

Destructive Demon Doctrines



David Eells



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Scriptures are taken from the *American Standard Version (ASV)* because of its faithfulness to the ancient manuscripts and Bible Numerics, a system designed by God for proving authenticity.

We have departed from the *ASV* only in the name Jehovah and Lord Jehovah which we replaced with Lord and Lord God, respectively. Neither represents the original YHWH but Lord is less confusing to many and we did not want this to distract from the teaching.

Numerics is a system designed into the Bible by God to prove authenticity. The Greeks and Hebrews used their letters for numbers. Therefore, the whole Bible is also written in numbers which show perfect patterns as long as the God-inspired original words are not departed from. It mathematically proves the original text and where it has been added to or taken away from. The Numeric English New Testament (NENT) is based on the numeric pattern and is quoted from when necessary.

We desire to make this book free on our part because Jesus said, “Freely you have received, freely give,” but the business of publishing does not lend itself to that. We can say that any profits made from this book will go toward promoting the message of the Kingdom of God and not to any personal, fleshly gain. Free copies of the book are made available through the generous donations of His faithful servants and can be requested at www.ubm1.org/free.

We dedicate this book to those for whom Christ died, so that they may know that the forces of darkness are offering to them another Jesus, spirit and Gospel that appeases their flesh and does not demand death to self, so that they will miss the Kingdom of God.

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Books of the Bible - Abbreviation List

Old Testament

| | |
|------|---------------------|
| Gen. | Genesis |
| Exo. | Exodus |
| Lev. | Leviticus |
| Num. | Numbers |
| Deu. | Deuteronomy |
| Jos. | Joshua |
| Jdg. | Judges |
| Rth. | Ruth |
| 1Sa. | 1 Samuel |
| 2Sa. | 2 Samuel |
| 1Ki. | 1 Kings |
| 2Ki. | 2 Kings |
| 1Ch. | 1 Chronicles |
| 2Ch. | 2 Chronicles |
| Ezr. | Ezra |
| Neh. | Nehemiah |
| Est. | Esther |
| Job. | Job |
| Psa. | Psalms |
| Pro. | Proverbs |
| Ecc. | Ecclesiastes |
| Son. | The Song of Solomon |
| Isa. | Isaiah |
| Jer. | Jeremiah |
| Lam. | Lamentations |
| Eze. | Ezekiel |
| Dan. | Daniel |
| Hos. | Hosea |
| Joe. | Joel |
| Amo. | Amos |
| Oba. | Obadiah |
| Jon. | Jonah |
| Mic. | Micah |
| Nah. | Nahum |
| Hab. | Habakkuk |

| | |
|------|-----------|
| Zep. | Zephaniah |
| Hag. | Haggai |
| Zec. | Zechariah |
| Mal. | Malachi |

New Testament

| | |
|------|-----------------|
| Mat. | Matthew |
| Mar. | Mark |
| Luk. | Luke |
| Joh. | John |
| Act. | Acts |
| Rom. | Romans |
| 1Co. | 1 Corinthians |
| 2Co. | 2 Corinthians |
| Gal. | Galatians |
| Eph. | Ephesians |
| Php. | Philippians |
| Col. | Colossians |
| 1Th. | 1 Thessalonians |
| 2Th. | 2 Thessalonians |
| 1Ti. | 1 Timothy |
| 2Ti. | 2 Timothy |
| Tit. | Titus |
| Phm. | Philemon |
| Heb. | Hebrews |
| Jas. | James |
| 1Pe. | 1 Peter |
| 2Pe. | 2 Peter |
| 1Jn. | 1 John |
| 2Jn. | 2 John |
| 3Jn. | 3 John |
| Jud. | Jude |
| Rev. | Revelation |

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INTRODUCTION

As the Parable of the Sower clearly shows, it is only the Word of God, Jesus Christ, that when sown into the fertile ground of the heart that desires truth, will bring forth His fruit in us, 30-, 60- and 100-fold. This fruit of ***“Christ in you, the hope of glory”*** (Col.1:27) is the eternal man, born of heaven. ***“No one hath ascended into heaven but he that descended out of heaven”*** (Joh.3:13).

The forces of darkness will do anything to pervert the seed of the Word so that what is birthed, even though religious, is antichrist in nature. Because of this, our Lord has warned: ***(Rev.22:18) I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: (19) and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book. (Gal.1:8) But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema.***

Satan is attempting to pollute the gene pool, through spiritual whoredom, so that the children look and act nothing like the Father and have no inheritance in His Kingdom. ***(Hos.5:3) I know Ephraim, and Israel is not hid from me; for now, O Ephraim, thou hast played the harlot, Israel is defiled.*** God’s people have received a strange seed and cannot be holy or walk as Jesus walked. ***(4) Their doings will not suffer them to turn unto their God; for the spirit of whoredom***

is within them, and they know not the Lord. (7) They have dealt treacherously against the Lord; for they have borne strange children....

The mystery of lawlessness is simple: The forces of darkness offer the flesh the candy of a crossless, powerless religion that lets him live as he likes. This crucifies the spirit man, who is ***“Christ in you,”*** as they become ***“twice dead, plucked up by the roots” (Jud.1:12).*** ***“They crucify to themselves the Son of God afresh and put Him to an open shame” (Heb.6:6).*** The Lord warned us, through Paul, that if we receive not the love of the truth, but have pleasure in unrighteousness, He would send us a working of error so that we would believe a lie.

So, for our own safety and the manifestation of Christ in us, let us not depart from anything that our God says in His Word, for ***“the sum of thy Word is truth” (Psa.119:160) “and the truth shall make you free” (Joh.8:32).*** In the chapters ahead, we have done our best to bring together the sum of God’s Word, in order to dispel the darkness for those who have eyes to see and ears to hear to be able to walk in the light of Jesus.

Love from your servant in Christ,
David Eells

CHAPTER ONE

Speak Grace, Not Condemnation

Accepting Those Whom God Accepts

My heart is really burdened for those people who, as much as they want to please God, just can't really get hold of any faith. They have spirits of rejection; they are not able to get ahold of faith because everything in their heart is condemnation. Since the only thing that they receive from other people is condemnation, they have never been accepted and don't feel the acceptance of God. These people with spirits of rejection need faith put in their heart, not correction, from the people around them. They don't need correction; they know what their problems are.

I, myself, came from a background of nothing but continuous correction, one right after the other. It tends to make you feel rejected and hopeless about the future; it takes away every bit of faith. What we have to know and understand is that it's not condemnation and it's not correction that is the power of God unto salvation, but the Gospel ***“is the power of God unto salvation” (Rom.1:16)***, the Good News. When we preach the Good News that Jesus has set us free and delivered us, to people who are coming from a background of condemnation and correction, that's the only thing they need. They don't need any other correction or condemnation; they need acceptance. Now I know there are people who are in outward moral disobedience and the Bible tells us to separate from them, but it doesn't tell us to reject them; it just tells us to separate

from them. **(2Th.3:6) ... Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us. (7) For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you. (14) ... Have no company with him, to the end that he may be ashamed. (15) And [yet] count him not as an enemy, but admonish him as a brother.**

I think of all of these Christians who cannot receive faith to get delivered, yet all they need is faith. Nobody has any need but faith. I like what R.W. Schambach (Schambach Ministries) used to say: “You don’t have any trouble ... all you need is faith in God.” That is so true; all we need is faith in God because it has all been accomplished in Jesus. **(Heb.4:3) ... The works were finished from the foundation of the world.** The only thing that remains is for us to enter into those works through faith and enter into His rest through faith. So people need faith and God knows this.

I think one of the devil’s largest armies is of an army of spirits of rejection because that is one of the most common spirits there is around. Maybe I think that because I’m coming from that background but I see it a lot. It seems to be such an easy way for the devil to sidetrack people. I think that’s why God designed the New Covenant this way – the covenant of grace, the covenant of “no condemnation to them that are in Christ.” I know that some Bible versions add “to them that walk according to the spirit” but that wasn’t in the original, since there is no numeric pattern in it (for more information on Bible numerics, research the works of Dr. Ivan Panin). **(Rom.8:1) There is therefore now no condemnation to them that in**

Christ Jesus.

We have to learn to accept people with their problems, with their imperfections, the same way that God accepts us in grace. One of our biggest problems is that we need to accept who God accepts, or else we are judging and having unforgiveness. People who have received rejection have only one need in their life: they have to have faith but, instead, what they do have is condemnation and a person can't have both at the same time. They have to drop condemnation to pick up faith. You have to put that faith in a person's heart by pumping the Word of God in their heart and you have to change their direction from looking inward to looking outward and upward. Everyone with that problem is looking inward at what their failure has been and always will be, in their mind. All they can see is their failure and inability.

God designed us; it was He Who put "this treasure in earthen vessels." He knows we are unable and that is part of His plan. We need to be unable, otherwise, it is not by grace; it is by works (Romans 11:6). Part of God's plan is that He put this great ***"treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves"*** (2Co.4:7). We need to know that we can't do it. So these people who are under the Law are looking inward and seeing their failure. They're thinking, "I can't do it," and that's great to know that they can't do it, but when a person condemns self because they can't do it, that proves that they're under the Law. When you are condemning self because you can't do it, you are proving that you have your eyes looking inward instead of upward.

We have to get our eyes on the Lord. ***(Rom.8:31) What then shall we say to these things? If God [is] for***

us, who [is] against us? (32) He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?

There isn't anything God won't give us to supply our needs. If He would give you Jesus, the most precious, valuable and sacrificial gift that He had to give, surely He wouldn't deny you anything else. Anything else would be like the ribbon on the box: insignificant. If you're giving a great and precious gift to somebody, you're not going to begrudge the ribbon; you're not going to worry about anything else. This is the precious gift. God has given us and He will give us anything we need, but He demands one thing: He demands faith. Instead of rejecting the person and their problem because that's all we can see, we have to learn to put the faith in them. ***“The power of God unto salvation”*** (soteria in the Greek) ***(Rom.1:16)*** is the Good News that we need to put in people. They need to hear, “Listen, Jesus set you free. He has made us free from sin; it is already passed and done” (Romans 6).

This is hard for people with spirits of rejection to believe after they've heard so much criticism and rejection, even from church and religious people who don't know how to put grace into people. All we need is grace, God's favor, but you can't get grace without faith and you can't receive faith if you have condemnation or rejection in your heart. ***(8:33) Who shall lay anything to the charge of God's elect? It is God that justifieth; (34) who is he that condemneth?....*** Woe be unto the person who rejects the person whom God accepts. Judgment is upon those who reject those people whom God accepts. God wants to put faith in people's hearts, but when we use our own sight and wisdom to look at their problems, situations

and failures, and also get them to look only at those things rather than at the Savior and His salvation, we steal from them that faith that God wants them to have. And we are so prone to do that as religious people. We know that most people know where they are going wrong; they just don't know how to get out of there and go on. The only way to get up and go on for a Christian is to have faith; otherwise, you wouldn't need Him because you could save yourself. So He will not permit you to get up and go on; it is going to be grace through faith or it's going to be nothing.

We have to learn how to get grace into people's hearts by speaking grace to them and pumping them full of faith. ***(Rom.8:33) Who shall lay anything to the charge of God's elect? It is God that justifieth; (34) who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.*** That verse reminds me of Revelation 5:2, where the angel is asking, "Who is worthy to open the book, and to loose the seals thereof?" It said, "Who." The Lamb has overcome to open up the seals. There was only one person and John was weeping there because nobody had overcome to open up the seals of judgment. And nobody has overcome sin to the extent that they can judge without the anointing and wisdom of God. If we step out ahead of God and judge by our own sight and wisdom, we are doing something that only the Lamb has been given authority to do. He loosed the seals of judgment upon the earth; He is the Lamb; He overcame. However, we are quick to correct, even though the Bible says to be ready ***"to avenge all disobedience, when your obedience shall be made full"*** (2Co.10:6). Our obedience may not be full,

but we are quick to correct and point out, “Here is your problem,” even with all of our own failures and shortcomings. Probably everybody else has pointed out their problem, too. There are a lot of these people around who just can’t get up off the ground and can’t find faith. We wonder why they can’t find faith but we don’t speak that faith into them. ***(Rom.8:35) Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? (36) Even as it is written, For thy sake we are killed all the day long; We were accounted as sheep for the slaughter. (37) Nay, in all these things we are more than conquerors through him that loved us. (Rom.8:38) For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, (39) nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*** We all come from different backgrounds with our own shortcomings and pluses, yet it is so easy for us to see one another’s shortcomings and so easy to keep pointing them out, even though they’ve probably been pointed out to those people from birth. It is the Good News that we need to be preaching more of: Jesus has set you free. He bore the curse for us and set us free at Calvary from everything and we need to accept that.

I remember talking with someone who had a problem with alcohol and he was really condemning himself because he just didn’t have the willpower to stay away from the stuff. I told him if it was up to willpower, there wouldn’t be any salvation, especially for a Christian. If a person could

do it with willpower, they wouldn't need Jesus and they wouldn't be learning about grace. But he is one of those introverted guys who's just always looking at himself and not looking at what Jesus has already done, not rejoicing in what Jesus has already done in salvation for him. There are a lot of people like that.

A lot of times, if you cannot find faith, the reason is you are not looking in the right direction; your eye is not single (Matthew 6:22). You are either looking at yourself, your ability or your inability. **(Rom.3:28) ... A man is justified by faith apart from the works of the law.** God justifies us and accepts us as righteous before we are perfect and we can see from the Word that it has to be before we are perfect and apart from the works of the Law. **(Rom.4:1) What then shall we say that Abraham, our forefather, hath found according to the flesh? (2) For if Abraham was justified by works, he hath whereof to glory; but not toward God.** When you are condemning yourself, it is because you are expecting yourself to do better and that is not where success comes from. And if you could or, if anybody else, by willpower, could do better, then they would be justified by their own works and they would be able to glory before the Lord and that is not possible. **(Rom.4:3) For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness.** That's our job: to put that belief in people to believe God.

Abraham believed God before he saw the answer; everybody has to believe God before they see the answer. We have to believe God for deliverance before we get delivered of our faults. That's the Gospel and that's what faith is, calling **"the things that are not, as though they were"**

(Rom.4:17). (3) For what sayeth the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. (4) Now to him that worketh, the reward is not reckoned as of grace, but as of debt. (5) But to him that worketh not, but believeth on him that justifieth the ungodly (that's you and me), his faith is reckoned for righteousness. Now that is God's acceptance, so we have to accept whom God accepts. If we don't accept them, then we're going to be speaking the wrong things to those people. We're going to be hurting and separating them from God. (Rom.8:1) There is therefore now no condemnation to them that are in Christ Jesus. (Rom.4:5) But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. (6) Even as David also pronounceth blessing upon the man, unto whom God reckoneth righteousness apart from works, (7) [saying], Blessed are they whose iniquities are forgiven, And whose sins are covered. (8) Blessed is the man to whom the Lord will not reckon sin. (9) Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also?.... Stop and think about what circumcision is: it's a cutting away of the flesh. It's a symbol of our deliverance from the bondage of the flesh, a cutting away of the foreskin of the flesh. It symbolizes putting to death the flesh that you've been sowing. When you cut off the foreskin, it is a changing of the way you sow; in other words, you're not sowing the flesh anymore. The only way that we are going to reap the blessings of God is if we change the way we sow. Notice what Paul is saying. (Rom.4:9) Is this blessing then pronounced upon

the circumcision, or upon the uncircumcision also?.... When we say of Abraham, “his faith is reckoned for righteousness,” was that when he was in circumcision or uncircumcision? When exactly did God call Abraham righteous? It was before he received the sign of the Covenant, circumcision, which is a type of our deliverance from our old carnal nature.

You may say, “Well, circumcision is baptism,” and that is true. Paul said that circumcision is a type of baptism (Colossians 2:11,12). Baptism is putting to death the old man and the resurrection of the new man. That is what it’s all about; it’s an act of faith whereby we are being united with Christ in death, burial and resurrection (Galatians 2:20). When we come up out of that water, we say, “I’m a new man; it is Christ who lives; the old man died.” We are reckoned so by faith. Baptism has to be manifested in our lives. We are continually dying and letting Christ come to life in us, day by day. Paul said, ***“I die daily” (1Co.15:31)***. He manifested his baptism daily; it was a manifestation that was coming to pass in his life.

If baptism is not manifested in our life, then that act of faith has no works. The washing of the water of the Word is putting to death our old man and the new man is coming up continuously. But even before that manifestation, even before circumcision is manifested in your life, before you are sanctified, holy completely unto the Lord, God counts you righteous. ***(Rom.4:10) How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.*** Before he had manifested this righteousness towards the Lord, God called Abraham righteous for one reason: faith. That’s the way we have to see those who are running af-

ter the Lord. Even with all of their failure, it doesn't make any difference. ***(Rom.4:11) And he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them.***

In Genesis 15 there are several signs of the Covenant that are manifested. For instance, there was the blood covenant that God made with Abraham. They were very familiar with blood covenants in those days; in every nation they've been familiar with the blood covenant. For instance, in Genesis 15:5, God promised Abraham that his seed would be as the stars, a multitude. So God made a covenant with Abraham. In fact, at this time he was called "Abram"; he wasn't called "Abraham." This was before he had a name change. A name change symbolizes a change of nature. The Hebrew word for "name" is *shem*, which means "nature, character and authority" – the same as in the New Testament's word for "name" – *anoma*. In other words, we also are getting a name change – our nature, character and authority is being changed as we become sanctified, as we walk in faith in Jesus Christ.

"Ah," in Hebrew, means "the brother of." When it was added to Abram's name to make it Abraham, it changed the meaning of his name to "the father of a multitude." Before he could become the father of a multitude, in other words, before he could become somebody who would sow the seed and bring forth a multitude, he had to have a name change. That's what we want to do: we want to sow a seed that will bring people out of this world. We want to have spiritual children in this world. But before we can be "the father of

a multitude,” we have to be “the brother of” the Lord and come into unity with the Lord by taking His name. In fact, “ah” is also a part of the Lord’s name, “YHWH.” The “ah” is added to make it “Jehovah.” You’ll notice many Hebrew names have “ah” in them, after transliteration, and that is the taking-on of the Lord’s name.

At any rate, it was before Abraham’s name change that God made the blood covenant. **(Gen.15:9) And he said unto him, Take me a heifer three years old, and a she-goat three years old, and a ram three years old, and a turtle-dove, and a young pigeon. (10) And he took him all these, and divided them in the midst, and laid each half over against the other: but the birds divided he not.** The two people making the covenant would walk in-between these halved animals. But God showed that Abraham would not fulfill his half of the covenant when he put Abraham to sleep. **(12) And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.** That’s your revelation of your sinful state when you come to know God, it is “a horror of great darkness.” You get a revelation that you are undone and there is not a thing you can do about it. **(13) And he said unto Abram, Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.** Those were the Israelites, of course, when they were in bondage as a type to the world, to Egypt. It was before they were baptized in the Red Sea and went to the Promised Land, so it was a type of them when they were lost and in degeneration. **(Gen.15:14) And also that nation, whom they shall serve, will**

I judge: and afterward shall they come out with great substance. (15) But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. Well, God put Abraham to sleep and, as far as I can see, what passed between the divided animals were the smoking furnace and the flaming torch. But Abraham was asleep, which, I think, means that Abraham couldn't fulfill his part of the covenant. There were no works that he could add to bring about the blood covenant. Another example, and this is again before Abraham was circumcised and before he had his name changed, is here: ***(Gen.17:10) This is my covenant, which ye shall keep, between me and you and thy seed after thee: every male among you shall be circumcised. (11) And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant....*** and in verse 13 He calls it "my covenant shall be in your flesh." So before Abraham fulfilled righteousness in the putting to death of his flesh and in the cutting away of his flesh, God called him righteous.

The Lord calls us righteous, not because of where we have attained to in the Lord, but because of election (Romans 9). It is simply because God has chosen us. He sees the end from the beginning and He calls us righteous. That's how He wants us to see other people. He wants us to say with Paul, that God ***"who began a good work in you will perfect ("finish") it until the day of Jesus Christ" (Php.1:6). (7) ... It is right for me to be thus minded on behalf of you....*** He said that it was right for us to be minded that way toward the imperfections that we see in one another, to look past them and not to reject or criticize, but to say, "God's going to finish the

work.” We have just seen that before Abraham was circumcised God had accepted him. Here’s another good example: ***(Rom. 9:9) For this is a word of promise, According to this season will I come, and Sarah shall have a son. (10) And not only so; but Rebecca also having conceived by one, [even] by our father Isaac – (11) for [the children] being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, (12) it was said unto her, The elder shall serve the younger. (13) Even as it is written, Jacob I loved, but Esau I hated.*** According to election, God accepted Jacob and rejected Esau.

You know, when we see the calling of God in a person’s life, aside from all their failures and all their foolishness, God has accepted them. We need to accept them and not be so quick to try to do God’s work to straighten them out. First of all, accept them. God’s work to straighten them out is to pump faith into their lives because that is the Good News, the Good News of the Cross of Christ. The Good News that, on that Cross, He bore their sins and they need to realize that. If I believe that God took away my sin, He’s going to do it, not just cover up the sin, as a lot of the churches are preaching; He took away the sins of the world. They had the covering in the Old Testament but they didn’t have the taking away of the sin, of the sin nature. They saw sin as this offense that you’ve done toward God, rather than a nature in your heart that is against God. The sin that Jesus took away and nailed to the Cross is the offense in your heart that is against God, the nature of sin in your life. Jesus took that away. We’re not supposed to be looking at that; it’s like

looking at a sickness rather than looking at the Healer. You don't keep looking at the sickness, otherwise, you'll stay sick. You look at what Jesus did on the Cross: "He took my sickness away." "He bore my sickness."

It's the same thing with sin. We don't keep looking at the sin; we keep looking at the Savior. "He bore my sin." We turn away from the sin and look at the Savior. People who look at the sin are those same people who cannot get up off the ground because there is nothing but condemnation and rejection in their heart. They feel that rejection from people and they feel that rejection from God, but it's not there from God. It is people and the devil who put it there.

(Rom.8:1) There is therefore now no condemnation to them that are in Christ Jesus. Every one of us is coming from a background of failure. We've all failed and we've all come short of the glory of God, and that is why God designed grace. That's why we need to cooperate with Him and help Him do His work, not fight against Him by bringing the condemnation. It's true that we are going to run into people who are willfully disobedient and they are condemned. A person is righteously condemned if they are sinning with the will, instead of just failing, like many of us have done. There is condemnation for them. Those people are not torn, as Paul was, where he says, ***But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me (Rom.7:20).*** We see that God wasn't even attributing that sin to Paul because his desire was not to sin. Paul was separating himself and God was separating him from the sin that dwelled in him. "No more I that do it, but sin which dwelleth in me." God was separating him from the wickedness of the sin that was in him and that's the way we have to see people. We have to

separate people from the sin that is in them and help them to get on God's side against the sin in their own heart. And the only way that you can do that is through faith. Some people dwell a lot on the fact that we have to put the flesh to death. Well, that's true, but how do we do that? We only do it by reckoning the flesh dead. We were all baptized and we know that, when we went down in the water, the flesh died and when we came up from the water, it is Jesus Who lives. That was our confession then and it has to be our confession now – the flesh is dead.

For example, after being healed of sickness, even when you still see the symptoms, you have been healed. Now we can help one another by getting our eyes off of the symptoms and onto the Savior. **(Gal.2:20) ... It is no longer I that live, but Christ liveth in me: and that [life] which I now live in the flesh I live in faith, [the faith] which is in the Son of God, who loved me, and gave himself up for me.** That's the truth we have to have in our consciousness. We have to stop looking at self, either in ourselves or others. We have to redirect their eyes for those who have this problem. We have to get their eyes off of themselves and on Jesus because their only hope of salvation is faith. And again, they are accepted because of election, because God has chosen them. It's not because of where they are at the time. Let's face it, we've all come from different degenerate backgrounds. If you haven't done everything perfectly and you are not doing everything perfectly now, you can't be accepted by the works of the Law. You still have to be accepted by grace, as the old saying says: "a sinner saved by grace." We don't want to stay as sinners saved by grace but we are in that process. We want to be saved by grace so that we're not sinners; we want to let

Jesus take away our sins. That was His purpose; He came to destroy the works of the devil. He came to take away the sins of the world and, yet, we are not in this process with Him in agreement unless we're accepting it before it's done. Unless we're accepting salvation and deliverance now for ourselves and for others, then we are not helping Him in the process by doing the work of God.

So many people are preaching what they call the “gospel” but it is not the Gospel. It is not the Good News; it is the bad news. It's the, “Look at who you are, you rotten sinner,” the “condemnation gospel.” Well, the Good News is for those who are called of God, who are ready to and need to hear it. We are too quick to condemn. **(Jas.2:8) *Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well.*** So, let's see now, “I want the grace and I want the mercy and I want the forgiveness of God, it's just that sometimes I don't think my neighbor is worthy of it.” Whenever we're judging or not forgiving or critical of someone else, it is because we want it but we don't think they're worthy of it. **(9) *But if ye have respect of persons, ye commit sin, being convicted by the law as transgressors.*** **(10) *For whosoever shall keep the whole law, and yet stumble in one [point], he is become guilty of all.*** In other words, if we're judging that someone else is out of line from God and apart from the Holy Spirit, then we are judging.

The Holy Spirit can judge and He uses people to judge, but I'm talking about judging of ourselves (Matthew 7). If we are judging someone out of line for anything, then we can be judged for what we are doing out of line. **(Jas.2:11) *For he that said, Do not commit adultery, said***

also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. (12) So speak ye, and so do, as men that are to be judged by a law of liberty. In other words, live the way you want to be treated. Judge others the way you want to be judged, “by a law of liberty.” **(Jas.2:13) For judgment [is] without mercy to him that hath showed no mercy: mercy glorieth against judgment. (Rom.2:1) Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things.** In other words, somewhere you are astray of the Law. You only have to be astray in one place to be judged by the Law as a sinner. Galatians says if you break one law, you are a law breaker and that makes you unable to judge anyone else.

How could an elder ever throw anyone out of the Church? First of all, an elder should be an overcomer, walking with the Lord and not walking in sin or he is not an elder. So even then, since he is not perfect, his judgment cannot be his own judgment but God’s judgment. If he speaks, he’d better be speaking for God. If anybody speaks for himself or judges for himself, he is going to be judged. **(Mat.7:1) Judge not, that ye be not judged.** Forgive or you won’t be forgiven. So if anybody does speak a judgment, it better be spoken for God and not for themselves. **(Rom.14:4) Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand.** Evidently, this person wasn’t standing and Paul is telling us not to judge the man because he

wasn't standing. In the text it's talking about people who are weak, eat herbs, don't believe in eating meat and all kinds of different legalistic doctrines. The Lord is saying that He is able to "make him stand." Yet, even as far out this person was, Paul said to not judge him, "to his own lord he standeth or falleth"; don't judge "the servant of another."

(Rom.14:13) Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumblingblock in his brother's way, or an occasion of falling. Think about it: If you are getting a person's eyesight off of Jesus and onto themselves, then you're putting a "stumblingblock" "or an occasion of falling" in their way and you're doing all of that in the name of Jesus. People do that, thinking they're doing it in the name of Jesus, correcting that "poor fool" who is going this way or going that way. There is a way to help correct people without criticism and without judgment. God can gracefully get things across to people without judging them, without criticizing them and without getting them to condemn themselves. If you're condemning yourself, it's because you thought that you could do better. In other words, you're not having faith in God to make you do better; you're thinking you should've done better. It proves to you that you're under the Law because that's how the Law was: "Here is what I want you to do. Now do it."

Under the Law, the natural man took what God wanted him to do and did the best he could do to obey it, and he couldn't do it because it was impossible. That's the way the Law is. Grace is different: "I'm going to show you what I want you to do and I'm going to put it in your heart to do it." Grace is, "I'm going to work in you to will and to

do.” The Law didn’t do that. The Law said, “You better do it ... or else!” You can’t put the “to do” in a person’s heart without putting faith in them. **(Rom.14:10) But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God. (19) So then let us follow after things which make for peace, and things whereby we may edify** (build up) **one another.** (Now he’s talking about people who are under the Law mixing with people who are under grace. At the beginning of the chapter, one man has faith to eat all things and one is weak in faith and eats herbs. So he’s talking about you mixing in with people with contrary doctrine.) **“So then let us follow after things which make for peace, and things whereby we may edify one another.”** If it’s not something that will build one another up, if it’s, “Let me straighten out your bewildered mind”; or, “Let me help you do right”; if that’s the attitude that we have continually toward people whom we see that are weak, then we are probably going to fail in everything we try to do. We have to be edifying; we have to be building up.

I’ve run across so many people who have really just given up on church but they still have in their heart the desire to please God. They’re crying down in their souls to please God but they just don’t know how to do it. They are still kicking themselves. They’ve been to churches that have kicked them and keep on kicking them. They haven’t understood that that’s not how grace comes. Grace comes by accepting something that you don’t have, accepting it before you get it. That’s what Jesus did. He gave us acceptance. We need to accept those whom God accepts; other-

wise, we're going to bring ourselves under judgment, too. I've often thought, "Lord, how many times in the past have I brought myself under judgment and didn't even know it?" Sometimes people bring themselves under judgment by judging other people and they don't even know it. I had a good example a while back. I wasn't agreeing with a fellow who had a particular theology on the trinity and he went out of here judging me because I wouldn't agree with him on his theology. Then he became sick and his paycheck was cut in half, and I know that it happened because he was judging me. I've seen this happen quite a few times.

Speaking Grace in Love and Faith

Even after this brother became ill and his paycheck was cut in half, he still didn't believe that a judgment came upon him. How many times can we be that way? How many times has something happened to us, we've gotten sick or come under some curse in our life because we judged somebody, instead of seeing them the way Jesus wanted us to see them? A personal example I can remember is when two ladies in a church that I was in were spreading gossip. Well, I talked to them in front of another elder but they jumped right back on my case and rebuked me. I felt calm and quiet in my soul and the Lord spoke to me. He said, "They're going to get sick"; it was just like a voice in my mind. I didn't say a word back to them and the other elder was there. That night both of them went to the hospital with unrelated illnesses – one of them had migraine headaches and the other had a kidney infection. Later, they asked that other elder, "Why did this happen?" He had sense enough to say, "You rebuked an elder; you judged him when he was right." So we prayed for both of them and the Lord restored them. Since then I've thought many times, "How

many times have I done that? How many times has that judgment fallen upon me because I got people's eyes off of faith and on themselves because of condemnation and because of me judging them? How many times have I brought myself under the curse because I didn't do the work of the Lord? I did a religious work but not the work of the Lord." They judged me and I knew I was doing the work of the Lord, but the Lord judged them for judging me and rebuking an elder. They didn't know that they were going to be judged and didn't know that they were doing wrong. That fellow with the trinity theology, he didn't believe that was the reason and he didn't believe that he was being judged for what he did.

We can be living under a curse right now because of the way we're treating other people and because of the way we're misusing and abusing the Word of God, as we're doing the so-called "work of the Lord." We're not doing the work of the Lord if we're not putting faith in people's hearts. Now, there is a place for condemnation and I don't want to leave that out. We need to know that when there is willful disobedience, the Blood of Jesus doesn't cover it. ***(Heb.10:26) For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins.*** And that's true, but even then we're told, ***"ye who are spiritual, restore such a one"*** (Gal.6:1). There's no way to restore anybody except they progress past a place of condemnation and come into faith because that's the only way to get grace. Without grace you don't overcome and without faith you don't get grace. Our prayer should be, "Lord, just give us your grace to be graceful and preach the Good News and bring these poor people out from under the condem-

nation and judgment of the devil.”

Judging Love and Emotions

I think we misjudge love. Sometimes we don't necessarily feel what we call "love," which is the emotional feeling about people. Love, in the Scriptures, *agape* love, is always tied to obedience. We aren't asked to *phileo* God; we are asked to *agape* God. Jesus said, ***If ye love (agape) me, ye will keep my commandments (Joh.14:15)***. This is proof that scriptural "love" is "obedience," not the mushy feeling that we get from emotions. The proof that you love God is that you obey Him. That's what we need to pray for, the love of God, because if we have that then we will obey Him. That's not an emotional love. God doesn't trust emotions and He doesn't want us to trust them, either, because they are untrustworthy, physical and of the flesh. They can be used by God and can be a great blessing, but can just as easily be used by the devil and that's what is so untrustworthy about them. They're following the Spirit one minute and following the flesh the next. When people do this with the Lord, it's because they follow emotions and they're not stable in the Word.

Ground Your Emotions on the Rock

We need to be based on the Word. Some people say *phileo* love is a human love and that's not true. I've found places in the Scripture where God *phileo*'ed and *agape*'d Jesus. *Phileo* is not just a human love; we are not asked to *phileo* God; we are asked to *agape* God. That's the obedience. You can't make yourself feel mushy or emotional in

your heart toward God but you can do that love of obedience, which is what God asks.

That's why we're not supposed to be based on feelings but on the Word, and the more we grow with God, the more He weans us away from our feelings and puts us on the Rock, which is the Word. Emotions are the water around the Rock because there is nothing stable about them. The more we grow with God, the more God weans us off of emotions and feelings.

Some people think that, if they don't feel something, they didn't get healed or God didn't hear them. We're not asked to believe any such thing. We're only asked to believe when we pray. **(Mar.11:24) Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.** There are not necessarily any feelings that go along with that. And, as a matter of fact, the more we grow with God, the less we'll probably get feelings because God doesn't want us to trust in them, to consider that things are "yea" or "nay" based on our feelings. He wants us to believe and trust on the Word. You don't have to feel anything. Some people say that you have to have a *rhema* word, you have to have God speak a special word out of the Word to you before you can stand upon it. That's just hogwash. You don't have to do a thing but believe what this Bible says and stand on it, with no feelings involved. Yes, God can give you a *rhema*, but every word in here is a *rhema*, if you're humble to it; that's the whole point. Are you humble to what the Word says? Does God have to talk to you when He has already talked to you through His Word? He can do it, but He doesn't have to. He can speak one of these words to you and He can confirm it with a dream or a vision, or speak to your heart,

but He doesn't have to. People who think that they have to have feelings are wrong. I've proven it in my own life. I can pray and feel nothing sometimes but the Word is still true. If you are dogmatically determined to say that the Word is true and everything else is a lie, well then, it's going to happen. **(Rom.3:4) ... Let God be found true, but every man a liar....** That's all you need. Outside of emotions and outside of feelings, the Word is all you need. Stand on the Word.

Accept only scriptural thoughts in your mind. Reject everything else that exalts itself against the true knowledge of God (2 Corinthians 10:5). And resist every temptation to avenge disobedience or to correct people without the anointing of the Lord. I want to say here that probably the Lord will never use you to correct somebody if you have the same problem. He'll use somebody who has overcome in that area to correct them. Be ready **"to avenge all disobedience, when your obedience shall be made full"** **(2Co.10:6)**. If you correct people without the anointing of the Lord, that's judging and that's being unforgiving, and only God can do that. But God can do it through people and He does do it through people. In fact, it clearly says, **(1Co.6:5) ... cannot there be [found] among you one wise man who shall be able to decide between his brethren ... ? (2:15) But he that is spiritual judgeth all things, and he himself is judged of no man**. In other words, God can use your spiritual man to speak judgments and He can use you to unforgive as a minister for God. Jesus told His disciples, **whose soever sins ye forgive, they are forgiven unto them; whose soever [sins] ye retain, they are retained (Joh.20:23)** for the Kingdom of God. Paul didn't forgive

the man who had his father's wife (1 Corinthians 5:6). Paul threw him out, saying, "a little leaven leaveneth the whole lump." He didn't forgive him for the Church and for the Kingdom. So there is judgment; there has to be judgment.

We have to be very careful, though, because the Bible says, **(Rom.14:4) *Who art thou that judgest ...?*** We have to be careful that we don't judge unless we are in the Spirit. **(1Ti.5:1) *Rebuke not an elder, but exhort him as a father; the younger men as brethren.*** A lot of times, people don't realize who Paul is talking to there. He's talking to Timothy, who was an apostle and not a pastor. **(19) *Against an elder receive not an accusation, except at [the mouth of] two or three witnesses.*** **(20) *Them that sin reprove*** ("rebuke" in the KJV) ***in the sight of all, that the rest also may be in fear.*** In verse one, the word for "rebuke" in the Greek is *epiplesso*, which means "to strike at verbally"; whereas, in verse 20, the word does not mean "rebuke" at all; it means "to exhort." Exhortation is better for people who can't get ahold of faith because a lot of rebuke will just harden their hearts.

