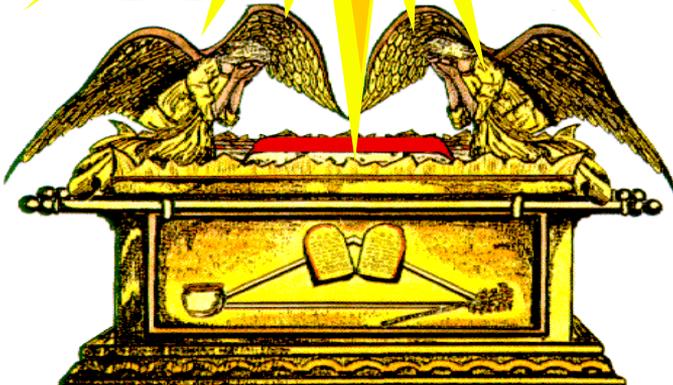


**THE NEW COVENANT
BELIEVER'S HANDBOOK
TO
DISCIPLESHIP**

**AS FORESHADOWED
IN**

**THE
ARK
OF THE**

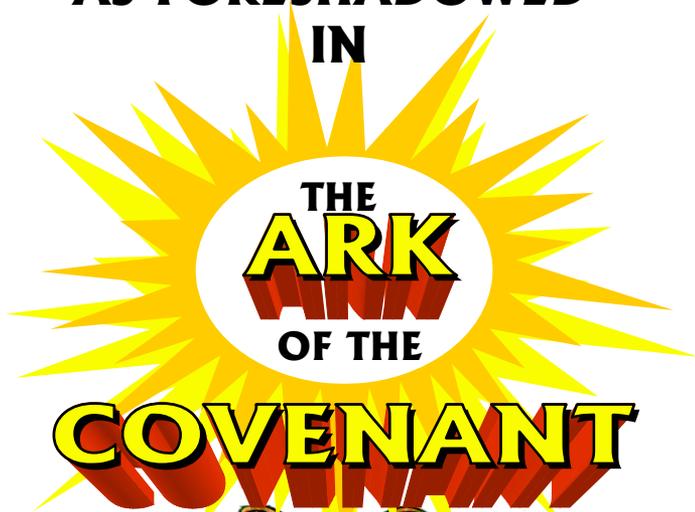
COVENANT



Pastor Randy Shupe

**THE NEW COVENANT
BELIEVER'S HANDBOOK
TO
DISCIPLESHIP**

**AS FORESHADOWED
IN**



Pastor Randy Shupe

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ABOUT THE FORMAT OF THIS BOOK...



I am an advocate of the philosophy that “a picture is worth a thousand words.” Consider the statistics from a survey put out by Xerox corporation:

People learn...

10% of what they read,

20% of what they hear,

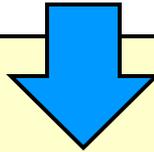
30% of what they see and hear,

70% of what they talk over with others,

80% of what they use and do in real life

And...

95% of what they teach others.



The majority of the illustrations in this book are word pictures designed to increase the ability to retain the knowledge contained within. Often, the comments that surround the illustrations are there to clarify and enrich the contents of the word picture. If you desire to get the most out of this book, then it will require that you give adequate time to digesting the illustrations along with the written page.

May the Lord grant you wisdom and understanding as you, not only read, but also see the unfolding of God's spiritual truths.

Pastor Randy Shupe

FOREWORD

**“...KNOW THAT
THE LORD YOUR GOD,
HE IS GOD,**

**THE FAITHFUL GOD
WHO**

**KEEPS
COVENANT...”**

Deut.7:9



This book is dedicated to provide the reader with a greater understanding of the New Covenant and of “...the Lord our God...”, the covenant making God.

The whole concept of covenant is quite foreign to most gentile believers in Christ. It is my sincere desire to correct this deficiency through the contents of this book. It will require that we approach the scriptures as did the Bereans in Acts 17:11, who were “... More fair-minded...they received the word with all readiness, and searched the scriptures.. to find out whether these things were so.”

The book of Acts contains several such admonitions recorded for our learning. I often use the story of Apollos to bring home the truth that we must always be open to a fuller understanding of God's Word. Consider what the Holy Spirit recorded of this man:

**“NOW A CERTAIN JEW NAMED APOLLOS...
AN ELOQUENT MAN AND MIGHTY IN THE
SCRIPTURES, CAME TO EPHEBUS.
THIS MAN HAD BEEN INSTRUCTED
IN THE WAY OF THE LORD;
AND BEING FERVENT IN SPIRIT,
HE SPOKE AND TAUGHT ACCURATELY
THE THINGS OF THE LORD,
THOUGH HE KNEW ONLY THE BAPTISM OF JOHN...
WHEN AQUILA AND PRICILLA HEARD HIM,
THEY TOOK HIM ASIDE AND EXPLAINED TO HIM
THE WAY OF GOD MORE ACCURATELY...”**

Acts 18:24-26

God's desire for us all is that we understand "...the way of God more accurately." Such is the need for God's people when it comes to the subject of covenant. Many believers are like Apollos: they are fervent in spirit to preach what they know about their covenant, but the question is whether there is more to the covenant than what they presently know. Apollos' ministry was greatly enhanced by the further illumination of Aquila and Priscilla:

**“...AND WHEN HE ARRIVED, HE GREATLY HELPED
THOSE WHO HAD BELIEVED THROUGH GRACE;
FOR HE VIGOROUSLY REFUTED THE JEWS PUBLICLY,
SHOWING FROM THE SCRIPTURES
THAT JESUS IS THE CHRIST.”**

Acts 18:27-28

May God use the contents of this book in your life to help you, not only to understand the fullness of the New Covenant, but also to enable you to instruct others in the way of God more accurately.

Pastor Randy Shupe

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INTRODUCTION: **“The UNCHANGING GOD”**

**“YOU SHALL LOVE THE LORD YOUR GOD
WITH ALL YOUR HEART, WITH ALL YOUR SOUL,
AND WITH ALL YOUR MIGHT.”** Deut.6:5

**“FOR YOU ARE A HOLY PEOPLE TO
THE LORD YOUR GOD; THE LORD YOUR GOD
HAS CHOSEN YOU TO BE A PEOPLE FOR HIMSELF,
A SPECIAL TREASURE...BECAUSE THE LORD LOVES YOU...
THE LORD HAS BROUGHT YOU OUT...
AND REDEEMED YOU FROM
THE HOUSE OF BONDAGE,
FROM THE HAND OF PHARAOH
KING OF EGYPT. THEREFORE KNOW THAT
THE LORD YOUR GOD,
HE IS GOD,
THE FAITHFUL GOD
WHO KEEPS COVENANT...”** Deut.7:6-9



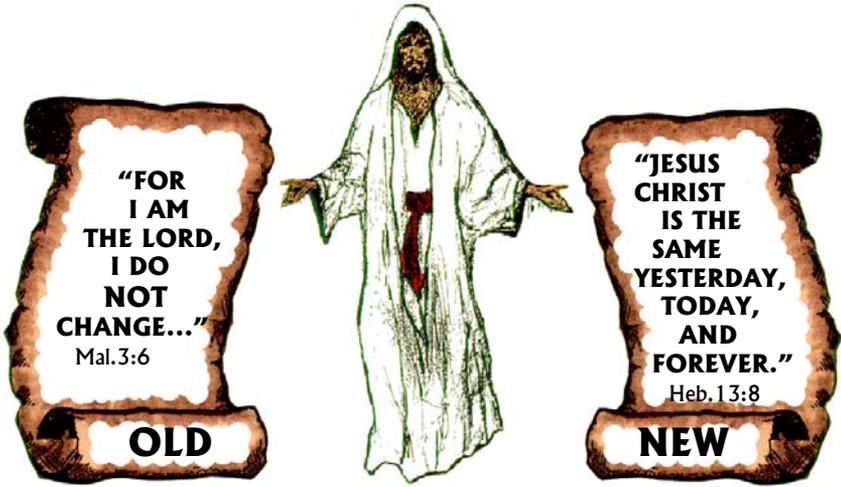
There are two expressions of love in the verses above. The one that is heard most commonly is “...the Lord loves you...” (Deut.7:8). The not-so-common one is “you shall love the Lord your God...” (Deut.6:5). However, both are expressions of covenant relationship. God expresses His love for man, and man is to reciprocate with his love for God. The apostle John tells us “we love Him because He first loved us” (1 Jn.4:19).

Covenant must be viewed as a two-way street. Far too long, Christendom has majored in teaching God’s love for us, but has minored in presenting the call for us to love God.

Consider well the above message to God’s first covenant people. Notice He reminds them that they were a people God “...redeemed...from the house of bondage...” (vs.8). Notice too the reference to “...Pharaoh King of Egypt” (vs.8). In type and shadow this represents Satan (as Pharaoh), and his kingdom which is the world (Egypt). This reminder from God is equally applicable to all New Covenant believers.

We are indebted to God for our deliverance from Satan’s kingdom just as much as the children of Israel were for their deliverance from Pharaoh’s Egypt.

It must grieve the heart of God to hear how often He is theologically presented as a changing God in spite of what He plainly states in both then the Old and New Testaments:



How often have you heard the all-too-simplistic dichotomy of the Old Covenant being a covenant of law, and the New covenant being a covenant of grace? If this theory is true, then how can God be an unchanging God? Something is truly amiss in our understanding of God and His covenants.

For the moment, let us consider God's calling of Israel and the church. From the comparison below, we can easily see that God is an unchanging God. The objectives of God for Israel and the church are nearly identical:

PROMISE TO
ISRAEL:

**"YOU SHALL BE TO ME
A KINGDOM OF PRIESTS
AND A HOLY NATION..."**
Ex.19:6

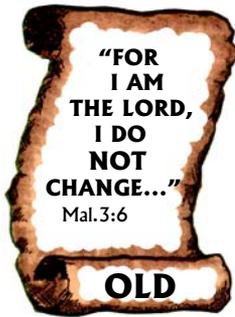
**"...THE LORD YOUR GOD
HAS CHOSEN YOU TO BE
A PEOPLE FOR HIMSELF,
A SPECIAL TREASURE
ABOVE ALL THE PEOPLES
ON THE FACE OF
THE EARTH."**

Deut.7:6

PROMISE TO
THE CHURCH:

**"BUT YOU ARE
A CHOSEN GENERATION,
A ROYAL PRIESTHOOD,
A HOLY NATION,
HIS OWN SPECIAL
PEOPLE...WHO ONCE
WERE NOT A PEOPLE
BUT ARE NOW THE
PEOPLE OF GOD...WHO...
NOW HAVE
OBTAINED MERCY."**

1 Pet.2:9-10



PROMISE TO

ISRAEL:

"YOU SHALL BE TO ME A KINGDOM OF PRIESTS AND A HOLY NATION..." Ex. 19:6

"...THE LORD YOUR GOD HAS CHOSEN YOU TO BE A PEOPLE FOR HIMSELF, A SPECIAL TREASURE ABOVE ALL THE PEOPLES ON THE FACE OF THE EARTH."

Deut. 7:6

PROMISE TO

THE CHURCH:

"BUT YOU ARE A CHOSEN GENERATION, A ROYAL PRIESTHOOD, A HOLY NATION, HIS OWN SPECIAL PEOPLE...WHO ONCE WERE NOT A PEOPLE, BUT ARE NOW THE PEOPLE OF GOD...WHO... NOW HAVE OBTAINED MERCY."

1 Pet. 2:9-10

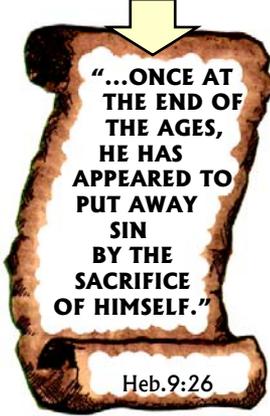
The unchanging God has given identical promises to two different peoples during two different dispensations. Both are expressions of their respective covenants.

Earlier, we saw in Deuteronomy 6:5 that God required Israel to "...love the Lord your God with all your heart...soul...and...might." We must cultivate the idea that covenant is always a two-way street. God not only expresses what He will do or be toward us, but He also expresses what He expects of us. Often, as in our example from Deut. 6:5 and Deut. 7:6-8, we find recorded both expressions near one another. Together, they constitute the whole counsel of God (Acts 20:27).

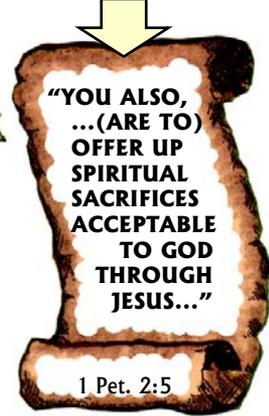
As an example, consider the scriptures found near the above text from 1 Peter 2:9-10 in which God expresses what we are to Him. However, verse 5 reveals what God expects us to be toward Him:

"YOU ALSO ...ARE BEING BUILT UP A SPIRITUAL HOUSE, A HOLY PRIESTHOOD, TO OFFER UP SPIRITUAL SACRIFICES ACCEPTABLE TO GOD ..." 1 Pet. 2:5

“COVENANT SACRIFICE...”



“COVENANT SACRIFICE...”



The above should bring home the illustration. We are well versed in what is stated in Hebrews 9:26 pertaining to the sacrifice of Jesus on our behalf. Are we equally aware that we are to offer up spiritual sacrifices acceptable to God through Jesus Christ? Can we just claim the one and ignore the other as New Covenant believers? The concept of covenant is widely accepted as being solely a one-way street when, in fact, it has always been two-way. It is first what God is to us and then what we must become to God.

As a point of illustration, consider just three of the seven spiritual sacrifices God records in His Word that He requires from all His New Covenant people:

“THEREFORE BY HIM (JESUS) LET US CONTINUALLY OFFER THE SACRIFICE OF PRAISE TO GOD, THAT IS, THE FRUIT OF OUR LIPS, GIVING THANKS TO HIS NAME.”

Hebrews 13:15

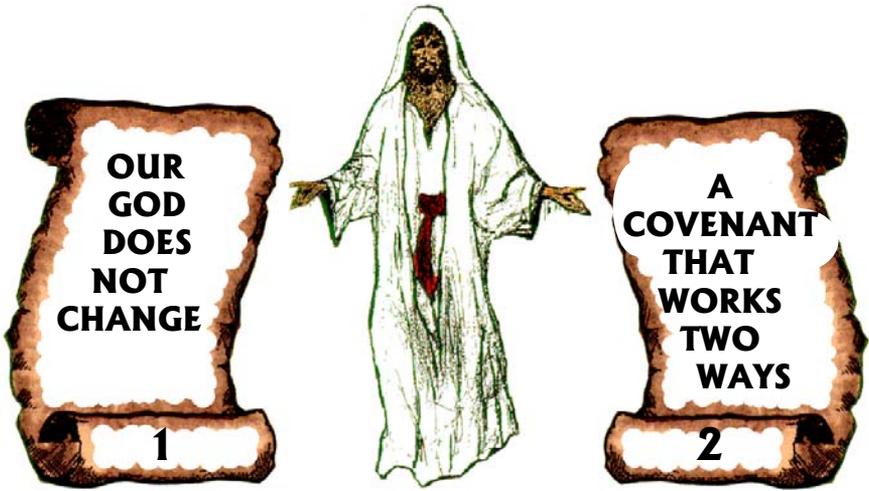
“I BESEECH YOU THEREFORE, BRETHREN, BY THE MERCIES OF GOD, THAT YOU PRESENT YOUR BODIES A LIVING SACRIFICE, HOLY, ACCEPTABLE TO GOD, WHICH IS YOUR REASONABLE SERVICE.”

Rom. 12:1

“...NO CHURCH SHARED WITH ME CONCERNING GIVING... BUT YOU ONLY...THE THINGS WHICH WERE SENT FROM YOU, ...AN ACCEPTABLE SACRIFICE, WELL PLEASING TO GOD.”

Phil. 4:15,18

Stated below are the two objectives I have sought to impart to you in this brief introduction to the study of the New Covenant:



Keep these principles in mind, for we have by no means exhausted the ability to bring these truths to the forefront. I will continually refer to them throughout the remainder of this book wherever it is applicable.

The church suffers greatly today from half-truths being presented as the whole-truth. What is being taught as the New Covenant of grace, is in reality only one-third of what is plainly stated as the terms of the New Covenant!

This statement brings us to the point in which we need to consider what is really contained in the New Covenant. Very few of God's people are even aware of where in the Bible that the New Covenant spells out its specific terms. Multitudes seem to blindly follow after the overly-stated simplistic theology that the Old Covenant is law and the New Covenant is grace. One reading of the New Covenant terms would dispel such limited theology and unleash God's people to realize that the covenant term of grace is only the foundational truth of the New Covenant. God has higher objectives for His people than saving them by His grace. The terms of the New Covenant reveal God's ultimate objectives for saving us by His grace. Are you willing, like Apollos, to perhaps have explained to you the way of God more accurately?

“THIS IS THE COVENANT THAT I WILL MAKE...”

Hebrews 8:10-12

1. **“...I WILL PUT MY LAWS IN
THEIR MIND AND WRITE THEM
ON THEIR HEARTS...”** (vs.10)

2. **“...ALL SHALL KNOW ME,
FROM THE LEAST OF THEM
TO THE GREATEST OF THEM.”**
(vs.11)

3. **“...I WILL BE MERCIFUL TO THEIR
UNRIGHTEOUSNESS, AND THEIR
SINS AND THEIR LAWLESS DEEDS
I WILL REMEMBER NO MORE.”**
(vs.12)

Hebrews 8:10-12

Let me close out this introduction by simply drawing your attention to God’s stated intention to “...put My laws in their mind and write them on their hearts...” (vs.10). Upon whom does God intend to write His laws? It is on the hearts of those to whom He also says “... I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more”(vs.12). In other words, God will write His laws on the hearts of those who receive His grace.

Do we indeed possess a New Covenant of grace devoid of any obligation to God’s laws? If what is stated above in Hebrews 8:10-12 is the New Covenant, then this assumption cannot be true according to God’s Word! Let us now examine whether Hebrews 8:10-12 is indeed the New Covenant possessed by the church of Jesus Christ.

CHAPTER ONE: "GOD'S NEW COVENANT"

1. **"...I WILL PUT MY LAWS IN
THEIR MIND AND WRITE THEM
ON THEIR HEARTS..."** (vs.10)

2. **"...ALL SHALL KNOW ME,
FROM THE LEAST OF THEM
TO THE GREATEST OF THEM."**
(vs.11)

3. **...I WILL BE MERCIFUL TO THEIR
UNRIGHTEOUSNESS, AND THEIR
SINS AND THEIR LAWLESS DEEDS
I WILL REMEMBER NO MORE."**
" (vs.12)

Hebrews 8:10-12

God says in verse 10 of Hebrews chapter 8 that "...this is the covenant that I will make with the house of Israel after those days...". Perhaps it has been this statement which has prevented the church from realizing that this is also their covenant. If we read this verse by itself, and ignore the context surrounding it, one could easily come to such a conclusion. However, this certainly does not qualify as being "...a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim.2:15). Lifting verses out of contextual settings can virtually make the Word of God say whatever we desire it to say.

Chapters 8 and 9 of Hebrews discuss the ministry of Jesus Christ as our High Priest. Paul opens chapter 8 by emphasizing that this is the main point he is seeking to establish, "...we have such a high priest..."(Heb.8:1). Verse 6 states that Jesus "...is also mediator of a better covenant, which was established on better promises." In chapter 9 Paul speaks of "...the blood of Christ, who through the eternal Spirit offered Himself without spot to God..." (Heb.9:14). Verse 26 states that Jesus has appeared to "...put away sin by the sacrifice of Himself." Note well that the context of Hebrews 8:10-12 deals with the description of a covenant centered upon the sacrifice of Jesus.

Consider what is stated in Hebrews 9:28:

“SO CHRIST WAS OFFERED ONCE TO BEAR THE SINS OF MANY. TO THOSE WHO EAGERLY WAIT FOR HIM HE WILL APPEAR A SECOND TIME, APART FROM SIN, FOR SALVATION.”

Heb. 9:28

This statement is readily endorsed as truth concerning the essence of the New Covenant, for it contains the reasons for the first and second coming of Christ. However, we cannot claim this verse apart from Hebrews 8:10-12 in which the terms of the New Covenant are stated as containing more than just the grace of God. We must do away with such cafeteria-style Christianity in which we pick and choose the verses of our liking while rejecting those which do not fit our present theological position. Merely dismissing various conflicting verses is not the answer. We must be able to harmonize, not ignore, all of what God's Word says. Chapter 10 of Hebrews proves that God intends the terms of the New Covenant, spelled out in chapter 8:10-12, to also apply to the church. Paul writes:

“...HE TAKES AWAY THE FIRST (COVENANT) THAT HE MAY ESTABLISH THE SECOND (COVENANT)...

WE HAVE BEEN SANCTIFIED THROUGH THE OFFERING OF THE BODY OF JESUS CHRIST ONCE FOR ALL...

THIS MAN...OFFERED ONE SACRIFICE FOR SINS FOREVER...BY ONE OFFERING HE HAS PERFECTED FOREVER

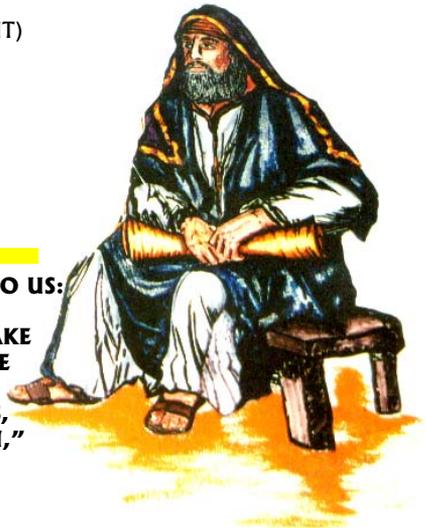
THOSE WHO ARE BEING SANCTIFIED.

AND THE HOLY SPIRIT ALSO WITNESSES TO US: FOR AFTER HE HAD SAID BEFORE, “THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD:

I WILL PUT MY LAWS INTO THEIR HEARTS, AND IN THEIR MINDS I WILL WRITE THEM,” THEN HE ADDS,

“THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE.”

Hebrews 10:9-17 excerpts

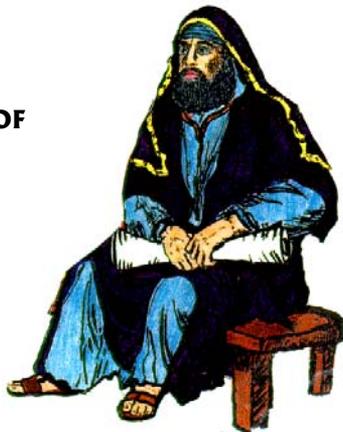


The words “and the Holy Spirit also witnesses to us...”(vs.15), should be sufficient proof that this New Covenant is not to be thought of as only for the Jews, but in reality, this is also the covenant of the church!

