrow blessings for time], and I will remain in the house of the Lord forever [escrow blessings for eternity].*

The word *eirene* or peace also refers to a state of tranquility of soul, something very few individuals enjoy (Phi 4:6-7). The peace of God will give you mental stability, a key issue in the spiritual life. Having mental stability is the ability to think doctrine and have divine viewpoint under pressure. It is the ability to accurately apply metabolized doctrine in time of testing, and it is insulation against Christian psychosis, neurosis, and psychopathic tendencies.

Biblical peace or prosperity is based upon receiving the power and the strength that God has provided. This eliminates the struggle that results from believers trying to please God with their human power, Psa 29:11, *The Lord will give strength to His people; The Lord will bless His people with peace.* True inner peace, which results in overt prosperity, comes from one's P.M.A. of Bible doctrine, Psa 85:10, *Lovingkindness [grace] and truth [doctrine] have met together; Righteousness and peace have kissed each other.* This peace comes from understanding that you are perfectly righteous in the eyes of God (Pro 3:1-3, Pro 3:13-18). We are told that there is a path to this peace in Rom 3:17, *And the path of peace have they not known.* This inner peace and overt prosperity cannot be realized apart from understanding the new spiritual species and how to live as a new creature in Christ (Gal 6:15-16). This peace has its origin in the *knowledge* of God and the person of our Lord Jesus Christ. In Isa 9:6, our Lord is called the Prince of Peace or the Prince of inner peace and overt prosperity, and in Rom 15:33, God is called the God of peace.

We are also told not to be overly concerned with Satan and the kingdom of darkness, Rom 16:20, *The God of peace [inner peace and overt prosperity] will soon crush Satan under your feet.* 2Co 13:11 says, *Finally brethren, rejoice [be filled with joy or the happiness of God], be made complete [reach spiritual maturity], be comforted [through the Comforter, God the Holy Spirit], be like-minded*

[thinking divine viewpoint], *live in peace* [inner peace and overt prosperity]; *and the God of love and peace shall be with you.*

Our peace and prosperity with God is contingent upon the work of our Lord Jesus Christ, Rom 5:1, *Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, (also see Eph 2:14-19).* When this principle is understood, the capacity for blessing and prosperity is given to every believer. This is why we have such passages as Rom 2:10, *but glory and honor and peace* [inner peace and overt prosperity] *to every man who does good* [produces divine good], *to the Jew first and also to the Greek.* Inner peace is a result of the ministry of God the Holy Spirit controlling the soul of the believer and producing His Fruit (Gal 5:22, Rom 15:13). It is based upon a system of thinking, Col 3:15, *And let the peace of Christ rule in your hearts.* God's peace is given in different measures to different believers depending upon their intake of doctrine, (1Pe 1:2, Rom 14:17). The Apostle Paul told Timothy that *eirene* must be pursued, 2Ti 2:22, *Now flee from youthful lusts, and pursue righteousness, faith, love {and} peace, with those who call on the Lord from a pure heart.* Paul makes this final statement to us concerning the peace of God, Phi 4:9, *The things you have learned and received and heard and seen in me, practice these things; and the God of peace* [inner peace and overt prosperity] *shall be with you.*

The fourth part of the fruit of the Spirit is the Greek noun *makrothumia* meaning patience and longsuffering. The patience and longsuffering of God is related to His lovingkindness and truth (Psa 86:15). It is because the Lord is filled with lovingkindness and truth that He can be so patient with each and every one of us. Patience and longsuffering is related to the compassion of the Lord (Psa 103:8), and believers who have it will also be very compassionate. It is related to the power or omnipotence of God, Nah 1:3, *The Lord is slow to anger* [patient and longsuffering] *and great in power.* It is related to the principle of repentance, Rom 2:4, *Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?* A believer who has the patience and longsuffering of God will be very sensitive and compassionate to those who are guilty and need to repent. The patience and longsuffering of God is related to the Lord's tolerance and endurance with us, 1Ti 1:16, *And yet for this reason I found mercy, in order that in me as the foremost, Jesus Christ might demonstrate His perfect patience, as an example for those who would believe in Him for eternal life.* This passage is a picture of our Lord's perfect patience toward the wicked sinner.

Patience is a very important virtue for all of us. It is developed and produced by God the Holy Spirit in the life of the believer, Col 1:11-12, *Strengthened with all power, according to His glorious might, for the attaining of all steadfastness and patience; And so, as those who have been chosen of God, holy and beloved, put on a heart* [right lobe] *of compassion, kindness, humility, gentleness and patience;* Patience and longsuffering is thinking, not emotion. A patient person will be slow to anger, Pro 14:29, *He who is slow to anger has great understanding, but he who is quick-tempered exalts folly.* Patience with others will also help us resolve and reconcile differences, Pro 15:18, *A hot-tempered man stirs up strife, but the slow to anger pacifies contention.* Patience is a virtue which gives the believer fantastic strength under pressure (Pro 16:32). Patience allows us to be discrete and overlook the sins of others, Pro 19:11, *A man's discretion makes him slow to anger, and it is his glory to overlook a transgression.* Patience allows us to rest in the Lord and let Him handle any unfair or unjust treatment, Psa 37:7, *Rest in the Lord and wait patiently for Him; do not fret because of him who prospers in his way, because of the man who carries out wicked schemes.* Patience gives us the strength and power to handle undeserved suffering and maltreatment and bring glory to the Lord (1Pe 2:19-23).

Pastors are told that they must have extreme patience with members of their congregation, 2Ti 4:2, *Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.* Patience is needed by the Pastor because doctrine can be taught accurately for years, and people will still reject it. This can be a source of discouragement to any man who is in the

ministry. Patience is needed concerning the promises of God, Heb 6:12, *That you may not be sluggish, but imitators of those who through faith and patience inherit the promises.* Heb 6:15, *And thus, having patiently waited, he [Abraham] obtained the promise.* Patience is also needed after you have done all that you are suppose to do, and things in your life have still not changed, Heb 10:36, *For you have need of patience, so that when you have done the will of God, you may receive what was promised.* Patience also allows us to put up with each other as we continue to grow in the grace and knowledge of our Lord and Savior, Jesus Christ, Eph 4:2, *with all humility and gentleness, with patience, showing forbearance to one another in love.* Each part of the fruit of the Spirit is contrary to the Old Sin Nature (O.S.N.). The cure is not stopping the manifestations of the O.S.N. but a substitution of the Spirit's fruit which God imparts. There is no growth of human patience but rather the patience of God coming forward. The long-suffering patience of God knows no bounds.

The fifth part of the fruit of the Spirit is Greek noun *chrestotes*, which means kindness, graciousness, generosity, and sensitivity to others. It refers to operating in grace orientation which is the believer's recognition of all that God has freely given. It is the basis of gratitude to God who has given His Unique Son for us, and now freely gives us all things, Rom 8:32, *He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?* The gracious believer who operates in grace orientation realizes Jam 1:17, *Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow.* The grace oriented believer also expresses gratitude to the Father, Col 1:12, *Giving thanks to the Father, who has qualified us to share in the inheritance of the saints in light.* The grace oriented believer then is very gracious toward others, and they appreciate that there is no condemnation in Christ Jesus (Rom 8:1; 1Jo 3:20-21). Therefore grace-oriented believers do not condemn, judge, criticize or malign others; they are quick to listen, to edify, but slow to anger. This is because *chrestotes* or *graciousness* develops the characteristic of tolerance and a live-and-let-live attitude (Rom 14). Grace-oriented believers recognize that sins were not imputed to the believer, but the righteousness of both God the Father and Christ *were* imputed to the believer. Therefore being gracious and operating in grace orientation, this type of believer does not assign sins to others. Toward the unsaved, grace oriented believers have the ministry of reconciliation (2Co 5:18-21). To those believers who have failed, grace oriented believers have a ministry of restoration as taught in Gal 6:1-5.

The model passage which exemplifies our Lord's graciousness and grace orientation is the case of the woman caught in adultery. Joh 8:3-11, *And the scribes and the Pharisees brought or arrested a woman caught in adultery, and having set her in the midst, [the scribes and the Pharisees arrested this woman and seized her violently and forced her to stand before the crowd] they said to Him, "Teacher, this woman has been caught in adultery, in the very act. Now in the Law Moses commanded us to stone such women; what then do You say?" And they were saying this, testing Him, in order that they might have grounds for accusing Him. But Jesus stooped down, and with His finger wrote on the ground. [they actually kept on repeating this and they persisted in testing Him because they wanted a basis for accusing Him] But when they persisted in asking Him, He straightened up, and said to them, He who is without sin among you, let him be the first to throw a stone at her. And again He stooped down, and wrote on the ground. And when they heard it, they began to go out one by one, beginning with the older ones or the leaders, and He was left alone, and the woman, where she was, in the midst. And straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?" And she said, "No one, Lord." And Jesus said, "Neither do I condemn you; go your way. From now on sin no more [in this area]."*

The scribes and the Pharisees were officers of the Jewish Supreme court called the Sanhedrin who were both lawyers and the religious leaders of the land. They epitomize religious self-righteousness and those under the influence of arrogance, comparable to the Christian activists of

today. This woman is indicative of all the believers in the world who are victims of being judged and condemned by the self-righteous. The scribes and Pharisees symbolize those who judge and make accusations against others, and therefore they follow Satan, Rev 12:10 *"for the accuser of our brethren has been thrown down, who accuses them before our God day and night."* In Joh 8:4, *they said to Him, "Teacher, this woman has been caught in adultery, in the very act."* The Hebrew word *Rabbi* means *teacher*. They say this in sarcasm and rejection of Christ. Ironically, they are quoting to the humanity of Christ what the deity of Christ had dictated to Moses when He gave them the Law. Note the four categories of punishment that the Law demanded: Deu 22:22-27 *If a man is found lying or having sex with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel. If there is a girl who is a virgin engaged to a man, and another man finds her in the city and has sex with her, then you shall bring them both out to the gate of that city and you shall stone them to death; the girl, because she did not cry out in the city, and the man, because he has violated his neighbor's wife. Thus you shall purge the evil from among you. But if in the field the man finds the girl who is engaged, and the man forces her to have sex and lies with her, then only the man who lies with her shall die.* Notice that the man is always emphasized; however, in Joh 8, the officers did not bring the guilty man before our Lord. The man is just as guilty, if not more so, as the initiator. These judges of the Sanhedrin have violated the Law by indicting the woman and not the man, and are guilty of the sins of arrogance, which are far worse than anything the woman has done.

Here is a group of religious leaders bringing a woman who has been caught in sin, to have her charged and condemned by the Lord. Verse 6 tells us the motivation of these men, *And they were saying this, testing him, in order that they might have grounds for accusing Him. But Jesus stooped down, and with his finger wrote on the ground.* We don't know what He wrote; perhaps He was writing sins on the ground and then looking at the very ones who were committing those sins. What our Lord wrote is not important; He just seemed to ignore them. TLJC could not condemn the woman without condoning the evils of religious activism. They want the Lord to say she is guilty, so they can bring a blasphemy charge against Him and stone both of them at the same time. In verse 7, as they continued asking, notice what the Lord said, *But when they persisted in asking Him, He straightened up and He said to them, "He who is without sin among you, let him be the first to throw a stone at her."*

This illustration depicts two types of believers standing before TLJC. We have a sinner who knows she is sinful, knows she has failed, and is guilty. She stands before the Lord openly and honestly. Then there is the other group of individuals who consider themselves to be righteous and beyond reproach. They suppressed their guilt and covered it up with overt righteousness and morality. These scribes and Pharisees can appear righteous before men; however in the eyes of TLJC they are the guilty party. Our Lord did something very interesting to them that really illustrated His grace orientation. With his infinite wisdom He was about to awaken the guilt in them as He blotted out the guilt of the woman. Both parties are guilty before God, but the one who recognized her guilt had her guilt blotted out by TLJC. The ones who tried to cover up their guilt had their guilt revealed when they met the Master. Here is a woman who was just caught in the very act of adultery, and the Lord doesn't even mention the sin to her. He was being gracious and operating in grace orientation as in 1Pe 4:8, *Above all, keep fervent in your love for one another, because love covers a multitude of sins.* To the contrary, the scribes and Pharisees were trying to cause strife as is described in Pro 10:12, *Hatred stirs up strife, But love covers all transgressions.* Believers who are gracious and operating in grace orientation live by such principles as Pro 17:9 *He who covers a transgression seeks love, But he who repeats a matter separates intimate friends.*

In verse 7 our Lord made a statement that caused the guilt in each one of them to surface, *"he who is without sin among you, let him be the first to throw a stone at her."* Our Lord always isolated Himself from religious activism; He had no intention of condoning their evil and joining their activism against the woman. When our Lord wrote on the ground, it was simply an act of divorcing or isolating

Himself from them. The Lord could not condemn the woman without condoning the greater evil and sinfulness of religious activism. He does not condone her sin of adultery nor their greater sins of legalism or activism. Grace and activism are mutually exclusive. Our Lord spoke to present the higher issue related to the spiritual life and its objective, which is to avoid activism, civil disobedience, and crusading. Fulfilling the PPOG for the Church is far greater than any system of whitewashing the devil's world. Religious activism is always manifested by the use of the arrogance skills (self-justification, self-deception, self-absorption) to justify its cause. The religious activists sought to destroy our Lord's ministry. The mandate of the Word of God during the Church-age is to use the spiritual skills to execute the PPOG and not to enter into Christian activism (2Pe 3:18).

Notice she called Him Lord, Joh 8:10-11, *And straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?" And she said, "No one, Lord." And Jesus said, "Neither do I condemn you; go your way. From now on sin no more [in this category]."* She was a believer and recognized Jesus as her God and Savior, but the arrogant officers of the court only called him *teacher*. For the positive believer, God's grace policy is a greater deterrent than the condemnation of legalism. People respond to grace, but react to legalism. The grace policy of our Lord provides a far greater self-motivation to resist temptation than the fear and guilt function of the emotional complex of sins. The Lord loves to take an individual who has been plagued by guilt all his life and make that individual one of the greatest disciples of all time. This means that personal guilt can be turned into incredible blessings. This divine conviction brings us to the understanding of our need for Christ to work in our lives as opposed to our own works and coverings. There is not a thing we could ever do that would deliver us from the wretchedness of our old sin nature. Therefore, the issue is no longer sin; the issue is our relationship with the Lord Jesus Christ. One by one the accusers went out conscience stricken until TLJC is alone with the woman. It is her time to be alone with the Lord. *Jesus said to her, "Woman, where are they? Did no one condemn you?"* She stood there and waited for the verdict. The scribes and Pharisees would not accept their own guilt so they pointed the finger toward her. It's interesting that the accusers went away feeling guilty, and the woman, who was guilty, went away being forgiven. The woman didn't earn or deserve to have her guilt removed, but it was. God blesses us not because we deserve it but because He desires to. Individuals who live in their own self righteousness, who rejoice in the iniquity of others, and who compare themselves with others always end up condemned in the end. Once you begin to judge others and blame others for your present condition you will end up with even more guilt than you started with.

As a believer, the best thing to do is admit your own helplessness, and confess it to the Lord, and Lord will in turn say, "Where are your accusers?"

WHAT IS MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 21.

The sixth fruit of the Spirit is the Greek noun *agathosune*, meaning to be generous, and to produce divine good.

07/31/05

Gal 5:22, *But the fruit or the production of the Spirit is love* [a reference to virtue-love], *joy* [inner happiness], *peace* [inner peace and overt prosperity], *patience* [which refers to patience as well as longsuffering], *kindness*, [meaning graciousness, generosity, or sensitivity] We have already seen the first five parts of the fruit of the Spirit; the sixth fruit that will be produced when the Vine is rightly related to the branches is the Greek noun *agathosune*, meaning to be generous, and to produce divine good.

If you are a branch rightly related to the Vine (TLJC), you will be a generous person who produces divine good. And why not, for if you have the mind of Christ (1Co 2:16), and you let His mind or thinking be in you, as you are commanded to do so in Phi 2:5, then the mind or the thinking of Christ says, Act 20:35, *It is more blessed to give than to receive*. That is if you truly believe the Bible. Do you honestly believe 2Ti 3:16 (which says, *All Scripture is inspired by God*)? Do you believe Act 10:34 (which says that God is not one to show partiality, what God does for one, He will do for others)? God wants every believer to be generous and produce divine good and prosper, even in the financial realm.

If we believe God's promises for eternal salvation and everything else we claim to believe, then why would we not believe Him and His promises in the area of our finances? Think about the importance of being generous and producing divine good, and see how much sense it all makes. Be open-minded about it, so that some new fresh thoughts can enter into your soul concerning this subject.

God created all the wealth on this earth, Hag 2:8, *The silver is Mine, and the gold is Mine, declares the Lord of hosts*. Psa 24:1 says, *The earth is the Lord's, and all it contains, The world, and those who dwell in it*. Psa 50:10 says, *For every beast of the forest is Mine, The cattle on a thousand hills*.

God created all the wealth on this earth. Did He create it for unbelievers, for hard-hearted, sinful people who curse Him, deny Him, disobey His word, and could care less about Him? Does God really want to see them prosper and not His own children? Look how our Lord put it in Mat 7:7, *"Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you."*

Don't bargain with God, be direct and ask for what you need, Mat 7:8, *"For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened."* In other words, this isn't a game we're involved in, so be direct. Mat 7:9-12, *"Or what man is there among you, when his son shall ask him for a loaf, will give him a stone? Or if he shall ask for a fish, he will not give him a snake, will he? If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give what is good to those who ask Him! Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets."* Ask yourself how you want people to treat you, then grab the initiative and treat them that way. God is no different from any other good father; He wants the best for His children. He wants the world to see prosperous, joyful, loving happy Christians. Think of it this way: if He was willing to give us His only Son, why would He hold anything else back from us? He has already given us His best. Paul put it like this, Rom 8:32, *He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things?* Psa 84:11 says, *No good thing does He withhold from those who walk uprightly*.

Being generous and producing divine good means that you are at a point in your spiritual life where you recognize where all your divine blessings actually come from, Deu 8:18, *"But you shall*

remember the Lord your God, for it is He who is giving you power to make wealth,” 3Jo 1:2, Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers. Or 1Co 4:7, For who regards you as superior? And what do you have that you did not receive? But if you did receive it, why do you boast as if you had not received it?

Many people are destroyed by their wealth because they don't obtain it by the fruit of the Spirit, by being generous and producing divine good. Psa 112:1-3, *Praise the Lord! How blessed or happy is the one who respects the Lord, Who greatly delights in His commands. His descendants will be mighty on earth; The generation of the upright will be blessed. Wealth and riches are in his house, And his righteousness endures forever.* If wealth and riches were wrong, God certainly wouldn't have said that wealth and riches would be in our homes if we *respect* Him and *follow* His word. There is absolutely nothing wrong with financial prosperity unless that prosperity is made a priority ahead of God. God wants us to have prosperity, wealth, and money, but He doesn't want those things to have us.

Some Christians believe that our Lord was poor during His earthly ministry, and that His life, in that regard, was to be a model for our lives, and that is incorrect. As we examine the Scriptures carefully, you will be surprised to see that Jesus was not poor when He walked on this earth two thousand years ago. In fact, when Mat 11:19 says, *The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard.'* The Greek brings out the fact that He ate fine food and drank good wine; He wasn't poor. He also knew how to be generous and produce divine good. 2Co 8:9 says, *For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich.* Our Lord *became* poor when He made the supreme sacrifice of becoming human, deity becoming true humanity. He also gave up everything at the cross, even His clothing. As we have seen, in spite of the many pictures to the contrary, Jesus was completely naked when He died on the cross. He couldn't have been any poorer than He was at that time; He didn't own one thing in this world. While He hung on the cross, Roman soldiers gambled for the clothing that He had worn because it was an expensive garment (Mar 15:24).

It seems apparent that Jesus was relatively poor while He was growing up as the son of a carpenter; perhaps He was poor while He Himself was working as a carpenter. However, we are concerned with His earthly ministry, the approximate three year period between the time He was baptized and filled with God's Holy Spirit in the Jordan River until the time He was crucified on the cross. Some believe that Jesus was poor because He said in Luk 9:58, *“The foxes have holes, and the birds of the air {have} nests, but the Son of Man has nowhere to lay His head.”*

Jesus didn't have a home where He slept every night because He was the first traveling evangelist; He was constantly on the move. He could have stayed in the home of the wealthy Joseph of Arimathea or in other nice homes where He would have been welcomed. In fact, Jesus could have produced the money to stay each night in an inn if He had really wanted to. He had twelve disciples and seventy other men traveling with Him. Look at Luk 10:1-8, *Now after this the Lord appointed seventy others, and sent them two and two ahead of Him to every city and place where He Himself was going to come. And He was saying to them, “The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest. Go your ways; behold, I send you out as lambs in the midst of wolves. Carry no purse, no bag, no shoes; and greet no one on the way. And whatever house you enter, first say, ‘Peace {be} to this house.’ And if a man of peace is there, your peace will rest upon him; but if not, it will return to you. And stay in that house, eating and drinking what they give you; for the laborer is worthy of his wages. Do not keep moving from house to house. And whatever city you enter, and they receive you, eat what is set before you;”*

He was able to meet the needs of such a large group of people because Jesus was a complete master of how to be generous and produce divine good. He had absolutely no need for worldly, material assets because He knew that He could apply His faith, under the filling of the Spirit, and

receive blessings from God because of being generous and producing divine good. For example, in Mar 8:13-20, *And leaving them, He again embarked and went away to the other side. And they had forgotten to take bread; and did not have more than one loaf in the boat with them. And He was giving orders to them, saying, "Watch out! Beware of the leaven of the Pharisees and the leaven of Herod." And they {began} to discuss with one another {the fact} that they had no bread. And Jesus, aware of this, said to them, "Why do you discuss {the fact} that you have no bread? Do you not yet see or understand? Do you have a hardened heart? Having eyes, do you not see? And having ears, do you not hear? And do you not remember, when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?" They said to Him, "Twelve." "And when {I broke} the seven for the four thousand, how many large baskets full of broken pieces did you pick up?" And they said to Him, "Seven." And He was saying to them, "Do you not yet understand?"* What poor man could provide for others like this?

When the tax collectors of Capernaum came to Peter and asked for money, Jesus was able to pay them; here is what He said to Peter, Mat 17:27, *"Go down to the shore and throw in a line, and open the mouth of the first fish you catch. You will find a coin to cover the taxes for both of us; take it and pay them"* Our Lord obviously was able to master God's laws of prosperity in order to pay His taxes and Peter's taxes.

Now, you may say well these were all miracles! Well, we are going to see that miraculous things happen to believers who have PVTD and perception, metabolization, and especially application of Bible doctrine. Application of doctrine means you have the faith to stay rightly related to the Vine, and have the fruit of the Spirit produced within you. When Peter and the other disciples had fished all night and came up empty, Jesus was able to produce so many fish that the nets broke, Luk 5:1-11; a similar instance is reported in Joh 21:1-11. Some say that's a miracle, but was it? Or was the Lord so much in fellowship with His Father and God the Holy Spirit that He received divine guidance concerning where the fish were?

When Jesus needed a donkey to ride into Jerusalem on that first Palm Sunday, He didn't have to rent or buy a donkey. He simply told two of His disciples to go into the village of Bethphage, look for a donkey and its colt tied alongside the road. He then told them to take these animals and, if anyone asked what they were doing, to say that the Lord needed them (Mat 21:1-7).

When Jesus needed a room in which to serve the Passover meal, He didn't go to a hotel to rent one. Instead, He sent two of His disciples into Jerusalem and told them to contact a certain man who would lead them to another man. Then they should tell this man that they needed a large upper room and he would take care of everything. That is exactly what happened, Mar 14:12-16, *And on the first day of Unleavened Bread, when the Passover {lamb} was being sacrificed, His disciples said to Him, Where do You want us to go and prepare for You to eat the Passover? And He sent two of His disciples, and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him; and wherever he enters, say to the owner of the house, 'The Teacher says, 'Where is My guest room in which I may eat the Passover with My disciples?'" And he himself will show you a large upper room furnished {and} ready; and prepare for us there." And the disciples went out, and came to the city, and found {it} just as He had told them; and they prepared the Passover.*

You might wonder what the connection is between the miracles performed by TLJC and His financial prosperity. The connection was the fact that He was filled with the Spirit and was being generous, He produced divine good, and the promises of God were fulfilled. Promises like, Luk 6:38, *"Give, and it will be given to you; good measure, pressed down, shaken together, running over, they will pour into your lap. For by your standard of measure it will be measured to you in return."* Pro 3:9-10, *Honor the Lord from your wealth, And from the first of all your produce; So your barns will be filled with plenty, And your vats will overflow with new wine.* Pro 19:17, *He who is gracious to a poor man lends to the Lord, And He will repay him for his good deed.* 2Co 9:6, *Now this I say, he who sows sparingly shall also reap sparingly; and he who sows bountifully shall also reap bountifully.*

Jesus Christ had the fruit of the Spirit and therefore being generous and producing divine good, He was always blessed by God. He had the purest faith that has ever been seen on this earth, and as a result, He was able to turn little into plenty. He had absolutely no need for worldly, material assets because He knew that being generous and producing divine good, God would take care of all of His needs and then some. This is why the apostle Paul said in Phi 4:15-19, *And you yourselves also know, Philippians, that at the first preaching of the gospel, after I departed from Macedonia, no church shared with me in the matter of giving and receiving but you alone; for even in Thessalonica you sent a gift more than once for my needs. Not that I seek the gift itself, but I seek for the profit which increases to your account. But I have received everything in full, and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to God. And my God shall supply all your needs according to His riches in glory in Christ Jesus.*

Joh 14:12-15 tells us that we can enjoy this same total prosperity during our lives here on earth, *“Truly, truly, I say to you, he who believes in Me, the works that I do shall he do also; and greater {works} than these shall he do; because I go to the Father. And whatever you ask in My name, that will I do, that the Father may be glorified in the Son. If you ask Me anything in My name, I will do {it.} If you love Me, you will keep My commandments.”*

Jesus Christ followed God's commands and doctrines; He didn't rely in the least on His own ability. He relied totally upon God's Word and upon God's Holy Spirit living within Him. Because Jesus followed all of God's commands, He enjoyed total prosperity, not just financial prosperity, but total prosperity of the spirit, soul, and body, throughout His earthly ministry.

God wants His children to prosper instead of the evil sinners who now enjoy much of the world's prosperity. Look how Job put it, Job 27:16-17, *The evil man may accumulate money like dust, with closets jammed full of clothing--yes, he may order them made by his tailor, but the innocent shall wear that clothing and shall divide his silver among them.* (TLB) If we follow God's commands, God will not withhold any good thing from us. Psa 84:11, *No good thing will he withhold from them who walk along his paths*

Each day we are told that He loads us down with benefits.

Psa 68:19, Blessed be the Lord, who daily loadeth us with benefits.

Gal 5:22, But the fruit or the production of the Spirit is love [virtue-love], joy [inner happiness], peace [inner peace and overt prosperity], patience [which refers to patience as well as longsuffering], kindness [meaning graciousness, generosity, or sensitivity].

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 22.

The seventh fruit of the Spirit is faithfulness.

08/07/05

Gal 5:22, *But the fruit or the production of the Spirit is love* [a reference to virtue-love], *joy* [inner happiness], *peace* [inner peace and overt prosperity], *patience* [which refers to patience as well as longsuffering], *kindness*, [or graciousness], *goodness*, [the production of divine good], The seventh manifestation of the fruit of the Spirit is now mentioned which is the Greek noun *pistis*, which doesn't refer to doctrine here, as it does in many other passages.

Here *pistis* refers to:

1) The trust that one has in another, our trust in God and His word, Bible doctrine.

2) A virtue, and a result of the production of the Spirit, being faithful, trustworthy, reliable, and steadfast.

3) Having confidence, assurance, conviction, belief, and doctrine. Since this is a divine characteristic being reproduced in the believer by the Holy Spirit, we need to understand what divine faithfulness is so that we can identify what the Holy Spirit will accomplish for us. There is only One who has always been, and will always be, totally faithful to you, and that is God, who because of His perfect character, can only be faithful. Divine faithfulness is God's grace expression to believers using His perfect character as the basis for that expression. Faithfulness hinges on the essence of God who is perfect, fair, and stable to Himself, and He will be all of these things to you as well, Lam 3:22-23, *The Lord's lovingkindnesses indeed never cease, For His compassions never fail. They are new every morning; Great is Thy faithfulness.*

God can be faithful to you because of the doctrine of propitiation, which means that God the Father is satisfied with the sacrificial ministry of our Lord on the cross. God's faithfulness does not depend upon your spiritual status. Divine faithfulness manifests itself in divine discipline to the apostate, and in blessing to the mature believer living in the PPOG. Faithfulness is a loyal attitude to something or someone in life who you love, respect, admire, or recognize their authority. You are alive, and have all that you have because of God's faithfulness to you. He is faithful and loves you every moment, Deu 7:9, *"Know therefore that the Lord your God, He is God, the faithful God"*

1Jo 1:9 says, *If we acknowledge our sins, He is faithful and righteous, with the result that he forgives us our sins* [known sins] *and cleanses us from all unrighteousness* [unknown sins]. If you name the sins you know, God is faithful to forgive all the sins, known or unknown! David set the pattern in Psa 32:3-5, *When I kept silent about my sin, my body wasted away Through my groaning all day long. For day and night Thy hand was heavy upon me; My vitality was drained away as with the fever heat of summer. Selah. I acknowledged my sin to Thee, And my iniquity I did not hide; I said, "I will confess my transgressions to the Lord"; And Thou didst forgive the guilt of my sin. Selah.* God knew every sin we would ever commit, and He imputed them all to Christ on the cross and judged them. Jesus Christ took our place, and therefore God is justified to forgive us because He has been propitiated by the sacrifice of His perfect Son. There is no compromise to His integrity when He faithfully forgives us when we name our sins.

The basis of God's faithfulness is His grace, Jam 1:17, *Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow.*

God's faithfulness is also manifested in His perfect plan, 1Co 1:9, *God is faithful through whom you were called into fellowship with His Son, Jesus Christ our Lord.* We were called in eternity past when God was aware of all our failures, and God found a way to take us through His grace plan without any

compromise of His essence. Knowing every sin, human good deed, and evil thing we would ever do, God still selected us to have human life at birth, and elected us to equal privilege and opportunity at salvation. As a part of His faithfulness, He has provided every believer with a personal plan in which to function as the basis for equal opportunity to reach spiritual maturity.

God's faithfulness is also manifested in logistical grace provision and supergrace blessing, 1Th 5:24, *Faithful is He who calls you, and He also will bring it to pass.* You need not worry about the basic necessities of your life because God will provide everything you will ever need. Remember that it was harder for God to find a way to save us than it is for God to bless us in time. If He could do the most for us at salvation, it follows, a fortiori, that He can provide the lesser blessing of logistical grace support in time. God's perfect faithfulness to you in eternity past inevitably leads to His perfect faithfulness to you in time.

There is also God's faithfulness in testing. God will not allow us to be tested or tempted beyond our capacity and capability to pass the test or to say no to the temptation, 1Co 10:13, *No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it.* Rom 8:18 says, *For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.* We need to remember that God is faithful, because we will be tested in life by God! We are tested in the area of logistical grace support from God, Luk 12:29-31, *"And do not seek what you shall eat, and what you shall drink, and do not keep worrying. For all these things the nations of the world eagerly seek; but your Father knows that you need these things. But seek for His kingdom, and these things shall be added to you."* We are also tested regarding our love for doctrine versus the various aspects of social life. Even in spiritual maturity, we face testing, as Abraham did when he was commanded to offer his only son Isaac as a sacrifice.