There are a lot of Christians who don't believe the Gospel because they have no hope and don't see a way out of their sin. If you believe the Gospel, there is power there to come out from under sin. And that's our ministry: to help people believe the Gospel, the Good News. To help people believe they don't have to dig their way out or by their own willpower come out of there because Jesus already did it. That's their problem because they don't believe that. There's no way to make people believe but we can speak faith to their hearts. I know how I've treated myself when I've had a problem with unbelief, instead of studying faith. I've repented of unbelief because unbelief is sin, but it's a

sin that Jesus took away and I treat it as a sin that Jesus took away. You can study faith until you are blue in the face, but if you still have the sin of unbelief, you won't believe it. The Lord spoke to me one time when I was in a situation where I was preaching faith to a group of people who weren't catching on to it. The Lord told me, "You're trying to give them resurrection life before death. What they have to do is repent of unbelief before they can accept faith."

Repentance is death; it's a dying to self. If you don't repent you can't take ahold of resurrection life. Resurrection life is faith. You can preach faith, faith, faith and, if it doesn't go in, it's probably because of the sin of unbelief. That person has to first repent. We have to confess that as a sin, rebuke it from our life as a sin and accept ourselves as delivered because that's what Jesus did. He delivered us. Another problem with people who have a fear of rejection in their hearts is that they rarely confess their sins; they usually try to hide them. You can't get power from God that way; so, in either case, you have to preach faith and not rejection.

Grace, the Unconditional and Unmerited Favor

(Luk.9:57) And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest. (58) And Jesus said unto him, The foxes have holes, and the birds of the heaven [have] nests ("lodging places," in Greek); but the Son of man hath not where to lay his head. (59) And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. (60) But he said unto him, Leave the dead to bury their

own dead; but go thou and publish abroad the kingdom of God. (61) And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. (62) But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God. It's pretty obvious at a glance that this text is about "following" the Lord, which is really what the word "disciple" means: a "follower." The first man said, "**I will follow thee whithersoever thou goest,**" but then, instead of the other two who were called by Jesus following Him, they wanted to, "First, Lord, let me go do this or that." I think that is one of our biggest problems: we have too many distractions. First, we want to do this and then we'll make the Lord, Lord, and then we'll listen and humble ourselves. Jesus' complaint was that "**The foxes have holes, and the birds of the heaven [have] nests** ("lodging places"); **but the Son of man hath not where to lay his head.**" You know, we're supposed to be the lodging place of the Lord and we're supposed to be transformed by the renewing of our mind by taking the head, the lordship, of the Lord.

In our Christian walk, we're learning to come into the place of making Jesus Lord. A lot of people say that they made Jesus Lord at such and such a time, but you know that's not true. We're making Him Lord as we humble ourselves to Him day-by-day, as we become disciples, or followers. When you make your own decisions, He's not the lord or head. The Scripture says, "**the head of every man is Christ** (meaning Christ is the ruler or head); **and the head of the woman is the man**" (1Co.11:3), but, obviously, we're somewhere in-between being the lord our-

selves and the Lord being Lord. Jesus' complaint was that He didn't have a lodging place to lay His Head, or, in other words, to be the Lord, to be the head of a body of people. We're growing into that headship, according to Scripture. ***(Eph.4:13) Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: (14) that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error*** (being led about by different doctrines, different people, instead of being led by the Lord as our head); ***(15) but speaking truth*** ("being true," in Greek) ***in love, we may grow up in all things into him, who is the head, [even] Christ.*** See, we're growing up into the headship of Christ.

In so many ways we're limited by our understanding and can only follow Him to the extent that we've been enlightened. The more we learn to walk by faith, the less we need to be enlightened to follow by faith. You can follow the Lord and not understand the Lord, but some people won't do that. They want to understand before they'll obey. We're learning to walk by faith after the Lord, to follow Him even when we don't understand faith or how it works, but it does. It's blind because you just step out on God's Word without necessarily any natural proof and then you see the natural proof. That's how the walk with the Lord is; we're learning to make Him head and growing up in all things into Him Who is the head. To the extent that we walk according to our fleshly mind and not after the mind of Christ, we are not holding on to the head.

(Col.2:18) Let no man rob you of your prize by

a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, (19) and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

The main point here is that if you're puffed up and walking after your fleshly mind, then you're not holding fast the head because the head is the mind of Christ. He is our ruler, our Lord, and we are disciples, His followers. In a way, we all have to lose our mind. The Bible says, ***be ye transformed by the renewing of your mind (Rom.12:2)***. We have to lose our mind in order to live like Jesus wants us to live or to be a testimony of Christ.

We see there's a lot of meat and depth there, if we'll look at this verse in a spiritual way. ***(Rev.20:4) And I saw thrones, and they sat upon them, and judgment was given unto them: and [I saw] the souls of them that had been beheaded for the testimony of Jesus, and for the word of God ...*** John was imprisoned on the island of Patmos for the testimony of Jesus and for the Word of God (Revelation 1:9). The Scripture continues here to say that those who rule with Christ on these thrones ***are the souls of them that had been beheaded for the testimony of Jesus, and for the word of God.*** The word used for "testimony" or "witness" is *marturia* in one place and in another place it is *martus*, which is where we get the word "martyr" from, and it just means "an evidence given, a witness, a record." Jesus said that we would receive power after the Holy Spirit is come upon us and we would be witnesses (Acts 1:8). We've all seen that that's not necessarily talking about witnessing out

of your mouth but it's talking about being a witness or an evidence of Jesus Christ. Remember how the people knew the disciples, even though they were ignorant fishermen? **(Act.4:13) Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.** The people "took knowledge ... that they had been with Jesus." The disciples were an evidence, a witness, and a testimony of Jesus. And here in Revelation, those people who judge on those thrones have been "beheaded for the testimony of Jesus" and I think we all have to be beheaded for the witness and testimony of Jesus. I think that's spiritual in meaning, just like the rest of that text is.

We looked at the spiritual mark and image of the Beast that it talks about further down and we saw that there's a deep parable and revelation there that's more than just the physical. Well, here there's a revelation, too: we have to be "beheaded for the testimony of Jesus." In order for us to manifest that testimony to this world, we have to lose our mind and we have to renew our mind. **(Rom.12:2) Be ye transformed by the renewing of your mind ...** Now how do we bring that to pass, not only in ourselves but in the people around us? What can we do that can cause one another to make Jesus Lord, to make Him our head and to learn to follow Him "withersoever" He "goest," as the man said? Jesus didn't think that was such an easy thing to do but we can make it easier for one another and ourselves. Remember, we're talking about Jesus having a place to lay His head. You know, if we aren't disciples, then we haven't given Jesus a lodging place to lay His head. We aren't going to follow Him "withersoever" He "goest" and we're going to

be saying, along with those other people, “First, Lord, let me do this, let me do that” – putting everything ahead of the Lord and not letting the Lord be the Lord.

(1Pe.2:2) As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; (3) if ye have tasted that the Lord is gracious: (4) unto whom coming, a living stone, rejected indeed of men, but with God elect, precious. So, the Lord Jesus is a living stone. He has been rejected of men but with God is “elect” and “precious.” Pay attention to that word “precious” as we continue in this chapter. **(5) Ye also, as living stones** (so Jesus is a stone and we’re stones), **are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.** As priests, our spiritual sacrifice is our body because we’re making it obey the Lord, not the old man. **(6) Because it is contained in scripture, Behold, I lay in Zion a chief corner stone** (Jesus), **elect, precious: And he that believeth on him shall not be put to shame. (7) For you therefore that believe is the preciousness: but for such as disbelieve, The stone which the builders rejected, The same was made the head of the corner.** First of all, it’s the chief cornerstone, which is more important than any other cornerstone and is the head of the corner. There is only one kind of building that all of that fits into and that’s a pyramid. The Great Pyramid, which Josephus said was built by the sons of Enoch, for some reason has the chief cornerstone missing and nobody has ever figured out if it had ever been put there at one time or not.

The Great Pyramid is a great revelation of measure-

ments for the future of mankind from God, if you go in and look at the measurements. In fact, the word “pyramid” is the Chaldean word *urimidan*, meaning “revelation measurements,” and so it is. There are measurements given in the walls of the Great Pyramid and famous dates in history have been predicted by them. This was a tremendous revelation given by God to Enoch’s son about the future. It went through the Flood and didn’t settle 1/100th of an inch. It also, at one time, had 144,000 polished stones on the outside of it, which is a number found only in the Scriptures. It has a chief cornerstone, which is missing, that the builders rejected. There’s no doubt in my mind it’s a type of Jesus. It’s just fantastic what God did there; it was a witness to mankind. In fact, the Bible makes several references to the Great Pyramid but the main thing I want you to see is that, for those who believe, the “preciousness,” “the stone which the builders rejected” is for them. In other words, they’ve been given the lordship, they’ve been given the headship, they’ve been given the chief cornerstone. But for those who disbelieve, He is “the stone which the builders rejected” – no head.

Why did the builders reject Him? This is, obviously, talking about Jesus when He was rejected by the builders, or leaders, of Judaism – the scribes and Pharisees when they rejected His lordship and headship because of their unbelief. They rejected Him because they preached the Law but Jesus preached grace and Jesus seemed to be against the Law, to them. They preached the Law and people didn’t believe. Jesus preached grace and those who did believe believed because they received the grace. Here’s the problem. How can you believe for anything from God, except if you believe that God has given you grace or favor? If you

think that God is judging you according to the Law, your faith will never get up off the ground. As long as you think that you're not perfect and have not pleased God, you can't believe God for anything. We cannot really make Jesus Lord, as He wants to be, unless we receive grace through faith. If you're condemned in your heart because people, the "builders," preach the Law because of receiving a legalistic preaching or message, then you can't have faith, you can't have grace and you can't have the Chief Cornerstone. He can't be Lord in your life, if you're going to be led by the Law.

In fact, the Bible tells us that if you seek to be justified by the Law, you're severed or cut off from Christ and grace (Galatians 5:4). So, obviously, if we're going to bring people around us under the headship of Jesus Christ, we have to preach grace so that they believe. If we believe God is on our side, we can go confidently before the throne of God and that's what grace is all about – unmerited favor. If you believe that His favor is poured out toward you, you can believe that God will want to do something for you, including anything in the Gospel. The problem is so many times we're thwarted from making Jesus Lord in a certain area in our life where we're feeling condemned because of our failures. But, if we can receive grace through faith, then Jesus can do through us what God did through Him. Many times we think that God couldn't use us the way He used Jesus, but how else can you have a testimony of Jesus? Jesus said, ***As the Father hath sent me, even so send I you (Joh.20:21)***. He didn't make any stipulations about who could lay hands on the sick or cast out devils; He just said, "Believe." It's so simple.

He's not playing favorites and, surely, He has a certain

job for each of us, but the things that Jesus did, God wants to flow through us to the people around us. However, the people around us can't receive it, nor can they have faith to cause the miracle to happen, unless we speak that grace into their heart. We're talking about the fact that you don't see any problem in people around you that wouldn't be solved if Jesus would be Lord of their life. We see people all around us who are just bogged down in difficulties, sins and whatever, and if Jesus could be made Lord in that circumstance, they wouldn't have any problem. Yet, what we're seeing from Scripture is that Jesus can't be made Lord, except one way, by grace through faith.

In Zechariah there is another parable that really closely identifies with the parable in 1 Peter 2, about God building this building out of stones; and we're, corporately, those stones, we who are making Jesus Lord, as we're learning to make Him the Chief Cornerstone. We're not talking about those who won't make Him Lord, or are not disciples or followers of Jesus; they're led by the Law. There are people who say that Jesus is their Savior, but they just go and do their own thing like those people in Luke chapter nine. They think that there are things that are more important than making Jesus Lord, so He's not head in their lives. ***(Zec.4:1) And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. (2) And he said unto me, What seest thou? And I said, I have seen, and, behold, a candlestick all of gold, with its bowl upon the top of it, and its seven lamps thereon*** (sounds very similar to the seven lamps that stood for the seven churches in Revelation); ***there are seven pipes to each of the lamps, which are upon the top thereof*** (one bowl

that feeds these seven lamps); **(3) and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.** Olive oil, of course, is what the lamps commonly burned and the two olive trees signify what's feeding the Church. **(Zec.4:4) And I answered and spake to the angel that talked with me, saying, What are these, my lord? (5) Then the angel that talked with me answered and said unto me, Knowest thou not what these are? And I said, No, my lord. (6) Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel.** Zerubbabel (those who were "born of Babylon") and Joshua ("the Lord is salvation") ended up being the two olive trees. These two, who were high priest and ruler of the people of God when they were building Jerusalem, are being likened by God to the two olive trees that fed the people with the oil. **(Zec.4:6) ... Saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts.** The power of the Law was, indeed, might and power, but the power of grace is God's Spirit because we freely admit that we're not able to fulfill this covenant without God's Spirit moving through us. The power of the Law wasn't that way and, of course, those under the Law failed. This revelation is about grace because it's **Not by might, nor by power, but by my Spirit, saith the Lord of hosts.** **(Zec.4:7) Who art thou, O great mountain? before Zerubbabel [thou shalt become] a plain** (talking about the Kingdom of God because all throughout the Scriptures mountains symbolize kingdoms); **and he shall bring forth the top stone with shoutings of Grace, grace, unto it.** In other words, Zerubbabel (those who were born from Babylon) is going "to bring forth the

top stone” by shouting to this “mountain,” to this “building,” shouting and speaking grace to it, which is going to “bring forth the top stone.” Individually and corporately, it’s going to be speaking grace that’s going to “bring forth the top stone,” the head of the corner, the Chief Cornerstone, Jesus. This “stone” is only going to be brought forth by those who come out of Babylon and speak grace to it.

If you have faith in God, Jesus is Lord in your life. God can do anything with someone who has faith; He’ll solve any problem for someone who has faith. Individually and corporately, when we speak to one another, if we want to make Jesus Lord in somebody else’s life, we have to put faith in the people around us, not condemnation. Condemnation is what the builders’ problem was and Jesus became **a stone of stumbling and a rock of offence (Rom.9:33)** to them. They didn’t understand Jesus’ grace to the **woman taken in adultery (Joh.8:3)** when they brought her to Him; it was offensive to them. Well, the only way we’re going to bring forth faith in other people is if we give them grace and the only way we’re going to bring forth grace in people is to give them faith. It’s like a never-ending cycle. James talks about how the tongue can set on fire the cycle of life (James 3:6). We have to be able to change other people’s cycles from grace to faith, grace to faith, grace to faith, instead of the curse. We’re still talking about changing our head; we don’t want to be our head anymore because Christ is our head. And we don’t want people around us to walk after the mind of the flesh, either, but to walk after the mind of the Spirit. The only way we’re going to be able to do this is by getting people to stop looking at themselves and their failures, which is what the ministry of condemnation does, and to start looking at the promises, which builds

them up, causing them to grow and change their life cycle. ***(Eph.4:20) But ye did not so learn Christ; (21) if so be that ye heard him, and were taught in him, even as truth is in Jesus: (22) that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; (23) and that ye be renewed*** (“changed”) ***in the spirit of your mind, (24) and put on the new man, that after God hath been created in righteousness and holiness of truth. (25) Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another*** (we are a corporate “building”). ***(26) Be ye angry, and sin not: let not the sun go down upon your wrath: (27) neither give place to the devil. (28) Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. (29) Let no corrupt speech proceed out of your mouth, but such as is good for edifying*** (“building up”) ***as the need may be*** (“as the need may be” is not in the original; it says “of the need” because every occasion has a need), ***that it may give grace to them that hear.*** We can give grace to people who hear us, which will empower and build them up in whatever their need is. But “corrupt speech” – any speech that doesn’t agree with what He’s saying – will do just the opposite. It will cause them to lose their faith in God and cast them down by overcorrecting them.

Someone had a dream about me where I was screaming at my son, Justin, correcting him, and the Lord allowed me to realize that Justin was very sensitive to correction.

I never scream at Justin that way but the Lord will give you a dream and overemphasize an area because that's the way He sees it. Sin to us is one thing, but God sees it as exceedingly sinful if He looks at it. Literally, of course, we are forgiven in Christ and our sins are overlooked in Christ. Not long after that dream, one day Justin had just pulled up on the corner. He had one foot trying to find neutral on his bike and had the other foot on the ground, not thinking to grab the front brake. He was slowly sliding down the hill while the traffic was coming, so I hollered at him, telling him to grab his brake. I wasn't mad at him. I was more concerned about him sliding out into the traffic, but it really hurt his feelings. Justin's eyes got all watery and I could see his sensitivity to correction. A lot of us have a sensitivity to correction but the longer we grow with the Lord, the more we're able to overcome that. The Lord was showing me in that dream to be careful in correction so I don't overcorrect, so the problem doesn't become worse.

We can cause a problem for many people to get worse by giving a simple correction because sometimes the Lord shows us things about people that aren't necessarily meant to correct them or show them what's wrong. I always pray about that because the Lord gives my wife, Mary, and me dreams about people. And we ask the Lord if we're supposed to let the people know about it or just pray for them and the Lord is faithful in letting us know what to do. A lot of people can't receive correction gracefully. There's a way to do it and the Scripture teaches us how to do it, but we have to be careful. Everything that comes out of our mouth that's not building up to meet the need and doesn't give grace to those who hear is "corrupt speech." (**Eph.4:30**) ***And grieve not the Holy Spirit of God, in whom ye***

were sealed unto the day of redemption. That's what "corrupt speech" does – it grieves the Holy Spirit. When we don't preach the grace of Jesus Christ and preach the Law instead, when we legalistically point out people's problems to them, then it casts people and their faith down and gives them hopelessness. ***(Eph.4:31) Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice.*** One reason for us to speak "corrupt speech" is if we have the wrong motive in our heart when we're dealing with one another. What causes us to correct people so much? Many times we want to correct people when we have any of the things said in verse 31 in our heart. Then we're quick to correct and direct his eyes on himself, rather than on the Lord. ***(Eph.4:32) And be ye kind one to another, tenderhearted, forgiving*** (in the Greek, it's *charizomai*, meaning "giving grace" or "giving favor") ***each other, even as God also in Christ forgave you.*** In other words, you have to be able to forgive before you can correctly deal with somebody around you, in order to build them up and not to cast them down, to give grace to them so that they can grow. You have to put away "all bitterness, and wrath, and anger, and clamor, and railing," in order to speak grace and build up where the need is in that person.

I'm speaking out of experience. I know this because I was continually corrected in the family I was raised in until I lost all self-confidence. It was by the grace of God that He brought me out of that, but knowing where I came from, I can see what it does to other people because of what it did to me. I know that if you continually look at your problems, lack and failures, you can't believe that God is having grace toward you and you can't go boldly before the

throne of God and receive the grace that you need. The reason why God told us to go boldly before the throne is that we're accepted because of the sacrifice of Jesus, the Blood covering. And anything that we can do to make the people around us feel accepted by God and to go to that throne of grace and receive that help is building up the need. We're speaking grace; we're bringing the Cornerstone to bear on that building and helping them make Jesus their Lord. ***(Col.4:6) Let your speech be always with grace*** (in the Greek, this is *charis*, which means "favor"), ***seasoned with salt, that ye may know how ye ought to answer each one.*** Grace can either be human or divine; grace doesn't just come from God. We have grace on one another because it means "giving favor." There are three words in the Bible that come from the same word that are very close: "forgiveness" (*charizomai*), "grace" (*charis*) and "giving" or "gift" (*charisma*), and they all mean giving unconditional favor to someone else, whether it's from God or whether it's from you. We unconditionally give favor to people around us; we speak grace to them, we forgive them and we give to them. All of that basically means "gracing." Let the favor show through, "seasoned with salt, that ye may know how ye ought to answer each one." You have to be careful when you season something because it's very easy to put in too much salt. Salt will burn if it gets in a wound but it'll heal the wound. It's like the Word of God: it will burn but it will heal.

Bringing About Christ in Us Through Suffering

Many people have been going through suffering and the Church is about to go through great suffering. We all

need to learn how to handle suffering because it's one of God's greatest tools for bringing about the righteousness of Christ in us. **(1Pe.2:18) Servants, [be] in subjection to your masters with all fear; not only to the good and gentle, but also to the froward** (“unreasonable”). **(19) For this is acceptable** (Greek: “grace”), **if for conscience toward God a man endureth griefs, suffering wrongfully.** It's okay with God for you to endure grief and suffering. **(20) For what glory is it, if, when ye sin, and are buffeted [for it,] ye shall take it patiently? but if, when ye do well, and [suffer for it,] ye shall take it patiently, this is acceptable** (“grace”) **with God.** **(21) For hereunto were ye called** (you are called to suffer for doing right): **because Christ also suffered for you, leaving you an example, that ye should follow his steps: (22) who did no sin, neither was guile found in his mouth: (23) who, when he was reviled, reviled not again; when he suffered, threatened not; but committed [himself] to him that judgeth righteously.** He left it all in the hands of His Father. When we're suffering, that's when our lowest instincts – all sorts of pride, rebellion and anger – come up, especially when we're suffering at the hands of a person. But God brings us through suffering because of the lusts of our own flesh. Just as our example, Christ, suffered for doing good, we're going to suffer for doing good, too. **(1Pe.3:14) But even if ye should suffer for righteousness' sake, blessed [are ye:] and fear not their fear, neither be troubled; (15) but sanctify in your hearts Christ as Lord ...** Our first temptation when we suffer at the hands of a person or circumstance is to not make “Christ as Lord” in our heart;

instead, it's every other fleshly desire that comes up. Jesus "committed himself to him that judgeth righteously" when He was suffering. In other words, He wasn't taking thought of vengeance or falling into the mind of the flesh; He was leaving it up to God and He tells you the same thing: "sanctify in your hearts Christ as Lord." **(1Pe.4:1) Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind.** Do we have a mind like that? No, our mind is to run from any kind of suffering in the flesh, to avoid at all cost the thing that we need the most. Christians in the United States, especially, need suffering because God wills it and people need to be delivered from their selfish interests and self-centeredness. **(1Pe.4:1) ... for he that hath suffered in the flesh hath ceased from sin ...** When our flesh is suffering, it's because it's not getting its way. When the flesh isn't getting its way, we're not sinning. It's so simple. We're called to suffer in the flesh and we need to know that suffering is our most precious friend. **(1Pe.4:2) That ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.** You need suffering so you can live the rest of your life as a servant of Jesus Christ, free from the bondage of the flesh. How do you know suffering is from the Lord? When you understand God's purposes in suffering, it makes it a lot easier for you to endure because you see the purposes behind it. You're not deceived by Satan into wrestling with flesh and blood, or into blaming, or anger. **(1Pe.4:12) Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you ...** The problem is that we see it as strange; we think that there is something not quite right about suffering but we need to change

our mind. We need to have the mind that is in Christ and we need to expect that we're going to suffer for the name of Christ so that His name, His nature, can be manifested in us to prove, perfect and purify us. **(1Pe.4:12) ... as though a strange thing happened unto you: (13) but in-somuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.** If we can manage to rejoice in the midst of suffering, it will make it a lot easier. The Bible commands us to rejoice in our suffering. **(Rom.5:3) ... We also rejoice in our tribulations: knowing that tribulation worketh stedfastness** (perseverance); **(4) and stedfastness, approvedness** (character); **and approvedness, hope.** Suffering is all about bringing about the revelation and manifestation of the glory of God in us. It goes on to say, **(1Pe.4:14) If ye are reproached for the name of Christ, blessed [are ye]. (19) Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.** Why does it say "Creator"? You're like the clay in the Creator's hands when you do this. It says "Creator" for a purpose because that's how God creates in us the righteousness of Christ.

You know, suffering can be wasted. In the midst of suffering or a trial, you need to commit your soul in "well-doing," in doing what is right in the midst of that trial. The suffering is coming upon you for a reason to prove you and to bring about the righteousness of Christ in you. Don't waste suffering because you don't want to have to go through it again. You need to make it useful by committing your soul in well-doing in the midst of it. We can't stop the suffering but we can do what's right in the middle of it. **(1Pe.5:8)**

Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: (9) whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. The world suffers from the same things that we suffer from, but here's the difference: ***(10) And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.*** God has promised that through suffering, He will perfect you.

If you look on suffering as God's method of perfecting you, that makes it much easier to endure the suffering and it also makes you not so willing to run out or away from it. The thing that we need the most is the thing that we seek to run away from or avoid the most. There are people who have a suffering doctrine where they don't believe that there is an end to the suffering. They give you the suffering doctrine at the expense of redemption. If you have a mind to please the Lord in the midst of suffering, if you have a mind to live Godly, first of all, you are going to suffer. ***(2Ti.3:12) ... All that would live godly in Christ Jesus shall suffer persecution.*** Those who desire to live godly are going to suffer and persecution is only one area of that suffering, but you can't avoid it. Suffering is God's method of deliverance and of setting us free.

I remember a guy from when I used to work at Exxon years ago, back before I was a Christian. He was a tool man in one of the tool trailers that the trucks hauled around with tools in them and on turn-arounds and when they were overhauling a section of the plant, there would be a

man stationed in there who would give out tools. There were several men who worked in those trailers but he was the man who stuck in my mind after I became a Christian because I never could understand him. This particular man was a well-hated person throughout the plant but it wasn't because he was evil. He was the most diligent worker, at that time, whom I'd ever seen. He was righteous. He would check those tools out, since they had to keep records, so that the plant would be sure to get their tools back. Otherwise, if they just gave you the tool, you might take it home with you and, of course, a lot of people did. In those days, I even did that myself.

Well, we used to love to get a tool trailer man who would just hand the tool over to you, rather than do the regulation thing of signing you out and putting your name down. A lot of the tool trailer people were good-ol'-boys who wanted to be liked and respected by the men, so they'd do that, especially for their buddies. That led to a lot of tools ending up at people's houses and most everybody out there had a wonderful set of tools. I actually had to bring my set of tools back years later after I came to the Lord. Anyway, this guy's name was Major Pace and I'll never forget him. You couldn't get the guy to be emotional one way or another. You couldn't get him to laugh, cry, curse or tell dirty jokes like the rest of the guys around, but he was just so diligent in doing his job. If you needed something, he wouldn't be sitting, shooting the bull with you or doing other things; he would run back there, get it and put it in your hands. He was as quick as you could be to get his job done and done right.

People hated him. We would go up to the tool trailer and we would see Major Pace stick out his head and we

would cuss because everyone wanted to get their tools for nothing. You would either put them in your tools and the company didn't know you had them or else you would take them home. Everybody cussed at him and, even as a heathen, I wondered as I studied this guy, "What makes that guy tick? He is so diligent and what he does is right." I never heard him say anything about the Lord but he suffered for doing things right with the loss of friendship among the people. There were other Christians, by the way, who worked in the tool trailer. I knew one who liked being accepted and being a good-ol'-boy, and he'd hand tools out to his friends, even me. And he knew what would happen to those tools; he knew that they'd take them home. He didn't do what was right and he didn't suffer. Now Major Pace did what was right and he suffered for it. The thought came to me one time, "I wonder if it was his training in the military that gave him this diligence?" But, you know, many people who come out of the military just go back to their old ways. I did find out one day what made Major Pace that way, I think he may have been a Christian. When he went home, he had an invalid wife. He spent the rest of his day cleaning up his house, doing things that needed to be done and serving his wife, who couldn't walk and get out of bed. For many, many years he did this and he suffered in this way. I'm convinced it was suffering that put such a peace in him that he didn't mind if people didn't like him, as long as he was doing what was right for the Lord.

As a heathen, I couldn't understand what made the man tick. What could drive a man to do what was right when everyone hated him for it? It was suffering. Have you ever seen a hen-pecked husband who has been that way for many, many years? Have you ever noticed how easy and

docile that person can be? It's what they've had to put up with – maybe a nagging wife for all those years – that made them that way. It was suffering that made them that way. You know, the lady next door to me, I don't know if she is a Christian or not, but her husband is very domineering and overbearing and she is just as humble and submissive as can be. He can holler at her to get something and she will circle on off and go and get it, not saying a word. She probably ended up being that way in self-defense; it was either war or that method that she chose. What made her humble and submissive? I'm not even saying that she's a Christian but we can see that this works even in the natural world. It was suffering that made her that way.

Why do you think the Lord tells us to ***resist not him that is evil (Mat.5:39)***? It's because, if you do that, you'll suffer internally and you'll suffer externally. First of all, you'll suffer internally, since, when you "resist not him that is evil," every lust of your flesh is going to rise up inside of you. You'll even suffer on the outside. For example, I've had people rebuke me because I wouldn't do something to somebody that they thought I should've done as payback. I've had employees working for me who wanted me to do something to so-and-so and they were very angry with me and ended up falling out with me, not wanting to talk to me anymore. You'll suffer inside and out that way when you "resist not him that is evil." God designed His commandments and principles so that they would cause you to suffer in the flesh. If you obey God's Word and sanctify in your heart, Christ as Lord in the midst of that suffering, you're going to bear the pain of that in your flesh. The Christian church has made a big thing out of martyrdom and rightly so, because martyrdom is a big thing. But which do you

think is greater, to have a sudden end of your life for standing up for Jesus or to go through a slow process of death because you're continually standing up for Jesus? One example could be faithfully bearing with obnoxious, unthankful children for a number of years. That brings a slow death of suffering. Or, how about living with an abusive husband? You put up with that for years and you stayed faithful to the Lord in doing that. That suffering is going to bring about a death in you. It can be a nagging wife, obnoxious neighbors or continual circumstances that keep coming against you. When you become angry and frustrated, that's your opportunity. Your suffering has come in order to work Christ in you, to bring the glory of God. And that's what it's all about and for.

Some people think that families were just made to bring pleasure. But when I stop and think about it, I think families were made to bring tribulation. You know the old saying, "familiarity breeds contempt"? Well, people really let down their hair when they're with their family, more so than with other people. Your "real you" comes out more that way, doesn't it? But your family's the place where you should be suffering by denying yourself, by giving up your self-centeredness. God designed the family to be a microcosm of this world: everything you can find out there you can find in your family. There's the same kind of tribulation, except they know you really well and that makes it even more possible.

God has designed everything, even sickness. You may say, "Wait a minute, David! God designed healing." Well, that's true, but we don't have to take redemption at the expense of suffering and we don't have to take suffering at the expense of redemption because they work hand in hand.

You may have faith that God has healed you at Calvary and between here and when you get healed, there may be some suffering. And during that suffering, you'll have a chance to deny or accept Christ and His ways. You can patiently take suffering, rejoicing like the Scripture tells you or you can fail in it, all the time believing you are healed. If you believe that you are healed, the healing is going to come. So what about the poor brother and sister who don't believe they are healed, who have suffered years and years in sickness? Even though they don't believe God's healed them, it works peaceable fruit in their lives because suffering does a lot more than bring you to healing; it delivers you from all the lusts of the flesh. When a person gets sick, don't think that it's just so he can have faith to be called righteous and in order to get his healing. There are a lot of other things involved there. You know yourself that you can believe God for healing and it may happen in days, hours, immediately, or it may happen in years, but God still expects you to confess what the Word says while you are suffering. And it's hard to do that but He expects you to do that. Don't think that the person who suffered and never expects to be healed isn't going to receive fruit from that suffering because they are. If they go through that faithfully and learn patience, then God will bless them in that.

There's all kinds of suffering because there's all kinds of flesh that needs to be brought forth. Don't waste the suffering that you go through on self-pity, animosity, anger and, especially, don't waste the suffering that you go through on rebellion. The first rebellion that you have when you go through suffering is you want to run from it. Jesus didn't do that. When Jesus was going to the Cross, He said, ***Father, if thou be willing, remove this cup from me***

(Luk.22:42). What “cup” was that? It was the “cup” of suffering. Jesus wasn’t going to take it away or run from it and, finally, He came to the revelation that it wasn’t God’s Will to take it away. So He went through it patiently. He didn’t stand up for Himself. **(1Pe.2:23) Who, when he was reviled, reviled not again; when he suffered, threatened not; but committed [himself] to him that judgeth righteously.** That’s suffering that’s not wasted. Suffering that’s wasted is if you get off in the flesh in the midst of it because then it will just come around again. Jesus didn’t waste suffering; all of it was useful and that’s what we want. We want all the suffering that we’re going through and that we’re going to go through, to be useful and to have an effect in our lives.

You need to stop and think. **(Php.2:5) Have this mind in you, which was also in Christ Jesus.** When you’re suffering in the flesh, you’re ceasing from sin. **(1Jn.1:9) If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.** You get a cleansing either way. If you’re humble enough to confess your sins, He is faithful enough to cleanse you of all unrighteousness, so you’re going to get your cleansing; have faith in that. You cannot waste suffering in depression and self-pity, if you’re rejoicing. You can’t do both at the same time and that’s why He commands you to rejoice in the midst of suffering. If you realize what suffering is for, then you can give thanks because it is for your perfecting. Even Jesus became perfect through the things that He suffered. **(1Jn.3:16) Hereby know we love (agape), because he laid down his life for us: and we ought to lay down our lives for the brethren.** Now this is your old life, this is the lusts of the flesh, an-

ger, rebellion; this is what you are laying down and that is *agape* love. *Agape* lays down the flesh life; *agape* is the opposite of the flesh life.

For instance, the Bible says, **(1Jn.4:7) Beloved, let us love (agape) one another: for love is of God.** Everyone who *agape(s)* is born of God and knows God. If you don't *agape*, you don't know God. **(8) He that loveth not knoweth not God; for God is love.** *Agape* is God. Let me show you what else *agape* is: **(1Jn5:3) For this is the love (agape) of God, that we keep his commandments: and his commandments are not grievous.** *Agape* is God and it's obeying the Word, Who is God. Obedience and submission to the Word – that is love; that is *agape* love. *Agape* is different from the other two common types of love: *eros* (“sexual love”) and *phileo* (“friendship”). Both of those are contingent upon other people's activity toward you. But *agape* is not; it's only contingent upon the life of Christ on the inside of you. You can *agape* someone who doesn't like you. *Agape* is not emotion; emotion is both sexual love and friendship. They can be emotion, which are very unstable.

Don't worry about feeling really emotional about loving God. He has commanded you to *agape* Him, which is being obedient to the Word. Jesus said, **If ye love me, ye will keep my commandments (Joh.14:15).** He also said, **If a man love me, he will keep my word: and my Father will love (agape) him (23). (2Jn.6) And this is love, that we should walk after his commandments ...** This is *agape* – obeying the Word of God. *Agape* is the only love you have to learn. You have to learn to obey God and that is, also, according to 1 John 3:16, denying yourself. *Agape* is bringing your old man to

the cross; it's laying down your life for other people; it's giving up your self-centeredness. Do you understand now why Peter couldn't give what the Lord wanted him to give in John 21:16, when the Lord asks Peter, "lovest thou me?" The Lord was saying, "Do you *agape* me, Peter?"

Now think about it. Peter had just come through the biggest failure in his life, or at least he thought so, because he denied the Lord three times. He failed completely to obey, to humble himself to what was right. Then right after this failure, the Lord asked him, **(Joh.21:15) lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love** (*phileo*, meaning "friendship") **thee**. Peter knew that he couldn't confess to being obedient, to loving the Lord enough to be obedient to what was right because he had just failed the Lord. He had to overcome his failure in the Lord in himself; he had lost his self-confidence. I bet before he did that he would've said, "Oh yes, Lord, I *agape* you." In fact, he did. He said, **Even if I must die with thee, [yet] will I not deny thee (Mat.26:35)**. So, in a way, he did say that. Peter believed that he could obey of himself but, after that, he lost all of his self-confidence. And he wasn't even willing to use the word, "*agape*." When the Lord asked him if he *agape'd* Him, Peter said "I *phileo* you," and it grieved Peter. Why do you think Peter was so grieved? He was feeling condemnation by the fact that he knew he couldn't and hadn't been able to *agape* the Lord. Peter was learning through suffering to *agape*. We become perfect, which is obeying the Word and learning to *agape*, through suffering. *Agape* comes from the inner nature of the spiritual man and it is conquering the carnal man; it is giving up your life according to 1 John 3:16. Suffering brings about this *agape* love, which is the

nature and way of God's Kingdom. If that is God and what we are looking for is godliness, then we can't help but be as an end result, *agape*.