There is no such thing as a New Covenant just for the gentile church. The reality is that the gentile church is being grafted into the new Jewish covenant. Allow the apostle Paul to "...explain to (us) the way of God more accurately...":

**"...YOU WERE WITHOUT CHRIST,
BEING ALIENS FROM THE
COMMONWEALTH OF ISRAEL AND
STRANGERS FROM THE COVENANTS OF
PROMISE, HAVING NO HOPE AND
WITHOUT GOD IN THE WORLD.
BUT NOW IN CHRIST JESUS
YOU WHO ONCE WERE FAR OFF
HAVE BEEN MADE NEAR
BY THE BLOOD OF CHRIST."**

Eph. 2:12-13



**"...I, PAUL...FOR YOU GENTILES-
IF INDEED YOU HAVE HEARD OF
THE DISPENSATION OF
THE GRACE OF GOD WHICH WAS GIVEN
TO ME FOR YOU...HE MADE KNOWN TO
ME THE MYSTERY...WHICH IN OTHER
AGES WAS NOT MADE KNOWN...
AS IT HAS NOW BEEN REVEALED BY
THE SPIRIT TO HIS HOLY APOSTLES...
THAT THE GENTILES
SHOULD BE FELLOW HEIRS,
OF THE SAME BODY,
AND PARTAKERS OF HIS PROMISE IN
CHRIST THROUGH THE GOSPEL."**

Eph. 3:1-6 excerpts

Paul presents the concept that the gentiles are joining the Jews in one body through the New Covenant instituted by the blood of Christ. By His foreknowledge, God reveals that the gentiles would be the first partakers of the New Covenant which was promised to "...the house of Israel..."(Heb.8:8,10). This is clearly presented by the apostle Paul in the epistle to the Romans. I have printed a large portion of Paul's exhortation on the next page. I pray that you will give sufficient meditation upon it, because it is for the most part, a lost theology in today's church.

**"I SAY THEN, HAS GOD CAST AWAY HIS PEOPLE?
CERTAINLY NOT!...GOD HAS NOT CAST AWAY
HIS PEOPLE WHOM HE FOREKNEW....**

**I SAY THEN, HAVE THEY STUMBLER THAT THEY
SHOULD FALL? CERTAINLY NOT!**

**BUT THROUGH THEIR FALL,
TO PROVOKE THEM TO JEALOUSY, SALVATION
HAS COME TO THE GENTILES." (Rom.11:1-2,11)**



**"...YOU (GENTILES)...WERE GRAFTED IN AMONG THEM
(THE JEWS), AND WITH THEM BECAME A PARTAKER OF THE
ROOT...REMEMBER THAT YOU DO NOT SUPPORT THE ROOT,
BUT THE ROOT SUPPORTS YOU. YOU (GENTILES) WILL SAY THEN,
"BRANCHES WERE BROKEN OFF THAT I MIGHT BE GRAFTED IN."
WELL SAID. BECAUSE OF UNBELIEF THEY (THE JEWS) WERE BROKEN
OFF, AND YOU (GENTILES) STAND BY FAITH. DO NOT BE HAUGHTY,
BUT FEAR. FOR IF GOD DID NOT SPARE THE NATURAL BRANCHES,
HE MAY NOT SPARE YOU EITHER. THEREFORE CONSIDER THE
GOODNESS AND SEVERITY OF GOD: ON THOSE WHO FELL
(THE JEWS), SEVERITY; BUT TOWARD YOU, GOODNESS,
IF YOU CONTINUE IN HIS GOODNESS.**

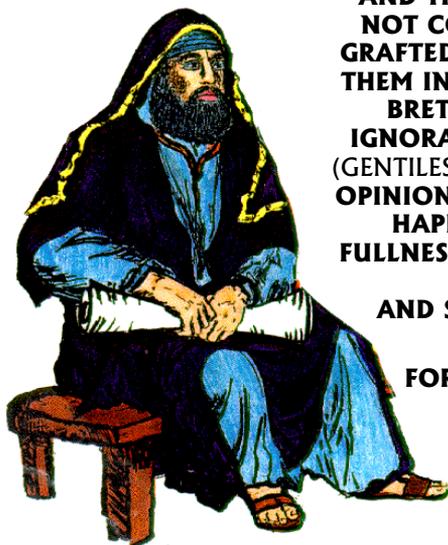
**OTHERWISE YOU (GENTILES) ALSO WILL BE CUT OFF."
(Rom.11:17-22)**

**"AND THEY (THE JEWS) ALSO, IF THEY DO
NOT CONTINUE IN UNBELIEF, WILL BE
GRAFTED IN, FOR GOD IS ABLE TO GRAFT
THEM IN AGAIN...FOR I DO NOT DESIRE,
BRETHREN, THAT YOU SHOULD BE
IGNORANT OF THIS MYSTERY, LEST YOU
(GENTILES) SHOULD BE WISE IN YOUR OWN
OPINION, THAT HARDENING IN PART HAS
HAPPENED TO ISRAEL UNTIL THE
FULLNESS OF THE GENTILES HAS COME IN
(INTO THE COVENANT).**

**AND SO ALL ISRAEL WILL BE SAVED,
AS IT IS WRITTEN...**

**FOR THIS IS MY COVENANT WITH THEM,
WHEN I TAKE AWAY THEIR SINS."**

(Rom.11:23-27 excerpts)



(Note Israel will partake of this same covenant into which
the church has been grafted-in)

Paul has plainly stated that when the fullness of this present dispensation of grace to the gentiles has come in, then Israel will be saved. In other words, they will become partakers of their New Covenant. God's grace will come to the Jews in the same manner that it has been poured out upon the gentiles. We do not lack for a plain expression of this truth in God's Word:

"AND I WILL POUR ON THE HOUSE OF DAVID AND ON THE INHABITANTS OF JERUSALEM THE SPIRIT OF GRACE...THEN THEY WILL LOOK ON ME WHOM THEY HAVE PIERCED....IN THAT DAY A FOUNTAIN SHALL BE OPENED FOR THE HOUSE OF DAVID AND FOR THE INHABITANTS OF JERUSALEM, FOR SIN AND FOR UNCLEANNESS....AND SOMEONE WILL SAY TO HIM,' WHAT ARE THESE WOUNDS IN YOUR HANDS?' THEN HE WILL ANSWER, 'THOSE WITH WHICH I WAS WOUNDED IN THE HOUSE OF MY FRIENDS.'.... THEY WILL CALL ON MY NAME, AND I WILL ANSWER THEM. I WILL SAY, 'THIS IS MY PEOPLE'; AND EACH ONE WILL SAY, 'THE LORD IS MY GOD.' "

excerpts from Zech.12 & 13

The New Testament is the fulfillment of things that were first prophesied in the Old Testament. The apostle Peter understood this truth and recorded for us these words:

"OF THIS SALVATION THE PROPHETS HAVE INQUIRED AND SEARCHED DILIGENTLY, WHO PROPHESED OF THE GRACE THAT WOULD COME TO YOU... TO THEM (THE PROPHETS) IT WAS REVEALED THAT, NOT TO THEMSELVES (THE JEWS), BUT TO US (THE GENTILES) THEY WERE MINISTERING THE THINGS WHICH NOW HAVE BEEN REPORTED TO YOU THROUGH THOSE WHO HAVE PREACHED THE GOSPEL TO YOU BY THE HOLY SPIRIT ..."

1 Peter 1:10,12



Let us now consider, for the point of illustration, that the New Covenant we have been examining from Hebrews 8:10-12 originates in the book of the prophet Jeremiah:



**"BEHOLD, THE DAYS ARE COMING,
SAYS THE LORD,
WHEN I WILL MAKE
A NEW COVENANT WITH THE HOUSE
OF ISRAEL AND WITH THE HOUSE OF
JUDAH-NOT ACCORDING TO THE
COVENANT THAT I MADE WITH
THEIR FATHERS IN THE DAY THAT I
TOOK THEM BY THE HAND TO
BRING THEM OUT OF THE LAND OF
EGYPT, MY COVENANT WHICH THEY
BROKE, THOUGH I WAS A HUSBAND
TO THEM, SAYS THE LORD.**

**BUT THIS IS THE COVENANT
THAT I WILL MAKE WITH THE HOUSE
OF ISRAEL AFTER THOSE DAYS, SAYS
THE LORD: I WILL PUT MY LAW IN
THEIR MINDS, AND WRITE IT ON
THEIR HEARTS; AND I WILL BE THEIR
GOD, AND THEY SHALL BE
MY PEOPLE.**

**NO MORE SHALL EVERY MAN TEACH
HIS NEIGHBOR, AND EVERY MAN
HIS BROTHER, SAYING, 'KNOW THE
LORD,' FOR THEY ALL SHALL KNOW
ME, FROM THE LEAST OF THEM TO
THE GREATEST OF THEM, SAYS THE
LORD. FOR I WILL FORGIVE THEIR
INIQUITY, AND THEIR SIN I WILL
REMEMBER NO MORE."**

Jeremiah 31:31-34

IS THERE SUFFICIENT EVIDENCE THAT HEBREWS 8:10-12 DESCRIBES THE NEW COVENANT POSSESSED BY THE CHURCH?

1. THE CONTEXT, IN WHICH THE COVENANT OF HEBREWS 8:10-12 IS FOUND, SPEAKS HEAVILY OF JESUS CHRIST AND HIS SHED BLOOD BEING THE SACRIFICE FOR SINS (see chapters. 8-9). JESUS SHED HIS BLOOD TO ESTABLISH THE NEW COVENANT. IT WAS FIRST OFFERED TO THE GENTILES (Rom.11), AND WILL FINALLY BE EMBRACED BY THE JEWS (Zech. 12-13).

2. HEBREWS CHAPTER 10:9-18 SPECIFICALLY STATES THAT THIS COVENANT IS ALSO WITNESSED BY THE HOLY SPIRIT AS BEING FOR THE CHURCH.

3. THE CLEAR STATEMENTS OF PAUL IN EPHESIANS CHAPTER 2:12-13 AND CHAPTER 3:5-7 REVEAL THAT THE GENTILES HAVE BECOME PARTAKERS OF ISRAEL'S COVENANT OF PROMISE THROUGH THE BLOOD OF CHRIST. PAUL STATES THAT WE JOINED THEM RATHER THAN THE REVERSE THEOLOGY OF TODAY'S CHURCH.

4. PAUL'S IN-DEPTH TEACHING IN ROMANS CHAPTER 11 STATES THAT THE GENTILES ARE FIRST PARTAKERS OF SALVATION TO PROVOKE THE JEW TO JEALOUSY. HE REMINDS THE GENTILE CHURCH THAT THEY ARE GRAFTED-IN BRANCHES . HE ALSO STATES THAT WHEN THE FULLNESS OF THE GENTILES HAS COME INTO THE COVENANT, THEN ALL OF ISRAEL WILL BE SAVED BY MEANS OF THE COVENANT (11:26-27).

5. THE PROPHET ZECHARIAH CLEARLY STATES THAT THE SPIRIT OF GRACE WILL BE Poured OUT UPON ISRAEL AT THE SECOND COMING OF CHRIST. ONE THIRD OF ALL THE JEWS WILL ACCEPT CHRIST AS THEIR GOD (Zech..12-13).

6. THE APOSTLE PETER CONFIRMS THAT THE PROPHETS WERE SPEAKING OF A SALVATION THAT WOULD COME TO THE GENTILES RATHER THAN TO THE JEWS TO WHOM IT WAS FIRST PROPHESIED. PAUL CONFIRMS THIS IN HIS DISSERTATION OF EPHESIANS 3 WHERE HE STATES, "...IN OTHER AGES WAS NOT MADE KNOWN TO THE SONS OF MEN, AS IT HAS NOW BEEN REVEALED BY THE SPIRIT TO HIS HOLY APOSTLES AND PROPHETS..." (3:5)

7. THE NEW COVENANT FOUND IN HEBREWS 8:10-12 ORIGINATES IN JEREMIAH 31 AS A PROMISE TO ISRAEL. THE NEW TESTAMENT IS AN OUTWORKING OF THAT PROPHECY.

8. ACTS CHAPTER 15:6-17 CLEARLY REVEALS THAT IT WAS UNDERSTOOD BY THE MOUTH OF THE PROPHETS OF OLD THAT THE GENTILES WOULD BE ADDED TO THE NEW COVENANT WHEN IT WOULD COME.

I realize that what we have been studying so far in this first chapter cannot be considered light reading. I pray that you have not merely skim-read it, but rather have diligently sought to "...receive the Word with all readiness, and (have) searched the scriptures...to find out whether these things were so" (Acts 17:11). Perhaps it will require intense effort to come to a conclusion as to whether what I am saying is right or wrong. I can only stress to you the immense importance to do so. Consider how the great evangelist Charles Finney counseled the saints in his day:



Charles Finney

"LET NO ONE DESPAIR IN COMMENCING THIS BOOK, NOR STUMBLE AT THE DEFINITIONS, THINKING HE CAN NEVER UNDERSTAND SO ABSTRUSE A SUBJECT..."

MY BROTHER, SISTER FRIEND- READ, STUDY, THINK; TO DEVELOP YOUR POWERS BY STUDY. GOD DESIGNED THAT RELIGION SHOULD REQUIRE THOUGHT, INTENSE THOUGHT, AND SHOULD THOROUGHLY DEVELOP OUR POWERS OF THOUGHT. THE BIBLE ITSELF IS WRITTEN IN A STYLE SO CONDENSED AS TO REQUIRE MUCH INTENSE STUDY.

MANY KNOW NOTHING OF THE BIBLE OR OF RELIGION, BECAUSE THEY WILL NOT THINK AND STUDY. I DO NOT PRETEND TO SO EXPLAIN THEOLOGY AS TO DISPENSE WITH THE LABOR OF THINKING."

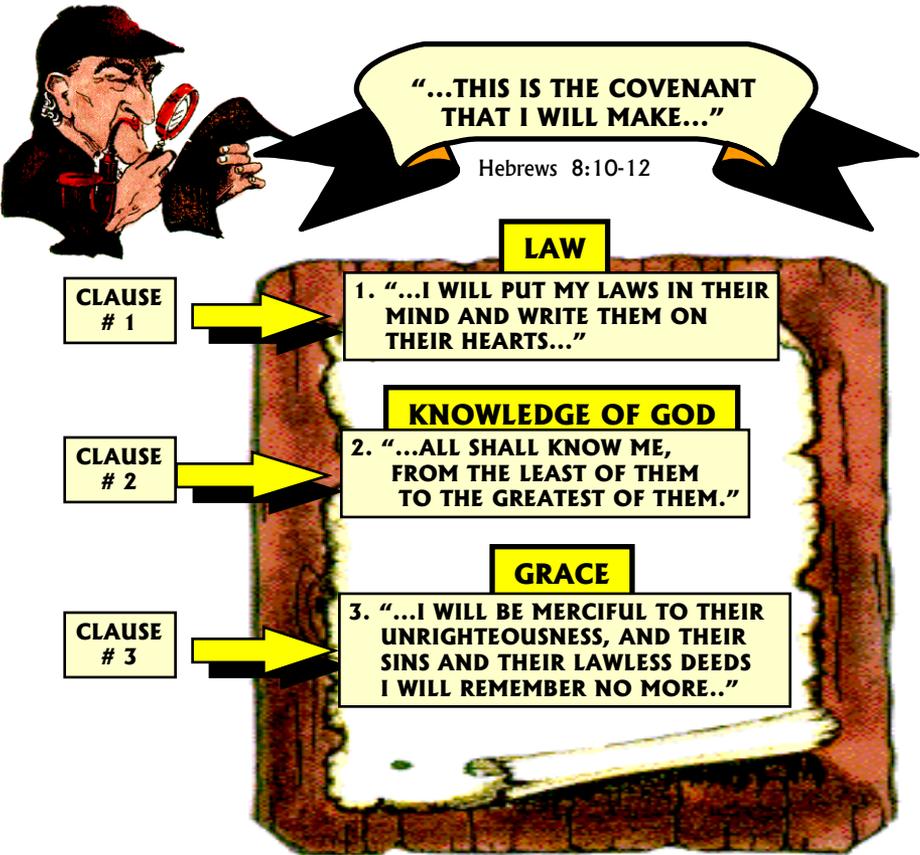
(SYSTEMATIC THEOLOGY- PREFACE, PAGE 9- CHARLES FINNEY)

As we continue on, in this first chapter, let us ponder for a moment why it is so important that we make a decision as to whether or not Hebrews 8:10-12 is the New Covenant of the church.

Widespread is the theology embracing the concept that the Old Covenant consists of law but the New Covenant is one of grace. However, the New Covenant spoken of in Hebrews 8:10-12 has three terms mentioned, and only one can be summarized as grace (vs.12). What about the other two terms? Are we to ignore the fact that one of them is clearly stated as consisting of God's law to be placed in our mind and written on our hearts? (vs.10).

There are three terms specified in the New Covenant which reveal God's objectives for the recipients (presently, the church). Let us ponder, for the moment, two of those three terms.

The word translated as covenant ("b'rith") means "to bind". An old hymn is entitled "blessed be the tie that binds". However, for the most part, God's people have only been taught one-third of that binding agreement. They hold to that which binds God to "...be merciful to their unrighteousness, and...their sins and their lawless deeds... (to) remember no more" (Heb.8:12). Theologically, we have condensed this concept to the term "grace". However, the covenant places an equally binding obligation upon the people of God to allow God to "...put My laws in their mind and write them on their hearts..." (Heb.8:10). This concept can be condensed to the term "law". Can we get away with selectively pick out grace, but discard the law term of the covenant?



**“BE DILIGENT
TO PRESENT YOURSELF
APPROVED TO GOD,
A WORKER WHO
DOES NOT NEED TO BE ASHAMED,
RIGHTLY DIVIDING
THE WORD OF TRUTH.”**

2 Timothy 2:15



If we, as God's people, do not diligently search out the subject of law vs. grace, there is going to be a multitude who will be ashamed when God Himself confronts us in eternity with the remainder of the contents of the New Covenant!

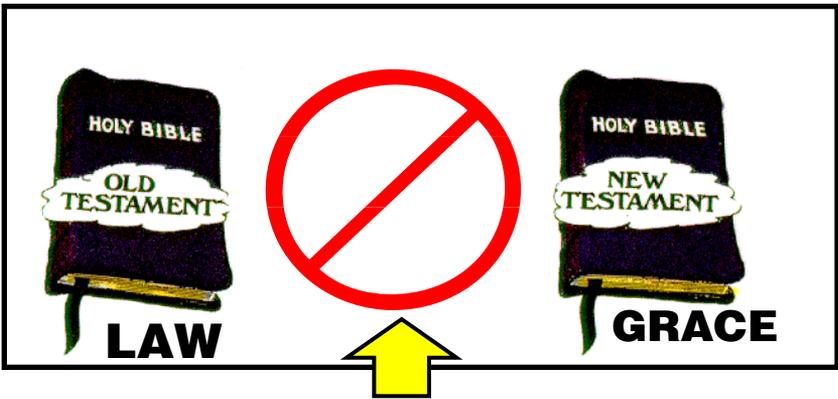
As a teacher of God's Word, I would like now to give you food for thought concerning the widely embraced dichotomy of the Old Covenant being a covenant of law and the New Covenant being one solely of the grace of God.

This is **NOT** how to rightly divide the word of truth:

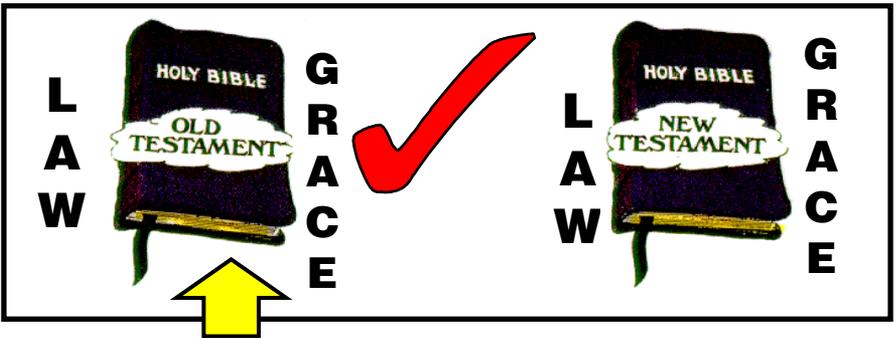


This **IS** how to rightly divide the word of truth:





The above theological position presents us with a violation of a previously established fact that “God is an unchanging God” (see pages 10-13). God is unchanging in His principles such as how He brings salvation to mankind. If God has changed His mind from a covenant of law to a covenant of grace, then His principle of salvation has changed. It cannot be so.



This theological position, however, is in perfect harmony with the concept of an unchanging God in how He brings salvation to mankind. His principles are unchanging. He does not go from law to grace but rather maintains the principles of law and grace in both covenants.

God changed the covenant to a “...better covenant which was established on better promises” (Heb.8:6). This verse alone shows God as an unchanging God in that both covenants are established upon the same foundation of promises. The New Covenant just has better promises than the Old.

The church acts as if the phrase, “the just shall live by faith”, was coined just for it. It was not. This truth is repeated three times in the New Testament but it originates in the Old:

“...BUT THE JUST SHALL LIVE BY HIS FAITH.”

Hab.2:4

We need to question in what the Old Covenant saints were to place their faith? The answer can be summed up with these seven words which best express the core essence of the Old Covenant:

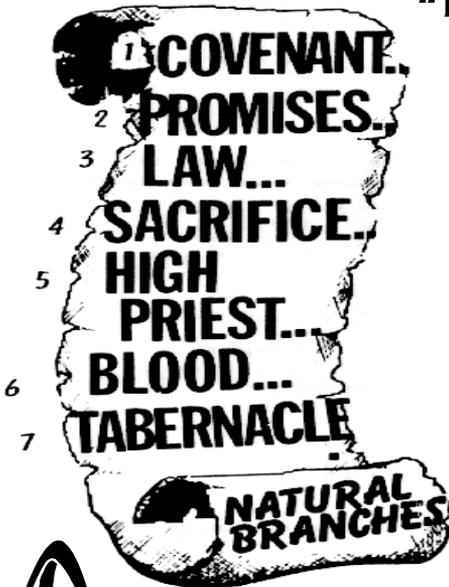
“THE JUST SHALL LIVE BY HIS

FAITH

The Old Covenant saints were to live by faith just as we must in the New Covenant. The expression of their faith lay within these seven identities.

If you have read the Old Testament, especially Exodus, Leviticus, Numbers and Deuteronomy, you will remember the great repetition of these seven identities as being the major theme of these books.

It was through faith in these institutions of God that salvation was obtained under the Old Covenant. They constitute the basis of man’s relationship to God in the Old Covenant.