So, we are tested in all stages of spiritual growth but never beyond our capacity. As a part of God's faithfulness, He always provides the doctrine, or the opportunity to get the doctrine necessary to pass each test before it comes. Therefore Bible doctrine is your way of escape from each test, and that doctrine is provided by the faithfulness of God who will never give you something for which you do not have the capacity, be it blessing or testing. This is why we are told that God is faithful to the Royal Family of God, Heb 10:23, *Let us keep on holding fast to the profession of our confidence unbending, because the One having promised is faithful.*

You have the most fantastic escrow blessings on deposit not only promised to you, but also protected by the faithfulness of God. As you advance to spiritual maturity, the things around you, which were formerly distracting to your spiritual growth, will become less important. God is even faithful to the apostate believer, 2Ti 2:13, *If we are faithless, he remains faithful; for he cannot deny himself.*

Since God has perfect character, He must be faithful to us even if we reject and deny Him, because God cannot be anything less than He is. God is even faithful in keeping the degenerate believer alive for discipline. That same believer still goes to heaven after an entire life of rejection of Bible doctrine, just as surely as the apostle Paul went to heaven. God is also faithful to the believer in the realm of the angelic conflict, 2Th 3:3, *But the Lord is faithful, and He will strengthen and protect you from the evil one.* God keeps His word; He has never made a promise that He has not kept, 2Co 1:20, *For as many as may be the promises of God, in Him they are yes;*

There never was a time when God was unfaithful even toward those who had failed miserably against Him, Hos 14:4, *"I will heal their apostasy, I will love them freely, for My anger has turned away from them."* Unfaithfulness is totally incompatible with the very nature and essence of God, Mal 3:6, *"For I, the Lord, do not change; therefore you, O sons of Jacob, are not consumed."* The very existence, function, and provision of blessing for the Royal Family of God, both now and forever, depends on the faithfulness and character of God. How refreshing it is to know that in spite of all the evil and the

uncertainty in the world, there is One who is faithful in all things, at all times, even unto the end, Deu 7:9, *Know therefore that the Lord your God, He is God, the faithful God, This quality is essential to His being; without it He would not be God.*

God is faithful to us when He tells us the best, but He is also faithful to tell us the worst. He has faithfully described the ruin that N.V.T.D. leads to, faithfully diagnosed the terrible results and effects of sin. God is faithful in all things, Num 23:19, *God is not like man that He should lie, has He not said and He will do it, or has He spoken, and will He not make it good?* Think of all the rebellion that the children of Israel fell into and yet God was faithful. In 1Pe 4:19 to those who are going through some measure of suffering, *Entrust your soul to the faithful Creator who will do what is right!*

God is also faithful in disciplining His people. He is faithful in what He withholds just as He is in what He gives. He is faithful in sending sorrow as well as in giving joy. Therefore the faithfulness of God is a truth to be acknowledged by us, not only when we are at ease, but when we are in trouble. To agree with this means that we humble ourselves before Him and owe up to the fact that we fully deserve His correction, and instead of any murmuring or complaining, we thank Him for it.

Psa 119:65-68, Thou hast dealt well with Thy servant, O Lord, according to Thy word.

Teach me good discernment and knowledge, For I believe in Thy commandments. Before I was afflicted I went astray, But now I keep Thy word. Thou art good and doest good; Teach me Thy statutes.

Psa 119:71-72, It is good for me that I was afflicted, That I may learn Thy statutes. The doctrine from your mouth is better to me Than thousands of gold and silver {pieces}.

Psa 119:75, I know, O Lord, that Thy judgments are righteous, And that in faithfulness Thou hast afflicted me.

God is not only faithful in stopping affliction but in sending it as well, Psa 89:33, *Even if they sin and rebel I will not deal falsely in my faithfulness.* Hos 5:15, *in their affliction they will seek me earnestly.*

Understanding these principles will preserve us from being worried and concerned, which is to reject the fact that God is faithful! He doesn't change and therefore the same One who has cared for us throughout the years is the same One who will not forsake us in old age.

Psa 37:23-25, The steps of a man are established by the Lord; And He delights in his way.

When he falls, he shall not be hurled headlong; Because the Lord is the One who holds his hand. I have been young, and now I am old; Yet I have not seen the righteous forsaken, Or his descendants begging bread.

The sooner we trust Him in all of our affairs, being fully persuaded and convinced of His love toward us, the sooner we will find true satisfaction in life.

Throughout the Bible there is case after case of the faithfulness of God. In Gen 12:13-19, Abraham willfully lies to deceive the pharaoh and protect his own life, and yet God was faithful to him.

There was Isaac, would he learn from his father Abraham and be faithful to God? In Gen 26:7, he committed the same sin as his father Abraham; he lived in fear of losing his life and therefore willfully lied and told the men of Gerah that Rebekah was not his wife but his sister; however, once again the Lord was faithful to him!

Then we have Jacob. In Gen 25:31-33, he was naturally crafty and sly and stole the birthright from Esau. In Gen 27:18-29 we have a record of his master deception over his father Isaac, and yet God was faithful to him, and by the way, he sinned willfully; in fact it was well planned. The interesting thing is that the Lord changed his name to Israel, which means a prince with God. It is interesting that when the Lord appears in the O.T. He says, *"I am the God of Abraham, Isaac, and Jacob."*

Then we have Moses. In Exo 2:12 he willfully killed a man with his bare hands. It was murder! He made excuses to the Lord in Exo 3:11 saying that he was not fit to be used by the Lord. In Exo 4:10

he gave excuses saying that he was not eloquent, and he could not speak. In Exo 4:13, he asked the Lord to send someone else. However, in spite of all this the Lord was still faithful to him.

Then we have Gideon, a man troubled with fear. The Lord called him for a task, and as usual he began to make excuses. In Jdg 6:13, he said I can't go because the Lord has forsaken Israel. In Jdg 6:15, he said he was not fit for the job. In Jdg 8:24-27 he foolishly makes a golden ephod which becomes a snare to Israel, and yet in spite of all this and much more the Lord was faithful to him.

We have the record of Samson. He was separated for the Lord as a Nazarite, and yet in Jdg 14:1-3 he kept associating with evil people, basically wild and perverted women. He was very spiritual at times according to Jdg 13:25 and Jdg 15:14, yet he was under the power of carnal lust. He had a deep desire for prostitutes and then finally for a ravishing woman named Delilah. According to Jdg 15:4 he was childish in his plans, yet courageous in battle, Jdg 15:11-14. He was mighty in physical strength, yet weak in resisting temptation. In Jdg 16:28 he called upon the Lord for strength, and after all this, the Lord was faithful to him.

Then we have David; we could spend an entire year on God's faithfulness to him. We have noted how in 1Sa 21:1-10, David willfully sinned and told a lie, and the result of his lie was that an entire city was wiped out (city of Nob). David told a lie and a whole city was destroyed. Then he faked madness to make the enemy believe he was crazy, and as a result hundreds died (1Sa 2 11-18). Thousands were killed in battle because David pretended to be crazy in the city of Gath. Then David failed in his responsibility as the King in 2Sa 11:1. He should have led his troops in battle, but he stayed home in Jerusalem and as a result there was disaster on the battlefield. He committed adultery, got a man drunk, and then committed murder, and he willfully lied. In 2Sa 6:1-13, he did not honor the word of God. He purposely disobeyed God's command about the ark! He ignored the word of God and men were killed as a result. In 1Ch 21, David rejected the promises of God and even questioned the faithfulness of God; as a result 70,000 people died. We have his failure to forgive completely his son Absalom. David, who was oriented to grace better than almost anyone, failed to use grace in regard to one he loved dearly. After all this, in spite of all this, the Lord was still faithful to him!

Then we have David's son, Solomon, born from the woman he 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. He lived in excessive sensuality in 1Ki 11:3. He even sanctioned idolatry in 1Ki 11:4-7. And yet in spite of all this, the Lord was faithful to him.

In 1Ki 19, Elijah just had a tremendous victory and then he runs from the threat of a woman. He sits under a tree and complains to the Lord, wants to die, and yet in spite of his cowardice and his depression, the Lord was still faithful to him.

There was Jonah, the reluctant self-centered, filled-with-hatred missionary, who kept running away from the Lord. He was very disappointed at the success of his own ministry because it was too successful. Yet in Jonah 4:4-11, the Lord was faithful to him and taught him a superb lesson on divine love.

We have men like Peter, Lot, and women like Sarah, and we could go on and on and on with the faithfulness of God toward those who failed.

Perhaps the greatest illustration that we could give and the one that you know the most about is the faithfulness of God to you! Think of how faithful God has been to you over the years. Think of how many times you got yourself into a jam and the grace and faithfulness of God pulled you out. Think of how many times your were worried about the future and the grace and faithfulness of God still came through. Think of the things that you've done that the faithfulness of God bailed you out of.

So then Gal 5:22, *But the fruit or the production of the Spirit is love* [a reference to virtue-love] *joy* [inner happiness], *peace* [inner peace and overt prosperity], *patience* [which refers to patience as well as longsuffering], *kindness*, [or graciousness, goodness, the production of divine good], *faithfulness*. As spiritual babies, we begin by learning the grace principles of salvation and rebound;

this is our grace orientation. When we have this grace orientation, we realize there are things we have to believe, and when we do, we make those things a part of our soul. This is the function of the fruit of the Spirit, which is faith, in the believer's life! The beginning of faith is to believe God when He makes promises to us (Pro 3:5-6, Psa 37:4-5, 1Pe 5:7, Psa 4:8, Psa 34:19, Psa 55:22, Psa 56:11, Deu 31:8). In spiritual childhood, we reach out with our faith and claim promises such as these. But, the faith developed as a part of the fruit of the Spirit has far greater implications than just mixing the promises of God with our faith. There are different spheres of operating in faith: 1) The function of faith perception. This is the function of the second power option in the P.P.O.G., the reality of Bible doctrine circulating in your soul. 2) Mixing the promises of God with your faith. 3) The application of the doctrinal rationales to your experience. The doctrinal rationales include: the essence of God rationale, the plan of God rationale, the policy of God rationale, the a fortiori rationale. 4) The plaintiff function before the Supreme Court of Heaven as a victim of injustice, real or imagined. We can never react to unfairness or injustice in our life without becoming spiritual losers. 5) Faith execution which demands true humility and the avoidance of self-absorption. Faith execution demands integrity which gives you the spiritual strength to make the right choices and good decisions from a position of strength. Heb 4:1 warns us about missing out on this faith and rest that God gives, *Therefore, let us fear lest, while a promise remains of entering His rest, any one of you should seem to have come short of it.*

For the Christian, God's rest is entering into His happiness. Your happiness depends entirely upon what thoughts are circulating in your soul. When you have this true rest, you are capable of facing any problem in life and handling it; you are capable of making the right choices in resolving the problem. This is the utilization of divine promises in the Bible. The blessing that comes from claiming God's promises and utilizing Bible doctrine circulating in the soul is the basis of entering into this rest. This is a rest of great tranquility of soul in the midst of the greatest adversities in life. This is also a rest of being able to deal with stress from Bible doctrine resident in your own consciousness.

The believer comes short of God's rest through scar tissue in the soul, garbage in the sub-conscious, the arrogance and emotional complex of sins, and the control of the soul by the lust pattern. Failure to claim the promises of God through your own faith results in building up stress in your soul. And stress in your soul cannot be cured by any system of counseling.

Adversity is an outside pressure; stress is an inside pressure of life. Stress is what you do to yourself; adversity is what circumstances do to you. Always remember that adversity is inevitable; stress is optional.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 23.

The eighth and ninth fruit of the Spirit: Gentleness and Self-control.

08/21/05

Gal 5:22, *But the fruit or the production of the Spirit is love* [a reference to virtue-love], *joy* [inner happiness], *peace* [inner peace and overt prosperity], *patience* [which refers to patience as well as longsuffering], *kindness*, [or graciousness], *goodness*, [the production of divine good],

We have seen that being rightly related to the vine will cause us to have the following virtues:

- 1) Personal love for God and then impersonal love for all mankind.
- 2) Joy or inner happiness
- 3) Peace or overt prosperity.
- 4) Patience as well as longsuffering.
- 5) Kindness or graciousness.
- 6) Goodness or the production of divine good.
- 7) Pistis or faithfulness.

Gal 5:23, *gentleness, self-control; against such things there is no law*. The eighth manifestation of the production of the Holy Spirit is *gentleness*, which is the Greek noun *praotes* meaning gentleness, humility or meekness. These are among the most important ingredients from the fruit of the Spirit. No one, by self effort, could ever attain *praotes*, because it would cause the individual to become proud. Therefore, this is a quality and characteristic that only God can achieve! Humility does not consist in pretending to be less than one really is, but rather is demonstrated when one does not pretend to be more than one really is. In 2Co 10:1 reference is made to the gentleness of Christ, *Now I, Paul, myself urge you by the meekness and gentleness of Christ*

Gentleness is commanded to the believer many times in the Word of God. Zep 2:3, *Seek the Lord, All you humble of the earth who have carried out His ordinances; Seek righteousness, seek humility*. In Eph 4:1-2, *I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing forbearance to one another in love,*

Humility and gentleness is something that we need to walk in. This gentleness and meekness, like other virtues, is to be put on by that which God provides, Col 3:12, *And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;*

This virtue is commanded in 1Ti 6:11, *But flee from these things, you man of God; and pursue righteousness, godliness, faith, love, perseverance and gentleness*. Gentleness, meekness, or humility is the right condition of mind that we must have so that the Word of God may be received, Jam 1:21, *Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls*. James speaks of the gentleness of doctrine or wisdom in Jam 3:13, *Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom*. 1Pe 3:15 says, *but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet [do it] with gentleness and reverence;*

This gentleness or humility is provided for every believer through the ministry of God the Holy Spirit. Biblical humility is freedom from pride and arrogance. Humility cannot and does not exist in the cosmic system. Cosmic one is the arrogance complex which begins with mental attitude sins. Arrogance has so many facets, and sooner or later, people are captured by it once they are out of the PPOG. Humility is also a prerequisite for learning doctrine, which requires the three R's: Reception, in

which the pastor communicates Bible doctrine to a group of believers. The information goes to the believer's human spirit where the Holy Spirit makes the doctrine *pneumatikos*, or spiritual phenomena. It then goes to the *nous*, or left lobe, and becomes *gnosis* doctrine. Then the positive believer has faith perception; then metabolization of that Bible doctrine goes into the *kardia*, or right lobe where it becomes *epignosis* doctrine. Only *epignosis* doctrine has momentum. Retention or *epignosis* doctrine is how we grow in grace, the basis for momentum. Recall is where we apply that *epignosis* doctrine to experience, the basis for creating invisible heroes, which is the objective of the spiritual life.

There's a difference between enforced humility and genuine humility. Enforced humility is submission to legitimate authority. Genuine humility is the virtue of complete grace orientation through perception of Bible doctrine. There is also a difference between humility and humiliation. Humility is the virtue of freedom from arrogance. Humiliation is to reduce your view of self to a lower status in your eyes or in the eyes of others. Humility is recognition of, and submission to, the authority of The Lord Jesus Christ (TLJC). We submit by our daily intake of the Word of God. If we become neglectful of doctrine, we are in a state of rebellion. Most believers do not realize what rebellion really is. In 1Sa 15:1-23 we saw that sincerity is not accepted by the Lord, but rather accuracy is required. Samuel said that it is better to have doctrine in the soul than to run around sacrificing and serving. Saul and the people served God in their own way, they did a right thing in a wrong way, and God does not accept it. The people had a chance to get rich, take the goods of the Amalekites, and cheat a little, but justify it by giving some to the Lord. They tried to bribe God to keep something that God had said to destroy. God is not interested in superficiality; He is only interested in the believer having Bible doctrine in his soul. The only thing that really counts is how much doctrine is in your soul. The verses in 1Sa 15 teach that to hear, listen and obey doctrine is better than sacrifice.

One doctrine needs to be reviewed if the believer is to have these first eight manifestations of the fruit of the spirit. The Doctrine of Forgiveness.

Point 1. Forgiveness means to give up resentment, excuse a guilty party, to release from payment, and to forget an offense never bringing it up again not even to discuss it. The principle of legal pardon is no different from the principle of personal pardon and forgiveness. This means that if someone asks for your forgiveness, and in honor you forgive them, then integrity and loyalty to doctrine demands that you *forget* whatever was done against you. It also means that you never again recall what the individual has done to you or penalize the individual for doing so. If you desire to know how many times you should forgive someone, Luk 7:4 says, "*If someone sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him.*"

Point 2. The ultimate expression of forgiveness was the cross of Christ. This is where all the personal sins of the human race were imputed to TLJC on the cross. God the Father judged every one of those sins in Christ. This was why our Lord screamed out, "*My God, My God, why have you forsaken me?*" By His work on the cross, TLJC opened up the way for God the Father to forgive us! Eph1:7, *In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace. We do not have the right to remain angry or bitter toward someone who has legitimately wronged us or hurt us because Christ paid for that sin, and they, in reality, have sinned against God even though it may have been directed toward us. This is why not forgiving others is actually a sin against God.*

Point 3. Scripture Passages on Forgiveness. The pattern for such pardon and forgiveness is found in Isa 43:25 "*I, even I, am He who blots out your transgressions for My own sake [because of My honor and integrity]. Furthermore, I will not remember your sin.*" This pattern of forgiveness is applied to the believer as part of the Royal Family honor code, Col 3:13, *Bearing with one another and forgiving each other. Whoever has a complaint against anyone else, just as the Lord forgave you, so also you should forgive others.* You do this because it's to your own benefit. Forgiving and tolerating others

may not benefit them, but it always benefits you because you will be free of mental attitude sins. Eph 4:32, *Be kind to one another, tender-hearted, forgiving each other just as God in Christ has also forgiven you.* This command is for the believer who has attained spiritual adulthood. Mar 11:25 says, *"And whenever you stand praying, forgive, if you have anything against anyone; so that your Father also who is in heaven may forgive you your transgressions."* Col 2:13, *And when you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,* 1Jo 2:12, *I am writing to you, little children, because your sins are forgiven you for His name's sake.* Notice that it is for His name's sake that our sins have been forgiven.

Point 4. One of the greatest illustrations of forgiveness is found in the story of Joseph. Joseph was thrown into the pit and then sold into slavery by his brothers because they were jealous of him. Joseph was a victim of great injustice, but it became a part of God's perfect plan for his life. The world is filled with acts of injustice, and only the grace of God and understanding our subject of forgiveness can get you through. Joseph had a change of circumstances but not a change of God's grace support. Look at what Joseph went through: 1) He was thrown into the pit by his brothers, which was a part of God's plan for his life, which he failed to recognize (Gen 37:1-24). 2) He was sold to a caravan and taken to Egypt, God's geographical will for Joseph (Gen 37:25-36). He had a change of environment and circumstances, but it did not hinder his spiritual growth. 3) He became a servant to Potiphar, who was an officer of Pharaoh, and Joseph learned that God can provide prosperity in any situation (Gen 39:2-6). Joseph was totally prosperous while a slave. God can bless us in one geographical area as much as in another. 4) Joseph was then tempted many times by Potiphar's wife to have sex with her, and he passed the test magnificently (Gen 39:7-10). 5) Mrs. Potiphar reacted against the rejection by Joseph, and falsely accused him of trying to seduce her, and this was a total act of injustice (Gen 39:11-18). 6) Potiphar believed his wife and threw Joseph into the dungeon for his second pit experience (Gen 39:19-20). 7) In Gen 40:1-4, Potiphar abuses his authority and gives Joseph double duties as a slave to two aristocrats in the Egyptian prison. If you are ever going to grow up spiritually, you must learn how to handle being mistreated. 8) In Gen 40:14-15, Joseph fails again by relying on man rather than the Lord, and the two men both forget to help Joseph in his prison experience.

This is the background to one of the greatest illustrations of forgiveness in the Bible. In Gen 45:1, Joseph's brothers, unknowingly, are begging Joseph for some food for the existing famine. After putting his brothers through certain tests, Joseph discovered that their attitude toward each other had changed. The brothers finally had love for each other, and love for their father. Notice Joseph's attitude in Gen 45:1-4, where Joseph brings their fears and worries right to the surface by stating what they lived in fear of, the fact that they sold him into slavery, and then showed unconditional love, and total forgiveness. This is why Joseph had been promoted by God. In Gen 45:6 Joseph shows that he completely understood that all these injustices had happened to him as a part of God's gracious plan for his life, and he reveals his tremendous humility. In Gen 45:9-15 Joseph would not only show his forgiveness, but he also would provide for his brothers and their families for the rest of their lives. In Gen 47:11-12, we see what true and gracious forgiveness will do. Joseph gave his father, brothers, and their families the best of the land of Egypt and continued to provide for all of them. When God blesses and God promotes, the disasters, tragedies, and heartaches of life are all blotted out. So great is the blessing from God that the bad times are completely forgotten.

In Gen 50:15, Joseph's father Jacob has died, *When Joseph's brothers saw that their father was dead, they said, "What if Joseph should bear a grudge against us and pay us back in full for all the wrong which we did to him!"* Unfortunately Joseph's brothers have learned absolutely nothing from the principles which are found in the life of Joseph. The brothers are believers, but they are losers. They are in self-induced misery, and they are actually making their own unhappiness. They had one of the greatest illustrations of forgiveness before them, but they still did not learn. They assume that Jacob's death will remove Joseph's restraint and tolerance of them and that he will seek revenge. The

brothers judged Joseph by assigning to him their own flaws, their own sins, and their own weaknesses. They would *not have* forgiven anyone for doing to them as they had done to Joseph. Remember what our Lord said in Mat 7:12, *"Therefore, however you want people to treat you, so treat them,"* Believers who are losers always assign to others their own flaws, sins, and failures. Gen 50:16-17, *So they sent a message to Joseph, saying, "Your father charged before he died, saying, Thus you shall say to Joseph, 'Please forgive, I beg you, the transgression of your brothers and their sin, for they did you wrong.' and now, please forgive the transgression of the servants of the God of your father."* And Joseph wept when they spoke to him. Notice that Joseph wept! They attacked his motives and maligned his character, and they still have not learned that Joseph is a man with character and integrity. They had so little understanding of God's matchless grace. Gen 50:18-19, *Then his brothers also came and fell down before him and said, "Behold, we are your servants." But Joseph said to them, "Do not be afraid, for am I in God's place?"* He was in God's place, in the place of God's geographical will. Joseph, long ago, had put the matter in the Lord's hands. Gen 50:20-21, *"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. So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and spoke kindly to them.* Joseph has no intention of ever seeking revenge. He is a visible hero, a spiritual champion. He is functioning under doctrinal orientation plus grace orientation. Joseph was not in any way handicapped because he had a difficult childhood. Environment is not the issue; the issue is God's timing. He deferred any punishment that might come to them to the wisdom of the sovereignty of God. Joseph operated in the character and nature of God defined for us in Psa 78:28, *But he, being compassionate, forgave their iniquity, and did not destroy them;* Joseph knew the principle of Psa 130:3-4, *If thou, Lord, shouldst mark iniquities, O Lord, who could stand? But there is forgiveness with thee, that thou may be respected.* Joseph knew the principle behind Dan 9:9, *To God belongs mercy and forgiveness.* To have forgiveness toward others we've got to know God. It is through occupation with TLJC that we develop a capacity to forgive.

The ninth and last manifestation of the production of the Holy Spirit is the Greek word *egkrateia*, meaning self-discipline or self-control. If you have self-discipline you are going to have an organized life. You will have the right priorities, which means a time for everything. An organized life is also based upon Bible doctrine which will give you the capacity to organize your life, and have inner happiness with the right priorities. It is the organized person who is persistent and consistent in the perception of doctrine. Sooner or later you have to get organized.

You have the same opportunity as anyone else to advance to spiritual maturity if you choose. However, if you have the wrong priorities you will never make it. Most people who complain about their life have made a series of bad decisions, and are in self-induced misery. They have wrong priorities; they are disorganized and do not have *egkrateia*. The believer must have organization in his use of time, in his use of energy, and have the right priorities in life. This is why the apostle Paul said to the Ephesians, to redeem the time because the days are evil, Eph 5:15-17, *Therefore be careful how you walk [walk in the PPOG not in the cosmic system], not as unwise men [non-thinking individuals], but as wise [those with metabolized doctrine], making the most or the best of your time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is.* The self-disciplined believer comes to Bible class, he is teachable through humility, and he has organized his life on the basis of Biblical priorities and a doctrinal scale of values.

Self-control is taught in many passages in the Bible: Pro 25:28, *A city that is broken into without walls is like a man who has no control over his spirit.* When an individual lacks self control he is totally defenseless from the attacks of the cosmic system. Self-control over the tongue is taught in Jam 3:2, *For we all stumble in many ways. If anyone does not stumble in what he says, he is a mature man, able to control the whole body as well (see also Psa 39:1).* Self-control over the lust of the flesh is taught in Rom 6:12, *Therefore do not let the sin nature reign in your mortal body that you should obey its lusts,*

Self-control or *egkrateia* also means good manners when you're sitting in Bible class. The Apostle Paul said that self-control must characterize the one who would contend for a crown: 2Ti 2:4-5, *No soldier on active duty entangles himself in the affairs of everyday life* [a person on active duty in the army of God does not live a normal life and is not in bondage to the details of life], *so that he may please the one who enlisted him as a soldier* [God enlisted you as a soldier for Him on the day of your salvation]. *And also if anyone competes in the athletic games, he does not receive a winner's crown unless he trains according to the rules.*

Every athlete in the ancient world went through identical training no matter what his event. This is analogous to every believer having the identical equal privilege and equal opportunity inside the PPOG as the place in which we train and compete. Only the believer inside the PPOG is living the Christian way of life, and therefore is qualified to compete in the angelic conflict. The ancient world athletes trained under the rules of the national gymnasium for ten months. They were not allowed to leave the large walled area of the gymnasium and had to exercise under the authority of the ruler of the gym, whose authority is analogous to the pastor. Everyone participated in group exercise, naked outdoors, regardless of the weather. This is analogous to everyone getting the same doctrinal teaching. Daily trumpet calls had to be met each day at various times; if you missed one you were disqualified. Everyone had equal privilege and opportunity to compete.

Each winner in the national games received many rewards and privileges. The winner received a crown of ivy leaves, which represented the rewards he would receive when he returned home. This is analogous to the winner believers receiving eternal escrow blessings when they go home to heaven. The winner had a special entrance cut into the wall of his hometown city which he passed through when he returned home. A plaque in his honor was put up after the wall was sealed up again. This is analogous to having your name recorded in the permanent historical record section of heaven because of your invisible impact on history during the Church-age. The winner received many other rewards including money, parades, and he was exempt from all income taxes for life. The Apostle Paul writes in 1Co 9:24-27, *Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. And everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I discipline my body and make it my slave* [he keeps it in training], *lest possibly, after I have preached to others, I myself should be disqualified.*

When believers become undisciplined they become incapable of understanding advanced doctrine, and start yearning for the basics again. They are more interested in fellowship with other believers than the true priority of fellowship with God and doctrine (Heb 5:11-13).

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 24.

The mystery of relationships.

09/04/05

The night before our Lord's death on the cross, with great patience, compassion and understanding, He took the time to talk with His men about how they might carry on without Him after He left the earth. The information that Jesus gave His men that night is of prime importance for Christians today, as it has been down through the centuries.

One lesson that TLJC taught concerning abiding in Him was to reveal to the disciples the importance of their relationship with one another. Joh 15:9-18, *"Just as the Father has loved Me, I have also loved you; abide in My love. If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments, and abide in His love. These things I have spoken to you, that My joy may be in you, and {that} your joy may be made full. 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. If the world hates you, you know that it has hated Me."*

This chapter falls into 3 sections; the first one was abiding with Christ, which we have already noted. Here the keyword is *abide*, and it appears 10 times in the 11 verses. Jesus reveals that the secret of being related to Him is abiding in Him, and the major emphasis is union; it has to do with maintaining vital union with the Living Lord. The second part (verses 12-17) talks about the relationship of believer with believer, and the key word is *love*. This word appears 4 times in those 6 verses. Once we have established that vital union with our Lord and maintain it, we come in contact with other Christians, and through a love relationship there is communion which is the emphasis of the second part of the chapter; we have communion with one another because we have union with our Lord. The third part (verses 18-27) is about the relationship, and the resulting struggle, of the believer with the world. The key word is *hate*, and it appears 8 times in 10 verses. That's what we could expect out of a world that is out of touch with God and out of union with Christ, because there is disunion between the believer and the world.

This subject of relationships, dating, and marriage is a very lengthy subject in the word of God. The apostle Paul is an expert on marriage, because of divine revelation, and whether Paul was a bachelor or not makes no difference when it comes to the principles of Bible doctrine. Marriage for the Christian is the most difficult, the most challenging, and the place of more failures in the Christian life than anything else. Marriage is a divine institution for believers and unbelievers alike. Marriage puts a man and a woman in confined quarters, and this is one of the reasons that many problems exist. Marriage usually begins with total attraction between two persons, but as it progresses, it also it retrogresses. It retrogresses simply because the attractiveness begins to disappear as people get older. What was hidden by attractiveness and the desire for unfulfilled fantasies soon appears; that is the real person. Marriage should be the beginning of love, but for many it is the end. Therefore if a marriage or a relationship is going to continue, there has to be an understanding of principles of Bible doctrine. You cannot build a marriage on philosophical writings or on attraction. A popular passage on the subject of marriage is found in Ephesians. Eph 4:29 up to Eph 5:22 is designed to prepare a person for marriage. Eph 4:29-5:22, *Let no unwholesome word*

proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you. 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. But do not let immorality or any impurity or greed even be named among you, as is proper among saints; and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks. For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them; for you were formerly darkness, but now you are light in the Lord; walk as children of light (for the fruit of the light consists in all goodness and righteousness and truth), trying to learn what is pleasing to the Lord. And do not participate in the unfruitful deeds of darkness, but instead even expose them; for it is disgraceful even to speak of the things which are done by them in secret. But all things become visible when they are exposed by the light, for everything that becomes visible is light. For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you." Therefore be careful how you walk, not as unwise men, but as wise, making the most of your time, because the days are evil. 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, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; and be subject to one another in the fear of Christ. Wives, be subject to your own husbands, as to the Lord.

Eph 5:22 brings out certain principles on marriage, but the real dissertation on marriage begins in Eph 4 which deals with Christian degeneracy which destroys marriages. Any relationship in life, to be successful must be founded upon principle. The interesting thing about most relationships is that there is time off, but there is no time off in a marriage.

Let's notice some principles that the apostle Paul brings out concerning relationships before he directly turns to marriage, Eph 4:31, *let all bitterness and wrath and anger and clamour and slander be put away from you along with all malice.* Notice a very important word in this verse which destroys relationships, and especially marriage, which is the word bitterness. Eph 4:32 *and be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.* This will be another very important principle in our series, the subject of forgiveness.

In Eph 5:1-2, we have the importance of living in the Pre-Designed Plan of God (PPOG), *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.* Once people get their eyes on other people, it is very difficult to remain in objectivity in the PPOG. When you're stuck with someone, and the facade of their beauty or their attractiveness or whatever it was disappears, it is very difficult to remain in that relationship. People make terrible mistakes in marriage, and the divorce rate in Christianity is as high as anywhere else. The merging of the two souls is the only thing that's going to make the marriage last. A lot of people pretend to have a happy marriage when they do not, and one of the problems is that a lot of ladies have never found a way to entertain themselves when their husband is occupied. That's the old desire to the husband versus operation sweat of the brow, or when both are working as is so often necessary today.

The most important thing that you must have, before you will ever be successful in marriage, is impersonal love. When it says in Eph 5:25, *husbands, love your wives as Christ also loved the church and gave himself for it,* it's the impersonal love that is in view. The Lord loved with both personal and

impersonal love, yet when He commands husbands to love their wives He uses impersonal love! No one can go through the Christian life without impersonal love. Jealousy, bitterness, moral and immoral degeneracy are all monsters that destroy marriage.

The reasons why marriages fail are not found in the symptoms; they are found in the disease. Marriages don't fail over arguments about money, unfaithfulness, or the controversies that inevitably exist. Marriages fail because believers fail to live in the PPOG. And the greatest failure is in the area of impersonal-unconditional love, because out of impersonal love comes true personal love. None of us are perfect! Some people appear to be perfect and that's a problem in itself. One of the major problems is that people expect more from marriage than what God designed marriage to be. People have turned marriage into an emotional merry-go-round, emotional love, emotional entertainment, and emotional can't stand up under pressure. There are three great enemies of marriage, true for the unbeliever, but especially true for the believer, and all three have to do with the emotion: 1) Jealousy. 2) Bitterness. 3) Anger.

Eph 4:31 tells us what to watch out for, *let all bitterness and wrath and anger and clamour and slander be put away from you, along with all malice.* This is excellent counsel for all relationships in life. The Greek word for bitterness is *pikria*, and there are all kinds of bitterness, and all are malfunctions in the Christian life. You cannot be bitter toward anyone or anything without malfunction in your life. Marriages are destroyed by jealousy and bitterness long before they are destroyed by adultery. No born again believer with bitterness or jealousy can have a successful marriage. And if you think that getting rid of one partner, and replacing them with another will solve the problem, you're only deceiving yourself. He or she has an old sin nature, just like the one at home!

Another important area of relationships is between parents and children. Pro 13:24 says, *He who spares his rod hates his son, But he who loves him disciplines him diligently.* You do not show your child that you love him by ignoring the need for discipline, for by doing so you actually show the child that you don't really care for him. One of the most insecure experiences a child can have is for them to misbehave and not be disciplined, Pro 13:24, *He who spares his rod hates his son, But he who loves him disciplines him diligently*[early enough]. The Living Bible says *If you refuse to discipline your son it proves that you don't love him.*

Pro 22:6, Train up a child in the way he should go, Even when he is old he will not depart from it.