In fact, you'll know that love is nothing less than obedience. It's not mushy feelings; it's just obedience. When Paul described *agape* to you 1 Corinthians 13, he said that it's more important than speaking in tongues, more important than knowledge, more important than faith. In fact, he said that if you had these things but didn't have love, you were nothing. The end result of everything that God wants to do in you is *agape*. **(1Co.13:13) *But now abideth faith, hope, love, these three: and the greatest of these is love***. The thing that is going to get you into God's Kingdom is love.

Paul said you can make the greatest sacrifice but if you don't have love, there is no profit. **(3) *And if I bestow all my goods to feed [the poor,] and if I give my body to be burned, but have not love, it profiteth me nothing***. Paul says that "love suffereth long." How do you get longsuffering? You get longsuffering by going through a lot of suffering with people and circumstances; otherwise, you aren't going to get it. **(1Co.13:4) *Love suffereth long, [and] is kind; love envieth not*** (because self is the opposite of *agape*); ***love vaunteth not itself*** (not self-centered or egotistical), ***is not puffed up, (5) doth not behave itself unseemly, seeketh not its own, is not provoked ...*** Do you know how not to get provoked? You can get hardened to being provoked by having an opportunity over and over again to be provoked. You suffer with it so long that you give up.

We overcome by degrees: this failure is not as bad as the last failure. Overcoming is that way quite often because we

didn't fail God quite as badly as we did last time. Suffering can last for years, if we don't jump out of the fire, if we aren't like Ephraim, **a cake not turned (Hos.7:8)**. By this repetitive thing that comes against us, we can become hardened to our bad reaction to it. All we have to do is desire to please the Lord and I guarantee you, you will overcome. It is not always overnight like you want, but eventually, if you desire to please the Lord in suffering, you will because suffering has that kind of work on you. That's why nobody is going to escape suffering.

(1Co.13:5) ... doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; (6) rejoiceth not in unrighteousness, but rejoiceth with the truth; (7) beareth all things, believeth all things, hopeth all things, endureth all things. (8) Love never faileth ... Love is obeying the Word of God; it's not mushy feelings (*eros* or *phileo*); *agape* is just obeying. The feelings will come later. If you want emotional feelings toward God, then *agape* Him because your emotions are out of control. They're more subject to the flesh than they are to the Spirit. You just keep following the Lord and the Lord will bring your emotions to serve Him, but that doesn't happen at the first; it happens in the end. Obey first and let the emotions follow the Spirit.

"Believeth all things." I guess this is not being willing to think the worst of someone. You can always try to think that somebody has a good motive for what they're doing. It's easier to think that than to always think the worst because, of course, you're going to deal falsely with people you always think the worst of. You aren't going to be able to deal with them correctly; you aren't going to be able to turn

the other cheek. ***(Php.4:8) Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*** Paul says it's better to just to think on these things because you can deal with people like that. If you're meditating on what is evil about them, you're going to fail in your reaction to who they are.

CHAPTER TWO

Suffering: What, Why, When

Why do God's people suffer? Is it necessary? What effect do our actions have in bringing an end to our sufferings? What is the difference between suffering afflictions and death-to-self? What was Paul's thorn in the flesh?

Why Do God's People Suffer?

Suffering is for the purpose of bringing an end of sin so we can live to the Will of God. **(1Pe.4:1) Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; (2) that ye no longer should live the rest of your time in flesh to the lusts of men, but to the will of God. Suffering "in the flesh" here is not necessarily in your body but in the carnal nature, the old man. We are partakers of Christ's sufferings to be proven and to manifest His glory. **(12) Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: (13) but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. Christ's sufferings brought Him to obedience and perfection, and they will bring us there, also. **(Heb.5:8) Though he was a Son, yet learned obedience by the things which he suffered; (9) and having been made perfect, he became unto all them that obey******

him the author of eternal salvation.

Suffering comes in order that our Creator may finish His new creation work in each of us. **(1Pe.4:19) Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator.** We must cooperate with God in this process in committing our souls to Him. We will suffer in order to be perfected, established and strengthened. **(1Pe.5:10) And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.** Notice suffering has an end.

Walking by faith and patience in suffering will cause us to be counted worthy. Also, we need to keep in mind that this suffering is only a token of what we deserve. **(2Th.1:4) So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure; (5) [which is] a manifest token of the righteous judgment of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer.**

Scripture tells us that all of God's true children will suffer chastening. What is chastening? Chastening is suffering evils and calamities in order to reveal sin and motivate us to serve God. It manifests the fruit of righteousness and causes us to be partakers of holiness.

Is Suffering Necessary?

(Heb.12:5) And ye have forgotten the exhortation which reasoneth with you as with sons, My

son, regard not lightly the chastening of the Lord, Nor faint when thou art reprov'd of him; (6) For whom the Lord loveth he chasteneth, And scourgeth every son whom he receiveth. (7) It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom [his] father chasteneth not? (8) But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons. (9) Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? (10) For they indeed for a few days chastened [us] as seemed good to them; but he for [our] profit, that [we] may be partakers of his holiness. (11) All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, [even the fruit] of righteousness.

Our attitude in physical suffering should be that Jesus bore our curse on Himself and therefore we are delivered. *(Gal.3:13) Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree: (14) that upon the Gentiles might come the blessing of Abraham in Christ Jesus ...* The curse here covers all of the curse of the Law mentioned in Deuteronomy 28, which is everything detrimental that came upon man for his sins. If a person in the midst of chastening does not believe that Jesus took away the curse, he will not be delivered in many cases but, instead, suffers from an evil heart of unbelief.

(They can be delivered through another's faith – one who has responsibility for them, as with Jairus, the Centurion or the Syrophoenician woman.) ***(Heb.3:12) Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: (14) for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end. (1Pe.2:24) Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. (Jas.5:13) Is any among you suffering? let him pray. Is any cheerful? let him sing praise. (14) Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: (15) and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.***

When Does the Suffering End?

Abraham and Sarah were under a curse of barrenness many years until they believed God's promise. This faith justified, in other words, reckoned or accounted them righteous, and gave them access to grace to be delivered. ***(Rom.4:21) ... And being fully assured that what he had promised, he was able also to perform. (22) Wherefore also it was reckoned unto him for righteousness. (5:1) Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; (2) through whom also we have had***

our access by faith into this grace wherein we stand ... Abraham received grace to be delivered from this Deuteronomy 28 curse because he believed. We are told that we must agree only with the Word of God when we are under judgment in order to be justified and to prevail. ***(Rom.3:4) God forbid: yea, let God be found true, but every man a liar; as it is written, That thou mightest be justified in thy words, And mightest prevail when thou comest into judgment.*** “Prevail” as used here means to come through the chastening victoriously and be delivered from it.

Suffering Afflictions Versus Death-to-Self

Many say we can not expect God to always deliver or heal us because of the example of Paul’s thorn in the flesh. ***(2Co.12:7) And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger (Greek: angelos) of Satan to buffet me, that I should not be exalted overmuch. (8) Concerning this thing I besought the Lord thrice, that it might depart from me. (9) And he hath said unto me, My grace is sufficient for thee: for [my] power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. (10) Wherefore I take pleasure in weaknesses (KJV: “infirmities”), in injuries, in necessities, in persecutions, in distresses, for Christ’s sake: for when I am weak, then am I strong.*** Notice the four places I have underlined. In both the *Received Text* and in the

ancient manuscripts, these are the same Greek word. The KJV translated only the third word “infirmities,” leading people to believe Paul had a sickness that God would not heal. The same Greek word is used in the following verse: **(2Co.13:4) For he was crucified through weakness, yet he liveth through the power of God.** The KJV correctly translated this “weakness” because, of course, Jesus was not crucified through infirmities. We can also find the same Greek word here: **(1Co.1:25) ... The weakness of God is stronger than men.** Since no one can say God is sick, we know this translation is correct.

What Is Paul’s Thorn in the Flesh?

We do not have to guess what these buffetings are because they are listed in the previous chapter and we can read them. **(2Co.11:23) Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. (24) Of the Jews five times received I forty [stripes] save one. (25) Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; (26) [in] journeyings often, [in] perils of rivers, [in] perils of robbers, [in] perils from [my] countrymen, [in] perils from the Gentiles, [in] perils in the city, [in] perils in the wilderness, [in] perils in the sea, [in] perils among false brethren; (27) [in] labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. (28) Besides those things that are without, there is that**

which presseth upon me daily, anxiety for all the churches. (29) Who is weak, and I am not weak? who is caused to stumble, and I burn not? (30) If I must needs glory, I will glory of the things that concern my weakness (KJV: “infirmities”). You will notice that not once in his list of weaknesses did he list a sickness! Although the words “weak” or “weakness” are all the same Greek word in all the manuscripts, the KJV translates only the last word “infirmities.” Paul’s “thorn in the flesh” was an angel of Satan that “buffeted” him, meaning “to hit with many blows,” not just one blow, such as a sickness that would not depart. Four times in the Old Testament there are references to thorns in the flesh (Numbers 33:55; Joshua 23:13; Judges 2:3; Ezekiel 28:24) and not one of them refers to a sickness.

Was God saying that He would not deliver Paul from these places of weakness? No! ***(2Co.12:8) Concerning this thing I besought the Lord thrice, that it might depart from me.*** “It” here was the demon that brought the buffetings. Paul said God delivered him out of all these places of weakness where he could not help himself. God’s power was made perfect in Paul’s weakness! ***(2Ti.4:17) But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. (18) The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom [be] the glory forever and ever. Amen.*** As soon as God delivered Paul out of one trial, the demon brought another. Let’s ***let God be found true, but every man a liar (Rom.3:4). (Psa.34:4) I sought the Lord, and***

he answered me, And delivered me from all my fears. (6) This poor man cried, and the Lord heard him, And saved him out of all his troubles. (17) [The righteous] cried, and the Lord heard, And delivered them out of all their troubles. (19) Many are the afflictions of the righteous; But the Lord delivereth him out of them all. The Lord may not keep you from tribulation but He certainly will save, heal and deliver you from it, if you walk by faith. In fact, this is his method for maturing our faith.

Am I saying God cannot use sickness to chasten and bring trials? Absolutely not, but God already guarantees your healing if you believe (1 Peter 2:24). The Father sent the curse to motivate us to repentance and He sent the Savior to bring deliverance from the curse, but only to those who believe. **(Rom.1:16) For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth ...**

Here is a good example of what is happening in these days to bring people to repentance. An angel appeared to Dumitru Duduman (“Three Scrolls” – 7/01/94) and “took out a scroll which he began to unroll very quickly. It was so long that I could not see its end. On this first scroll of paper were written all kinds of names. Beside each name was listed their punishment – a type of disease (all kinds were listed), trial or torment. He said ‘Those named will have to go through what is listed by their name in order to be cleansed and be able to stand.’”

In the second century, before much of the gifts of the Spirit gave way to ceremony and traditions of men, there lived a prophet named Hermas. His writings were famous among early Church fathers who still believed in prophe-

cy. Many considered his writings a part of the Scriptures. Though I do not hold them on that level of inspiration, I do consider them the finest of the gift. Consider Hermas' revelation on chastening. The remainder of this chapter are excerpts from *The Shepherd of Hermas*.

Similitude Sixth

Of the Two Classes of Voluptuous Men, and of Their Death, Falling Away, and the Duration of Their Punishment.

Chapter I

Sitting in my house, and glorifying the Lord for all that I had seen, and reflecting on the commandments, that they are excellent, and powerful, and glorious, and able to save a man's soul, I said within myself, "I shall be blessed if I walk in these commandments, and every one who walks in them will be blessed." While I was saying these words to myself, I suddenly see him sitting beside me, and hear him thus speak: "Why are you in doubt about the commandments which I gave you? They are excellent: have no doubt about them at all, but put on faith in the Lord, and you will walk in them, for I will strengthen you in them. These commandments are beneficial to those who intend to repent: for if they do not walk in them, their repentance is in vain. You, therefore, who repent, cast away the wickedness of this world which wears you out; and by putting on all the virtues of a holy life, you will be able to keep these commandments, and will no longer add to the number of your sins. Walk, therefore, in these commandments of mine,

and you will live unto God. All these things have been spoken to you by me.” And after he had uttered these words, he said to me, “Let us go into the fields, and I will show you the shepherds of the flocks.” “Let us go, sir,” I replied. And we came to a certain plain, and he showed me a young man, a shepherd, clothed in a suit of garments of a yellow colour: and he was herding very many sheep, and these sheep were feeding luxuriously (Editor’s note: that which we cannot afford to do because of the high cost to our soul), as it were, and riotously, and merrily skipping hither and thither. The shepherd himself was merry, because of his flock; and the appearance of the shepherd was joyous, and he was running about amongst his flock. [And other sheep I saw rioting and luxuriating in one place, but not, however, leaping about.]

Chapter II

And he said to me, “Do you see this shepherd?” “I see him, sir,” I said. “This,” he answered, “is the angel of luxury and deceit: he wears out the souls of the servants of God, and perverts them from the truth, deceiving them with wicked desires, through which they will perish; for they forget the commandments of the living God, and walk in deceits and empty luxuries; and they are ruined by the angel, some being brought to death, others to corruption.” I said to him, “Sir, I do not know the meaning of these words, ‘to death,’ and ‘to corruption.’” “Listen,” he said. “The sheep which you saw merry and leaping about, are those which have torn themselves away from God forever, and have delivered themselves over to luxuries and deceits [of this world. Among them there is no return to life

through repentance, because they have added to their other sins, and blasphemed the name of the Lord. Such men therefore, are appointed unto death. And the sheep which you saw not leaping, but feeding in one place, are they who have delivered themselves over to luxury and deceit], but have committed no blasphemy against the Lord. These have been perverted from the truth: among them there is the hope of repentance, by which it is possible to live. Corruption, then, has a hope of a kind of renewal, but death has everlasting ruin." Again I went forward a little way, and he showed me a tall shepherd, somewhat savage in his appearance, clothed in a white goatskin, and having a wallet on his shoulders, and a very hard staff with branches, and a large whip. And he had a very sour look, so that I was afraid of him, so forbidding was his aspect. This shepherd, accordingly, was receiving the sheep from the young shepherd, those, viz., that were rioting and luxuriating, but not leaping; and he cast them into a precipitous place, full of thistles and thorns, so that it was impossible to extricate the sheep from the thorns and thistles; but they were completely entangled amongst them. These, accordingly, thus entangled, pastured amongst the thorns and thistles, and were exceedingly miserable, being beaten by him; and he drove them hither and thither, and gave them no rest; and, altogether, these sheep were in a wretched plight.

Chapter III

Seeing them, therefore, so beaten and so badly used, I was grieved for them, because they were so tormented, and had no rest at all. And I said to the Shepherd who talked with me, "Sir, who is this shepherd, who is so pitiless and

severe, and so completely devoid of compassion for these sheep?” “This,” he replied, “is the angel of punishment; and he belongs to the just angels, and is appointed to punish. He accordingly takes those who wander away from God, and who have walked in the desires and deceits of this world, and chastises them as they deserve with terrible and diverse punishments.” “I would know, sir,” I said, “Of what nature are these diverse tortures and punishments?” “Hear,” he said, “the various tortures and punishments. The tortures are such as occur during life. For some are punished with losses, others with want, others with sicknesses of various kinds, and others with all kinds of disorder and confusion; others are insulted by unworthy persons, and exposed to suffering in many other ways: for many, becoming unstable in their plans, try many things, and none of them at all succeed, and they say they are not prosperous in their undertakings; and it does not occur to their minds that they have done evil deeds, but they blame the Lord. When, therefore, they have been afflicted with all kinds of affliction, then are they delivered unto me for good training, and they are made strong in the faith of the Lord; and for the rest of the days of their life they are subject to the Lord with pure hearts, and are successful in all their undertakings, obtaining from the Lord everything they ask; and then they glorify the Lord, that they were delivered to me, and no longer suffer any evil.”

Chapter IV

I said to him, “Sir, explain this also to me.” “What is it you ask?” he said. “Whether, sir,” I continued, “they who indulge in luxury, and who are deceived, are tortured for

the same period of time that they have indulged in luxury and deceit?" He said to me, "They are tortured for the same time" (Editor's note: compare Revelation 18:7). ["They are tormented much less, sir," I replied;] "for those who are so luxurious and who forget God ought to be tortured seven-fold." He said to me, "You are foolish, and do not understand the power of torment." "Why, sir," I said, "if I had understood it, I would not have asked you to show me." "Hear," he said, "the power of both. The time of luxury and deceit is one hour; but the hour of torment is equivalent to thirty days. If, accordingly, a man indulge in luxury for one day, and be deceived and be tortured for one day, the day of his torture is equivalent to a whole year. For all the days of luxury, therefore, there are as many years of torture to be undergone. You see, then," he continued, "that the time of luxury and deceit is very short, but that of punishment and torture long."

Chapter V

"Still," I said, "I do not quite understand about the time of deceit, and luxury, and torture; explain it to me more clearly." He answered, and said to me, "Your folly is persistent; and you do not wish to purify your heart, and serve God. Have a care," he added, "lest the time be fulfilled, and you be found foolish. Hear now," he added, "as you desire, that you may understand these things. He who indulges in luxury, and is deceived for one day, and who does what he wishes, is clothed with much foolishness, and does not understand the act which he does until the morrow; for he forgets what he did the day before. For luxury and deceit have no memories, on account of the folly with which they

are clothed; but when punishment and torture cleave to a man for one day, he is punished and tortured for a year; for punishment and torture have powerful memories. While tortured and punished, therefore, for a whole year, he remembers at last his luxury and deceit, and knows that on their account he suffers evil. Every man, therefore, who is luxurious and deceived is thus tormented, because, although having life, they have given themselves over to death.” “What kinds of luxury, sir,” I asked, “are hurtful?” “Every act of a man which he performs with pleasure,” he replied, “is an act of luxury; for the sharp-tempered man, when gratifying his tendency, indulges in luxury; and the adulterer, and the drunkard, and the back-biter, and the liar, and the covetous man, and the thief, and he who does things like these, gratifies his peculiar propensity, and in so doing indulges in luxury. All these acts of luxury are hurtful to the servants of God. On account of these deceits, therefore, do they suffer, who are punished and tortured. And there are also acts of luxury which save men; for many who do good indulge in luxury, being carried away by their own pleasure: this luxury, however, is beneficial to the servants of God, and gains life for such a man; but the injurious acts of luxury before enumerated bring tortures and punishment upon them; and if they continue in them and do not repent, they bring death upon themselves.”

Similitude Seventh

They Who Repent Must Bring Forth Fruits Worthy of Repentance.

After a few days I saw him in the same plain where I had also seen the shepherds; and he said to me, "What do you wish with me?" I said to him, "Sir, that you would order the shepherd who punishes to depart out of my house, because he afflicts me exceedingly." "It is necessary," he replied, "that you be afflicted; for thus," he continued, "did the glorious angel command concerning you, as he wishes you to be tried." "What have I done which is so bad, sir," I replied, "that I should be delivered over to this angel?" "Listen," he said: "Your sins are many, but not so great as to require that you be delivered over to this angel; but your household has committed great iniquities and sins, and the glorious angel has been incensed at them on account of their deeds; and for this reason he commanded you to be afflicted for a certain time, that they also might repent, and purify themselves from every desire of this world. When, therefore, they repent and are purified, then the angel of punishment will depart." I said to him, "Sir, if they have done such things as to incense the glorious angel against them, yet what have I done?" He replied, "They cannot be afflicted at all, unless you, the head of the house, be afflicted: for when you are afflicted, of necessity they also suffer affliction; but if you are in comfort, they can feel no affliction." "Well, sir," I said, "they have repented with their whole heart." "I know, too," he answered, "that they have repented with their whole heart: do you think, however, that the sins of those who repent are immediately forgiven? Not altogether, but he who repents must torture his own soul (Editor's note: compare

1 Corinthians 9:27), and be exceedingly humble in all his conduct, and be afflicted with many kinds of affliction; and if he endure the afflictions that come upon him, He who created all things, and endued them with power, will assuredly have compassion, and will heal him; and this will He do when He sees the heart of every penitent pure from every evil thing: and it is profitable for you and for your house to suffer affliction now. But why should I say much to you? You must be afflicted, as that angel of the Lord commanded who delivered you to me. And for this give thanks to the Lord, because He has deemed you worthy of showing you beforehand this affliction, that, knowing it before it comes, you may be able to bear it with courage." I said to him, "Sir, be thou with me, and I will be able to bear all affliction." "I will be with you," he said, "and I will ask the angel of punishment to afflict you more lightly; nevertheless, you will be afflicted for a little time, and again you will be re-established in your house. Only continue humble, and serve the Lord in all purity of heart, you and your children, and your house, and walk in my commands which I enjoin upon you, and your repentance will be deep and pure; and if you observe these things with your household, every affliction will depart from you. And affliction," he added, "will depart from all who walk in these my commandments."

CHAPTER THREE

Unconditional Eternal Security

I have found that the truth always motivates people to holiness, to turn loose of the world and run after God; but a lie always makes people comfortable where they are and there are a lot of lies out there. Anyone who has come out of a mainline denomination probably has been fed the lie of “unconditional eternal security.”

A while back, during a meeting with two preachers from a mainline denomination, I learned that they had gotten a revelation of election and, though their denomination doesn't generally accept election, these two had seen that the elect were going to be in the Kingdom. This led them to use the predestination of the elect as just another tool to teach “once saved, always saved.” I pointed out to them that, “You're leaving out half of the equation here. You're talking about the ‘elect’ but you're not talking about the ‘called.’”

Getting Saved Is Being Called

Their theory about the called was that the world is called to come to Christ and the people in the world either choose to come or choose not to come. However, I pointed out that all of the called in the New Testament were Covenant people. I have looked at every occurrence of the word “called” in the New Testament and not one is talking about inviting the lost to come to Jesus; there's not a single case in the New Testament where the lost Gentiles are called to come to Christ and they say, “No.” That's because calling starts

when a person is saved: **(2Ti.1:9) ... who saved us, and called us with a holy calling.** A person has to be saved before they can be called.

The word “called” in Greek is *kaleo* and it means “to be invited.” So now the question becomes, invited to do what? **(Hos.11:1) When Israel was a child, then I loved him, and called my son out of Egypt.** Being “called” out of Egypt means they were being “invited” to forsake the world and to sacrifice to God in the wilderness, which is what we have been invited to do.

When the Israelites first came out of Egypt, they passed through the Red Sea, in type being baptized unto salvation in the cloud and in the sea. They had already partaken of the Lamb and the death angel had passed over them. Only then did they pass through the sea, where they were baptized in the water – baptized in the Spirit – and proceed into the wilderness. All of these people were saved (“I ... called my son out of Egypt”) and all of these people were called, but almost none of them made it through the wilderness to the Promised Land. We, too, are called to partake of Christ in our wilderness. In the wilderness, a person makes choices about whether they are going to believe in the Lord and His Word or whether they are going to walk by sight, walk by fear, listen to the devil and crawl and stumble.

Example after example can be found in the New Testament proving only the saved are called. **(Heb.3:1) ... holy brethren, partakers of a heavenly calling ...** In other words, we’re the ones who are receiving the invitation to partake of Jesus and come out of Egypt. **(1Ti.6:11) But thou, O man of God, flee these things** (referring primarily to materialism here); **and follow after righteousness, godliness, faith, love, patience, meek-**

ness. (12) Fight the good fight of the faith, lay hold on the life eternal ...

People misunderstand and ask, “I already have eternal life, so why do I have to lay hold of eternal life?” They don’t realize that while a person has eternal life by faith and eternal life in Jesus Christ, that their eternal life must be manifested by having Christ in them. The Scripture continues, **... lay hold on the life eternal, whereunto thou wast called.** We’ve been called to partake of eternal life and eternal life is righteousness, godliness, faith, love, patience and meekness; in other words, eternal life is Jesus Christ.

(1Jn.5:11) ... God gave unto us eternal life, and this life is in His Son. There are people who think, “Well, God made for me – me – this gift of eternal life.” But of the promise, **He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ (Gal.3:16).** The promise wasn’t given to us; the promise was given to Jesus Christ. **(1Jn.5:11) And the witness is this, that God gave unto us eternal life, and this life is in his Son.** God didn’t give us anything outside of Jesus Christ. The life that God gave us is in Jesus Christ.

Bearing Fruit by Abiding in Christ

Since we are called to be in Jesus Christ, how are we to do that? Jesus says in John 15:1-6, “If you abide in Me, you bear fruit. If you bear fruit, My Father, Who is the Husbandman, won’t pluck you up and throw you in the fire.” In 1 John we are told what it is to abide in Christ. John mentions this multiple times and the sequence is interesting. **(1Jn.2:5) But whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him: (6) he that saith he**

abideth in him ought himself also to walk even as he walked. Therefore, abiding in Christ is to learn to walk as he walked.

A person may say, “Well, David, in some ways I’m walking as He walked and in some ways I’m not.” The truth is that a person is abiding in Christ only to the extent that they are walking as Christ walked. Where a person is not walking as Christ walked, that person is not abiding in Christ.

The flesh does not want to walk in Him; the flesh is the enemy of God. When a person walks after their flesh, since flesh is not subject to the laws of God, that person is not walking as He walked. But a person’s spiritual man walks as He walked and his spiritual man is growing. While the outer man is decaying, the inner man is being renewed (2 Corinthians 4:16) and this spiritual man is learning to walk as He walked.

Here is another verse that is growing in importance as we draw towards the end-times: ***(1Jn.2:24) If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father.*** In other words, God told the disciples, who also were learning to walk in Him, “You go make disciples and you teach them to observe everything that I have told you.” Please understand that it’s not just any doctrine a person wants to believe, it’s the doctrine that was heard from the beginning: no adding to it, no taking away from it. Those who add or subtract come under the curses He pronounced.

Gaining the doctrine enables a person to walk in the power because the power comes from faith in the doctrine. A person must be convinced that what Jesus gave those first apostles is what they passed down to the next disciples and on down to us. The mainline preachers, whom I

mentioned earlier, were very surprised that I believed elders could lay hands on the sick and they would recover because that wasn't their experience. My answer to them was, "Well, that's because you don't have elders. Elders are apostles, prophets, pastors, teachers and evangelists." Those two thought that elders were assistants to the pastor, not ordained people who are older in the Lord. I reiterated to them that, "When elders lay hands on the sick, according to James chapter five, they recover; that is, if they're laying hands on a believer." They were still taken aback, so I said, "If you were to come over to our little assembly, you'd see a lot of people healed that way," and I mentioned miracles that these people have never seen in their church because they're not elders.

Now a person doesn't go from not walking in Christ to completely walking in Christ. It's a learning process. **(1Jn.3:6) Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him.** Just as a baby learns to walk, so do we learn to walk in Christ and so do we learn to bear fruit, which is the evidence that we are walking as He walked.

Who is this person being spoken about who doesn't sin? He is the spiritual man, the one who's growing up in each of us. He's the born-again man, born from above. We need to understand that a person's spiritual man never sins. It's a person's flesh that sins and when a person gives in to their flesh, then their flesh is going to cause them to walk outside of Jesus Christ. The Bible says **in him is no sin (5)**, so when a person walks in sin, they cannot be walking in Christ because there is no sin in Him.

Paul exhorts people not to fall into fornication, whether spiritual or physical, asking, ... **shall I then take away**

the members of Christ, and make them members of a harlot? (1Co.6:15) What he's saying is that a person is either one or the other, but can't be both; they can't be in Jesus and at the same time be walking in sin. The spiritual man doesn't walk in sin because He's born from above. It's the carnal man that walks in sin and, if a person walks after sin, if a person walks after the flesh, they must die. But, if by the Spirit, a person puts to death the deeds of the body, they will live, as explained in Romans chapter eight. It's a choice whether to feed the spiritual man or to starve him.

(1Jn.3:6) Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him. (7) [My] little children, let no man lead you astray: he that doeth righteousness is righteous ... We hear that people who call themselves "Christian" are righteous. This is a grace that's not the truth and it's called lascivious grace – a license for a person to do whatever they want to do. Do not be deceived by the apostate leadership of Christianity. That's not what God says. According to God, ***... he that doeth righteousness is righteous, even as he is righteous: (8) he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil.***

To abide in Christ is to walk as He walked, to accept the doctrine that was once given in the Scriptures and to depart from sin. It is also to keep His commandments. ***(1Jn.3:24) And he that keepeth his commandments abideth in him, and he in him.*** This is important because a person needs to bear fruit. Jesus said, "If you abide in Me, you'll bear fruit." And bearing fruit is learning to abide in Him so

that the sap that flows through the vine will flow through the branches and give life to each of us.

Scripture is clear that eternal life is only in the Son; therefore, to lay hold on eternal life, a person needs to abide in the Son: by faith accepting eternal life as a given gift; by faith proclaiming that they are saved; by faith proclaiming that they were and are delivered; by faith proclaiming they are made free from sin; by faith proclaiming that the old things have passed away and all things have become new; by faith proclaiming deliverance from the powers of darkness. We proclaim these things by faith because they are ours by faith, but now what we have to do is walk in that faith so that they become ours by manifestation.

Faith Without Works Is Dead

Suppose a person has claimed eternal life by faith, yet, they never walk in it. The Bible says faith without works is dead; it's incomplete. James says, "See, I'll show you my faith by my works" (James 2:17,18); in other words, "I'll show you the person who has the correct doctrine."

The Baal prophets had their sacrifice and Elijah had his sacrifice, and the God Who answered by fire burned up that sacrifice. A brother and I both received the same Word from the Lord: ***the God that answereth by fire, let him be God (1Ki.18:24)***. We are living sacrifices, we are a burnt offering unto the Lord. The continual burnt offering is not some fire over there in Jerusalem. It is we who are the continual burnt offering as the Bible says; it is we who present our bodies as a living sacrifice and go through these fiery trials in order to burn up the wood, hay and stubble (1 Corinthians 3:12).

Elijah's offering was burned up, which is proof that his God was God. This is important because, if a person has the wrong god, their offering is not going to be burned up. But when a person has the true God, the true doctrine, the doctrine that was given in the beginning, their offering is going to be burned up. This may appear to be a digression from the subject of calling and election, however, the people of the Kingdom have been called to partake of eternal life and a person needs to be able to discern correct doctrine so that they can walk in that doctrine by faith.

The Many Called Versus the Few Chosen

As previously mentioned, there is no example in the Bible where an individual who was out of covenant with God received a call and didn't come because the calling is to the saints. Matthew 22:14 says "many are called." It doesn't say, "all are called." So, who are the many called? **(Mat.22:1)** *And Jesus answered and spake again in parables unto them, saying, (2) The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, (3) and sent forth his servants to call (kaleo) them that were bidden (kaleo) ...* So the certain king sent out his servants to call them who were already called. We see from this that He's calling people who were already called and that is the Jews. Jesus said, "I've only been sent to the lost sheep of the house of Israel" (Matthew 15:24). He wasn't going to the pagans; He was going to the Jews. He says to call them who were called to the marriage feast and they would not come. **(Mat.22:4)** *Again he sent forth other servants, saying, Tell them that are bidden (or "called," the same Greek*

word, *kaleo*), ***Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. (5) But they made light of it, and went their ways, one to his own farm, another to his merchandise; (6) and the rest laid hold on his servants, and treated them shamefully, and killed them.*** Who was doing this? The Jews were doing this to the prophets of the Lord and the proof that it was the Jews is found in the next verse. ***(Mat.22:7) But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city*** (which came to pass in 70 A.D.).

The Jews rejected their call to come and partake of the marriage feast, which the Body and Blood of Christ represent. Jesus told His people, who were listening to Him and following Him, “If you don’t eat My body and drink My blood, you don’t have any life in you” (John 6:53). That’s also our challenge, to partake of the life of Jesus Christ, His Body, which is the Word of God, and His Blood, which is the nature. The nature of a person – the life, nature or soul of their flesh – is in their blood. We see that when the Jews, those who were called, rejected the call, Christ called somebody new. ***(Mat.22:8) Then saith he to his servants, The wedding is ready, but they that were bidden*** (or “called,” the same word, *kaleo*) ***were not worthy. (9) Go ye therefore unto the partings of the highways, and as many as ye shall find, bid*** (“call,” *kaleo*) ***to the marriage feast.*** This is not calling those who were called; this is a new call. Nor is this call to the first people who rejected Him; this is the Gentiles’ call. ***(Mat.22:10) And those servants went out into the highways, and gathered together all as many as they found,***

both bad and good: and the wedding was filled with guests. To a Jew of that time, “bad” here would be a dog, swine or an unbelieving Gentile. **(Mat.22:11) But when the king came in to behold the guests, he saw there a man who had not on a wedding garment: (12) and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. (13) Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. (14) For many are called, but few chosen (eklektos).** “Chosen” is the word “elect.” The same word that is translated “elect” in other places is “chosen.”

Being Chosen

(Rom.13:14) ... put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof]. When a person “puts on” Jesus, they are not fulfilling the lusts of the flesh; instead, they are fulfilling the desires of the Spirit by walking after the mind of the Spirit. The Bride in Revelation 19 has on a “bright” garment, which is called **the righteous acts of the saints (Rev.19:8)**. That’s the wedding garment. When we put on Jesus Christ, we’re putting on His actions, His nature, His character.

We were baptized into the name of the Lord. The word “name” means “nature, character and authority.” A person puts on Christ by faith when they are baptized. After a person is baptized, they put on Christ by manifestation as they walk in that faith. Walking in faith means a person is going

to go through trials and, as their faith is revealed through those trials, a person receives what they believed at the beginning.

So we see that many are called but few are chosen and the chosen are not going to be lost. The Lord has planted a field, a vineyard, which Isaiah 5:7 tells us is all of Israel. But when the Lord goes to pick the fruit, He complains that there is very little fruit to pick. When someone goes to harvest a crop, they don't harvest the plant or any green fruit, they harvest what is ripe. "Chosen" here is picking fruit. God doesn't want the plant, He wants the fruit. The Lord called His son out of Egypt, but how many bore fruit and went into the Promised Land? Contrary to popular opinion, the wilderness was the place of bearing fruit and, if they didn't bear fruit there, they didn't go to the Promised Land.

(Mat.25:14) For [it is] as [when] a man, going into another country, called his own servants, and delivered unto them his goods. That man is Jesus, Who called (*kaleo*) His own servants and gave one servant five talents, another servant two talents and another servant one talent. Now we see here that the servant with the five talents and the servant with the two talents brought forth fruit of what the Lord put in, but the servant with the one talent didn't bring forth any fruit. Did God pick him? No. He cast that servant into outer darkness (verse 30), the same as we read in Matthew 22:13. That last servant wasn't picked to go into the Kingdom, into the Father's house. And we find, ***(Mat.25:29) For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.*** The Lord took away the one tal-

ent from the unprofitable servant and gave it to the servant who had received the 10 talents. **(Mat.25:30) And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.**

This word “servant” is “bondservant.” Throughout the Bible, the only people whom the Lord calls His “bondservants” are His people. He talks about the bondservants of sin, He talks about the bondservants of Satan and He talks about His own bondservants. So in this parable, the man who called his own servants is the Lord and the people He called are His servants. These are not the lost, but the servant who didn’t do anything with what the Lord gave him was cast into outer darkness. Being cast into outer darkness is not spoken about the lost, those who never come to Christ. In every case in the New Testament, when being cast into outer darkness is spoken about, it’s referring to an unfaithful servant of the Lord, someone who had not borne fruit, who had not done anything with what God gave him.

At this point, one of the preachers said, “Well, you can’t prove that’s the Lord. It’s a parable.” Yes, it’s a parable, but it certainly fits with everything else in the Bible, although I can’t prove that to someone who doesn’t want to see that this is the Lord and that the people being called are Christians. But the fact is that they are. As in Galatians chapter one, there’s no difference between what happened in Jesus’ day and what’s happening in our day. People calling themselves Christians are not going to bear fruit because they’re not abiding in the doctrine that was once delivered unto the saints (Jude 3). When Jude said to “contend earnestly for the faith,” he was addressing the Christians who were saved, but these preachers just couldn’t accept it. All

they kept saying was, “You can’t believe that because ‘once saved, always saved’ is true.”