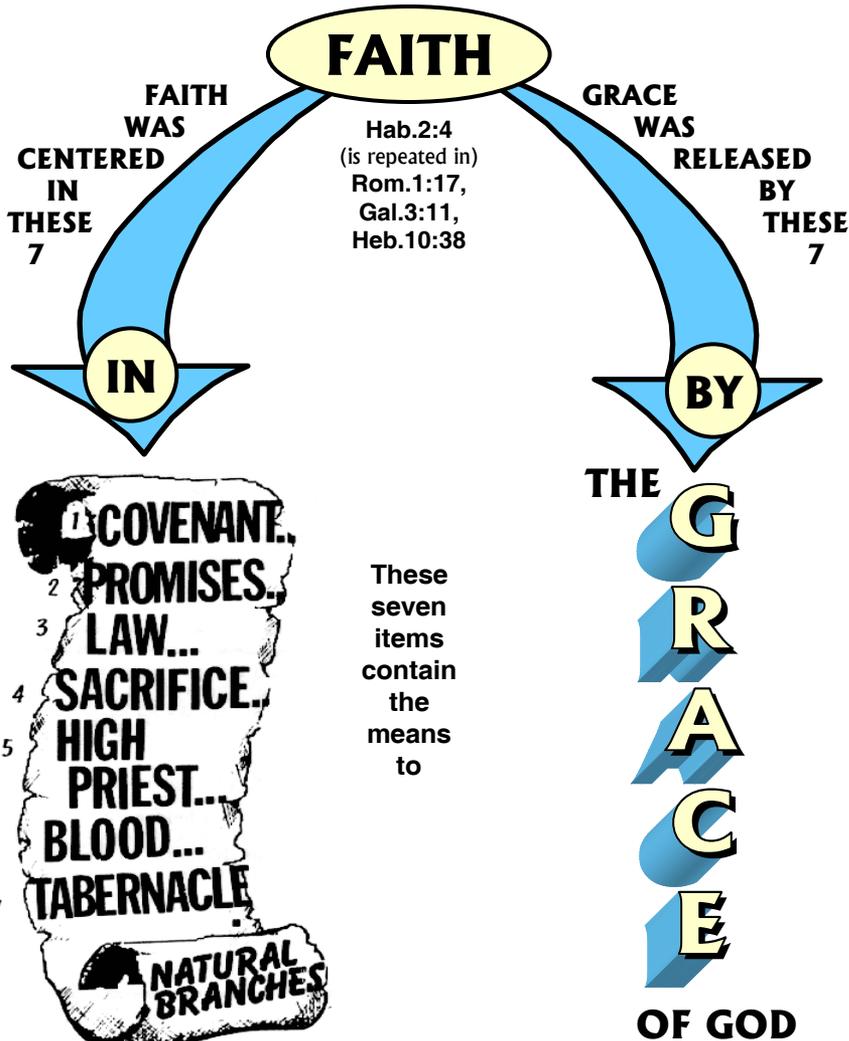
**THE BASIS
OF
MAN'S
RELATIONSHIP
TO GOD
IN THE
OLD
COVENANT**

I may not need to prove to you that these seven terms were the means by which God had relationship with His people in the Old Covenant, but what I do need to prove is that through these seven terms God brought salvation by grace to those who were under the Old Covenant!

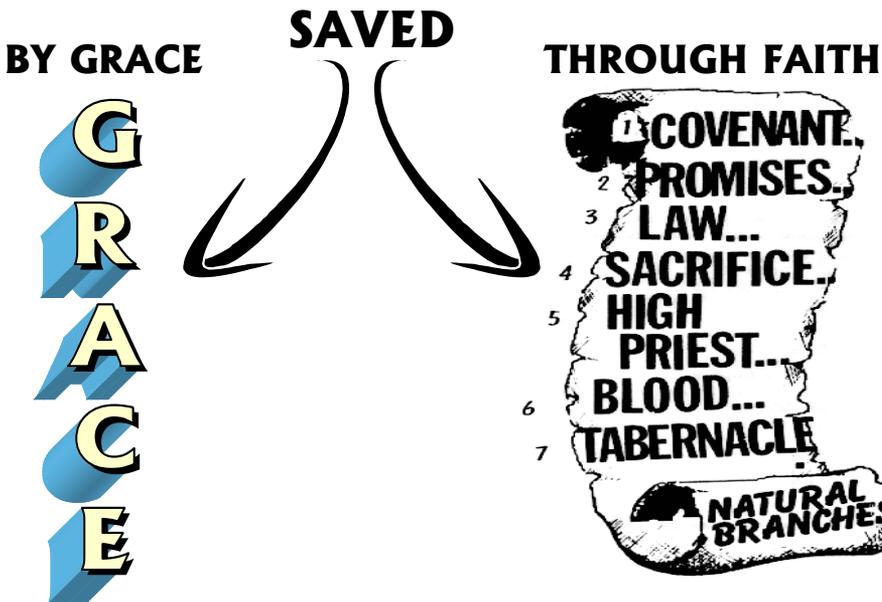
We have already seen that the same mandate was first given to the Old Covenant saints as it has been repeated to us in the New Covenant which is:

"...BUT THE JUST SHALL LIVE BY HIS FAITH."

Hab.2:4



Can I prove that the Old Covenant saints were



just like Paul says we have been ?

"FOR BY GRACE YOU HAVE BEEN SAVED THROUGH FAITH, AND THAT NOT OF YOURSELVES; IT IS THE GIFT OF GOD, NOT OF WORKS, LEST ANYONE SHOULD BOAST."

Ephesians 2:8-9



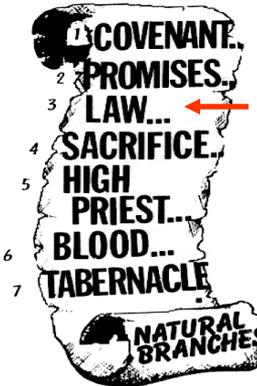


“...A BETTER COVENANT, WHICH WAS ESTABLISHED ON BETTER PROMISES.”

Heb.8:6

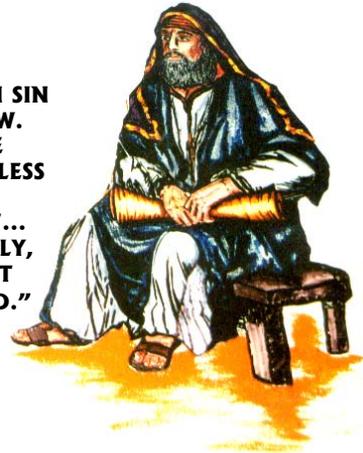
Paul establishes for us that both, the Old Covenant and the New Covenant, are established on **PROMISES**. The only distinction he makes is that the New Covenant is a better one, because it contains better promises.

The main point we need to grasp is that God remains an unchanging God, because the foundation of His relationship, to either the Jew of the Old Testament or the Gentile of the New Testament, is a covenant that is based upon promises.



“...IS THE LAW SIN? CERTAINLY NOT! ON THE CONTRARY, I WOULD NOT HAVE KNOWN SIN EXCEPT THROUGH THE LAW. FOR I WOULD NOT HAVE KNOWN COVETOUSNESS UNLESS THE LAW HAD SAID, “YOU SHALL NOT COVET.”... THEREFORE THE LAW IS HOLY, AND THE COMMANDMENT HOLY AND JUST AND GOOD.”

Rom.7:7-12 excerpts



Paul tells New Covenant saints what is the purpose of the law. The law defines sin. He uses one of the Ten Commandments from the Old Covenant law as his point of illustration. The law defined covetousness as being sin.

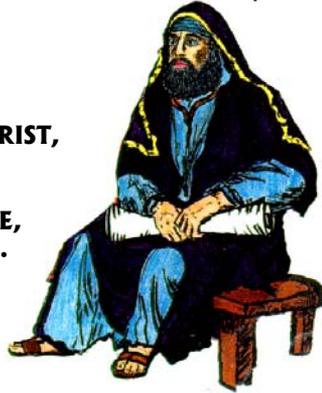
God’s people today act as if any attempt to keep the law is sin, but Paul tells us that the law is certainly not sin, but rather it is holy, just and good.

In the fervent attempt to defend being saved by grace (which we are), the theology of today’s church has treated the subject of law as being sin. It is not, and neither is the attempt to obey various parts of the law, even though we are saved by grace!

Paul took his illustration from the Mosaic Law to point out that the law defined covetousness as sin. In Colossians Chapter 3 Paul speaks to New Covenant believers in this manner:

**“IF THEN YOU WERE RAISED WITH CHRIST,
SEEK THOSE THINGS
WHICH ARE ABOVE...
SET YOUR MIND ON THINGS ABOVE,
NOT ON THINGS ON THE EARTH...
PUT TO DEATH...COVETOUSNESS,
WHICH IS IDOLATRY. ”**

Col.3: 1-5 excerpts



Can we really make a distinction between the Mosaic Law which condemned covetousness and Paul's exhortation to "...put to death...covetousness, which is idolatry."?

Are they not both statements expressing the same law?

Can we really get away with the theology that we are not under (this same) law as were the Old Covenant saints? Is it not repeated so that we can also know that covetousness is sin? Does grace mean that we are free to embrace covetousness? Like Paul, I too would retort "certainly not!"

Would it surprise you to know that you could find most of the remaining ten commandments given under the Mosaic law in the New Testament?

- | | |
|------------------------------|-------------------------------------|
| 1st COMMANDMENT..... | 1 Cor.8:6, 1 Tim.2:5, Eph.4:6* |
| 2nd COMMANDMENT..... | 1 Cor.10:7, Col.3:5, 2 Tim.3:2-3)** |
| 3rd COMMANDMENT..... | 2 Tim.2:19*** |
| 4th COMMANDMENT..... | (only one not repeated in N.T.) |
| 5th COMMANDMENT..... | Col.3:20, Eph. 6:4 |
| 6th COMMANDMENT..... | 1 Jn. 3:15 |
| 7th COMMANDMENT..... | Gal. 5:19-21 |
| 8th COMMANDMENT..... | Eph. 4:28 |
| 9th COMMANDMENT..... | Eph. 4:25 |
| 10th COMMANDMENT..... | Col. 3:5 |

*(there is only one physical God- belief that any other God exists is considered idolatry).

** (prohibits the worship of things as god-covetousness- idolatry).

*** (not cursing, nor foul language, nor using God's name in profanity. however, the essence of the commandment is naming the name of Christ, but not following Christ.)

Can we have a covenant of grace but no law? Are we not guilty of “throwing the baby out with the bath water”? Paul gives us a clear balanced perspective as to what our relationship is to faith and the law:



“THEREFORE WE CONCLUDE THAT A MAN IS JUSTIFIED BY FAITH APART FROM THE DEEDS OF THE LAW. OR IS HE GOD OF THE JEWS ONLY? IS HE NOT ALSO THE GOD OF THE GENTILES?...THERE IS ONE GOD WHO WILL JUSTIFY THE CIRCUMCISED (JEW) BY FAITH AND THE UNCIRCUMCISED (GENTILE) THROUGH FAITH. DO WE THEN MAKE VOID THE LAW THROUGH FAITH? CERTAINLY NOT! ON THE CONTRARY, WE ESTABLISH THE LAW.”

Romans 3:28-31

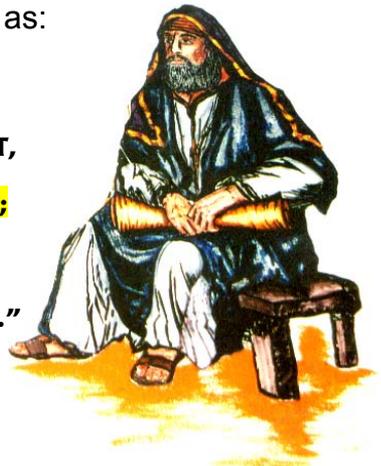
Notice, Paul says both the Jew and the gentile are justified (“saved-innocent, righteous”) by faith. That is a statement I made earlier in substantiating that God is an unchanging God.

Notice also that Paul is telling New Covenant believers that being justified by faith does not make the law void, but rather establishes it! Paul is expressing that the New Covenant has law just as it is spelled out in Hebrews 8:10 in which the terms of that covenant are given.

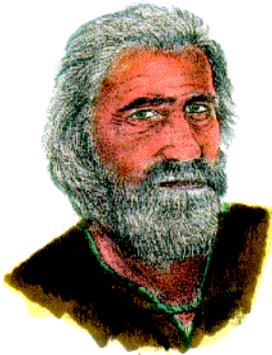
The emphatic argument of Paul throughout the epistles of the New Testament is that no one can be justified by the deeds of the law. The act of justification (“made innocent-righteous”) comes only through faith in the grace of God! The Galatian error is stated by Paul as:

**“YOU HAVE BECOME
ESTRANGED FROM CHRIST,
YOU WHO ATTEMPT
TO BE JUSTIFIED BY LAW;
YOU HAVE
FALLEN FROM GRACE...
WE ...WAIT FOR THE...
RIGHTEOUSNESS BY FAITH.”**

Gal.5:4-5



May God’s people stop accusing segments of the church of committing the “Galatian error”, and branding them as having “fallen from grace”, simply because they seek to obey such commandments, as stated in the Mosaic Ten commandments, or in the one-thousand-fifty specified New Testament commandments! As long as keeping the law is not the basis upon which they attempt to be justified, they are not guilty of the “Galatian error”! May God help us all to pay attention to the word **JUSTIFIED** in Paul’s writings. Let us see what the apostle Peter has to say about those who fail to make such a distinction:



“...OUR BELOVED BROTHER PAUL, ACCORDING TO THE WISDOM GIVEN TO HIM, HAS WRITTEN TO YOU, AS ALSO IN ALL HIS EPISTLES... IN WHICH ARE SOME THINGS HARD TO UNDERSTAND, WHICH THOSE WHO ARE UNTAUGHT AND UNSTABLE TWIST TO THEIR OWN DESTRUCTION, AS THEY DO ALSO THE REST OF THE SCRIPTURES.”

2 Peter 3:15-16

Let us return to our subject of law. What we want to see is whether the law was part of God’s provision to bring His people into His grace. In the Old Covenant, God gave various laws. They can be summarized under these categories:

SEVEN (# of perfection) **CATEGORIES**

(SOME EXAMPLES:)



- | | |
|--|--|
| <ol style="list-style-type: none"> 1. MORAL LAWS 2. MONETARY LAWS 3. DIETARY LAWS 4. SANITARY LAWS 5. CRIMINAL LAWS 6. CIVIL LAWS 7. CEREMONIAL LAWS | <p>(Exodus 20)
 (Deuteronomy 14-15)
 (Deuteronomy 14,
 Leviticus 11)
 (Leviticus 12-15)
 (Deuteronomy 19-21)
 (Deuteronomy 21
 Leviticus 19)
 (Exodus 25-32)</p> |
|--|--|

Altogether these seven constitute what is called:

“THE LAW OF MOSES”

1. **MORAL LAWS**
2. **MONETARY LAWS**
3. **DIETARY LAWS**
4. **SANITARY LAWS**
5. **CRIMINAL LAWS**
6. **CIVIL LAWS**
7. **CEREMONIAL LAWS**

“FOR THE LAW WAS GIVEN THROUGH MOSES...”

John 1:17



I would like to emphasize at this time that the law of Moses is not what is presented as the law which God intends to put in our minds and write on our hearts, as specified in Hebrews 8:10 in the New Covenant. Some of the laws found in the law of Moses may be repeated in the New Covenant (as are most of the ten commandments), and should be endorsed, but not **ALL** the law. We will cover this aspect later on. The first six (# of man) of these laws do exactly what Paul said the commandment from the moral law against covetousness did for him, they define sin:

“THE LAW OF MOSES”

1. **MORAL LAWS**
2. **MONETARY LAWS**
3. **DIETARY LAWS**
4. **SANITARY LAWS**
5. **CRIMINAL LAWS**
6. **CIVIL LAWS**
7. **CEREMONIAL LAWS**

“...I WOULD NOT HAVE KNOWN SIN EXCEPT THROUGH THE LAW...”

Romans 7:7



However, the most important law that God gave for law-breakers was the seventh one, the ceremonial law:



**THE LAWS
THAT
DEFINED
SIN:**

- 1. MORAL LAWS**
- 2. MONETARY LAWS**
- 3. DIETARY LAWS**
- 4. SANITARY LAWS**
- 5. CRIMINAL LAWS**
- 6. CIVIL LAWS**

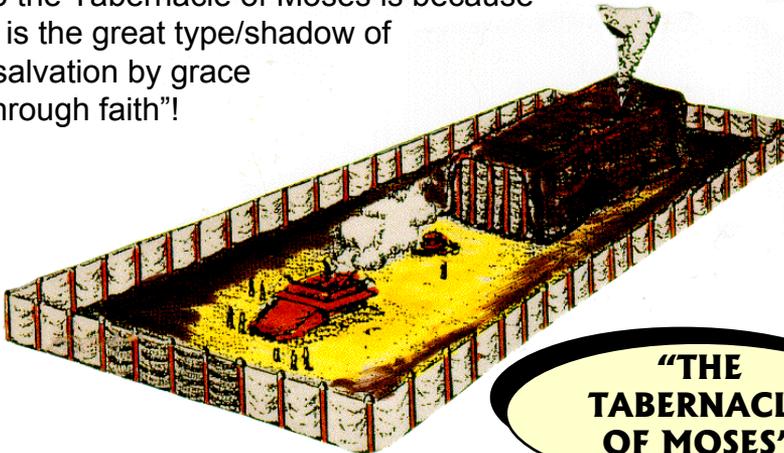
**THE LAWS
THAT
REMOVED
SIN:**

**7. CEREMONIAL
LAWS**

The ceremonial law contained those laws which applied God's grace to the sins of the people. The ceremonial law was performed within the confines of the Tabernacle of Moses.

So important is the Tabernacle of Moses that the Old Testament devotes fifty chapters discussing its design and function. That is twice as much as is devoted to the beginning of all things (the creation account in Genesis) and to the end of all things (the book of Revelation).

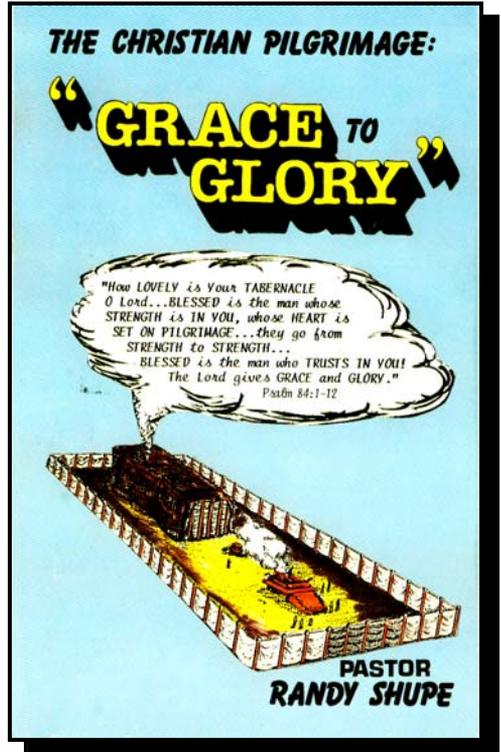
One reason why God devotes so much attention to the Tabernacle of Moses is because it is the great type/shadow of "salvation by grace through faith"!



**"THE
TABERNACLE
OF MOSES"**

If you have never studied the type and shadow contained within the tabernacle, I would highly recommend this book I wrote on the subject. It will also greatly enhance the very argument that I am presenting to you at this time, namely, that the Old Covenant saints were also, like us, saved by God's grace through faith.

The bulk of this book deals with how the physical Tabernacle of Moses foreshadowed the spiritual tabernacle of the New Covenant which is the church.

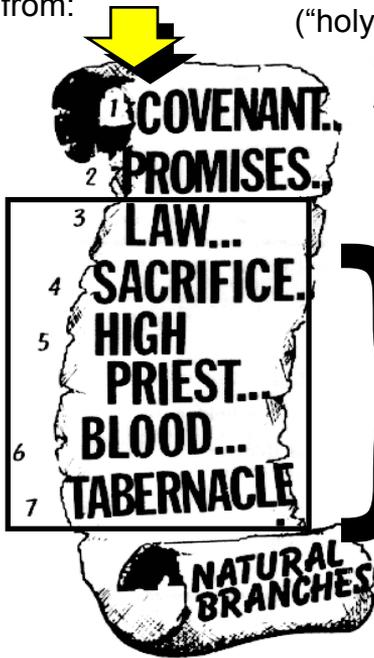


Let me give you a little homework. This is a list of some of the areas in which you can see that the ceremonial law, in reality, was designed to impart grace to God's people.

1. **THE BURNT OFFERING-** Lev. 1:1-17
2. **THE PEACE OFFERING-** Lev. 3:1-17
3. **THE SIN OFFERING-** Lev. 4-5
4. **THE TRESPASS OFFERING-** Lev. 5:14-19, 6:1-7
5. **THE DAY OF ATONEMENT-** Lev. 16:1-34
6. **THE FEAST OF PASSOVER-** Ex. 12-13
7. **THE SACRIFICES FOR THE PEOPLE-** Lev. 9:15-24

Let me bring up once more the list we have been working from:

In the law spelled out in Leviticus 23, God gave not only the weekly sabbath, but seven special sabbaths (“holy convocations-divine appointments”) called “the Feasts of the Lord”. Among them is this sixth feast, called:



**“THE
DAY OF
ATONEMENT”**

The Day of Atonement is part of the law of God. On this day a sacrifice was made and the high priest carried the blood into the Holy of Holies, in the tabernacle, to atone for the sins of the people. They were acts of faith on the part of the people, and works of grace by God himself.

It is here that we can vividly see that, within God’s law, grace was applied to His people . Let’s allow the apostle Paul to tell us about this special day:



**“THEN INDEED,
EVEN THE FIRST COVENANT HAD
ORDINANCES (LAWS) OF DIVINE
SERVICE...FOR A TABERNACLE WAS
PREPARED....INTO THE SECOND PART (OF
THE TABERNACLE) THE HIGH PRIEST
WENT ALONE ONCE A YEAR (ON THE DAY
OF ATONEMENT), NOT WITHOUT BLOOD,
WHICH HE OFFERED FOR HIMSELF AND
FOR THE PEOPLE’S SINS...”**

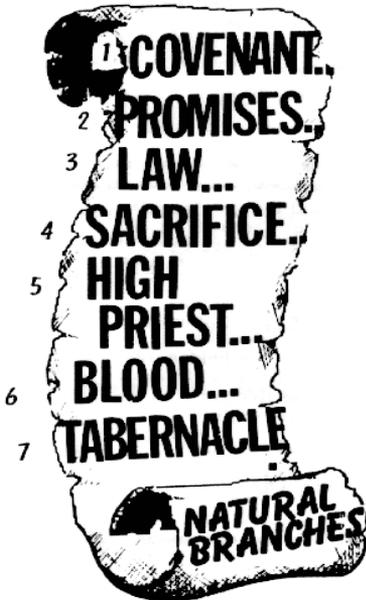
(Hebrews 9:1-7 excerpts)



“...FOR THE REDEMPTION OF THE TRANSGRESSIONS UNDER THE FIRST COVENANT, THAT THOSE WHO ARE CALLED MAY RECEIVE THE PROMISE OF THE ETERNAL INHERITANCE....THEREFORE NOT EVEN THE FIRST COVENANT WAS DEDICATED WITHOUT BLOOD. FOR WHEN MOSES HAD SPOKEN EVERY PRECEPT TO ALL THE PEOPLE ACCORDING TO THE LAW, HE TOOK THE BLOOD OF CALVES AND GOATS...AND SPRINKLED BOTH THE BOOK ITSELF (THE LAW) ... SAYING, ‘THIS IS THE BLOOD OF THE COVENANT...AND ACCORDING TO THE LAW ALMOST ALL THINGS ARE PURGED WITH BLOOD, AND WITHOUT SHEDDING OF BLOOD THERE IS NO REMISSION(OF SIN).’ ”



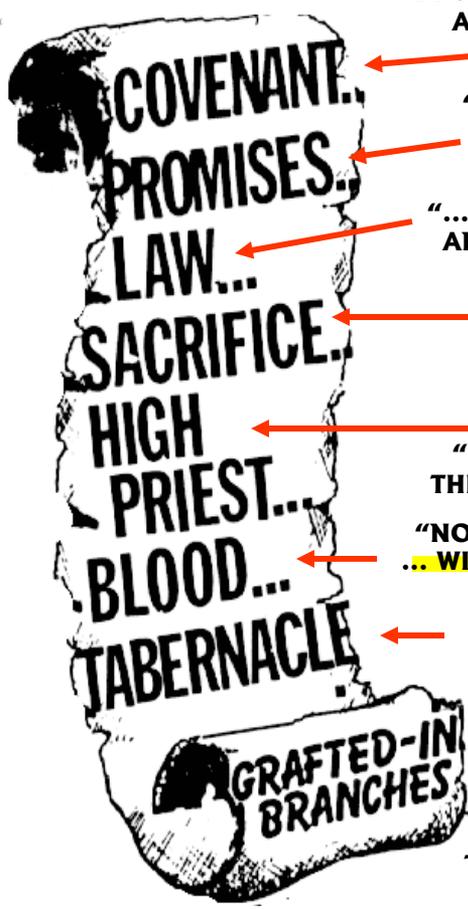
Hebrews 9:15-22 excerpts



If you did not catch it the first time, I suggest you go back and re-read Paul’s words in these passages from Hebrews 9:1-22. Every one of our seven items are discussed in these passages in a manner that depicts salvation by grace that was accomplished by means of adherence to the ceremonial law.