To train up, it is the Hebrew verb *chanak* which means to initiate, to discipline or to dedicate. *Chanak* is also used for developing thirst and training to submit. According to the Bible, the term for a child may be translated from the age of infancy all the way to adolescence. In 1Sa 1:22 it is an infant; in Gen 21 it's used for Ishmael before he was a teenager. Gen 37 uses the same word for Joseph when he was 17; Gen 34 uses the same word for a child of marriageable age, so this term for child is a broad term. It covers every age during the time the child is under the parents' roof to marriageable age. The whole time it is called his period of training. So we could read back in Pro 22:6, *Train up a child in keeping with his characteristics.*

In every child that God places in our arms there are certain characteristics already established in that infant's soul. Children are not a piece of clay to be molded into what we want them to be. The parent that wants to train his child correctly discovers those characteristics. Children are extremely different though they are brought up in the same environment, look at Cain – Abel, Jacob – Esau, Absalom – Solomon. There are dangers when parents use the same approach with all their kids. The worst thing parents could ever do in the home with the children is compare.

Pro 22:15, *Foolishness is bound up in the heart of a child; The rod of discipline will remove it far from him.* From their early age foolishness is confined and compacted in the hearts of our children, but the rod of correction shall drive it far from him. Some parents just think they'll leave the child alone and when they grow up they'll grow out of their foolishness, but it doesn't work that way. Pro

14:1, *The wise woman builds her house, But the foolish tears it down with her own hands.* Here is a woman who never grew out of her foolishness; she is a young woman who wasn't raised properly at home and now she destroys the one given to her. She did not have the rod applied consistently and correctly.

Pro 14:9, *Fools mock at sin, But among the upright there is good will.* If a child is not broken from his foolishness at an adult age he'll mock at guilt and sin. It means that God has designed parents to create in the hearts of the children a standard, a living standard of norms and standards of what is right and what is wrong. When the child leaves home he carries with him the built-in norms or standards developed and taught by the parents. With those morals, or in some cases immorals, the child begins to establish a new way of life. Without the proper training and discipline, when he's an adult he will mock at the guilt or conviction in his soul.

Here is what happens to a son that has graduated from his home without the rod having done its work, Pro 19:3, *The foolishness of man perverts his way; and his heart rages against the Lord.* He does not have ingrained into him a standard of what is right and wrong, Pro 23:13-14, *Do not hold back discipline from the child, Although you beat him with the rod, he will not die. You shall beat him with the rod, And deliver his soul from Sheol.*

The Hebrew word for spanking is *nakah*, which means to strike. Remember the rod is a literal stick used for punishing, writing, fighting, ruling, and walking. This is NOT talking about child battering. We studied, in Psa 23, how the rod of a shepherd was shaped and suited to his own size and strength. The shepherd would spend hours practicing with the rod, learning how to throw it with amazing speed and dexterity. The rod was a weapon of defense, just as it is for the parents of the child. The rod was also the instrument the shepherd used to discipline and correct the wandering sheep; in the same manner, as parents we need to use the rod on wandering children. Children find comfort in the rod, knowing it is a weapon of power, authority, and defense. The rod is for reassurance. The rod is to keep children from chaos and confusion. We must note that the rod doesn't belong on the face, neither does the hand. Discipline is not knocking a child across the room, but rather to discipline and correct the wandering child. Pro 29:15, *The rod and reproof give wisdom, But a child who gets his own way brings shame to his mother.*

THE CALIFORNIA CONFERENCE 2005.

The Royal Family Honor Code
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During our conferences we have been studying the seven different churches or types of believers found in the book of Revelation and we are now on the church of Sardis or the Sardis type of believers. Rev 3:1-3, *“And to the messengers, [future pastors in the church of Sardis] write, he who has the seven spirits, [a reference to God the Holy Spirit as the power systems of the PPOG] and the seven stars [orthodox pastors], communicates these things. I have known your works or accomplishments, namely that you have a reputation that you are alive, [or allegedly living the spiritual life] but you are dead [believers living inside the cosmic system]. 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] completed in the sight of My God. Recall to mind therefore what you have received [application of doctrine] and heard [perception of doctrine]; and guard it [by living in the PPOG], and change your mind. If therefore you will not wake up, I will come like a thief [to punish] suddenly, and you will not know at what hour I will come upon you.”*

In verses 4-6, we have the uniform of glory, which accompanies the decoration of the order of the morning star. Rev 3:4-6, *“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. He who has an ear, let him hear what the Spirit says to the churches.”* There are two uniforms in verse 4, the uniform of honor, worn by the mature believer today, and the uniform of glory, which is a translucent light worn over the resurrection body of believers who receive the highest decoration at the judgment seat of Christ, the order of the morning star. The uniform of honor refers to the Royal Family of God; therefore we need to note The Royal Family Honor Code (RFHC).

Point 1. Definition and Description.

The RFHC is a system of spiritual integrity mandated by God, and revealed in the mystery doctrine of the Church-age. It relates to personal integrity on the part of believers in relationships with others. The RFHC is an extension of impersonal love for all believers; the believer, who through the Spirit and inculcation of doctrine, understands and develops the honor code in his life, will have Spiritual Self Esteem (SSE) and a personal sense of destiny. Gossip, maligning and slandering against anyone is a violation of the RFHC, Tit 3:2, *“speak evil of no man, do not be argumentative, gentle, showing every consideration for all men. As a part of the RFHC the believer needs to understand that he is born again, this time into an aristocracy. The Church-age is the dispensation of the Royal Family of God; therefore we must have Royal Function. Jesus Christ is the basis for that honor code, and He is the prototype of putting on the uniform of honor. The RFHC has an honor and integrity produced by the ministry of God the Holy Spirit, and by perception, metabolization, and application of Bible doctrine (B.D.).”*

Point 2. Application of B. D. & the RFHC begins at Spiritual Self Esteem.

The application of B.D. under pressure, in the angelic conflict and in spiritual warfare, requires at least the attainment and function of Spiritual Self Esteem (SSE). It is also the basis of operations for our relationship with other people, and with its attainment, the believer learns enough B. D. to make an application to experiences in life. Lack of human self-esteem can only be resolved by the attainment of SSE (1Co 15:10). In SSE your confidence is based on doctrine learned; you are now free from legalistic bullying, people dependence, distractions, flattery and counseling dependence. SSE is the declaration of independence of your royal priesthood, and solves the problems of inadequacy, peer pressure, role model arrogance, all the subtleties of arrogance, and fear. You now solve once

unsolvable problems and pressures of life. You now address problems or failures by using the problem-solving devices to make corrections and keep moving forward with occupation with Christ.

Point 3. Violations of the RFHC.

Pro 6:16-19 lists the seven worst sins as far as God is concerned:

- 1) Haughty eyes [arrogance].
- 2) A lying tongue.
- 3) Hands that shed innocent blood [murder].
- 4) A right lobe that devises evil plans [conspiracy, rejection of authority, revolution, civil disobedience].
- 5) Feet that run rapidly to evil [troublemakers].
- 6) A false witness who utters lies [slander, gossip, maligning, perjury].
- 7) One who spreads strife among the brethren.

Without the function of the RFHC and the PPOG, the believer cannot be distinguished from the unbeliever experientially. Rom 14:4 notes that sins of the tongue are in violation of the RFHC, *Who are you to judge the servant of another? To his own master he stands or falls; and stand he will, for the Lord is able to make him stand.* The believer is only authorized to judge himself under the rebound technique of 1Jo 1:9. By leaving judgment and revenge in the hands of the Lord, the believer is executing the RFHC. Verbal sins are a violation of the RFHC, and result in triple compound discipline, Mat 7:1-2, *"Do not judge lest you be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you."* First, you are disciplined for your verbal sins, secondly, your mental attitude sins which motivated the verbal sin, thirdly, the sins which you name in judgment or slander. So any discipline which might have gone to the other party, even if guilty, is transferred to you.

The RFHC provides the necessary privacy and spiritual freedom inside the PPOG, so that the believer in each stage of spiritual growth can continue the execution of the PPOG without outside interference. There are additional duties assigned to the strong believer, Rom 15:1, *Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves.* The maximum function of impersonal love fulfills the strong believer's honor code.

There are four laws of Christian behavior:

- 1) The law of liberty. Biblically the believer has a right to do certain things which are not sinful, and will not tempt the strong believer to sin.
- 2) The law of love.
- 3) The law of expediency. This is especially directed toward the unbeliever. There are times when the unbeliever will superimpose certain standards on the believer, and expect him to comply with those standards because he is a Christian. Every believer is a minister of reconciliation and must refrain from doing things, not because they are wrong, but because they prevent some unbeliever from seeing the true issue of salvation.
- 4) The law of supreme sacrifice. This is directed toward God and relates to several of the problem-solving devices of the PPOG. It generally applies to mature believers to forsake normal living and legitimate functions in life in order to serve the Lord in some special way (Paul functioned under this law in 1Co 9:1-15).

Point 4. The RFHC is related to the laws of Divine Establishment and Impersonal Love.

Rom 13:8-10, Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. For this, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and if there is any other commandment, it is summed up in this saying, "You shall love your neighbor as yourself." Love does no wrong to a neighbor; love therefore is the fulfillment of the law.

Morality is not the Christian way of life; the execution of the PPOG and the function of the

RFHC go beyond morality. Christianity uses the morality of divine establishment as a base, but it exceeds morality in the function of the honor code. The Christian way of life is a supernatural way of life and requires a supernatural means of execution, accomplished by the filling of the Holy Spirit. A believer who operates in the RFHC, and puts on the uniform of honor, will honor the laws of establishment, have patriotism and respect for authority, including military service. The RFHC keeps you on a far greater level, so that you do not stoop to where people can change you. You cannot change those who are antagonistic toward you, but they can change you by you lowering yourself to their level. You cannot change evil, but evil can change you. You cannot change doctrine, but doctrine can change you.

Point 5. The Principle of Freedom and the RFHC.

You must have a freedom, an independence from Satan, in the function of your volition in order to survive in Satan's world. The purpose of man's creation is to resolve the angelic conflict, and this cannot occur without the function of freedom. Freedom is composed of four categories which are interrelated and interdependent:

- 1) Freedom itself is the status of volition, or the uncaused cause of human function.
- 2) Privacy is the environment for the function of freedom.
- 3) Property is what is legitimately acquired or possessed by the individual.
- 4) As a part of freedom, authority is power delegated by God to command, to train, to prepare for life, to employ, to act as an agent for a principle like a nation or a city.

All authority is delegated by God, and all divine institutions have a stated system of authority designed to guarantee and protect freedom. Spiritual freedom is an extension of establishment freedom, in that all four classifications are involved in the honor code. Spiritual freedom only exists in the PPOG, and only functions under the power of the Holy Spirit and the perception of Bible doctrine, Joh 8:32, *"you shall know the doctrine and the doctrine shall make you free."*

The filling of the Spirit plus learning Bible doctrine equals knowing the mind of Christ, and therefore the truth which sets us free. A believer can function without temporal freedom, but he cannot execute the PPOG without spiritual freedom. Any believer has the right to assemble without his personal life or business being an issue, without being maligned, gossiped about, or the subject of criticism. Spiritual privacy is an inherent part of the royal priesthood, 1Pe 2:9, *But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; 2Th 3:11-12, For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.*

Point 6. The Procedure and Policy of the RFHC and Putting on the Uniform of Honor. *Rom 12:17-21, Never pay back evil for evil to anyone. Respect what is right in the sight of all men. If possible, so far as it depends on you, be at peace with all men. Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is Mine, I will repay," says the Lord. "But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals upon his head. Do not be overcome by evil, but overcome evil with good."*

The RFHC demands grace orientation and warns against the believer having vindication, implacability, hatred, arrogance, or bitterness toward others. The RFHC demands that we never stoop to the level of evil, or be overcome by evil. The RFHC demands the high standards of grace orientation.

Point 7. The RFHC Deals with the Principle of Reciprocation or Mutual Support. *Rom 15:26-27, for Macedonia and Achaia have been pleased or decided with pleasure to make a special offering for the poor among the saints in Jerusalem. Yes, they were pleased or have decided with pleasure to do so. And they are indebted or obligated to them. For if*

the Gentiles have shared in the spiritual things, they [the Gentiles] are indebted or obligated to minister to them in material things.

Churches have benefited spiritually from doctrine and are now motivated by that doctrine to give to the destitute Jews in Jerusalem who have been persecuted because of doctrine. As God has prospered them financially, they sought to share their prosperity with those who had been the source of their prosperity. It's the same thing taught in Gal 6:1-6. The sharing of spiritual prosperity in doctrine motivates the sharing of material prosperity in money. This makes giving an honor code function with emphasis on motivation from doctrine in the soul. Christian giving is a matter of true worship of God. The Bible also teaches that the Pastor-teacher exchanges spiritual blessing to the congregation for material blessing from the congregation. The congregation provides the financial contribution as they are spiritually blessed by the Pastor's teaching.

Point 8. The Plan of God as it Relates to the RFHC.

God has a plan for the unbeliever because it is God who gives each one of us life, 1Ti 2:4, *He desires all men to be saved.* 2Pe 3:9, *He is not willing that any should perish but for all to come to repentance.* God creates soul life in each of us, and imputes it to our human soul at birth where we are also given the imputation of Adam's original sin, which condemned us, setting up the first potential, salvation. God imputes Adam's original sin so that with this instant condemnation we also have an instant potential for salvation, even if death occurs before the age of accountability. This first potential sets up the plan of God for the entire human race, salvation. Adam's sin was imputed to us and all our sins were imputed to Christ, so we have the imputation of human life + the imputation of Adam's original sin = the potential for salvation for all members of the human race + the appropriate doctrine (Gospel) = the absolute confidence that faith in Christ results in perfect righteousness and eternal life.

Once the salvation issue is settled we move on to the PPOG for believers, which introduces the RFHC. Our first potential was for salvation; now that we are saved we have the potential to reach spiritual maturity. This potential can only become a reality if we operate under the principles of the RFHC, and with appropriate doctrine. This is the second hope or opportunity in life: persisting in the intake of doctrine, you will eventually reach spiritual maturity and receive the greatest blessings that life can offer. This brings us to third phase of God's plan. The imputation of eternal life at salvation + the imputation of blessings in time at spiritual maturity = the third potential in God's plan, rewards given to the resurrection body at the judgment seat of Christ. With the appropriate doctrine, and then undeserved suffering, you have reached the final potential which is the confidence that by continuing in maturity you will receive eternal blessings and rewards which glorify God forever.

Point 9. Hope as a Motivation and Momentum in the RFHC.

The Christian way of life is total dependence on the integrity of God. This dependence on the integrity of God is called hope. The RFHC gains its momentum from the various stages of hope in the PPOG. In the first hope (hope 1) the believer has confidence that once he exercises faith in Christ, he receives perfect righteousness and eternal life. In the second hope (hope 2) the believer has confidence that by persistent metabolization and application of doctrine, he will reach maturity and receive fantastic blessings in time. In the third hope (hope 3) the believer has the confidence that by continuing in maturity he will receive eternal blessings and rewards which glorify God forever. Therefore, hope is the confident expectation of blessing at certain stages in God's plan. Hope relates our thinking to the integrity of God, and is a reminder that the integrity of God appointed Jesus Christ as the object of our hope and the custodian of our blessings. You are not living the Christian way of life unless you have a confidence about the future.

Point 10. The Doctrine of the RFHC and the Principle of Production.

This is the distinction between the believer's priesthood and ambassadorship. The Bible teaches that every believer is a priest (1Pe 2:5,9; Rev 1:6, 5:10). As a royal priest, you advance through persistent perception of doctrine and passing the different momentum tests which God

brings in. The Bible also teaches that every believer is an ambassador (Eph 6:20, 2Co 5:20, Phm 9). As a royal ambassador, the believer produces spiritually as a result of spiritual growth and the filling of the Holy Spirit. When you put on the uniform of honor, you recognize that production is not the means of spiritual growth, but the result. The RFHC excludes all forms of illegitimate or legitimate Christian production or *works* as the means of blessing. Neither morality, talent, personality change, asceticism, sacrificial giving, devotional worship or working in a church will elicit blessing from God. Blessing from God originates from doctrine in the soul producing capacity for life, which in turn triggers the imputation of divine blessing to perfect righteousness. Works are the result of the advance, but never the means of advance.

Point 11. The RFHC Demands Avoidance of Self-pity.

To become occupied with self and filled with self-pity is one of the greatest distractions and weaknesses in life. Rom 12:9-10, *Your love must be non-hypocritical. Despise what is evil, adhere to the good. With reference to your brotherly love, [impersonal love of the honor code] be devoted to each other. With reference to your honor, [the honor code] esteem others more highly than yourself.* Since impersonal love depends on doctrinal norms and standards in the conscience, it excludes self-pity on the part of the subject. Putting on the uniform of honor demands that every believer in time of trouble or tragedy finds his blessing, encouragement, and strength in the doctrine in his soul. Advertising your troubles is not a part of the honor code. The RFHC demands the function of aristocracy in the spiritual life, not self-pity.

Point 12. The Thrust of the Honor Code Demands Authority Orientation for Continued Momentum in the Christian Way of Life.

Authority is a creation of God, and involves a person willing to take responsibility for the lives of others. Authority demands moral courage as well as honesty, integrity, and fairness to all. The RFHC demands that we have spiritual authority, just as we have authority in the government, and in all areas of life. Your attitude toward authority is an index of your character, and you must learn to live under authority, especially in the spiritual realm. The only issue between you and your Pastor is: are you learning doctrine from him or not. His personality is not the issue, but he must have total assertion of authority. You can't read the Bible on your own and become an expert. This is why God gave gifts unto men called the Pastor-teacher, so that you could be equipped for the Royal Family (Eph 4:11-15). Everyone has assigned to them a right Pastor; likewise a Pastor is assigned to a right congregation (Acts 20:28, 1Pe 5:3). God has delegated the spiritual gift of Pastor-teacher for the communication of doctrine.

Point 13. Maximum Function of putting on the uniform of honor is to give one's life for another in the Royal Family. (Rom 16:3-4; Joh 15:12-13; 1Jo 3:16).

This is the peak of the law of supreme sacrifice. There are two basic concepts in giving your life for the uniform of honor: 1) Occupation with someone you love, such as TLJC, right man / right woman, or friends. 2) In the case of impersonal love, where you do it because of who you are and the integrity in you. Both concepts apply under the honor code. 1Jo 3:16, *We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.*

Joh 15:13, "Greater love has no man than this, that one lay down his life for his friends."

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 25.

This treasure in "earthen vessels" reveals the surpassing greatness of God.

09/25/05

Our Lord Jesus Christ taught some very interesting principles the night before His death, and we have been noting the importance of our relationships with one another. Joh 15:12-18, *"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. If the world hates you, you know that it has hated Me."* On that last night our Lord was teaching the importance of impersonal love, an area of great struggle for the Christian.

Mat 11:28-30, *"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."* The problem that a lot of people have in relationships is unrealistic expectation. The secret is to learn how to enjoy the things God has blessed you with. Do you really enjoy who you are, and what you have? Sometimes it's easier to love an animal instead of a person because animals are the same every day, but it's sad when people turn to animals over people because of lack of ability to enjoy people relationships. So, what are you waiting for to enjoy life? Some people, believers included, connect happiness with material possessions. Look at what our Lord said in Luk 12:15, *And He said to them, "beware, and be on your guard against every form of greed; for not {even} when one has an abundance does his life consist of his possessions."*

When you have all the things you think you want, you still don't have what life is all about. Don't trust in people or things to make you happy, they will eventually let you down because they can never live up to your expectations. Psa 118:8-9 says, *It is better to take refuge in the Lord Than to trust in man. It is better to take refuge in the Lord Than to trust in princes.*

Mat 16:26, *"For what will a man be profited, if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul?"* There is only one way to experience happiness, and that is through your relationship with TLJC. Jam 1:2-4 tells us, *Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. Let endurance have its perfect result, that you may be perfect and complete lacking in nothing.*

You don't have to wait for something to make you happy, you can have happiness now while you are in the PPOG, and your life is full of trials. You can find happiness in the struggles of life. Enjoy yourself and be happy as you're trying to attain your goals, you can have a lot of fun and happiness even in the dark times if you are with God. Joy and happiness are available now, not something that you have to wait for until you get older. It is inseparably linked to having and enjoying your relationship with TLJC. The chief end of man is to love God and to enjoy Him forever. It's not simply sacrifice to Him, but to enjoy Him, to laugh with Him, and love your Christian life. God wants you to learn to love and enjoy your relationship with Him now in time. This is why you need to relax, Deu 28:45-47 says, *So all these curses shall come on you and pursue you and overtake you until you are destroyed, because you would not obey the Lord your God by keeping His commandments and His statutes which He commanded you. And they shall become a sign and a wonder on you and your descendants forever. Because you did not serve the Lord your God with joy and a glad heart, for the abundance of all things;*

God is more interested in what you think than in what you can do, He wants your thinking, He does not place unrealistic expectations upon us, we do that ourselves. Human limitation is a fact of life, a hard truth that makes life easier when we accept it. 2Co 4:7, *But we have this treasure in earthen vessels, that the surpassing greatness of the power may be of God and not from ourselves;* If anything is to be done, God must do it. The people who work the works of God with joy and a glad heart, are those who realize their overwhelming inadequacy to do the task.

2Co 13:4, For indeed He was crucified because of weakness, yet He lives because of the power of God. For we also are weak in Him, yet we shall live with Him because of the power of God {directed} toward you.

The problem with many of us is that we're much too gifted; we're dangerously adequate and self-sufficient. Ecc 4:9 says, *Two are better than one because they have a good return for their labor.* We gain perspective, objectivity and courage in threatening situations by having somebody by our side. Solomon is saying it's better not to work alone, not to minister alone. It's better to hurt with someone else. The N.T. says the same thing, 1Co 12:13-23, *For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. For the body is not one member, but many. If the foot should say, "Because I am not a hand, I am not a part of the body," it is not for this reason any the less a part of the body. And if the ear should say, "Because I am not an eye, I am not a part of the body," it is not for this reason any the less a part of the body. If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be? But now God has placed the members, each one of them, in the body, just as He desired. And if they were all one member, where would the body be? But now there are many members, but one body. And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you." On the contrary, it is much truer that the members of the body which seem to be weaker are necessary; and those members of the body, which we deem less honorable, on these we bestow more abundant honor, and our unseemly members come to have more abundant seemliness, whereas our seemly members have no need of it. But God has so composed the body, giving more abundant honor to that member which lacked, that there should be no division in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it;*

The greatest man who ever lived sympathizes with us, Heb 4:15, *For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.*

No matter who you are, when the rug gets pulled up from under your life, you cannot go it alone, and stay balanced, *two are better than one!* "It is not good for the man to be alone" says the Lord! This principle rebukes the religious solitaire, that isolated being who belongs to no Church, because no Church is perfect enough for him or her. This is the crowd Paul talked about in 1Co 1:12, *Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ."* Surely it is better to belong to an imperfect church than to none at all. A church that, although making mistakes along the way, is still doing what it can to glorify God. Many go on their way, believing in themselves and their own power and personality, relying on their own strength, but self-confidence can be a stumbling block. We're so good at what we do that we're no good at all, so God must frustrate our energy at its source. He wears down our noble determination through the frustrations of life, and He squeezes out of us every piece of our self-confidence by disappointment and defeat. The wheels fall off of our cleverly contrived programs; our dreams go belly up. He teaches us through our failures until we learn that most precious of all God's premises: We can't, but He can, and therefore we can through Him. Job 23:14, *For He performs what is appointed for me, And many such decrees are with Him.* 1Th 5:24, *Faithful is He who calls you, and He also will bring it to pass.*

The demands that have been placed on us are now demands on Him; the pressures and problems are His as well. There are still those problems and difficulties that frustrate us, but they're

honorably resolved in His time. We can, in fact, do all things that must be done, through the One who strengthens us, Phi 4:13, *I can do all things through Him who strengthens me*. God's activity through our fragile humanity is our great assurance! To persuade ourselves that we are something when we are nothing is a terrible loss.

Our calendars are filled with appointments, our days are consumed with engagements, and our minds are crammed with projects. We move through the day in our distracted way, assuming that our compulsions and motivations are mandates from God. We accept the esteem that are given to busy people, but when we have time to evaluate what we're doing, it often occurs to us that what we're doing isn't worth doing at all, at least in terms of eternal significance. However, Paul seemed to know exactly what he was doing and believed that what he was doing was thoroughly worthwhile. Look at Acts 20:17-21, *And from Miletus he sent to Ephesus and called to him the elders of the church. And when they had come to him, he said to them, "You yourselves know, from the first day that I set foot in Asia, how I was with you the whole time, serving the Lord with all humility and with tears and with trials which came upon me through the plots of the Jews; how I did not shrink from declaring to you anything that was profitable, and teaching you publicly and from house to house, solemnly testifying to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ."* Paul was with people and he taught them, those were his primary tasks: befriending others and imparting the truth. This was the essence and genius of his ministry, the blend and balance of what he called *servicing the Lord*.

Paul reminds us of TLJC, Emmanuel, (God with us), who spent a seemingly inordinate amount of time eating, fishing, strolling by the sea, chatting, teaching, going to parties, being neighborly. You would think both Paul and Jesus would get on with it, since there was so much to do. But neither of them was wasting time, they were making friends. Pro 18:24, *A man that desires friends must show himself friendly*. Friendship entails telling another person what we ourselves have come to know about God, nothing more and nothing less. As God teaches us new things about Himself we must give those truths away. Like Jonathan, who went to David at Horesh and *helped him find strength in God* (1Sa 23:16). A real friend is one who leaves another with a word that strengthens his grip on God. Befriending, then, is more than mere togetherness and small talk; it means sharing in some way what we've heard from God. We won't always do it well; some of us are not especially articulate. But even an awkwardly spoken word is better than no word at all. Even the comment that seems inept can be a source of strength. Even if no fruit is immediately gathered, and our friend seems no closer to God, something has happened: A seed has been planted and the life in that seed will cause it to grow. As our Lord promised in Isa 55:11, *"My word will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it,"*

Befriending and imparting takes hard work to maintain that balance. Some of us tend to be reflective, engaging in books and other quiet activities; others of us are more active, preferring to be with people. We're naturally inclined toward one mode or the other. But God can curb and discipline our natural tendencies. He wants symmetry for our lives, and therefore, if we ask Him to level out our lives, He will. But the fundamentals apply: The simplest things are often the most spiritual things. This is why our Lord taught His disciples what He did the night before His death concerning impersonal love and relationships.

Let's note some principles regarding impersonal love.

- 1) Impersonal love emphasizes the subject while personal love emphasizes the object.
- 2) Impersonal love demands we operate on our own norms and standards.
- 3) Impersonal love is a command in which all members of the human race in your periphery are the objects. This is why impersonal love is commanded to the members of the royal family of God. Joh 15:12, *this is my commandment, that you love one another, just as I have loved you*. Joh 15:17, *this I command you, that you love one another*. 1Pe 2:17, *honor all men; love the brotherhood, fear God, honor*

the king [Impersonal unconditional love]. 1Jo 3:23, *and this is his commandment, that we believe in the name of his Son Jesus Christ, and love one another, just as He commanded us.*

4) Impersonal love excludes emotion, while personal love has great emotional function.

5) Impersonal love emphasizes the integrity of the subject, while personal love emphasizes the attractiveness of the object. You never reduce yourself to the norms and standards of those who attack, malign you.

6) Impersonal love excludes carrying a grudge. You do not retaliate or seek revenge if wronged. Impersonal love is taught in Rom 12:17- 21, *Never pay back evil for evil to anyone. Respect what is right in the sight of all men. If possible, so far as it depends on you, be at peace with all men. Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is Mine, I will repay," says the Lord. But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals upon his head. Do not be overcome by evil, but overcome evil with good.* Impersonal love demands grace orientation and grace as the procedure and policy. Retaliation interferes with the justice of God punishing others, and lowers the believer to the level of his antagonist. The royal family honor code demands the high standards of grace orientation.

7) Impersonal love among believers includes respect for the imputed perfect righteousness residing in others. Since the perfect righteousness of God resides in every believer, impersonal love respects other believers on that basis.

8) Impersonal love is the relaxed mental attitude from the filling of the Holy Spirit rather than overt friendliness or gushy hypocrisy. Rom 5:5; Gal 5:22 both teach that the filling of the Holy Spirit produces impersonal love.

9) Under impersonal love the believer functions under his own standards rather than being influenced by flattery, attraction, attention, or reciprocation.

10) Not only does impersonal love exclude mental attitude sins and verbal sins, but demands toleration, respect for privacy and avoidance of distracting anyone from doctrine.

Pride is one of the things that can inhibit our spiritual life.

Luk 14:8-11, "When you are invited by someone to a wedding feast, do not take the place of honor, lest someone more distinguished than you may have been invited by him, and he who invited you both shall come and say to you, 'Give place to this man,' and then in disgrace you proceed to occupy the last place. But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up higher'; then you will have honor in the sight of all who are at the table with you. For everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."

Pride inhibits our spiritual life and relationship with others. As Solomon says in Pro 13:10, *Through presumption comes nothing but strife, But with those who receive counsel is wisdom.*

Pride is a terrible trait, manifesting itself in our insisting on recognition, wanting to be noticed, longing for prominence, acting smart when we're consulted or advised. It displays itself when we resist authority or become angry and defensive when crossed or challenged; when we harbor grudges, nurse grievances, or wallow in self-pity. It's the drive behind our tendency for associating with the rich and famous rather than the little people who make up most of our world.

Humility means being led downward. It means being content when others are elevated above us, and letting others advance even at our own expense. It means being glad when someone else is preferred. It means accepting every humiliation, and looking upon every person who demeans us as a means of grace to humble us. God accepts such humbling as the proof that our whole heart desires it. Joh 3:30 is the attitude every Christian should have, *"He must increase, but I must decrease."* In humbling yourself you are imitating and using the same means that TLJC used. You are walking in His way and therefore in the truth, and you are in the right state to receive life and impart it to others.

The best means for this is walking in His way. He came down to the level of men by the Incarnation.

2CO 8:9, For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become rich.

The beginning place for all of us, then, is to learn humility from TLJC: By coming to Him and asking for His help we'll become more like Him, and we'll find that rest of which He speaks- rest from all the ambitious striving that makes us so weary and familiar and worn out.

Compassion for others comes from being humbled and grows through our own suffering. In fact, personal pain is a prerequisite for consoling others. Our wounds are not always scratches; sometimes they're deep, but God cares and cures. When earthly comforts fail us, He gives us that eternal encouragement.

2Th 2:15-17, So then, brethren, stand firm and hold to the traditions or the doctrines which you were taught, whether by word of mouth or by letter from us. Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, comfort and strengthen your hearts in every good work and word.

Pain moves us closer to God and we gain His perspective on our broken dreams; we get His comfort; *"by his wounds we are healed,"* (Isa 53:5). We understand, and people are helped by our understanding and identification with what they are going through. Thus, by our wounds others are healed. His caring produces in us a caring for others. His compassion rubs off on us; His love becomes ours. Our love through His love grows mighty, 1Jo 4:19, *We love, because He first loved us.*

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 26.

The Doctrine of Jealousy.

10/02/05

We have been noting how our Lord taught the disciples the importance of impersonal love, and the relationship that we have with one another. This has led us to the doctrine of jealousy.

We start with a few principles:

1) Jealousy is described in the word of God as a sin, an emotion, a state of anxiety, or a trait, depending on the passage.

2) Jealousy is older than the human race because jealousy existed in eternity past when Lucifer, the star of the morning, son of the dawn, became jealous of God.

3) The first case of jealousy in the human race surfaced when Cain became jealous of his brother Abel (Gen 4:4-5); of course this motivated Cain to murder his brother (Gen 4:8). The same principle is true today; jealousy motivates murder, except the murder is now mental, 1Jo 3:15, *Everyone who hates his fellow believer is a murderer*;

Scripture also describes jealousy as being as cruel as the grave (SOS 8:6), as outrageous anger in Pro 6:34, *For jealousy enrages a man, And he will not spare in the day of vengeance*, and as the strongest of all mental attitude sins in Pro 27:4, *Wrath is fierce and anger is a flood, But who can stand before jealousy?*

Point 1. Definition.

A) Jealousy is a mental attitude sin which demands exclusive devotion and is intolerant of competition. It is total preoccupation with self.