A Great Falling Away

Yes, many are called but few are chosen. There is going to be a great falling away, especially of people who don’t hold to the doctrine that was once delivered unto the saints. ***(Jud.1) Jude, a servant of Jesus Christ, and brother of James, to them that are called (he is talking about all the called here), beloved in God the Father, and kept for Jesus Christ: (2) Mercy unto you and peace and love be multiplied. (3) Beloved, while I was giving all diligence to write unto you of our common salvation (Here he is addressing only the called and he says they all have a common salvation; next he warns them.), I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. (4) For there are certain men crept in privily, [even] they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.*** He’s not talking about denying that the Lord is the Lord. The people in the wilderness never denied that the Lord was the Lord. That wasn’t their problem; they just denied what the Lord said.

Even the devil believes that Jesus is Lord, but he’s not going to agree with what Jesus says. He wants to distort it. The first words the devil spoke to Eve in Genesis 3:1 were, “Hath God said?” He wanted to change what God said. If a

person changes what the Lord says, then that person doesn't abide in Him. If a person doesn't abide in Him, then that person doesn't bear fruit. And if that person doesn't bear fruit, then the Father, Who is the Husbandman, is going to pluck up that person.

Let's continue reading. ***(Jud.5) Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not.*** This shows that a person can be saved and then destroyed, saved and then lost. A person can be saved if they are only called and not the elect because there are many called but few elect. The apostle Paul, for example, knew that there was a condition to election. Those people who make no condition to election other than "accepting Jesus" as their "personal savior" have a rude awakening ahead. The wilderness is coming, whether they like it or not, and if they don't believe what the Bible says, when they get in that wilderness they are going to fall. There's going to be a great falling away.

Revelation 12 and 17 tell us that the wilderness is a tribulation period; we're coming to a great wilderness. I am not saying that a person isn't in their individual wilderness. We're supposed to walk out into a wilderness but, frankly, the Church has refused, so God is going to push them into what He calls His wilderness and that's the Tribulation period.

Conditions to Be Elect

Since we are discussing the called and the elect, what are the conditions to be elect? ***(Gal.1:6) I marvel that***

ye are so quickly removing from him that called you in the grace of Christ unto a different gospel.

After being called, a person can remove from Him by a different gospel. What is a different gospel? “Just accept the Lord Jesus Christ as your personal savior.” That’s another gospel, friends, and it’s not in the Bible. The Bible says “repent,” which means changing your mind. What those preachers were not doing is changing their mind when they read the Word.

The apostle Paul was called. ***(Gal.1:15) But when it was the good pleasure of God, who separated me, [even] from my mother’s womb, and called me through his grace, (16) to reveal his Son in me ...*** He has called us to reveal His Son in us. Paul uses the analogy of being separated from his mother’s womb to describe coming out of his dead religion. He’s not talking about his physical mother. He came out of Judaism and came into Christianity. ***(Gal.1:14) And I advanced in the Jews’ religion beyond many of my own age among my countrymen, being more exceedingly zealous for the traditions of my fathers. (15) But when it was the good pleasure of God, who separated me, [even] from my mother’s womb, and called me through his grace.*** Understand that we have to come out of our “mother,” who is “Babylon,” as explained in Jeremiah 50. We’ve been in apostasy and we’ve been in religion. Now we have to come out and follow the Lord.

Paul says that he was called; therefore, according to these preachers, the apostle Paul couldn’t be lost. Yet, as long as a person is called, that person can still be lost. A person may question, “But what if I’m elect?” A person doesn’t know that because they can only prove that they’re

called. A person can prove that they're called because they were saved. In order for a person to prove that they are elect, that person needs to bear the fruit that God is coming to pick.

Paul warns, **(1Co.9:24) Know ye not that they that run in a race run all, but one receiveth the prize?** And the One Who's going to receive the prize is Jesus Christ, the Elect. Everybody who abides in Him is going to receive the prize. If a person is not abiding in Him, then that person is not going to receive any prize. **(1Co.9:25) And every man that striveth in the games exerciseth self-control in all things.** (This is very important. If a person is not exercising self-control, they are not going to be elect.) **Now they [do it] to receive a corruptible crown; but we an incorruptible.** That means we have to exercise self-control in order to get our crown. **(1Co.9:26) I therefore so run, as not uncertainly; so fight I, as not beating the air: (27) but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.**

“Rejected” here is the word “reprobated,” *adokimos*. The apostle Paul said if he didn't keep his body under submission, he would be reprobated. And he was the one who said he was called. When he was saved, he was called, but now he has to keep that flesh under so that he can bear fruit and not be reprobated.

Again, how is a person going to prove that they are elect? **(2Pe.1:1) Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained a like precious faith with us in the righteousness of our God and [the] Saviour Jesus Christ: (2) Grace**

to you and peace be multiplied in the knowledge of God and of Jesus our Lord; (3) seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; (4) whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. (5) Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in [your] virtue knowledge; (6) and in [your] knowledge self-control; and in [your] self-control patience; and in [your] patience godliness; (7) and in [your] godliness brotherly kindness; and in [your] brotherly kindness love. (8) For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. In these verses, Peter speaks about all the attributes of Christ.

It starts with the truth and all of it has to fit together or it's not the truth. The apostate church likes to throw out whatever they want to, but the truth is a person has to accept it all. **(2Pe.1:9) For he that lacketh these things** (talking about these attributes) **is blind, seeing only what is near, having forgotten the cleansing from his old sins.** The Lord, indeed, delivers from sin. He did that 2000 years ago. If a person believes the Gospel, he has to believe that he has been delivered from sin. To believe that a person is a sinner saved by grace is not believing the Gospel. We were sinners and we were saved by grace, and His grace delivered us from the power of sin. The Bible

says so. If a person believes that they are always going to be a sinner, then they are always going to be a sinner and that is another gospel. Sin can never be overcome that way. ***(2Pe.1:10) Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble.***

Making Our Calling and Election Sure

We have to make two things sure here: that we're not only called but elect. If a person does the things instructed by verses 5-7, they are not going to stumble and they're going to enter the Kingdom. The question may arise, "Didn't a person enter the Kingdom back there when they said 'Jesus is my savior,' 'I'm saved' and so forth?" Well, it was their spirit that entered the Kingdom. The Bible says a person's soul is born again through their obedience to the truth. How much truth does a person obey when they first come into the Kingdom? Not much. Where is a person going to bear fruit? We see that God gave us a new spirit so we'd bear fruit in our soul and a person who does not bear fruit in the area of the soul, which is a person's nature and character, is not elect.

Our spirit is saved, our soul is being saved and our body will be saved. That's what the Bible teaches, but to make our calling and election sure we have to do these things. And to do these things, a person has to walk by faith. ***(1Jn.5:4) ... This is the victory that hath overcome the world, [even] our faith.*** A person has to walk by faith because if a person doesn't have these things, then they have forgotten that they were cleansed of their old sins. The person who professes that they don't have these things doesn't re-

member that Jesus took away their sins, or else they never knew the Gospel in the first place. A lot of people have never heard the Gospel; they've heard another gospel. The true Gospel is this: ***(Rom.8:2) For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. (Rom.6:11) Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. (Gal.2:20) I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me ...*** That's the Gospel. So does a person have all these things? Yes, a person has them by faith and as they walk in that faith, God will be sure to give them what these say. We have to make our election sure. It's not a sure thing. Fruit is what God is choosing and choosing means "elect," *eklektos*.

When we look at the next part of what Paul said in 1 Corinthians 10, we realize that it cannot be separated from 1 Corinthians chapter nine. In chapter 10, Paul exhorts us not to be like those Israelites. ***(1Co.10:1) For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; (2) and were all baptized unto Moses in the cloud and in the sea; (3) and did all eat the same spiritual food; (4) and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ. (5) Howbeit with most of them God was not well pleased: for they were overthrown in the wilderness. (6) Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. (7) Neither be ye idolaters ...*** And so on. The point is that everything that happened to them

is a warning to us because we're in the same position they were in. And what Paul is saying is the same thing he just got though saying: "Look, I have to keep this body under submission or I'm going to be rejected and won't enter the Promised Land, just like the Israelites who were overthrown." So we see that though Paul said he was called, he also said he could be lost. He didn't believe in unconditional eternal security. Eternal security is our right only as long as we abide in the Son.

This agrees with 1 John chapter five, which tells us that eternal life is in the Son. ***(1Jn.5:11) And the witness is this, that God gave unto us eternal life, and this life is in his Son. (12) He that hath the Son hath the life; he that hath not the Son of God hath not the life.*** If a person abides in the Son, then they have eternal life and if they don't abide in Him, then they don't have eternal life. Hebrews chapter three makes the same application. Verse one states that we, the Christians, are partakers of the heavenly calling. Then in verse six we read, ***but Christ as a Son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end (Heb.3:6).*** That's an exhortation to walk by faith and to continue to walk by faith, to prove whose house we belong to. We're warned, ***(Heb.3:12) Take heed, brethren,*** (those are saved people) ***lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God.*** We see by this that a person can fall away. ***(Heb.3:14) for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end.*** We are partakers of God, only if we hold fast the beginning of our confidence unto the end.

Being Indwelt of Christ

It's common to hear a mainline denomination say, "We already 'got' Jesus." In fact, some of them say, "You 'got' all the Jesus you're ever going to get." But that's a lying devil because when a person starts on this walk, they don't receive all the Jesus that they're ever going to get. In Ephesians chapter three, we find Paul praying, ***that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; (Eph.3:16) that Christ may dwell in your hearts through faith (17)***. Mainline denominations tell us that Jesus came into our heart when we were saved. The apostle Paul disagrees. He was praying that God would strengthen believers by His Spirit in the inner man so that Christ can dwell in the believer through faith, to the end that the believer would ***(Eph.3:18) ... apprehend*** (not "comprehend," as the *KJV* says) ***with all the saints what is the breadth and length and height and depth, (19) and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God***. We need to be strengthened by His Spirit in order to apprehend, that is, to actually take hold of, everything that Jesus is.

Why is Paul praying for Christians in this way? It's because that's what we need, that's what bearing fruit is. Bearing fruit is ***Christ in you, the hope of glory (Col.1:27)***. Fruit is Jesus. The Father sowed the seed and the seed was the Word. The word "seed" used there is the word *sperma*, His Word. The Word is sown in our hearts and that's where it bears fruit, as in the previous example, 30-, 60-, and 100-fold. Only one out of four bears fruit and

the other three are the many called, but few chosen.

What Is the Fruit?

If the Word of God is God's *sperma*, then the fruit is Jesus Christ. Each seed brings forth after its own kind. He sows the Word in our heart in order for Him to be manifested in us: the length, breadth, height and depth of Him – all the fullness of God. And if it were impossible for us to attain to that, why did Paul pray this prayer for us? ***(Eph.4:11) And he gave some [to be] apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (12) for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: (13) till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ.*** Bearing fruit is coming into the perfection of Jesus Christ. ***(Heb.4:1) Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it.*** Abiding in Him is coming into His fruit. The fruit is Him. He is growing in every believer, just like a baby grows in the womb of her who is with child. He said in John 16:22, "I'm going to see you again, like you're a woman in travail and when the baby is born, I'm going to see you again and you're going to rejoice." The fruit that's being born to us is Jesus Christ. Soon it's going to be manifest to the whole world and that's going to be a time of rejoicing because when Jesus is manifested in us, that is the hope of our salvation. That's why we entered this walk in the first place, that's what fruit is and that's what

eternal life is – “Christ in you.”

The warning in Hebrews 4:1 above is echoed here: ***(2Co.7:1) Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.*** We can see clearly that God’s promises are what we use to perfect holiness and we should, indeed, fear, lest we leave out one of those promises. The fruit is born of the seed that’s sown in our heart and the seed is the Word of God. We have had this good news, this Gospel, preached unto us, but is this good news of necessity going to do us any good? ***(Heb.4:2) For indeed we have had good tidings*** (or “good news,” the Gospel) ***preached unto us, even as also they: but the word of hearing did not profit them, because it was not united by faith with them that heard.***

Your Faith Unlocks the Gospel

In other words, the Gospel is useless without faith. The thing that unlocks the power of the Gospel is a person’s faith. The Israelites had the Gospel preached to them and it didn’t profit them because when they got into the wilderness they staggered through unbelief; they didn’t hold fast to the Gospel and they lost out. Two verses in John are used by mainline denominations as proof of “once saved, always saved”: ***(Joh.10:27) My sheep hear my voice, and I know them, and they follow me: (28) and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.*** But they don’t like the verse before it because the verse before it identifies Who He’s talking about here. And

it's not man who's going to pluck up those who don't bear fruit. Jesus said in John 15 that it was the Father Who is going to pluck up – not a man, the Father. Here's the point. If a person is a disciple of Jesus, they have nothing to fear. Nothing. They have eternal life and are eternally secure because a disciple of Jesus Christ hears His voice and follows Him. What does "follow" mean? Obey. What does "disciple" mean? A *mathetes* is a "follower."

Yes, a person can "accept" Jesus and not follow Him. There are multitudes who do that and go to church every Sunday, yet still don't follow Him. But for those who do follow Him, I don't think they have anything to worry about, according to what Jesus said right here. He said, ... ***I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand (Joh.10:28)***. I don't think it's possible for that person to be lost. There is no power on this earth that could make this person be lost. They are a follower, a disciple of Jesus Christ.

Being Written in the Lamb's Book of Life

People who like to make up their own gospel turn the grace of God into lasciviousness by choosing to believe that once saved is always saved. That means there's no use in taking any of these warnings seriously, since that false doctrine negates the possibility of being lost. These people are not motivated because they erroneously believe their "ticket's been punched." God wants us to take the threat seriously, not live in ignorance of who it is who's ultimately going to be with the Lord. Revelation states clearly that only the "called and chosen and faithful" will be with Him.

(Rev.17:14) These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they [also shall overcome] that are with him, called and chosen and faithful. These people spoken of here were written

in the Lamb's book of life from the foundation of the world. All of the called were not. All of the called who are elect were written in the Lamb's book of life from the foundation of the world, which can be proven from Revelation.

(Rev.13:7) And it was given unto him (talking about the Beast) to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. (8) And all that dwell on the earth shall worship him, [every one] whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain. So everybody, without exception, who is not written in that book is going to worship the Beast.

First of all, we need to prove that only those people who were written in the book of life of the Lamb from the foundation of the world are the elect. Although Jesus was physically slain just 2000 years ago, He is the Lamb slain from the foundation of the world because this whole plan was in God's mind before the creation and He speaks the end from the beginning. In God's mind, all of this was accomplished, but Jesus wasn't slain until just 2000 years ago, which was 4000 years from the beginning. Now, if Jesus wasn't physically slain 6000 years ago in the beginning, were the names of the elect physically written 6000 years ago, or were they physically written later?

The answer is that a person's name is written in the

Lamb's book of life when they get saved, as Psalm 87 says: **(Psa.87:5) Yea, of Zion it shall be said, This one and that one was born in her; And the Most High himself will establish her. (6) The Lord will count, when he writeth up the peoples, This one was born there.** So we see that when a person gets saved, then the Lord writes their name, but if they don't overcome, He blots it out. Revelation tells us this truth. **(Rev.3:5) He that overcometh shall thus be arrayed in white garments** (these are the wedding garments); **and I will in no wise blot his name out of the book of life ...** We have to overcome temptation and sin in the wilderness, which is the reason we are put there. And the person who overcomes is not going to be blotted out, but the person who fails is going to be blotted out. A second witness of this is found in Exodus. **(Exo.32:33) And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.** A third witness can be found in Psalm 69, where it speaks about those among His people who persecute His people. **(Psa.69:26) For they persecute him whom thou hast smitten; And they tell of the sorrow of those whom thou hast wounded. (27) Add iniquity unto their iniquity; And let them not come into thy righteousness.** In most cases, it's what we call God's people who persecute God's people.

Jesus was the Lamb slain from the foundation of the world, yet He was not physically slain for another 4000 years. The elect were in Him before the foundation of the world and their names were written in the Lamb's book of life from the foundation of the world, yet their names were actually manifestly written in the book when they got

saved. So the ones whom God foreknew and predestined who were written in the book, seeing the end from the beginning, are the ones who are still there at the end and are not blotted out. The elect, even though they are called, are also going to endure to the end. They are never going to be blotted out of the book and they are the ones whom God foreknew to never be blotted out of the book.

(Rev.3:11) ... hold fast that which thou hast, that no one take thy crown. That's what He told the same people. When speaking about the elect, we are not just talking about the called, we are talking about the called who have overcome and have borne fruit. ***(Rom.8:28) And we know that to them that love God all things work together for good, [even] to them that are called according to [his] purpose.*** Notice that everything doesn't work together for the good of them who don't love God. And who is it who loves God? It's those who are obedient. According to Jesus, that's the only way a person can prove that they love God.

Whom God Foreknew

I used to think and I was told, too, that "foreknew" means God looked down the road and He saw you were going to be a good person, so He wrote your name in His book. Not so. "Foreknew" here is talking about the same way Adam knew Eve. It's a personal knowledge, a personal communication or communion with this person. ***(Rom.8:29) For whom he foreknew, he also foreordained*** (or "predestined") ***[to be] conformed to the image of his Son ...*** The ones who are foreknown are going to come into the image of His son. The ones whom He saw from the beginning were

the ones who were there at the end. And what about the people who were written in and erased out in the middle? They weren't there at the end. Read the verses carefully. **(29) ... Whom he foreknew, he also foreordained** (or "predestined") **[to be] conformed to the image of his Son, that he might be the firstborn among many brethren: (30) and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.**

Notice that He's only talking about one certain group of people because we start at the beginning of verse 29 and have to come out at the bottom of verse 30. He didn't give us any choice. He's not talking about all of the called. He's talking about all the called who become justified and glorified which, in the case of the first-fruits, is represented by the Shulamite and, in the case of the ingathering harvest, is represented by the virgins, queens and concubines. But we see that there's a great falling away of those people who are in-between.

The Bible says God foreknew – He saw the end from the beginning and He speaks the end from the beginning. The people who are written in that book at the beginning are going to be there at the end. They were written in and never erased, whereas other people were called and were written in but then were erased and those people are not going to be there at the end. We're talking about a very large group of people. Many are the called, but few are the chosen. The chosen endure to the end. The elect endure to the end to be chosen. They are a crop, just as Revelation 14 and Revelation chapter six tell us. It's a crop that the Lord is coming after. Jesus said, **My Father is the hus-**

bandman (Joh.15:1). Revelation 14:15 calls this a harvest and the angel goes and reaps the harvest. He sends in his sharp sickle and the harvest of the earth is ripe. Well, ripe or not, fruit cannot be picked where it doesn't exist, nor is fruit picked green. Revelation 6:13 tells us the exact time of this harvest: it's at the last trump. **(Rev.6:13) And the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind.** We are the fig tree. First, Israel after the flesh and, then, Israel after the Spirit, but all true Israel shall be saved. So we find that Israel is the fig tree, but those green figs are going to be rejected at that time.

Time Is Short for Bearing Fruit

We are warned that we only have a certain amount of time to bear fruit. **(Luk.13:6) And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. (7) And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? (8) And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: (9) and if it bear fruit thenceforth, [well;] but if not, thou shalt cut it down.** The tree is not the fruit. God is only after the fruit. How do we know that? Because the fruit is Jesus and Jesus Himself said, **No one hath ascended into heaven, but he that descended out of heaven (Joh.3:13).** The only One going into heaven is Jesus. Your flesh is not going into heaven. Your flesh is rejected from the Kingdom

of God. But Christ in you is the One Who has the hope of glory. He's the One Who's going into the Kingdom. So what about these plants that are cut down? The fig tree is the physical part of the plant; it's not the fruit. There are many people to whom God gives a certain amount of time and when they do nothing with the time that He gives them, He cuts them off.

More proof is found in Isaiah chapters four and five, which talk about this vineyard that the Lord has. The Lord was complaining because He planted this nice vineyard and put a nice tower in it, but the fruit was sparse. The fruit was also wild fruit, wild grapes. How could a vine bring forth wild grapes? The answer is through false doctrine and false teaching. **(Isa.4:1) And seven women shall take hold of one man in that day, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name ...** That sounds like a lot of religious people, doesn't it? The seven women here are the seven churches and they say, "Look, we just want to be called by Your name, but we'll eat and dress up the way we want to. We'll put on what we want to put on." But the Lord says, **(Isa.4:2) In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the land shall be excellent and comely for them that are escaped of Israel. (3) And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.** So we see that this is talking about a war that is going to kill a great number of people, a war that they're going to lose. But those who remain are going to be written among the living and those are the ones whom the Lord

calls holy.

Next, we read about a tower in this vineyard that the Lord built. He says that this vineyard ... ***is the house of Israel, and the men of Judah his pleasant plant*** (or his favorite plant): ***and he looked for justice, but, behold, oppression; for righteousness, but, behold, oppression; for righteousness, but, behold, a cry (Isa.5:7).*** (Now read carefully what follows.) ***(8) Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land!*** That's denominationalism. The "ye be made to dwell alone" are the people on the outside looking in and they are few in number. He's talking about denominationalism, about the harlot. The true people of God are few in number. ***(Isa.5:9) In mine ears [saith] the Lord of hosts, Of a truth many houses shall be desolate*** (those "houses" He's talking about are the denominations and they are certainly going to be desolate), ***even great and fair, without inhabitant.*** That desolation is described: ***(Isa.5:10) For ten acres of vineyard shall yield one bath, and a homer of seed shall yield [but] an ephah.*** In other words, this is a great field but there's just a little bit of fruit here. Many are called but few are chosen.

Those who are left in Zion, where their names are already written, as Psalm 87 shows, those who are still there at the end are the ones the Lord is calling holy. They're the ones who bore fruit, as opposed to the many called. ***(Isa.5:13) Therefore my people are gone into captivity for lack of knowledge; and their honorable men are famished, and their multitude are parched with thirst. (14) Therefore Sheol (or hell) hath enlarged***

its desire, and opened its mouth without measure (we're talking about God's people here); and their glory, and their multitude, and their pomp, and he that rejoiceth among them, descend [into it].

At one point, I was kind of complaining to the Lord that a lot of people weren't paying attention and a lot of people were falling away. Many of them would go just so far and they'd go back, and then the Lord gave me a revelation in Jeremiah. I was thinking about this because the Lord had spoken this verse to me previously and at that time He didn't connect a lot of things for me. When I looked at the text of this, it was just an awesome revelation because I think this was fulfilled in one way when I was talking to those preachers. ***(Jer.7:27) And thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee. (28) And thou shalt say unto them, This is the nation that hath not hearkened to the voice of the Lord their God, nor received instruction: truth is perished, and is cut off from their mouth.*** Those are the verses the Lord gave me and it comforted me a little to know that I should expect this.

If we go back to verse four, we will see that it's exactly what the Lord means. ***(Jer.7:4) Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these. (5) For if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbor ...*** In other words, these are the people who are the temple of the Lord. They are even saying, "I'm the temple of the Lord"; "We're the temple of the Lord"; "This is the temple of the Lord." What God is going

to do with the temple of the Lord is told in the rest of the chapter. He warns them He's going to destroy them, just as He destroyed the temple in Shiloh. (**Jer.7:8**) **Behold, ye trust in lying words, that cannot profit. (9) Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal** (which is a false Jesus), **and walk after other gods that ye have not known, (10) and come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations?** (Does this sound familiar? "We're delivered; we can do what we want to do; we're still going to be saved.") **(11) Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith the Lord. (12) But go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people Israel.** (He destroyed that temple.) **(13) And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not: (14) therefore will I do unto the house which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I did to Shiloh. (15) And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.** That means the Lord is going to destroy two temples. People don't think that God can destroy His temple. What does He do when He destroys? He reprobates that temple and then He destroys it.

The Covenant that God made between Himself and us

is ratified primarily by our faith. If a person doesn't exercise faith, then God doesn't have to keep that Covenant. Yes, He made a promise, but read what it says in Numbers: **(Num.14:30) Surely ye shall not come into the land, concerning which I swear that I would make you dwell therein ...** We are told that every one of God's promises is conditional upon one thing: that it takes two sides to make a covenant. **(Num.14:11) And the Lord said unto Moses, How long will this people despise me? and how long will they not believe in me, for all the signs which I have wrought among them? (12) I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater and mightier than they.** So we see that even though they say, "Well, once I'm in inheritance I can't lose it." The Lord says, "I'm going to disinherit them and 'make of thee a nation greater and mightier than they.'" Because of their unbelief, God did not have to keep His covenant. He said in verse 34 that they would "know my alienation." The footnote for "alienation" says "revoking of my promise." Hosea, as a type, married two harlots and they were both unfaithful. We are told in mainstream denominations that the church is never going to fall into the same example that Israel did and become divorced, reprobated and so on; but it is going to happen to the church.

We previously discussed the difference between the called and the elect, both as relates to the end-time and as relates to salvation. It's an important subject. It really solves the problem of the argument over once saved, always saved. Jesus said, **Many are called, but few chosen** (or elect) **(Mat.22:14)**. It's the same word. And the Bible tells us that the elect were chosen in Him before the foundation

of the world (Ephesians 1:4). It doesn't say that about the called because the called is talking about the many. There are many called, but few chosen. He gave us many parables about the called and the chosen. He called His servants and He gave them talents. One of those called servants didn't do anything with the talent and was cast into outer darkness. He called the people to a marriage feast. A man came in who didn't have on a wedding garment and he was cast into outer darkness. In every case, the word "called" in Scripture is talking about the saved. We've been taught that the word "called" is talking about the calling of the lost to Jesus, but, actually, He **(2Ti.1:9) ... saved us, and called us**. The word "called" is only used in the Scriptures concerning God's covenant people. And it's the word *kaleo*. The word *eklekto* is the word "elect" and the elect are the people who are going to make it because they endure to the end. They bear fruit; they do everything that the Bible tells us we, as Christians, should do in order to make our calling and election sure.

The Bible says "if ye do these things." There's that conditional word, "if." **(2Pe.1:10) Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: (11) for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ**. It's not unconditional eternal security. It's eternal security but it's not unconditional. We are proving our election here by going through trials of our faith to prove that we're believers in Jesus Christ, much like God called His elect. He called His son (the Israelites) out of Egypt and He brought them into the wilderness to see if they would continue to be believers

in Jesus and bear fruit as believers in Jesus.

Only the elect entered into the Promised Land on the other side because many of the called fell in the wilderness when they were proven not to be believers. This answers a lot of questions. ***(Jud.5) Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not.*** This means there are many called. The word “called” here means “invited”; we are invited to partake of the benefits of Jesus Christ, but as you know, there are a lot of Christians who are Christians in name only and they don’t really partake of the benefits of Jesus Christ, including sanctification.

Scripture says that without sanctification ***no man shall see the Lord (Heb.12:14)***. Jesus told us, ***But he that endureth to the end, the same shall be saved (Mat.10:22)***. We have to walk in our faith. ***(Col.1:21) And you, being in time past alienated and enemies in your mind in your evil works, (22) yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouvable before him: (23) if*** (there’s a condition) ***so be that ye continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel, which ye heard ...*** The condition to be considered holy, unreprouvable, blemishless, is to continue in the faith, grounded and steadfast and not moved away from the hope of the Gospel. Therefore, in order to ultimately have that blessing, a person has to continue in the hope of the Good News and believe in the Good News that Jesus delivered them from their sins and delivered them

from the curse. Most Christians don't partake of the benefits of Jesus because they don't endure in their faith to receive.

One reference is often brought up to try to disprove this. (***Eph.1:13***) ***In whom ye also, having heard the word of the truth, the gospel of your salvation, – in whom, having also believed*** (this is saying that we are in Him before believing), ***ye were sealed with the Holy Spirit of promise, (14) which is an earnest*** (or the “down payment”) ***of our inheritance, unto the redemption of [God's] own possession, unto the praise of his glory.*** And people say, “Well, you see, I've received the Holy Spirit and I've been sealed, and that means I can't ever be lost.” Of course, it doesn't say that there. But if we go back to see who Paul is talking to, this is a very unusual address here because he's not addressing just the called, he's addressing the elect.

(Eph.1:1) Paul, an apostle of Christ Jesus through the will of God, to the saints that are at Ephesus, and the faithful in Christ Jesus. In Romans 1:7, where Paul addressed the church, he addressed the “called [to be] saints.” Again, the word “called” is the word “invited” – “invited” to be saints, which we are. The Bible says, ***For this is the will of God, [even] your sanctification (1Th.4:3).*** The word “saints” means “sanctified ones.” We are “called,” or “invited,” to partake of the benefits of Jesus Christ and become sanctified, which is the separation of a person from their sins. (***Eph.1:1) Paul, an apostle of Christ Jesus through the will of God, to the saints that are at Ephesus, and the faithful in Christ Jesus*** (He's addressing the faithful in Christ Jesus.): ***(2) Grace to you and peace from God***

our Father and the Lord Jesus Christ. (3) Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly [places] in Christ. That's a promise and Jesus said the violent take it by force (Matthew 11:12). These promises are ours by inheritance of Jesus Christ; every spiritual blessing is ours to just reach out and take. All these blessings are in Christ, as is our salvation and eternal life. **(1Jn.5:11) God gave unto us eternal life, and this life is in his Son.** Only if we abide in the Son do we have the life and the blessings. **(Eph.1:4) Even as he chose us in him before the foundation of the world ...** The word "chose" here is the word *eklekto* and it means "elect." He chose us. It's not just the called who were in Christ before the foundation of the world because many of the called are not going to endure to the end. It's the elect who were there at the foundation who are going to be there all the way to the end and they're not going to be erased out of the book of life. Their part is not going to be taken away from the tree of life because they've not taken away from the Word of God.

The last few verses of the Bible tell us that if we take away from the words of this Book, He'll take away our part from the tree of life and if we don't overcome, He's going to erase our name out of the book of life, even though it was written in. **(Rev.22:18) I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: (19) and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of**

the holy city, which are written in this book. However, the names of the elect are going to be in the Lamb's book of life at the end because they're going to be overcomers, they're going to bear fruit, they're going to have on the wedding garment and so forth – all those promises that Jesus gives us.

Here, Paul is addressing the elect, who are the “few” now. There are many called but few chosen, according to what Jesus said. Many have been invited to partake, but few are partaking, which has to be done through the promises of God and through faith. In fact, from Ephesians 1:3 through to verse 14, there's no period. That's all one run-on sentence; it's all connected. And reading down through there, we find out it says “in Christ”; “in him”; “in the beloved”; “in whom”; “in him”; “in him”; “in whom”; “in Christ”; “in whom”; and in verse 13, previously quoted, “in whom.” The Bible says we're in Christ before the foundation of the world; therefore, the elect were in Him before the foundation of the world.

So the people who started out in Him from the foundation of the world were in Him and they were in Him, in God's mind, even before they believed. ***(Eph.1:13) ... in whom ye also, having heard the word of the truth, the gospel of your salvation, –in whom, having also believed, ye were sealed with the Holy Spirit of promise.*** Notice that they were in Christ before the foundation of the world, before they even heard the Word, before they even believed they were in Him. Did that make any difference? Only the fact that God called them, He drew them and He gives them the grace. Does He offer this to all the called? Yes, He offers the grace to all the called. It's just that they're not all going to bear fruit. According to

Jesus, in the Parable of the Sower, there were four different groups that received the Word of God, but only one of them bore fruit. Many are the called but few are the chosen. The chosen bore fruit 30-, 60- and 100-fold because they held fast to the Word of God. They did something with what they received.

Sealing

The sealing is the manifestation of these people's election. He is not saying that once a person receives the Holy Spirit that person is sealed and can't ever be lost. He's talking about the elect here and these elect are never going to be lost because they're going to take their invitation seriously; they're going to partake of the Lamb. Jesus said, **(Joh.6:53) Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves.** The elect are partaking of the body and blood of Jesus Christ, the Word of God. Jesus Christ was the Word made flesh and this bread is that Word that came down out of heaven that gives life to the world. If we partake of this Word and we sow this Word into our hearts, it's going to bring forth the life of Jesus Christ and that, according to Timothy, is eternal life.

In all these parables that we've mentioned, Jesus used the word "called" to the many and the word "elect" applied only to the few who bore fruit, who had on the wedding garment and so on. The wedding garment is Jesus Christ. **(Rom.13:14) But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].** In Romans 8:29, we have many exhortations to the called to be the elect, to be the overcomers who

won't be erased out of the book. And in the verse above, he's again talking about the elect. A person may say, "Well, that's me." However, 2 Peter says, **(2Pe.1:10) *Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble.*** And the things he was talking about are the attributes of Christ found in 2 Peter chapter one. So we're here to prove our election, to prove that we are the elect.

God brought those Israelites into the wilderness to prove who they were. He put them through the trial of their faith to see who they were, but in Romans chapter eight He's talking about the elect. We know this because of what Paul says about them: **(Rom.8:29) *For whom he foreknew, he also foreordained [to be] conformed to the image of his Son, that he might be the firstborn among many brethren: (30) and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*** Not everybody is going to manifest sonship and many are going to fall away. The Bible says there is a great falling away coming in these days and that can only be talking about the saved because the lost can't fall away. **(Rom.8:29) ... *that he might be the firstborn among many brethren: (30) and whom he foreordained, them he also called ...*** We could say it that way because He saved you and called you.

Justification

This is really important. This is the next step. After calling there is justification. **(Rom.8:30) ... *and whom he***

called, them he also justified. Who's going to come into glorification? The ones He called and the ones He justified are going to come into glorification. Who is He talking about? **(Rom.8:33) Who shall lay anything to the charge of God's elect? It is God that justifieth; (34) who is he that condemneth?** The elect are justified. And all of the called are justified. As long as they walk by faith, they're justified.

To define justification, there's a cute little saying, but it's really true: "It's just as if I'd never sinned." Justification is imputed righteousness. It's God reckoning a person righteous – considering them righteous because of their faith. **(Rom.5:1) Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; (2) through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God.** When a person comes under judgment, no matter what kind it is, if a person holds fast to their faith, God is going to say, "This is my righteous son." They're going to be standing in grace and they're going to receive His grace to be delivered.

Justification is given to us because of our faith. We just saw that Colossians says a person must hold on to that faith and endure in that faith to continue to have that benefit from God. The Israelites didn't do that in the wilderness. **(Rom.5:1) Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; (2) through whom also we have had our access by faith into this grace wherein we stand ...** So we have access to grace by faith. All forms of grace come to us, no matter whether it's grace to be healed, grace to be saved, grace to be delivered from some kind of a curse; all

the grace comes to us through our faith. Jesus said, ***According to your faith be it done unto you (Mat.9:29)***. So we see that faith gives us access to grace. If faith is not exercised, then grace is not received. It doesn't matter if a person is a Christian, they still will not receive or obtain grace. A good example of that is in Romans. ***(Rom.3:3) For what if some were without faith? shall their want of faith make of none effect the faithfulness of God? (4) God forbid: yea, let God be found true, but every man a liar; as it is written, That thou mightest be justified in thy words, And mightest prevail when thou comest into judgment.*** What we need when we come under judgment is justification.

The apostle Paul went through many terrible things and yet he said that his God would deliver him out of every evil work. And God did. Paul went through shipwrecks, tortures and persecutions, and God delivered him out of them all, just as he said. The devil likes to separate us from our faith and he likes to use condemnation to do that. Condemnation is righteous and just when a person is in willful disobedience, but when a person is in failure, when they have made mistakes and when they have done things they didn't want to do, the apostle Paul, in Romans chapter seven, tells us that we shouldn't accept condemnation in those cases.

When a person is in willful disobedience, it's a different story. ***(Heb.10:26) If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, (27) but a certain fearful expectation of judgment ...*** A person who is in willful disobedience should expect judgment.