Can you see that there is grace in the law of God? Better yet, can you see that the Old Covenant contained grace and law rather than being just a covenant of law as commonly portrayed?

If you are not yet convinced, let me take it a step further. Do you believe that a New Covenant believer must express faith in the same seven items listed above to obtain salvation? Most Christians today would probably answer “certainly not!” However, let us ask the question that Paul would often pose, “...what does the scripture say?...” (Rom.4:3)



“BY SO MUCH MORE JESUS HAS BECOME A SURETY OF A BETTER COVENANT.”

Heb.7:22

“...A BETTER COVENANT, WHICH WAS ESTABLISHED ON BETTER PROMISES.”

Heb. 8:6

“...I WILL PUT MY LAWS IN THEIR MIND AND WRITE THEM ON THEIR HEARTS...”

Heb. 8:10

“...HE HAS ... PUT AWAY SIN BY THE SACRIFICE OF HIMSELF.”

Heb.9:26

“...WE HAVE A GREAT

HIGH PRIEST...JESUS ...”

Heb. 4:14

“BUT CHRIST CAME AS HIGH PRIEST OF THE GOOD THINGS TO COME...”

Heb.9:11

“NOT WITH BLOOD OF GOATS ... CALVES, ... WITH HIS OWN BLOOD HE... OBTAINED ETERNAL REDEMPTION.”

Heb.9:12

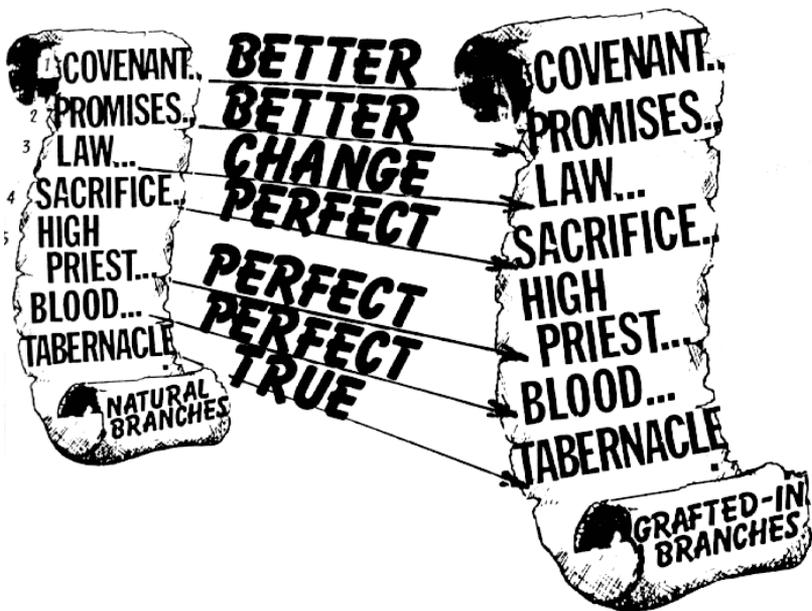
“...WITH (THE) PERFECT TABERNACLE NOT MADE WITH HANDS...”

Heb.9:11

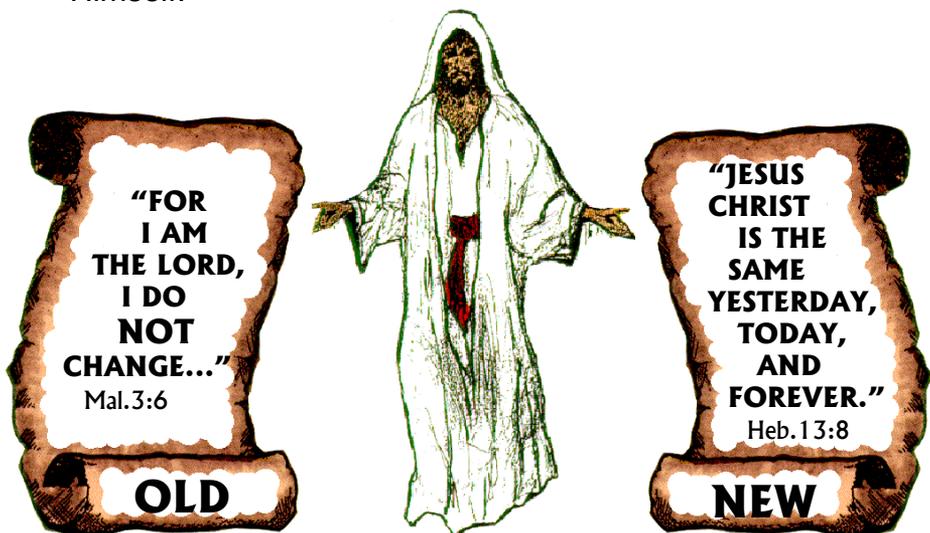
“...CHRIST HAS NOT ENTERED THE HOLY PLACES MADE WITH HANDS, WHICH ARE COPIES OF THE TRUE, BUT INTO HEAVEN ITSELF, ... TO APPEAR IN THE PRESENCE OF GOD FOR US...NOT AS THE HIGH PRIEST ENTERS THE HOLY PLACE EVERY YEAR (ON THE DAY OF ATONEMENT) WITH THE BLOOD OF ANOTHER, BUT NOW, ONCE AT THE END OF THE AGES, HE HAS APPEARED TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF.”

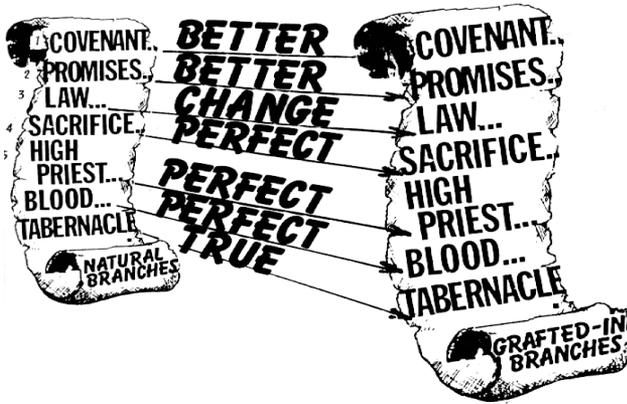
Heb.9:24-26

Look carefully at the above comparison Paul is making between salvation in the Old Covenant and salvation in the New Covenant. Is indeed the New Covenant different, or is it as the scripture says, “...a better covenant, which was established on better promises” (Heb.8:6) ? We can see that the same seven criteria upon which the Old Covenant saints had relationship to God are identical in the New Covenant. The great distinction is that they are all fulfilled by the Son of God- Jesus Christ!



The above is a vivid pictorial synopsis of Paul's argument throughout Hebrews chapters 4-10. He is constantly contrasting the old vs. the new. He speaks of each of the seven areas above in an attempt to show the superiority of God's New Covenant, and also the superiority of it's High Priest, the Lord Jesus Christ, the mediator of this better covenant. In these chapters alone (Heb. 4-10), we can begin to see emerging the truth of God's statements about Himself:





Paul's message is that **THE COVENANT WAS CHANGED, THE PROMISES WERE CHANGED, THE LAW WAS CHANGED, THE SACRIFICE WAS CHANGED,** the order of **THE HIGH PRIEST WAS CHANGED, THE BLOOD WAS CHANGED, THE TABERNACLE WAS CHANGED.**

However, the point we need to see is that **THE METHOD OF SALVATION DID NOT CHANGE!**

All seven areas are still required to produce salvation in the New Covenant. Nothing can be deleted from the list to obtain salvation. Let me illustrate:

If I would ask you whether it was sufficient to obtain forgiveness of your sins through faith in the fact that Jesus Christ died for your sins as the lamb of God, what would your answer be? Most Christians would answer "yes". Paul's answer is no. He says that it requires more than the death of Christ to obtain forgiveness of sins:



**"...IF CHRIST IS NOT RISEN,
THEN OUR PREACHING IS VAIN
AND YOUR FAITH IS ALSO VAIN...
IF CHRIST IS NOT RISEN,
YOUR FAITH IS FUTILE;
YOU ARE STILL IN YOUR SINS!"**

1 Cor. 15:14,17

Why is it that faith in the death of Christ, as the sacrificial lamb, is not sufficient to forgive our sins? Why is it necessary that He must be raised from the dead? Can you answer that question? Can you prove it from the scriptures?

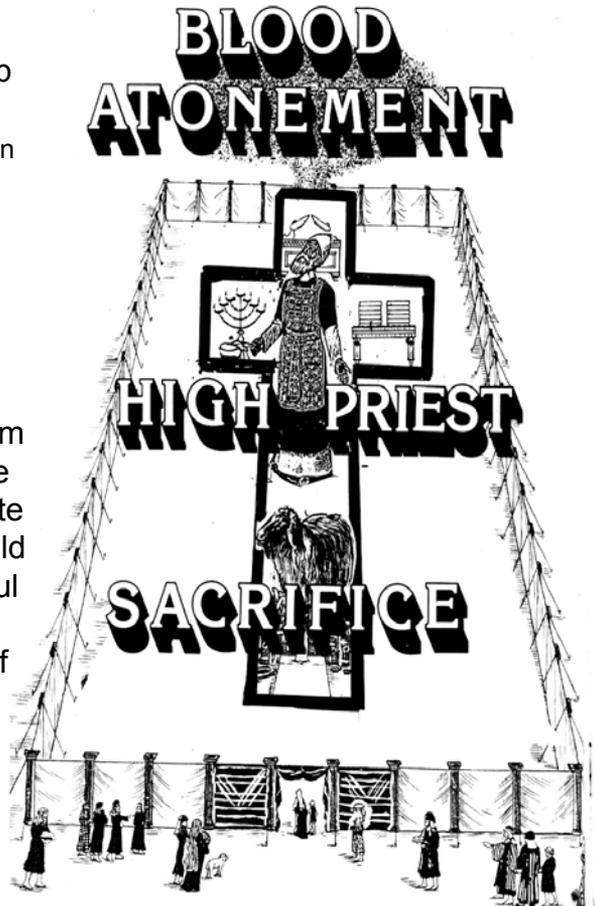
If you want a biblically-based answer, then you must look in the law of God. More specifically, in the ceremonial law of God.

The death of the sacrificial lamb took place on the brazen altar in the outer court of the tabernacle. The killing of the lamb was not sufficient to complete the atonement for sins. The blood had to be carried into the most holy place by the high priest. Forgiveness of sins was accomplished only when the high priest finally sprinkled the blood of the sacrifice on the mercy seat of the ark of the covenant.

Jesus was the sacrificial lamb whose blood was shed on the “altar” of the cross. Because God is an unchanging God, He still required a high priest to carry the blood into the most holy place to complete the atonement for sins.

Jesus came as the lamb of God to take away the sins of the world (see John 1:29). Then He rose from the dead to assume a “...more excellent ministry...” (Heb.8:6). That ministry is as our high priest” (see Heb.8:1).

If Jesus did not raise from the dead, there would be no high priest to complete the transaction. We would still be in our sins as Paul states even though we have faith in the death of the lamb of God! We must also have a high priest according to the unchanging God of the Old and of the New Covenant!



“BUT CHRIST CAME AS HIGH PRIEST OF THE GOOD THINGS TO COME, WITH THE GREATER AND MORE PERFECT TABERNACLE...NOT WITH THE BLOOD OF GOATS...BUT WITH HIS OWN BLOOD HE ENTERED THE MOST HOLY PLACE...HAVING OBTAINED ETERNAL REDEMPTION...” Heb. 9:11-12



“FOR CHRIST HAS NOT ENTERED THE HOLY PLACES MADE WITH HANDS, WHICH ARE COPIES OF THE TRUE, BUT INTO HEAVEN ITSELF, NOW TO APPEAR IN THE PRESENCE OF GOD FOR US... AT THE END OF THE AGES, HE HAS APPEARED TO PUT AWAY SIN ...”
Heb.9:24-26



It is still through ceremonial law that God administers His amazing grace. In principle, it has not changed from the Old Covenant to the New Covenant. Both covenants function through the administration of ceremonial law, by means of a substitutionary sacrifice, carried out by a high priest, through blood being applied to the mercy seat, and all of it performed within a tabernacle.

Can you see why I am saying that the dichotomy of the Old Covenant being law, and the New Covenant being grace, does not align with what we find governing both covenants?

We have already considered Paul's exhortation to the church against being haughty toward God's first covenant people, the Jews:



“FOR I DO NOT DESIRE, BRETHREN, THAT YOU SHOULD BE IGNORANT OF THIS MYSTERY, LEST YOU SHOULD BE WISE IN YOUR OWN OPINION, THAT HARDENING IN PART HAS HAPPENED TO ISRAEL UNTIL THE FULLNESS OF THE GENTILES HAS COME IN . AND SO ALL ISRAEL WILL BE SAVED, AS IT IS WRITTEN... FOR THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.”

Rom. 11:25-27

Paul's statement above is classified as a mystery. The Greek word means a "hidden truth". However, it is not to remain a mystery to the church. We are to know what God is going to do in the future.

In Paul's letter to the Ephesians, he again makes mention of a mystery, which is made known to the church, as part of their spiritual blessings:

“BLESSED BE THE GOD AND FATHER... WHO HAS BLESSED US WITH EVERY SPIRITUAL BLESSING IN THE HEAVENLY PLACES IN CHRIST...HAVING MADE KNOWN TO US THE MYSTERY OF HIS WILL, (WHICH IS)... THAT IN THE DISPENSATION OF THE FULLNESS OF THE TIMES HE MIGHT GATHER TOGETHER IN ONE ALL THINGS IN CHRIST, BOTH WHICH ARE IN HEAVEN AND WHICH ARE ON EARTH- IN HIM...”



Eph.1:3,9-10

Paul's stated mystery in Romans 11 is that "...all Israel will be saved..." at the end of a dispensation he calls "...the fullness of the Gentiles..."(vs.25-26). Now, in Ephesians chapter 1, Paul refers to another mystery which has been made known to the church. It is "...the mystery of His will..."(vs.9). It is also a dispensation called "...the fullness of the times..." (vs.10). This mystery is stated as the gathering together in Christ of all things that are in heaven and on earth. Do you understand Paul's meaning in these verses?

Both Romans 11:25, and Ephesians 1:9, speak of the same mystery. God is going to redeem the Jews as well as the Gentiles. Both are going to partake of the same New Covenant. God intends to gather together all of his people that are in Christ. The church has the mentality that it has the sole possession of the New Covenant. However, we have seen that it was first prophesied to Israel in Jeremiah chapter 31 and is re-stated as being their covenant in Hebrews 8:10-12. We have established from Hebrews 10:15-18 that it is also the covenant of the church. We considered Paul's lengthy argument in Romans 11 to prove that the church has become first partakers of the New Covenant, then, all Israel will be saved at the end of the dispensation of the fullness of the gentiles. We considered the prophet Zechariah as well in proving that the same spirit of grace will be poured out upon Israel (Zech.12-13).

This gathering into one did not begin with the church. It began with Jesus Christ in His role as "first fruits from the dead" (1 Cor.15:20). Consider with me these significant passages of scripture revealing the sequence of events in which Christ is gathering together in one all things:

1. AT GOD'S APPOINTED TIME, HE SENT FORTH JESUS FOR THE JEWS FIRST, THEN THE GENTILES:

**"BUT WHEN THE FULLNESS OF THE TIME HAD COME,
GOD SENT FORTH HIS SON...
TO REDEEM THOSE WHO WERE UNDER THE LAW,
THAT WE MIGHT RECEIVE THE ADOPTION AS SONS."**

Gal.4:4-5

2. BEFORE JESUS ASCENDED BACK INTO HEAVEN, HE FIRST DESCENDED INTO THE LOWER PARTS OF THE EARTH:

**"THEREFORE HE SAYS: "WHEN HE ASCENDED ON HIGH,
HE LED CAPTIVITY CAPTIVE, AND GAVE GIFTS TO MEN."
(NOW THIS, "HE ASCENDED"- WHAT DOES IT MEAN BUT
THAT HE ALSO FIRST DESCENDED INTO
THE LOWER PARTS OF THE EARTH?"**

Eph. 4:8-9

(Note that Jesus "led captivity captive" WHEN He ascended from the lower parts of the earth.)

**“AND THE GRAVES WERE OPENED;
AND MANY BODIES OF THE SAINTS
WHO HAD FALLEN ASLEEP WERE RAISED;
AND COMING OUT OF THE GRAVES
AFTER HIS RESURRECTION,
THEY WENT INTO THE HOLY CITY
AND APPEARED TO MANY.”**

Matt.27:52-53

These are astounding statements which are seldom presented along with the message of the resurrection of Christ! However, when Jesus resurrected as the “firstfruits from the dead” (1 Cor.15:20), He did not come out of the lower parts of the earth alone! Matthew’s account tells us that **MANY** graves were opened, and they appeared unto many in Jerusalem! Who were these resurrected saints? Earlier Paul reminded us that before Jesus ascended to heaven He first descended, and “led captivity captive” (Eph. 4:8-9). Jesus went below the earth to obtain the redemption of those who were under the law (Gal.4:4).

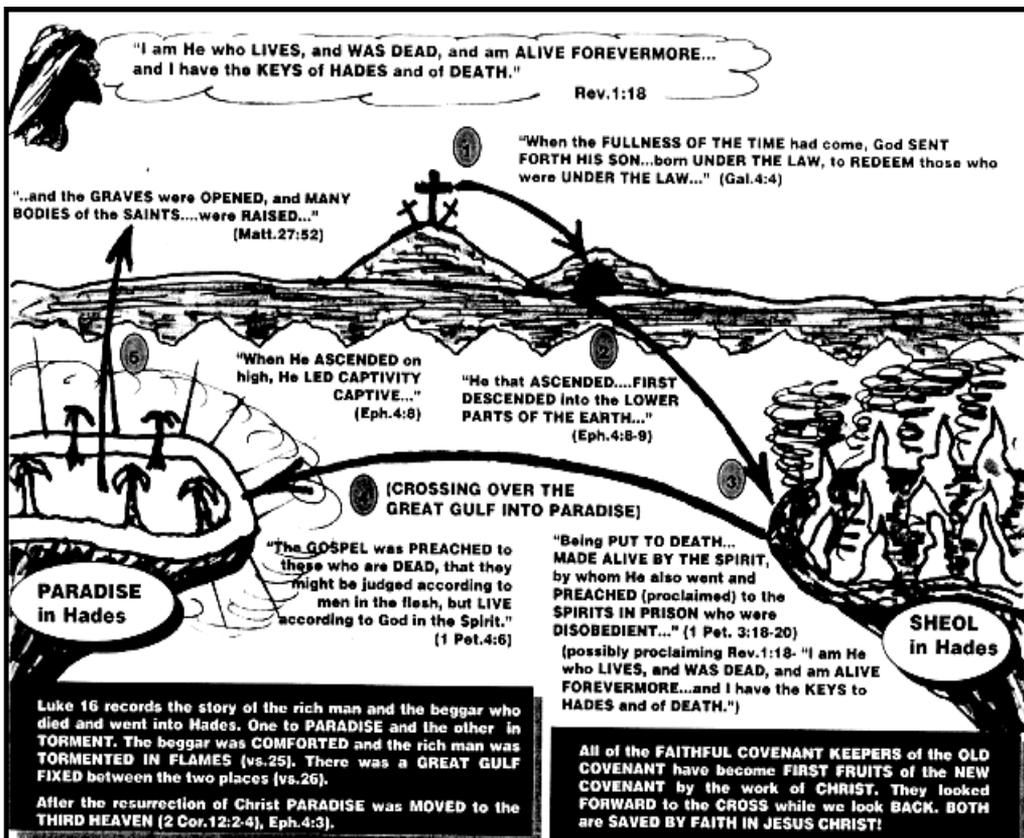
Let me explain: When the Old Covenant keeping saints died, they went to a place called Paradise in the lower parts of the earth. Jesus tells of this truth in the story of the beggar Lazarus:

“...THE BEGGAR DIED, AND WAS CARRIED BY ANGELS TO ABRAHAM’S BOSOM (PARADISE). THE RICH MAN ALSO DIED AND WAS BURIED. AND BEING IN TORMENTS IN HADES, HE ...SAW ABRAHAM AFAR OFF, AND LAZARUS IN HIS BOSOM. THEN HE CRIED AND SAID, ‘FATHER ABRAHAM, HAVE MERCY ON ME, AND SEND LAZARUS THAT HE MAY...COOL MY TONGUE; FOR I AM TORMENTED IN THIS FLAME.’ “BUT ABRAHAM SAID...BETWEEN US AND YOU THERE IS A GREAT GULF FIXED, SO THAT THOSE WHO WANT TO PASS FROM HERE TO YOU CANNOT, NOR CAN THOSE FROM THERE PASS TO US.”