B) Jealousy is discontentment with the blessings, successes, or status symbols of other people.

C) Jealousy is resentment of the attractiveness or approbation that a person receives. The jealousy of the authority of Joseph motivated his brothers to sell him into slavery (Gen 37:11, Act 7:9). When you resent anyone because of their authority, you are arrogant and motivated by jealousy.

D) Jealousy is also total selfishness and is incapable of true love.

E) Jealousy is a possessiveness which suppresses the volition of another person. This is when you seek to control the object of your jealousy.

F) Jealousy is also fear. It can be fear of losing another's affection or love, fear of rivalry, or fear of unfaithfulness, *Gen 30:1, Now when Rachel saw that she bore Jacob no children, she became jealous of her sister; and she said to Jacob, "Give me children, or else I die."*

G) Jealousy is anti-freedom, and does not permit people to love you from their own volition. The only love that is worth anything is when someone gives it to you freely. The jealous person wants to be loved on the basis of their own volition. Jealousy is also a violation of the Royal Family honor code given in *Rom 13:13, Let us behave properly as in the day, not in strife and jealousy.*

H) Jealousy is an emotional sin, as well as a part of arrogance. Therefore, jealousy is irrational in its resentment of others. Many born again believers have become psychotic and neurotic through jealousy. Jealousy is an emotional sin, and emotion has no ability to think or to reason.

I) Jealousy is mood arrogance troubled by suspicion that a person's love has been diverted to a rival.

J) Jealousy is inordinate competition in love, business, social life, athletics, professional life, and in the spiritual life. Jealousy, as an emotional sin, has two directions: arrogance toward self (subjective arrogance) and possessiveness of others (objective arrogance).

Point 2. A believer's rejection of B. D. produces envy and jealousy, 1Ti 6:3-4.

Our corrected translation of 1Ti 6:3-4, *If anyone advocates, encourages or teaches a different doctrine and does not agree with sound doctrines, those of our Lord Jesus Christ, even with the doctrines*

pertaining to the spiritual life, he has received blind arrogance and understands nothing [of doctrine], but he has a morbid obsession about controversies and verbal conflicts out of which arise or originate jealousy, discord, speaking evil [SOT], evil speculations, or presumptuous sins.

Many individuals disagree with and attack the teachings of others, because of jealousy, which is being discontent because of the blessings, successes, or status of other people. This is what motivates others to discredit another man or woman in all realms of life. Rejection of Bible doctrine produces jealousy and envy which inevitably leads to covetousness and the sins of the tongue.

Point 3. Jealousy is self-destructive mental attitude and thinking from the Cosmos.

Jam 3:14-16, But if you have bitter jealousy and selfish ambition in your right lobes, do not be arrogant and lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing.

The Greek word for *disorder* is the noun *akatastasia* meaning instability, disorder, commotion, and confusion. Jealousy will always create instability and disorder in the life of the believer. Note the believer's arrogance of Jam 3:14-16, which always accompanies jealousy. If you are jealous, you will be contentious and arrogant.

Point 4. Jealousy can produce physical sickness as well as mental disorder.

Pro 14:30, A tranquil heart is life to the body, But jealousy is rotteness to the bones.

As goes your mental attitude, so goes your health. Jealousy is self-destructive, and it kills the foolish person, Job 5:2, *For jealousy slays the foolish man and anger kills the stupid.*

Point 5. Jealousy is the worst of all the mental attitude sins.

Pro 27:3-4, A stone is heavy and the sand weighty, But the provocation of a fool is heavier than both of them. Wrath is fierce and anger is a flood, But who can stand before jealousy?

The *stone* in this passage is overt jealousy and anger; *the sand* is subtle jealousy. Jealousy is tyranny in its simplest form, and it destroys freedom because it intrudes upon privacy. Jealousy belongs to several categories of personal sinning: the arrogance complex of sins, the emotional complex of sins, and jealousy is a major motivator for all kinds of other personal sins. Jealousy is also defined as unpleasant fear, suspicion, or resentment from mistrust of another. Jealousy is always an attribute or feeling of discontent. In the arrogance complex of sins, jealousy will have one of the following reactions: bitterness, vindictiveness, implacability, inordinate ambition and competition, revenge motivation, and/or verbal sins. Jealousy is also related to the emotional complex of sins, including the hysterical category of sins, fear of rivalry, of losing someone's affection, of unfaithfulness in some form. It causes consternation, irrationality, and dissociation. The hatred category where there is uncontrollable anger, implacable hatred, bitter resentment, implacable vindictiveness, loathing, animosity, tantrums, violence, and murder. The self-centered category includes self-pity, emotional irrationality, and expressions of dissatisfaction including gossip, slander, maligning, and other forms of vilification. Arrogant preoccupation with self is an irrational and implacable attitude toward the object of jealousy, *1Co 3:3, You are still carnal because there is jealousy and strife among you. Are you not carnal? In fact, are you not walking on the basis of the standards of men [unbelievers]?*

Point 6. A special offering was made for Jealousy in Israel (Num 5:11-31).

This was actually part of an adultery trial, also known as the ordeal of jealousy. If a man accused his wife of adultery, but had no proof of her guilt, the Law provided a ritual to determine whether she was innocent or guilty in Num 5:11-31. If she swore her innocence, the woman was forced to drink a potion made of holy water mixed with dust from the floor of the tabernacle and the priest burned the offering, made of barley meal, on the altar. If she was guilty of adultery, she would suffer; but if she was innocent, she would be spared. In this way the decision was placed in the hands of God, and this offering was also called the waters of jealousy.

Jealousy actually split the nation Israel (Isa 11:13). The Northern Kingdom was jealous of Judah, and they attacked Judah. The jealous person always attacks the object of their jealousy, and it is very difficult to get over jealousy.

Point 7. Jealousy destroys category two love (personal love of a member of the opposite sex), SOS 8:6-7.

In SOS 8:6, the Shulamite woman is speaking, *"Put me like a seal, over your heart, Like a seal on your arm [signifying she belongs to and is waiting for a certain man]. For love is as strong as death [indicating that the man's love for the woman, and her response to that love, serves as a fortification and protection for the woman's soul and body. Each protects, satisfies, and fulfills the other], jealousy is as severe as Sheol [or the grave]. Its flashes are flashes of fire, The {very} flame of the Lord."* Just as the grave robs you of a loved one, so jealousy robs you of capacity in relationship with your loved one. Flashes represent her responses to her right man are hot; she is turned on first in her soul which carries over to her physical response. Notice how strong jealousy is, *SOS 8:7, "Many waters cannot quench love [jealousy can], Nor will rivers overflow it; If a man were to give all the riches of his house for love, It would be utterly despised."* Water ordinarily puts out fire, and many waters simply refers to pressures, disasters, difficulties, etc.

Solomon could not conquer this woman, because she was protected by the love for her man. Jealousy can destroy love between the right man and the right woman; that's how powerful jealousy is. Pressures, disasters, difficulties, and the most horrible disasters can't, but jealousy can! Jealousy is the great enemy of love, and no one with pride or jealousy has capacity for love. Jealousy has great power just as the fear of death has power.

Point 8. Jealousy is part of a mechanism for producing both false motivation and discord (Phi 1:15).

Here we have a right action (witnessing) with wrong motivation (Jealousy). Arrogance creates hang-ups of the soul, and these hang-ups are the source of false motivation in life. These people are petty, jealous, and have inordinate competition. Pettiness is the little sister of jealousy; they are closely related.

Point 9. Jealousy is related to the three categories of love.

Jealousy, as an anthropathism, is legitimate only by God, who demands all your attention and concentration when you reach maturity. In category two love toward a member of the opposite sex, the jealous person can be so possessive they smother the other person's love and destroy it. In category three love toward friends, the jealous person wants you to be friends only with them, and they get upset when you associate with other people.

Point 10. Jealous people rejoice in the misery or fall of others.

Pro 24:17-18, Do not rejoice when your enemy falls, And do not let your heart be glad when he stumbles; Lest the Lord see {it} and be displeased, And He turn away His anger from him.

The evil instincts, such as jealousy or envy, cause more sufferings and miseries to people than many physical diseases. A person who is jealous or envious of others feels painful and resentful when others are blessed, and feels happy only when some miseries take place in the lives of others. This demonic instinct of jealousy or enviousness is born from a false ego and a false opinion of self. The jealous person is deceived because they think more highly of themselves than what they ought to. Gal 6:3, *For if anyone thinks he is something when he is nothing, he deceives himself.* Because of this, his false ego gets hurt upon seeing others enjoying an advantage.

Jealousy is like a serpent's venom; it destroys the body, the soul, and the personality of the individual. The body, mind and intellect of a person with such malicious instincts become nothing more than a trash basket. As a result, the jealous person looks for faults in others, and never sees their good qualities, all the while thinking of themselves as faultless. They disown their own faults, elude

responsibility for those faults, and then throw them on others. They continually burn inside upon seeing others enjoy advantage.

Jealousy is like a cancer; it grows until eventually it turns into outright hatred. Gen 37:3-5, *Now Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a varicolored tunic. And his brothers saw that their father loved him more than all his brothers; and so they hated him and could not speak to him on friendly terms. Then Joseph had a dream, and when he told it to his brothers, they hated him even more. Then in Gen 37:9-11, Now he had still another dream, and related it to his brothers, and said, "Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me." And he related it to his father and to his brothers; and his father rebuked him and said to him, "What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?" And his brothers were jealous of him, but his father kept the saying in mind. Gen 37:18-20, When they saw him from a distance and before he came close to them, they plotted against him to put him to death. And they said to one another, "Here comes this dreamer. Now then, come and let us kill him and throw him into one of the pits; and we will say, A wild beast devoured him. Then let us see what will become of his dreams!" Now, their jealousy turned into outright hatred for their brother, and they got rid of him. They even felt they had a right to do this. Their father had favored Joseph over all of them, and over the years their jealousy had turned into resentment, and then their resentment became hatred.*

That's how jealousy works; it grows like a cancer, and it eventually turns into hatred, and hatred kills. Sometimes it kills physically, but it always kills relationships. It kills our love for the person we are jealous of. There is the story of King Saul and David the shepherd boy. Saul began by loving David but became very jealous and his jealousy turned to anger when David was being honored with a greater reputation. In 1Sa 18:6-8, *And it happened as they were coming, when David returned from killing the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet King Saul, with tambourines, with joy and with musical instruments. And the women sang as they played, and said, "Saul has slain his thousands, And David his ten thousands." Then Saul became very angry, for this saying displeased him; and he said, "They have ascribed to David ten thousands, but to me they have ascribed thousands. Now what more can he have but the kingdom?" His jealousy is now causing him to be irrational. Therefore in 1Sa 18:9, And Saul looked at David with suspicion from that day on.*

Jealousy causes suspicion. 1Sa 18:10-11, *Now it came about on the next day that an evil spirit from God came mightily upon Saul, and he raved in the midst of the house, while David was playing the harp with his hand, as usual; and a spear was in Saul's hand. And Saul hurled the spear for he thought, "I will pin David to the wall." But David escaped from his presence twice. Notice his jealousy motivated him to try to kill.*

Men are more vulnerable to jealousy than women in certain areas, particularly in their desire for power, position, and title. We compare ourselves instinctively without thinking about it. Every time we look, everything we see we compare ourselves: our status, our possessions, our reputation, our relative positioning to that person, to that institution, that object. We live in a performance oriented world where we are taught to compete. In fact, a man's desire for possessions often has more to do with the prestige he hopes to gain than either the love of an object or the desire for security. All of us need loving appreciation, but to collect envy from the eyes of those whom we have outperformed is an empty victory. Many men compare themselves with others who have authority or leadership, and when this happens jealousy inevitably abounds.

The children of Israel envied Moses and Aaron, Psa 106:13-17, *They quickly forgot His works; They did not wait for His counsel, But craved intensely in the wilderness, And tempted God in the desert. So He gave them their request, But sent a wasting disease among them. When they became envious of*

Moses in the camp, And of Aaron, the holy one of the Lord, The earth opened and swallowed up Dathan, And engulfed the company of Abiram.

Many people are so quick to resent the privileges given to those in leadership, but they fail to see the price that has been paid for many years. There are terrible consequences for those who continue in the sin of jealousy. The curse that you have prepared for another will come upon you, and the blessing that you have prepared for yourself will be given to them. In Eze 35:11, the Lord said, *"I will deal with you according to your anger and according to your envy which you showed because of your hatred against them"*

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 27.

The antagonism of the world system toward believers and Bible doctrine.

10/09/05

We have been noting John Chapter 15, and our Lord's message to His disciples the night before His death. This message included the mystery doctrine of the Church-age. The first part of this chapter deals with *abiding with Christ*, the keyword or term here is *abide*, and it appears 10 times in the first 11 verses. The second part, verses 12-17, talks about the relationships of the believer with other believers, and the key word is *love*, and it appears 4 times in these 6 verses. Once we have established that vital union with our Lord and maintain it, we come in contact with other Christians, and, through a *love* relationship, there is communion with one another because we have union with our Lord. Then there is the relationship which is continually a matter of struggle for the Christian, and that is the believer with the world, and that's the last part of the chapter, verses 18-27.

Joh 15:18-25, "If the world hates you, you know that it has hated Me before {it hated} you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, A slave is not greater than his master. If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know the One who sent Me. If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. 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.'"

Here the key word is *hate*, and it appears 8 times in 10 verses. That is what we can expect from a world that is out of touch with God and out of union with TLJC; there is *disunion* between the believer and the world. There is union with Christ and union with fellow believers, but because of this *hate* there is disunion with the world.

So, beginning in Joh 15:18, we see some of the reasons for the world's hostility to those who are in Christ. We need to understand the use of the Greek words *ho kosmos*, translated *the world*. This is different from the Greek word *ge*, the word used for the earth's surface, or the structure of the earth; *kosmos* means an organized system. So, when you see the word *world* in this passage, think, first of all, of a system of thought designed by Satan. Secondly, think of a system of organizations, which includes religious, political, and other international organizations, all of which are outside the framework of the divine institutions. Then thirdly, think of the *kosmos* or the *world* as a system of people, or a category of people: here, unbelievers. So, the word *kosmos* describes all of these, a system of thought, an organizational system, or a type of person.

The word worldliness is different. Worldliness is simply when a believer continues to go negative toward doctrine, and that creates scar tissue on the soul (the mind), and then the believer opens up the *mataiotes* (a vacuum in the heart) and through this comes human viewpoint.

Joh 15:18, "*If the world hates you [and it does], you know that it has hated Me before {it hated} you.*" *If* is the Greek conjunction *ei*, known as a first class condition, meaning *if, and it does*; this means that there are those systems in the *kosmos* that are antagonistic toward your way of thinking, when you think like TLJC.

Why does the *kosmos* hate Jesus Christ and His people? Remember Gen 1:1, *In the beginning God created the heavens and the earth*. In Gen 1:26-28, *Then God said, "Let Us make man in Our image,*

according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." And God created man in His own image, in the image of God He created him; male and female He created them. And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth."

In Gen 3, both the man and the woman rejected God in the Garden of Eden, and were kicked out of the Garden, and with that, Satan became the ruler of the world. So when Satan appeared in heaven in Job 1:7, we read, *And the Lord said to Satan, "From where do you come?" Then Satan answered the Lord and said, "From roaming about on the earth and walking around on it."* Satan had the authority to roam about on the earth because he had become the ruler of the world. Therefore, he is called the god of this world, the ruler of the world, and the prince and the power of the air. In Job 14:30, note that Satan is the ruler of this world, *"I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;*

God knew that Satan would be the ruler of this world, and designed certain things to protect the human race in Satan's rule. God must protect the human race in order go from creation to the end of the world. In order for the angelic conflict to be resolved, there are certain increments of history that have to be fulfilled: the O. T. dispensations, the cross, resurrection, ascension, session, glorification of Christ, the intensification of the angelic conflict in the Church-age, the tribulation, the second advent, and the millennial reign of Jesus Christ. All of these things have to be fulfilled, and the human race has to be perpetuated in order to do so.

So God has provided certain laws to protect the human race from destruction during the time that Satan is the ruler of the world. Of course there is another restrainer in the world during the intensification stage of the Church-age, and that's the ministry of the Holy Spirit (2Th 2:7).

Let's look at the divine institutions as the means of perpetuating the human race, and as the counter action to Satan's rule. There are two counter actions to Satan's rule, as far as people are concerned: 1) The divine institutions, which we are about to list. 2) The whole concept of the spiritual life, the operation of the believer priest in the Church-age.

There are four divine institutions:

- 1) Volition, this is human freedom and privacy. This is the right to live your life, and to produce in compatibility with one's own ability; the exception to this is when, with your free will, your volition, you commit a crime or some other form of dishonesty, or violate the rights of others. No two people have the same abilities, we are not born equals, we do not live as equals, and we do not die equal. There is no equality in the human race except in Christianity. There is unity with the Lord Jesus Christ at the moment of salvation when equal privilege and equal opportunity are given. The local church must recognize the privacy of every believer in it, and that privacy must be protected.
- 2) Marriage, this is the framework for category two love, and it becomes a basic stabilizer of the human race. From the start, marriage was designed for one man and one woman.
- 3) Family, as the basis of protecting the human race. Members of the human race start out as the most helpless creatures, and must have all kinds of protection and training, and the family is designed to provide this.
- 4) Nationalism, when the nationalism concept is broken down, the freedoms of the individuals are destroyed, and within the framework of those empires, you usually find persecution of Christianity, and no true evangelism. Nationalism is designed to protect the rights, freedom, and the privacy of a large number of individuals within the human race. These divine institutions are designed to protect human freedom in the devil's world, so that bona fide evangelism can exist in every generation. God often overrules in history so that this can exist. When this happens, Satan must attack, not only these four divine institutions, but the content, and message of the Gospel, as well as those who deliver it.

So, the one who rules the universe (TLJC) says in Joh 15:18, *"If the world hates you [keeps on hating you, and it does], you know that it has hated Me before {it hated} you.* The one who rules the world is Satan; Isa 14:12-17, Eze 28:11-19, Joh 8:44, and 1Jo 3:8, describe the person of Satan, the greatest genius of all creatures. The strategy of Satan as the ruler of this world is mentioned in 2Co 2:11 and in many areas of scripture. He is an organizational genius with a great organization of demons (Eph 6:10-12). He is the originator of murder and violence in the human race (Gen 6:4-11, Joh 8:44). He hates the communication of Bible doctrine (Mat 13:9,39, Rev 12:13,15). He is the enemy of the Church, and the Royal Family (Rev 12:9-13, 24). He is the enemy of Christ (Rev 12:4), and the enemy of Israel; all anti-Semitism is satanic (Rev 12:4,13,15 specifically document this). In every generation, he uses all his power to destroy Israel, but he will never succeed. Satan is also the enemy of all unbelievers. We are told that the greatest deceiver of all time blinds the minds of unbelievers in 2Co 3:3-4.

Satan's strategy is based on conspiracy and deceit, which explains the basis of war. He manipulates nations (Rev 12:9,23; 20:3,8). Satan tries to neutralize perception, metabolization, and application of Bible doctrine through worry, fear, anxiety, mental attitude sins, and reaction to historical disaster (1Pe 5:7-9), all to distract the believer from the PPOG. Satan uses both cosmic one and cosmic two to keep the believer from occupation with Christ by getting their eyes on people (Gen 19:28, 20:1; Jer 17:5), or to get their eyes on self (1Ki 19:10; 1Co 1:10-11), or to get their eyes on things (Heb 13:5-6).

Religion is the creation of Satan promoting his own merits, his own works, to gain the approbation of God. Satan's counterfeits of the plan of God include a counterfeit Gospel (2Co 4:3-4), counterfeit ministers (2Co 11:13-15), counterfeit doctrines (1Ti 4:1), a counterfeit communion table (1Co 10:19-21), counterfeit spirituality (Gal 3:2-3), counterfeit righteousness (Mat 19:16-28), legalism (Mat 23:13-36), power and dynamics like miracles, healing, and tongues (2Th 2:8-10), and a system of gods (2Th 2:3-4). All of these strategies are designed to attack the divine institutions, and the Church of our Lord Jesus Christ.

Christ was the target in the angelic conflict before the Church-age began, and now every believer who is still on the earth in this intensified stage of the angelic conflict is the target. So, you're a target for intense hatred, unjust treatment, slander, and gossip. 1Pe 2:11 says, *Beloved, I urge you as aliens and strangers to abstain from fleshly lusts, which wage war against the soul.*

This world is not your home, so don't make yourselves cozy in it; don't indulge your ego at the expense of your soul. 1Pe 2:12, *Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe them, glorify God in the day of visitation.* Live a commendable life among the people of this world so that your actions will refute their prejudices, and they'll be won over to God's side and be there to join in the celebration when He arrives.

1Pe 2:13-16, *Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right. For such is the will of God that by doing right you may silence the ignorance of foolish men. Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God. Exercise your freedom by serving God, not by breaking the rules or living in carnality. 1Pe 2:17, Honor all men; love the brotherhood, fear God, honor the king.* Treat everyone you meet with dignity. Love your spiritual family. Revere God. Respect the government. 1Pe 2:18-20, *Servants, be submissive to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. For this finds favor, if for the sake of conscience toward God a man bears up under sorrows when suffering unjustly. For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer for it you patiently endure it, this finds favor with God.* There's no particular virtue in accepting punishment that you well deserve. But if

you're treated badly for good behavior and continue in spite of it to be a good servant, that is what counts with God. 1Pe 2:21, *For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps*, This is the kind of life you've been invited into, the kind of life Christ lived. He suffered everything that came his way so you would know that it could be done, and also know how to do it, step-by-step.

1Pe 2:22-23, *who committed no sin, nor was any deceit found in His mouth; and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously*; Our Lord never did one thing wrong, never said anything improper. They called him every name in the book and he said nothing back. He suffered in silence, content to let God set things right. 1Pe 2:24-25, *and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed. For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.*

Now, it's not just people hating you; remember it is a system that hates you. It is a type of thought; it is a thought, it is a system, it involves certain people. If you think only in terms of people hating you, remember there is a system that hates you. And that system is religion, and legalism, and it despises you.

There are seven reasons for the world's hostility towards the believer. The first is because the *kosmos* system hates Christ and we are related to Christ. Jesus Christ has always been despised by the *kosmos*, and yet He came to save it, Joh 3:17, *"For God did not send the Son into the world to judge the world, but that the world should be saved through Him."*

The second reason why the world, or the *kosmos* system hates the believer is because once a person is in the PPOG they no longer belong to the world. Col 1:13, *For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son,*

Phi 3:20, For our citizenship [politeuma, or heavenly privilege] exists in heaven, from which place we eagerly anticipate the Savior, the Lord Jesus Christ;

He no longer belongs to the *kosmos* system.

Joh 15:19, *"If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you."* You're born again now; you are disciples now. The Greek word for love here is the imperfect active indicative of *phileo* which is *ephilei*, meaning a personal rapport love. Satan is in opposition to the PPOG; that is what this verse teaches. Every believer is in the plan of God, and therefore it is the policy of Satan to hate anything in the plan of God. Since the day of your salvation, you have been in union with Christ, you are in the PPOG by the baptism of the Spirit, by all of the 40 things or more that happened at the moment of salvation. So, whether you like it or not, or whether you know it or not, Satan hates you.

You're to love the individual, Joh 3:16, *"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.* But not the system, 1Jo 2:15-17, *Do not love the world [cosmic system], nor the things in the world [cosmic system]. If anyone loves the world [kosmos], the love of the Father is not in him. For all that is in the world [kosmos], the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world [kosmos]. And the [kosmos] world is passing away, and also its lusts; but the one who does the will of God abides forever.* When people are saved, they are snatched from the system, the *kosmos* system (Jud 1:20-23).

Joh 15:18-19, *"If the world hates you [and it does], keep on knowing that it has hated Me before {it hated} you. If you were of the world [second class condition, but you are not], the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you."*

Chosen here refers to the doctrine of election; billions and billions of years ago, when election was put into operation, Eph 1:4-5, you were snatched out of the *kosmos* or the cosmic system. In

eternity past, billions and billions of years ago, God the Father elected every believer in the Church-age. He elected Christ, and every believer is in union with Christ.

So the believer responded to the grace of God in time, which was designed in eternity past, and the moment he responded to the grace of God, faith in Christ, he entered the plan of God. At that moment the antagonism of Satan is there; the believer is moved out of *kosmos diabolicos*, and into the plan of God, operation grace. In one second of time, you become the object of the antagonism of his whole system.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 28.

The antagonism of the world system toward believers and Bible doctrine.

10/16/05

Joh 15:18-25, "If the world hates you [first class condition, and it does], keep on knowing that it has hated Me before {it hated} you. If you were of the world [second class condition, but you are not], the world would love or have personal love rapport with its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, A slave is not greater than his master. If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know the One who sent Me. If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. 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.'"

The key word is *hate*, and it appears 8 times in 10 verses of John 15. This is what we would expect from a world that is out of touch with God, and out of union with TLJC. There is union with Christ and union with fellow believers but because of this hate there is disunion with the world. We have begun a study of the reasons for the world's hostility and hatred toward the believer.

1) The *kosmos* system hates Christ. The world's system designed by Satan hates Jesus Christ (Joh 15:18).

2) Once a person is in the plan of God, as a believer priest, they no longer belong to the world (Joh 15:19).

3) The slave is not greater than His master (Joh 15:20). If they hated Him they will hate you.

Therefore, you will have problems and difficulties that you will have to face alone. In Joh 15:20, the Greek word for *remember* is *mnemoneuo*; it is a command to call to mind something that you've learned and already know. So, you recall an established fact, *that a slave is not greater than his Master*, and apply it to the situation that you're going through. Once you identify with someone, and they become rejected by others, it's only a matter of time before you will be rejected. Paul experienced the same thing in 2Ti 4:9-18, *Make every effort to come to me soon; for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service. But Tychicus I have sent to Ephesus. When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments. Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. Be on guard against him yourself, for he vigorously opposed our teaching. At my first defense no one supported me, but all deserted me; may it not be counted against them. But the Lord stood with me, and strengthened me, in order that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was delivered out of the lion's mouth. The Lord will deliver me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen.*

Jesus had previously taught that the servant is not greater than the master (Joh 13:16; Mat 10:24). He quotes His previous teaching, which they had learned, and they are now commanded to remember or recall it to mind. In this verse the word *if*, is a first class condition, *If they persecuted Me [and they have], they will also persecute you; if they kept My word, they will keep yours also.* The verb is

dioko, which means to pursue, put pressure on, or to persecute. It refers to certain points of time that are now all gathered up into one. Jesus wasn't persecuted every minute, but there were times when the pressure was on, and that pressure is now declared. The future tense of *dioko* says that the believers were not a target yet. As long as Christ was on the earth, He was the target, but in the Church-age, every believer is now the target. Once Christ leaves the earth, the individual believer becomes the recipient of the intensification of the angelic conflict. *If they had kept my saying* [tereo]. *Tereo* is also a first class condition. It means to guard something that belongs to self. Many who were in *kosmos diabolicos* came out of it by faith in Christ, and they accepted what Christ taught. When Christ leaves the earth, the apostles are going to find themselves with a nucleus to begin the Church-age. This is their encouragement; you may be hated, but you're going to have a job. This introduces another part of the mystery doctrine of the Church-age which all believers should be initiated into: The Doctrine of Ambassadorship.

Point 1. Definition and Description.

An ambassador is a high ranking minister of state or of royalty sent to another state to represent his sovereign country. By analogy we are spiritual aristocracy as members of the Royal Family of God, and Christ is the King who has sent us into a foreign country, the cosmic world. At salvation, every believer enters the Royal Family of God through the baptism of the Holy Spirit, and at the same time he becomes a representative of the Lord Jesus Christ on earth. Ambassadorship stems from being in union with Christ caused by the baptism of the Spirit. Every Church-age believer is Royal Family of God representing the King of kings and Lord of lords during his time on this earth. Therefore, two commissions are given to the believer at salvation: the royal priesthood as a part of the equal privilege of election; and the royal ambassadorship as a part of the equal privilege of predestination. We represent ourselves before God and we represent God before men. So, ambassadorship emphasizes that every believer is in full time Christian service. Common functions and services are all commanded by the scripture, so there is no confusion between what your spiritual gift demands and the functions which are common to all believers, such as witnessing, prayer, and the perception of doctrine. Ambassadorship is the fulfillment of the imperatives of production in the Bible. In addition to the mandates of scripture, there are many avenues of expressing your ambassadorship, such as utilizing the faith-rest drill and virtue-love as problem solving devices with emphasis on spiritual self-esteem. Spiritual self-esteem, a result of consistent residence in the PPOG under the enabling power of the Holy Spirit and momentum from metabolized doctrine, becomes the maximum expression of ambassadorship.

Point 2. The Profile of the Ambassador.

- A) An ambassador does not appoint himself. We are appointed by God at the moment we believe in Jesus Christ. God also gives us the power and ability to handle the job.
- B) The ambassador does not support himself. The Church-age believer, as an ambassador for Christ, is provided for by logistical grace.
- C) The ambassador's instructions are always in written form, so he has no doubt as to what he should do. We have the policies, problem-solving devices, instructions, principles, doctrines, and concepts in written form in the scripture.
- D) The ambassador does not belong to the country to which he is sent. Our citizenship and home is in heaven. We are also citizens of a client nation to God (Joh 15:19).
- E) The ambassador does not live in the foreign country for his own personal interest. We are to live here on earth solely to serve in the interest of our Lord and Savior. We subordinate all personal interest to the function of our ambassadorship, which includes the attainment and function of the spiritual skills, the filling of the Spirit, cognition of Bible doctrine, and execution of the PPOG. Our production skills, which include our ambassadorship, are in place as of the moment of salvation, but are not effective until we develop spiritual skills.

F) The ambassador does not treat any insult to himself as personal. This is the royal ambassador's function in both spiritual self-esteem and impersonal love for all mankind. We tolerate others and hold no grudges. When you are insulted, treated unfairly, or ridiculed, you have tremendous problem-solving devices and the spiritual strength to leave the matter in the Lord's hands.

G) When an ambassador is recalled, it is tantamount to a declaration of war. This is analogous to the rapture of the church. The tribulation is analogous to the period of war.

Point 3. The Royal Ambassadorship is Specialized and Intensified in the Gift of Pastor-teacher.

All communication gifts become critical and specialized functions of the royal ambassadorship because they communicate spiritual truth. Eph 6:18, *With all prayer and petition pray at all times in the Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints,* Prayer is essential in this ongoing warfare. Pray for members of your Royal Family and keep each other's spirits up so that no one falls behind or drops out. Eph 6:19, *and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel,* We are to have the courage to teach the mystery doctrine at the right time. Eph 6:20, *On behalf of which [Gospel] I am an ambassador in chains, that in this [proclaiming the mystery doctrine], I might communicate with confidence as I ought to speak."* There is a special need for those who communicate doctrine to do so with confidence. That confidence cannot exist unless they are occupied with the person of Christ and have spiritual self-esteem, because they will be faced with constant negative volition from indifferent people. With spiritual self-esteem the communicator speaks with confidence no matter what the attitude of his listeners.

Point 4. The Royal Ambassadorship is also Related to Evangelism, 2Co 5:20.

2Co 5:14, *For the love of Christ controls us, having concluded this, that one died for all, therefore all died;* In other words, the Lord's love has moved us to extremes. His love has the first and last word in everything we do. Our decision as an ambassador is to work from this one focused point: One man died for everyone. That puts everyone in the same boat. 2Co 5:15, *and He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf.* He included everyone in his death so that everyone could also be included in his life, a resurrection life, a far better life than people ever lived on their own. 2Co 5:16, *Therefore from now on we recognize no man according to the flesh; even though we have known Christ according to the flesh, yet now we know Him thus no longer.* We are not to evaluate people by what they have or how they look. They looked at TLJC that way once and got it all wrong.