We have no ability in ourselves to be justified. Romans 5:1 says we're justified by faith. In the early text, it just went

right on; there wasn't a chapter five there, so we need to go back to chapter four and get the explanation of this. **(Rom.4:19) And without being weakened in faith** (it's referring to Abraham and Sarah) **he considered his own body now as good as dead (he being about one hundred years old), and the deadness of Sarah's womb; (20) yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God.** What the Lord is pointing out to us here is that Abraham and Sarah had absolutely no physical ability on their own to bring forth fruit; they were dead. That's how we come to God. When we come to God, we're dead. We have no ability to bring forth fruit. He's the only One Who has the ability to bring forth fruit. It was Abraham and Sarah's faith that gave them justification and justification is what gave them grace, and when they received grace they brought forth fruit, totally beyond the realm of the natural man. It was not within the bounds of their natural ability to bring forth fruit and it's not in our natural ability to bring forth fruit because the fruit is Jesus Christ; and we are from below and He is from above. We have to be born again from above, so the ability doesn't come from us, it comes from Him and it only comes in one way. Abraham didn't waver through unbelief. He considered the inability of himself and Sarah to bring forth fruit, but he didn't waver through unbelief. Instead, he waxed strong in his faith, giving glory to God. He believed God was able to do this because God promised it. God has made these same awesome promises to us. He's able to do it. We are not able to do it.

“Justification” means “reckoned righteous, considered righteous.” Abraham was not considered righteous when he

was able to bring forth fruit. He was considered righteous when he wasn't able to bring forth fruit. That's when he was considered righteous, only by his faith, only because he believed God was able to do this thing. We also are believing God is able to do this in us. We also are believing God is able to give us fruit – the fruit of Jesus Christ, the 30-, 60- and 100-fold that He promised to the elect, to those whom He's chosen. Our faith is now accounted as righteousness. He is imputing righteousness to us because of our faith. And it's not only justification that a person receives when they believe God because when a person receives justification, grace comes along with it. The people who are justified get grace. When we believe God, we receive justification and, remember, the ones who were justified were the ones whom He glorified.

Being Glorified

The apostle Paul said that in these days the Lord is coming ***to be glorified in his saints, and to be marvelled at in all them that believe (because our testimony unto you was believed) in that day (2Th.1:10)***. He's going to come to be glorified in His saints because they're justified, because they believe the Word of God, they believe the promises of God and they've received grace because they believe. It has nothing to do with what we feel; it has to do with what we believe.

We believe the Word and we're not going to accept condemnation. There's no use in accepting condemnation when it's not legal condemnation. In most cases it's not because if a person has condemnation, they don't have faith. It is not possible to have them both at the same time.

(1Jn.3:21) Beloved, if our heart condemn us not, we have boldness toward God; (22) and whatsoever we ask we receive of him ... If a person's heart does not condemn them, the devil knows he can separate a person from faith, from justification and from grace if he can just get condemnation into that person, rather than faith.

So the Lord is talking to us in what He is saying about Abraham and Sarah. **(Rom.4:21) And being fully assured that what he had promised, he was able also to perform. (22) Wherefore also it was reckoned unto him for righteousness. (23) Now it was not written for his sake alone, that it was reckoned unto him; (24) but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, (25) who was delivered up for our trespasses, and was raised for our justification.** He is saying that we can receive fruit by faith in Jesus Christ, but we have to endure in that faith, not walking by sight. We cannot be like the Israelites who, after receiving their salvation at the Red Sea and being baptized unto Moses in the cloud and in the sea, went out into the wilderness to be tried in their faith and walked by the things that they saw.

The Bible tells us we're going to be tried the same way. The Israelites were constantly being tried to see if they believed the promises of God. They went through this trial and that trial, usually lack of provision or lack of something. And so when they labored through unbelief and didn't hold fast the confession of their hope that it waver not, God was angry with them. He didn't justify them. He only preserved them for a seed's sake. The two who went into the Promised

Land in the body without dying were Joshua and Caleb. So this was written for us. He says we are justified by faith and we have peace with God, and we have access into this grace by faith in which we stand. Then he goes on to say this. **(Rom.5:3) And not only so** (that is, saved), **but we also rejoice in our tribulations: knowing that tribulation worketh stedfastness; (4) and stedfastness, approvedness; and approvedness, hope.**

Believing the Promise

The same story is told in Romans chapters 8 through 11; it's just that it's changed a little bit here and there, but it all means the same thing. **(Rom.9:3) For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh** (he's talking about Israelites, according to the flesh): **(4) who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God,] and the promises.** In other words, all of this was given to the Israelites – all the Israelites; it was theirs by inheritance as the seed of Abraham. This was their promise. It was theirs by inheritance, but did they all enter into it? No, they didn't. **(Rom.9:5) Whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen. (6) But [it is] not as though the word of God hath come to nought** (He said that because they didn't all enter in.). **For they are not all Israel, that are of Israel: (7) neither, because they are Abraham's seed, are they all children: but in Isaac shall thy seed be called. (8) That is, it is not**

the children of the flesh that are children of God; but the children of the promise are reckoned for a seed. In other words, those children who believe the promise are the true seed. A person may ask, “Weren’t all these people Israelites?” Yes, they were all Israelites, but they didn’t all believe the promise. That’s the point Paul is making.

Were they all called? He called every one of them out of Egypt. He said, “I called my son out of Egypt.” Jude starts out by addressing the called, then talks to them about their common salvation. ***(Jud.5) Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not.*** So we see that they were all called, they were all invited to partake of God’s benefits in the wilderness. We also are all invited to partake of the benefits that are given to us through Jesus Christ, but we’re going to find out who the true Israelites are. ***(Rom.9:9) For this is a word of promise, According to this season will I come, and Sarah shall have a son. (10) And not only so; but Rebecca also having conceived by one, [even] by our father Isaac – (11) for [the children] being not yet born, neither having done anything good or bad, that the purpose of God according to election (the choosing) might stand, not of works, but of him that calleth, (12) it was said unto her, The elder shall serve the younger. (13) Even as it is written, Jacob I loved, but Esau I hated.*** Paul called this election: Jacob He loved, but Esau He hated.

Esau was a son of Abraham, the firstborn of Isaac, and he had the birthright. However, he didn’t think much of

his birthright, according to Genesis 25. He thought so little of it that when his belly cried out to him, he sold his birthright to Jacob. Hebrews 12 also says of Esau that he sold his birthright. But first Hebrews tells us in verse 14 that without sanctification, no man shall see the Lord and that we should be careful that a root of bitterness doesn't come up (verse 15), defiling many. **(Heb.12:16) Lest [there be] any fornicator, or profane person, as Esau, who for one mess of meat (or flesh) sold his own birthright.** He had a birthright as Abraham's seed and as the child of Isaac. He was an Israelite. He had the birthright but he sold it because when it came time for him to make a decision and value the birthright, he, instead, valued the flesh.

You see, his belly cried out to him. The Bible says, **whose god is the belly (Php.3:19)**. His belly cried out and he gave up his birthright and obeyed his belly, instead. Therefore, what does God say about him? **(Heb.12:17) For ye know that even when he afterward desired to inherit the blessing, he was rejected** (that's the word "reprobated"); **for he found no place for a change of mind** (or repentance; same word) **[in his father,] though he sought it diligently with tears.** He wanted a change of mind but it didn't happen.

Of these two brothers, Jacob was called the "supplanter" because when Esau was born, Jacob came out of the womb holding onto Esau's heel. "Supplanter" here means he was the "one who takes the place of." In other words, this right wasn't first given to him, this right was first given to Esau, but Jacob took it from Esau. The Bible says to not let anyone take your crown (Revelation 3:11). If a person gives up their crown, somebody else will take it. There's somebody

standing there waiting for it. Esau had it by birthright, but he gave it up, he sold it, he traded it for something that he thought was more valuable, which was flesh.

We read in Romans that if we walk after the flesh, we must die. He's talking to Christians. **(Rom.8:13) For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.** Our birthright has to be more important to us than following after the flesh. That's what Esau did; he followed after the flesh, that the purpose of God according to election might stand.

That would seem to indicate that they were both called, but the elect ended up being only Jacob because he didn't sell his birthright. Esau sold his birthright. Paul isn't talking about the calling here; he's talking about the election. He's talking about who's going to be there at the end. We see that God, before either one of these were born and before they'd done anything good or bad, said, **Jacob I loved, but Esau I hated (Rom.9:13).** This is because Jacob was chosen in Him from the foundation of the world, as the Bible says, and he received his sealing. **(1Co.10:11) Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come.** They were written for an example of what's going to happen to the church.

God used these Jews as a parable to show us, among other things, that there are many called but few chosen. There are a lot of people who come out of Egypt; they come out of the world, they receive salvation, they eat the Lamb, they go into the wilderness, but they don't all go to the Promised Land. The ones who go to the Promised Land are

the chosen.

(Rom.11:1) I say then, Did God cast off his people? God forbid. (Well, did He cast off any people? He cast off the Israelites, so what is Paul talking about here?) **For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.** We see that Paul is an Israelite. Jesus came to bid those who were called to the marriage feast. Those were the Jews. He invited the Jews first because they had an Old Testament calling. However, when Jesus came, few Jews heard His message and followed Him. Paul was one of them. What did that prove? He was accepting the call, accepting the invitation, paying attention to the invitation. He wasn't selling his birthright as a Jew of the tribe of Benjamin. God did not cast off His people whom He foreknew.

Yes, He cast off all those people, but He didn't cast off the ones whom He foreknew because the ones He foreknew were the elect. We just read that in Romans 8:29,30. But He did cast off those called who didn't bear fruit. **(Rom.11:2) God did not cast off his people which he foreknew. Or know ye not what the scripture saith of Elijah? how he pleadeth with God against Israel: (3) Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life. (4) But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal.**

Elijah said, "I'm the last one left," but God said, "I have 7000 out there who haven't bowed down to that false Jesus." That's who Baal was: a virgin-birthed son of god, a false Jesus. Paul called him "another Jesus." Out of all of Israel there were only 7000 who hadn't bowed down to

a false Jesus and were still submissive to God. Many are called but few are chosen. The rest of them had fallen away to follow another Jesus, a lascivious-grace Jesus.

Note there has always been a remnant. **(Rom.11:5) Even so then at this present time also there is a remnant according to the election of grace.** There are the many called in those churches out there who have had an experience with God but they're doing very little with it and the majority of them won't do anything with it. According to Jesus, only one out of four in the Parable of the Sower is going to actually bear fruit of the seed of the Word of God in their hearts. There is an even greater number of people who have had an experience of salvation out there in the world, not going to church, totally departed from God, than there are in the churches right now. There are many people out there who'd say, "Oh, yeah, I was saved. I was saved here; I was saved back here when I was such-and-such." Many of them in the churches aren't bearing any fruit, either.

The whole purpose for God planting a crop is to come and pick the fruit, not the plant. Nor can fruit be harvested if it is nonexistent or green. The Lord wants only the fruit and the Fruit is Jesus. That's God's plan: the fruit is the elect. It's the ones who have borne the fruit, Jesus Christ. The Lord says that at this present time there's an elect of grace, just like those 7000. There's still a small group of people who are bearing fruit unto Jesus Christ and they're going to be picked because God's coming to harvest His crop and He's going to pick the fruit. **(Rom.11:5) Even so then at this present time also there is a remnant according to the election of grace.** That's the Jacobs, not the Esaus. **(6) But if it is by grace, it is no more of**

works: otherwise grace is no more grace. And the election according to grace is the people who were and who are justified by faith. How do we have access to this grace in which we stand? It's the people who are justified by their faith. And when they come into judgment and they let God be true and every man a liar, they are justified in the midst of that judgment. They receive grace, they overcome it and they're given their provision in the midst of it.

The Falling Away

The same thing is about to happen to the church. The church is about to go into a great wilderness and, because they have refused to go into it so far, God is about to push the church into a wilderness where some are going to grow up and some are going to fall by the wayside. The Bible says very plainly in 2 Thessalonians 2 that before the coming of the Lord there is going to be a great falling away and the son of perdition is going to be revealed. Who was the son of perdition? Judas. Judas Iscariot was revealed in the falling away in Jesus' time. But, **(7) That which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened.** At this present time, there's also an elect who are going to receive grace. The rest are going to be hardened and it is they who will become our enemy.

We see this as a type in the people who persecuted the apostle Paul and the disciples when they were the elect who were taken out of Israel. The ones whom God hardened were the ones who were doing the persecuting. That's what is coming in these days. Those who started out with God but didn't bear fruit, didn't consider their calling im-

portant, their invitation to partake of the benefits of Jesus Christ important, are going to be hardened. The elect are going to bear fruit and the unfruitful are going to be hardened against the elect, just as those who killed the apostles who were called out of Israel, were those who were hardened.

I pray that this teaching will be, for every reader, an exhortation to grow up in the Lord.

CHAPTER FOUR

Ultimate Reconciliation of All

Ultimate Reconciliationists believe there will come a time when the wicked, including even the devil and his angels, in some cases, will come out of torment and be reconciled to God. This doctrine did not come from Christians, but from Unitarians and Universalists, who brought it from England to the New England colonies in the 18th century. The fruit of this doctrine is the same as that of unconditional eternal security. If no one can ultimately be lost, why fear God or the warnings of Scripture? Such a doctrine destroys motivation to study and obey the Word or evangelize the lost. Like the people who believe in unconditional eternal security, many of these will take the Mark of the Beast and are already taking the spiritual Mark of the Beast. What else would the devil have you believe?

I have ministered in several churches that believed this. Generally, the people are very prideful and judgmental of those who do not have their “deep revelation,” yet they are forced to pick and choose verses in order to justify this doctrine and it makes them disrespect the Word. I have debated many with this doctrine over the years, including some on our live Internet chat Bible study. When they are unable to back up their doctrine with Scriptures, they generally resort to insults that we, who believe the Word, just don’t “have the revelation,” so I have listed for you some of their erroneous arguments in contrast with what the Word actually says.

Ultimate Reconciliationists say the Greek words for “forever and ever” mean “unto the age of the ages,” mean-

ing when used of those in eternal punishment it is only for a period of time, after which everyone comes out of the lake of fire. This is a lie. “Unto the age of the ages” is found only in one place: **(Eph.3:21) Unto him [be] the glory in the church and in Christ Jesus unto all generations for ever and ever** (“unto the age of the ages”). **Amen.** Since it says, “unto all generations unto the age of the ages,” which is only as long as men have children, this clearly makes it a period of time. In the four Greek manuscripts I have, ranging from the oldest to the *Received Text*, the second to last Greek letter of “age” in this verse is an omicron, the 17th letter of the Greek alphabet, which makes this word singular, “age.” In every other place, the second to last letter in the word “ages” is an alpha, the first letter of their alphabet, making this word plural, “ages.” In every other case where “for ever and ever” is the translation, “unto the ages of ages” is the literal wording, which is not a period of time and has no end. The manuscripts and Bible Numerics prove this to be the case. **(Rev.14:11) And the smoke of their torment goeth up for ever and ever** (“unto the ages of ages”); **and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.** There is no end to the fiery punishment. Sadly, many will receive the Mark because of this false doctrine.

God would die if it were only a period of time. **(Rev.15:7) And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever.** If it were only a period of time, in the following verses the devil, Beast, and False Prophet would come out of the lake of fire at the end of that time. **(Rev.20:10) And the devil that deceived**

them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever. Even though many Reconciliationists say they do not believe the devil will be saved, according to their doctrine, he has to be. If there is an end to the devil's torment, God will die because the same phrase is used for the longevity of each.

They say that “for ever,” the Greek *aionios*, meaning “unto the ages,” is for a period of time, but the Kingdom will cease if that is true. We are told “for ever” is without end. ***(Luk.1:33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end***. Vine's says this is a Greek idiom, “an expression whose meaning cannot be derived from the elements of the word.” However, idioms can always be explained by their usage in the text. When someone says, “After he kicked the bucket, I went to the funeral,” it's obvious that “kicked the bucket” means “death.” It's the same with the Greek word for “for ever” or “eternal.” “For ever” is clearly set apart from a period of time in this verse. ***(Phm.15) For perhaps he was therefore parted [from thee] for a season, that thou shouldest have him for ever***.

They also say “eternal” is a period of time, yet it is the same Greek word *aionios*, meaning “unto the ages,” and has no end. ***(Joh.10:28) And I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand***. Eternal is also clearly set apart from a period of time in this verse. ***(2Co.4:18) While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal*** (temporary or for a sea-

son); ***but the things which are not seen are eternal***. Now, if “eternal” is truly only a period of time, then at the end of that period the wicked come out of hell and God and the righteous die. ***(Mat.25:46) And these shall go away into eternal punishment: but the righteous into eternal life. (Rom.16:26) ... According to the commandment of the eternal God***. If “eternal” is only a period of time, then, according to this doctrine, God, the Holy Spirit, the Kingdom of God, the new body, etc., would come to an end; but God is also immortal, i.e., deathless (1 Timothy 6:16); the Holy Spirit is eternal (Hebrews 9:14); the Kingdom is eternal (2 Peter 1:11); and the new body, which is also immortal, i.e., deathless, is eternal (1 Corinthians 15:52,53; 2 Corinthians 5:1). Those who do not have eternal life will “not see life.” ***(Joh.3:36) He that believeth on the Son hath eternal life*** (Greek: *aionios*; “unto the ages”); ***but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him***. We can’t twist those words. Those who have eternal sin “never” receive forgiveness. ***(Mar.3:29) But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin***. Once again, we can’t twist those words. Reconciliationists use the following verse to claim that “eternal” has an end. ***(Rom.16:25) Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in silence through times eternal, (26) but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God ...*** There is no end of eternity, just as God here is eternal, but there

are points in eternity when things are manifested. From our point of view, eternity goes into the past and into the future. Something may be eternally future without being eternally past. For instance, we have eternal life because we entered into eternity. Jesus is eternal from the beginning, even though He was ***the beginning of the creation of God (Rev.3:14)*** and ***the first-born of all creation (Col.1:15)***.

When other terminology is used in the Word, the Ultimate Reconciliationists are at a loss. ***(Isa.66:24) And they shall go forth, and look upon the dead bodies of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. (Job25:6) How much less man, that is a worm! And the son of man, that is a worm! (Mar.9:47) ... It is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; (48) where their worm dieth not, and the fire is not quenched. (Psa.49:19) He shall go to the generation of his fathers; They shall never see the light.***

They also say “everlasting” is a period of time but, as we can see, it has no end! ***(Jer.20:11) But the Lord is with me as a mighty one [and] a terrible: therefore my persecutors shall stumble, and they shall not prevail; they shall be utterly put to shame, because they have not dealt wisely, even with an everlasting dishonor which shall never be forgotten.***

When I was younger, “Ultimate Reconciliation” was often called the “Restoration of All Things,” taken from the KJV. ***(Act.3:21) Whom the heaven must receive un-***

til the times of restoration of all things (“things” is not in the original Greek), ***whereof God spake by the mouth of His holy prophets that have been of old.*** “Restoration” here is *apokatastasis*, meaning “back in order.” Only God’s people can go back to order because the rest never had order. Notice that when the Lord returns after the Tribulation, the “restoration of all” of His elect is completed. At that time, He is not restoring the wicked but destroying them. ***(Rev.19:15) And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty.*** Even a thousand years later, when all the wicked are resurrected at the Great White Throne judgment, they are taken from hell and thrown into the lake of fire (Revelation 20:7-15). That makes it clear that “all” is all of the elect, not all people as even the Jews understood. To the Jews, “all” meant “all of the elect.” It is the same today. It means “all of the elect” but without racial distinction, classes or conditions of people, rather than just physical Jews. All Israel is all elect Jews and Gentiles who are grafted into the olive tree (Romans 11:19-24,26), not those who are broken off. Compare the “all” in Mark 1:5 and Luke 7:29-30, where “all” is clearly the elect. The “all” whom the Father gives to Jesus are the elect in John 17:6,9 and in John 6:37,45. We see the same thing when we look at John 8:2, Acts 22:15, 2 Corinthians 3:2 and 1 Corinthians 15:22. Compare Romans 12:3 and 2 Thessalonians 3:2. Read 1 Timothy 2:6, Colossians 3:11 and Matthew 20:28. Jesus came to save only all of His own (Isaiah 53:8,11; Luke 1:68,77; Romans 9:21). God is not wishing that any of His people perish (2

Peter 3:9). ***(Rom.9:11) For [the children] being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, (12) it was said unto her, The elder shall serve the younger. (13) Even as it is written, Jacob I loved, but Esau I hated.***

Reconciliationists also like to use this verse as proof that God unconditionally loves the whole world and could not fail to save it: ***(Joh.3:16) For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life***. Yet, God clearly specifies what part of the world He loves here as, “whosoever believeth.” Jesus disagrees with their interpretation of this verse, as can plainly be seen. ***(Joh.14:21) He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. (22) Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? (23) Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. (Joh.15:10) If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. (Joh.15:14) Ye are my friends, if ye do the things which I command you***. Here’s even more proof from the Word: ***(Psa.5:5) The arrogant shall not stand in thy sight: Thou hatest all workers***

of iniquity. (Psa.11:5) The Lord trieth the righteous; But the wicked and him that loveth violence his soul hateth. (Pro.6:16) There are six things which the Lord hateth; Yea, seven which are an abomination unto him: (17) Haughty eyes, a lying tongue, And hands that shed innocent blood; (18) A heart that deviseth wicked purposes, Feet that are swift in running to mischief, (19) A false witness that uttereth lies, And he that soweth discord among brethren. (8:17) I love them that love me; And those that seek me diligently shall find me. (Hos.9:15) All their wickedness is in Gilgal; for there I hated them: because of the wickedness of their doings I will drive them out of my house; I will love them no more; all their princes are revolvers. Friends, we cannot make God's love a worldly love. God would not be Love if He permitted the wicked in His kingdom to leaven the whole lump.

God does not dwell in time and can, therefore, love by faith the elect whom He foreknew and foreordained. **(Rom.9:11) For [the children] being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, (12) it was said unto her, The elder shall serve the younger. (13) Even as it is written, Jacob I loved, but Esau I hated. (Psa.5:5) The arrogant shall not stand in thy sight: Thou hatest all workers of iniquity. (11:5) The Lord trieth the righteous; But the wicked and him that loveth violence his soul hateth.** God's people who live in sin will prove themselves called but not chosen and He will love them no more. **(Hos.9:15)**

All their wickedness is in Gilgal; for there I hated them: because of the wickedness of their doings I will drive them out of my house; I will love them no more; all their princes are revolters. This is not traditional but I hope I've made it clear.

(1Co.15:22) For as in Adam all die, so also in Christ shall all be made alive. Ultimate Reconciliation-ists use this verse to say that those in Adam, the whole natural man creation, and those in Christ, the whole spiritual man creation, are the same people, so therefore God will save all. However, the very next verse narrows those "in Christ" to those who are His at His coming: ***(1Co.15:23) But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming.*** As most know, when Jesus comes He will eternally destroy the wicked, who were obviously not in Him. ***(2Th.1:7) And to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, (8) rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: (9) who shall suffer punishment, [even] eternal destruction from the face of the Lord....***

Predestined and Chosen

Let us see who the full measure of those in Christ are, and also if God ever planned to reconcile all of Adam's seed. "Predestine" means "to determine destiny before it happens." "Foreordain," which is the same Greek word, means "to ordain an event before it takes place." ***(Eph.1:4) Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: (5) having foreordained us***

unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will.

Those who are manifesting sonship by bearing fruit have been chosen and are being drawn by God.

(Rom.8:29) For whom he foreknew, he also foreordained (“predestined”) **[to be] conformed to the image of his Son, that he might be the firstborn among many brethren.** God foreknew and decreed all who come to the likeness of Jesus, but not the apostate. “Foreknew” here does not mean that He looked into the future and saw what would be. “Foreknew” here means, “to know before” and is not connected with actions or events, but persons. God knew these people before the foundation of the world because He does not dwell in time. God conceives and knows what He creates before He speaks it into existence, just as we conceive and design something first in our mind before we make it. “Knew” speaks of intimate knowledge; for instance, Adam knew Eve. Here’s what Jesus will say to those who called Him Lord but didn’t do the Will of the Father. **(Mat.7:23) And then will I profess unto them, I never knew you** (from the foundation of the world): **depart from me, ye that work iniquity.** To the foolish virgins who had not the oil of the Spirit, Jesus said, **I know you not (Mat.25:12).** The ones whom God intimately knew He “foreordained” before the creation of the world to be conformed to the image of Jesus. God is creating us through His gift of faith and the Word in us. These are the people on the narrow road. This is grace.

(Rom.8:30) And whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. We see here that all who are foreordained will be

called, justified and glorified. They will not fall away but will bear the fruit of Christ. Are there others who are called but not foreordained? Let us see. **(2Ti.1:9) *Who saved us, and called us with a holy calling ...*** Notice that only the saved are called. “Called” is from the Greek word *kaleo*, which means, “to invite.” “Called” is an “invitation” given ***only to God’s people*** (for more proof, read Hebrews 3:1; Hosea 11:1; 1 Timothy 6:11,12; Matthew 25:14; Romans 1:6,7) to partake of his heavenly benefits in Christ in order to bear fruit. Those who bear fruit 30-, 60- or 100-fold will be proven to be the chosen or picked. Naturally, if at harvest-time you have no fruit, rotten fruit or unripe fruit, you will not be picked. The called are the vineyard of God (Isaiah 5:7). The chosen are the much smaller percentage who bear fruit (verse 10). **(Mat.22:14) *For many are called, but few chosen*** (Greek: *eklektos*; “elect”).

The called can fall, but the elect or chosen will not. **(Hos.11:1) *When Israel was a child, then I loved him, and called my son out of Egypt. (2) The more [the prophets] called them, the more they went from them ...*** The Lord saved those who ate the lamb and were baptized in the Red Sea. He then tried them in the wilderness to see who would be a believer in the midst of trials and only those entered the Promised Land. Jude warned the called of this very thing: **(Jud.1) *Jude, a servant of Jesus Christ, and brother of James, to them that are called ... (5) Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not.*** Notice that the called were saved, but some did not continue in faith and were destroyed. Friends, God

is not looking for what we loosely call “Christians,” but believers or disciples, as they were called in Scripture.

Jesus gave us very clear examples of His servants who are called but do not come and partake in order to bear fruit. Jesus shared a parable in which a king made a marriage feast for His son. **(Mat.22:3) ... and sent forth his servants to call them that were bidden** (Greek: “called”) **to the marriage feast: and they would not come**. They were full of excuses (a farm, merchandise, etc.) **(Mat.22:8) Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy**. And one of the called who appeared to come did not even have on a wedding garment, which implies putting on Christ (Romans 13:14) or putting on righteousness (Revelation 19:8). **(Mat.22:13) Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. (14) For many are called, but few chosen**. A few of the called are chosen or elect because they bear fruit.

(Mat.25:14) For [it is] as [when] a man, going into another country, called his own servants (Greek: “bondservants”), **and delivered unto them his goods. (15) And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey**. Obviously, the man who went away was the Lord and His bondservants are His people. Two of these example-servants brought forth fruit of the talent given them (Matthew 25:20-22), but one buried his in the earth (used his talent for the earthly; verses 24,25). When our Lord returns, He will say, **And cast ye out the unprofitable servant**

into the outer darkness: there shall be the weeping and the gnashing of teeth (Mat.25:30).

The apostle Paul, who said of himself that he was called in Galatians 1:6, also said, ***But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected*** (Greek: “reprobated”) (***1Co.9:27***). There is much more proof that the saved and the called can fall. Some good examples are 2 Peter 1:9-11; 1 Timothy 6:11,12; Hebrews 3:1,6,12,14 and Romans 11:1-7,19-23.

Friend, you probably know if you are called, but are you chosen? You must be diligent in your walk of faith to prove this. (***2Pe.1:10***) ***Wherefore, brethren, give the more diligence to make your calling and election*** (“choosing”) ***sure: for if ye do these things*** (the attributes of Christ listed in verses 5-7), ***ye shall never stumble: (11) for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ***. God, at the cross, has already given us everything that we need to bear fruit through faith. (***3***) ***Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; (4) whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust***. Faith in the promises in the midst of trials will give us the fruit. The called have the power and the opportunity. The called and the chosen, or foreordained, use the power by faith and take the opportunity. The only ones who will ultimately

be with the Lord are identified in this verse: ***(Rev.17:14) These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they [also shall overcome] that are with him, called and chosen and faithful.*** Notice that the called who are chosen will be faithful. I did not make up these verses; they are the Word of God. Those who have eyes and ears will see and understand, but the rest will justify their religion and ignore the Scriptures. Before time and the future, God sovereignly spoke the end from the beginning, bringing these things into existence in time.

Some would argue, “How could God make a promise to all of His called and then not keep it for those who do not bear fruit?” The answer is that every promise in the Bible is useless until someone walks by faith in it. Our part of the Covenant is faith; God’s part is power and salvation. We can break the Covenant through unbelief. ***(Num.14:11) And the Lord said unto Moses, How long will this people despise me? and how long will they not believe in me, for all the signs which I have wrought among them? (12) I will smite them with the pestilence, and disinherit them, and will make of thee a nation greater and mightier than they.*** Notice that God is saying this to those of His Own people who did not believe – that He would disinherit them.

Lest anyone believe that God cannot make a promise and then take it back when they do not walk in faith, pay attention to this: ***(Num.14:23) Surely they shall not see the land which I swear unto their fathers, neither shall any of them that despised me see it. (30) Surely ye shall not come into the land, concerning which I swear that I would make you dwell there-***

in, save Caleb the son of Jephunneh, and Joshua the son of Nun. (34) ... And ye shall know my alienation (Hebrew: “revoking of my promise”). Unless we mix faith with God’s promises, they are void. ***(Heb.4:2) For indeed we have had good tidings preached unto us, even as also they (God’s people): but the word of hearing did not profit them, because it was not united by faith with them that heard.*** The Israelites who walked in sin were disinherited and blotted out of God’s book. ***(Exo.32:33) And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.***

The same is true of the Christians who do not overcome sin. Notice what the Lord said to the Church: ***(Rev.3:5) He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life ...*** They will be rejected from the body of Christ. ***(Rev.3:16) So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.*** God’s people Israel were broken off because of unbelief and Christians who were grafted in but do not walk by faith will be, too. ***(Rom.11:20) Well; by their unbelief they were broken off, and thou standest by thy faith. Be not highminded, but fear: (21) for if God spared not the natural branches, neither will he spare thee. (22) Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God’s goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.*** Those who are still grafted in at the end are called “all Israel.” ***(Rom.11:26) And so all Israel shall be saved ...*** Those who are still in the book of life, still

grafted in, are the elect (Greek: “chosen”). **(Rom.11:2) God did not cast off his people, which he foreknew ... (5) Even so then at this present time also there is a remnant according to the election** (“chosen”) **of grace.** A remnant is the ones who are left. Notice that they are foreknown and chosen. Sovereign God will have those who are truly His.

Abiding in Christ is where salvation is. Some say God gave us the gift of eternal life, therefore, He can not take it back. **(Gal.3:16) To Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.** So the promises were given to Christ, not to us individually, and the only way the promises are ours is if we abide in Christ. Abiding in Christ is bearing fruit (John 15:1-6), walking as he walked (1 John 2:3-6), believing the same teachings given by Jesus and the apostles (1 John 2:24; Jude 3; Matthew 28:20), not adding or subtracting from the Word (Revelation 22:18,19), not walking in sin (1 John 3:5,6) and keeping His commandments (verse 24). In Christ is the only place we can claim the gift of eternal life. **(1Jn.5:11) ... God gave unto us eternal life, and this life is in his Son.** God does not have to take His gift back; His people walk out of it. **(1Co.6:18) ... Every sin that a man doeth is without the body ...** When you walk in willful sin, you are not abiding in His body, for **in him is no sin** (1Jn.3:5). **(6) Whosoever abideth in him sinneth not ...** For instance, fornication, whether spiritual or physical, takes away the members of Christ and makes them members of a harlot (1 Corinthians 6:15,18). Only Christ and those abiding in Him are chosen. **(Eph.1:4) Even as he chose us in him before the**

foundation of the world ... Only Christ and those abiding in Him are going to heaven. ***(Joh.3:13) And no one hath ascended into heaven, but he that descended out of heaven ...*** Jesus Christ is the Manna from heaven, the Word, Who takes up residence in those who love Him; this is the fruit that God is coming to choose.

By this time, I am sure some are thinking that they do not measure up. We must first abide in Christ by faith, accepting the Gospel report that ***I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that [life] which I now live in the flesh I live in faith, [the faith] which is in the Son of God, who loved me, and gave himself up for me (Gal.2:20)***. Those who walk by faith that they are dead to sin and Christ now lives in them are accounted as righteous until God uses that faith to manifest righteousness in them. ***(Gal.3:6) Even as Abraham believed God, and it was reckoned unto him for righteousness.***

CHAPTER FIVE

Timothy's Wine, Paul's Thorn and Hezekiah's Figs

Timothy's Wine

Let's look at an email I received:

"My question is the verse in 1 Timothy 5:23 where Paul advises Timothy to take a little wine for his "stomach's sake and thine often infirmities." God hadn't healed him and I'm confused about your teaching on healing."

The question here is really about whether God heals using remedies or simply through faith without them.

First, we should notice that sin is the subject before and after the verse in question. **(1Ti.5:22) Lay hands hastily on no man, neither be partaker of other men's sins: keep thyself pure. (23) Be no longer a drinker of water, but use a little wine for thy stomach's sake and thine often infirmities** (Greek: *astheneia*; meaning "weaknesses"). **(24) Some men's sins are evident, going before unto judgment; and some men also they follow after. (25) In like manner also there are good works that are evident; and such as are otherwise cannot be hid.** Therefore, wine for the stomach is certainly out of context unless it is speaking of deliverance from sin.

The word translated "infirmities" is actually "weaknesses," which is clearly seen in other texts where the same word is correctly translated. **(1Co.1:25) ... The weakness of God is stronger than men.** Now we know that

God is not infirm or sick so this word has to be “weakness.” ***(2Co.13:4) For he was crucified through weakness, yet he liveth through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you.*** We know that Jesus Christ was not crucified through infirmity, but weakness. He would not defend Himself when He was brought before Pilate and the Jewish leaders. Timothy had spiritual weaknesses for which the only cure was the spiritual wine.

The stomach or belly was spiritually considered the seat of rulership for the carnal man. It represented being driven by the “lusts” (Greek: “desires”) of the flesh; in other words, being driven by sin. ***(Php.3:19) Whose end is perdition, whose god is the belly, and [whose] glory is in their shame, who mind earthly things.*** On the other hand, wine was considered the cure for bondage to sin. Wine represents the blood of Jesus. ***(Mat.26:27) And he took a cup (of wine), and gave thanks, and gave to them, saying, Drink ye all of it; (28) for this is my blood of the covenant, which is poured out for many unto remission of sins. (29) But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.***

Through our own blood, we have inherited the lusts of the sinful flesh and through Jesus’ pure blood that nature is destroyed. ***(Lev.17:11) For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life.*** His blood is in us to the extent that we repent and

partake of the life of His Word. (**Joh.6:53**) **Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. (54) He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.** Partaking of the blood or wine is a matter of walking in His Word by faith in His blood that was given to us. (**1Jn.1:7**) **But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.**

Paul's Thorn

Another common misunderstanding is Paul's "thorn." Paul was caught up to the third heaven and received wonderful revelations that tempted him to be proud. (**2Co.12:7**) **And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger (Greek: *angelos*; "angel") **of Satan to buffet me, that I should not be exalted overmuch.** Paul says the thorn was an angel of Satan to buffet him. The word "buffet" means "to hit over and over." We can see that this evil spirit was given to Paul to fulfill God's purpose of humbling him. (**2Co.12:8**) **Concerning this thing I besought the Lord thrice, that it might depart from me. (9) And he hath said unto me, My grace is sufficient for thee: for [my] power is made perfect in weakness. This angel of Satan was bringing about a humbling in Paul's life that God called "grace." When Paul was in a position of personal weakness****

or inability to save himself, he got to see God's power to save and it should be the same with us. The Scriptures are full of instances where God purposely brought people, such as Moses, Abraham, Jehoshaphat, Gideon, and Lazarus, to a position of human weakness, so that He could perform a miracle to save them and no one would get the credit but Him. Paul clearly understood this. **(2Co.12:10) *Wherefore I take pleasure in weaknesses (KJV: "infirmities"), in injuries (insults), in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.***

"Thorn in the flesh" is mentioned four other times in the Scriptures (Numbers 33:55; Joshua 23:13; Judges 2:3; Ezekiel 28:24) and not once is it an infirmity. This word "weaknesses" is from the Greek word *astheneia*, meaning "want of strength." The KJV translated this word "infirmities," but the same Greek word in many other places, including this text, is translated "weak" or "weakness" (1 Corinthians 1:25; 2 Corinthians 11:29; 12:9,10; 13:4). The same Greek word *astheneia* in the following two verses shows us that "infirmity" is a bad translation. **(1Co.1:25) ... The weakness of God is stronger than men.** Now we know that God is not infirm or sick, so this word has to be "weakness." **(2Co.13:4) For he was crucified through weakness, yet he liveth through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you.** We know that Jesus Christ was not crucified through infirmity, but weakness. He would not defend Himself when He was brought before Pilate and the Jewish leaders. Likewise, we are crucified when we are weak to save ourselves while we trust in God. In the previous chapter, Paul lists what he

calls “weaknesses” (2 Corinthians 11:23-30): things such as shipwrecks, prisons, persecutions from enemies and stripes. Not once does Paul mention sickness in the list.