Luke 16: 22-26 excerpts

Like Abraham, all Old Covenant saints, born before the coming of Christ as savior, were placed in the lower parts of the earth in the section called Paradise. Across from it was Sheol, the place of torment. →

Take the time to study the chart below and its explanation continued on the opposite page. Herein lies the means by which the “mystery of God’s will” (Eph. 1:9-10) is completed. God intends to “...gather together in one all things in Christ, both which are in heaven and which are on earth-in him”(vs.10). The Old Covenant saints have been added to the New Covenant. Here is how:



Our sequence of events look like this so far:

1. AT GOD’S APPOINTED TIME, HE SENT FORTH JESUS FOR THE JEWS FIRST, THEN THE GENTILES:

“BUT WHEN THE FULLNESS OF THE TIME HAD COME, GOD SENT FORTH HIS SON...TO REDEEM THOSE WHO WERE UNDER THE LAW, THAT WE MIGHT RECEIVE THE ADOPTION AS SONS.” Gal.4:4-5

2. BEFORE JESUS ASCENDED BACK INTO HEAVEN, HE FIRST DESCENDED INTO THE LOWER PARTS OF THE EARTH:

“ (NOW THIS, “HE ASCENDED”- WHAT DOES IT MEAN BUT THAT HE ALSO FIRST DESCENDED INTO THE LOWER PARTS OF THE EARTH?” Eph. 4:9

**3. JESUS ENTERED SHEOL AS THE SIN-BEARER,
BUT DID NOT REMAIN THERE:**

(consider also Psalm 88, 1 Pet. 3:18-20)

**“...CONCERNING THE RESURRECTION OF THE CHRIST,
THAT HIS SOUL WAS NOT LEFT IN HADES,
NOR DID HIS FLESH SEE CORRUPTION.
THIS JESUS GOD HAS RAISED UP...”**

Acts 2:31-32

**4. JESUS ENTERED INTO PARADISE
AND PREACHED THE GOSPEL TO THE OBEDIENT SAINTS:**

**“FOR THIS REASON THE GOSPEL
WAS PREACHED ALSO TO THOSE WHO ARE DEAD,
THAT THEY MIGHT BE JUDGED ACCORDING
TO MEN IN THE FLESH,
BUT LIVE ACCORDING TO GOD IN THE SPIRIT.”**

1 Peter 4:6

**5. JESUS “LED CAPTIVITY CAPTIVE”
(THE OLD COVENANT SAINTS)
OUT OF PARADISE AT HIS RESURRECTION,
MAKING THEM PART OF THE FIRST FRUITS FROM THE DEAD:**

**“AND THE GRAVES WERE OPENED; AND MANY BODIES OF
THE SAINTS WHO HAD FALLEN ASLEEP WERE RAISED; AND
COMING OUT OF THE GRAVES AFTER HIS RESURRECTION,
THEY WENT INTO THE HOLY CITY AND APPEARED TO MANY.”**

Matt.27:52-53

**“THEREFORE HE SAYS:
“WHEN HE ASCENDED ON HIGH,
HE LED CAPTIVITY CAPTIVE...”**

Eph. 4:8

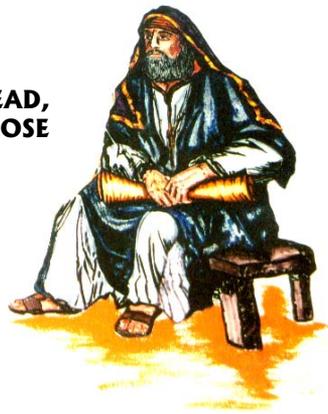
In the great resurrection chapter (1 Cor.15), Paul reveals an order to the resurrection of the dead. What is stated above is the “first fruits” of that resurrection.

This order or resurrection is the unfolding of what we saw earlier labeled as “the mystery of His will” in which God will gather together in one all things that are in Christ (Eph.1:9). The first stage of that gathering has been completed by Jesus Christ in His journey into the lower parts of the earth.

Listen to the apostle Paul once more:

**“BUT NOW CHRIST IS RISEN FROM THE DEAD,
AND HAS BECOME THE FIRSTFRUITS OF THOSE
WHO HAVE FALLEN ASLEEP...
IN CHRIST ALL SHALL BE MADE ALIVE.
BUT EACH ONE IN HIS OWN ORDER:
CHRIST THE FIRSTFRUITS,
AFTERWARD
THOSE WHO ARE CHRIST’S
AT HIS COMING.”**

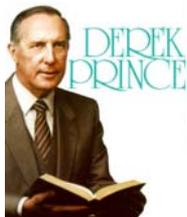
1 Cor.15:20-23



The Old Covenant saints were born prior to the coming of Jesus Christ, as the lamb of God, to take away the sins of the world (see Jn.1:29). However, God has stated that in the fullness of the time, He sent His Son to redeem those who were under the law (Gal.4:4-5). Herein lies the reason that Jesus descended into the lower parts of the earth. He went after all the faithful saints of old such as father Abraham. He preached the gospel of salvation to those who by faith had their sins covered by the blood of animals shed under the ceremonial law, until the coming of the perfect lamb of God. If Jesus had failed on the cross, these Old Covenant saints would still be in paradise in the lower parts of the earth.

The firstfruits have been gathered together in Christ. The next step will be the gathering afterward of those who are Christ’s at His coming. For the church, that will be at the coming of Christ (at the rapture) to steal away the wise virgins. For the Jew, it will be Zechariah’s depiction of the coming of Christ at the end of the great tribulation.

The harvest principle given in the law is what God is performing as the mystery of His will (Lev.23:20-22). He has gathered the firstfruits. The main harvest will be at the rapture. The gleanings of the field will be at the end of the tribulation. These three events together constitute the first resurrection (Rev. 19:6). This is part of God’s divine plan by which the Old Covenant saints have become partakers of the New Covenant promised to them in Jeremiah 31. The New Covenant is not the exclusive property of the church!



“THE ESSENCE OF LEARNING LIES IN THE LAP OF RECAPITULATION”

Let me attempt to summarize the main points we have considered in this chapter. My urging would be that if you do not understand or agree with any of these statements, you would take Derek Prince’s advice to study it again. it is the essence of learning.

1. THE NEW COVENANT IS NOT JUST FOR THE GENTILE CHURCH. WE ARE GRAFTED-IN BRANCHES INTO THE NEW JEWISH COVENANT FIRST PROPHESIED IN JEREMIAH 31:31-34 AND REPEATED IN HEBREWS 8:7-13. THE HOLY SPIRIT CONFIRMS IT, AS THE NEW COVENANT FOR THE CHURCH, IN HEBREWS 10:15-18. PAUL ATTESTS TO THE ABOVE STATEMENTS IN EPHESIANS 2:12-13, 3:1-6, AND IN THE 11TH CHAPTER OF ROMANS.

2. GOD FULLY INTENDS TO GRAFT THE JEWS INTO THE NEW COVENANT WHEN THE “...FULLNESS OF THE GENTILES HAS COME IN” (Rom.11:25-27). IT IS “THE MYSTERY OF HIS WILL...” (Eph.1:9-10).

THE PROPHET ZECHARIAH GIVES VIVID DETAIL OF THE SPIRIT OF GRACE COMING UPON THE JEWS AT THE SECOND COMING OF CHRIST (chapters 12-13).

3. THE CONTENTS OF THE NEW COVENANT IS NOT LIMITED TO GRACE. HEBREWS 8:10-12 STATE THREE DISTINCT OBJECTIVES THAT GOD INTENDS TO ACCOMPLISH IN HIS PEOPLE:

- 1. GRACE TO FORGIVE SINS (VS. 12).**
- 2. LAW IN THE MIND AND HEART (VS.10).**
- 3. ALL TO KNOW GOD (VS.11).**

4. THE DICHOTOMY OF THE OLD COVENANT BEING ONE OF LAW AND THE NEW COVENANT CONSISTING OF GRACE IS NOT WHAT THE SCRIPTURES PRESENT. BOTH COVENANTS CONTAIN GRACE AND LAW.

THE CEREMONIAL LAW CARRIED OUT IN THE TABERNACLE WAS HOW GOD'S GRACE WAS GIVEN TO COVER SINS UNDER THE OLD COVENANT. SIX TYPES OF LAW DEFINED SIN BUT THE CEREMONIAL LAW REMOVED SIN. THE IMPORTANT POINT IS THAT LAW CONTAINED THE MEANS BY WHICH GRACE WAS ADMINISTERED.

5. BOTH, THE OLD COVENANT SAINTS, AND THE NEW COVENANT SAINTS, ARE "SAVED BY GRACE THROUGH FAITH", AS STATED BY PAUL IN ROMANS 3:30. IN THE OLD COVENANT, IT REQUIRED FAITH IN THE SACRIFICE, IN IT'S BLOOD, IN THE HIGH PRIEST, AND IN THE TABERNACLE. HEBREWS PLAINLY TEACHES THE SAME TRUTH. IT IS CLEARLY STATED THAT THE NEW COVENANT IS "...A BETTER COVENANT...ESTABLISHED ON BETTER PROMISES" (Heb.8:6). THE ONLY DISTINCTION IS THAT THE NEW COVENANT HAS A BETTER SACRIFICE, BETTER BLOOD, BETTER HIGH PRIEST, AND A BETTER TABERNACLE.

6. GOD IS, AS THE WORD SAYS, AN UNCHANGING GOD. HE SAVES TODAY IN THE SAME MANNER AS HE SAVED YESTERDAY. ZECHARIAH 12-13 PROVES THAT HE WILL SAVE IN THE FUTURE JUST AS HE HAS IN THE PAST AND IS NOW DOING.

7. PAUL'S ONLY OBJECTION TO THE LAW IS HIS CONTINUAL ARGUMENT THAT MAN CANNOT BE SAVED OR JUSTIFIED BY THE DEEDS OF THE LAW. HOWEVER, HE CLEARLY STATES THAT FAITH DOESN'T MAKE THE LAW VOID (Rom.3:28-31) IN SPITE OF THE FACT THAT WE ARE SAVED BY GRACE THROUGH FAITH.

“IT IS A MODERN HERESY THAT HOLDS THAT THE LAW OF GOD HAS NO MEANING NOR ANY BINDING FORCE FOR MAN TODAY. IT IS AN ASPECT OF THE INFLUENCE OF EVOLUTIONARY THOUGHT ON THE CHURCH, AND IT POSITS AN EVOLVING, DEVELOPING GOD. THIS “DISPENSATIONAL GOD” EXPRESSED HIMSELF IN LAW IN AN EARLIER AGE, THEN LATER EXPRESSED HIMSELF BY GRACE ALONE...BUT THIS IS NOT THE GOD OF SCRIPTURE, WHOSE GRACE AND LAW REMAIN THE SAME IN EVERY AGE, BECAUSE HE, AS THE SOVEREIGN AND ABSOLUTE LORD, CHANGES NOT...TO ATTEMPT TO STUDY SCRIPTURE WITHOUT STUDYING ITS LAWS IS TO DENY IT...

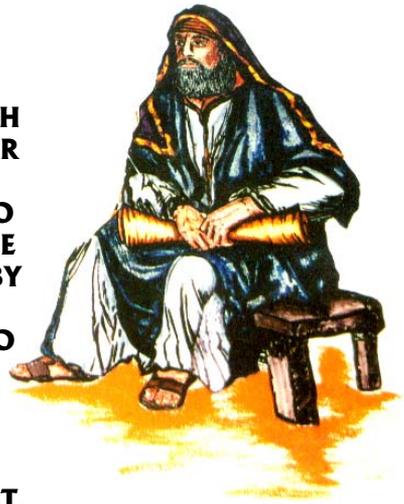
A CENTRAL CHARACTERISTIC OF...MODERN PREACHING... IS ANTINOMIANISM, AN ANTI-LAW POSITION... THERE IS NO WARRANT WHATSOEVER IN SCRIPTURE FOR ANTINOMIANISM....MAN IS RESTORED TO A POSITION OF LAW-KEEPING. THE PURPOSE OF CHRIST’S ATONING WORK WAS TO RESTORE MAN TO COVENANT-KEEPING RATHER THAN COVENANT-BREAKING.... MAN’S JUSTIFICATION IS BY THE GRACE OF GOD IN JESUS CHRIST; MAN’S SANCTIFICATION IS BY MEANS OF THE LAW OF GOD....LAWLESS CHRISTIANITY IS A CONTRADICTION IN TERMS: IT IS ANTI-CHRISTIAN. THE PURPOSE OF GRACE IS NOT TO SET ASIDE THE LAW...”

(The Institutes of Biblical Law, R.J. Rushdoony, pages 3-4e
The Presbyterian and Reformed Publishing Company-1973)

If we are going to be a people who will not be ashamed before God, and who rightly divide the word of truth (2 Tim.2:15), then we must learn to hold a balanced perspective between law and grace, and between the Jew and the Gentile. In neither group can we hold to the concept that it is an either/or proposition. Our God is an unchanging God, administering law and grace, to both the Jew and the Gentile (Rom.3:28-31). Law and grace are the foundational concepts of the Old and New covenants. With God there is no partiality (Rom. 2:11). He will not do for the Gentiles what he would not do for the Jews.

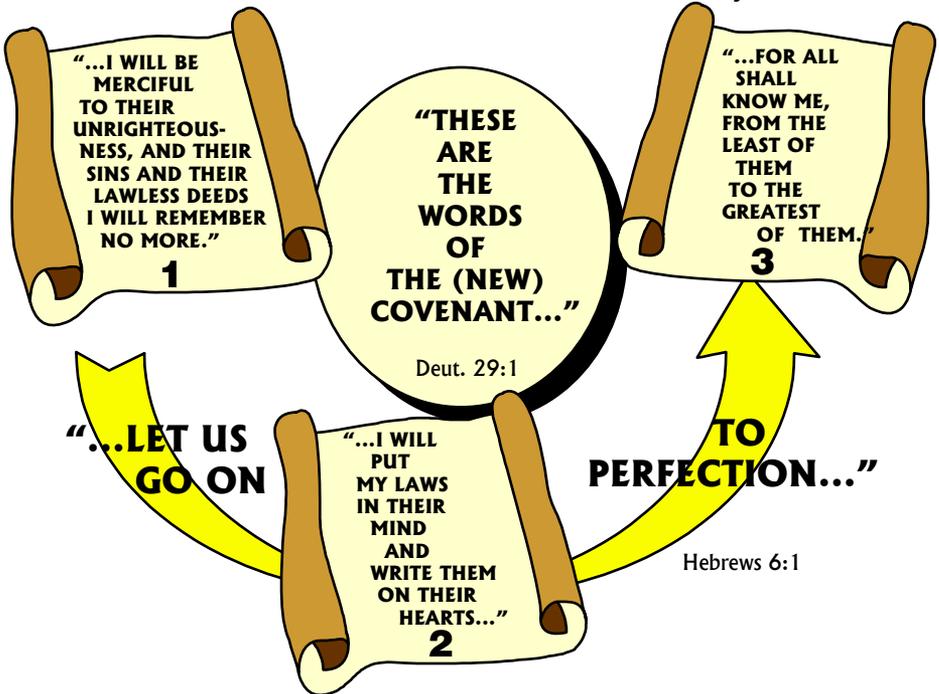
May God help us to grasp the depth of Jesus’ words when He said to the (gentile) woman at the well, “you worship what you do not know; we know what we worship... salvation is of the Jews” (Jn.4:22).

“...HE BECAME THE AUTHOR OF ETERNAL SALVATION TO ALL WHO OBEY HIM, CALLED BY GOD AS HIGH PRIEST “ACCORDING TO THE ORDER OF MELCHIZEDEK,” OF WHOM WE HAVE MUCH TO SAY, AND HARD TO EXPLAIN, SINCE YOU HAVE BECOME DULL OF HEARING. FOR THOUGH BY THIS TIME YOU OUGHT TO BE TEACHERS, YOU NEED SOMEONE TO TEACH YOU AGAIN THE FIRST PRINCIPLES OF THE ORACLES OF GOD....THEREFORE, LEAVING THE DISCUSSION OF THE ELEMENTARY PRINCIPLES OF CHRIST, LET US GO ON TO PERFECTION, NOT LAYING AGAIN THE FOUNDATION OF REPENTANCE...AND OF FAITH TOWARD GOD....AND THIS WE WILL DO IF GOD PERMITS.”

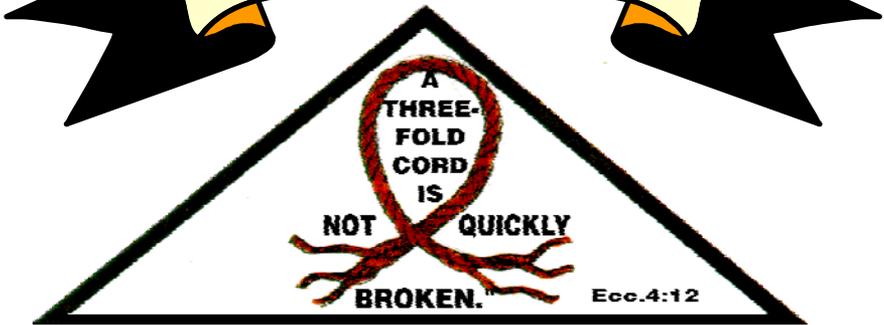


Hebrews 5:9-12, 6:1-3 excerpts

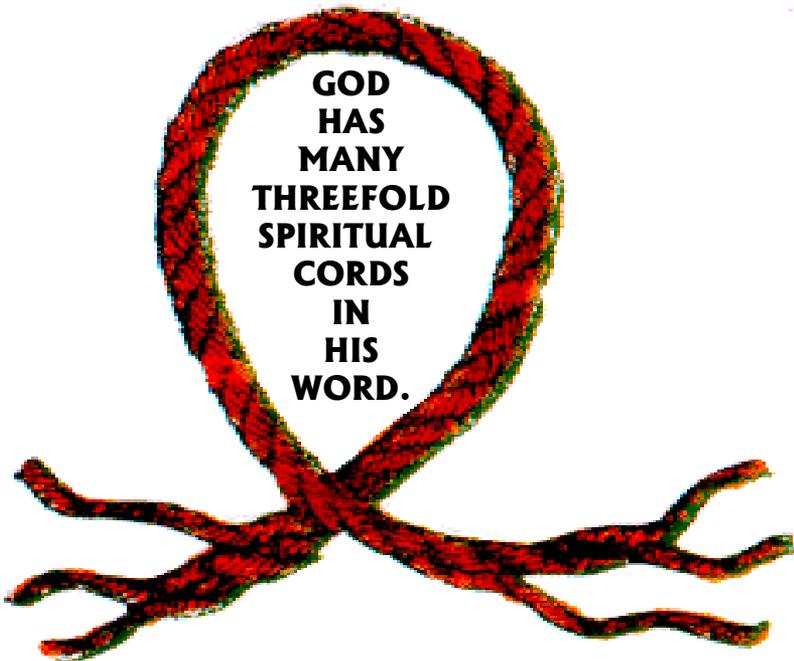
What was needful in Paul’s day is even more needful in today’s church. Let us not keep repeating, nor perverting, the elementary principles of Christ. Let us go on to perfection. The remainder of this book is dedicated to that objective.



CHAPTER TWO: THE PRINCIPLE OF THE "THREEFOLD CORD"



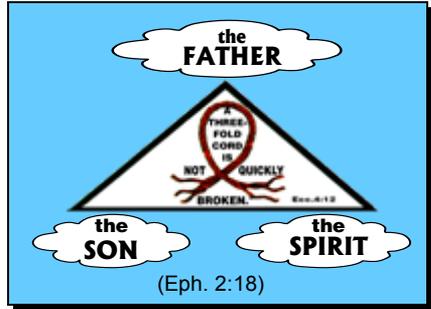
The strongest rope contains three strands. This is true because all three strands inter-twine with each strand's surface. If you add to it, it appears to be stronger, but it is not true, as all strands will no longer touch one another. If you take away from it, you will weaken the strength of the rope considerably. The same is true concerning the Word of God. We are warned neither to add to or take away from what is written (Deut. 4:2, Rev. 22:18-19).



Let us consider a few: 

The number 3 in biblical numerics represents divine completeness. When God designs something to be complete, it comes in threes.

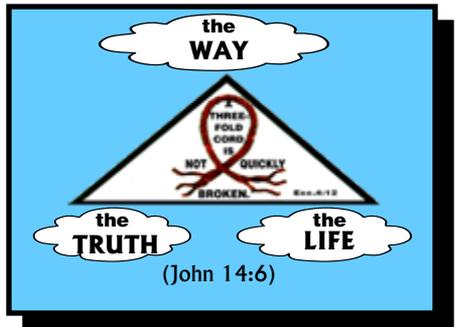
The Godhead is like a threefold cord. It is one rope comprised of three strands. We must not add to it or take away from it, as is the mind-set of all religious cults (Mormonism is guilty of adding to the Godhead, and Jehovah's Witnesses are guilty of taking away from it).



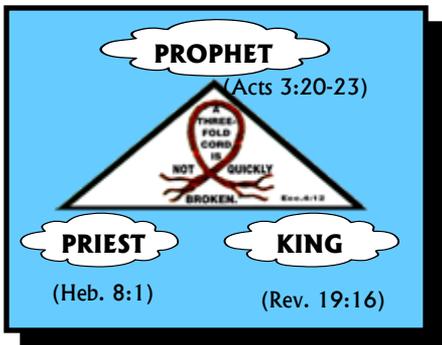
Man is made in the image of God (Gen.1:26). Therefore we find him to be one identity (man) with three divisions. Man's salvation begins in the spirit (past), then is worked out in the soul (present), and will be finalized in the body (future).



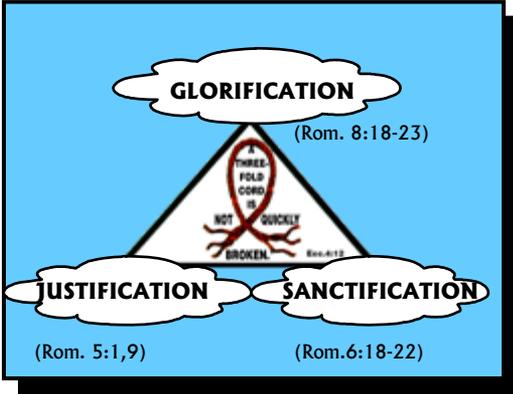
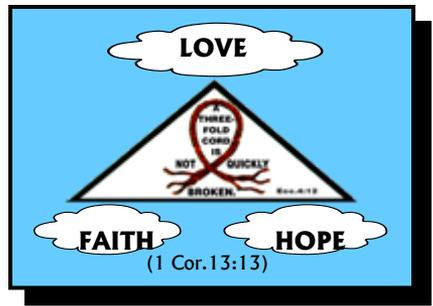
Even Jesus identified Himself as a threefold cord in His relationship to the Father (Jn. 14:6). The method by which man would be able to reach the Father lies in the understanding of these three offices of Jesus. We will consider them later on.



Jesus is not only our savior. He appeared as prophet in His first coming (His past role). He rose from the dead in the office of high priest (His present role). At His second coming, He will appear as king of kings (His future role).



Divine completeness is expressed in doctrinal matters as well. Paul singles out these three great doctrinal truths as those which abide. The greatest is love. →



The act of rightly dividing the word of truth (2 Tim. 2:15) does not consist of separating grace from law. It is best expressed by these three theological terms dictating the means by which our God deals with man under His authority.

Justification deals with our past experience with God. Sanctification speaks of our present experience with God. Glorification looks to our future experience with God. This is true of the Old Covenant and the New. The above scriptures from Romans clearly define these three positions pertaining to the New Covenant believer. We will come short of God’s complete plan if we only focus upon one aspect (justification) of His total plan.