Here is the way we are to look at each other. 2Co 5:17-18, *Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come. Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation,* All this comes from the God who settled the relationship between us and Him, and then called us to settle our relationships with each other. 2Co 5:19, *namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.* God solved the problem that the world had with Himself through the Messiah, giving the world a fresh start by offering forgiveness of sins. God has given us the task of telling everyone what He has done for them. 2Co 5:20, *Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God.* We're Christ's representatives or ambassadors. God uses us to persuade people to drop their differences and enter into God's work of making things right between them. We're speaking for Christ Himself, saying to others, become friends with God; He's already a friend with you. This is the function of every believer who witnesses and is the special function of the believer with the gift of evangelism. We are to witness through verbal communication of the Gospel of the word of God. We are not to witness only through our lifestyle, Mat 10:16-17. Eph 6:19-20, *"And pray on my behalf, that utterance [expression, articulation, verbalization] may be given to me in the opening of my mouth, to make known with boldness [confidence] the mystery of the gospel,*

For which [Gospel] I am an ambassador in chains, that in this [proclaiming the mystery doctrine], I might communicate with confidence as I ought to speak." Get some confidence, He said in Psa 81:10, *"I, the Lord, am your God, Who brought you up from the land of Egypt [bondage from the cosmic system]; Open your mouth wide and I will fill it."* Don't worry about what you'll say or how you'll say it, the right words will be there. Some people will attack your motives, others will smear your reputation because you believe in Him. This confidence is based upon knowledge, occupation with TLJC, and doctrine resident in the soul. 1Ti 4:10, *For this reason, we [pastors] work hard to the point of exhaustion, and we hang in there tough [keep on contending], because we have confidence in the living God, who is the Savior of all men, especially of believers.* Propitiation is the God-ward side of salvation whereby the essence of God is satisfied with the salvation work of TLJC. This means when TLJC was on the cross He was judged for all members of the human race. That's why the N.T. says "whosoever believes" over 45 times. He is the Savior of all men, which introduces the Doctrine of the Unlimited Atonement.

He died not only for our sins only says 1Jo 2:2 but for the sins of the whole world. 1Jo 2:2 *and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.* Many verses teach this. Joh 1:29, *The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the world!"* Joh 3:16 *For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.* Joh 3:17 *For God did not send the Son into the world to judge the world, but that the world should be saved through Him.* Joh 4:42, *and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world."* Joh 6:32-33, *Jesus therefore said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. For the bread of God is that which comes down out of heaven, and gives life to the world."* Joh 6:51, *"I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh."* Joh 12:46-47, *"I have come {as} light into the world, that everyone who believes in Me may not remain in darkness. And if anyone hears My sayings, and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world."* Rom 11:15 *God reconciled the world unto Himself.*

Regardless of race, culture, nationality, or sex, our Lord Jesus Christ died for all having no prejudice. He died for the sins of the whole world or the sins of every person who would ever live and that immediately destroyed the barrier between God and man, i.e., part of the doctrine of reconciliation. There is no barrier between God and man; it was removed by Christ on the cross. The unlimited atonement also indicated the fact that no matter what anyone says about the superiority of their race or their culture, or any expression of prejudice of any kind, our Lord set the pattern of no prejudice. Gal 3:28, *There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.* He was judged for the sins of the world so that anyone of any race or whosoever can be saved. There is a group of individuals, usually intellectuals, sometimes just puppets, who say that Christ only died for them and that they are the elect. These are the super-arrogant types. Our responsibility as an ambassador or representative of TLJC demands the understanding of the doctrine of unlimited atonement as found in 2Co 5:14-20.

This is the function of every believer who witnesses and is the special function of the believer with the gift of evangelism. One of the first signs that you are getting somewhere in your spiritual life is the complete change in your spiritual motivation. This is what the word *controls* means in 2Co 5:14, *For the love of Christ controls us, having concluded this, that one died for all, therefore all died;* Great motivation begins when the believer personally loves God. This results in excitement over His word. Your spiritual life is going to fall apart from time to time and place to place, but motivation from your love for Christ will keep you going. Once you reach personal love for God and SSE, from then on you are motivated by your thoughts or by what you think. Notice it says "the love for Christ motivates us"

and not the love for people. Jonah was one of the most successful evangelists in the O.T. but he didn't love those of Ninevah. TLJC died for everyone, and Jonah learned that. He died for everyone, and that is grace. The doctrine of the unlimited atonement is one of the most magnificent grace illustrations in the entire Bible. Christ didn't die just for the elect; He died for everyone.

2Co 5:14...*having concluded this*, conclude is the Greek word *krino* which means to judge or to reach a conclusion. The conclusion is derived from unlimited atonement. Paul reached this conclusion concerning the unlimited atonement in 2Co 5:14-15; 1Ti 2:6; 4:10; Tit 2:11. Peter reached this conclusion in 2Pe 2:1; 3:9. John reached this conclusion in Joh 3:16; 1Jo 2:2; 4:14. The writer of Hebrews reached this conclusion in Heb 2:9. The content of their conclusion is revealed by the Greek conjunction *hoti* translated *that*; that if one died for all. The Greek word for *died* is the aor-act-ind of the verb *apothnesko* which refers to the spiritual death of Christ on the cross. It does not refer to His physical death but His death in bearing our sins. The aorist tense speaks of that point of time, namely the three hours on the cross when God the Father judged TLJC for the sins of the world. Christ was judged for our sins; we have never been judged for our sins nor will we ever be. All we ever get for our sins is the normal reaction of reap what you sow or the law of volitional responsibility. The judgment of our sins would remove us from planet earth immediately. However, God in His grace found a way for the sins of the world to be judged. And, while we do feel the repercussions of our sins we are not being judged for them. So, do not consider that to be judgment. It is simply the law of consequences. Under the law of consequence, sin will have repercussion in all directions. The repercussions will be related to people, your physical body, your nervous system, your over-all health, and to your mind...but, that is not judgment; that is merely a part of the principle of self-induced misery. Your sins, my sins, the sins of the entire world were judged only once, at the cross. This is why the evangelist who makes an issue out of your sins is wrong. The issue is not sin; the issue is Christ. Christ has already been judged for your sins. TLJC is your substitute and therefore the issue is Act 16:31, *Believe in the Lord Jesus, and you shall be saved*. You don't renounce your sins. You don't repent from your sins. You don't do anything about your sins. False evangelism becomes heretical, misleading, and evil. Sin isn't even an issue at the last judgment for the unbeliever. When you think of sin you have to think of two things: the cross, where all sins were judged, and the law of volitional responsibility.

In 2Co 5:14 we then have a fantastic prepositional phrase, *huper* plus the genitive of advantage from the adjective *pas* translated "for all." *Huper plus pas* means on behalf of all which has the connotation of substitution. The word *therefore* is used because from the first conclusion, *if one died on behalf of all*, comes a second conclusion, *we are all dead*. *Dead* is the aor-act-ind of *apothnesko* which again refers to spiritual death. The aorist tense speaks of that point of time when we died spiritually, when Adam's original sin was imputed to us at physical birth. *In Adam all die*, 1Co 15:22. This simply means that mankind is totally helpless and hopeless and unable to solve the problem of spiritual death. The moment we are born we are born physically alive and spiritually dead. We were born with a major problem that only grace can solve. Man manufactures problems; God solves them! That is grace; that is unlimited atonement.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 29.

The antagonism of the world system toward believers and Bible doctrine.

10/23/05

We have been noting The Doctrine of Ambassadorship. So far we have seen:

Point 1. Definition and Description.

Point 2. The profile of the Ambassador.

Point 3. The Royal Ambassadorship is specialized and intensified in the gift of Pastor-teacher.

Point 4. The Royal Ambassadorship is also related to your personal evangelism.

2Co 5:14-15, *For the love of Christ controls or motivates us, having concluded this, that one died for all, therefore all died; and He died for all, that they who live should no longer live for themselves, but for Him who died and rose again on their behalf.* He included everyone in His death, so that everyone could also be included in His life, a resurrection life. 2Co 5:16, *Therefore from now on we recognize no man according to the flesh; even though we have known Christ according to the flesh, yet now we know Him thus no longer.* We are not to evaluate people by what they have or how they look. Here is the way we are to look at each other: 2Co 5:17-19, *Therefore if any man is in Christ, he is a new creature; the old things passed away; behold, new things have come. Now all these things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.* God solved the problem that the world had with Him through the Messiah, giving the world a fresh start by the forgiveness of sins. God has given us the task of telling everyone that good news. 2Co 5:20, *Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God.* We are Christ's representatives or ambassadors. This is the function of every believer who witnesses and is the special function of the believer with the gift of evangelism.

We are to witness through verbal communication of the Gospel of the word of God, not only through our lifestyle. Paul said in Eph 6:19-20, *And pray on my behalf, that utterance [expression, articulation, verbalization] may be given to me in the opening of my mouth, to make known with boldness [confidence] the mystery of the gospel, For which [Gospel] I am an ambassador in chains, that in this [proclaiming the mystery doctrine], I might communicate with confidence as I ought to speak.*

We all are to have confidence, Psa 81:10, *"I, the Lord, am your God, Who brought you up from the land of Egypt [bondage from the cosmic system]; Open your mouth wide and I will fill it."* Mat 10:19-20, *"But when they deliver you up, do not become anxious about how or what you will speak; for it shall be given you in that hour what you are to speak. For it is not you who speak, but {it is} the Spirit of your Father who speaks in you."*

Point 5. The Royal Ambassadorship mandates the function of Spiritual Self-esteem and Impersonal Love, Philemon 1:9.

In these passages, the apostle Paul is writing to Philemon, his good friend, Phm 1:9-19, *but I'd rather make it a personal request. While here in jail, I've fathered a child, so to speak. And here he is, hand-carrying this letter-Onesimus! He was useless to you before; now he's useful to both of us. I'm sending him back to you, but it feels like I'm cutting off my right arm in doing so. I wanted in the worst way to keep him here as your stand-in to help out while I'm in jail for the Message. So if you still consider me a comrade-in-arms, welcome him back as you would me. If he damaged anything or owes you anything, chalk it up to my account. Yet for love's sake, I rather appeal to you, since I am such a person as Paul, the ambassador, and now a prisoner of Jesus Christ.*

When your momentum takes you to personal love for God, you now have spiritual self-esteem,

and with this comes impersonal love for all mankind. This is the giant step in the Christian life, and it is when you really begin to live as an ambassador or representative of TLJC. While personal love for God is the function of our royal priesthood, spiritual self-esteem and impersonal love for all mankind are the functions of our ambassadorship. Now you begin to operate in Eph 4:32, *And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.*

Everything the believer does in life becomes a part of the procedure and policy as a royal ambassador. Every believer, therefore, makes a pulpit out of his circumstances in every area of life. In 2Co 3, we have a passage about our individual pulpits, and a little sanctified sarcasm. 2Co 3:1-3, *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 or ministered to 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.*

The apostle Paul had led the Corinthians to the Lord, and he is saying this with divine sarcasm to a group of believers who have now been influenced by legalism. They had permitted Judaizers to teach in their congregation. Paul is saying, "Since you have now opened up the door to false teaching, do I need another letter of commendation or recommendation before I can enter the congregation?" Once a believer opens up the door to false teaching, he will begin to reject the true teaching that he once had. The Corinthians were carried away with false doctrines because they would let almost anyone, with an exciting personality, speak and teach. The Judaizers entered without letters of recommendation and had misled the Corinthians, and they have become a legalistic congregation. By rejecting Paul's ministry the Corinthians have invalidated Paul's original letter of recommendation to them, but they required no letters of recommendation from false teachers. Most of the Corinthian believers were his converts; they are living letters manifesting the evangelism, and in some cases, the teaching of the apostle Paul. The Corinthians were the beneficiaries of doctrinal teaching from Paul; therefore, they are letters written by Paul.

As a believer in the Lord Jesus Christ, your life is either a book on doctrine or on disaster. Your life is either one of spirituality or one of legalism, one of grace or one of arrogance. A life for Christ, in the PPOG, or for Satan in the cosmic system. Your life is either in the kingdom of God or in the kingdom of darkness. So, your life is either a good or a bad letter, depending on your attitude toward Bible doctrine. People should read Christ in your life; this is the challenge of the living letter or the walking epistle, and the key is not to quit, not to get down on yourself, but continue to keep going forward.

Point 6. The Royal Ambassadorship is also related to the Angelic Conflict.

Not only does the Church-age believer function as an ambassador for mankind, but the believer is also an ambassador to angelic creatures as well. You are being watched, right now, by angels. Angelic creatures are observing certain aspects of human history. Elect angels observe human history, while fallen angels oppose human history. For example, elect angels rejoice over the salvation of one person, Luk 15:7, *"I tell you that in the same way, there will be {more} joy in heaven over one sinner who repents, than over ninety-nine righteous persons who need no repentance."*

Luk 15:10, "In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

In the dispensation of the Hypostatic Union, angels observed every part of the first advent and incarnation of our Lord (1Ti 3:16 says He was *Beheld by angels*). In the dispensation of the Church-age, angels observe members of the Royal Family of God in their *failure* and *success* to execute and fulfill the PPOG. In 1Co 4:9, the apostle Paul said, *For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men.* The word Greek word for *spectacle* is *theatron*, where we get the word *theater* from, and it means a theater, a place for public shows, a play, a place for the performance of dramatic representations. In

Eph 3:10, *in order that the multi-faceted or many-sides of the wisdom of God might now be made known through the church to the rulers and the authorities in the heavenly places.* Angels even observe the believers in the Church-age receiving commands from headquarters according to 1Ti 5:21, *I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.* Angels desire and long to look into the things that so many of God's people take for granted, 1Pe 1:12, *It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven, things into which angels long to look.* The Greek word for *long* is *epithumeo*, which means to have a desire for something, to long for, or set the heart upon something.

In Mat 18:10 angels observe and protect children, *"See that you do not despise one of these little ones, for I say to you, that their angels in heaven continually behold the face of My Father who is in heaven."* In Luk 16:22 angels escorted Lazarus to Paradise when he died, *"Now it came about that the poor man died and he was carried away by the angels to Abraham's bosom;"* In 1Co 11:10 angels observe the attitude that the woman has toward her husband and the symbol of authority that it represents.

1Co 6:3 says *Do you not know that we shall judge angels?* The Greek word for *judge* is *krino*, which means to make decisions for, to conclude, approve, decree, rule, govern, to preside over with the power of giving judicial decisions. Any one of these definitions can be used as far as our relationship with the elect angels in the future. On the other hand, Satan has organized a tremendous demon army to hinder Church-age believers from fulfilling the PPOG. Satanic observation is also in his organization of fallen angels to resist evangelism and the fulfillment of the PPOG. Fallen angels are organized to resist and oppose positive believers, 1Pe 5:8, *Be of sober spirit [Attain S.S.E.], be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour.* Satan's major objective is twofold: 1) To blind the minds of unbelievers so they won't accept Christ. 2) If they do believe in Christ, hinder their function and execution of the PPOG, distract them in every way possible, and keep them from making Bible doctrine their number one priority. Satan has organized an effective system to get us out of the PPOG into cosmic systems one and two. Demons don't sit in the stands and watch us as do elect angels; the demons are on the playing field observing, and are organized to oppose our ambassadorship (Eph 6:12). They are opposed to your growing in grace.

If we are ever going to understand the divine plan of God we need to be crystal clear on what the *grace* of God is all about. The biblical meaning of the word *grace* represents that which is limitless and measureless. Grace is nothing less than the unlimited love of God expressing itself in measureless blessing. It represents realities which are infinite and eternal.

Point 7. The Ambassador for Christ Must Operate in Dignity.

The dignity of the ambassador should reflect the greatness of the one, or the country, that sent him. The greater the king, the greater the ambassador should be. Ambassadors usually have respect from those who respect their master, and rejection from those who reject their master. We are sent into the world as representatives of the Creator of heaven and earth. There will be those who honor our ambassadorship, as well as those that reject it. The point is, we cannot despise the messenger and yet honor the master, 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."* Mat 10:40-42, *"He who receives you receives Me, and he who receives Me receives Him who sent Me. He who receives a prophet in {the} name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you he shall not lose his reward."* Mat 25:34-40, *"Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me*

{something} to eat; I was thirsty, and you gave Me drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me. Then the righteous will answer Him, saying, 'Lord, when did we see You hungry, and feed You, or thirsty, and give You drink? And when did we see You a stranger, and invite You in, or naked, and clothe You? And when did we see You sick, or in prison, and come to You? And the King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, {even} the least {of them,} you did it to Me.'"

Point 8. The Ambassador should cast no indignity upon his office.

He should behave wisely, 1Th 2:10, *You are witnesses, and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers;* He should avoid all appearances of evil, 1Th 5:22, *abstain from every form of evil.* In so doing, the ambassador brings honor upon himself and therefore on the one who sent him rather than reproach upon himself and on the one he represents. This means that each ambassador must operate under those four divine laws: 1) Law of Liberty - This law is directed toward one's own self. There are certain things that you can do that will not hurt you nor disturb your spiritual walk. The law of liberty clears my conscience from any guilt or condemnation that might try to take away my liberty (1Co 6:12; Rom 14:1-4). 2) Law of Love - This principle takes other believers into consideration. This is a very important principle especially if you are a pastor, a deacon, or in an administrative position in the local assembly. The law of love says because of your love for the weaker, and often legalistic brethren, and in order to keep them from being critical or causing them to fall or to take liberties that they may not be able to handle, you refrain from these liberties. This is not arrived at because your liberty is wrong, but because they are weaker in their faith and understanding of truth. As a believer in advanced doctrine you desire to help others, and not hurt them (Rom 14:13; 1Jo 2:10; 1Co 8:12; 9:12). 3) Law of Expediency - This law considers the unbeliever. It is expedient that you have a testimony in your life before the unbelieving world. The unbeliever has set up in his mind, *right and wrong* standards of conduct for Christians. Therefore you refrain from doing certain things, not because they are wrong, but because they can keep the unbeliever from the true issue which is, *Christ died for all our sins.* 4) Law of Supreme Sacrifice - This law says that there are times when certain believers should refrain from doing some very normal and very legitimate things, so that they can have a maximum effectiveness for TLJC as ambassadors enlisted in His army (1Co 9:1-5, 19-23).

Point 9. Every ambassador must answer to the king who sent him, Luk 12:48; Gal 6:5; Rom 14:12.

The ambassador is to do his best to negotiate and accomplish the business for which he has been sent. If his work is not accomplished he will be called to give an account. We are ambassadors of Christ. An ambassador for TLJC is a place and position of honor and dignity. However, where there is honor there is trust, and where there is trust there is responsibility. Many love and desire the dignity; they love pre-eminence, yet they excuse the work and responsibility that comes with it. 3Jo 1:9, *I wrote something to the church; but Diotrephes, who loves to be first among them, does not accept what we say.* In fact, none have a greater trust and responsibility than pastors and ministers. It is a weight that made the apostle Paul even tremble. He said in 1Co 2:3, *I was among you with much fear and trembling.*

Pastors have responsibility for the souls committed unto them and pastors need to realize that each soul is worth more than all the world to TLJC. However, to every believer is deposited the word or doctrine of reconciliation. We should therefore pray, and use all imaginable means, to bring the souls of men to terms of peace and reconciliation with God. As Paul said in 2Co 5:11, *Knowing the terror of the Lord we persuade men.* 2Co 5:20, *We invite you on behalf of Christ be reconciled to God.*

Point 10. The Ambassador must also be faithful to the One who sent him.

He must be faithful in all things including the little things, Mat 25:21, *His master said to him, 'Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many*

things, enter into the joy of your master. Luk 16:10, "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much." He should not become a servant or a slave to the foreign country he has been sent to. The analogy is that the believer is not of this world, as we have seen in Joh 15:19, "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you."

The believer should not become dependent on this world for its blessings. We should not seek things from the enemies of Christ, 1Th 2:4-8, *For our exhortation does not come from error or impurity or by way of deceit; 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. For we never came with flattering speech, as you know, nor with a pretext for greed, God is witness, nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority. But we proved to be gentle among you, as a nursing mother tenderly cares for her own children. Having thus a fond affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us.*

Point 11. The Ambassador should protect and seek the interest of his fellow citizens or those who are in the foreign country with him.

An ambassador should reveal love, care and tenderness to all heavenly citizens. We are here not to fight with one another. We are not here to weaken but strengthen the hands of the members of the Royal Family of God or what we call our brothers and sisters in Christ. We are not here to compete and compare, 2Co 10:12, *For we are not bold to class or compare ourselves with some of those who commend themselves; but when they measure themselves by themselves, and compare themselves with themselves, they are without understanding.*

As ambassadors for Christ, as members of His body, as branches with the vine, stones in the same building, sheep of the same flock, priests of the same kingdom, members of the new creation, and a part of His bride we ought to treat each other with the utmost of respect, Gal 6:9-10, *And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary. Gal 6:10, So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith. Mat 25:40, "And the King will answer and say to them, Truly I say to you, to the extent that you did it to one of these brothers of Mine, {even} the least {of them,} you did it to Me."*

The main function of an ambassador for Christ is to operate in the grace of God. Grace means kindness, mercy, and favor. Kindness and mercy imply that we don't earn it or deserve it. Grace is based on divine mercy and divine forgiveness. We are forgiven on the basis of what God has done for us. We are never forgiven on the basis of what we have done for God. Grace is divine provision for mankind before, during, and after salvation. Grace is all that God is free to do for mankind without compromising his essence.

WHAT IT MEANS TO BE INITIATED INTO THE SECRET OF THE MYSTERY. PART 30.

The antagonism of the world system toward believers and Bible doctrine.

The Old Sin Nature Test.

10/30/05

We have been noting the reasons for the world's hostility and hatred toward the believer as laid out for us in Joh 15:15-27. We are now on the fourth reason for this hatred from the world, which is that the *kosmos* is ignorant of the plan of God, Joh 15:21, "*But all these things they will do to you for My name's sake, because they do not know the One who sent Me.*"

The phrase, *all these things*, is a reference to Satan and the kingdom of darkness who are in the business of exalting the creature and opposing the creator. Satan and his kingdom are in opposition to the plan of God and have designed a plan to counter it. The one thing that Satan is obsessed with opposing in the life of every believer is the grace of God. If you are ever going to bring glory to God you need to be enlightened and informed about the grace of God. Grace is based on divine mercy and divine forgiveness.

We are forgiven on the basis of what God has done for us, never on the basis of what we have done for God. We noted seven basic fundamental principles about the grace of God.

1) Grace is not held back or withdrawn because of our failure. This fact about grace is more obvious than any other. Grace ceases to be grace if God is compelled to withdraw it in the presence of human failure or sin. Because of the cross, all questions of demerit have been banished, and God is righteously free to exercise grace in every case.

2) Grace cannot be lessened because of failure or sin. God cannot do less in grace for one who is sinful than for one that has been less sinful. The sin question has been set aside forever, and through the cross an equal exercise of grace is extended to all who believe. Therefore, grace cannot be increased, but the experience of that grace can be intensified if the believer operates in humility. Jam 4:4-9, *You adulteresses [speaking of spiritual adultery] do you not know that friendship [philia - personal love] with the world is hostility [an insult] toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. Or do you think that the Scripture speaks to no purpose: "He jealously desires the Spirit which He has made to dwell in us"? Do you suppose God doesn't care? But He gives a greater grace. Therefore it says, "God is opposed to the proud, but gives grace to the humble." Submit therefore to God [honor the PPOG]. Resist the devil and he will flee from you. Draw near to God [rebound] and He will draw near to you. Cleanse your hands, you sinners and purify your hearts [right lobes], you double-minded. Be miserable and mourn and weep; let your laughter be turned into mourning, and your joy to gloom.* This means that sometimes you need to hit bottom, and get serious, really serious. This has been a problem with a lot of believers; they have not hit bottom! Jam 4:10 says, *Humble yourselves in the presence of the Lord, and He will exalt or promote you.* So, grace does not mean that God ignores or overlooks sin; grace means that God has dealt with sin perfectly by means of His Son on the cross. The grace of God is therefore exercised in perfect independence of human sin or failure.

3) Grace cannot incur or bring on a debt. An act is in no way gracious, if under any circumstances a debt is incurred. Rom 4:4-8, *Now to the one who works, his wage is not reckoned as a favor, but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness, just as David also speaks of the blessing upon the man to whom God reckons righteousness apart from works: "Blessed are those whose lawless deeds have been forgiven, And whose sins have been covered. Blessed is the man whose sin the Lord will not take into account."* Grace must always remain unpolluted, and not spotted by man's works or sincere initiations. Grace must always

be based on purity, pure God, and nothing whatsoever to do with man. Rom 11:6, *But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.* What God does, He does in grace, and therefore any attempt to compensate God, or to pay Him back for what He does, is totally incompatible with the grace of God. These attempts, although many times made in sincerity, exhibit a lack of appreciation for the love and grace of God. This is the true meaning of frustrating the grace of God in Gal 2:21, *I do not frustrate the grace of God: for if righteousness comes by works, then Christ is dead in vain.*

Salvation must be understood and treated as a gift from God, and Christian service and faithfulness must be the expression of the believer's love and gratitude to God. If not, Joh 15:21 will eventually be true, *"they do not know Me or the One who sent Me."* Salvation is never conditioned on human faithfulness or the promise of human faithfulness.

4) Grace is not something that God owes the human race because of the cross. If God were indebted to the human race because of the work of the cross, then the payment of an honest debt could never be an act of grace. The offer of salvation to the human race is not something that God had to do, it is strictly a manifestation of the grace of God. Grace demands that every form of human merit shall be set aside completely so that pure grace may be exercised, not only in the salvation of man, but also God's policy for the individual after salvation. Col 2:6, *As you therefore have received Christ Jesus the Lord, walk in Him.* That means by grace, through faith. The same way we received Him is the same way we are to live the Christian life. Grace is God's means of expressing to mankind His fantastic love for all.

The entire human race has been placed under the divine judicial sentence of sin. All men are sinners both by nature and practice, but the divine decree goes far beyond man's state of sinfulness. God has pronounced an equal and absolute sentence of judgment against all, both Jew and Gentile. All men have already been condemned; they are children of disobedience (Eph 2:2), not on the grounds of their own sinfulness, but on the grounds of their federal headship in fallen Adam. God has shut up all in disobedience, or under unbelief, Rom 11:32, *For God has shut up all in disobedience that He might show mercy to all.* They are all under sin, Rom 3:9, *What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; Gal 3:22, But the Scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe.* They are all guilty, Rom 3:19, *Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; All human merit has been disposed of absolutely and forever.*

5) Grace is never the overpayment of a debt or a reward for trying hard. Grace is neither treating a person as he deserves, nor better than he deserves. It is treating a person *graciously* without the slightest reference to what he deserves. Through the unlimited atonement, grace is free to save in every case, and only grace can do this. Divine grace is never decreased or increased, but the experience of grace depends on the believer's fellowship with God.

6) Grace did not appear in the immediate divine dealings with the sins of the world. Grace did not judge our sins; justice and righteousness did. The sinner is never forgiven because God is big-hearted enough to forget the payment for sin, which is spiritual death. Under the principle of true gospel preaching, sinners are to be told that they may now stand forever pardoned before God. Not because God is gracious enough to excuse their sins, but because there is redemption through the blood of Christ. Col 2:13 says, *He has forgiven you ALL your trespasses.* When God forgives absolutely and eternally, through the cross of Christ, He is acting as a judge, not a father with a father's heart; this is judicial forgiveness. For the believer, accepting this judicial forgiveness guarantees an unchangeable standing and position in son-ship. Judicial forgiveness itself is not an act of grace, but a judicial offer to all mankind from the righteousness and justice of God. The sin issue has been dealt with once and for all. Judicial forgiveness covers all sin, and by it the sinner is pardoned forever.

In faithfulness, God will correct and chasten his child who sins, but there is a tremendous difference between judging and chastising. The forgiveness of God toward the sinner then, is made possible only through the cross, and never an act of immediate grace. Forgiveness cancels every debt before God, whereas justification declares the sinner to be forever judicially righteous in the eyes of God. Forgiveness is subtraction; justification is addition. Of the various divine undertakings, some are acts of divine justice, and some are acts of the immediate grace of God. Don't get the two confused. Those acts which deal with human unworthiness and sin are acts of justice. These include forgiveness, justification, death to, and freedom from, the law, and the whole new creation. All of this was made possible through the cross, and not accomplished by an act of immediate grace. On the other hand, those aspects of salvation wherein God is revealed as imparting and bestowing His benefits are said to be immediate acts of His grace. These include the gift of eternal life, the imputed righteousness of God, and all the blessings found in your escrow blessings. The fact that God does this from His grace means that He was not obligated to do them, and He did not expect a thing from mankind in return for this grace. If He were to take back any gift that He gave in grace, then it was not in grace that He gave it. This is one of the reasons why a believer loses rewards at the *bema seat* (1Co 3:11-15). It's not that he didn't have any rewards; he does, grace deposited fantastic blessings in eternity past in Christ for every believer, but the believer loses these rewards because he rejected the grace provisions of God.

7) Grace is not the issue in dealing with the sins of the saved. What God does in forgiving us experientially in time is based on the cross and all that was accomplished. By His death, Christ provided the sufficient ground for both the salvation of the unsaved and the restoration of the saved. The Father does not act in gracious kindness when forgiving and cleansing the believer. He acts in strict faithfulness to His covenant and promise concerning the forgiveness of sin, based upon the righteousness and justice of God, not the grace of God. The believer does not draw from the mercy and grace of God when he is restored to fellowship, but he depends on the character and nature of God for his forgiveness. As the scripture says, *He is faithful and just to forgive*, it doesn't say He is gracious and loving to forgive. Therefore grace does not appear in the forgiving and cleansing of the believer's sins.

Grace is all that God is free to do on the basis of what was accomplished on the cross. God saves sinners by grace, keeps us saved by grace, and teaches us by grace, and grace depends upon the character of God; who and what God is, and never who and what man is. We are what we are because of who and what He is. Grace is God doing the work, and man receiving what God has provided in a non-meritorious way, and therefore God gets the credit. Grace always gives credit to God, whereas legalism, or religion, means man does the work, and man gets the credit. Notice, we are right back to the angelic conflict. Satan hates when God gets the credit; it is creator-credit versus creature-credit. Grace is also needed in prayer (Heb 4:16), in undeserved suffering (2Co 12:9-10), in the release of divine power (2Ti 2:1), in the stability for the believer (1Pe 5:12), and to grow spiritually (2Pe 3:18).

The fifth reason for this antagonism and hatred toward the believer is because their Old Sin Nature (OSN) is exposed. All of us have an OSN, but no one wants it to be exposed, and some think that theirs is not as bad as others. God will bring in tests to reveal where you stand in relationship to the OSN, that is your own, and the OSN of others. Joh 15:22, *"If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin."* Notice, *sin* is in the singular; it is the Greek noun *hamartias*, referring to the entire OSN. As a part of possessing a new nature at salvation, as a Church-age believer, there is a new battle you must learn to fight. Gal 5:13-17, *For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another. For the whole Law is fulfilled in one word, in the statement, "You shall love your neighbor as yourself." But if you bite and devour one another, take care lest you be consumed by one another. But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.*

The OSN originated from human volition, man with his own volition. Adam's OSN is the basis for perpetuating it, because he was not deceived, but knew what he was doing when he sinned. The woman first created the OSN when she sinned, but hers was a sin of ignorance (1Ti 2:11-14). Adam's original sin is imputed to mankind at birth, resulting in immediate spiritual death. At the same time God imputes human life to the soul. In this way, God is able to save those who never reach the age of accountability. Our personal sins are not imputed to us, but rather were imputed to Christ on the cross. Man's twenty-three contaminated chromosomes fertilize the female ovum, which is uncontaminated by the OSN, and pass on the OSN to each member of the human race. The exception was TLJC, who received the twenty-three male chromosomes from the Holy Spirit, so that He was born without an OSN, and no original sin could be imputed to Him. The birth of the humanity of Christ, originating from Mary's virgin pregnancy and virgin birth, thus being born without an OSN, meant there was no imputation of Adam's original sin to our Lord. This was how our Lord was born as the last Adam. The first Adam was created perfect; the last Adam, Jesus Christ, was born perfect. In Mat 13:53-58 and Mar 6:3, we know Mary was not a virgin after our Lord's death for Mary's other children are mentioned, so we know she eventually copulated with Joseph. Mary had at least two daughters and four sons by Joseph, so there is no such thing as the perpetual virginity of Mary. Mary's virgin pregnancy was caused by God the Holy Spirit providing the perfect chromosomes to fertilize her perfect chromosomes which were uncontaminated by the OSN. Mary had a virgin pregnancy, called in theology parthenogenesis, the origin of our Lord's humanity into the world, thus excluding the OSN from the humanity of Christ.

While Mary was a virgin, she was not perfect or impeccable; only her virgin-born Son was absolutely perfect. Mary received at birth the imputation of human life to her soul, and the imputation of Adam's original sin to her OSN. But in the case of her Son, Jesus, God the Father imputed human life to His human soul, but divine justice could not impute Adam's original sin since there was no genetically-formed OSN in Him, so there was no imputation of Adam's original sin. So, it is the virgin birth that is the basis for redemption, because it provided the world with a perfect human being, the only One qualified to be judged for the sins of the entire world.

We need to note the necessity for Christ Becoming a Member of the Human Race.