The point is that God uses evil angels to come against our lusts to humble us, to chasten us and to cause us to repent. **((2Co.12:8) Concerning this thing I besought the Lord thrice, that it (the angel of Satan, or demon) might depart from me. (9) And he hath said unto me, My grace is sufficient for thee ...** God was saying that He would deliver Paul from the individual buffetings, but not from the angel of Satan, and Paul said as much to Timothy. **(2Ti.3:11) Persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me. (4:18) The Lord will deliver me from every evil work ...** In this, we see the sovereignty of God in both bringing the chastening and supplying the deliverance.

The question as to whether God always heals is a moot one when we realize that He has already healed all believers – but we must be believers. **(1Pe.2:24) Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.** Jesus gave us an example by healing all believers. The reason Jesus said, **(Mar.11:24) All things whatsoever ye pray and ask for, believe that ye receive** (Greek: “received”) **them**, is because all of our provision was accomplished at the cross. Notice in the following verses that all things have been received and that the only thing left is for us to believe it. Also, notice the past tense of our sacrificial provision in the following verses. **(Eph.2:8)**

For by grace have ye been saved through faith ... (1Pe.2:24) Who his own self bare our sins in his body ... by whose stripes ye were healed. (Col.1:13) Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love. (2Co.5:18) ... Who reconciled us to himself ... (Gal.2:20) I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me ... (Gal.3:13) Christ redeemed us from the curse ... (1Pe.1:3) ... The Father ... begat us again ... by the resurrection of Jesus Christ ... (Heb.10:10) ... We ... have been sanctified ... (14) ... He hath perfected forever them that are sanctified. (Eph.1:3) ... Who hath blessed us with every spiritual blessing ... (2Pe.1:3) (God) hath granted unto us all things ...
 Jesus told us in His day, which, of course, is also in the past, that ***Now shall the prince of this world be cast out (Joh.12:31); But be of good cheer; I have overcome the world (Joh.16:33); It is finished (Joh.19:30)***. This is why we are to believe we have received. The devil and the curse were conquered. We were saved, healed, delivered and provided for. Redemption from the curse is truly finished!

In fact, God's ***works were finished from the foundation of the world (Heb.4:3)*** when He spoke the plan into existence. The only thing left is for the true sons of God to enter into those works by faith, believing they have received. Since the works are finished, we should believe and rest from our own works to save, heal and deliver ourselves. ***(Heb.4:3) For we who have believed do enter into that rest ...*** That is a spiritual Sabbath rest. ***(Heb.4:9) There remaineth therefore a sabbath rest*** (Greek:

sabbatismos; “keeping of rest”) **for the people of God.** This constant “keeping of rest” every day through the past tense promises is our New Testament spiritual Sabbath. **(Heb.4:10) For he that is entered into his rest hath himself also rested from his works, as God did from his.** This rest is to believe these past tense promises. **(Heb.4:1) Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. (2) For indeed we have had good tidings preached unto us, even as also they: but the word of hearing did not profit them, because it was not united by faith with them that heard.** Our faith in each of these promises brings us into more of the rest. For example, if we believe that “by his stripes ye were healed,” then we will not keep seeking a healing but will rest, accepting that it was accomplished at the cross. This is true faith and always brings the answer. Through believing the promises, we enter into rest from our own works. For a child of God to say that they believe they have received and yet continue seeking to receive, usually through worldly methods, is to be double-minded. **(Jas.1:6) But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed. (7) For let not that man think that he shall receive anything of the Lord; (8) a doubleminded man, unstable in all his ways.** Those who continue to work for what God has freely given believe in salvation by works. **(Heb.4:10) For he that is entered into his rest hath himself also rested from his works ... (Heb.3:19) And we see that they were not able to enter in because of unbelief.**

Since the promises of deliverance from the curse are past tense, when we believe them, we must stop working. It is an “evil heart of unbelief” to not rest. God was angry with Israel because they would not believe His Word in their trial in the wilderness (Hebrews 3:8-10). **(Heb.3:11) As I swear in my wrath, They shall not enter into my rest. (12) Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God ... (Heb.3:14) ... we are become partakers of Christ** (His health, holiness and blessing), **if we hold fast the beginning of our confidence firm unto the end.** When we believe we have received, we are put in a position of weakness because we cannot do anything to bring the desired result to pass. This weakness is our wilderness experience because there is no help from Egypt or the world. Only God’s power saves in the wilderness. God says, **my power is made perfect in weakness (2Co.12:9).** Our weapon against our enemies who try to talk us out of our Covenant rights is the two-edged sword of these past tense promises (Hebrews 4:11,12).

Let me share with you a good example of the power of the true Gospel through our past provision. A few years ago, I met a lady who had two large, inoperable tumors. She listed for me several famous preachers she had been to, who had prayed for her to be healed. She said to me, “David, I just don’t understand why I have not been healed.” I said, “You just told me why you have not been healed. You are looking in the wrong direction. Turn around and look behind you, for, **by whose stripes ye were healed (1Pe.2:24).** You are looking forward to a healing that happened behind you. You have little hope, but no faith. Faith

calleth the things that are not (in this case, healing), ***as though they were (Rom.4:17)***. Faith looks back at what was accomplished at the cross, but hope looks forward to what will be accomplished. Jesus said ***All things whatsoever ye pray and ask for, believe that ye receive*** (Greek: "received") ***them, and ye shall have them (Mar.11:24)***. That is the Gospel, sister, that you must believe." With these few words, I saw the light come on in her eyes and her face brighten up. I said, "Now, we are going to pray one more time; but this time believe the Scriptures and believe you have received, whether you see an instant manifestation or not." She agreed, so I rebuked the infirmity and commanded her to be healed in Jesus' name. She instantly felt the tumors leave. We rejoiced and thanked God together. I said, "Sister, that is the first time you believed the true Gospel concerning your healing. If you would have done that when those other preachers prayed, you would have been healed."

We have been told that God now uses modern methods for delivering us from the curse, but God's method is always free. It is salvation by grace, which is the unmerited, unpaid for, favor of God. Neither Jesus nor His disciples charged anything for healing, deliverance or any other form of salvation. The world's method always costs and the poor often go untreated until they die. In God's kingdom, all are treated on condition of faith. God desires to use the same method He used in Scripture, the word of faith, because it is the only one that does not give glory to man. For instance, if a Christian receives a recovery from some disease while under the care of doctors and medicine, everyone wants to know what the medicine was or who the doctor was. God will not share His glory with another. I am not condemning

those who use doctors or medicine. I am offering the good news that Jesus already healed you 2000 years ago.

All we have to do is read the New Testament once to find out that God did not use the methods of man. In the coming wilderness we will need to understand this. Soon God's people will not be able to buy or sell with the world, then all will be forced into a wilderness experience where there will be no idolatry with the gods of this world. For the people of God there will be a great lack of doctors, medicine, lawyers, bankers, psychiatrists, insurance, public assistance of all types, food, clean water and everything else. Then we will see God's power in man's weakness (2 Corinthians 12:9,10). The church's methods of obtaining provision today are the same as the world's methods and are, therefore, acceptable to it. God has a peculiar method for ministering deliverance from the curse that costs nothing, gives no glory to man and proves His sovereignty. **(1Co.1:28) *And the base things of the world, and the things that are despised, did God choose, [yea] and the things that are not, that he might bring to naught the things that are: (29) that no flesh should glory before God.*** We see here that God chose to use something that does not exist in the physical realm in order to destroy the things that do. The "things that are not" are the promises in the Word that we do not see fulfilled. The "things that are" are the cursed things of sin, sickness and lack, which God wants to "bring to naught." For instance, if you are sick, that is a thing that is; but "by whose stripes ye were healed" is a thing that is not in the physical realm. God chose faith in this promise that is not in order to bring to naught the sickness. Jesus and the disciples used God's method for dealing with the curse by calling ***the things***

that are not, as though they were (Rom.4:17). They just commanded it done, according to the promises. **They did not choose the things that are**, like doctors, medicine, psychiatrists and such, to **bring to naught the things that are**, like sickness, torment, poverty and such. The things that appear in this cursed realm are the things that are. **(Heb.11:3) By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear.**

God's method is to use the Word and not the physical things that appear, just as in the Gospels and Acts. In anointing with oil, it is obviously not the oil but the faith that heals. Oil was just a symbol of the Holy Spirit. Paul's handkerchief did not heal; it was the power from his faith (Acts 19:12). Some might think that there was one instance where Jesus used "the things that are" when He made clay with His spit to heal a blind man (John 9:6,7). However, it was not smearing the clay in his eyes that healed him, but washing it out of his eyes. Clay symbolizes the Adamic nature and the things that are (Job 10:9; 33:6; Isaiah 29:16; 45:9), just as man was made from clay. In other words, our eyes must be cleansed of seeing through eyes of clay. We need the spiritual eyes to see the promise as done by faith. **(2Pe.1:3) Seeing that his divine power hath granted unto us all things that pertain unto life** (Greek: *zoe*; "God's life") **and godliness ...** To have spiritual eyes, we must see that Jesus has already given us His life and blessings. We need to be cleansed of fleshly eyes that keep us from God's blessings. **(1Co.2:14) ... The natural man (of clay) receiveth not the things of the Spirit of God: for they are foolishness unto him; and he**

cannot know them, because they are spiritually judged (Greek: “examined” or “seen”). By the way, the spit from Jesus’ mouth symbolizes the Word, or manna, which comes out of the mouth of the Lord that gives life to man (Deuteronomy 8:3; John 1:1-3; 6:33,51).

I once knew a preacher who said, “The reason Paul did all those miracles was because Luke the physician was with him.” Wrong! Not in one verse do we see Luke using physician skills, which could never result in a miracle. The Greek word *iatros*, falsely translated “physician,” just means “healer.” *Iatros* is also used of Jesus as “healer.” Translators put their modern ideas here. “Physician” means “one who practices medicine,” which Jesus and the apostles never did. The term used for drugs or medicine in the Greek is *pharmakia* (from which we get the English word “pharmacy”) and is translated “witchcraft” or “sorcery,” which Paul called a work of the flesh in Galatians 5:20. The nations are deceived with *pharmakia* (Revelation 18:23). Luke was a healer in the same way Jesus and the other disciples were.

It should seem strange to these people that Jesus and His disciples did not use “the things that are” to administer healing or deliverance. If Paul’s handkerchief had the power to heal, then why could it not heal before he touched it? The handkerchief was only acting as a medium to carry the healing anointing to the sick by faith. I have prayed over handkerchiefs, water, or people as mediums and seen healings. A brother whose wife was very sick came into our meeting. He was very troubled and on the edge of tears about this. The brother was not yet convinced that he needed to be filled with the Holy Spirit. Asking the Lord in my thoughts what to do, it came to me to pray over him to impart healing power to him, which we did. Then I said, “Now,

brother, go lay hands on your wife and she will be healed.” He was still not convinced that healing was our right today, but he went home to lay hands on his wife. When he did, she was healed and he came back excited. You see, it is not the medium; it is the healing power manifested through it, or in this case, him, by faith. Jesus imparted authority to the disciples to heal before they received the Holy Spirit (Matthew 10:8).

So how do we use God's method of “the things that are not”? We do it by calling ***the things that are not, as though they were (Rom.4:17)***. In other words, we agree with the promise and call it done. God chooses to use ***the things that are not, that he might bring to naught the things that are: that no flesh should glory before God (1Co.1:28,29)***. God does not desire to use man's inventions so that He alone can brag. God's salvation is not by our works. It is by getting our eyes off the problem and on the promise. Scripture teaches us that our affliction will be temporary if ***we look not at the things which are seen, but at the things which are not seen (2Co.4:18)***. When the Israelites got their eyes off the snake bite, or curse, and on the serpent on the pole, Christ, Who became our curse (John 3:14), they were healed (Numbers 21:4-9).

Hezekiah's Figs

This faith of the Body of Christ is the clue to the answer of the question of why Isaiah commanded a plaster of figs for Hezekiah's boil. ***(Isa.38:21) Now Isaiah had said, Let them take a cake of figs, and lay it for a plaster upon the boil, and he shall recover.*** The figs here rep-

resent the Body of Christ, or Israel, as in Jesus' warnings about bearing fruit. ***(Luk.13:6) And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. (7) And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? (Rev.6:13) And the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind.***

Jesus identified the righteous as being under the fig tree, when He saw Nathanael there as an Israelite without guile (John 1:47-50). Notice that in the preceding verse, before the "cake of figs" was laid on the boil, faith was expressed to God for Hezekiah's healing, as the saints in the "house of the Lord" were praising God for this. It was the "figs" faith that sucked the poison out of the boil. ***(Isa.38:20) The Lord is [ready] to save me: Therefore we will sing my songs with stringed instruments All the days of our life in the house of the Lord.*** The cake of figs was a natural parable that represented a spiritual happening, just as in Jesus' parables of planting wheat and corn, etc.

CHAPTER SIX

Sons of God, Giants and Aliens Today

A popular theory today is that there were fallen angels who cohabited with women to produce the Nephilim, or giants, but what “saith the Lord”?

Here is the Scripture in question: ***(Gen.6:1) And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, (2) that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. (3) And the Lord said, My spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years. (4) The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.***

To study this, we need a common foundation. We can use only the Scriptures to find the truth about the sons of God and the giants because we are threatened with the curse if we add to or take away from them. ***(Rev.22:18) I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: (19) and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.***

Certain writings outside the Bible and Apocrypha, called the Pseudepigrapha, mention this subject. This term means “bearing false title” or “falsely inscribed.” These books are clearly full of men’s traditions and were sometimes falsely credited to famous people. We know from Scriptures that at least quotes in some of these books come from prophets such as Enoch, as in Jude 14, or Iddo, in 2 Chronicles 9:29. Other things written in these books are clearly contrary to Scriptures. Nowhere in Scripture are we told that these books have the level of inspiration of Scripture. God tells us that the story of Mordecai is in the books of the chronicles of pagan kings but He is certainly not saying these are Scripture. ***(Est.10:2) And all the acts of his power and of his might, and the full account of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?*** Clearly, we cannot hold these books on a level with Scriptures or make doctrine with them. God put His signature on the 66 books of the Bible through Bible codes, numerics, theomatics, etc., which cannot be found consistently in these other books. These prove a perfect inspiration in the 66 books, the level of which nothing else matches. Everything Paul said in this life was not inspired on this level, only what is put in Scriptures. Paul taught what he knew, not what he thought, and so should we. Prophets today speak inspired words but that does not mean that everything else they say is inspired. Martin Luther and John Calvin were great reformers but they still held on to much tradition from the Dark Ages, such as sprinkling babies and killing heretics. As Christians, we can only teach Scriptures as doctrine. Everything else must be considered as polluted. If any would like to

reason with me on this subject or any other, let them use the Scriptures.

The teaching that angels bred men came from Israel's legends and traditions. Jesus sternly rebuked them for this habit. ***(Mar.7:13) ... Making void the word of God by your tradition, which ye have delivered: and many such like things ye do.*** As if Christians do not have traditions enough of their own, they have taken up traditions from idolatrous Israel. God's people have always looked for secret knowledge about which to boast – about which we have been warned. ***(Deu.29:29) The secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law. We are warned to hold fast to Scripture. (Isa.8:20) To the law and to the testimony! if they speak not according to this word, surely there is no morning for them.***

Paul warned that Christians would turn aside to fables just as the Jews did, which was the cause that some fell away. ***(1Ti.4:7) ... But refuse profane and old wives' fables. (1:4) ... Neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith; [so do I now]. (5) But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: (6) from which things some having swerved have turned aside unto vain talking ...*** And here is another warning: ***(6:20) O Timothy, guard that which is committed unto [thee,] turning away from the profane babblings and oppositions of the knowledge which is falsely so called;***

(21) which some professing have erred concerning the faith. He admonishes to teach only what he and Jesus taught. **(3) If any man teacheth a different doctrine, and consenteth not to sound words, [even] the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;** **(4) he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings ...** **(2Ti.1:13) Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. (2:2) And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. (3:10) But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience ... (4:3) For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; (4) and will turn away their ears from the truth, and turn aside unto fables.** All we need is the Scriptures to save and complete us. **(3:14) But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; (15) and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. (16) Every scripture inspired of God [is] also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: (17) that the man of God may be complete, furnished com-**

pletely unto every good work.

Giants and the Scriptures

(Gen.6:1) And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, (2) that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. Believers are the sons of God mentioned here and in the rest of Scriptures (Psalm 82:6; Deuteronomy 14:1,2; Hosea 1:10; Isaiah 43:6; etc.) Notice this was “when men began to multiply” and not angels. Jesus quoted Psalm 82:6 to His people: ***I said, Ye are gods, And all of you sons of the Most High (Psa.82:6). To be a son, you must be born*** of God, ***not created***, as the angels were. Adam was called a son of God (Luke 3:38) and he was born of God when God breathed into him the breath, or Spirit (same Hebrew word), of life. Only Adam’s flesh was created from the earth, as was our flesh, which came from his. God specifically says that He never called an angel His son, nor are they born of Him. ***(Heb.1:5) For unto which of the angels said he at any time, Thou art my Son, This day have I begotten*** (Greek: “born”) ***thee? God specifically says their spirits were created.*** ***(7) And of the angels he saith, Who maketh*** (created) ***his angels winds*** (Greek: “spirits”) ...

The proponents of this false doctrine say that in the Book of Job, Satan came among the angels, who were said to be sons of God. It does not say that. Satan, the highest fallen angel, was not a son of God but only came among them to be their ac-

cuser, as he did with Job. (**Job1:6**) *Now it came to pass on the day when the sons of God came to present themselves before the Lord, that Satan also came among them.* He immediately begins to accuse them to God.

(11) *But put forth thy hand now, and touch all that he hath, and he will renounce thee to thy face.* Here is the same case. (**Zec.3:1**) *And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to be his adversary.* **(2)** *And the Lord said unto Satan, the Lord rebuke thee, O Satan; yea, the Lord that hath chosen Jerusalem rebuke thee.* **(3)** *Now Joshua was clothed with filthy garments, and was standing before the angel.* **(4)** *And he answered and spake unto those that stood before him, saying, Take the filthy garments from off him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel.* “Joshua,” the Hebrew word for “Jesus,” and Jerusalem represent the same thing here: the body of Christ who is being accused by Satan. Paul said the heavenly Jerusalem was ***the general assembly and church of the firstborn who are enrolled in heaven*** (**Heb.12:23**). We are seated with Christ in heavenly places. We, as the sons of God, present ourselves before Him constantly and Satan comes among us to accuse us. We are never out of God’s presence.

You will notice in Genesis chapters four and five that God separated the line of Seth and the line of Cain, just as he separated Israel from the Gentiles and commanded them to not intermarry. In the New Testament, Christians

are forbidden to marry unbelievers (1 Corinthians 7:12-14), although, if you are married to one, do not leave them, for God can save them (verse 16). Notice, in all three of these cases, we are talking about crossing the sons of God (the line of Seth) and the sons of the devil (the line of Cain), or men, which is strictly forbidden (2 Corinthians 6:14-18; Ezra 9:2,10:10). In all of these cases, when the sons of God fell away, they began to have fellowship with fallen angels, which we call demons (Psalm 78:49, i.e. “angels of evil”; 2 Corinthians 12:7 – Greek: “angel of Satan”).

Demons did not directly create giants because they cannot. The Scripture teaches that each seed brings forth after its own kind. Jesus said, ***That which is born of the flesh is flesh; and that which is born of the Spirit is spirit (Joh.3:6)***. Therefore, spirits cannot bring forth flesh. Some would argue that Jesus was born of God. Jesus’ Spirit was born of God but His flesh was born of David through Mary, “the seed of the woman” (Genesis 3:15). ***(Rom.1:3) ... Concerning his Son, who was born of the seed of David according to the flesh, (4) who was declared [to be] the Son of God with power, according to the spirit of holiness, by the resurrection from the dead ...*** Spirits can inhabit bodies of men, who can procreate, but they cannot have anything to do with making giants through marrying the daughters of men. ***(Mat.22:29) But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. (30) For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven.*** Fallen angels do not procreate man’s flesh; they procreate his spirit and soul. Spirits sow a spiritual seed, not a physical one. Jesus is the Word, Who,

in Matthew 13 sowed the seed of the Word in His people's heart to bring forth His fruit in them, 30-, 60- and 100-fold. In Matthew 13:24, 27 and 32, the word used for "seed" in the Greek is *sperma*. Demons also sow their "sperm" in mankind's heart to bring forth their evil fruit, but this is in their spiritual man and not their flesh.

Seth, the son of God, is mentioned in the spiritual lineage of Jesus. ***(Luk.3:38) ... The [son] of Enos, the [son] of Seth, the [son] of Adam, the [son] of God.*** You will notice that God mentions all of Cain's wicked descendants in Genesis 4:16-24. After this, we are told, ***(Gen.4:25) And Adam knew his wife again; and she bare a son, and called his name Seth: For, [said she,] God hath appointed me another seed instead of Abel; for Cain slew him. (26) And to Seth, to him also there was born a son; and he called his name Enosh. Then began men to call upon the name of the Lord.*** Notice after all that evil seed God gave one to replace Abel, the righteous seed. Why didn't any of Cain's seed replace Abel as a righteous seed? Obviously, his seed was evil. ***(1Jn.3:12) ... Not as Cain was of the evil one ...*** Only after Seth and his son were born did the Scripture say "men" (plural) began "to call upon the name of the Lord," so, obviously, Cain and his tribe did not call on the Lord. They were sons and daughters of men and, as such, sons and daughters of the devil. After Adam, there was not another son of God born until Seth, thereby skipping over all of the seed of Cain. ***(Gen.5:3) And Adam lived a hundred and thirty years, and begat [a son] in his own likeness, after his image (son of God); and called his name Seth.*** Notice that none of Cain's descendants were sons of God, but sons of men.

How then were the giants made? The lineages of Seth and Cain stayed separate for hundreds of years. They inbred within their lines, which was not against the command of God at that time. In nature, especially after the curse, this inbreeding deteriorates the line. They became weaker, smaller and less intelligent. Wherever there has been inbreeding today, the descendants are sickly in mind and body. When the sons of God began to fall away, some became inhabited by demons. This also happened in Israel and Christianity because history always repeats. **(Ecc.1:9)** ***That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun.*** When, after years of inbreeding, the fallen sons of God and the sons of men crossed, they produced what is called in nature, “hybrids.” These “**Nephilim**” were bigger, stronger and more intelligent because, as hybrids, they ended up with the better physical characteristics of both lines. Later, in the Law, God forbid inbreeding, at least with close relatives. In our day, even cousins are a no-no because the further from Adam we go, the stronger the curse has become. The serpent obviously walked on legs in the Garden because God cursed him to crawl on his belly. That curse was gradual and increased as time went by. Even in Job’s day, which was in the time of Jacob, Job was seeing dinosaurs (Job 40:15; 41:34). We have to ignore the translators’ silly notes calling them hippopotamuses and crocodiles. We have never seen a hippopotamus with a tail like a cedar tree or a crocodile so tall that a multitude of men with spears and arrows dared not even approach it. The dinosaurs were serpents with legs. Even today, some serpents have vestiges of legs beneath their skin. The fire-breathing dragon of

Job 41:18-21 could have been a tyrannosaurus. This was just one type of the serpent in that time, but it was cast down by the curse to crawl on its belly. **(Rev.12:9) And the great dragon was cast down, the old serpent.**

The increasing curse makes it more and more improbable for giants, human or beast, to be bred. So much for evolution, or “evilution”; however, we do have hybrids because, although the curse is stronger, the difference is not as profound. According to the *Guinness Book of Records*, Robert Wadlow was the tallest person in history at 8’ 11.1”. Standing almost 9’ and weighing 490 pounds at death, he was a giant of a man. Now, wouldn’t such effects be even more possible on the other end of the curse? Before the flood there was a water layer above the earth. **(Gen.1:6) And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. (7) And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. (8) And God called the firmament Heaven ...** Scientists say that this water layer intercepted the ultraviolet rays that cause the creation to age. Ultraviolet rays shoot you full of holes, which are mended constantly, but because of the curse your body gets tired of mending and ultimately dies. Without these rays, men lived for almost a thousand years, even after the curse, and could have continued to grow, as did reptiles such as the dinosaurs. For this reason, man and animal were normally large and the hybrids were even larger. Skeletal remains have been found that are considered by some to be the giants but were probably just normal men at that time. Another reason that man and animal grew very large was that the water

layer created more oxygen pressure upon the earth, which causes things to grow at a phenomenal rate. A hyperbaric chamber is used today to create some of the same effects. It is reported that plants grow very large and wounds heal very quickly in this atmosphere. Since wounds do not heal quickly today, this causes men to be overcome by the ultraviolet rays through age.

Note that God speaks in our text of men multiplying, not angels. **(6:1) And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, (2) that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. (3) And the Lord said, My Spirit shall not strive with man for ever, for that he also is flesh ...** So we see that God was primarily angry with the men who were His sons. Apparently, these gave into the influence of demons and crossed with unbelievers, creating giants in the flesh, which we will see are still with us today, spiritually. **(4) The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.** The Nephilim, or “fallen ones” in Hebrew, **were fallen men**, not fallen angels. Also notice that the Nephilim were only “of old” because not only did God wipe them out by the flood and later by the hand of His sons, but he also put in prison the angels who led them astray (Jude 6).

There is yet another reason why giants are not offspring of spirits or any outside physical seed. **(3:20) And the man called his wife's name Eve; because she was**

the mother of all living. Eve was prophetically called the “mother of all” before there were any offspring, so this is true of all living humans. Add that to the fact that there is only one father who brought all mankind forth. ***(Act.17:26) ... And he (God) made of one (Adam) every nation of men to dwell on all the face of the earth ...*** Now this does not leave any room for any other outside seed, whether angels or “aliens.” We all came from Adam and Eve, therefore, “pre-Adamite man” is also a fable doctrine, since there are no other offspring on the earth.

Because Jesus said, ***as [were] the days of Noah, so shall be the coming of the Son of man (Mat.24:37),*** some say genetic science will bring the giants again, but that is still using the seed of men. Some say the fallen angels in Tartarus will be loosed in the Tribulation to do the same thing. If that is true, they will also need to use the seed of men. This is the verse used to claim that we will have the same problem today with giants, but their giants are not the giants that we have the type and shadow for in the Old Testament. We can't make gossip into doctrine, folks. Yes, there are people who say they've seen these giants. In fact, I heard a story about giants that were seen and then disappeared. Well, that lets us know that they weren't flesh. However, these giants in the Bible were flesh. They died. They were killed. And then the flood totally wiped them out. That doesn't sound much like men crossed with angels. If they were, they didn't have much angel in them, did they? They all died. Normal-sized humans in the Bible killed these giants, so just how much angel could they have had in them? It took only one angel to kill 185,000 men (2 Kings 19:35). A person wouldn't want to come against them. Well, if we had two or three witnesses, fine, but what

we really have is a whole bunch of fables that the Christians are passing on, just as the Jews did. Any giants that can disappear are exactly like the “aliens”; they’re nothing but demonic manifestations, not men. In a Bible code search for these things, Fabrice found a matrix which said, “The Aliens / All are Seraphim / Many are [the] UFOs / All are demons / The Wicked ones.” Remember that angels manifested in the appearance of men in the Bible and so can demons. We also have on our website, UnleavenedBreadMinistries.org, a testimony by a man who became a Christian through researching alien abductions. He found out that when many Christians were abducted and used the name of Jesus on the aliens, they found themselves in their bed and the aliens were nowhere to be seen.

Now consider that, in the Old Testament, they passed on their seed physically, by sperm, but in the New Testament we pass on our seed in Christianity through the seed of the Word. **(13:3) ... The sower went forth to sow ...** He sowed the Word of God, which was the seed. Spirits manifest their spirit in people through their words. We have a mixture today – a mixture of the seed of men, who are sons of the devil and the seed of the sons of God. How is a man a son of the devil? Is it his flesh or is it what’s in him because he believed something false? The word “repent” means “change your mind.” What you believe and what you think determines who you are. If you’ve received the seed of the devil, it’s not a physical seed at all. The seed that he sows are his words and his thinking. So when you’re talking about the sons of the devil, you’re not talking about men who are supernatural, you’re talking about fallen men who have wrong thinking and wrong ideas, full of sin and its nature; they’re born of their father, the dev-

il. Jesus, in John 8:44, said that those Jews were of their father the devil, but in John 10, He said they were sons of God. ***(Joh.10:34) Jesus answered them, Is it not written in your law, I said, Ye are gods? (35) If he called them gods, unto whom the word of God came (and the scripture cannot be broken), (36) say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am [the] Son of God?*** Why was He calling them sons of God when He just got through calling them sons of the devil? The answer is they were the same thing we're talking about – they were half-breeds. They had the seed of men and they had the seed of God.

(Gen.6:4) The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown. This word “renown” is the same Hebrew word for “Shem,” as in Shem, Ham and Japheth, who were the seed of Noah. Shem was the chosen line of Noah that actually brought forth the Savior. The “renown” are Shem’s seed, the sons of God. “Shem” is from a word that means “conspicuous position.” These are people of position. “Shem” is also the Hebrew word for “name,” meaning “honor, authority, character.” “Fame,” or “renown,” are also words translated from “Shem.” So now we’re talking about the people who, by position, were the sons of God, although there were Shemites who didn’t continue to follow God. Shem brought forth not only Israel, but also the Armenians, Iranians, Assyrians, Chaldeans (or Babylonians or Iraqis), Lydians and Syrians. The Armenians here are Christian and are perse-

cuted by the rest, who are mostly Muslim and enemies of Israel. “Anti-Semite” is kind of a misnomer because these people are anti-Semite and yet they are Semites. But the problem is that these Semites mixed with the seed of men, which makes them half-breeds in the Kingdom. They are the “mixed multitude” (Genesis 12:38) that came out of Egypt. This is true in our day, too. The seed of the Shemites, who sowed their seed in the Gospels, are Christians. They are circumcised in heart, not flesh, and sons of Abraham by faith. Obviously, there are some very anti-Christian Christians. They will persecute you because they hate you, but they are “men of renown.” These are the giants who are recognized by this world as Christians who are “men of renown.” These half-breeds are part son of God and part daughters of men. Revelation 14:4 says the first-fruits were “not defiled with women.” The women here are the sects of Christianity, which are the organizations of men. In the Song of Solomon, these are represented by the queens, virgins and concubines who were not the Shulamite Bride but had relations with the King. These sects have brought forth people who are “renown” in the world as being “Christian,” but who do not represent true, Biblical Christianity.

In the Scriptures we see this same phrase, “men of renown,” in one other text, which actually identifies who these mixed-race people are. (*Num.16:1*) ***Now, Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took [men:] and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the congregation, called to the assembly, men of renown ...*** So who are the men of renown here?

They're Shemites, but the problem is that they're apostate. They've turned against the true leadership of Israel, who in this case was Moses, a type of the Man-child ministry of our day. They've rebelled against the Lord, so much so that Moses spoke the word that brought them to destruction and they ***went down alive into Sheol: and the earth closed upon them (33)***. The men who carried the censers were all burned up and Korah, Dathan and Abiram and all their families "went down alive into Sheol." What is it to be alive but dead, or swallowed by the earth? The earth is what man's flesh is made from and to be swallowed up by the earth represents being totally overcome by fleshly appetites. ***(1Ti.5:6) But she that giveth herself to pleasure is dead while she liveth.*** "She that giveth herself to pleasure" represents the sects of Christianity that we call "the Harlot." They are harlots because they have more affinity for the world than their "husband," the Lord. As "daughters of men," they have received the seed, or Word, of the "sons of God," meaning enough of the Word has been sown in them to create only half-breeds. These renowned, worldly, giants of Christianity are easy to see. ***(Gen.6:4) The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown.*** Those daughters of men are led by, and bring forth, the "men of renown." Can you identify famous people in Christianity today who are usurping the authority of the true leadership of God, represented by Moses, the Man-child? In Moses' day, they were so renown that the Bible says all of the congregation followed them, just as they do today. Moses said, ***(Num.16:22) ... Wilt***

thou be wroth with all the congregation?

We're talking about a great rebellion here. (**Jud.11**) ***Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. (12) These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots.*** Notice their way was "the way of Cain," or the "daughters of men." There's the mixture. He's talking about the people of God, the Shemites, who "ran riotously in the error of Balaam for hire," for they were bribed by their love of the world. They "perished in the gainsaying of Korah," rebelling against the true authority of Moses, who represented Jesus and then the Man-child. "These are they who are hidden rocks in your love-feasts." They are tares among the wheat, "shepherds that without fear feed themselves." "Shepherds" is not in the numeric pattern here but it is understood in the text that we are talking about renown and selfish people of worldly Christianity who have no real Word or "water." They are "clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots." Notice they are twice-born and now they're "twice dead." They are born again and die again – a living death. "She that giveth herself to pleasure is dead while she liveth." The only hope for the remnant is to ***come ye out from among them (2Co.6:17)***, so the Lord called them out of the assemblies of the rebels and "giants" of this world before they were destroyed through the Man-child. (**Num.16:23**) ***And the Lord spake unto Moses, say-***

ing, (24) Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. Those of you who have eyes to see can discern who these people are today.

(Psa.55:13) But it was thou, a man mine equal, My companion, and my familiar friend. (14) We took sweet counsel together; We walked in the house of God with the throng. (15) Let death come suddenly upon them, Let them go down alive into Sheol; For wickedness is in their dwelling, in the midst of them. This is a prophecy of Jesus' betrayal by Judas. Notice that Judas became a plurality, identified as "their" and "them." Today there are many sons of perdition who "go down alive into Sheol," which is the same term used in Numbers 16, because they are swallowed up by their own flesh. Judas was a Shemite who was a mixture of the seed of Jesus and the devil who came to dwell in him. He was a son of the devil, but his body didn't change at all; he was still human. As a Jew, he was called to be a son of God, but by manifestation he was a son of the devil. He was a half-breed, as was the case with Korah, Dathan and Abiram and their people. The "Harlot" is made up of these daughters of men who receive the seed of the fallen sons of God to bring forth the giants of renown, the famous men. Think about the famous leaders of Christianity, folks. The Word is clear that you can't be famous and be a true Christian leader. You can be infamous because the world will hate you.

This word "renown" is only translated about seven places in the Bible and I'm going to share a couple more of these. **(Eze.16:6) And when I passed by thee, and saw thee weltering in thy blood, I said unto thee,**

[Though thou art] in thy blood, live; yea, I said unto thee, [Though thou art] in thy blood, live. God was speaking of saving Shemites, His people, who by position in their Covenant were sons of God. ***(7) I caused thee to multiply as that which groweth in the field ... thy breasts were fashioned, and thy hair was grown; yet thou wast naked and bare. (8) Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.*** Here we see the multiplication, just what we saw in Genesis, and it speaks about Israel being the Lord's beautiful bride. ***(14) And thy renown*** (Shem) ***went forth among the nations for thy beauty; for it was perfect, through my majesty which I had put upon thee, saith the Lord God. (15) But thou didst trust in thy beauty, and playedst the harlot because of thy renown, and pourest out thy whoredoms on every one that passed by ...*** So this famous harlot was the seed of Shem, who were called to be sons of God but had crossed and mixed with the world, the sons of men. ***(16) And thou didst take off thy garments, and made for thee high places decked with divers colors, and playedst the harlot upon them: [the like things] shall not come, neither shall it be [so]. (17) Thou didst also take thy fair jewels of my gold and of my silver, which I had given thee, and madest for thee images of men, and didst play the harlot with them.*** So we have the apostate sons of God harlot mixing with men, creating those who are renowned

in the world.