The apostle Peter gave this specific warning concerning the difficulty of properly interpreting some of Paul’s teachings:

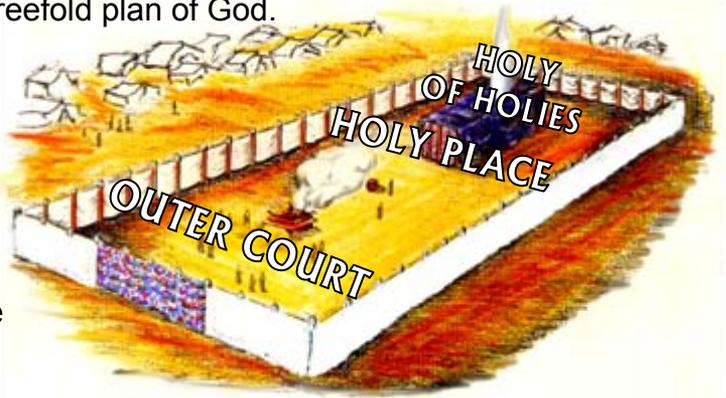


**“..BROTHER PAUL...
HAS WRITTEN TO YOU...
IN WHICH SOME THINGS
ARE HARD TO UNDERSTAND,
WHICH THOSE WHO ARE UNTAUGHT
AND UNSTABLE TWIST TO THEIR
OWN DESTRUCTION, AS THEY DO
ALSO THE REST OF THE SCRIPTURES...”**

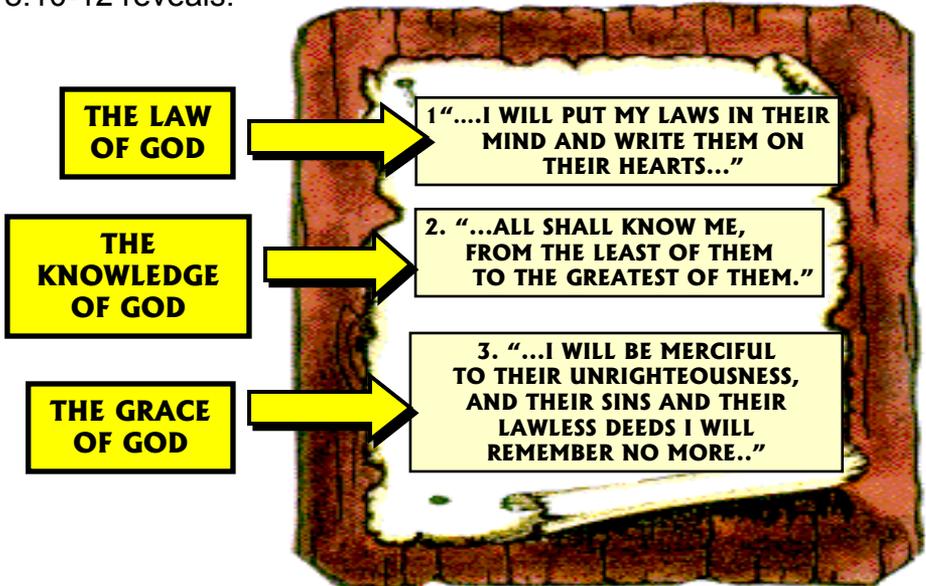
2 Pet. 3:15-16

The tabernacle also makes an excellent illustration of the need to consider the threefold plan of God.

Unless we consider all three parts of the tabernacle, we will not get the entire message that God seeks to impart.

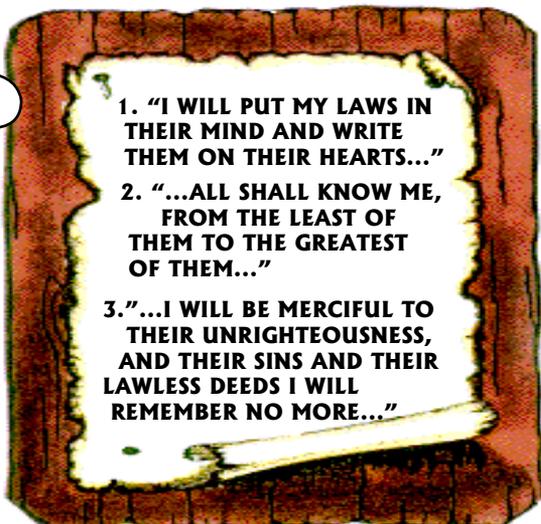


The tabernacle was one identity consisting of three distinctly different functions. So likewise is the New Covenant. It is one covenant with three distinctly different functions as Hebrews 8:10-12 reveals:



To achieve God's stated objective that "...I will will be their God, and they shall be my people" (vs.10), we must embrace the entire threefold cord God reveals as "...this is the covenant that I will make..." (vs10). It is not merely a covenant of grace. This is but one strand of the threefold cord that constitutes the New Covenant. God has more in mind for us than just the initial act of forgiving our sins by His grace.

**WHY
THESE
THREE
???**

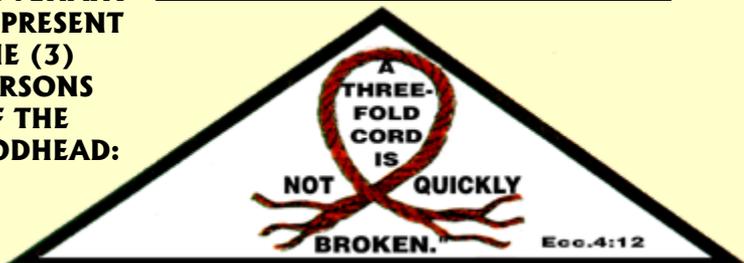


There are three terms in the New Covenant because there are three persons in the Godhead. Each of the covenant terms relate to one of the Persons of the Godhead. In other words, the terms of the covenant express the particular ministries, purposes, or objectives of each divine Person of the Godhead. We will see this more clearly as we progress.

**THE
THREE
TERMS
OF THE
COVENANT
REPRESENT
THE (3)
PERSONS
OF THE
GODHEAD:**

the KNOWLEDGE OF GOD

GOD, the FATHER



the GRACE OF GOD

JESUS, the CHRIST

the LAW OF GOD

the HOLY SPIRIT

THE CAPSTONE TRUTH:

THE
THREE
TERMS
OF THE
COVENANT
REPRESENT
THE (3)
PERSONS
OF THE
GODHEAD:

the KNOWLEDGE OF GOD

GOD, the **FATHER**



the GRACE OF GOD

JESUS, the **CHRIST**

the LAW OF GOD

the **HOLY SPIRIT**

THE FOUNDATIONAL TRUTHS:

The whole triune Godhead is involved in the out-working of the terms of the New Covenant. Jesus is the Christ (the anointed one, the savior, the messiah). After accomplishing His mission to bring salvation to mankind through His substitutionary death, He ascended back to heaven. Then the Holy Spirit descended to lead the people whom Jesus saves into paths of holiness. His ministry is different than that of Jesus. May God help us to see this is true! The Holy Spirit is also the Spirit of adoption that bears witness to us that we have become the children of God (see Rom.8:15). Both Jesus and the Holy Spirit function in bringing us into the understanding that God is our Father (Jn.14:6, 17:25-26, 1 Jn. 3:1-2, 5:1-2). The work of Jesus the Christ and the Holy Spirit are foundational truths designed to accomplish the capstone truth of the New Covenant, which is, the knowledge of God the Father. The theology of today's church has made eternal life to be the capstone truth. This is in direct opposition to the words of Jesus:

**“AND THIS IS ETERNAL LIFE,
THAT THEY MAY KNOW YOU,
THE ONLY TRUE GOD,
AND JESUS CHRIST,
WHOM YOU HAVE SENT.”**

Jn. 17:3

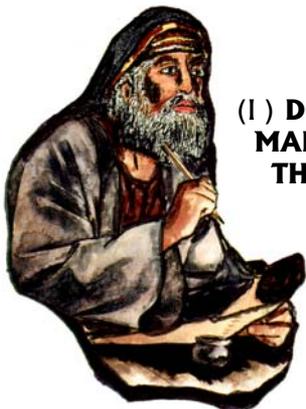


**“AND THIS IS ETERNAL LIFE,
THAT THEY MAY KNOW YOU,
THE ONLY TRUE GOD,
AND JESUS CHRIST,
WHOM YOU HAVE SENT.”**

Jn. 17:3



Certainly today we would not find these words of Jesus given as a definition or purpose of receiving eternal life. This is because of a limited view of the New Covenant as being only a covenant of grace. However, consider what Paul the apostle writes to new converts of Christ:



**“...AFTER I HEARD OF
YOUR FAITH IN THE LORD JESUS...
(1) DO NOT CEASE TO GIVE THANKS FOR YOU,
MAKING MENTION OF YOU IN MY PRAYERS:
THAT THE GOD OF OUR LORD JESUS CHRIST,
THE FATHER OF GLORY,
MAY GIVE TO YOU
THE SPIRIT OF WISDOM
AND REVELATION IN THE
KNOWLEDGE OF HIM...”**

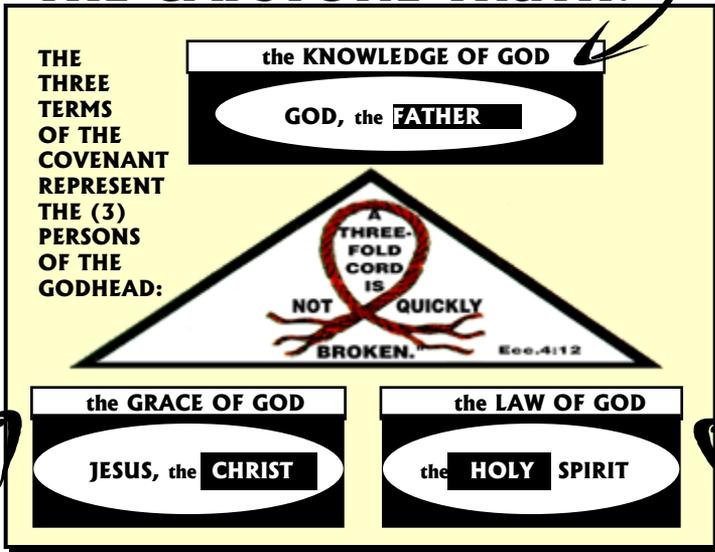
Eph. 1:15-17

There are many truths Paul could have spoken to these new believers in Christ. However, we find that the first thing on the lips of this great man of God was his desire that they would receive “...wisdom and revelation in the knowledge of Him” (the Father of glory). Paul speaks virtually the same words when he writes to the church at Colossi:

**“...THAT THEIR HEARTS MAY BE
ENCOURAGED...ATTAINING TO ALL RICHES
OF THE FULL ASSURANCE OF UNDERSTANDING,
TO THE KNOWLEDGE OF THE MYSTERY OF GOD,
BOTH OF THE FATHER AND OF CHRIST,
IN WHOM ARE HIDDEN ALL THE
TREASURES OF WISDOM
AND KNOWLEDGE.”**

Col. 2:2-3

THE CAPSTONE TRUTH:



THE FOUNDATIONAL TRUTHS:

“FOR THROUGH HIM (JESUS) WE BOTH HAVE ACCESS BY ONE SPIRIT (HOLY SPIRIT) TO THE FATHER.”

Eph. 2:18

How far do you want to progress in God, dear reader? Shall we merely be content with knowing Jesus as our savior? Shall we be content with one-third of the New Covenant- the grace of God found in Jesus Christ for the forgiveness of our sins? Shall we continue to define eternal life as knowing Jesus instead of it being, as Jesus Himself said, the means by which we shall also know the only true God (the Father)? Shall we skip over the ministry and purpose for which Jesus sent to us another comforter-the Holy Spirit? The terms of the New Covenant are designed to take us all the way. These three foundational promises of the New Covenant express God’s will and His desire for us as His people. It is His plan for us. It is a threefold cord that expresses His divine completeness for us.

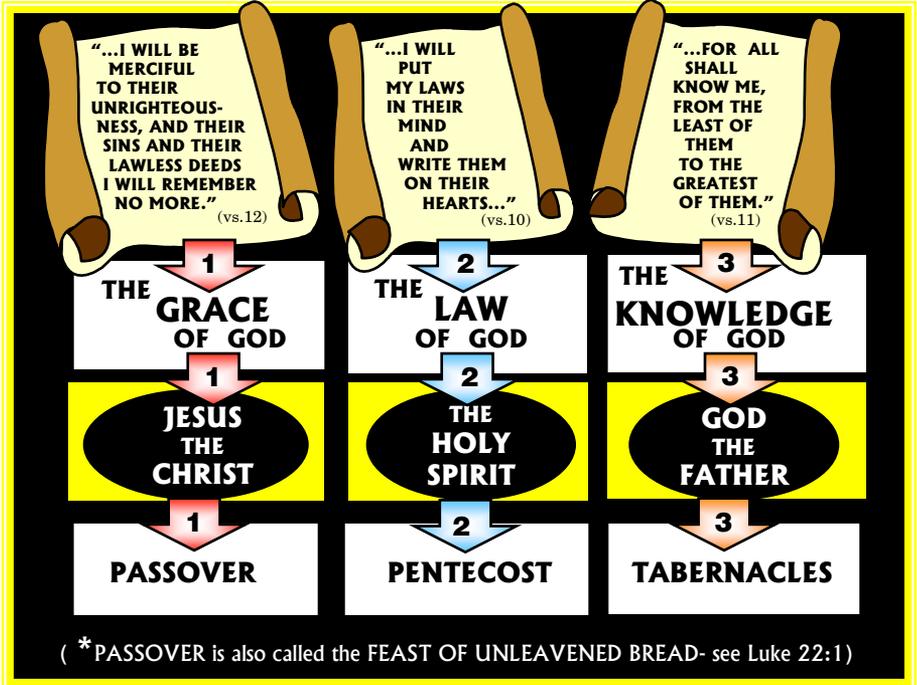
The remainder of this book will unfold eight more threefold cords that will reveal how the fullness of the promises of the New Covenant can be achieved in our lives. May God bless you with wisdom and understanding as you read!

CHAPTER THREE: "THE THREE GREAT FEASTS"

"THREE TIMES
A YEAR ALL YOUR
MALES SHALL APPEAR BEFORE
THE LORD YOUR GOD IN THE PLACE
WHICH HE CHOOSES:

AT THE
FEAST OF UNLEAVENED BREAD,
AT THE
FEAST OF WEEKS,
AND AT THE
FEAST OF TABERNACLES..."

Deuteronomy 16:16



God gave Israel seven feasts (Lev.23). Three of those feasts are singled out as special events in the Old Covenant law. Paul tells us that "...the law (has) a shadow of the good things to come, and not the very image of the things..." (Heb.10:1). These three feasts are a shadow (not the very image) of the good things to come in the New Covenant. These feasts are significantly tied to the three terms of the covenant as well as to the three Persons of the Godhead.

“...I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE.” (vs.12)

THE GRACE OF GOD

JESUS THE CHRIST

FEAST OF PASSOVER

ONE OF THE TERMS OF THE “BETTER COVENANT ESTABLISHED ON BETTER PROMISES.”

(Heb.8:6,12)

THE ABOVE TERM IS A VIVID DESCRIPTION OF WHAT IS CONSIDERED TO CONSTITUTE THE GRACE OF GOD.

JESUS CHRIST IS CALLED “...GOD OUR SAVIOR... THE GRACE OF GOD THAT BRINGS SALVATION...”

(Titus 2:10-12)

THE SCRIPTURE CLEARLY TEACHES JESUS CHRIST FULFILLED THE ROLE OF THE TRUE PASSOVER LAMB.

“...JOHN SAW JESUS COMING TOWARD HIM, AND SAID, “BEHOLD! THE LAMB OF GOD WHO TAKES AWAY THE SIN OF THE WORLD!”

John 1:29



JOHN THE BAPTIST

THE APOSTLE PAUL



“...INDEED, CHRIST, OUR PASSOVER, WAS SACRIFICED FOR US.”

1 Cor. 5:7

THE APOSTLE PETER

“...YOU WERE...REDEEMED... WITH THE PRECIOUS BLOOD OF CHRIST, AS A LAMB WITHOUT BLEMISH AND WITHOUT SPOT.”

1 Peter 1:18-19



ISAIAH THE PROPHET

“...HE WAS LED AS A LAMB TO THE SLAUGHTER, AND AS A SHEEP....HE BORE THE SINS OF MANY, AND MADE INTERCESSION FOR THE TRANSGRESSORS.”

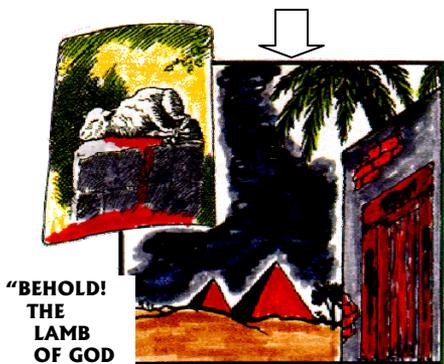
Isaiah 53:7,12



**“...THE LAW...A SHADOW OF THE GOOD THINGS
TO COME...NOT THE VERY IMAGE OF THE THINGS...”**

Heb.10:1

THE LAW'S FORESHADOWING

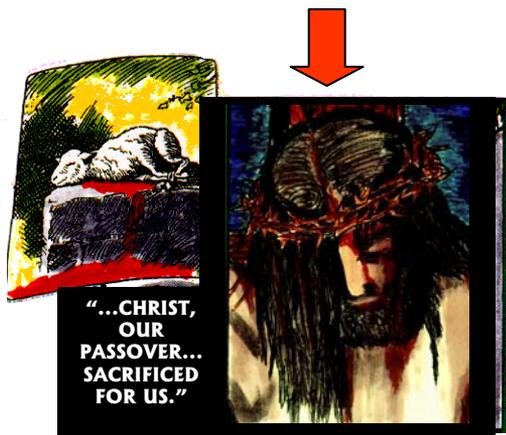


**“BEHOLD!
THE
LAMB
OF GOD**

**WHO TAKES AWAY THE SIN OF
THE WORLD!**

John 1:29

OF THE GOOD THINGS TO COME



**“...CHRIST,
OUR
PASSOVER...
SACRIFICED
FOR US.”**

**“BEHOLD, I SEND MY MESSENGER...
THE LORD , WHOM YOU SEEK, WILL SUDDENLY
COME...EVEN THE MESSENGER OF THE COVENANT,
IN WHOM YOU DELIGHT...”**

Malachi 3:1

Jesus is not only the mediator of a better covenant (Heb.8:6), He is also the messenger of the covenant as Malachi 3:1 portrays. As the mediator of the covenant, Jesus presently occupies the office of high priest (Heb.8:1). Previously, as the messenger of the covenant, Jesus was the lamb of God.

Ever since the first Passover in Egypt, God sought to impart a message to His people. That message centered upon the substitutionary death of an innocent lamb to take away sins (see Ex.12). This message was repeated year after year until the proclamation of John the Baptist of “Behold the lamb of God who takes away the sins of the world!” (John 1:29). Every good covenant-keeping Jew understood the magnitude of John’s words. Here was Isaiah’s suffering messiah to atone for their sins (Isa.53). The messenger of the covenant had suddenly come!

No greater place than in the four gospels can we find more evidence that Jesus became the savior of the world on the feast of Passover. There are twenty-six references to Passover in the four gospels. The majority are found in the accounting of the events leading up to the crucifixion of Christ. Here are a few of those passages:

“AFTER TWO DAYS IT WAS THE PASSOVER AND THE FEAST OF UNLEAVENED BREAD. AND THE CHIEF PRIESTS AND THE SCRIBES SOUGHT HOW THEY MIGHT TAKE HIM BY TRICKERY AND PUT HIM TO DEATH. BUT THEY SAID, “NOT DURING THE FEAST...NOW ON THE FIRST DAY OF UNLEAVENED BREAD, WHEN THEY KILLED THE PASSOVER LAMB, HIS DISCIPLES SAID TO HIM, “WHERE DO YOU WANT US TO GO AND PREPARE, THAT YOU MAY EAT THE PASSOVER...AND AS THEY WERE EATING, JESUS TOOK BREAD, BLESSED IT...AND SAID, “TAKE EAT; THIS IS MY BODY.” THEN HE TOOK THE CUP...AND HE SAID TO THEM, “THIS IS MY BLOOD OF THE NEW COVENANT, WHICH IS SHED FOR MANY.”

Mark 14:1,12,22-24

“THEN THEY LED JESUS FROM CAIAPHAS TO THE PRAETORIUM, AND IT WAS EARLY MORNING. BUT THEY THEMSELVES DID NOT GO INTO THE PRAETORIUM, LEST THEY BE DEFILED, BUT THAT THEY MIGHT EAT THE PASSOVER....(PILATE SAID) “BUT YOU HAVE A CUSTOM THAT I SHOULD RELEASE SOMEONE TO YOU AT THE PASSOVER. DO YOU THEREFORE WANT ME TO RELEASE TO YOU THE KING OF THE JEWS?”

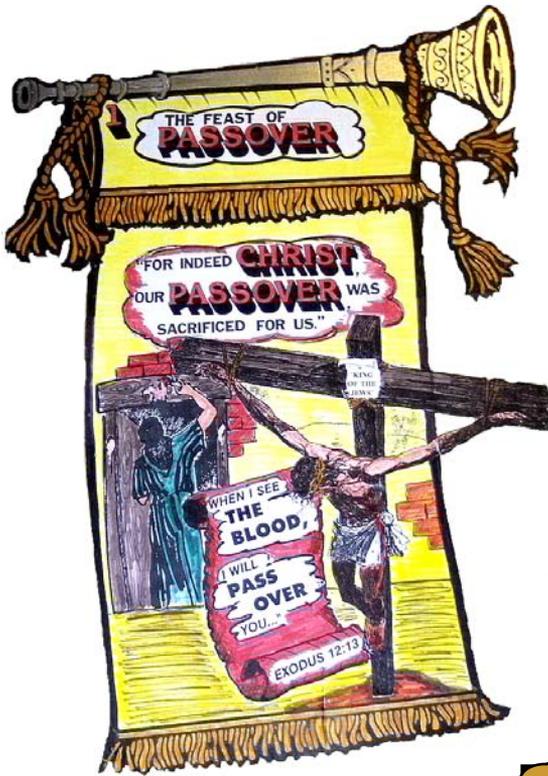
John 18:28,39

“NOW IT WAS THE PREPARATION DAY OF THE PASSOVER, AND ABOUT THE SIXTH HOUR. AND HE SAID TO THE JEWS, “BEHOLD YOUR KING!”. BUT THEY CRIED OUT, “AWAY WITH HIM, AWAY WITH HIM! CRUCIFY HIM...”

John 19:14-15

It is impossible to read the story of Jesus' last days without being struck by the obvious emphasis of the Holy Spirit concerning the feast of Passover.

It has been calculated that Jesus was being examined by the Jewish Sanhedrin at the very hour the priests were examining the Passover lambs for spots and blemishes. Even Pilate declared, “I find no fault with this man”, and neither could the Sanhedrin. He was the perfect lamb of God.



**"...THE LAW ..
A SHADOW OF
THE GOOD THINGS
TO COME... NOT THE VERY
IMAGE OF THE THINGS..."**
Heb.10:1

We have seen how this beautiful New Covenant promise has been worked out through the ministry of Jesus Christ. He is the "...grace of God that brings salvation to all men..." as Titus 2:11 states.

We also can see how "the law is a shadow of the good things to come..." as Hebrews 10:1 proclaims. Jesus has fulfilled the feast of Passover by appearing as "...our Passover... sacrificed for us" (1 Cor.5:7). Let us consider now the significance of the second of the three great feasts, and its relationship to the New Covenant.