- 1) To be our Savior. As God, Jesus Christ could have nothing to do with sin. To provide redemption, the sins of the world had to be imputed to Christ on the cross. Then from His justice, God the Father judged every one of those sins. That's the basis for our so-great salvation. Without becoming true humanity, Jesus could not have been judged for sin.
- 2) To be our Mediator, 1Ti 2:5, *For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony borne at the proper time. Heb 9:14, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.*
- 3) To be our High Priest. Now seated at the right hand of the Father in His humanity, Jesus Christ as our great High Priest now makes intercession for us. He is not a Levitical priest as the Jews had in the Old Testament, but with His third royal patent He became a royal priest. As His Royal Family in the Church-age and sharing all He has by positional sanctification, each Church-age believer is a royal priest.
- 4) To become the Son of David, 2Sa 7:8-16, *“Now therefore, thus you shall say to My servant David, Thus says the Lord of hosts, I took you from the pasture, from following the sheep, that you should be ruler over My people Israel. And I have been with you wherever you have gone and have cut off all your enemies from before you; and I will make you a great name, like the names of the great men who are on*

the earth. I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly, even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. The Lord also declares to you that the Lord will make a house for you. When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. And your house and your kingdom shall endure before Me forever; your throne shall be established forever."

So important was this passage that God the Holy Spirit through the prophet David motivated him to write Psa 89:20-37.

At the First Advent of the virgin birth, our Lord receives His second royal title, "*Son of David.*" In order to become the Son of David, Jesus Christ had to become true humanity. In His Second Advent our Lord will fulfill that promise to David. The humanity of Christ, riding a white horse, will come back and reign on earth, not only for the 1000 years of the Millennium, but for all eternity in the new earth. So the promise was offered in the First Advent; it is fulfilled in the Second Advent. When the apostles dealt with the Jews after the Day of Pentecost in the early part of Acts, they always brought up the question: *How can Jesus Christ be the Son of David and at the same time God?* Of course, the answer is found in the Hypostatic Union, which in turn leads to the concept of redemption.

1. The first prophecy of the virgin birth: Gen 3:15-16, "*And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel. To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you shall bring forth children; Yet your desire shall be for your husband, And he shall rule over you."*

2. The Jewish prophecy of the virgin birth: Isa 7:14, *Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.* Isa 9:6, *For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.*

3. The historical fulfillment of the virgin birth: Mat 1:19-25, *And Joseph her husband, being a righteous man, and not wanting to disgrace her, desired to put her away secretly. But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit. And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins. Now all this took place that what was spoken by the Lord through the prophet might be fulfilled, saying, Behold, the virgin shall be with child, and shall bear a Son, and they shall call His name Immanuel, which translated means, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took {her} as his wife, and kept her a virgin until she gave birth to a Son; and he called His name Jesus.*

4. The result of the virgin birth: Joh 1:14, *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.* Rom 1:3, *concerning His Son, who was born of a descendant of David according to the flesh,* 1Ti 3:16, *And by common confession great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Beheld by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.* Heb 2:14, *Since then the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil;*

So, the old sin nature is the inside source of temptation. No one ever sins apart from human consent. There are two results of sinning: first, the old sin nature controls the soul, and secondly, the believer enters the cosmic system. Therefore, the believer is either spiritual, living inside the PPOG, or

carnal, living inside the cosmic system. For the believer living in the PPOG, all suffering is designed for blessing. For the believer living in the cosmic system, all suffering is punitive. Suffering in the cosmic system is designed to give the believer enough objectivity to rebound and get out of the cosmic system; then he uses the application of doctrine to endure suffering for blessing.

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

The need for Rebound.

11/06/05

This week we took a look at a false teaching that continues to make the rounds teaching that believers do not need to confess their sins or rebound. This teaching says that since all sins were forgiven and taken care of at the cross, you can never lose your fellowship with God by sinning, since fellowship is a grace gift. Therefore, they profess that you do not have to confess your sins to regain fellowship; fellowship is never lost. This movement attacks 1Jo 1:9, by claiming this verse does not apply to believers, and claiming that rebound does not appear in any other N. T. book written to the Church. Many of you may have to respond to this distraction, now or in the future, so this weeks teaching is to arm you with the reasons for the hope that is within you concerning the grace provision of rebound.

The first thing this false teaching has to do is to somehow invalidate the key verse in Scripture that documents rebound, namely, 1Jo 1:9, *If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.* This false teaching claims this verse was written to unbelievers. If Christians never sinned, then rebound would indeed not be necessary, but we have seen that the Bible clearly teaches that Christians do sin. Remember, sin is disobedience to the will of God, that is, any mental, verbal or overt activity contrary to the perfect character and standards of God. God sent His Son Jesus Christ to die on the cross, as our perfect substitute, Jesus Christ paid the penalty for every human sin, past, present and future. God's solution for sin is established by His grace, that is, all that God is free to do for each of us on the basis of the saving work of Jesus Christ on the cross. We do not earn or deserve grace, He has done everything for us. When you believe in Jesus Christ, a non-meritorious act, God the Holy Spirit instantly enters you into a personal and eternal relationship with God the Father, you are saved by grace. So, even though you are still a flawed human being, you have been declared righteous at the moment of salvation when you are given the righteousness of God. No matter how many sins you commit in your Christian life, your eternal relationship can never be broken because the immutable promise from God guarantees your transgressions will not be remembered. So, if the sin problem was resolved at the cross, why is sin still an issue? If all sins are already paid for, why must we rebound?

It is true that the penalty for sin is removed once and for all at the cross, but repercussions (consequences) of personal sin in the life of the believer must be confronted. When a believer sins, the initial repercussions are: 1) Loss of fellowship with God. 2) Loss of the filling of the Holy Spirit, the power source for the Christian way of life. Sin destroys our temporal fellowship with the Lord, but it cannot jeopardize our eternal relationship with Him. When we believe in Jesus Christ as Savior, we enter into an eternal relationship with God, and a fellowship with God in time. Fellowship with God provides the means to live the Christian life and grow spiritually, and this fellowship can be lost by the believer using his own volition. Every time we sin, we move out of the fellowship, thereby losing temporal fellowship. We become carnal when we sin; we become spiritual when we rebound. By acknowledging our sins to God the Father, we return to fellowship with God. The filling of the Spirit is lost when we sin, because in carnality, we are no longer controlled by the Holy Spirit, but by the sin nature, and therefore outside the PPOG. It is important to remember the rebound is for believers only, as a believer you have no excuse for permitting sin to destroy your spiritual life, the answer to the problem of sin is always rebound and keep moving in the PPOG!

1Jo 1:9, *If we confess [homologeo] our sins, He is faithful and righteous to forgive us [cancel] our sins and to cleanse [purify] us from all unrighteousness.* The word *if* is a third-class conditional clause

in the Greek, meaning that fulfillment of this condition depends upon your volition: Maybe you will rebound, maybe you will not, each of us must decide to how to exercise that option. The Greek word *homologeō*, translated *confess*, means to name, cite, admit, and acknowledge. The words most basic meaning is to agree with someone or something. When a believer acknowledges or cites his sins, his faith is actually directed toward a courtroom case; the Cross. In 1Jo 1:9, the Greek word *homologeō* means simply to acknowledge or name your sins to God, and it is in the present tense which means that this is an ongoing event in the life of the believer. *Homologeō* does not mean to feel sorry for your sins; there is absolutely no emotional connotation involved. We are never to insult God by adding an emotional plea for forgiveness, sins are to be named privately to God the Father, for He alone can forgive them.

Look again at 1Jo 1:9, *If we confess [homologeō] our sins, He is faithful and righteous to forgive us [cancel] our sins and to cleanse [purify] us from all unrighteousness.* The phrase *our sins* is the plural form of the Greek noun *hamartias*. Please note that it is plural, not singular, therefore it refers to personal sins in all three categories: mental, verbal and overt. Divine forgiveness depends solely on God's perfect character, *He is faithful and righteous.* *Faithfulness* emphasizes God's consistency in forgiving every believer who admits his sins to Him, God cannot default on a promise, and His grace never fails. *Righteous* describes the source of forgiveness, God's holiness or integrity is composed of His righteousness and justice. His perfect righteousness is the only standard His justice can accept. Only the saving work of God the Son on the Cross can satisfy, or propitiate, the integrity of God the Father.

The next two verbs, *to forgive* and *to cleanse*, describe the results of rebound. The Greek verb *aphiemi* means to forgive or to cancel. The instant we acknowledge our known sins to God, He cancels the sins and the initial repercussion of loss of fellowship. If any repercussions related to divine discipline remain, they are transformed from suffering for discipline into suffering for blessing. Remember, this is forgiveness for the believer, the child of God, it is for restoration to fellowship, this is a family matter now. What about sins we commit which we have forgotten, or through ignorance are not aware of? He *cleanses us from all unrighteousness*, the Greek verb *katharizo* means to cleanse, to remove for the purpose of purifying, hence to purify. This applies to all sins, so when we acknowledge the known sins to God, He forgives and purifies us from all unrighteousness, including unknown and forgotten sins. Rebound (confessing or naming our known sins to God the Father), is the only means compatible with grace for receiving divine forgiveness to restore that fellowship with God, and recover the filling of the Holy Spirit. Rebound is our access to an intimacy with the Lord, it is a gateway to divine power in our life, and it is our license to serve the Lord. Confession is gracious because it is for our sake, without it, believers who sin might wonder whether or not they were saved to begin with, or will try to reform their old man (OSN), try to use their own power to outthink the old man, but self will never cast out self.

Confession is a gracious provision that takes account of the fact that we still sin, it gives us an instant solution that relies on God's faithfulness and power, and helps us line up our thinking with the mind of Christ. Look at 1 Jo 2:1-2, the conclusion of this section on sin and fellowship, *My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.* Notice the word *advocate* as a description of our Lord. By the way, the verb for *we have*, is in the present tense, meaning right now we have an advocate, Jesus Christ, Who keeps on being our advocate. Notice also that the advocacy is with the Father, it's a family affair.

The Greek word for *advocate* is *parakletos*, meaning *one who is called or sent for to assist*. This word is found in legal contexts, where it referred to one who was called to assist or defend another who has been accused of something. The wonderful thing about our Lord's assistance in the Supreme

Court of Heaven is that He defends us, not on the basis of our good qualities of character, but rather on the basis of His work on the Cross. During the period between the writing of the O.T. and the N.T., Philo wrote of how the Jews in Alexandria looked for a *parakletos* who could plead their cause to the Roman authorities. There can be no argument in 1Jo 2:1-2 about the fact that this applies to believers, or that this is dealing with the issue of post-salvation sinning. In the N.T., *parakletos* is found only in the Gospel of John and the First Epistle of John. In 1Jo 2:1, *parakletos* clearly refers to a *spokesman* or *helper*, there it is written that if we sin, we have Jesus Christ as our *spokesman* with the Father. It would not make sense that we would need a spokesman with the Father when we sin, if it not be for the fact that we appear before His court, as His children, to name and cite our sins, and the court case of the Cross, to allow our *spokesman* to intercede on our behalf (because of redemption and justification, the blood of Christ), and without exception, be forgiven. This usage is a striking contrast to how the rabbis used *parakletos*. They taught that a person's good deeds are their *parakletoi* with God, while their bad deeds act as *accusers*.

In the Church age, The Lord Jesus Christ's good deed on the Cross is our *parakletos* with God, while our confession acts as self accusation. We line up our volition to adjust to the justice and righteousness of God, which is part of laying aside the old man in us. It is part of glorifying God in the angelic conflict by agreeing with His condemnation of sin and evil. We are agreeing with God that we have sinned and we are benefited, and that helps the eyes of our soul open up to the truth about our OSN. We are benefited by being witnesses in the angelic conflict, testifying to the rightness of God's character, nature, will, and plan. Luk 15:10, "*in the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents.*"

Another concept we need to look at is fellowship. The key Greek word for *fellowship* in the N.T. is *koinonia*. 1Co 1:9, *God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.* It means a partnership, participation or social intercourse, sharing, partaking, companionship, and fellowship. It carries with it the notions of being of the same mind, of walking together, of abiding, sharing intimacy, having unity of purpose, having things in common, participating in something together. By definition then fellowship is a two-way street. Paul provided much of the information about the nature of *koinonia* in the early Church, especially in his presenting of *koinonia* as a relationship between believers and God. Paul regarded the entire Christian call to be a summons to *fellowship* with Jesus Christ. Sharing most notably takes place at the table of the Lord, and for Paul, eating and drinking are more than mere symbols, though symbols are involved; eating and drinking at the Lord's table denote an inner *participation* with Christ. In 1Jo 1:3 the purpose in writing the letter: "*that you also may have fellowship [koinonia] with us*" John regarded *koinonia* as an impossible relationship apart from its being experienced both vertically with God and horizontally with humanity. So, if one has *koinonia* with God the Father and His Son Jesus Christ (1:3), then one will have *koinonia* with other believers who have this same relationship to God (1:6, 7). If fellowship does not exist between believers, then any claim to have fellowship with God is deemed invalid.

We have seen in 1 Corinthians Chapter 10 that this fellowship did not exist at that time in the Corinthian church, and Paul's point was the same as John's: examine the status of your temporal, personal, experiential, current fellowship with God, so that you might live the life of *koinonia* with your brothers and sisters in Christ. That is why Paul writes in 1Co 11:27-32, *Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we would not be judged. But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world.* In other words, rebound, acknowledge your faults to God the Father, and get back in fellowship with God. God never breaks off fellowship with us, He never

defaults on His side of the arrangement. When fellowship is broken, it is because we have broken off fellowship with Him. He never leaves or forsakes us. He is always in fellowship with us, but we are not always in fellowship with Him, 2Ti 2:13, *If we are faithless, He remains faithful, for He cannot deny Himself.* Fellowship is a grace gift for Church age believers. It was something that was extremely rare and special in the O.T., enjoyed only by a few: Enoch walked with God (Gen 5:24), Abraham is called the friend of God (Isa 41:8), Moses talked with God (Exo 33:11), David was called one who did all God's will.

Now the argument is made that as a grace gift it must be something we can never lose. There are some grace gifts that we are called to (we are called to fellowship with Christ in 1Co 1:9), yet, it is a matter of our volition as to whether or not we actually receive these things. In the book of Galatians, Paul makes it crystal clear that we are called to freedom, Gal 5:13, *For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.* We have been called to freedom, yet Paul, in this very same letter, also makes it crystal clear that the Galatians by their own decisions can lose that freedom. In the same way, while we have been called to fellowship, by our own volition we can lose that fellowship.

Let's take another example that brings out the difference between positional truth and experiential truth. Let's examine that precious grace gift at salvation, perfect righteousness. The Bible tells us that we get the righteousness of God credited to us at the moment of salvation, 2Co 5:21, *He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.* Yet, the Bible also says that righteousness is something that the believer is to pursue, 2Ti 2:22, *Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart [rebound].* There is a righteousness that is imputed at the moment of salvation, and it governs our position or standing with God eternally. There is also a second kind of righteousness that we can achieve in living the spiritual life in time. It is an experiential righteousness that is based on positive volitional decisions after salvation. Although our Lord Jesus Christ paid the price for the sins of the whole world on the cross, the whole world will not be in heaven, all because of human volition.

The opponents of rebound claim that only John wrote about rebound and only in one place, and that he was addressing unbelievers at the time, and that nowhere else in the Bible, addressed to Church age believers, is confession of sin mentioned. Well, we have already seen that Paul taught rebound to the Corinthians in 1Co 11:27-32 in connection to the Lord's Supper. In 2Co 7:1 we read, *Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.* In 2Co 12:21 we read, *I am afraid that when I come again my God may humiliate me before you, and I may mourn over many of those who have sinned in the past and not repented of the impurity, immorality and sensuality which they have practiced.* The writer of Hebrews wrote Heb 12:1-2, *Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us,*

Paul instructed the Ephesian church age believers in Eph 4:22-24, *that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.* There are five cases that disprove the claim that only John talked about rebound, and there are more.

So, back to 1 John, there is absolutely no support that first John chapter 1 was written to unbelievers. If this chapter is for unbelievers, isn't it odd that there is no gospel call? The strongest proof that 1 John 1 is written to believers, comes from the letter itself. John in this letter takes pains to identify who he is writing to, over and over again. 1Jo 2:12-14, *I am writing to you, little children, because your sins have been forgiven you for His name's sake. I am writing to you, fathers, because you*

*know Him who has been from the beginning. I am writing to you, young men, because you have overcome the evil one. I have written to you, children, because you know the Father. I have written to you, fathers, because you know Him who has been from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one. 1Jo 2:18-19, Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have appeared; from this we know that it is the last hour. They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, so that it would be shown that they all are not of us. Here John addresses his audience who are believers, and discusses unbelievers who are addressed as *they*, not the audience, but a third party.*

1Jo 1:9 is in the middle of a seven verse sequence on the subject of sins. 1Jo 1:6-2:2, *If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth; but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His word is not in us. Christ Is Our Advocate. My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world.*

1Jo 2:1 identifies the audience, "*my little children*" the audience are believers.

Concerning rebound, our Lord instructs 5 of the 7 Churches (church age believers, after the cross) in Rev 2 and 3 to repent or rebound. One of those churches is Sardis and we read in Rev 3:3, *"Recall to mind therefore what you have received [application of doctrine] and heard [perception of doctrine]; 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."* The Greek verb *metanoeo* (repent) means to change the mind and has to do with the rebound technique. The Lord Jesus Christ also wrote to another church, the church at Ephesus, Rev 2:5-6, *Therefore remember from where you have fallen, and repent and do the deeds you did at first; or else I am coming to you and will remove your lampstand out of its place--unless you repent.* The Ephesian church was guilty of a sin that is often very hard to detect. But the Lord, who knows our hearts as well as our outward deeds, counsels Ephesus of the fact that they desperately needed to re-establish their closeness and walk with the Savior. Repent is the Greek word *metanoeo*. This word means to change the mind or purpose, to change one's decision. It means to recognize one's previous decision, opinion or condition as wrong, and to accept and move toward a new and right path in its place. Repentance includes confession of sin with a view to stopping the bad behavior so it can be replaced with what was right. Here's how Paul put it to believers at Ephesus, in connection with going from grieving the Spirit to being filled with the Spirit Eph 4:22-24, *that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.* The Holy Spirit gives us information in this section of the Book of Ephesians as to how to bridge the gap from grieving to filling by indicating what volitional decision we need to make to restore fellowship. It is a volitional decision that stops the believer from grieving the Holy Spirit and results in being filled with the Holy Spirit, Eph 5:11-19, *Do not participate in the unfruitful deeds of darkness, but instead even expose them; for it is disgraceful even to speak of the things which are done by them in secret. But all things become visible when they are exposed by the light, for everything that becomes visible is light. For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you." Therefore be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil. 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,*

THE CHURCH AT SARDIS.

The Portland 2005 Bible Conference.

Invisible Heroes.

11/11/05

The book of Revelation is the book of world history from A.D. 96, to the end of time. In Rev 1 we have the principle of Who and What Jesus Christ is, and how Jesus Christ controls history. In Rev 2 and 3, we have the dispensation of the Church-age, located between the two greatest prophecies in history: The First and Second Advents of Christ. The First Advent of Christ, with all the details, is now a matter of history. Once our Lord was seated at the right hand of the Father, He was given His third category of royalty, His third royal pattern, and the title: King of Kings and Lord of Lords, but He had no Royal Family. The dispensation of Israel was brought to a temporary halt, in order to call out a Royal Family of God. The Church-age is the dispensation of the Royal Family of God, and the only prophecy yet to be fulfilled is at the end, where the Rapture, the resurrection of the Church, takes place. Once TLJC was seated at the right hand of the Father, He gave to the believers in the Church-age something that no other believer ever had or ever will have: the Pre-designed Plan of God (PPOG). Rev 2-3 mentions seven different churches. There are two different interpretations of them: one view is that the seven churches portray seven historical stages the church would go through. The other view is that the seven churches portray seven different types of churches or individual believers that live in every generation. While both have validity, the latter view is the basis for our study. As a church or individual believers, those at Ephesus had good deeds, produced divine good works, persevered and had not grown weary; however, in Rev 2:4 we read, *"But I have this against you, that you have left your first love."*

The church of Smyrna in Rev 2:9 went through tremendous tribulation and poverty; 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 they would receive the Crown of Life. The church or individual believers in Pergamum, 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. In Rev 2:16 they were told, *"Repent therefore; or else I am coming to you quickly, and I will make war against them with the sword of My mouth."*

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. They had good deeds, but they tolerated false teaching and false doctrine, especially coming from a female called Jezebel. In Rev 2:25, they were told to hold fast until the Lord comes. The church or individual believers at Sardis are told in Rev 3:1-2, to wake up and strengthen the things that remain. 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. Finally in Rev 3:14, we have the lukewarm believers of Laodicea. This type of believer, in Rev 3:17, has the attitude *"I am rich, and have become wealthy, and have need of nothing, and they do not know that they are wretched and miserable and poor and blind and naked."* This reveals is the importance of becoming winner believers and invisible heroes.

Visible Heroes of the Theocentric Dispensations.

Theocentric dispensations (where God the Father is the center) are the two in the Old Testament: First, the dispensation of the Gentiles, beginning with the creation of mankind and continuing to the Exodus. There was the era of positive volition, from the creation of man until the fall; the Garden of Eden era. There was also the era of negative volition from the fall of man to Abraham, including great disasters, such as the angelic infiltration of Gen 6, and the flood. This era sees the creation of the new racial species; the Jewish race. It also includes the history of the Jews

from Abraham to Moses. The second Theocentric dispensation was the dispensation of the Jews, or Israel, from the Exodus to the birth of Christ. In this period there were visible heroes: Abraham was a visible hero (Rom 4:20-21). Moses was a great visible hero. Joshua became a visible hero once he understood that the Lord Jesus Christ was in command (Jos 24:15). David stood before Goliath saying, *"The battle is the Lord's."* Elijah said before the people, *"How long will you waver between two opinions? If the Lord is God, then follow Him."* In the book of Daniel we read of men of God who faced the fiery furnace and said, *"I will not renounce the Lord. Even if He sees fit to take me, I'd rather be in His will than renounce Him."* These and others were visible heroes in the Theocentric dispensations of the Old Testament which called for visible heroes.

The Invisible Hero of the Hypostatic Union.

We live in one of the Christocentric dispensations, the great power experiment of the Church-age. Its purpose is to manufacture invisible heroes out of the Royal Family of God. The precedence was set in the great power experiment of the Hypostatic Union, not from the Mosaic Law; therefore, we have only one hero: our Lord Jesus Christ. During His incarnation, our Lord was very visible to Israel. As the Messiah, Son of David, and ruler of Israel, He followed the O.T. pattern and was a very visible hero. In His role as ruler of the Church, He is invisible. Our Lord prophesied about the great power experiment of the Church-age in the Upper Room Discourse and before He ascended (Acts 1:4-8). Our Lord demonstrated that an invisible hero in the Church-age would live inside the PPOG. He functioned in the PPOG which is exactly like the one that has been given to us. Heb 12:2-3, *Be concentrating on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who has endured such hostility by sinners against Himself, so that you may not grow weary and lose heart.* As a visible hero, our Lord presented Himself to Israel as Messiah, the Son of David. As an invisible hero, our Lord was judged for the sins of the world on the cross, and just as our Lord executed the salvation plan of God in the First Advent, we are here to execute the PPOG for the Church-age.

Invisible Heroes of the Church-age.

The invisible hero is the product of Bible doctrine, and here's how invisible heroes are formed, how they let their light shine, 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.* The phrase *the dying of Jesus*, means that as an innocent individual, He went through undeserved suffering and didn't complain, He didn't quit, He went forward in the PPOG for His life. 2Co 4:11-12, *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.* This is the attitude of the adult believer on the road to being an invisible hero. The invisible hero advances to spiritual maturity, and under the ministry of his right pastor learns the principles of the mystery doctrine of the Church-age. No one can become an invisible hero apart from perception, metabolization, and application of Bible doctrine. The invisible hero has advanced to the first stage of spiritual adulthood, spiritual self-esteem, then passes providential preventative suffering, which advances him to spiritual autonomy. He then goes through the undeserved suffering without *complaining, grumbling, or arguing* [Phi 2:14]. Here, he passes the four parts of momentum testing: 1) People Testing. 2) Thought testing. 3) Mental attitude testing. 4) Disaster testing. Finally, he advances to spiritual maturity, and passes evidence testing becoming an invisible hero. As an invisible hero, the believer becomes a part of the pivot, which is the last stand of any client nation and its only basis for genuine blessing. An invisible hero is only manufactured through the execution of the PPOG, and no believer can execute the PPOG, become an invisible hero, have an invisible impact, or glorify God apart from the teaching ministry of a Pastor.

The Invisible Hero's Impact on History.

Personal impact - Blessing by association with the mature believer who executes the PPOG through the function of the spiritual mechanics. This includes the family members and relatives. It also

includes organizations, businesses, schools, teams, etc. The same is true for social life, and for geographical locations.

Historical impact - Blessing by association to the Gentile client nation through the formation of the pivot of mature believers. The believer advances to spiritual maturity, becomes an invisible hero and a member of the pivot of the client nation. The size of the pivot of invisible heroes becomes the basis of either blessing or cursing to a nation.

International impact - Blessing by association to a non-client nation through missionaries who have attained spiritual maturity. The missionary who is an invisible hero has a dual impact of blessing; he is a blessing to the client nation from which he comes, and to the foreign country to which he goes. The mature missionary does not interfere with the politics or the function of the non-client nation through Christian activism.

Angelic impact - The invisible hero becomes a witness for the prosecution in the rebuttal phase of Satan's appeal trial during human history, accomplished by passing evidence testing. The Church-age is the only prolonged period of human history where the angelic conflict is totally invisible. When people become believers in Jesus Christ and execute the PPOG, they are applauded by the elect angels. In the dispensation of the hypostatic union, angels observed the Incarnation (1Ti 3:16). In the dispensation of the Church, angels are observing you (1Co 4:9; Eph 3:10; 1Ti 5:21; 1Pe 1:12).

Heritage impact - Blessing by association with the invisible hero after his death. *He is now absent from the body and face to the face with the Lord, in a place of no more sorrow, no more tears, no more pain, no more death; the old things have passed away,* (Rev 21:4). Heritage impact is blessing by association on an individual basis only. The loved ones and possibly close friends and associates of the invisible hero, regardless of their spiritual status, believer or unbeliever, are blessed by their association with the invisible hero after his death.

Failure to Become an Invisible Hero means you are a loser.

Invisible heroes are manufactured through Bible doctrine, and the spiritual gift of pastor-teacher has been given to dig out, categorize, exegete, and teach God's plan for your life. Your failure to put Bible doctrine first makes it impossible for the pastor-teacher to communicate this information. Arrogance is the greatest hindrance to becoming an invisible hero. Rom 12:2-3, *"Stop being conformed to this world, but be transformed by the renovation of your thought, so that you may prove what the will of God is, namely, the good of intrinsic value achievement [advance to spiritual maturity], the well-pleasing to God [execution of the PPOG], the mature status quo [the manufacture of the invisible hero]. For I say through the grace which has been given to me to everyone who is among you: Stop thinking of self in terms of arrogance beyond what you ought to think, but think in terms of sanity for the purpose of being rational without illusion as God has assigned to each one of us a standard of thinking from doctrine."*

The Bible teaches that you have a pastor-teacher and you have been assigned to his ministry (1Pe 5:3, Act 20:28). If you do not submit to that ministry you will end up as a loser believer in the eternal state. The loser does not lose his salvation, but fails to execute the PPOG and become an invisible hero.

The Personal Sense of Destiny of the Invisible Hero.

The invisible hero has a personal sense of destiny and occupation with the Person of Christ. God has a plan, purpose, and format for every one of you, and you have been hand picked and chosen by God. Joh 15:16, *You did not choose Me, but I chose you, and appointed you, that you should go and bear fruit, and {that} your fruit should remain, that whatever you ask of the Father in My name, He may give to you.* Your destiny was assigned to you in eternity past when God provided your very own portfolio of invisible assets. Your destiny began the moment you believed in Jesus Christ. God has a plan for your life, but that plan cannot be discovered apart from doctrine.

The Death of the Invisible Hero.

There is only one way to die as a believer; and that is as an invisible hero. In the PPOG, physical death is God's victory for both winner and loser believers. God, in His sovereignty, decides the time, place, and manner of our dying. Up until then, we use our volition to choose for or against the PPOG. The living stage of the Christian life or the PPOG begins one second after salvation through faith in Christ and continues to the point of dying. The dying stage of the PPOG begins at the point when we are aware (or unaware) that we are dying, and continues until the point of physical death or the Rapture. The believer may coexist with the sovereignty of God while living, but once he begins to die, it all falls to the sovereignty of God. How we handle dying is very important. We are prepared for it as invisible heroes, but not prepared as loser believers in the Christian life. Since God decides, God is the victor, and since it is impossible for God to be unfair or unjust, the time, place, and manner of our death is always a perfect decision. Psa 116:15, *Precious in the sight of the Lord is the death of His saints.* That verse applies to both winners and losers. According to 2Co 5:8, all believers, winners and losers alike, *are absent from the body and face to face with the Lord.* In Rev 21:4, we are in a place of *"no more sorrow, no more tears, no more pain, no more death; the old things have passed away."* Since dying and death is God's victory, those loved ones left behind have no right to be bitter or to blame God, no right to question the judgment of God in the death of a loved one. The loved one who is a believer is in heaven, whether winner or loser, in a state of perfect happiness. There's nothing as important as the death of the invisible hero for whom God has actually saved the best until last.

The Loser Believer.

The loser believer is defined as the Church-age believer who, through negative volition toward Bible doctrine, has failed to execute the PPOG for the Church-age. He does not fulfill God's plan for his life after salvation. The loser does not lose his salvation; he only loses his escrow blessings for time and eternity. No failure on the part of a loser can cancel the forty things he receives at the moment of faith in Christ. The term loser does not imply loss of salvation. Nothing can cancel our salvation. The loser has equal privilege and equal opportunity to execute the PPOG with all believers who become winners. But instead, the loser is bored, dissatisfied, preoccupied with self, arrogant, frustrated, distracted, unstable, and unable to utilize the problem-solving devices.

The Pattern for Invisible Heroism in the Church-age. The Apostle Paul.

Eph 3:13, Therefore, I ask you not to be discouraged because of my sufferings for you which will be your glory.

Paul received both momentum testing and evidence testing while in prison. While incarcerated, he was able to advance to spiritual maturity. Each stage of his spiritual advance was tested by suffering for blessing. This system of suffering for blessing is unique to the Church-age, and it is designed to manufacture invisible heroes. Paul's communication of the mechanics by which the believer learns how to glorify God through the attainment of spiritual maturity and passing evidence testing is found in Ephesians, Philippians and Colossians.

The Source of Invisible Heroes.

We have the opportunity after believing in Jesus Christ of becoming invisible heroes. This plan is not man-made, but decided billions of years ago in eternity past. The source of this plan is God. In eternity past, the sovereignty of God made policy decisions with regard to mankind. He decided to permit the free will of man to coexist with His sovereignty in human history. Therefore, man makes two kinds of decisions: good decisions from the position of strength, or bad decisions from the position of weakness. The Gospel gives us our first opportunity to make a good decision rather than a bad one: personal faith in Jesus Christ rather than rejection of Jesus Christ as Savior. Eph 2:8, *For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;*

We now continue in Revelation with the church of Sardis. Our corrected translation of Rev 3:1-6. Rev 3:1, *"And to the messengers, future pastors in the church of Sardis, write, he who has the seven spirits, a reference to God the Holy Spirit as the power systems of the PPOG, and the seven stars,*

[orthodox pastors], *communicates these things. Be constantly alert, and strengthen the things or the ones who remain or the remnant, Be constantly alert, and strengthen the things that remain [the remnant], which were about to die;*" The Greek verb *apothenesko* means *to die*; here it is a reference to cosmic death, and implies that from cosmic death comes the sin unto death. Rev 3:2-3, "*for I have not found your deeds or accomplishments or production completed in the sight of My God. Recall to mind therefore what you have received [application of doctrine] and heard [perception of doctrine]; and guard it [by living in the PPOG], and change your mind. If therefore you will not wake up, I will come like a thief,*"

We are to recall the doctrine we have learned under our right Pastor, apply that doctrine, maintain and guard that doctrine by living in the PPOG. Keep it in the sense of paying attention to it, in the sense of applying it. The phrase *coming like a thief*, implies suddenness, surprise. Divine discipline comes suddenly and when least expected. So we have Rev 3:3, "*Recall to mind therefore what you have received [application of doctrine] and heard [perception of doctrine]; and guard it [by living in the PPOG], and change your mind. If therefore you will not wake up, I will come like a thief, suddenly, and you will not know at what hour I will come upon you.*" This brings us now to verses 4-6, where we see the uniform of glory, which accompanies the decoration of the order of the morning star. Rev 3:4-6 "*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. He who has an ear, let him hear what the Spirit says to the churches.*"

There are two uniforms presented in verse 4: the uniform of honor, which is worn by the mature believer today, and the uniform of glory, which is a translucent light worn over the resurrection body of those believers who receive the highest of all decorations at the judgment seat of Christ, the order of the morning star. The phrase *But you have a few people in Sardis*, is a contrast between the cosmic believers in verses 1-3, and the mature believers in verses 4-6. Some of the believers in the local church continue to live in the PPOG even though they are in the minority and there is a tremendous amount of pressure on them to join the cosmic system. It is possible for you, as a believer, not to be influenced by people who are in the cosmic system. But you cannot do it without having the right priorities and if Bible doctrine is not number one priority, there is no way that you are going to survive cosmic evangelism. Sardis was not the ideal environment for positive volition, but it was the perfect environment for testing one's motivation and accelerating one's advance to maturity. Believers who are mature wear an invisible uniform of honor.