When Moses smote the “men of renown” who were usurping the authority in Israel, he was a type of the Man-child. David, as a type of the Man-child, and his mighty men, also slew the giants with the sword. Jesus, also a type of the Man-child, slew the giants in His day with the sword. In Revelation 1:16, it speaks about the “sword” of His mouth slaying the mighty men. This sword of His mouth represents the Word of God. When Jesus spoke the Word to those Pharisees and Sadducees and their people, they became dead while they lived. They became reprobate because they were mixtures; they were the giants, the great men of the world. To be a great man in the world, you have to be like the world. If you’re like your heavenly Father, if you’re like Jesus Christ, they will hate you. You know, Jesus spoke about His true sons in the end-times and He said that you’ll be ***hated of all men for my name’s sake (Mat.10:22)***. In other words, His name would be manifested in the people who would be hated. However, the renown men are created by the doctrine that is half sons of God and half daughters of men, which makes them popular with the world. If you were to go talk to the average person on the street and ask them who the giant Christians are, you know you would hear the names of men who don’t even resemble the teachers of the New Testament in doctrine or in power. ***(Joh.15) If the world hateth you, ye know that it hath hated me before [it hated] you. (19) If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. (20) Remember the word that I said unto you, A servant is not greater than his lord.***

If they persecuted me, they will persecute you; if they kept my word, they will keep yours also. Apostate Christianity is not hated because it is full of the word of the world instead of the Word of God. ***(17:14) I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world.*** Purebreds of the pure Word will be hated of the worldly church, too.

The problem with many Christians is they don't want to be rejected by the world. Everybody likes to be accepted, but it's not possible if we're going to be Christ-like. ***(Luk.6:22) Blessed are ye, when men shall hate you, and when they shall separate you [from their company,] and reproach you, and cast out your name as evil, for the Son of man's sake. (23) Rejoice in that day, and leap [for joy] for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets. (26) Woe [unto you,] when all men shall speak well of you! for in the same manner did their fathers to the false prophets.*** The men of renown have always persecuted the true prophets and exalted the false prophets. Jesus said, ***that which is exalted among men is an abomination in the sight of God (16:15).*** However, things will all be turned around soon. In Jesus' Parable of the Rich Man and Lazarus, Abraham said, ***Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish (25).*** In Jesus' day, they weren't really worried about the Roman Beast; their persecution was from the Harlot. The Beast didn't want anything to do with persecuting the

saints, but the Beast wanted the favor of the Harlot, so they did her bidding.

Remember, when we pass from the Old Covenant into the New Covenant, it's not the letter that counts, but the Spirit. The letter from the Old Covenant kills in the New, but the Spirit gives life (2 Corinthians 3:6). We are now spiritual Shemites and our mixture can be only in the spirit, not in the flesh, because it really doesn't matter what race you are anymore. We are sons of God in the spirit, not in the flesh, and the flesh doesn't inherit the Kingdom of God. If we have mixture in the spirit, it means we are being lukewarm, with one foot in the world and the other in the Kingdom. Apostate "men of renown" loved by the world are the "giants" in our own spiritual days of Noah. We are not climbing into an ark made of wood and pitch; our Ark is Jesus Christ. And we don't belong to an Israel that's natural Israel or a Jerusalem that's natural Jerusalem, but our mother is that New Jerusalem which is from above and our King David is our Lord Jesus Christ. It's the spiritual that matters now, including in regard to the "giants" of Christianity. Moses, David and Jesus slew their giants and we shall, too. Jesus used the Sword of the Spirit, the Word of God, to bring them to the reprobation of spiritual death. Those giants of Judaism became dead while they lived and history is about to repeat with the great men who currently rule Christianity. God has hidden these things from the wise and prudent and He's revealed them unto babes (Matthew 11:25).

Even after reading all of this, a woman unsubscribed from our e-list because she just *knew* the giants would come in the Tribulation. I pointed out to her that we are not permitted to separate over such things that are not

even spoken of in our Covenant. **(Rom.14:1) But him that is weak in faith receive ye, [yet] not for decision of scruples. (4) Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand.** It is not doctrines that we are commanded to separate over, friends, but immorality (1 Corinthians 5). Her thinking is faulty. Our Lord said, **as [were] the days of Noah, so shall be the coming of the Son of man (Mat.24:37).** We find that the giants lived in the 120 years before the flood. **(Gen.6:3) And the Lord said, My spirit shall not strive with man for ever, for that he also is flesh: yet shall his days be a hundred and twenty years. (4) The Nephilim were in the earth in those days** ... The “days of Noah” were the seven days before the flood. **(7:4) For yet seven days** (representing the seven years of the Tribulation), **and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground.** So we can see that, indeed, the “giants” are on the earth now, but this time it requires spiritual eyes, not physical eyes, to discern who they are.

CHAPTER SEVEN

Manifestations of the Spirit

We know that we need to have a respect for the Word because it's respect for the Word that keeps mixture out of the Church. Sadly, there is a lot of mixture to be found in the Church, where some of it's from God and some of it's from the devil. Some of it's Babylon and some of it's truth, so let's re-examine all those supernatural manifestations that Pentecostals take for granted.

The Bible tells us that we need to, ***Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour (1Pe.5:8)***. I believe we need to pray that God will help us to be sober and to be watchful because, in some ways, people are giving the devil permission. It says, "whom he may devour." They're giving the devil permission to devour them.

Deception doesn't always come suddenly in some big lie; sometimes it comes little-by-little, with a foundation of little deceptions that have been laid by false prophets and false teachers. ***(2Pe.2:1) But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them ...*** Now, we can deny the Master without saying that we don't believe in Jesus, if we deny the Master by following after false teachings and false ways, rather than following after the Lord. That's how we deny the Master because that's what "Master" means. The Greek word is *kurios*, meaning "supreme in authority" or

“controller.”

... Bringing upon themselves swift destruction. (2Pe.2:2) And many shall follow their lascivious doings (that means “excess,” an excuse for excess); **by reason of whom the way of the truth shall be evil spoken of.** These lascivious doings in the church that are going to be passed on by false teachers are going to cause the way of the truth to be evil spoken of. **(2Pe.2:3) And in covetousness shall they with feigned words make merchandise of you: whose sentence now from of old lingereth not, and their destruction slumbereth not.** God is going to destroy those who lead His people astray, who deceive His people and we can see it even now. Some people haven’t recognized that’s what’s really happening, but we see those false prophets being destroyed.

The pleasures of sin are only for a season (Heb.11:25). The devil deceives us; he bribes us with the pleasures of sin and we go after them, yet they don’t last but for a season. And then what happens? A person starts reaping what they sow. The reason that the devil is bringing some of this lasciviousness into the Church is so “that the way of the truth shall be evil spoken of,” so that the world looks upon it and sees it as something evil. I’m referring here to the form of manifestations of the so-called “spirit.”

I know we’ve all had the same experience. We talk to somebody about the Lord and they quickly point to some preacher who fell and was a fornicator or something while he was preaching righteousness. Then they use that for their excuse to not pay any attention to you. Well, that’s exactly what we’re talking about here. These ministers who have fallen away, and many others, are causing the way of

truth to be evil spoken of. Well, the devil's out to do that. He's out to make Christianity look foolish and, unless we have a real respect for the Word, we'll swallow it, too.

I recently went into a church and when I walked in, it was kind of early. I noticed off to one side of the building there was a fairly large group of people who looked as if they had nervous disorders. I had seen it before. They were jerking and twitching and some of them were on the floor and some of them were throwing their hands up over their head. I thought, "I hope they get prayed for tonight." But it wasn't long after the service got started that I realized those were the people who had already received prayer. That's why they were acting the way they were. They had literally received this thing that people call a "manifestation of the spirit." They had received it through prayer and they were acting like people who had a spirit of infirmity.

Then the preacher got up and talked about how the principal of the local school had called him. The principal told him that he was sending students home who were jerking, twitching, rolling and exhibiting all these manifestations, and asked the preacher what he thought about that. Well, the preacher was kind of proud of it. I felt bad when I heard it because these young people were obviously in school to give a testimony for the Lord, but their testimony was destroyed. And the devil brought those manifestations; it wasn't the Lord. I don't care how much anyone thinks it's the Lord. It's not the Lord. It's not the Lord's way to use foolishness or confusion to destroy His testimony.

A good example and a good proof for us is found in 1 Corinthians. **(1Co.14:23) *If therefore the whole church be assembled together and all speak with tongues ...*** We know that speaking in tongues is a bona fide mani-

festation of the Spirit of God and there's no foolishness in it. There's a reason for tongues and it's so that when a person prays, their understanding doesn't get into it. A person can pray according to the Will of God because their carnal understanding doesn't interfere, which is a very good reason for tongues; but even tongues has had rules set upon it so that we, as Christians, don't lose our testimony before the world. ***If therefore the whole church be assembled together and all speak with tongues, and there come in men unlearned or unbelieving, will they not say that ye are mad? (1Co.14:24) But if all prophesy, and there come in one unbelieving or unlearned, he is reprov'd by all, he is judged by all; (25) the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed.*** Now, if it's true with the bona fide manifestation of the Spirit that we don't want to do it in front of pagans because we may destroy our testimony or the way of the truth may be evil spoken of and they'll say we're mad, then it's certainly true of some of these manifestations that we can't even find in the Bible. So these young people go into school with these twitchings, jerkings and flailings of their arms that they got at a so-called revival and, obviously, that's not the Word of God. It's not God's way to destroy the possible testimony that these young people could have.

Tongues are great, but they're great for the believer and for us to praise Him. They're not even edifying to the Church unless there's an interpretation. That's why Paul said he'd rather that people would prophesy, unless a person interprets. A person who speaks in tongues edifies himself, which is very good and very necessary. You can't edify

others if you haven't edified yourself; but in the Church, it's better to speak with the understanding in order to edify the people. In other words, the manifestations of God are to edify the people around us. Paul exhorted those who spoke in tongues not to get up and address the assembly in tongues because it wasn't edifying the people around them. Now, if this is true for a bona fide gift of speaking in tongues, it's certainly true for these other so-called manifestations. If they don't edify the people around you, then God says don't do it.

People with a religious spirit may think that they're being very spiritual to go out there among the heathen and they may do these things that some of the old "holy rollers" did, but that wasn't Paul's opinion and that wasn't his method. **(1Co.9:19) For though I was free from all [men,] I brought myself under bondage to all, that I might gain the more.** In other words, he brought himself into submission to the people around him so he could gain them. **(1Co.9:20) And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; (21) to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. (22) To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. (23) And I do all things for the gospel's sake, that I may be a joint partaker thereof.** Well, the idea of manifesting these questionable manifestations among the lost is diametrically opposed to what Paul is talking about

here. And Paul was talking about being all things to all people, that he might save some. In other words, being weak to the weak, meeting them where they are, not doing things that look foolish in front of them and destroying the testimony of God.

There was a Baptist preacher in that assembly and he got up and testified how he had real questions in his heart when he left there. He didn't feel good in himself when he left that meeting and he admitted it. That preacher questioned God about it. He asked God to please tell him what's wrong or what's right and God spoke to him in a verse, which the preacher quoted. It was right where we just read: ***(1Co.14:33) For God is not [a God] of confusion, but of peace.*** The other verse that he received was to ***lean not upon thine own understanding (Pro.3:5).*** Well, of course, we study the Scriptures and we really, really respect the Scriptures, but we're not leaning on our understanding. We're leaning on God's understanding and it's important that we study the Scriptures to find our answers. You can't find the answers through your feelings. You can't find them through your great wisdom. You can't find them through your emotions. You can't get them because you respect men. It's very possible that you may respect a man very much and he might teach something wrong and lead you astray. God is not a God of confusion, just as the verse before it says: ***(1Co.14:32) And the spirits of the prophets are subject to the prophets; (33) for God is not a God of confusion, but of peace.***

There is a definite difference between manifestations of the Holy Spirit and manifestations of demon spirits. Manifestations of demon spirits may start out with needing your permission, but the more they go, the less they're interest-

ed in your permission. The manifestations become involuntary and the demon spirits become possessive. You may even begin to jerk and twitch and do things that you're not meaning to do at all but that this religious spirit is meaning to do through you.

Something I observed while traveling to different churches and different church groups is that among Pentecostals there are different manifestations in different groups. I got to meditating on this. I thought, "If this is of the Holy Spirit, isn't the Holy Spirit manifesting His gifts everywhere?" The conclusion I arrived at is this: Since it's that particular religious group that manifested this particular manifestation, which they called the manifestation of the Holy Spirit, and since this particular manifestation wasn't occurring in other places, then it's that particular religious spirit that's doing it. That particular religious spirit is manifesting in that group. I'll tell you some reasons why as I go along, but I'm beginning to realize that everything that Pentecostals say is a manifestation of the Holy Spirit is not.

There is a great mixture out there and the devil has a reason for manifesting these things, but ***the spirits of the prophets are subject to the prophets (1Co.14:32)***, meaning what? Meaning if it's a gift from the Lord, that prophet can stop it; or, he can start it. In other words, the Holy Spirit moves through our will. He doesn't do things against our will. He doesn't do things without our will. The Holy Spirit isn't making you do anything. He's guiding you. In fact, we know what His method is because the Bible says, ***for it is God who worketh in you both to will and to work, for his good pleasure (Php.2:13)***. Some people may say, "Well, when He moves on you with a prophecy, that didn't come from your will." That's right. It

didn't come from your will, but your will has to agree with it. The Lord is not pushing that on you. People who don't want that gift don't manifest it.

So let's read what the manifestations of the Spirit are and let's see if some of these others are in there – the jerking and the twitching and the rolling and all that stuff. Let's see if they're in there and I also want you to see if these manifestations are involuntary or voluntary. **(1Co.12:4) Now there are diversities of gifts, but the same Spirit. (5) And there are diversities of ministrations, and the same Lord. (6) And there are diversities of workings, but the same God, who worketh all things in all. (7) But to each one is given the manifestation of the Spirit to profit withal.**

Next Paul goes on to list the manifestations in the Spirit. **(1Co.12:8) For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: (9) to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; (10) and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another [diverse] kinds of tongues; and to another the interpretation of tongues: (11) but all these worketh the one and the same Spirit, dividing to each one severally even as he will.**

Now, isn't it strange that Jesus manifested most of these gifts? We have a good example of them in the Scriptures and we have them listed here, but some of these manifestations that we've been seeing in churches that are being called revival are not listed in the Bible. You can't find them in the Bible and they're excluded in this list. And not only

that, these in this list are voluntary. If there was a larger list, why wouldn't Paul have given a larger list there? The answer is because God doesn't want us to accept everything as a manifestation of His Spirit and He's definitely going to tell us in His Word what is a manifestation of His Spirit, and He's not going to add to His Word things that aren't a manifestation of His Spirit. So God put this in here for our protection. What if there are a bunch of people running around in the church and their spirits are not subject to them, and they're doing things that they're not in control of? If they're falling around, rolling around, throwing their arms up over their head, twitching and so on, then, according to these verses, we know it's not the Holy Spirit. ***(1Co.14:32) And the spirits of the prophets are subject to the prophets; (33) for God is not [a God] of confusion, but of peace.***

One of the girls who got up and testified on the platform had to have somebody on each arm holding her up. Right after that, when the pastor came up and stood beside her and started talking in regard to this twitching movement, something hit him in the stomach. I saw him double over with pain on his face. And two men came and got him and took him over and sat him down, and he looked like he was kind of drunk. And everybody was praising the Lord as if it was another move of the Spirit.

Well, I believe it was a move of the spirit. I believe it was a move of the religious spirit. And I've noticed in different religious groups, different manifestations are brought forth that are peculiar to that group. As I meditated on it, I felt like the Lord showed me religious spirits are not without manifestations. They have a manifestation and they like to manifest supernatural signs because people respect super-

natural signs. The only problem is that every supernatural sign is not from the Lord, yet people are respectful of them. It seems that when people see something supernatural, if it comes from a church or it comes from a preacher, they accept that it's God, but God works in us to will and to do of His good pleasure (Philippians 2:13). He is going to use our will. We have to submit our will; we have to invite the Lord to use us in these gifts.

We should be inviting the Lord to use us in these gifts because that's the way He's going to manifest Himself in supernatural power to the Church; it is necessary. ***(1Co.14:12) So also ye, since ye are zealous of the spiritual [gifts,] seek that ye may abound unto the edifying of the church.*** We're commanded to "seek that ye may abound unto the edifying of the church," the spiritual gifts. We must seek after these gifts and the Bible says that the Holy Spirit gives several of these gifts to us.

Whenever a lot of preachers are running around giving some other kind of gift, whether it be a laughing gift or a rolling gift or a twitching gift or any of these other kinds of gifts, I think we should be suspicious of it. I'm more suspicious now than I've ever been and I like to see the supernatural move of the Spirit. I like to see the Lord move in supernatural things that edify the spirit of man and not the flesh of man, but these manifestations in the flesh from the so-called spirits give people ecstasies. They give people good feelings in their flesh. I've personally had people ask me and beg me to pray with them so that they would have this feeling. "Oh, Brother David, I need to go out in the spirit." I've had people request that and I thought, "That's not really what you need. What you really need is more of God."

No, we don't need a tantalizing feeling in our flesh. We need more of God and He wants to wean us away from being moved by our feelings and by our emotions. Yet I see people who claim a move of the Spirit upon them while their emotions flip from one feeling to the next just as fast as I can snap my fingers. They may be crying and laughing, and they're just flopping back and forth, and they'd say that's a move of the Spirit. Well, I don't believe it. I believe that is demons because demons love to have us dependent upon our emotions. A person who is weaned away from being moved by their emotions is a stable person. Then they can only be moved by the Word. If they're moved by their emotions and if they're moved by their feelings, they are untrustworthy because they're always being manipulated by the devil.

The Bible says that the devil comes as an "angel of light," meaning we are going to see in our day messengers of light with what we call ministers of truth. **(2Co.11:14) *And no marvel; for even Satan fashioneth himself into an angel*** (Greek: "messenger") ***of light. (15) It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works.*** The devil is not going to come to you, as you know, with his pitchfork. He's going to come as a preacher of the truth, as a preacher of the Word. Who else is the Church going to listen to? That's how the devil is going to come. Is he doing it? Yes, he is doing it.

(2Pe.2:1) *But there arose false prophets also among the people, as among you also there shall be false teachers ...* "There shall be" among you false teachers, false prophets. The Word of God says "there shall

be,” so look around you. If you think you’ve never seen one, you’re wrong because the Bible says there shall be. They’re there and if you can’t see them, then you have a problem. And your problem is you’re not respecting the Word of God enough. You’re respecting the traditions of men too much.

The Bible says, ***And whatsoever ye do, in word or in deed, [do] all in the name of the Lord Jesus (Col.3:17)***. The word used there for “name” is *onoma* and it means “nature, character.” In other words, what we do in word or in deed, we have to do it in the name, in the nature, in the character of Jesus. Did we ever read of Jesus foaming at the mouth, rolling on the ground or twitching? In the Scriptures, we never saw any of that. We saw Him manifesting the gifts listed in 1 Corinthians 12, so we can also manifest those because we can do that in the name. It says “in word or in deed,” so if your words don’t agree with what He said, don’t say them. You don’t have permission from the Scriptures to do that. You are an ambassador of Christ, meaning you have gone into a foreign country to represent Him, so your actions, as well as your words, have to represent Him. They have to be a reflection of Him, yet some of these things we’re seeing in the Church have no reflection in the Scriptures or in the life of Jesus. We see no foundation for us to accept them, other than there’s a mixture – spiritual experiences for the flesh. That’s what a lot of these are.

The first verse mentioned in this chapter says ***Be sober (1Pe.5:8)***. Now, the Bible isn’t going to tell us to be sober and be drunk at the same time. God is not going to make us drunk and then tell us to be sober. I always heard about being “drunk in the spirit,” but the Lord checked me. He told me to go back and read that in Acts to see if those peo-

ple were drunk. So I did and I can understand why people thought they were drunk when we look at what happened. **(Act.2:4) And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. (5) Now there were dwelling in at Jerusalem Jews, devout men, from every nation under heaven. (6) And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. (7) And they were all amazed and marvelled, saying, Behold, are not all these that speak Galileans? (8) And how hear we, every man in our own language wherein we were born? (9) The Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, (10) in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, (11) Cretans and Arabians, we hear them speaking in our tongues the mighty works of God.** It's not possible for a person to be drunk and do that. **(12) And they were all amazed, and were perplexed, saying one to another, What meaneth this? (13) But others mocking said, They are filled with new wine.**

People have said you're crazy, too, haven't they? You know why? It's because they don't want to accept what you have to say. They'll say that you're crazy. You know why? They're afraid that what they see in you is true and so what they do is fight against it. The Jews fought against Jesus. The Jews fought against the disciples; therefore, "others mocking said, They are filled with new wine." Look, some

of them, even with new wine, couldn't do what these people were doing. They were trying to come up with an explanation. It's similar to people coming up with various explanations of how God parted the Red Sea. Although some of the explanations are totally nuts, they have to come up with something to disprove a miracle. They have to disprove God, so they come up with something and they're the ones filled up with new wine. Well, I think that the people in this passage of Acts who were mockers were doing just that. They were mocking, but the people being mocked were anything but drunk. They were just speaking in a language and it was so convicting to these people that they couldn't stand it.

(Act.2:14) But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, [saying,] Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. (15) For these are not drunken, as ye suppose; seeing it is [but] the third hour of the day; (16) but this is that which hath been spoken through the prophet Joel: (17) And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams: (18) Yea and on my servants and on my handmaidens in those days Will I pour forth of my Spirit; and they shall prophesy. So they were prophesying and they were speaking in the Spirit and they were seeing visions. But they obviously weren't drunk.

If we read it carefully, I don't believe we can get the idea that they were staggering around "drunk" in the spirit, es-

pecially since God said to be sober. And then, how can God be a schizophrenic, make some people drunk and then tell them to be sober? I don't care how a person gets drunk. If they're drunk, then they're not in control of their faculties. Not being in control of their faculties is the thing that enables people to be deceived and to be demon-possessed. If people give themselves up to some gift of the devil, then they do it through their passivity. We're not supposed to that. Note that most of the people who administer the devil's gifts in séances or in teaching people how to be prophets among the lost, first teach them to be passive, to be blank in their mind. And that's how the spirit comes upon people – by their not being in control, not checking, not being able to say no.

Well, I saw people drunk there at that meeting. They were staggering all over and falling down. If any lost person would have come in there, they would have spoken evil of the truth and the way of the truth, since the people and preachers who were there doing those things were obviously representing Christ and confessing that they believed the Bible. It was confusion because the spirits of these prophets were not subject to them. The person who is passive in their mind is allowing some other spirit to come in and is subject unto that spirit, but God doesn't give a person a gift to make him a robot. Remember that the Bible says, ***the spirits of the prophets are subject to the prophets (1Co.14:33)***. In other words, the prophets are always in control. They can stop it when they want to. It's always been that way with me with the gift of tongues. I can start it and I can stop it.

Paul said, ***I will pray with the spirit, and I will pray with the understanding also: I will sing with***

the spirit, and I will sing with the understanding also (1Co.14:15). “I will.” He used his will and the Holy Spirit does the same thing. ***(Act.2:4) And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.*** They did it. They spoke with their tongues as the Spirit gave the utterance. God is not going to take away our will. He’s going to use it. He’s going ***in you both to will and to work, for his good pleasure (Php.2:13).*** Now, you may open your mouth in an act of faith that God will fill it, and He will fill it, but you have to open your mouth. It’s the devil who takes unfair advantage. It’s the devil who possesses and takes the involuntary decisions away from people and he’s out to make fools of us before the world. That’s what he’s doing.

The Lord brought to my remembrance something that I haven’t read in many, many years concerning manifestations of the Spirit. When God starts something, there is always an opportunity for the devil to come in because once God opens the door for the supernatural, then the devil can bring in his supernatural, too. It was after the outpouring of the Spirit in the early part of the last century, that Jessie Penn-Lewis (1861-1927) traveled around the country and looked in on a lot of different Christian groups, where she saw great abuse of the supernatural. Of course, there are churches that don’t believe in the supernatural, so we don’t have to worry about them being deceived through the supernatural. At that time, the Methodists, Baptists and Presbyterians and so on didn’t want anything supernatural in their churches, so they didn’t have any deception from the devil in that regard; they had deception from a lot of other directions, but there wasn’t any deception in that re-

gard. It was when God opened the door by the outpouring of His Spirit that the devil came in to copy, mimic and lead people astray with other manifestations that are not in the Bible. It's when a person receives baptism in the Spirit that their eyes become opened to the supernatural. Now they are in a vulnerable position. They had better love the truth because, in that vulnerable position, the devil can come in and bring his supernatural counterfeits, as occurred with the magicians Jannes and Jambres when they withstood Moses. They copied almost everything Moses did until there came an end to their power.

Well, the same thing is happening today; it's happening in the Church. Jannes and Jambres are loose and manifesting their supernatural gifts in the Church and those gifts are not of God.

Another area that's bothered people a lot is this: If that minister preached such a good sermon and it was completely Scriptural, how could he have a manifestation that doesn't quite look Scriptural, unless it's from God? Or how could he lay hands on people and then they manifest a gift that doesn't quite look Scriptural, unless it's from God? And don't signs and wonders follow those who preach the Word and believe? Is it possible for a person to have a mixture in them – for them at one moment to be manifesting the Word and another moment to be manifesting some religious spirit? Yes, I tell you, it's totally true. We have all manifested a mixture in our life to some extent, so it is possible.

I want to quote for you a few things that Jessie Penn-Lewis wrote in her book, *War On the Saints*. Although I don't agree with everything there, it's a very good book. See if you don't agree with some of it because, as we said, if you

really respect the Scriptures, you're going to look for these manifestations in the Scriptures. And these are not among the manifestations listed in the Scriptures, so that should give us a suspicion right there.

Look at the first line: "*From such possessed believers ...*" Now, if you don't believe in possessed believers, you need to go back and study the Word because there is such a thing.

From such possessed believers there can proceed, at intervals, streams from the two sources of power; one from the Spirit of God in the centre, and the other from an evil spirit in the outer man; and with the two parallel results to those who come in contact with the two streams of power.

In preaching, all the truth spoken by such a believer may be of God, and according to the Scriptures, correct and full of light--the spirit of the man right--whilst evil spirits working in mind or body, make use of the cover of the truth to insert their manifestations, so as to find acceptance with both speaker and hearers.

Why would God permit such a thing? Why would God permit there to be truth spoken and, in the same service, false manifestations to deceive people into some false gift? Well, it's very simple. God permits this for the reason of weaning out from among His people those who don't love the truth because those who love the truth are not going to swallow a lie from the devil. They're going to respect the Word too much. They're going to look in there to see if these things are so, like the Bereans, who were of more noble spirit than the rest. They searched the Word to see if these things were so (Acts 17:11).

Well, if a person has a noble spirit, they'll search the Word to see if these things are so and, if not, they will swal-

low it merely because it's supernatural. "It must be of God and I respect this man, so it has to be good." Don't get your eyes on men. We have to get the words of men under our feet.

Let me tell you about this dream I had, in which I was the first batter up in a baseball game, although I care nothing whatsoever about baseball. I was the first batter up and everybody had their eyes on me. I stepped up to the plate. I looked at the plate and there was a hole in the ground where the home plate was supposed to be. As I was standing there with my bat, everybody was looking at me. I said, "We're going to have to fill up this hole" and I directed people to go get newspapers and put them in that hole to fill it up so we could stand on the newspapers. Well, that sounds nutty. At first, I thought it was, too, until I got to thinking about it. We have to totally have under our submission the words of man, the news of man. It's the good news that's going to make a difference, but man is giving you his news the way he sees it, the news of man, the word of man. We have to overcome the word of man to be able to run the race to win, just as Paul wrote about (Hebrews 12:1). You have to overcome the word of man. We're all going to have to overcome the word of man, even if the word of man is in the Church.

Well, anyway, that newspaper filled up the hole and I stood on it. As I looked down toward first base, I saw that there were chairs for people to sit in, but some of those chairs were obstructing my view of first base, so I stopped right there. I put my bat down and walked over toward first base, kicking those chairs out of the way as I went so that I could get a good view of first base. We have to get our eyes on where we're going. We can't let anybody get in the way

of where we're going. The only way we can get our eyes on where we're going is in the Word. It's so odd that you can look in the Word and not see the organization that men have called the Church. It's so funny. You look in the Word and it's so strangely different and it's because people have their eyes on men. They have their eyes on men and men's organization and they think that's it, that it's right. Get your eyes on the Word or you'll be deceived. That's what that dream was about.

That is to say, there may pour through a believer at one moment, a stream of truth from the Word, giving light and love and blessing to receptive ones among the listeners; and the next moment, a foreign spirit, hidden in mind or body, may send forth a streamlet through the soulish or physical part of the man, producing corresponding effects in soul or body among the listeners, ...

A man doesn't have to lay hands on you to impart his spirit to you. Did you know that? Jesus said, ***The words that I have spoken unto you are spirit, and are life (Joh.6:63)***. And I want to tell you that a man with an evil spirit, his words are spirit and they are death. He passes them on the same way Jesus passed His words on. They go into you and they recreate that spirit in you.

And that's what she's saying here:

... who respond in their soulish or physical part to the Satanic stream, either by emotional or physical manifestations, or in nervous or muscular actions.

Notice that. These manifestations are emotional and physical. They are to titillate your emotions and your physical man rather than your spiritual man. That's the difference between the manifestations of religious spirits and the manifestations of the Holy Spirit.

In another place in the book, it is written this way:

... nerves and muscles are twisted in contortions, and convulsions, such as are described in the Scripture records (Luke 9:39).

In other words, like demon-possessed people, but she's talking about church people.

One or the other of the "streams" of power from the Holy Spirit in his spirit, or from the deceiving spirit in mind or body, may predominate at different times, thus making the same man appear dual in character, with short intervals, at different periods of time.

"See how he speaks! How he seeks to glorify God! How sane and reasonable he is! What a passion he has for souls!" may be said with truth of a worker, until some moments later some peculiar change is seen in him, and in the meeting. A strange element comes in, possibly only recognizable to some with keen spiritual vision, or else plainly obvious to all.

Perhaps the speaker begins to pray quietly, and calmly, with a pure spirit, but suddenly the voice is raised, it sounds "hollow," or has a metallic tone; the tension of the meeting increases; an overwhelming, overmastering "power" falls upon it; and no one thinks of "resisting" what appears to be such a "manifestation of God!"

The majority of those present may have no idea of the mixture which has crept in. Some fall upon the ground unable to bear the strained emotion, or effect upon the mind; and some are thrown down by some supernatural power; others cry out in ecstasy; the speaker leaves the platform, passes by a young man, who becomes conscious of a feeling of intoxication upon him, which does not leave his senses for some time. Others laugh with the exuberance of

the intoxicating joy.

Some have had real spiritual help and blessing through the Word of God being expounded ere this climax came, and during the pure outflow of the Holy Spirit; consequently they accept these strange workings as from God, because in the first stage of the meeting, their needs have been truly met by Him; and they cannot discern the two separate “manifestations” coming through the same channel! If they doubt the latter part of the meeting, they fear they are untrue to their inner conviction that the earlier part was “of God.”

Others are conscious that the “manifestations” are contrary to their spiritual vision, and judgment; but on account of the blessing of the earlier part they stifle their doubts, and say “We cannot understand the ‘physical’ manifestations, but we must not expect to understand all that God does. We only know that the wonderful outpouring of truth and love and light at the beginning of the meeting was from God, and met our need. No one can mistake the sincerity, the pure motive of the speaker . . . therefore, although I cannot understand, or say I ‘like’ the physical manifestations, yet--it must be all of God . . .”

I’ve heard that stated, too, when others see people doing goofy things in church. “Well, we don’t understand everything the Spirit does or why He does it.” Well, that’s what the Scripture has been given for and God has warned us ahead of time. He has listed the manifestations of the Spirit and He doesn’t list some of these counterfeits. In fact, they’re not manifested in Jesus’ ministry nor the disciples’ ministry.

What’s wrong here? Are we seeing something new? Is God doing something new? No. Religious spirits are doing

something new, but it's not new.

Briefly put, this is a glimpse into the mixed "manifestations" which have come upon the Church of God, since the Revival in Wales; for, almost without exception, in every land where revival has since broken forth, within a very brief period of time the counterfeit stream has mingled with the true; and almost without exception, true and false have been accepted together, because of the workers being ignorant of the possibility of concurrent streams; or else have been rejected together by those who could not detect the one from the other; or it has been believed that there was no "true" at all, because the majority of believers fail to understand that there can be mixed workings of the (1) Divine and Satanic, (2) Divine and human, (3) Satanic and human, (4) soul and spirit, (5) soul and body, (6) body and spirit; the three latter in the way of feelings and consciousness, and the three former in the way of source and power.

In other words, some people wouldn't believe any of it was true because of what they saw.

There must be more than one quantity to make a mixture; at least two. The devil mixes his lies with the truth, for he must use a truth to carry his lies.

The believer must therefore discriminate, and judge all things. He must be able to see so much to be impure, and so much that he can accept.

Satan is a "mixer." If in anything he finds ninety-nine percent pure, he tries to insert one percent of his poisonous stream, and this grows, if undetected, until the proportions are reversed. Where there is mixture acknowledged to be in meetings where supernatural manifestations take place, if believers are unable to discriminate, they should

keep away from these “mixtures” until they are able to discern.

In another chapter, we find this:

Counterfeit manifestations of the Divine life in various ways now follow quickly; movements in the body, pleasant thrills, touches, a glow as of fire in different parts of the body; or sensations of cold, or shakings, and tremblings; all accepted by the believer as from God, but showing what a full entry the deceiving spirit has obtained to the bodily frame; for there is a distinction between the manifestations of evil spirits “with” and “in” the body and mind of the believer; although when they are really inside, they can also make it appear as if they were outside, both in influence and action.

When evil spirits are really outside, and desirous of entry, they work by sudden suggestion, which is not the ordinary working of the mind, but suggestions which come from without; “flashes of memory,” again not the ordinary working of the memory, but coming from without; touches and twitches of the nerves; feelings of draught and sensations of wind blowing on the circumference, etc.

In other words, this is the **pleasures of sin for a season (Heb.11:25)**. It lasts for a season before the devil starts taking advantage by bringing sickness and other destruction to the individuals and their families.

When the evil spirits are inside, the whole frame is affected, at times with the pleasant sensations referred to, but at others with pains in the head and body which have no physical cause, or else so working with the “natural” that the supernatural cannot easily be distinguished from it; such as accelerating the heartbeat so as to appear palpitation, and in other ways working with the physical

causes, so that part has natural ground, and part is from the accentuating force of evil.

I've seen such people when the so-called spirit came on them; they were swinging back and forth in their emotions, up and down, back and forth, laughing and crying. That is what the devil does with people in order to get them dependent on listening to and paying attention to their feelings and their emotions, rather than the Word of God. We have to be weaned away from emotions and feelings. We have to pay attention to the Word. We have to walk by faith, not by sight and not by feelings. And that's what the Lord will do in us if we will let Him. False manifestations try to wean us back to depending upon emotions, to depending upon sight and to depending upon feelings.

Depression then ensues in proportion to the previous exhilaration; exhaustion and fatigue in reaction from the demand upon the nervous system in the hours of ecstasy; or else a sense of drainage of strength without any visible cause; grief and joy, heat and cold, laughter and tears, all succeed each other in rapid changes, and varied degrees—in brief, the emotional sensibilities seem to have full play.

In another publication by Jessie Penn-Lewis, called *The True Workings of God, and Counterfeits of Satan*, we find the following:

The counterfeit of the Presence of God is mainly felt upon the body, and by the physical senses, in conscious "fire," "thrills," etc. The counterfeit of the "Presence" in the atmosphere is felt by the senses of the body, as "breath," "wind," etc., whilst the mind is passive or inactive. The person affected by this counterfeit "presence" will be moved almost automatically to actions he would not perform of his own will, and with all his faculties in operation.

That's what I was saying earlier about your will. God moves through your will and the devil can move without it.