<p>"...I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE." (vs.12)</p>	1
<p>THE GRACE OF GOD</p>	2
<p>JESUS THE CHRIST</p>	3
<p>FEAST OF PASSOVER</p>	4



**"...THE LAW ..
A SHADOW OF
THE GOOD THINGS
TO COME... NOT THE VERY
IMAGE OF THE THINGS..."**
Heb.10:1

The book of Galatians tells us that "...when the fullness of the time had come, God sent forth His Son..." (Gal.4:4). We have seen that God calculated the fullness of the time to coincide with Passover. Likewise, He calculated the giving of the Holy Spirit to coincide with Pentecost:

**"NOW WHEN
THE DAY OF PENTECOST
HAD FULLY COME...
THEY WERE ALL FILLED WITH
THE HOLY SPIRIT..."**

Acts 2:1-4

**"...I WILL
PUT
MY LAWS
IN THEIR
MIND AND
WRITE THEM
ON THEIR
HEARTS..."**
(vs. 10)

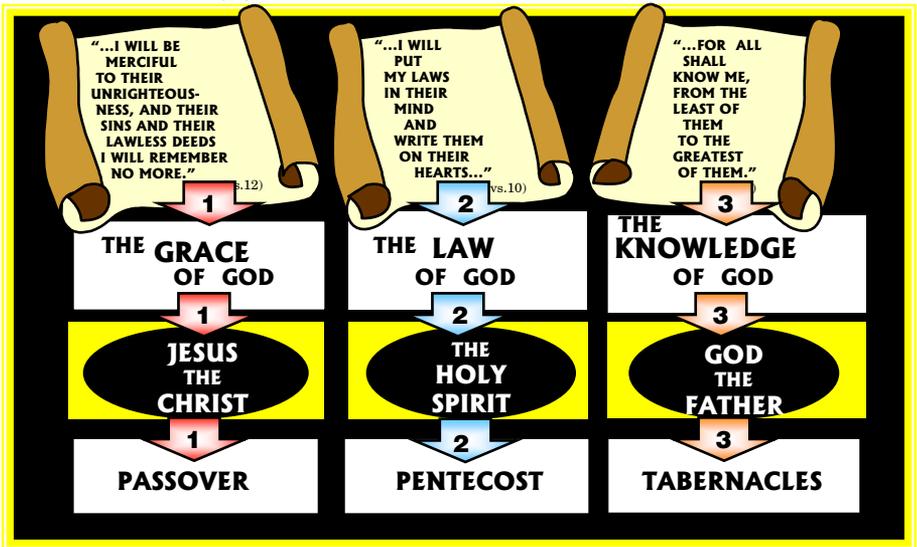
**THE
LAW
OF GOD**

**THE
HOLY
SPIRIT**

**THE FEAST OF
PENTECOST**

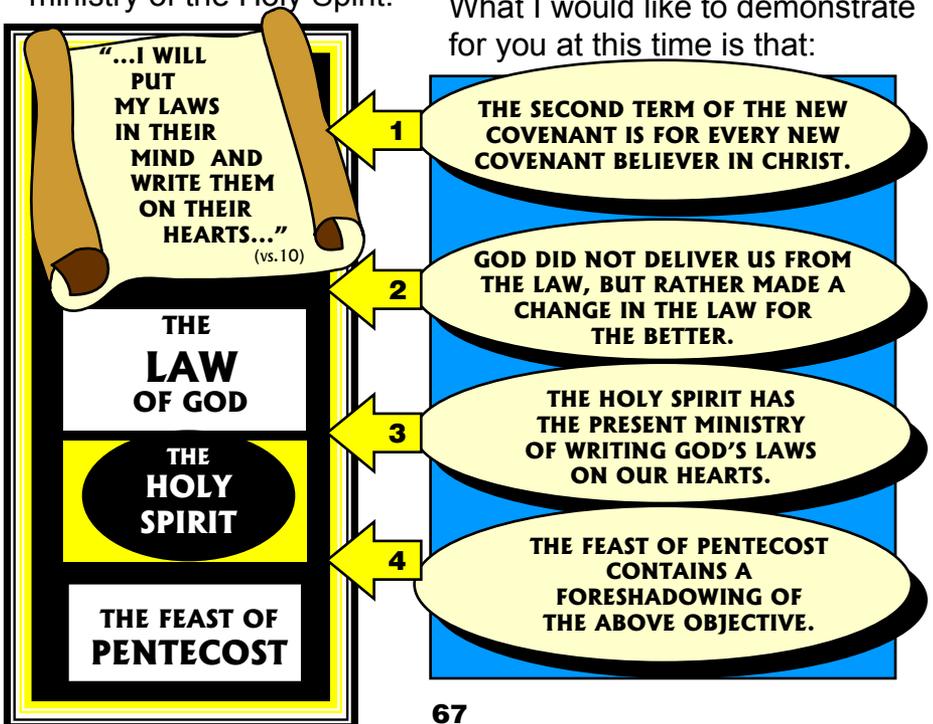
Let us not forget what we are considering.

- (1) These three feasts depict the three Persons of the Godhead, and (2) the three terms of the New Covenant:



The Holy Spirit is equally clear in conveying the importance of the second great feast which is called Pentecost (or feast of weeks). Just as Passover foreshadowed the specific ministry of Jesus the Christ, the feast of Pentecost typifies the specific ministry of the Holy Spirit.

What I would like to demonstrate for you at this time is that:



The number “9” belongs to the Holy Spirit. He bears nine fruits (Gal.5:22-23) and nine gifts (1 Cor.12:8-10). When Jesus spoke of the ministry of the Holy Spirit in John 14,15, and 16, He listed nine objectives that the Holy Spirit would fulfill. Notice that even the word “Pentecost” has nine letters.



It is such things like the above that demonstrate to us how exacting God is. He is the great geometrician of the universe. With God everything is exacting. He is carrying out His plan on earth with amazing exactness. We saw this with the painstaking detail with which He brought about the death of Christ precisely at the feast of Passover. Now we find that “...when the day of Pentecost had fully come...” (Acts 2:1), the exacting God sent forth the Holy Spirit.



His mission is different than that of Jesus the Christ. Primarily, His ministry is unto those who have received the grace of God brought by Jesus Christ.

The second term of the New Covenant reveals the major thrust of the ministry of the Holy Spirit to God’s people. What was previously engraved on stone tablets has now become the objective of the Holy Spirit, to engrave it on the hearts of every New Covenant believer. Let us consider Paul’s dissertation concerning the present ministry of the Holy Spirit in the life of New Covenant believers:





**“YOU ARE OUR EPISTLE
...KNOWN AND READ
BY ALL MEN;
YOU ARE MANIFESTLY
AN EPISTLE OF CHRIST...
WRITTEN...BY THE SPIRIT OF
THE LIVING GOD,
NOT ON TABLETS OF STONE
BUT ON TABLETS
OF FLESH, THAT IS,
OF THE HEART...
MINISTERS OF
THE NEW COVENANT,
NOT OF THE LETTER
BUT OF THE SPIRIT;
FOR THE LETTER KILLS,
BUT THE SPIRIT GIVES LIFE....**

**BUT IF THE MINISTRY OF DEATH
(THE LETTER-STONE TABLETS), WRITTEN AND
ENGRAVED ON STONES, WAS GLORIOUS,
SO THAT THE CHILDREN OF ISRAEL COULD
NOT LOOK AT THE FACE OF MOSES
BECAUSE OF THE GLORY OF HIS
COUNTENANCE... HOW WILL
THE MINISTRY OF THE SPIRIT NOT BE MORE
GLORIOUS...FOR IF WHAT IS PASSING AWAY
WAS GLORIOUS, WHAT REMAINS IS MUCH
MORE GLORIOUS....
BUT WE...ARE BEING TRANSFORMED INTO
THE SAME IMAGE (THE GLORY OF THE LORD)
FROM GLORY TO GLORY...
BY THE SPIRIT OF THE LORD.”**

2 Cor. 3:2-18 excerpts

May God help you, dear reader, to ponder, sift, weigh and analyze what Paul is saying above. The concluding verse of chapter 3 states God's present objective for the church. We are to embrace the process of being transformed, from one glory to the next, by the Holy Spirit. The means by which it is to be done is also stated. in context, the "glory" of which Paul speaks is the more glorious work of the Holy Spirit, as He writes on the tablets of our hearts what was previously written on tablets of stone, namely, the moral laws of God!

Notice that Paul's dissertation from 2 Cor. chapter 3, refers to the story of the face of Moses reflecting the glory of God. This is his central theme, as he leads up to the mandate, for each of us, to go from "glory to glory", through the ministry of the Holy Spirit as He writes His law on the tablets of our hearts. Paul is using the illustration of a previous Pentecost that took place at Mt. Sinai. Let us now consider a contrast that the Word of God gives concerning:



THE STORY OF

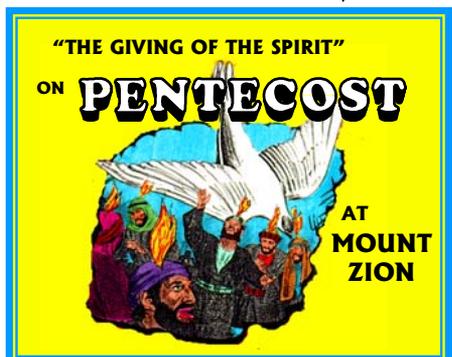
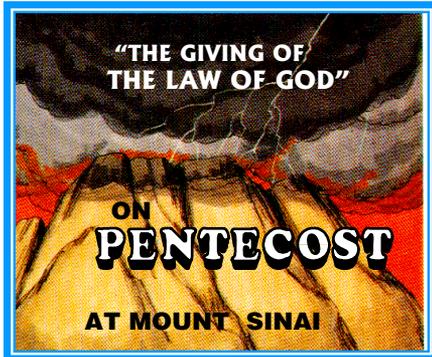
PENTECOST



OLD



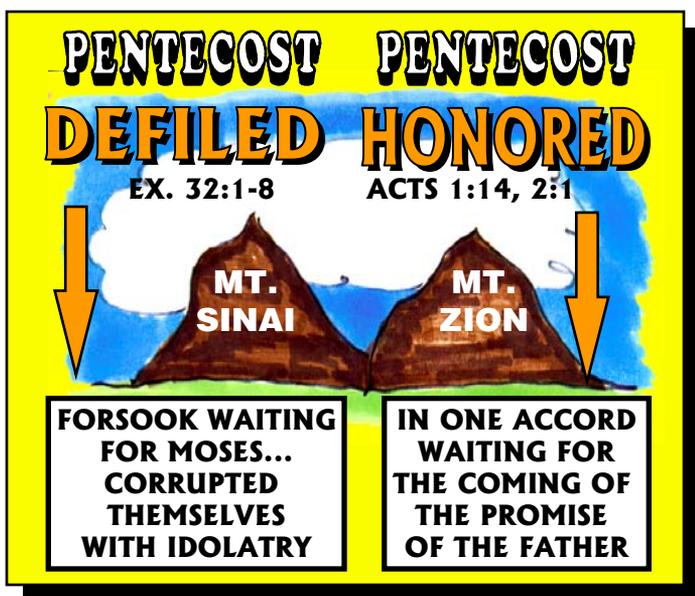
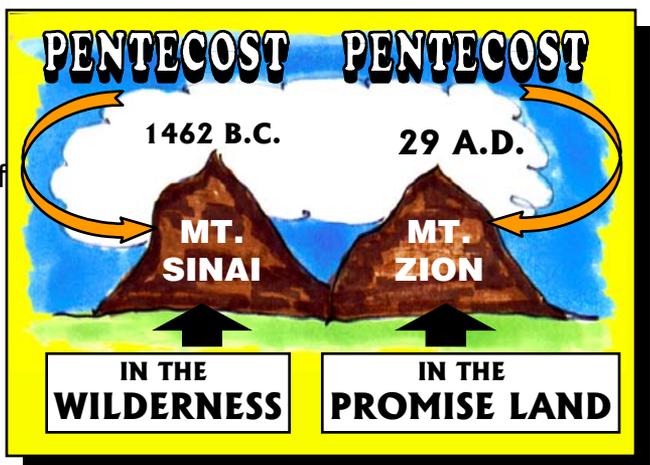
NEW



The Jewish Talmud records that the law was given to God's people on the first Pentecost at Mt. Sinai. It certainly fits the time frame (see Ex. 19:1). We have already seen that the Holy Spirit was given on Pentecost in the New Covenant at Mt. Zion (s.w. corner of Jerusalem-known as the city of David). This is the story of two Pentecosts, on two different mountains, under two covenants.

To bring home the fact that these two stories represent a vivid lesson for us today as the people of God, we only need to emphasize that one was a wilderness experience while the other took place in the promise land.

Paul reminds us in 1 Corinthians chapter 10, that what happened to the children of Israel in the wilderness are recorded as our examples and were written for our admonition (vs.6,11).



Take the time to read the contrast found in these two different accounts. They present to us negative and positive examples.

One is the account of a miserable Pentecost. The other was a glorious Pentecost. The difference was the heart condition of the people in response to being called to wait on God. Exodus 32:6 reveals how God's people "first went to church", and then "sat down to eat, drink and rose up to play". Paul referred to this act, later on, as idolatry (1 Cor.10:7). Sadly, this same scenario is still being performed by multitudes in the church today.

Perhaps the most sobering truth to be learned from these two Pentecost's lies in the astounding comparison's stated below:

PENTECOST DEFILED **PENTECOST HONORED**

RESULTS: **RESULTS:**

MT. SINAI **MT. ZION**

EX.32:28 **ACTS 2:41**

“AND ABOUT 3,000 MEN OF THE PEOPLE FELL THAT DAY...”

“AND THAT DAY ABOUT 3,000 SOULS WERE ADDED TO THEM.”

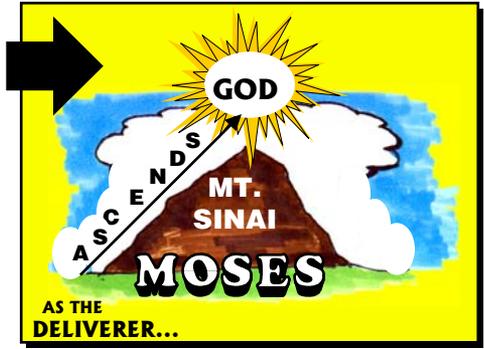
THREE THOUSAND LOST

THREE THOUSAND SAVED

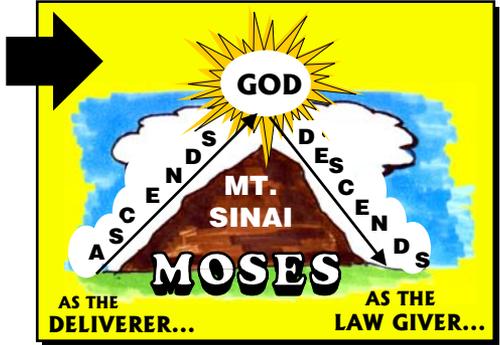
Three-thousand lost, and three-thousand saved, is the sober moral of the story of these two different accounts. Our exacting God saw fit to communicate in a pungent way the cursing and the blessing that flows from disobedience and obedience.

Hebrews 10:1 tells us that the law contains a shadow of good things to come. Let us consider how pungent this is by using our present example of these two Pentecosts. The old contains a foreshadowing of something that will take place in the new.

Moses is a type/shadow of Christ. He ascended Mt. Sinai to meet with God after he delivered the people out of bondage in Egypt...



Moses comes down to the people bearing the law of God. Remember, as we considered earlier, Paul's comments about how Moses' face bore the glory of God, as the law giver (2 Cor 3:2-18)...



Jesus ascended from Mt. Olivet to God the Father, on behalf of the people, after having delivered them out of the bondage of the world (type of Egypt)...



The Holy Spirit came down from God (as did Moses). He came to write the law of God upon our hearts instead of stone tablets. Remember, Paul talked about how much more glorious this would be than the glory Moses bore (2 Cor.3:2-18).



**"JESUS CHRIST IS THE SAME YESTERDAY
AND TODAY AND FOREVER"**

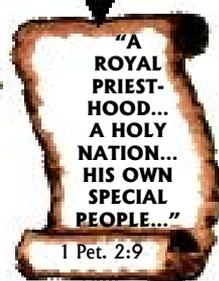
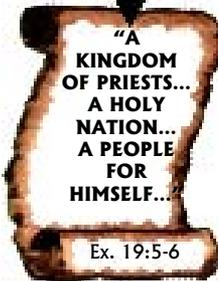
Heb. 13:8

**MT.
SINAI**

**MT.
ZION**

ISRAEL

CHURCH



In the introduction to this book, I stressed that God is an unchanging God. Take the time to carefully ponder the above references. One set of mandates belong to Israel and the other to the church. Note well that the unchanging God has given the same mandate to both peoples. The context of Exodus 19, in which this mandate was given to Israel, is at Mt. Sinai just prior to the giving of the law of the covenant (Ex.19:1, ex. 20). It is apparent that God intended His objectives to be achieved by means of His law.

Let us remember that God has already saved his people out of Egypt. The issue is not one of salvation by giving them the law. The purpose in God giving the law was to get Egypt out of His people. The law was God's means of sanctification ("to set apart-holy in conduct") for His people, not the means of their justification ("to make innocent-righteous"). Paul tells us the end result of the majority of God's people to whom this mandate was first given:

**"BUT WITH MOST OF THEM GOD WAS NOT WELL PLEASED,
FOR THEIR BODIES WERE SCATTERED IN THE WILDERNESS.
NOW THESE THINGS BECAME OUR EXAMPLES..."**

1 Cor.10:5-6

**"JESUS CHRIST IS THE SAME YESTERDAY
AND TODAY AND FOREVER"**

Heb. 13:8

**MT.
SINAI**

**MT.
ZION**

ISRAEL

CHURCH

**FAILED
TO
FULFILL
THE
MANDATE**

**"A
KINGDOM
OF PRIEST...
A HOLY
NATION...
A PEOPLE
FOR
HIMSELF..."**

Ex. 19:5-6

**"A
ROYAL
PRIEST-
HOOD...
A HOLY
NATION...
HIS OWN
SPECIAL
PEOPLE..."**

1 Pet. 2:9

**WILL
THE
CHURCH
FOLLOW
SUIT?**

The mandate to the church is the same as the one given to Israel. They failed. What will be the testimony of the church? Shall we give heed to avoid the error of those whom Paul says are our examples? Will the church repeat the error they made concerning God's law? The present theology of the church is to promote a disdain for the law of God as being an affront to saving grace. Segments of the church are paranoid over mixing law and grace. God has called us to embrace both! One is the ministry of Jesus Christ (grace) and the other belongs to the Holy Spirit (law). To those who have received the grace of God, the Holy Spirit has been sent to write God's laws on their heart! It is an inescapable truth! I stated earlier that nine of the ten commandments are repeated in the New Covenant. The weekly sabbath is the only one which is not repeated in the New Covenant.

God still requires His people to flee idolatry (1 Cor.10:14). He tells New Covenant believers, "let him who stole steal no longer..." (Eph.4:28). God still condemns murder (1Jn.3:15). He still prohibits covetousness (Col.3:5). Paul even applies one of the original ten commandments to the children of the church at Ephesus as a means to honor their parents (Eph.6:1-3). Is it not an insult to God and to His Word to proclaim that we have been delivered from the law?

From whom shall we receive our instruction? Are not the words of Jesus and Paul sufficient to dismiss today's silly theology concerning the elimination of the law in the life of the believer?



**“DO
NOT
THINK THAT
I CAME TO
DESTROY THE LAW...
BUT TO FULFILL...NOT ONE JOT...
WILL BY NO MEANS PASS FROM THE
LAW TILL ALL IS FULFILLED. WHOEVER
THEREFORE BREAKS ONE OF THE LEAST
OF THESE COMMANDMENTS, AND
TEACHES MEN SO, SHALL BE CALLED
LEAST IN THE
KINGDOM OF HEAVEN...”**

Matthew 5:17-19

**“THEREFORE
WE CONCLUDE
THAT A MAN IS
JUSTIFIED BY FAITH
APART FROM
THE DEEDS OF THE LAW**



**OR IS HE THE GOD
OF THE JEWS ONLY?
IS HE NOT ALSO THE GOD
OF THE GENTILES?
YES, OF THE GENTILES ALSO,
SINCE THERE IS ONE GOD WHO WILL
JUSTIFY THE CIRCUMCISED (Jew) BY FAITH
AND THE UNCIRCUMCISED (Gentile) THROUGH FAITH.**

**DO WE THEN MAKE VOID THE LAW
THROUGH FAITH? CERTAINLY NOT!
ON THE CONTRARY,
WE ESTABLISH THE LAW.”**

Romans 3:28-31



**“DO
NOT
THINK THAT
I CAME TO
DESTROY THE LAW...
BUT TO FULFILL...NOT ONE JOT...
WILL BY NO MEANS PASS FROM
THE LAW TILL ALL IS FULFILLED.
WHOEVER THEREFORE BREAKS ONE
OF THE LEAST OF THESE
COMMANDMENTS, AND TEACHES
MEN SO, SHALL BE CALLED LEAST
IN THE
KINGDOM OF HEAVEN...”**

Matthew 5:17-19

I can only plead with you to meditate in what Jesus says to His disciples who were to become the founding fathers of the church. He clearly states that the condition to being either least in the kingdom or greatest in the kingdom depends upon whether one keeps or breaks God's commandments. It is very plain that He is including the ten commandments. In verse 21-22 Jesus said, "You have heard that it was said to those of old, 'you shall not murder,'...but I say unto you that whoever is angry with his brother without a cause shall be in danger of the judgment..". In verse 27-28 He said, "You have heard that it was said of old, 'you shall not commit adultery.' But I say unto you that whoever looks at a woman to lust for her has already committed adultery with her in his heart."

Jesus not only teaches that we were not delivered from the law, but He institutes the spirit of the law, which is greater in demand than what was enforced upon "those of old". The New Covenant is a heart covenant, and it is upon the heart that the Holy Spirit intends to write the laws of God, in the very same manner that Jesus instructs His disciples in Matthew chapter 5.



**“THEREFORE
WE CONCLUDE
THAT A MAN IS
JUSTIFIED BY FAITH
APART FROM
THE DEEDS OF THE LAW.**

**OR IS HE THE GOD OF THE JEWS ONLY?
IS HE NOT ALSO THE GOD OF THE GENTILES?
YES, OF THE GENTILES ALSO,
SINCE THERE IS ONE GOD WHO WILL
JUSTIFY THE CIRCUMCISED (Jew) BY FAITH
AND THE UNCIRCUMCISED (Gentile) THROUGH FAITH**

**DO WE THEN MAKE VOID THE LAW
THROUGH FAITH? CERTAINLY NOT!
ON THE CONTRARY,
WE ESTABLISH THE LAW.”**

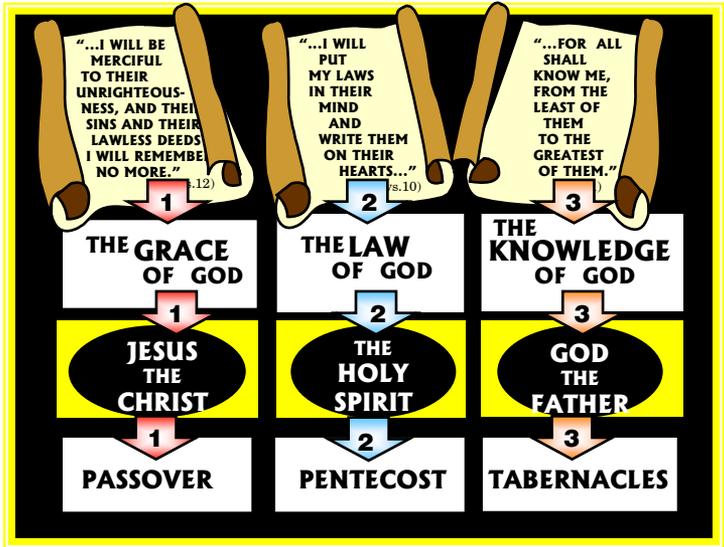
Romans 3:28-31

Paul's position is clear. The distinction he makes above is that justification (“means by which we are made innocent”) is never obtained by the deeds of the law. It is so for the circumcised (the Jew) and the uncircumcised (the Gentile). This statement is again proof of the fact that God is an unchanging God. Notice that the Jews were justified by faith, just as the Gentile church! It is not law and grace that describes the difference between the two covenants. Paul goes on to ascertain that the law is not made void because of faith. He affirms that, on the contrary, faith (Paul includes himself) establishes the law. For the most part, the modern-day church does not espouse what Paul is stating, does it? Shouldn't we question why?