Let's note some principles regarding the uniform of honor:

- 1) Just as the impact of the mature believer in time is invisible, so is his uniform. The mature believer is the anonymous hero of history; he will not be revealed for his fame and greatness until the judgment seat of Christ, but he will be very famous in the Millennium as he rules a nation under our Lord Jesus Christ.
- 2) The uniform of honor is the life of the mature believer living in the PPOG, attaining spiritual maturity, glorifying Christ, having maximum impact on history as he forms part of the pivot.
- 3) Such a believer is not found in the textbook or pages of our histories; his influence is nevertheless real, but invisible. Very few Christians are actually written up in textbooks of history, mostly because they are cosmic.
- 4) During the Church-age, the historical impact of the mature believer is invisible, and the true impact of history is unknown to the general public.
- 5) At the judgment seat of Christ, the invisible historical impact of the mature believer wearing the uniform of honor will become known to a select group, the elect angels and the Royal Family of God.
- 6) The mature believer will receive certain decorations, such as the crown of life for life in the PPOG, and the crown of righteousness for the execution of the Royal Family honor code. He receives from

God the order of the morning star, and with that the uniform of glory.

7) At the Second Advent of Christ, the entire population of the world will know and recognize the mature believers. They will be recognized by the uniform of glory, and by the fact that they wear the highest of all decorations, the order of the morning star.

8) The uniform of honor, invisible in the Church-age, is worn in the soul, and it will be exchanged for the uniform of glory, which will be visible in the Millennium. We will go from anonymity to being well known; we will go from being unknown heroes to well known and famous heroes. That's the principle of the order of the morning star.

9) Mature believers who receive the order of the morning star will rule with Christ over Gentile nations in the Millennium.

10) When the invisible Christ, now seated at the right hand of the Father becomes visible at the Second Advent, the invisible mature believers of the Church-age will become visible with Him, manifest to the entire population of the world. The invisible uniform of honor, therefore, anticipates the visible uniform of glory in the future.

THE ANGELIC CONFLICT. PART 1.

Introduction and Definition.

11/20/05

We have been noting seven reasons for the world's hostility and hatred toward the believer.

- 1) Because the *kosmos system* hates Christ.
- 2) Because once a person is in the plan of God, as a believer priest, they no longer belong to the world.
- 3) Because of the principle: the slave is not greater than his master (Joh 15:20).
- 4) Because the *kosmos* is ignorant of the plan of God (Joh 15:21).
- 5) Because their (those in the *kosmos*) old sin nature is exposed.
- 6) Because the world hates God the Son and therefore they hate God the Father Who sent Him. By the way, the world does not hate God the Holy Spirit, because they really know nothing about Him. That's why 1Co 2:14 says, *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.* Finally, in Joh 15:23-24, we read, *"He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well."* This leads us to the seventh reason the *kosmos* hates the believer found in Joh 15:25, *"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.'*

In spite of the seven reasons why the world hates us today in the intensified stage of the angelic conflict, God's plan will continue on the earth. The plan now comes from two sources, in Joh 15:26, the ministry of the Holy Spirit and in verse 27, the ministry of every believer. Every believer is in full time Christian service. Joh 15:26-27 *"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."*

This is addressing God the Holy Spirit, as the first witness, who would begin the Church-age on the day of Pentecost in 30 A.D. One of His primary functions is the communication of doctrine, so that an edification structure, built from residual doctrine, will enable us to stand-up against the pressure and antagonism of the cosmos. The second witness is the believer himself (Joh 15:27) in his ambassadorship, which we have recently studied. Every believer is a witness for Christ. Verse 27 is a reference to the disciples. They have been with Him from the beginning of His earthly ministry, and when the Church-age begins, they will bear witness, and this witnessing principle will be perpetuated to all generations, right down to us today. These two witnesses counteract and counterattack the devil's world.

John chapter 16 is a continuation of the Gethsemane discourse and an extension of the angelic conflict from the standpoint of the ministry of the Holy Spirit in verses 1-15, and the ministry of God the Son in verses 16-33. In this chapter, TLJC is anticipating the coming of the Church-age, the dispensation in which He is glorified at the right hand of God the Father. This dispensation is where the intensification of the angelic conflict begins. Therefore, we have begun a study of the doctrine of the Angelic Conflict.

Point 1 is a definition: the angelic conflict is the result of pre-historic creatures being in *opposition* to God, which began with the fall of Satan, and continued until all angelic creatures had made a decision for or against God. It refers to two trials of Satan and the fallen angels, one in pre-historic times, the other during human history. Mat 25:41, *"Then He will also say to those on His left, Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels;"* This verse is a reference to angels who are under a curse from eternity past. This is why 1Ti 5:21 calls certain angels *His chosen* or *His elect angels*. The angelic conflict is the result of the fall of all angelic creatures with more than one third ending up in *opposition* to God, which began with the fall of Satan and continued until all angelic creatures had made a decision for or against God.

The question which needs to be answered is: "Did more than one-third of the angels fall or did they ALL fall and nearly two-thirds came back to Christ through a salvation provided by Him, which is why they are said to be ELECT?" The information we have on the pre-historic past is very vague. However, this should not lead us into thinking that we cannot draw conclusions by comparing scripture with scripture. We can see the results of the restoration of planet earth, the creation of mankind, and the continuing angelic conflict, and we can see their causes. We know that before the creation of mankind Satan had fallen (Isa 14:12; Eze 28:15). We also know that there was a category of angelic creation that was fallen and a category that was called elect and holy angels.

Rev 12:3-4, *And another sign appeared in heaven: and behold, a great red dragon [Satan] having seven heads and ten horns [or control of seven heads and ten horns, which is the revived Roman empire of the Tribulation plus ecumenical religion], and on his heads were seven diadems or crowns. And his tail [Satan's power] swept away a third of the stars of heaven, and He [God] threw them to the earth [this will happen in the middle of the Tribulation]. And the dragon [Satan] stood or who had stood before the woman [the virgin Mary] who was about to give birth [This was what Satan tried so hard to stop, anticipating the virgin birth of Christ], so that when she gave birth he [Satan] might devour or destroy her child [destroy the humanity of Christ].* In Mar 8:38, and Luk 9:26, we read, "For whoever is ashamed of Me and My words, of him will the Son of Man be ashamed when He comes in His glory, and {the glory} of the Father and of the holy angels."

In Rev 14:10, notice what it says for those who receive a mark upon their forehead, "he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb." We may conclude that the only reason why the angels are called holy angels is because God made them holy by providing for them some non-meritorious way to receive His righteousness. This view is further strengthened by the Word of God which states that Jesus Christ ALONE is the holy One. Rev 15:4 *Who will not fear, O Lord, and glorify Thy name? For Thou alone art holy; For all the nations will come and worship before Thee, For Thy righteous acts have been revealed.* Rev 16:5, *And I heard the angel of the waters saying, "Righteous art Thou, who art and who was, O Holy One, because Thou didst judge these things;*

Since Jesus Christ is called the only Holy One, meaning that He alone is the only One who remains experientially holy, how can it be that the elect angels are called holy? This is a seeming contradiction unless the angels were made holy after they were found to be unholy. In Rev 7:10-12, resurrected believers praise the Lord for salvation, and the angels join in by twice saying *Amen*. *Amen* means that they concur, agree, and express that they believe it. That is, they personally believe and understand salvation. Rev 7:10-12, *and they cry out with a loud voice, saying, "Salvation to our God who sits on the throne, and to the Lamb." And all the angels were standing around the throne and around the elders and the four living creatures; and they fell on their faces before the throne and worshiped God, saying, "Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, be to our God forever and ever. Amen."*

In the Tribulation, while angels bring divine judgment upon the earth, no angel is allowed to execute this judgment apart from Jesus Christ because He alone is worthy, Rev 5:2-5, *And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book and to break its seals?" And no one in heaven, or on the earth, or under the earth, was able to open the book, or to look into it. And I began to weep greatly, because no one was found worthy to open the book, or to look into it; and one of the elders said to me, "Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals."* In Job we find the statement that God charges error against His angels and this is used to argue that no man can be just before God. The argument would lack logic if only some angels were charged with error. Job 4:17-18, *Can mankind be just before*

God? Can a man be pure before his Maker? He puts no trust even in His servants; And against His angels He charges error.

It is very interesting, and important to note, that at the fall Satan had offered man a counterfeit salvation (operation fig leaf) prior to God offering man the true salvation. True salvation looked ahead to Christ, Gen 3:21, *And the LORD God made garments of skin for Adam and his wife, and clothed them.* Satan's counterfeit was fig leaves, Gen 3:7, *Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.* A counterfeit pre-supposes understanding of the real. Therefore, Satan would have had to have some prior knowledge of salvation in order to offer a counterfeit plan for covering sinfulness and disobedience.

The key word in all of these passages is the word *HOLY*, *hosios* in the Greek, which is used to express the uniqueness of the Lord Jesus Christ. The word is used eight times in the Scriptures for TLJC, and only looks at the absolute uniqueness of Him. *Hosios* is used of His person in Act 2:27 and Act 13:35, as the grantor of blessings for the believer in Act 13:34, and as His qualification to be High Priest in Heb 7:26. *Hosios* is also a pre-requisite for prayer in 1Ti 2:8. *Hosios* is that which should become a believer's testimony in 1Th 2:10. *Hosios* is the believer's goal in Luk 1:75, and a characteristic of the new self or new man in Eph 4:24. Therefore, only the Lord Jesus Christ remains experientially holy, and the four verses where this word is used as an adjective for angelic beings shows us that all angels were once unholy and those who accepted God's plan for salvation became holy.

There is a syllogism to this: A. Christ is the ONLY Holy One. B. Since men, angels, and things (animal sacrifices etc.) are called holy and His unique holiness is a perpetual holiness, the holiness of others is passed down as a gift and not inherent. C. Angels are called holy and therefore must have been made holy from a status of not being holy, much like the Christian.

Another principle to consider is that no one is perfect but Jesus Christ.

Psa 89:5-8, And the heavens will praise Thy wonders, O Lord; Thy faithfulness also in the assembly of the holy ones. For who in the skies is comparable to the Lord? Who among the sons of the mighty is like the Lord, A God greatly feared in the council of the holy ones, And awesome above all those who are around Him? O Lord God of hosts, who is like Thee, O mighty Lord? Thy faithfulness also surrounds Thee.

In Col 1:19-20 Jesus Christ is said to reconcile all things to Himself, *For it was the Father's good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.* Reconciliation is the making of peace between those who are enemies. In these verses the Lord is said to accomplish this for things on earth and in heaven.

The condemnation against Satan in Isaiah 14 and Ezekiel 28 is very specifically against him and him alone. However, after his sin and fall, God allowed him to tempt all the other angels to follow him. God did not interfere with this evil scheme because in His omniscience He knew they would buy the lie and He had something far better for them, salvation. Suppose that all the angels fell and at that moment, God stepped in with judgment. Upon being judged, found guilty and condemned, Satan objected and accused God of not being a just God, of violating His essence, His love, His fairness, His omniscience, etc. As Satan stood condemned, all the angels stood condemned, but condemnation only sets up the divine provision of reconciliation. God offered to the angels a way for their sin to be forgiven in which His divine attributes would in no way be compromised. We only have one vague reference to angelic salvation in the Scripture, Heb 2:2-4, *For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just recompense, how shall we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard, God also bearing witness with them, both by signs and wonders and by various*

miracles and by gifts of the Holy Spirit according to His own will. This verse tell us that there is some kind of parallel being drawn between angelic salvation and human salvation.

We can see in the initial fall of man, the subsequent attempt at deception by Satan, and the subsequent salvation offered by God a possible parallel to angelic salvation. Satan fell due to his own initiative and then deceived other angels. In the same way Satan as the serpent deceived the woman (Gen 3:5). Adam, however, fell without deception; he chose to disobey God just as Satan did. At the fall then we have one who disobeyed out of his own initiative and one who was deceived. This pattern reflects what may have happened in the angelic realm. Satan disobeyed by his own initiative and the other angels were deceived.

There are also additional evidences that these things are true: 1) The Ark of the Covenant illustrates that angels benefit from the work of Christ. 2) The Veil of Exodus 26:31-35 in the Temple was a reminder of the humanity of Christ. Part of it was made of fine white linen which looks at experiential +R. This veil was to be made with cherubim on it. The curtain speaks of Christ and His work and the angels were on the curtain themselves, Exo 26:31, *And you shall make a veil of blue and purple and scarlet material and fine twisted linen; it shall be made with cherubim, the work of a skillful workman.* 3) The linen curtains of Exodus 26:1-6 were also of the same color scheme as the veil and looked ahead to the person and work of Christ in salvation. These also had angels embroidered on them. The angels partake of Christ's place of origin, heaven, and of his royalty, in the presence of God. They partake of His work in salvation, which is represented by the scarlet color. 4) Angels also are often pictured as wearing white garments. In Mar 16:5, the two angels at the tomb are said to be in white garments, *And entering the tomb, they saw a young man sitting at the right, wearing a white robe; and they were amazed.* In Revelation 19:8 the church, the bride of Christ, is also clothed in white linen garments. This white garment represents the righteousness of God that He imputed to us and therefore represents the same for the angels who accepted angelic salvation.

SUMMARY:

- 1) Satan counterfeited salvation to Adam and the Woman prior to God's offer of salvation to them which would indicate a prior knowledge of salvation.
- 2) Any position regarding what happened in the fall of angels, their salvation, etc, is an argument from silence and with that, the only value of one argument over another is its consistency with the character of God and the parallel to other known events.
- 3) God is a God of mercy and the greatest expression of mercy is to offer peace or reconciliation to one's enemies.
- 4) God is absolutely just and fair and could not have offered salvation to man and not offered it to another creation, angels, who had also fallen.
- 5) Only Christ is forever holy and pure and blameless. For another creature to have these characteristics inherent in them and maintained in them by freewill would have meant that they could have died for the sins of creation. Therefore, no angel was qualified to go to the Cross.
- 6) Angels are very much a part of the tabernacle, the ark, the veil, the curtains which all look ahead to Christ and His salvation work.
- 7) Hebrews 2:9-10 indicate that Christ would taste death for all creation, *But we do see Him who has been made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He might taste death for everyone [pas-all] 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.*
- 8) The garments of angels are the same garments given to saved mankind in eternity.
- 9) In 1Ti 5:21 angels are called chosen or elect which would indicate that there was a time when they were not chosen and not elect.

10) Col 1:20 indicates that Christ reconciled all things to Himself, things on earth and things in heaven, *and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.*

Therefore, the angelic conflict refers to the two trials of Satan and the fallen angels, one in pre-historic times, the other during human history. In our subject, the trial phase begins with the fall of man in the garden and continues until the beginning of the dispensation of the Hypostatic Union. Mankind was created and human history began in order to duplicate the conditions of the pre-historic angelic conflict. This provided both evidence and precedence for Satan's appeal trial during human history. The fall of man in the garden of Eden actually duplicates the fall of Satan in the garden of God. Both falls occurred during perfect environment.

The trial phase in the court of appeals is essentially Old Testament history. It began in Gen 3. God created man as a rational creature lower than angels, duplicating on a reduced scale, the conditions of the pre-historic angelic conflict. Man was given the opportunity to choose for or against God with one command from God, only one thing was forbidden. God entered His evidence by creating man just as the angels were created: innocent (or perfect) with the potential to love and worship God through *right decisions* and the potential to become imperfect by *wrong decisions*. Human history provides similar circumstances and options which belonged to angelic history before man's creation. For example, Satan had been created in perfect innocence; Adam was created in perfect innocence. The angels have free will; man has free will. Adam freely and deliberately chose to follow the pattern of arrogance which characterized Satan's original revolution, Isa 14:12-14. So the fall of Adam duplicates the fall of Satan.

In angelic history, God had provided a decision making process by which angels could express non-meritorious positive volition. Likewise, God provided salvation for all mankind so that man can express non-meritorious positive volition through faith in Christ (Joh 3:16). Here is another similarity: through the exercise of their free will, angelic creatures are divided into two categories: elect and fallen angels (Rev 12:7, 1Ti 5:21, Mat 25:41, Mar 8:38). Through the exercise of their free will mankind is divided into two categories, believers and unbelievers (Joh 3:36). Human history is not only coterminous with the appeal trial of Satan and his fallen angels, but human history is the *actual courtroom for that trial*, and mankind was created to be a part of that trial.

THE ANGELIC CONFLICT. PART 2.

The Existence of Rational Creatures.

12/04/05

We continue with our study on the Doctrine of the Angelic Conflict. Point 1 was our Definition: The angelic conflict is the result of the fall of *all* angelic creatures, with one third ending up in *opposition* to God. This began with the fall of Satan and continued until all angelic creatures had made a decision for or against God. We use the term *all angelic creatures* because of what the word of God teaches us: the elect angels are “elect” or “chosen.” 1Ti 5:21, *I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.* In angelic history, God had provided a decision making process by which angels could express non-meritorious positive volition. This is why we have both elect and fallen angels! The Bible seems to reveal some sort of reconciliation for angels (Col 1:20, Phi 2:10). Likewise, God provided salvation for all mankind, so man can express non-meritorious positive volition through faith in Christ (Joh 3:16). Angelic creatures are divided into two categories: Elect and Fallen angels (Rev 12:7, 1Ti 5:21, Mat 25:41, Mar 8:38). Mankind is divided into two categories: Believers and Unbelievers (Joh 3:36). The fall of man duplicates the fall of Satan in the Garden of God; both falls occurred during perfect environment. God created man as a rational creature lower than angels, duplicating, at a reduced scale, the conditions of the pre-historic angelic conflict. Man was given the opportunity to choose for or against God with one command, Gen 2:16-17, *And the Lord God commanded the man, saying, “From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it dying spiritually you will die physically.”*

Point 2. The Existence of Rational Creatures.

The scripture teaches that there are only two categories of rational creatures: first, the superior category called angels, which were created in eternity past, before the creation of the human race (Psa 8:4; Heb 2:7). The second category of rational creatures is mankind, with a complete soul essence, although they may not always be rational. Angels are superior to man by creation, but the structure of our souls is similar to theirs. Satan is the most brilliant of all creatures, the most attractive, and most personable, he is the son of the morning, the anointed cherub, Eze 28:14, *You were the anointed cherub who covers, And I placed you there.* Satan, at one time, held the highest rank of all creatures. The cherub at that time was the highest form of angel, and the most superior form of angelic life; today the seraphim are the highest ranking angels, and are above the cherubs.

Because of the character and nature of God, He is righteous and just and immutable, we are forced to the conclusion that just as members of the human race are rewarded for their faithfulness to TLJC, so the angels were given rewards for living in something similar to our PPOG. So, we have a difference among the angels, just as among humans. 1Co 15:40-42, *There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for stars differ from stars in glory. So also is the resurrection of the dead.*

Angels were apparently created out of light, are able to move through space at will, and are invisible to the empirical investigation of mankind. This is very important to understand because of questions such as: Is there life on other planets or in the universe? The answer is yes, there are angelic creatures. There are creatures in the stellar space, fallen creatures, who enter into the supreme court of heaven under certain situations and circumstances; the atmosphere is filled with these invisible, superior rational creatures. These angels have observed Adam, Job, Abraham, Moses, David, Solomon, TLJC, the apostle Paul, they have seen them all, and they know more about *you* than *you* know about yourself!

So, as a result of the pre-historic angelic conflict, certain elect angels received blessings and rewards which are comparative to our escrow blessings in time, so some elect angels have wings and others do not. As with humans, there are also degrees of rank and privilege among elect angels. TLJC has under Him high elect angels; the highest ranking ones are called *Seraphim*, angels with 6 wings. These angels guard the throne of God (Isa 6:1-7). Next are the Cherub ranked angels who have four wings, and then the Cherub angels who have two wings (Exo 25). However, not all angels have wings; in fact, very few angels have wings. The cherub was the highest ranked angel (Satan was the highest of these), but a new rank, called Seraphim, was given as a reward for certain angels. One of the Seraph angels is used to bring special messages and announcements (Isa 6:7). In Rev 5:2, he is known as the strong or powerful angel, *"And I saw a strong angel proclaiming with a loud voice, 'Who is worthy to open the book and to break its seals?'"* Rev 10:1 *"And I saw another strong angel coming down out of heaven, clothed with a cloud; and the rainbow was upon his head, and his face was like the sun, and his feet like pillars of fire;"* He is clothed with a cloud which represented the victory of our Lord Jesus Christ. The Seraphim angel has a rainbow over his head representing the faithfulness and the integrity of God in protecting and perpetuating the human race, Gen 9:13, *I set My bow in the cloud, and it shall be for a sign of a covenant between Me and the earth.* His face was like the sun, representing God's grace provision for disaster. His feet like pillars of fire represent the believer's wall of fire. In Rev 14:18, he has authority over fire. In Rev 14:15, the Seraph serves as a messenger between God the Father and God the Son in the administration of certain historical events such as the seven last plagues. In Rev 18:1, one Seraph is called the angel with great authority, *After these things I saw another angel coming down from heaven, having great authority, and the earth was illumined with his glory.* In Rev 20:1-3, there is a Seraphim with a key to the abyss or bottomless pit.

It is important to understand that wings represent power, speed, and purpose. Eze 10:9-13, *Then I looked, and behold, four wheels beside the cherubim, one wheel beside each cherub; and the appearance of the wheels {was} like the gleam of a Tarshish stone. And as for their appearance, all four of them had the same likeness, as if one wheel were within another wheel. When they moved, they went in {any of} their four directions without turning as they went; but they followed in the direction which they faced, without turning as they went. And their whole body, their backs, their hands, their wings, and the wheels were full of eyes all around, the wheels belonging to all four of them. The wheels were called in my hearing, the whirling wheels.* In Dan 7:4, wings represent power, authority, and swiftness, *"The first {was} like a lion and had {the} wings of an eagle. I kept looking until its wings were plucked, and it was lifted up from the ground and made to stand on two feet like a man; [a human mind or the ability to perceive what was taking place in the human realm] also was given to it.* In Dan 7:6, wings represent being a general in the military, *After this I kept looking, and behold, another one, like a leopard, which had on its back four wings of a bird; the beast also had four heads, and dominion was given to it.*

In Isa 6, the Hebrew term *seraphim* means burning ones, and their title speaks of their consuming devotion to God. Seraphim were noted for their *priestly* type service to God. Isa 6:1-3, *In the year of King Uzziah's death, I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. Seraphim stood above Him, each having six wings; with two he covered his face, and with two he covered his feet, and with two he flew. And one called out to another and said, "Holy, Holy, Holy, is the Lord of hosts, The whole earth is full of His glory."* Note that the seraphim were above both sides of Jehovah on His throne proclaiming the glory of God. In Isa 6:4, the force of their voices was such that the supports of the throne room shook, *And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.* In Isa 6:5-7, the seraphim express the holiness of God in rejecting any service performed without cleansing, *Then I said, "Woe is me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the Lord of hosts."* Then one of the seraphim flew to me, with a burning coal

in his hand which he had taken from the altar with tongs. And he touched my mouth {with it} and said, "Behold, this has touched your lips; and your iniquity is taken away, and your sin is forgiven."

The Seraphim appear to be that group of angels who became winners by understanding the righteousness and justice of God (the integrity of God) and the importance of proper motivation or a right thing being done in a right way. The cherub rank is lower than the seraph rank. Satan was the anointed cherub in Eze 28:14, and he was court-martialed, Eze 28:15-19; Isa 14:12-15. Eze 1:4-14, 10:9-10 describe the cherubs as the vehicle of divine judgment in the O.T. In the great chariot of fire found in Ezekiel, one cherub was found at each of the wheels (2Sa 22:11; Psa 18:10; Eze 1;10). Cherubs guard the gates of Eden (Gen 3:22-24). In Rev 7:1-2, a cherub commands 4 other wingless angels who control the weather of the earth, *After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind should blow on the earth or on the sea or on any tree. And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying, "Do not harm the earth or the sea or the trees, until we have sealed the bondservants of our God on their foreheads."* In Rev 14:6-7, there is a cherub who is in charge of crisis evangelism. In Rev 14:8, a cherub announces the fall of religion during the Tribulation, *And another angel, a second one, followed, saying, "Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the passion of her immorality."* In Rev 14:9, a cherub warns the human race about the consequences of being converted to the ecumenical religious system, *And another angel, a third one, followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives a mark on his forehead or upon his hand,"*

There are different ranks among the angels, and wings represent power, rank, and authority. Unlike seraphim, most cherubim are not messengers; their main purpose and activity is to proclaim and protect God's presence, sovereignty, and His holiness. In one sense, they proclaim to men the transcendent and unapproachable God, as in forbidding entrance into paradise and protecting and shading the ark. In another sense they speak of the revelation of God's glory to man since they are associated with the visible form of the glory of God (Eze 1:4-28). From the vision of Eze 1, the cherubim indicate the intervention of sovereign God in the affairs of men. Throughout Ezekiel we see the glory of God associated with the cherubim disciplining Israel for sin and rebellion and judging ungodly nations, as well as cherubs intervening on behalf of Israel to bring about the accomplishments of God's promises to Israel.

So, cherubim deal with the holiness of God outraged by sin and rebellion, whereas seraphim deal with the uncleanness of man as related to God. They emphasize God's presence and holiness in their symbolic form upon the mercy seat which is above the lid of the ark of the covenant. These things were kept in the inner most sanctuary of the tabernacle where God's Shekinah glory was pleased to dwell with His people. There God met sinful man on the basis of blood sacrifice, and through a God-given priesthood. In the ark were kept three articles which are the testimony to man's sin. First, the tables of the Law, the Ten commandments, which the Jews disobeyed. Secondly, Aaron's rod that budded, a testimony to all the sins that come from rejecting authority. Aaron's rod was used for miraculous powers during the plagues of Egypt, but the Jews ended up rejecting its authority. Thirdly, a golden pot of manna representing the wonderful principle of logistical grace, and all of the sins that come from rejecting logistical grace support. So, in the box is that which represents sin categorically; all were reminders of God's gracious provisions scorned and rejected by man. The cherubim would symbolically look down and see the sprinkled blood on the mercy seat covering the sins of the people symbolized by the three items under the lid of the ark. All of this pointed forward to TLJC who would shed His blood not just to cover sins, but to put them away by the sacrifice of Himself, Heb 9:6-26. In witnessing the sprinkling of the blood in Heb 9:5 the cherubim of glory were not only protectors of God's glory but proclaimers of God's grace, Heb 9:5, *And above it were the cherubim of*

glory overshadowing the mercy seat; but of these things we cannot now speak in detail. God uses His creatures to reveal His glory, His truth, His character and nature, and especially His love.

There is another order of rank among the angels: the archangel and the special messenger. Michael and Gabriel are mentioned as archangels in the Bible and special messengers. Archangels are a very high category of elect angels. Michael commanded the army of angels who defended Israel; he is called the prince of Israel in Dan 10:21. In Eph 6:12, there is a special group of fallen angels assigned to discrediting and attacking rulers of this world and believers. They attack any nation operating under the laws of establishment and any local assembly operating under the truth of Bible doctrine. One of the most interesting glimpses we get into that unseen world is in Dan 10, where Daniel is drawn into a time of fasting and prayer for 21 days. And at the end of those 21 days, he is visited by an elect angel, who tells Daniel that he has been trying to get through to Daniel for 21 days.

Dan 10:1-21, In the third year of Cyrus king of Persia a message was revealed to Daniel, who was named Belteshazzar; and the message was true and {one of} great conflict, but he understood the message and had an understanding of the vision. In those days I, Daniel, had been mourning for three entire weeks. I did not eat any tasty food, nor did meat or wine enter my mouth, nor did I use any ointment at all, until the entire three weeks were completed. And on the twenty-fourth day of the first month, while I was by the bank of the great river, that is, the Tigris [another river in the Garden of Eden], I lifted my eyes and looked, and behold, there was a certain man dressed in linen, whose waist was girded with {a belt of} pure gold of U-phaz. His body also was like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult [or a great crowd]. Now I, Daniel, alone saw the vision, while the men who were with me did not see the vision; nevertheless, a great dread fell on them, and they ran away to hide themselves. So I was left alone and saw this great vision; yet no strength was left in me, for my natural color turned to a deathly pallor, and I retained no strength. But I heard the sound of his words; and as soon as I heard the sound of his words, I fell into a deep sleep on my face, with my face to the ground. Then behold, a hand touched me and set me trembling on my hands and knees. And he said to me, "O Daniel, man of high esteem, understand the words that I am about to tell you and stand upright, for I have now been sent to you." And when he had spoken this word to me, I stood up trembling. Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding {this} and on humbling yourself before your God, your words were heard, and I have come in response to your words. "But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia. [Notice the phrase "kings of Persia," in the plural because it refers to certain fallen angels who are rulers of the cosmos.] "Now I have come to give you an understanding of what will happen to your people in the latter days, for the vision pertains to the days yet {future.}" And when he had spoken to me according to these words, I turned my face toward the ground and became speechless. And behold, one who resembled a human being was touching my lips; then I opened my mouth and spoke, and said to him who was standing before me, "O my lord, as a result of the vision anguish has come upon me, and I have retained no strength. "For how can such a servant of my lord talk with such as my lord? As for me, there remains just now no strength in me, nor has any breath been left in me." Then {this} one with human appearance touched me again and strengthened me. And he said, "O man of high esteem, do not be afraid. Peace be with you; take courage and be courageous!" Now as soon as he spoke to me, I received strength and said, "May my lord speak, for you have strengthened me." Then he said, "Do you understand why I came

to you? But I shall now return to fight against the prince of Persia; so I am going forth, and behold, the prince of Greece is about to come. "However, I will tell you what is inscribed in the writing of truth. Yet there is no one who stands firmly with me against these {forces} except Michael your prince [that's Michael the archangel].

Notice the phrases in Dan 10:20, *the prince of Persia* and *the prince of Greece*. He is not talking about the prince or the king of Persia or the prince or the king of Greece; he is talking about the spiritual demonic angelic beings behind those two empires. He is talking about the rulers of the cosmos, Satan's demon ambassadors. These fallen angels were able to intrude upon this messenger to prevent him from coming to Daniel for 21 days. And so what this messenger says in effect is *"I am going to give you these great new chapters, chapters 11 and 12, but as soon as I do that I have to go back and fight these guys again."* Then in verse 20, the prince of Greece will follow. Both Persia, made up of current day Iraq and Iran, and Greece had demon rulers over them. This is a reference to these nations being under demonic leadership. The point is that there is warfare in the heavens all of the time which includes the clash of soldier-type angels. That's why we have the angelic order of battle. The angelic order of battle begins number one with our Lord Jesus Christ, who is the commander and chief of the army of elect angels, under the title of Adonai tseba'ah, translated generally, *the Lord of Hosts*. Often people fail to realize that the word *hosts* meant armies hundreds of years ago when the English translations were translated. So His title is the Lord of the armies, as number one in the angelic order of battle.