He may not even remember what he has done when under the "power" of this "presence," just as a sleep-walker knows nothing of his actions when in that state. The inaction of the mind can often be seen by the vacant look in the eyes.

And I've seen that, too – the vacant look in the eyes.

I want you to know some things about this part of the Spirit's work. I want you to see that they are not useless. If you had spoken in your own tongue when the Spirit came in, it would have graciously blessed you; but perhaps you might have thought it was yourself, as many have.

So the Spirit comes in and speaks in an unknown tongue to you so that you might know that it was not yourself speaking.

We can't compare tongues: A bona fide manifestation of the Spirit which is listed in Scripture, to the torqueings and twistings and the jerkings of somebody who is possessed by a religious spirit; it can't be done because it's not the same thing.

Their hands are often lifted up; and again, he has raised your fingers in various ways. Your eyes open and shut by the spirit now as they did not before.

In other words, these people have their eyes opening and closing, not at their will, but at the will of the spirit.

Your very head has been shaken by the spirit. You have not known why he did this. You have thought sometimes it was just to show he was living there, and that's true, but there is more to it than that.

Some things in the manifestations are very peculiar to

you. You have gone on wondering about them. Don't think it strange that the spirit works in you in many ways. His work is more than the two-fold work. It is manifold.

This is puzzling many minds. They see the spirit shaking. They hear him singing. They feel him laughing, and they're sometimes tried with his various twistings and jerkings as though he could tear them to pieces.

Is that the Holy Spirit?

Sometimes it seems he is imitating the animals in various sounds and doings.

This happened, too, in the church I was visiting. Here is a typical reasoning done by a religious spirit.

This has all been a mystery to the saints, his work. I say he's manifold. He seeks in some to show them that they are all one with each other in the whole creation. If he shows you by making a noise as some wild animal and that you are like that, you must not despise his way of working; for the Holy Spirit knows why He does it. He makes these noises in the animals. Can't he make them in you?

As I've said, what we have to do is love the Word so much that we won't add to it or take away from it. People who don't love the Word are going to add to it. I've done it in the past myself because I listened to what I was taught by Pentecostal people, but Satan's deception didn't start with me; it started way back before me.

When the supernatural from God came, the supernatural from the devil came in to deceive. Every time the Lord moves, the devil's going to move. There are supernatural manifestations in the Spirit. We thank God for every one, but God has limited us to the ones that He has spoken of in His Word. He says **severally even as He will (1Co.12:11)** and He lists them. Many of these other man-

ifestations we are seeing are just not from God. They are manifestations of religious spirits to try to get us to pay attention to our senses and to our emotions. And if you do that, you'll never be able to follow the Spirit of God. To follow the Spirit of God, you have to be weaned away from your spirit and your emotions. These particular counterfeit gifts, when they come, are operating in the flesh. People get a thrill in the flesh and they're not getting an understanding of what's happening.

It's not surprising, then, that when the lost look on, they think little of the Word of God. They think little of the testimony of the people who do it. They send people home from school when they do it there. All these things are destroying the witness of God. It is again the devil seeking to destroy our witness and make things of God foolish in the eyes of the world.

One example is a church in California where this was happening. Some in the congregation were barking and making beast noises, which is what demon spirits do when people are possessed. Many of these manifestations – jerkings and twistings and things like that – happen in Buddhism. They happen in other religions of the world and, yet, some Christians think it's a peculiar manifestation of the Holy Spirit. It's a peculiar manifestation, but it's not of the Holy Spirit and it's against the Scriptures.

CHAPTER EIGHT

The Real Sabbath

First, let me say that we do have a Sabbath to keep in the New Covenant. If you who have eyes to see will be patient and hear me out, I will show you that it is the best news you have ever heard. The Sunday Sabbath folks want to bring us under the law of man and the Saturday Sabbath folks want to bring us under the Law of the Old Covenant, which God refused to make with the Gentiles (Psalm 147:19,20; Deuteronomy 7:6,11). If you hold either one of these positions, do not be afraid to examine this subject for the truth will hold up to Scriptural scrutiny.

The early church kept neither Sunday nor Saturday as the New Testament Sabbath until a great falling away in the third century. The Old Covenant Saturday Sabbath was a type and shadow of what is promised in the New Covenant but, as we will see, Sunday is not the fulfillment of it. ***(Col.2:16) Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a Sabbath day: (17) which are a shadow of the things to come; but the body is Christ's.*** As anyone knows, a shadow is not real; it is only darkness. It is created because what is real is in the light. When Christians try to keep the Old Covenant Sabbath, they are in darkness and have not yet come into the light of the real Sabbath. The Jews never knew what the real Sabbath was.

God never made the Law covenant with the Gentiles. For a Christian to come under part of the Law, like the old Sabbath, is to come under a curse for not keeping the whole Law. ***(Gal.3:10) For as many as are of the works of***

the law are under a curse: for it is written, Cursed is every one who continueth not in all things that are written in the book of the law, to do them. Christ delivered us from the curse of failing to keep any part of God's Law. ***(Gal.3:13) Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree: (14) that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.*** We are now justified by faith, not by keeping any part of the Law.

Paul then warned the Christians to not go back under the Law in observing feast days and Sabbath days. ***(Gal.4:9) But now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? (10) Ye observe days, and months, and seasons, and years. (11) I am afraid of you, lest by any means I have bestowed labor upon you in vain.*** Paul warned by the Spirit that these believers could not be Christ-like under the Law. ***(Gal.4:19) My little children, of whom I am again in travail until Christ be formed in you.***

Paul then warned that the Christians who go back under the Law are sons of the bondwoman, Hagar, and not the freewoman, Sarah. ***(Gal.4:21) Tell me, ye that desire to be under the law, do ye not hear the law? (22) For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. (23) Howbeit the [son] by the handmaid is born after the flesh; but the [son] by the freewoman***

[is born] through promise. Here we come to a stern warning for those seeking to be justified by keeping the Old Covenant Sabbath or any other part of the shadow of the Law. ***(Gal.4:30) Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman.*** For a Christian to go under any part of the Law is for them to go into bondage and be cut off from the benefits of Christ. ***(Gal.5:1) For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage. (2) Behold, I Paul say unto you, that, if ye receive circumcision*** (or any other part of the Law), ***Christ will profit you nothing.*** ***(3) Yea, I testify again to every man that receiveth circumcision*** (or any other part of the Law), ***that he is a debtor to do the whole law.*** ***(4) Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace.*** We are “severed from Christ” when we do not follow or abide in Him, but in the Law. Only under grace through faith are we united with Christ through justification and delivered from the curse.

Neither Jesus nor the Apostles told us to keep the Old Covenant Sabbath. Jesus always appeared to the disciples and taught on the Lord’s day after His resurrection because it was His resurrection day, the first day of the week (Luke 24:1,13,27-32; John 20:1,17,19, 26; Revelation 1:10-13). The disciples gathered on the first day of the week (Acts 20:7; 1 Corinthians 16:1,2). However, they did not make the Lord’s day into a law, but a custom; and they never claimed it was the Sabbath. Apostate men did that. Jesus and the disciples went to the Jews on their Sabbath to evangelize them and

bring them into the New Covenant Sabbath rest through the promises. He was constantly accused of breaking their shadow Sabbath (Matthew 12:2; John 5:16-19; 9:16) because He was not under the Law. We will also be accused of this if we follow in His steps, instead of being “severed from Christ” by keeping a Law that was never given to us.

The Apostles and elders in Acts 15 were gathered together to see whether to bring the Gentiles under the Law. They came to a conclusion that those under the Sabbath Law need to understand. ***(Act.15:19) Wherefore my judgment is, that we trouble not them that from among the Gentiles turn to God; (20) but that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood.*** These few things he commanded so that the Jews would not consider them anathema. This was important for the Jews’ sake so that they could be evangelized. ***(Act.15:21) For Moses from generations of old hath in every city them that preach him (Law), being read in the synagogues every Sabbath. (28) For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things.*** Notice that the Sabbath was not commanded of the Gentiles and neither were a lot of other things that the legalists bring the ignorant Christians under.

The Law passed away and was fulfilled in Christ, except for those whose hearts are blinded by the veil. ***(2Co.3:12) Having therefore such a hope, we use great boldness of speech, (13) and [are] not as Moses, [who] put a veil upon his face, that the children of Israel should not look steadfastly on the end of that***

which was passing away: (14) but their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed [to them] that it is done away in Christ. (15) But unto this day, whensoever Moses is read, a veil lieth upon their heart. (16) But whensoever it shall turn to the Lord, the veil is taken away. Don't go into bondage with the veil of Old Covenant laws which are just shadows or parables of what was to come. We, with an unveiled face, see the New Covenant in Christ. (2Co.3:17) ***Now the Lord is the Spirit: and where the Spirit of the Lord is, [there] is liberty***. (18) ***But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.***

The Law was cancelled because it could not complete or make perfect since it was only a shadow of the good things to come in the New Covenant. (Heb.7:18) ***For there is a disannulling*** (Greek: “annulled” or “cancelled”) ***of a foregoing commandment because of its weakness and unprofitableness (19) (for the law made nothing perfect), and a bringing in thereupon of a better hope*** (New Covenant through grace), ***through which we draw nigh unto God.*** The purpose of those under the Law was to give us a shadow or parable of the great things to come. (Heb.8:5) ***Who serve [that which is] a copy and shadow of the heavenly things, even as Moses is warned [of God] when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was showed thee in the mount. (6) But now hath he ob-***

tained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. (7) For if that first [covenant] had been faultless, then would no place have been sought for a second. (8) For finding fault with them, he saith, Behold, the days come, saith the Lord, That I will make a new covenant with the house of Israel and with the house of Judah; (9) Not according to the covenant that I made with their fathers ... (13) In that he saith, A new [covenant], he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away. (10:1) For the law having a shadow of the good [things] to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. The Law was always planed to be a temporary shadow. (Gal.3:19) What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made ...

The Sabbath was eternal, as the legalists will tell you (Exodus 31:16). So how could it be eternal and still pass away? What they do not understand is that it changed from letter to spirit in the New Covenant (2 Corinthians 3:2-11). The letter of the type, shadow or parable, as taught in the Old Covenant, is now fulfilled in the spirit of the New Covenant. Jesus said, Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill (Mat.5:17). (18) For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till

all things be accomplished. Fulfilling or accomplishing the Law is not the same as being under the Old Covenant Law, as Jesus went on to demonstrate. ***(Mat.5:21) Ye have heard that it was said to them of old time*** (Notice that the Law was spoken unto them, not us.), ***Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: (22) but I say unto you, that every one who is angry with his brother shall be in danger of the judgment ...*** Notice that ***Jesus changed the Law*** from regulations of our actions to regulations of our heart, as the prophets said would come (Jeremiah 31:33). Those who do not permit anger in their heart will fulfill the Law and not kill. ***(Mat.5:27) Ye have heard that it was said, Thou shalt not commit adultery: (28) but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.*** Jesus changed the Law again. If we do what He says and avoid lust, we will fulfill the Law by not committing adultery. Jesus continued to demonstrate how changing the Law from outer actions to inner nature will fulfill the Law (Matthew 5:33-43). If God changed all these Laws in order to fulfill them, then He did the same with the Sabbath. The Sabbath was meant to be a change in our nature, rather than a regulation of our actions one day a week. If a person rests from his own works every day by believing in Christ's finished work, he will certainly fulfill the Law of resting for one day. The Law will be fulfilled in us but not by keeping the letter, ***for the letter killeth, but the spirit giveth life (2Co.3:6)***. It will be fulfilled through us as we walk in and by the Spirit. ***(Gal.5:16) But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh.***

(Gal.5:18) But if ye are led by the Spirit, ye are not under the law.

When you see the shadow of the Law, you must look in the New Covenant to find out what the fulfillment is. Circumcision was necessary under penalty of death but Paul, by the Spirit, changed it from a carnal shadow to the spiritual fulfillment of baptism. **(Col.2:11) ... In the circumcision of Christ; (12) having been buried with him in baptism ...** Under the Old Covenant, we were 90% owners and 10% stewards but, according to Jesus, we are now 100% stewards or we are not really disciples. **(Luk.14:33) So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.** To Peter it was revealed that the Old Covenant carnal restriction on eating unclean beasts was spiritually a restriction of partaking of unclean people, whom Solomon called “beasts” (Ecclesiastes 3:18), and the Gospel solves that problem. **(Act.10:11) And he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: (12) wherein were all manner of fourfooted beasts and creeping things of the earth and birds of the heaven. (13) And there came a voice to him, Rise, Peter; kill and eat. (14) But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. (15) And a voice [came] unto him again the second time, What God hath cleansed, make not thou common.** Then Peter was sent with the Gospel to the Gentiles and received the revelation that they were the unclean beasts whom God had cleansed. **(Act.10:28) And he said unto them, Ye yourselves know how it**

is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and [yet] unto me hath God showed that I should not call any man common or unclean. As you can see, it was the habit of Jesus and the disciples to translate the shadow to the spiritual reality. It is a violation of the Spirit to bring Old Covenant ceremonial laws into the New Covenant without translating them. Since this is so, we must find out what the Sabbath translates to.

Let me explain the New Testament Sabbath rest. We can cease from works of religious self-justification, works of the flesh and various forms of salvation by man's works, through faith in the work that Christ has already done. Jesus said, ***All things whatsoever ye pray and ask for, believe that ye receive*** (Greek: "received") ***them, and ye shall have them (Mar.11:24)***. Why believe that we have received everything? Because all things have been received by us and the only thing left is for us to believe it. Notice the past tense of our sacrificial provision in the following verses: ***(Eph.2:8) For by grace have ye been saved through faith ... (1Pe.2:24) Who his own self bare our sins in his body ... by whose stripes ye were healed. (Col.1:13) Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love. (2Co.5:18) ... Who reconciled us to himself ... (Gal.2:20) I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me ... (3:13) Christ redeemed us from the curse ... (1Pe.1:3) ... The Father ... begat us again ... by the resurrection of Jesus Christ. (Heb.10:10) ... We ... have been sanctified ... (14) He hath perfected for ever them that are sancti-***

fied. (Eph.1:3) ... Who hath blessed us with every spiritual blessing ... (2Pe.1:3) ... His divine power hath granted unto us all things ... Jesus told us in His day which, of course, is also in the past, that **now shall the prince of this world be cast out (Joh.12:31); but be of good cheer; I have overcome the world (16:33); It is finished (19:30). This is why we are to believe we have received. The devil and the curse were conquered. We were saved, healed, delivered and provided for. We can rest from our own works to accomplish this when we truly believe.**

Let me give you an example. **(1Pe.2:24) Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed**. The one who believes that Jesus already “bare our sins” considers himself delivered and can rest. He no longer has to worry about how to be delivered because he reckons himself to be **dead unto sin, but alive unto God (Rom.6:11)**. He reckons within himself, **I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me (Gal.2:20)**. He can rest. Notice that the one who believes that “by whose stripes ye were healed” never has to resort to his own works to get healed. All he has to do is rest and receive it by faith. If a man continues to try to get healed when the Word says he was healed, he does not believe the Word. He has not ceased from his own works to enter the rest by believing 1 Peter 2:24. All the sacrificial promises are past tense for that purpose.

Redemption from the curse is truly finished! In fact, God’s **works were finished from the foundation of the world (Heb.4:3)** when He spoke the plan into exist-

ence. The only thing left is for the true sons of God to enter into those works by faith, believing they have received. Since the works are finished, we should believe and rest from our own works to save, heal and deliver ourselves. ***(Heb.4:3) For we who have believed do enter into that rest ...*** Notice it is not the one who ceases on Saturday or Sunday, but the one who believes who enters the New Covenant Sabbath rest. ***(Heb.4:9) There remaineth therefore a Sabbath rest*** (Greek: *sabbatismos*; “keeping of rest”) ***for the people of God.*** This constant “keeping of rest” every day, not one day a week, through the past tense promises is our spiritual Sabbath. ***(Heb.4:10) For he that is entered into his rest hath himself also rested from his works, as God did from his.*** This rest is to believe these past tense promises and rest from our own works to save ourselves.

Our faith in each of these promises brings us into more of the rest. We should be diligent not to leave out even one of these promises for our own good. ***(Heb.4:1) Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. (2) For indeed we have had good tidings preached unto us, even as also they: but the word of hearing did not profit them, because it was not united by faith with them that heard.*** This is true faith and always brings the answer. Through believing the promises, we enter into rest from our own works. For a child of God to say that they believe they have received and yet continue seeking to receive, usually through worldly methods, is to be double-minded. ***(Jas.1:6) But let him ask in faith, nothing doubting: for he that doubteth is like the surge of the***

sea driven by the wind and tossed. (7) For let not that man think that he shall receive anything of the Lord; (8) a doubleminded man, unstable in all his ways. Those who continue to work for what God has freely given believe in salvation by works. **(Heb.4:10) For he that is entered into his rest hath himself also rested from his works ... (3:19) And we see that they were not able to enter in because of unbelief.**

Since the promises of deliverance from the curse are past tense, when we believe them, we must stop working. It is an evil heart of unbelief to not rest. God was angry with Israel because they would not believe His Word in their trial in the wilderness (Hebrews 3:8-10). **(Heb.3:11) As I swear in my wrath, They shall not enter into my rest. (12) Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God ... (14) ... We are become partakers of Christ** (His health, holiness and blessing) **if we hold fast the beginning of our confidence firm unto the end.** When we believe we have received, we are put in a position of weakness because we cannot do anything to bring the desired result to pass. This weakness is rest in our wilderness experiences because there is no help from “Egypt,” or the world. Only God’s power saves in the wilderness. God says, **My power is made perfect in weakness (2Co.12:9).** If we refuse to be weak, God refuses to be strong on our behalf. Our weapon against our enemies who try to talk us out of our Covenant rights is the two-edged sword of these past tense promises (Hebrews 4:11,12).

Let me share with you a good example of the power of the true Gospel through faith in our past provision. A few

years ago, I ran across a lady who had two large, inoperable tumors. She listed for me several famous preachers she had been to, who had prayed for her to be healed. She said to me, “David, I just don’t understand why I have not been healed.” I said, “You just told me why you have not been healed. You are looking in the wrong direction. Turn around and look behind you, for ***by whose stripes ye were healed (1Pe.2:24)***. You are looking forward to a healing that happened behind you. You have a little hope, but no faith. Faith ***calleth the things that are not*** (in this case, healing), ***as though they were (Rom.4:17)***. Faith looks back at what was accomplished at the cross, but hope looks forward to what will be accomplished. Jesus said, ***All things whatsoever ye pray and ask for, believe that ye receive*** (Greek: “received”) ***them, and ye shall have them (Mar.11:24)***. That is the Gospel, sister, that you must believe.” With these few words, I saw the light come on in her eyes and her face brighten up. I said, “Now, we are going to pray one more time; but this time, believe the Scriptures, and believe you have received, whether you see an instant manifestation or not.” She agreed, so I rebuked the infirmity and commanded her to be healed in Jesus’ name. She instantly felt the tumors leave. We rejoiced and thanked God together. I said, “Sister, that is the first time you believed the true Gospel concerning your healing. If you would have done that when those other preachers prayed, you would have been healed.” Because she, through faith, entered into rest from her own works to save herself, she saw the works of Jesus. Many do not receive from God because they do not keep our Sabbath through faith.

Many years ago, I had a dream about resting from my

works in order to be caught up by the power of God to do His works. In scene one, my wife and I were resting in lawn chairs in front of our house. Our gaze was riveted on the power line that crossed our property because it was sagging between the power poles so much that it almost touched the ground. As we watched and rested, a tornado came over that power line and picked us up out of our chairs and carried us away.

Interpretation: God helped me to understand this prophetic dream. As we cease from our works and enter into the rest (the lawn chairs), the power of man (power line) comes to an end and the power of God (tornado or whirlwind) takes over. God only gives this power to those who cease from their own works, even religious works, to follow His Spirit because they believe the promises.

In scene two, I found myself in front of a large church. I walked through the front door and standing in the foyer was an “old man” in a suit. I avoided this old man as if he were a rattlesnake and went into the “sanctuary” – so-called. I saw there a large, double sink full of water. In the water were babies; they were face down and most were dead. I quickly went to the sink, picked up a baby and held him in the air. He spoke to me, saying, “Thank God! I knew he was going to send someone.”

Interpretation: I was made to know that there are many carnal ministers (“the old man” of Ephesians 4:22 and Colossians 3:9,10) who are trying to wash up the people of God (babies in the sink) by the letter of the Law (“washing of water with the word” of Ephesians 5:26) and are, instead, killing them. **(2Co.3:6) *Who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spir-***

it giveth life. The letter of the Law that is taught by the Pharisees of today gets our eyes on our own earthly ability or inability (face down). Many are they who sit under the condemnation of the Law, which is a powerless, false gospel, only to give up in their failure to please God and go back into the world or die on a church pew. We cannot pick ourselves up by our bootstraps or be saved by our own self-will. This is an understanding that is from the earth (face down). Seeking this is to be ***ever learning, and never able to come to the knowledge of the truth (2Ti.3:7)*** that sets free. Jesus purposely spoke in parables so that only those who have eyes and ears for heavenly things would understand (Matthew 13:10-14). These seek a knowledge that is born from above (face up). ***(Mat.16:17) And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.*** As always, those whose understanding is “face up” will be fought by those whose understanding is “face down.” The good news of the promises is the power of God given freely to save the one who believes (Romans 1:16). These promises get our eyes on God’s ability and provision (“face up”). These promises give faith (10:17) to get grace (Ephesians 2:8), in order to have the power to live the Christian life and cease from our works.

When the Jews complained that Jesus’ disciples were breaking the Sabbath by harvesting grain (Matthew 12:1,2), which was true according to the Law (Exodus 31:14-17), Jesus gave them this reply: ***(Mat.12:5) Or have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?*** Notice that He was proclaiming that His disciples

were guiltless for profaning the old Sabbath. The priests, in order to fulfill the Sabbath, had to work in the Temple. They did the work of God, as we should also. Those outside the Temple had to cease from their own works. **(Mat.12:6) But I say unto you, that one greater than the temple is here.** Jesus is our New Testament Temple. We who abide in Him must work His works in order to fulfill the Sabbath. We must work the works of our Father, for we are the priests of God. **(Rev.1:6) And he made us [to be] a kingdom, [to be] priests unto his God and Father** ... Those who do not abide in Him have not ceased from their own works and are breaking the real Sabbath. Those who follow Christ as Lord are keeping the Sabbath, for He is Lord of the Sabbath. **(Mat.12:8) For the Son of man is Lord of the sabbath.** If we follow the Lord, then we have rested from our works to do His works. **(Joh.14:12) ... He that believeth on me, the works that I do shall he do also; and greater [works] than these shall he do; because I go unto the Father.** If we follow the Law, we are cut off from Christ and grace and cannot be keeping the real Sabbath (Galatians 5:4). Those seeking to keep the Law of the Sabbath are, instead, breaking it because they are not resting from the works of the Law. Those under the Law, who condemn us for following Christ on Saturday or Sunday, condemn the guiltless. **(Mat.12:7) But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.**

We are to work good on our Sabbath. All good is legal on our Sabbath, every day, but our old works are not. **(Mat.12:12) ... Wherefore it is lawful to do good on the Sabbath day.** Good, of course is God's works.

(Joh.5:16) And for this cause the Jews persecuted Jesus, because he did these things on the sabbath.

(17) But Jesus answered them, My Father worketh even until now, and I work. Notice that Jesus worked His Father's works even on their shadow Sabbath.

Then Jesus specified what works are legal on our Sabbath. ***(Joh.5:19) ... The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner.*** We see here that works that come from self are illegal on our Sabbath but works that our Father

does through us are not. ***(Joh.5:30) I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.*** As sons seeking the

Will of God, we also may work the works of God on our Sabbath but not the works of self. Even the Old Covenant gives us clues to this principle. ***(Isa.58:13) If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, [and] the holy of the Lord honorable; and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking [thine own] words: (14) then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.***

Jesus said that He always did the Will of His Father. Therefore, He always rested from His own works and those who follow Him do, also. God gives the same Spirit that Jesus had to those who wish to be empowered to follow

Jesus said that He always did the Will of His Father. Therefore, He always rested from His own works and those who follow Him do, also. God gives the same Spirit that Jesus had to those who wish to be empowered to follow

Him and so keep the real Sabbath. **(Isa.28:11) *Nay, but by [men of] strange lips and with another tongue will he speak to this people; (12) to whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear.*** Paul declared this verse to be a promise to those who are filled with the Holy Spirit and speak in tongues in the New Covenant (1 Corinthians 14:21). Jews and Christians who refuse this Spirit to rest from the works of the Law, including the old Sabbath, are said to be those who “would not hear.” If we receive and follow the Spirit, we are not under the Sabbath or any of the Law. **(Gal.5:18) *But if ye are led by the Spirit, ye are not under the law.*** Those who receive the Spirit are empowered to live in Christ, which is the rest from the works and curse of the old Law. **(Rom.8:2) *For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.*** We are under the Law of the Spirit. Except for prophets and kings, Israel did not have this Spirit to guide and empower them and, therefore, needed rules and regulations on their external conduct. Those who live by the Spirit of life in Christ naturally fulfill the Law, which has been written in their hearts. Those who live in Christ by the Spirit cease from their own works every day. **(Gal.5:16) *But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh.*** Jesus said that those who received the Spirit would be witnesses of Him to the world (Acts 1:8).

Jesus never said to cease from work on a day. **(Mat.11:28) *Come unto me, all ye that labor and are heavy laden*** (with the Law [Matthew 23:4]), ***and I will give you rest.*** The problem is that we are in and

out of the rest like we are in and out of Christ. Abiding in Christ is resting in our promised benefits. Some say God gave us the gift of eternal life, therefore, He can't take it back. We are told, ***to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ (Gal.3:16)***. You see, the promises were given to Christ, not to you. The only way the promises are yours is if you abide in Christ. Abiding in Christ is: bearing fruit (John 15:1-6), walking as He walked (1 John 2:3-6), believing the same teachings given by Jesus and the apostles, without adding to or subtracting from (1 John 2:24; Jude 3; Matthew 28:20; Revelation 22:18,19), not walking in willful sin (1 John 3:5,6) and keeping His commandments (1 John 3:24). ***(1Jn.5:11) God gave unto us eternal life, and this life is in his Son***; that is the only place we can claim this gift. God doesn't have to take it back – His people walk out of it. ***(1Co.6:18) ... Every sin that a man doeth is without the body ...*** If we walk in willful sin, we are not abiding in His Body, for ***in him is no sin (1Jn.3:5,6)***. Sins of ignorance or failure are covered by the Blood (Romans 7:15; 8:2) but willful sin is always judged. ***(Heb.10:26) For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, (27) but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries.*** The Spirit of life in Christ empowers us to walk in Him by faith in His promises.

(Heb.4:9) There remaineth therefore a Sabbath rest (Greek: *sabbatismos*; “keeping of rest”) ***for the people of God***. This constant “keeping of rest” is every day,

not one day a week. Paul, comparing the weak in faith with those who are mature, said, ***One man esteemeth one day above another: another esteemeth every day [alike] (Rom.14:5)***. In our Covenant, every day is the Sabbath rest. As he said, , ***how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? (Gal.4:9)***. ***(10) Ye observe days ...*** Our Sabbath is freedom from bondage to the works of the Law. Since Jesus took away our sins, it is freedom from fleshly works, too. ***(Psa.118:24) This is the day which the Lord hath made; We will rejoice and be glad in it.***

Old Jerusalem ruled over God's physical, Old Testament people, just as New Jerusalem rules over God's spiritual, New Testament people. Paul declared that we have come to this spiritual city. He showed us that it is not a physical city that can be touched. ***(Heb.12:18) For ye are not come unto [a mount] that might be touched ... (22) but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem ... (23) to the general assembly and church of the firstborn*** ... Jesus' called-out ones come to this mountain. This is the place of God's continual rest. ***(Psa.132:13) For the Lord hath chosen Zion ... (14) This is my resting-place for ever: Here will I dwell; for I have desired it.*** Unlike those under the Law, we are not to dwell outside the temple and go there occasionally, nor are we to dwell outside the continual rest for six days and only dwell in it for one. Those who dwell in this spiritual Jerusalem remain in God's resting place.

There is only one day in the New Testament Jerusalem, the spiritual city of God. That day is the real Sabbath.

(Rev.21:25) And the gates thereof shall in no wise be shut by day (for there shall be no night there).

Notice that there is one day and no night in the city of God, where the Lamb is the light (verse 23). There is no darkness to break up the one day of God's work for those who abide in Christ. ***(1Jn.1:5) And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all.***

Those who abide in God continue in the light of day, doing His works. ***(6) If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth: (7) but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.*** Those who walk in the light of our day are always in the presence of the sun (Son). Night is to have the earth between you and the sun (Son). Our flesh came from the earth (Genesis 2:7) and symbolizes the earth. When the works of our flesh come between us and the Son, we are living in the darkness of night. If we are in this idolatry with the world, whether this means our flesh or the things of the world (1 John 2:15,16), we live in the night. Walking in the light of our one Sabbath day, the works of man are destroyed. I remind you that the Law is a shadow and, if you are under a shadow, you are not in the light. The saints live in the lighted day of ceasing from their own works, especially the works of the Law, while the wicked live in the dark night of their own works. ***(1Th.5:5) For ye are all sons of light, and sons of the day (Sabbath): we are not of the night, nor of darkness; (6) so then let us not sleep*** (having their eyes closed to the light of the Son), ***as do the rest, but let us watch and be sober.***

(1Th.5:7) For they that sleep sleep in the night: and they that are drunken are drunken in the night. (8) But let us, since we are of the day (Sabbath), be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

As long as Jesus has been in this world, either in His first body or His second corporate body, it has been day. **(Joh.9:5) When I am in the world, I am the light of the world. (Mat.5:14) Ye are the light of the world.** That only makes one day, as long as the saints are here. **(Joh.9:4) We must work the works of him that sent me, while it is day** (When we are ceasing from our works to do His, it is the Sabbath day.): **the night cometh, when no man can work**. Our works in Christ for this world are over when the Lord comes for us and then night comes for the judgment of the world. **(1Th.5:2) For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. (3) When they are saying, Peace and safety, then sudden destruction cometh upon them ...** After the Tribulation, the light of the world will be gone! **(Mat.24:29) But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven** (The falling away and reprobation of one-third of the stars represents the spiritual seed of Abraham [Revelation 6:12-14; Genesis 22:17].) ... The darkening of the light of this world here is physical, as well as spiritual. Joseph shared a dream that clearly showed that the people of God, spiritually, are the sun, moon and stars – “the light of the world.” **(Gen.37:9) ... Behold, the sun and the moon and eleven stars made obeisance to me. (10) And**

he told it to his father, and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? Starting as a star glory, Joseph went to his cross in Egypt and was promoted in glory above his brethren, the children of Israel. We grow from star glory to moon glory and then to sun glory, as we continue to walk in the light that God gives us (2 Corinthians 3:18). Paul agreed that the saints manifest these three glories in 1 Corinthians 15:41,42. Now we can see that when the Lord comes and takes His sun-, moon- and star-glory saints, the world will be left in the darkness of night. ***(Mat.24:29) But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven ... (30) ... and they shall see the Son of man coming on the clouds of heaven with power and great glory. (31) And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect ... Glory to God!***

Jesus taught that the whole Christian New Covenant era on earth is only one day. ***(Joh.11:9) Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. (10) But if a man walk in the night, he stumbleth, because the light is not in him.*** Those who walk in this, continually, walk in the light. This spiritual day lasts until the judgment. ***(Mat.20:1) For the kingdom of heaven is like unto a man that was a householder, who went out early in the***

morning to hire laborers into his vineyard. Jesus started hiring laborers for His vineyard first thing in the morning, which was almost 2000 years ago. Then He gives examples of going out to hire all during the day: the third hour (verse three), the sixth and ninth hour (verse five) and the 11th hour (verses six through nine). Of the 11th hour people it was said, ***These last have spent [but] one hour (Mat.20:12).*** Then, at the 12th hour, He called in all of His servants to give them their reward. ***(Mat.20:8) And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first.*** Jesus calls in all of His servants to face Him and receive their reward at His coming. ***(Rev.22:12) Behold, I come quickly; and my reward is with me, to render to each man according as his work is.*** Midnight is a 12th hour when the Lord comes for the virgins (Matthew 25:6) and also the time when the saints leave the Egypt of this world (Exodus 12). At this time, even though it is midnight for the world, the saints are walking with lamps full of Holy Spirit light (Matthew 25:4). From Jesus' first coming to His second coming is one day. This one day incorporates the whole Christian New Covenant era on earth. It should not surprise us that God could change something as important as the Sabbath from many carnal days to one spiritual day. He changed something much more important, our sacrifice, from many carnal sacrifices to one spiritual Sacrifice, our Lord Jesus.

The Lord, again, here defines our rest as a corporate day that covers every day: ***(Heb.4:6) Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings (the promises) were***

before preached failed to enter in (even though they kept the Saturday Sabbath) ***because of disobedience*** (Greek: *apeitheia*; also means “unbelief”), ***(Heb.4:7) he again defineth a certain day, To-day, saying in David so long a time afterward (even as hath been said before), To-day if ye shall hear his voice*** (the promises), ***Harden not your hearts.*** “Today” is any day that you are presently in. Since this verse was written to all saints throughout the New Covenant, then “today” is every day that they live in. God was telling us that, when you hear His promises, do not harden your heart, as Israel did, but believe to enter the rest in the day that you live in. ***(Heb.4:8) For if Joshua had given them rest, he would not have spoken afterward of another day.*** Today is that day, friend, not Saturday or Sunday. Five times in this text God uses the term “To-day” to define the rest: ***(Heb.3:13) But exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin.*** “Day by day” it has been “called today” for almost 2000 years. ***(Heb.4:9) There remaineth therefore a Sabbath rest*** (Greek: *sabbatismos*; “keeping of rest”) ***for the people of God.***

God has been merciful to our ignorance of this true Sabbath but judgment will now be seen the world over because we have come to a second, spiritual type of the Sabbath. ***(2Pe.3:8) But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.*** Having read the writings of the early church fathers, I can tell you that they commonly believed in the 1000-year prophetic day and that after six of these days from the beginning, the end-

time judgment would come. The Hindus, Muslims and Jews also believe this. Edward Gibbon, in *The Decline and Fall of the Roman Empire*, said that the early Christians believed this. The Bible is laid out in seven prophetic 1000-year days, numbered from the creation of Adam. There were 4000 years, or four days, between Adam and Jesus. Since the days of Jesus, the calendar was tampered with extensively, but most researchers believe we are close to traversing two more days and coming to the beginning of the seventh 1000-year period from Adam. Besides the regular, spiritual Sabbath that we have already spoken of, this seventh 1000-year day is a second spiritual Sabbath. When the Body of Christ was crucified, it was a high Sabbath (John 19:31). That means it was a regular Sabbath and a second Passover Sabbath. This second spiritual Sabbath will also be a Passover Sabbath for those who have eaten the Lamb and are about to leave the Egypt of this world. This will also be a crucifixion to the fleshly works of the body of Christ. According to the shadow, when this end-time, second spiritual Sabbath begins, God will judge those who go on in their own works. ***(Exo.31:15) Six days shall work be done; but on the seventh day is a sabbath of solemn rest, holy to the Lord: whosoever doeth any work on the sabbath day, he shall surely be put to death.*** This is also the time when He finishes His creative work. ***(Gen.2:2) And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.*** According to this type, God is about to finish His new creation work during this morning of the seventh day and rest.

Every man's work will be proven by the fiery trial on the

one-day Sabbath. **(1Co.3:12) But if any man buildeth on the foundation** (of Christ) **gold, silver, costly stones, wood, hay, stubble; (13) each man's work shall be made manifest: for the day** (one Sabbath) **shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is.** The wood, hay and stubble of man's works will burn up on God's Sabbath day because, according to the shadow, there is judgment against man's work on the Sabbath. **(Exo.31:14) Ye shall keep the sabbath therefore; for it is holy unto you: every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.** Since there is only one Sabbath day, we have to rest every day from our own works, as also the rest of the New Testament teaches. **(Rev.2:23) ... I am he that searcheth the reins and hearts: and I will give unto each one of you according to your works. (26) And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations.**



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