Number two in the angelic order of battle are the archangels, or army commanders, and two of them are mentioned in the Bible, Michael and Gabriel. Michael commands the army of angels who defend Israel, so he has an additional title, he is called the prince of Israel in Dan 10:21. Michael will lead the elect angels into battle as they defend Israel during the Tribulation period according to several prophecies, Dan 12:1, Rev 12:7-12, *And there was a battle in heaven, Michael and his army of elect angels fought against the dragon. And the dragon and his angels fought, and they were not strong enough, and there was no longer a place found for them in heaven [they were kicked out]. And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. And I heard a loud voice in heaven, saying, "Now deliverance [the Second Advent], and the power, [Jesus Christ in hypostatic union, undiminished deity, true humanity in one person forever] and the kingdom of our God [the Father's plan for the Millennial reign] and the authority of His Christ have come, for the accuser of our brethren has been thrown down, who accuses them before our God day and night. Furthermore they overcame him [Satan], because of the blood of the lamb [the saving work of Christ on the cross], and because of the doctrine applied by means of their testimony. In fact they did not love their life to the point of death. For this reason, be celebrating you heavens, [elect angels and resurrected Church-age believers] and you, who live temporarily in them, [O. T. saints and Tribulational martyrs, who reside in heaven in the interim body] Woe to both land and the sea, because the devil has come down to you, having and holding on to great wrath, or foaming with fury because he knows that his time is short.*

In Dan 12:1 we read, *Now at that time Michael, the great prince who stands {guard} over the sons of your people, [the Jews and every generation of human history] will arise. And there will be a time of distress such as never occurred since there was a nation until that time [Tribulation period]; and at that time your people, everyone who is found written in the book, will be rescued.* And that is by the Second Advent.

Gabriel is not only an archangel or army commander, but he is an officer of arms in the angelic college of Heralds. He was commissioned to explain to Daniel the vision of the Ram and He Goat in Daniel chapter 8, and Gabriel was sent to Zechariah to announce the birth of John the Baptist, so he

has additional duties. He is a very unusual angelic creature in that he is in both the college of Heralds and the order of battle.

Gabriel is not only the army commander (possibly for Gentile client nations) in the angelic order of battle, but he also functions as one of the officers of arms in the angelic college of heralds. This implies that archangels are seraphs. You will recall that when an elect angel announced to the shepherds the birth of our Lord, he is joined by multitudes of heavenly armies praising God, according to Luk 2:8-13. And then we have ministering angels including in this group, according to Heb 1:13-14, *But to which of the angels has He ever said, "Sit at My right hand, Until I make Thine enemies A footstool for Thy feet"? Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?* Even though there are only four categories in the actual order of battle, this is quite an extensive group.

THE ANGELIC CONFLICT. PART 3.

How and When the Angelic Conflict began.

12/11/05

We are on point 3 in our study of the doctrine of the angelic conflict which is: When and How the Angelic Conflict Began. The angelic conflict began *before* the creation of the human race. It begins during the dateless period between the creation of the heavens and the earth in their perfect form in which they first appeared in Gen 1:1, and the desolating judgments which ended that period, when earth *became* waste and empty in Gen 1:2. Gen 1:1, *In the beginning God created the heavens and the earth.* This is not the beginning of God, because God has no beginning; He is eternal; nor is this the beginning of the angels, because we know the angels were already around before God created the heavens and the earth, Job 38:4-7, where the Lord said, *“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 [angels] sang together, And all the sons of God [the angels] shouted for joy?”*

No one in the human race can ever really understand, in depth, the principle of omniscience, and the fact that God knows all things and He has everything under control. The apostle Paul said in Rom 11:33, *Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and incomprehensible are His ways!* Remember that it is God's intention that every believer come to understand everything in the Bible, and that is *in time*. Anything which God did not intend for us to know was not included in the canon of Scripture. Deu 29:29, *The secret things belong to the Lord our God, but the things revealed belong to us and to our children forever, that we may observe all the words of this doctrine.* This is not done all at once, but knowledge of Bible doctrine is built line upon line, precept upon precept, knowledge is accumulated over time, and if you stay with it long enough, it can be done. Every book in the Bible was written by a human author who understood what he was recording; therefore, humans can understand each book if they desire to and follow God's line of command.

Job is about to learn from God that some of the greatest blessings you can have in this life come through suffering, not through prosperity. So the Lord says in Job 38:4-6, *“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 [the angels with authority] sang together, And all the sons of God [beni ha Elohim, the angels] shouted for joy?”* The angels were there when God laid the foundation of the earth! Gen 1 is not a record of the creation of the earth; rather it is a record of the restoration of the earth. So, these were angels that were around before Gen 1:1. At some time in eternity past, before the creation of the earth, God created the angelic host. Notice in Job 38:7, when God laid the foundation of the earth *all the sons of God*, not some, *but all the angels shouted for joy*, because they were undivided at that time. Satan, and all of the angels, had not yet rebelled in arrogance; therefore all the angels shouted for joy. So in Gen 1:1 the universe, the heavens and the earth, were originally created as the domain of the angels. Here they ruled and performed whatever responsibilities and tasks God had for them. It was between Gen 1:1 and Gen 1:2 that Satan rebelled against God and enticed the angels to follow him. Along with sin and evil, Satan's rebellion brought chaos upon the earth. As part of God's judgment against these angels, the planet was enshrouded in darkness. Without light or heat, the raging waters of the deep froze into an ice pack, and before the earth could be inhabited again, restoration was necessary. Gen 1:2, *And the earth became [not was] formless and void*, The phrase *formless and void* in the Hebrew is *tohuw waabohuw*, and it comes up in another passage that's important to our subject. Isaiah tells us about a time like this in Isa 24:1, *Behold, the Lord lays the earth waste, devastates it, distorts its surface, and scatters its inhabitants.* Look at Jer 4:23-26, *I looked on the earth, and behold, {it*

was} formless and void [tohuw waabohuw, same as Gen 1:2]; *And to the heavens, and they had no light. I looked on the mountains, and behold, they were quaking, And all the hills moved to and fro. I looked, and behold, there was no man, And all the birds of the heavens had fled. I looked, and behold, the fruitful land was a wilderness, And all its cities were pulled down Before the Lord, before His fierce anger.*

What made the Lord angry and caused Him to do this to planet earth was the angelic rebellion that took place, and this is when God covered the entire earth with ice. After this Gen 1:2 tells us, *and the Spirit of God began to move over the surface of the waters.* This was actually the beginning of God granting Satan, and the angels who followed him, their appeal. So the earth had to be restored for man's occupancy that came long after the creation of the earth. However, man's occupancy on planet earth didn't last too long before Adam and the woman fell, and Satan became the ruler of the world again, and Satan always considers this one of his greatest victories.

We have already noted Eze 28, where we met Satan in all of his glamour, beauty, and glory to understand what the angelic conflict is all about; however, we still need some principles from it as a part of this doctrine. Doctrine needs to be repeated, remember Phi 3:1, *Finally, my brethren, keep on having inner happiness in the Lord. On the one hand, to be writing the same doctrines to you is not troublesome to me, while on the other hand, it is a safeguard or a basis of security for you.* It is for our safeguard and protection to have doctrines repeated over and over again. So the alert pastor repeats doctrine. Look at Peter's advice in the last days of his life, 2Pe 1:12, *Therefore, I shall always be ready to remind you of these things, even though you already know them, and have been established in the truth which is present with you.* Peter is now seventy years old, and he is about to die, and Peter has this advice, *"I shall always be ready"* because he was a prepared communicator of doctrine. No matter how bored the congregation gets, or how annoyed someone might be, a pastor who truly loves the Lord Jesus Christ and who truly loves his congregation will go against the grain and will repeat, repeat, and repeat. This is how inculcation and doctrinal impartation takes place. Repetition of doctrine is the only way of teaching an entire congregation of believers who are at different levels of spiritual growth. Repetition of doctrine is also necessary for converting *gnosis* (knowledge) into *epignosis* (wisdom). Peter considers it his solemn duty to repeat to the Royal Family of God. As long as you have positive volition toward doctrine, and you listen carefully and concentrate under the ministry of God the Holy Spirit, something new always breaks through. Only the arrogant person says I've heard that before, as if hearing something before is all that matters. What matters is the inculcation of Bible Doctrine.

2Pe 1:13-15, *And I consider it right, as long as I am in this earthly dwelling, to stir you up by way of reminder, knowing that the laying aside of my earthly dwelling is imminent, as also our Lord Jesus Christ has made clear to me. And I will also be diligent that at any time after my departure you may be able to call these things to mind.* Whatever we have cultivated in our conscious and subconscious mind, and nourished with repetition, will one day become a reality. It's the repetition of that which we truly believe that leads to assurance and conviction. Once that belief becomes a deep conviction, things begin to happen; you learn by building the muscle through repetition.

So, in Eze 28, we meet the devil, and see him as he was, and now is, Eze 28:11-12, *Again the word of the Lord came to me saying, "Son of man, take up a lamentation over the king of Tyre [The king of Tyre was one the few individuals in human history who was possessed by Satan, just like the serpent in the garden and Judas Iscariot who betrayed our Lord] and say to him, "Thus says the Lord God, "You had the seal of perfection, Full of wisdom and perfect in beauty.* This is the Lord speaking to Satan inside the king of Tyre, and the phrase *"You had the seal of perfection"* means Satan was the most beautiful, the wisest, the most personable creature ever created. This also reveals that angels have form, they appear to be made of light and can travel through space, and their bodies are not visible to the human race for the obvious reason of the danger of worshipping angels, as Col 2:18 warns us against. Col 2:18, *Let no one keep defrauding you or robbing you of your prize [escrow*

blessings] *by delighting in self-abasement* [false humility] *and the worship of the angels* [or the type of worship that the fallen angels promote] *taking his stand on visions he has seen, inflated without cause* [arrogant] *by his carnal and fleshly system of thinking,*

Satan is a super-genius, and he has the greatest mind that any creature has ever had; in fact, only one mind is more intelligent than his which is made available to creatures and that is *the mind of Christ* (1Co 2:16, Phi 2:5). Satan is the master of deception, the master deceiver, and he loves to cause division and blind God's people especially from what he is doing behind the scenes. No true man or woman of consistent doctrine and prayer ever questioned the existence of the devil and his kingdom of evil spirits. The problem many have is that Satan succeeds in wearing out the saints of the Most High, Dan 7:25, *And he will speak out against the Most High and wear down the saints of the Highest One*, Satan does not do it all at once, but gradually, and continually, so that little by little the saints are worn down. Maybe he'll use someone of the opposite sex as he did against Samson in Jdg 16:16 where Delilah wore down Samson. If we could see in the invisible realm, we would be shocked at the satanic plot to cause Christians not to concentrate. Satan creates discord, breaks up unity, destroys patterns, tears the mind apart, destroys the emotions, attacks the body, and brings in *false concepts* as truth. Satan tells people to live by those false concepts and to be free, and as they begin to live by these concepts, they actually lose their freedom to live. Anything that causes confusion and division and splits your thinking, is *cosmos diabolicus*, of the devil's world system.

So, Satan is very aggressive and tries to wear down the saints. God offers us the mind of Christ, which is much greater than the mind of Satan, and the average believer says "NO THANKS." Is it any wonder why Rev 12:9 says, *And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.* He deceives the whole world. In Rev 13:14, *he deceives those who dwell on the earth because of the signs which it was given him to perform.* In Rev 18:23, he deceives the world by using a very popular church in Rome. In Rev 19:20, he deceives those who had received the mark of the beast.

Just before the Millennial reign begins, a seraph angel is said to throw Satan into the abyss in Rev 20:3, *and threw him into the abyss, and shut it and sealed it over him, so that he should not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.* Satan was the *seal of perfection, Full of wisdom and perfect in beauty.* By the way, his outward appearance hasn't changed. Throw away your concepts of a gruesome creature. Satan was smart enough to know that he was the most beautiful creature that ever came along, and he was smart enough to try to use his beauty and his genius to his own advantage. But, if there's anything that destroys genius, talent, and beauty, it is arrogance. First, there is the thought of arrogance, then the decision of arrogance, and then there is the action of arrogance. As with Satan, first he thought it, then he decided it, and then he did it! Satan led the first great revolt in the universe, started the first conspiracy in the universe, and this is the pre-historic angelic conflict. The original sin among angelic creatures is like the original sin among human creatures; it occurred as a decision in perfect environment!

There are three things that you can *do without*, as far as happiness in life is concerned:

- 1) You don't have to be a genius to be happy; in fact, it's very hard to be a genius and be happy.
- 2) You don't have to be beautiful to be happy.
- 3) You don't need a perfect environment to be happy. People associate happiness with these three things, and yet they are the least important things in life as far as happiness is concerned. The point is that these three factors cannot, and do not, bring happiness to the one who has them. Happiness comes from truth and is a state of mind. Most importantly, happiness is something that all members of the human race are born without. Satan was created an adult with perfect beauty, with the greatest genius of any creature God ever made, and with perfect environment. He didn't have to acquire these;

he had them from the start of his life. With self-consciousness, he had perfect beauty, perfect brains, in a perfect environment, as Eze 28:12 says, *he was the sum total of perfection*. He had everything that people ordinarily think would give them happiness. But these things never bring happiness, because people who have all of these things always want something else. They're not happy, something's missing: They want power, approbation, and they want to be recognized.

Satan had beauty and brains from the start of his life, and he also had authority being the anointed cherub or the Messiah's angel, but he got tired of being second in charge. He became bored; he had everything except God's power and that's what he wanted most. Arrogance promotes inordinate ambition; this is why the first sin mentioned in God's top seven is arrogance, the sin of Satan. Arrogance is satanic, and it is found in tremendous measure among born again believers. Many of them are so busy cleaning up the devil's world, they don't know a thing about the angelic conflict and why they are here. They are fanatical, arrogant fools who want to straighten everything out. They ignore the principle of separation of church and state, a basic concept of freedom. They want everyone to get involved in whitewashing the devil's world.

The lust for power has its roots in arrogance, and the lust for power is simply much more than having the ability to manipulate people. The lust doesn't begin with trying to exercise authority or influence over people; it starts with pre-occupation with self. Arrogance is a desire for recognition. Eze 28:13, *"You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz, and the diamond; The beryl, the onyx, and the jasper; The lapis lazuli, the turquoise, and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created They were prepared."*

The adorning with jewels suggests his great importance and the glory of his appearance. Even in the Garden of Eden, his title *nahash*, means *the shining one*. The Apostle Paul states that he is even now transformed into an angel of light, 2Co 11:12-15, *But what I am doing, I will continue to do, that I may cut off opportunity from those who desire an opportunity to be regarded just as we are in the matter about which they are boasting. For such men are false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness; whose end shall be according to their deeds.*

The precious stones mentioned in Eze 28:13 are displayed three times as recorded in the Bible: 1) In the high priest's breastplate as a manifestation of divine grace. 2) In the New Jerusalem, which reflects the glory of God. 3) As the covering of this great angel, which signalizes the highest of all creation. No distinction could be imposed on any creature more exalting than is imposed by these covering stones. In Eze 28:13, the phrase *the workmanship of your settings and sockets* refers to the fact that he did not need an instrument to praise and glorify God, he was an instrument of praise. Notice the last phrase in Eze 28:13, *On the day that you were created They were prepared*. He is still a creature created by God. In the next verse we seem to pass from the royalty of Satan to his priestly dignity. He is said to have been the Anointed Cherub that covers by God's appointment. Eze 28:14, *You were the anointed cherub [the highest rank of angelic creatures] who covers, And I placed you there. You were on the holy mountain of God [third heaven]; You walked in the midst of the stones of fire.* The word anointed means the Messiah's angel. Satan was in the throne room of God. He is also said to have been upon the Holy Mountain of God and to have walked up and down in the midst of the Stones of Fire. The holy mountain of God is the place of His presence in visible glory, where His High Priest would stand before Him to minister (Exo 4:27, Psa 2:6). Satan's presence on the holy mountain would indicate his enjoyment of the full Cherubic privilege of nearness to the throne of God. Remember that the cherubim were the group of angels related to the throne of God as protectors and defenders of His holiness. Therefore, we can conclude that this great angel was created above all angels to be a protector and defender of the throne of God. So, do not be surprised when you run into someone who

is supposed to *protect* and *defend* the authority over them but instead attacks it and discredits it; it started with their father the devil.

Notice the phrase in Eze 28:14, *You were the anointed cherub who covers, And I placed you there.* It's interesting that God placed Satan there *knowing* that he eventually was going to rebel and start a conspiracy against God.

In Eze 28:14-15, "You were the anointed cherub who covers, And I placed you there. You were on the holy mountain of God; You walked in the midst of the stones of fire. You were blameless in your ways [not innocent, blameless] From the day you were created, Until unrighteousness was found in you."

The first sinner of all creatures was Satan; he had everything to make him happy but he lusted for power, and the unrighteousness found within him is told to us in Eze 28:17-19, *"Your heart [right lobe] was lifted up because of your beauty; You corrupted your wisdom [distorted it] by reason of your splendor [your breathtaking beauty]. I cast you to the ground; I put you before kings, That they may see you [this is future]. By the multitude of your iniquities, In the unrighteousness of your trade [your dishonest transactions, a reference to Satan's entering into conspiracy], You profaned your sanctuaries [that's Satan's first fall; his second fall is mentioned next which will come in the Tribulation period]. Therefore I have brought fire from the midst of you; It has consumed you, And I have turned you to ashes on the earth In the eyes of all who see you. All who know you among the peoples Are appalled at you; You have become terrified, And you will be no more. Your heart was lifted up because of your beauty; You corrupted your wisdom by reason of your splendor.*

This passage brings out the fact that God did not create Satan as such, He created an angel who was perfect in all his ways, and that angel sinned by opposing the will of God.

THE ANGELIC CONFLICT. PART 4.

Two Categories of Fallen Angels.

12/18/05

We are now on Point 3 in our study of the Angelic conflict:

When and How the Angelic Conflict Began.

Eze 28:11-15, Again the word of the Lord [Jehovah] came to me saying, "Son of man, take up a lamentation over the king of Tyre [one the few individuals in human history who was possessed by Satan] and say to him, Thus says the Lord God, You had the seal of perfection, Full of wisdom and perfect in beauty. You were in Eden, the garden of God; Every precious stone was your covering: The ruby, the topaz, and the diamond; The beryl, the onyx, and the jasper; The lapis lazuli, the turquoise, and the emerald; And the gold, the workmanship of your settings and sockets, Was in you. On the day that you were created They were prepared. You were the anointed cherub [the highest rank of angelic creatures] who covers, And I placed you there. You were on the Holy mountain of God [third heaven]; You walked in the midst of the stones of fire. You were blameless in your ways [not innocent, blameless] From the day you were created, Until unrighteousness was found in you."

The first sinner of all creatures was Satan. He had everything to make him happy, but he lusted for power! Satan has organized angels against God, and once man was created, Satan had plans for man, which we will note in our study. Satan is the master of conspiracy! In fact, he is the originator of conspiracy!

Eze 28:16-19, "By the abundance of your slander You were internally filled with violence, And you sinned; Therefore I have cast you as profane From the mountain of God [this is future, Satan still has access into heaven]. And I have destroyed you, O covering cherub, From the midst of the stones of fire. Your heart [right lobe] was lifted up because of your beauty; You corrupted your wisdom [distorted it] by reason of your splendor [beauty]. I cast you to the ground; I put you before kings, That they may see you [this is future]. By the multitude of your iniquities, In the unrighteousness of your trade [dishonest transactions, conspiracy], You profaned your sanctuaries [Satan's first fall; his second fall is mentioned next which will come in the Tribulation period]. Therefore I have brought fire from the midst of you; It has consumed you, And I have turned you to ashes on the earth In the eyes of all who see you. All who know you among the peoples Are appalled at you; You have become terrified, And you will be no more."

These verses point out the immediate, future, and the final judgment of God upon this mighty angel, which is more completely described in other parts of the Bible. In this one context however, God records the origin, the estate, the character, and the sin of the greatest of angels. One of the reasons God does this is because He wants us to see the devastating effects of arrogance and pride. God created Satan who was perfect in all his ways, and Satan sinned by opposing the will of God.

Let's note some principles before moving on in our study:

- 1) Through the degenerating power of sin, Satan, like Adam, became an entirely different being from that which God created. God originally created angels and man to bless them. However, as a part of divine blessing they must be given a free will or a choice to either accept or reject the offer of God.
- 2) When God creates a being to fulfill a certain purpose, that being must be a perfect fulfillment of that divine pattern. God always provides whatever is needed for us to fulfill the purpose He has for our lives. This is why we have logistical grace, the problem-solving devices, and divine power if we desire it.

- 3) The reason why God created Satan as a beautiful intelligent angel is not so he would have enough power to deceive us, but originally Satan was created to be a protector and defender of the throne of God.
- 4) By his sin, he lost his original holiness and heavenly position, but he *retains* his wisdom and his beauty, and has turned his surpassing abilities into ways of evil.
- 5) Satan originally was to protect the Throne of God and to forbid the approach of evil or any unrighteousness. However, like most of God's creatures, including born again believers, Satan rejected the plan of God for his life and chose his own plans over the plan of God.
- 6) The unrighteousness found in Satan was the sin of independence and self-exaltation. We tend to think of sin in terms of only immorality; however, sins like the sin of independence from the plan of God are the most destructive.
- 7). Satan is said to have been upon the Holy Mountain of God as the Anointed Cherub that covereth, and appears to have been the great high priest of his realm.
- 8) Satan also appears to have been the highest angel and therefore the king over his creation.
- 9) Satan was perfect in all his ways and apparently continued so for a length of time. The analogy between Satan's perfection and his office of prophet, priest, and king, and our Lord's, which He has already taken upon Himself, is very interesting. Satan abused his high office of prophet, priest, and king, so God created Adam to function as a prophet, priest, and king. He was to rule over the creation under the authority of God, Gen 1:26 says, *Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."* Adam was to function as a prophet in the sense of teaching the things of God to Ishshah, as well as function as a priest worshipping God. However, he failed and he fell.
- 10) After the fall of Adam, when no other created being could be found to fulfill this function, the Lord Jesus Christ came forth from the Godhead to become a member of the human race, and to fulfill all three functions: prophet, priest, and king. The offices of prophet and priest He is already exercising, but not that of king. If He had come as a king to set up His kingdom, the result would have been utter destruction to all of us since all have sinned and whatsoever is sinful must be cast out of His kingdom into unquenchable fire. It was therefore necessary to first put away the iniquity of those who should be saved. This He came into the world to do by the sacrifice of Himself. He will come to earth a second time to claim the power from the hands of Satan, and after casting Satan into prison, the Lord will bring back the creation to purity and order. The government which Christ will take upon His shoulders appears to be exactly identical to that which was once committed to Satan, and the original order of things will begin to be restored in Christ's Millennial kingdom.

In Isa 14, Isaiah presents the same material that Ezekiel presents in chapter 28 but with a little different information. Isa 14:12 *"How you have fallen from heaven, O star of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations!"* The fall here refers to the second fall of Satan; it is a reference to Satan being cast out of heaven in the middle of the Tribulation. Satan has three falls: the first took place in eternity past, perhaps billions of years before man existed, that's Eze 28:15 *"You were blameless in your ways From the day you were created, Until unrighteousness was found in you."* In the middle of the Tribulation Satan has his second fall and is cast out of heaven, Rev 12:9 *And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.* Satan has access to heaven right now. The Lord is going to throw Satan out of Heaven and drop him to the earth, and Satan will never be allowed back to Heaven again. At the end of the Millennial reign of Jesus Christ we have the third fall of Satan, Rev 20:10 *And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.*

So in Isa 14:12, the time of this fall is in the middle of the Tribulation, *“How you have fallen from heaven, O star of the morning,”* The word *star* is actually the word *heylel*, translated Lucifer in other passages, and it means *the shining one* or *the star*. *Lucifer* actually comes from the Latin and means light bearer. It means the shining one, the translucent one, the simulating one. There are two Hebrew words for *shining* or *light being thrown-out*. The word used here for Satan is *heylel*, and the other Hebrew word is *nachash*, used in Gen 3 for the serpent. Satan is a *shining one* and the serpent was a *shining one*, and both were attractive. Satan was attractive to at least one third of all the angels; the serpent was attractive to one half of all mankind, albeit there were only two at the time.

Isa 14:12 *“How you have fallen from heaven, O shining one of the morning [an angel of light], son of the dawn!”* Satan can transform himself into an angel of light (2Co 11:14), and he transforms his ministers into angels of light, 2Co 11:14-15, *And no wonder, for even Satan disguises himself as an angel of light. Therefore it is not surprising if his servants also disguise themselves as servants of righteousness;* Satan has ministers and evangelists among the members of the human race, and they don't teach about the occult. They teach about Jesus, but it's another Jesus, not the Jesus of the Bible. They teach about the spirit, but not the Holy Spirit from God. They talk about the gospel, but it's not the Gospel of the Bible. Paul said in 2Co 11:3-4 *But I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from the simplicity and purity of devotion to Christ. For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully.*

Isa 14:12-14 *“How you have fallen from heaven, O shining one of the morning, son of the dawn! You have been cut down to the earth, You who have weakened the nations! But you said in your heart, I will ascend to heaven; I will raise my throne above the stars of God, And I will sit on the mount of assembly In the recesses of the north. I will ascend above the heights of the clouds; I will make myself like the Most High.”* Here is the original sin among creatures perhaps billions of years before man sinned. *I will ascend into heaven* is a reference to the third heaven where God is; Satan wanted the highest heavenly position. *“I will sit on the mount of the assembly in the recesses of the north”* refers to rulership over the government of the earth. Clouds are used to represent the divine presence of God or His glory. Jehovah appeared in cloud, Exo 16:10. Jehovah rides upon clouds, Psa 104:3.

Satan wants the glory which belongs to God alone. Remember that in spite of the universal impressions that Satan is unlike God, he is much like God, outwardly! As a part of Satan's strategy to become like the Most High, those under the influence of his false doctrine teach others how to *improve human nature* while ignoring the *new creature* created by God. Most believers are too busy cleaning up the old man in order to make him presentable to the Lord, which is impossible. One question that needs to be answered is: why did a holy and righteous God who is all powerful and all knowing allow the fall of Satan and his angels to occur? From the Bible we may presume some possible reasons:

- 1) God is perfect, His plan is perfect, and He allowed evil to come into being. So we trust in the character and nature of God and believe that He knows exactly what He's doing and what's best for His creation.
- 2) Perhaps He allowed angels to sin in order that He might give an explicit example of the wretchedness and degeneration of sin and rebellion. Rom 15:4 *For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope.*
- 3) He used the test to gain a group of angels to serve Him from their own free will and personal love.
- 4) It may have been necessary to allow the fall of angels to finally show the grace of God in the preserving of some angels, and in the redemption of unworthy, sinful man who also fell because of Satan. In man, God will magnify His grace forever before angels.

Eph 2:4-9, But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by

grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus, in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. 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.

Point 4. Two Categories of Fallen Angels.

Category 1, the non-operational angels. Under this category there are two groups of angels who are in prison at this time and will be let out at some time in the future. First, the angels of Gen 6 who were involved in the angelic attack to infiltrate the human race, now incarcerated underneath the ground in a place called Tartarus, a compartment in Hades. These are the angels who cohabited with the women and brought forth super-creatures who were half-angel and half-human. Gen 6:4 tells us about them, *The Nephilim were on the earth in those days, and also afterward, when the sons of God [angels] had sex with the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown* (like Hercules, Zeus and Casper). Back in Gen 6:1-2 *Now it came about, when humanity began to multiply on the face of the land, and daughters were born to them, Now the sons of the gods [demon pantheons or the gods on Mount Olympus at the time] saw the women of mankind, that they were beautiful, so they seized [raped] for themselves women from all they had selected [whomever they chose].* The Hebrew verb *laqach* means to seize violently, to take by sheer strength, to overpower and seize these women, in many cases against their will, and to have sex with them. Gen 6:3 *Then the Lord [God the Father] said, "My spirit [Holy Spirit] shall not strive or plead the cause of God in man's soul forever, for in his going astray, he is flesh [mortal]. Therefore, his days will be one hundred and twenty years."* This verse refers to the antediluvian ministry of the Holy Spirit before the flood, one of the greatest periods of evangelism in all of history, which resulted in millions of people hearing the Gospel. From the time of Gen 6:3 to the time of the flood = 120 years. At that point, God the Holy Spirit would no longer plead the cause of God in salvation, because the flood would wipe them out. Only eight human beings believed in Jesus Christ: Noah, his wife, their three sons, and their wives. The half-human, half-angelic creatures heard the gospel as well, and could have believed in Christ, and saved their human side. We know this because of two reasons: 1) God is just and the justice of God would never send any creature to the eternal Lake of Fire without ample chance to believe on TLJC. 2) God gave them 120 years to repent; He wouldn't have done that unless there was some way for them to be saved. However, none of them did. The grace policy of God never executes judgment on mankind before every grace opportunity has been given to believe. So, from the time of the angelic infiltration, and the genetic attack on true humanity, there would be 120 years of Gospel preaching, during which time, the entire human race would be corrupted by half-human, half-demonic people. One thing we know about those half-human and half-angelic creatures; they can drown and they did, the principle of water being used for judgment.

In Gen 6:4, the antediluvian super-race is mentioned, *The Nephilim [fallen ones, half-angel, half-human] were on the earth in those days, and also afterward, when the sons of the gods came in to the daughters of men, and they bore children to them. Those were the mighty men who were of old, men of renown.* The phrase *The Nephilim* is *Ha nephalim* and refers to the fallen ones, half-human half-demon creatures. So, three categories of creatures are mentioned: 1) In verse 1, the phrase *ha adam* is true humanity, *Now it came about, when men [ha adam] began to multiply on the face of the land.* 2) In verses 2 and 4, the phrase *beni ha elohim* are angels with bodies. 3) In verse 4, the phrase *ha nephalim* are the progeny of the first two combined: half-human, half-angelic creatures.

If you have a body and you have certain genes, and you copulate with someone else who has a body of the opposite sex, there is every possibility that there will be a creature from the womb of the female. The problem is that many people think of angels having a *halo* around their head or as spirits without bodies. However, when you talk about spirits without bodies, you're talking about demons as

they are now, after the flood! But here we are talking about the antediluvian civilization, before the flood, when angelic creatures did have bodies. They were super creatures biologically, and it was a totally different civilization than what we have today! Similarly, there will be a totally different civilization in the Millennial reign of Christ. We know that from Gen 6:4 *The Nephilim* [fallen ones] *were on the earth in those days* [they were on the earth in those days, meaning that they are not on the earth in these days], *and also afterward, when the sons of the gods* [the fallen angels like Zeus and Apollos] *came in to the daughters of men*, The phrase *came in to* is the kal future of the verb *bo* which is used for sexual relationships, as in Gen 39:13-17. The Bible says that the *beni ha elohim* have sex.

There is another viewpoint which states that the *sons of God* were children of Seth and were godly, and the daughters of men were sinful women from the line of Cain. This theory really has a lot of problems. First of all, we would have to say that all of Seth's sons were godly and saved and going to heaven, and all the daughters of men were not. Secondly, unlike humanity, the half-angelic, half-human creatures possessed super intellect and super-strength, so much so, that violence and arrogance had to be restrained. They possessed high I.Q.'s in very strong bodies. Due to the influence of these creatures, the genetic destruction of true humanity was spreading throughout the entire world. This was a part of Satan's scheme to stop the virgin birth to hinder our Lord from becoming true humanity (Isa 7:14, 9:6, Heb 2:14; Heb 10:5). So, in Gen 6:4 *The Nephilim* [fallen ones, half-human half-demon creatures] *were on the earth in those days, and also afterward when the sons of the gods* [demons] *had sex with females of the human race, and had children by them, these children were the heroes who, from ancient history, were famous men*. As a result of this demon attack, these fallen angels were confined to Tartarus, the third compartment of Sheol or Hades. These angels, like Sodom and Gomorrah, got involved with bestiality and homosexuality, with both humans and angels, and sexual immorality.

This is why we will study the parallel passage Jud 1:5-8, *Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of Egypt, subsequently destroyed those who did not believe. And angels who did not keep their own domain, but abandoned their proper abode, He has kept in eternal bonds under darkness for the judgment of the great day. Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, are exhibited as an example, in undergoing the punishment of eternal fire. Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties. As well as 2Pe 2:4-11 For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment; and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly; and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly thereafter; and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day with their lawless deeds), then the Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment, and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties, whereas angels who are greater in might and power do not bring a reviling judgment against them before the Lord.*

Gen 6:4 *The Nephilim* [fallen ones, half-angel, half-human] *were on the earth in those days* [in those days, not these days], *and also afterward, when the sons of the gods* [the fallen angels like Zeus and Apollos] *had sex with females of the human race, and had children by them, these children were the heroes who, from ancient history, were famous men.*" The demons who function in the postdiluvian civilization under the command of Satan no longer have sexual capabilities; they are classified as disembodied spirits. In the antediluvian civilization, the demons who invaded the earth had angelic

bodies and sexual capabilities. With their bodies, these demons were able to have sex with human females, resulting in the satanic attempt to destroy true humanity on the earth. And it almost succeeded except for the grace of God in the cataclysmic universal flood.