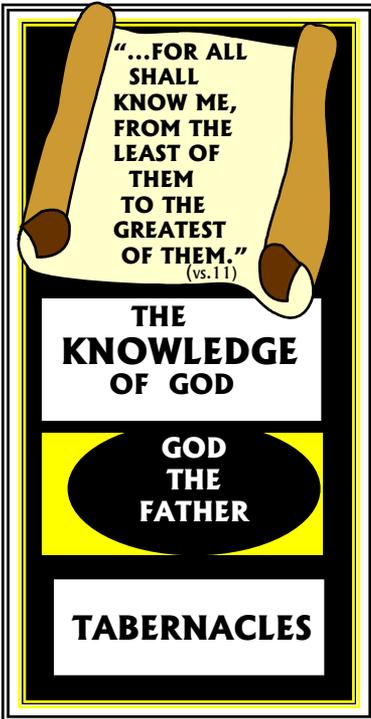
Paul, in his epistle to the Hebrews, makes the statement, “For the priesthood being changed, of necessity there is also a change in the law” (Heb.7:12). Notice dear reader, it is a change in the law, and not an elimination of the law. The unchanging God has ordained that the change in the law would be from the original stone tablets in the Old Covenant to the placing of God's law on the fleshly tablets of the heart in the New Covenant!

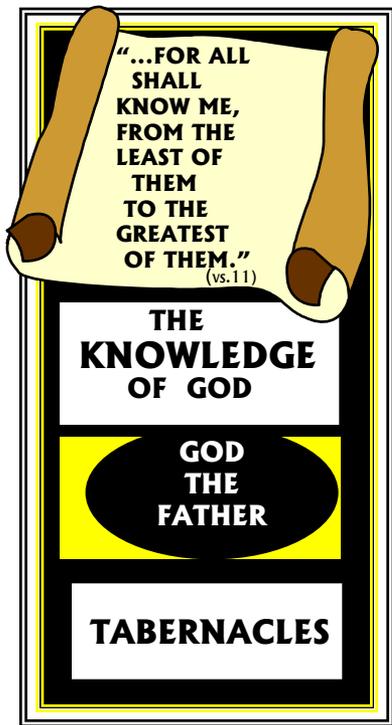
Again let us refresh our minds with our overall theme.

These three feasts depict the three persons of the Godhead, and the three terms of the New Covenant:



We move now to the last of the three great feasts, the feast of Tabernacles. It has a two-fold significance, typified by the marking of the first day and the eighth day, as holy convocations to the Lord (see Lev.23:33-39). The first day marks the beginning of the Millennial Reign of Christ, which is to be the last thousand years of human history.





The purpose of God for the Millennium is stated in Acts chapter 15:

“SIMON (Peter) HAS DECLARED HOW GOD AT THE FIRST VISITED THE GENTILES TO TAKE OUT OF THEM A PEOPLE FOR HIMSELF

(see Acts 10)....

AFTER THIS

(THE GENTILE DISPENSATION OF THE CHURCH)

I WILL RETURN AND WILL REBUILD THE TABERNACLE OF DAVID...

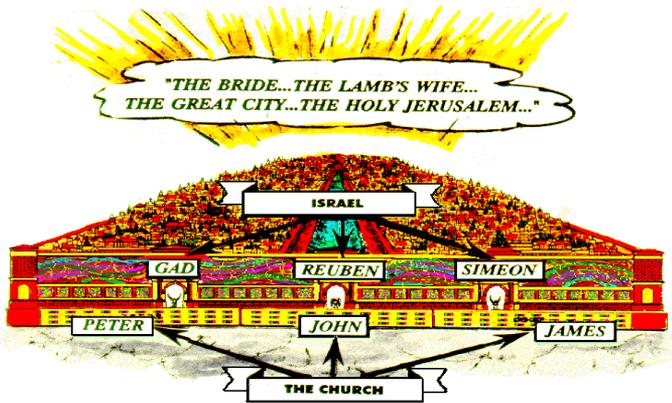
SO THAT THE REST OF MANKIND MAY SEEK THE LORD, EVEN ALL THE GENTILES...”

Acts 15:14-17

We are still in the dispensation Simon Peter identifies as the “first visit (by the Lord) to the Gentiles to take out of them a people for Himself”. This is the church age. Note, it is “after this” that the Lord will return to earth with the purpose to rebuild the Tabernacle (of David). This will be another dispensation in which the Gentiles may seek the Lord. Zechariah the prophet describes this period of time in the 14th chapter of his book. You will notice the frequent references to the feast of Tabernacles in that chapter.

Leviticus 23 records the initial giving of the feast of Tabernacles. It contains a riddle in that it is a seven day feast in which the first day and the eighth day are singled out as holy convocations to the Lord. We have briefly considered the first day as the beginning of the Millennial Reign of Christ in which He will reveal the father for 1,000 years. the Tabernacle of David will be the focal point. The eighth day points us to a new beginning (the number “8” is new beginnings). This new beginning will launch out into eternity when there will come forth the new tabernacle of God. John gives us a vivid account:





**“AND I SAW A NEW HEAVEN AND
A NEW EARTH, FOR THE FIRST HEAVEN
AND THE FIRST EARTH HAD PASSED AWAY...**

**THEN I, JOHN, SAW THE HOLY CITY,
NEW JERUSALEM,
COMING DOWN OUT OF HEAVEN FROM GOD,
PREPARED AS A BRIDE
ADORNED FOR HER HUSBAND.**

**AND I HEARD A LOUD VOICE FROM HEAVEN SAYING,
“BEHOLD, THE TABERNACLE OF GOD
IS WITH MEN, AND HE WILL DWELL WITH THEM,
AND THEY SHALL BE HIS PEOPLE,
AND GOD HIMSELF WILL BE WITH THEM
AND BE THEIR GOD.”**

Revelation 21:1-3

I have restrained myself from going further in what John is shown. We could get lost in all that is contained within. Notice the reference again to the Tabernacle. Here is the final and the eternal Tabernacle of God. It will bear the full glory of God (vs.11), for God (the Father) Himself will inhabit it, in order that “all shall know Me” (Heb.8:10).

This final great feast, called Tabernacles, was given to depict the day when the final Tabernacle of God would be manifested to men. It began with the Tabernacle in the wilderness, of which Paul reminds us, as being a “copy and shadow of heavenly things” (Heb.8:5). The copy was built so that God may dwell among His people (Ex.25:8). The purpose for the last Tabernacle is the same as the first according to John’s words above. God is an unchanging God!

**“DO YOU NOT KNOW
THAT YOU ARE THE TEMPLE
(TABERNACLE-DWELLING PLACE)
OF GOD AND THAT THE SPIRIT OF
GOD DWELLS IN YOU?
IF ANYONE DEFILES
THE TEMPLE OF GOD,
GOD WILL DESTROY HIM.
FOR THE TEMPLE OF GOD IS HOLY,
WHICH TEMPLE YOU ARE.”**

1 Cor.3:16-17

**“...DO YOU NOT KNOW THAT YOUR
BODY IS THE TEMPLE
OF THE HOLY SPIRIT WHO IS IN YOU,
WHOM YOU HAVE FROM GOD,
AND YOU ARE NOT YOUR OWN?
FOR YOU WERE BOUGHT AT A PRICE;
THEREFORE GLORIFY GOD
IN YOUR BODY AND IN YOUR SPIRIT,
WHICH ARE GOD’S” (PROPERTY).**

1 Cor.6:19-20



It is important to look to the past and study the type/shadow of the Tabernacle in the wilderness, since it is a copy of the heavenly one. It is equally important to look to the future and consider the Tabernacle which is going to come, for it is the eternal one. However, it is vitally important for us to look to the present Tabernacle and cultivate what Paul is presenting above. We, as New Covenant believers, constitute the present Tabernacle of God. It is His dwelling place for the present. Notice the mandate is to not defile the temple of God. If we could travel back in time to the wilderness Tabernacle, we would not dare defile that holy place in which God's presence dwelt. Likewise, if we could leap into the future, I dare say we would not consider defiling the holy city, New Jerusalem which bears the glory of God. May God help us all to understand that this present tabernacle is no less holy than the other two. That is why Paul is so strong in his warning above. God will deal with us exactly as we deal with His holy temple. I believe that it includes not only the individual manifestation of that temple (each of us as living stones), but also the corporate manifestation, the local church. The warning is not to defile either one!

“DO YOU NOT KNOW THAT YOU ARE THE TEMPLE (TABERNACLE-DWELLING PLACE) OF GOD AND THAT THE SPIRIT OF GOD DWELLS IN YOU? IF ANYONE DEFILES THE TEMPLE OF GOD, GOD WILL DESTROY HIM. FOR THE TEMPLE OF GOD IS HOLY, WHICH TEMPLE YOU ARE.”

1 Cor.3:16-17



“...DO YOU NOT KNOW THAT YOUR BODY IS THE TEMPLE OF THE HOLY SPIRIT WHO IS IN YOU, WHOM YOU HAVE FROM GOD, AND YOU ARE NOT YOUR OWN? FOR YOU WERE BOUGHT AT A PRICE; THEREFORE GLORIFY GOD IN YOUR BODY AND IN YOUR SPIRIT, WHICH ARE GOD’S “(PROPERTY).”

1 Cor.6:19-20

Paul’s words to the body of Christ, in 1st Corinthians above, constitutes New Covenant law. The word “law” means “that which is right”. What God is requiring of us is certainly what is right. Paul’s argument is simply that we were bought with a price. This statement brings us full circle to what we began this chapter with. It was by the sacrifice of Christ at Passover that we were bought with a price. It brought us into the first term of the New Covenant. It brought us forgiveness of our sins.



“...I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE.” (vs.12)

THE GRACE OF GOD

JESUS THE CHRIST

FEAST OF PASSOVER



“...I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE.” (vs.12)

THE GRACE OF GOD

JESUS THE CHRIST

FEAST OF PASSOVER

Secondly, it is because we were bought with a price that God has sent the Holy Spirit at Pentecost to equip with power His purchased possession (Eph.1:14, Acts 1:8). God’s desire for us is “...to be strengthened with might through His Spirit in the inner man...” (Eph.3:16). God’s might is expressed in His law, which the Holy Spirit came to put in our minds, and write on our hearts. It is this present objective that God has in mind for us:



“...I WILL PUT MY LAWS IN THEIR MIND AND WRITE THEM ON THEIR HEARTS...” (vs.10)

THE LAW OF GOD

THE HOLY SPIRIT

THE FEAST OF PENTECOST



“...FOR ALL SHALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST OF THEM.”
(vs.11)

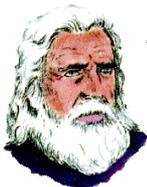
THE KNOWLEDGE OF GOD

GOD THE FATHER

TABERNACLES

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Thirdly, as important as Passover and Pentecost's type and shadow are, it is this third great feast that reveals God's ultimate intention behind the first two. God desires to tabernacle with men in the millennium first, and then on into eternity!
This is the highest objective in the New Covenant.



“AND I SAW A NEW HEAVEN AND A NEW EARTH, FOR THE FIRST HEAVEN AND THE FIRST EARTH HAD PASSED AWAY... THEN I, JOHN, SAW THE HOLY CITY, NEW JERUSALEM, COMING DOWN OUT OF HEAVEN FROM GOD, PREPARED AS A BRIDE ADORNED FOR HER HUSBAND.

AND I HEARD A LOUD VOICE FROM HEAVEN SAYING, “BEHOLD, THE TABERNACLE OF GOD IS WITH MEN, AND HE WILL DWELL WITH THEM, AND THEY SHALL BE HIS PEOPLE, AND GOD HIMSELF WILL BE WITH THEM AND BE THEIR GOD.”

“...FOR ALL SHALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST OF THEM.”
(vs.11)

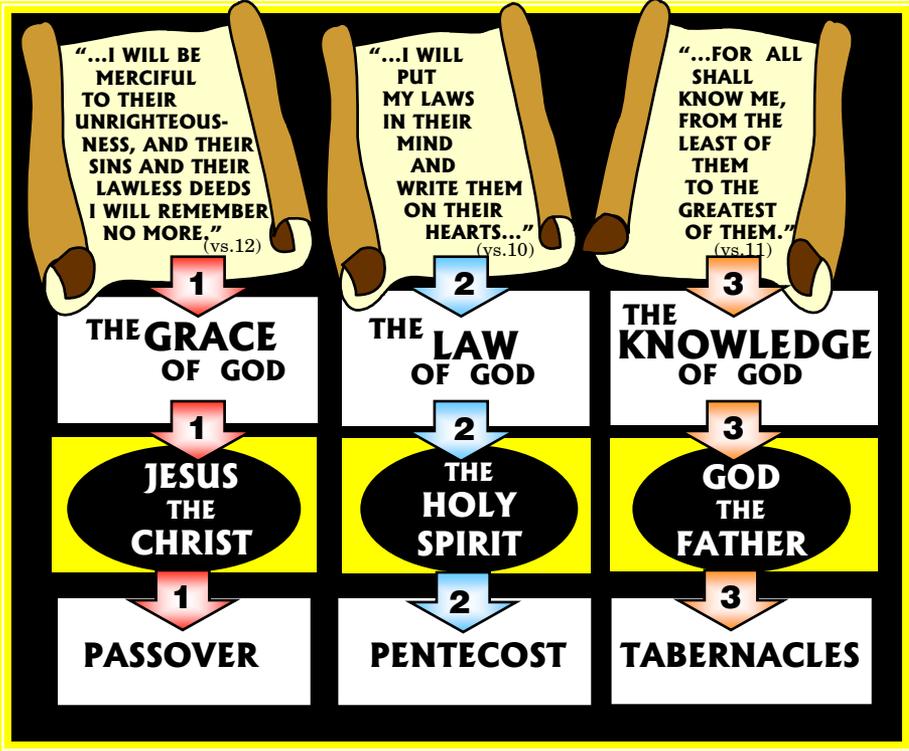
THE KNOWLEDGE OF GOD

GOD THE FATHER

TABERNACLES

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“FOR THIS IS THE COVENANT THAT I WILL MAKE...”



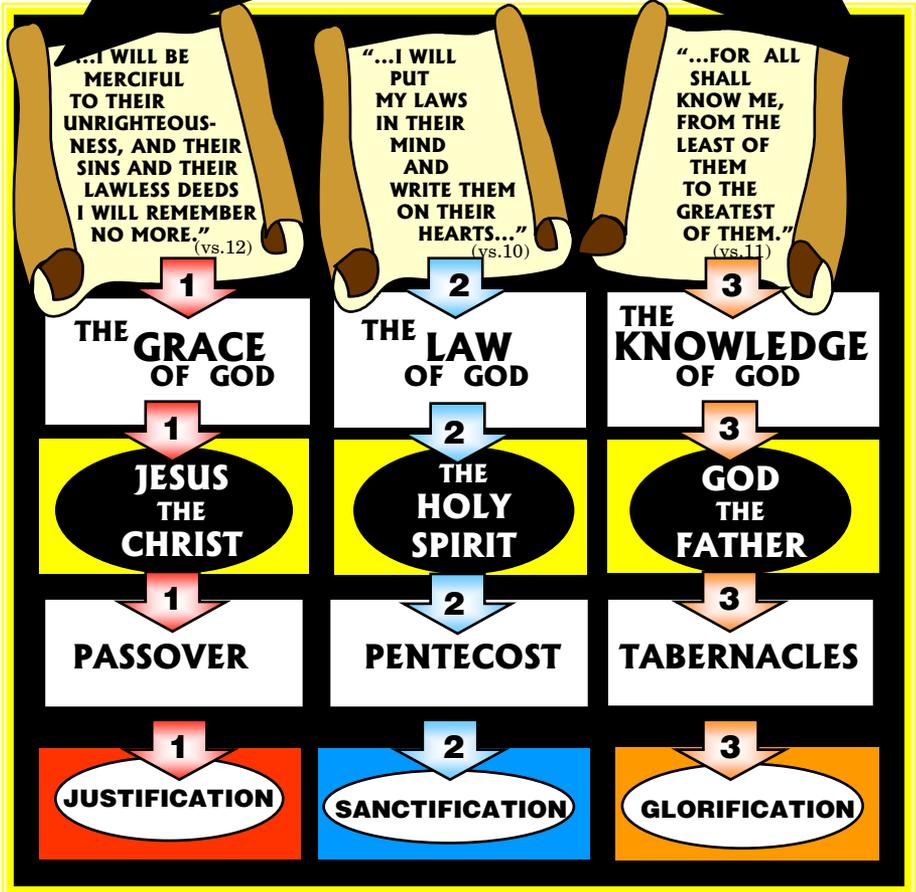
We now have three groupings of threes under the terms of the New Covenant. The type and shadow of these feasts substantiate the fact that God is an unchanging God. From the very beginning, God hid within these three great feasts what He was going to do in the New Covenant. He also is showing by whom these things would be accomplished. One by one, each person of the Godhead is personified in these feasts. Passover typifies Jesus. Pentecost typifies the Holy Spirit. Tabernacles typifies God the Father.

God is right on schedule with His divine appointments contained within the feasts of the Lord. The other four feasts are also quite significant. We will examine them in the remainder of this book.

Let us go on now to add yet another group of threes to the above diagram in our next chapter.

CHAPTER FOUR:

"JUSTIFICATION, SANCTIFICATION, GLORIFICATION"



This next set of threes that we are adding to our diagram, contain the core essence of what I believe enables us to rightly divide the word of truth, as we are instructed to do in 2 Tim. 2:15. The general consensus of this mandate has always been to divide the Word of God into "Old Covenant law" and "New Covenant grace". I pray that by now you have come to see this cannot constitute rightly dividing the word of truth, because it makes God to be a changing God in how He deals with man. Justification, sanctification and glorification are Old Covenant truths as well as New Covenant truths. They originate from the One who calls Himself an unchanging God.

Let us begin by simply defining these three theological terms as they appear in Strong's Exhaustive Concordance so that we will know that we are dealing with biblical concepts:

JUSTIFICATION

"TO DECLARE INNOCENT, TO MAKE RIGHTEOUS"

Old Testament Hebrew:

6663. צָדַק *tsádaq, tsaw-dak'*; a prim. root; to be (causat. make) right (in a moral or forensic sense):—cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

New Testament Greek:

1344. δικαιῶ *dikaíōō, dik-ah-yō'-o*; from 1342; to render (i.e. show or regard as) just or innocent:—free, justify (-ler), be righteous.

SANCTIFICATION

"TO BE SEPARATE, SET APART, HOLY IN CONDUCT"

Old Testament Hebrew:

6942. שָׁדַשׁ *qádâsh, kaw-dash'*; a prim. root; to be (causat. make, pronounce or observe as) clean (ceremonially or morally):—appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, purify, sanctify (-ied one, self), × wholly.

New Testament Greek:

37. ἁγιάζω *hagiazō, hag-ee-ad'-zo*; from 40; to make holy, i.e. (cer.) purify or consecrate; (mentally) to venerate:—hallow, be holy, sanctify.

GLORIFICATION

"TO DIGNIFY, TO HONOR, TO MAGNIFY"

Old Testament Hebrew:

3518. כָּבֵד *kâbad, kaw-bad'*; in a good sense (numerous, rich, honorable); causat. to make weighty (in the same two glorify, be (make) glorious (things), glory, (very) great. (bring to, come to, do, get, be had in) honour (self), (be) honourable (man), laud, × more be laid, make self many, nobles, prevail, promote (to honour), rich.

New Testament Greek:

1392. δοξάζω *doxazō, doz-ad'-zo*; from 1391; to render (or esteem) glorious (in a wide application):—(make) glorify (-ious), full of (have) glory, honour, magnify.

I know the above is difficult to read. However, I chose to scan in these definitions directly from the Strong's concordance, so that you may see that the condensed definitions above are accurate and valid expressions of what is in the Hebrew and in the Greek.

Although it cannot be stated as all inclusive, but for the most part, we can use these three terms to best express what is to be considered the past, present and future experience of every born-again believer:

JUSTIFICATION

"TO DECLARE INNOCENT, TO MAKE RIGHTEOUS"

OUR **PAST**
EXPERIENCE IN GOD

SANCTIFICATION

"TO BE SEPARATE, SET APART, HOLY IN CONDUCT"

OUR **PRESENT**
EXPERIENCE IN GOD

GLORIFICATION

"TO DIGNIFY, TO HONOR, TO MAGNIFY"

OUR **FUTURE**
EXPERIENCE IN GOD

Let us see if we can amplify and clarify for our understanding what is summarized above in these three statements:

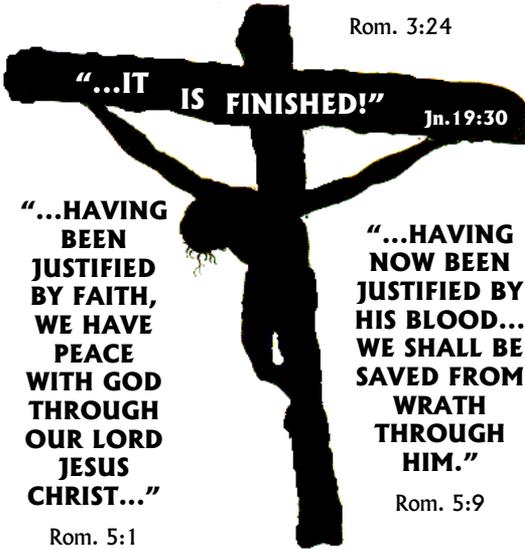
JUSTIFICATION

"TO DECLARE INNOCENT, TO MAKE RIGHTEOUS"

OUR **PAST**
EXPERIENCE IN GOD

**"BEING JUSTIFIED FREELY
BY HIS GRACE
THROUGH THE REDEMPTION
THAT IS IN CHRIST JESUS..."**

Rom. 3:24



**"...HAVING
BEEN
JUSTIFIED
BY FAITH,
WE HAVE
PEACE
WITH GOD
THROUGH
OUR LORD
JESUS
CHRIST..."**

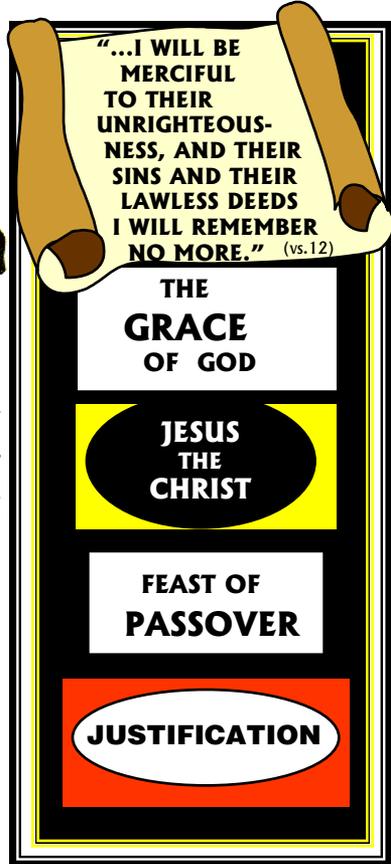
Rom. 5:1

**"...HAVING
NOW BEEN
JUSTIFIED BY
HIS BLOOD...
WE SHALL BE
SAVED FROM
WRATH
THROUGH
HIM."**

Rom. 5:9

**"...FOR INDEED,
CHRIST,
OUR PASSOVER,
WAS SACRIFICED FOR US."**

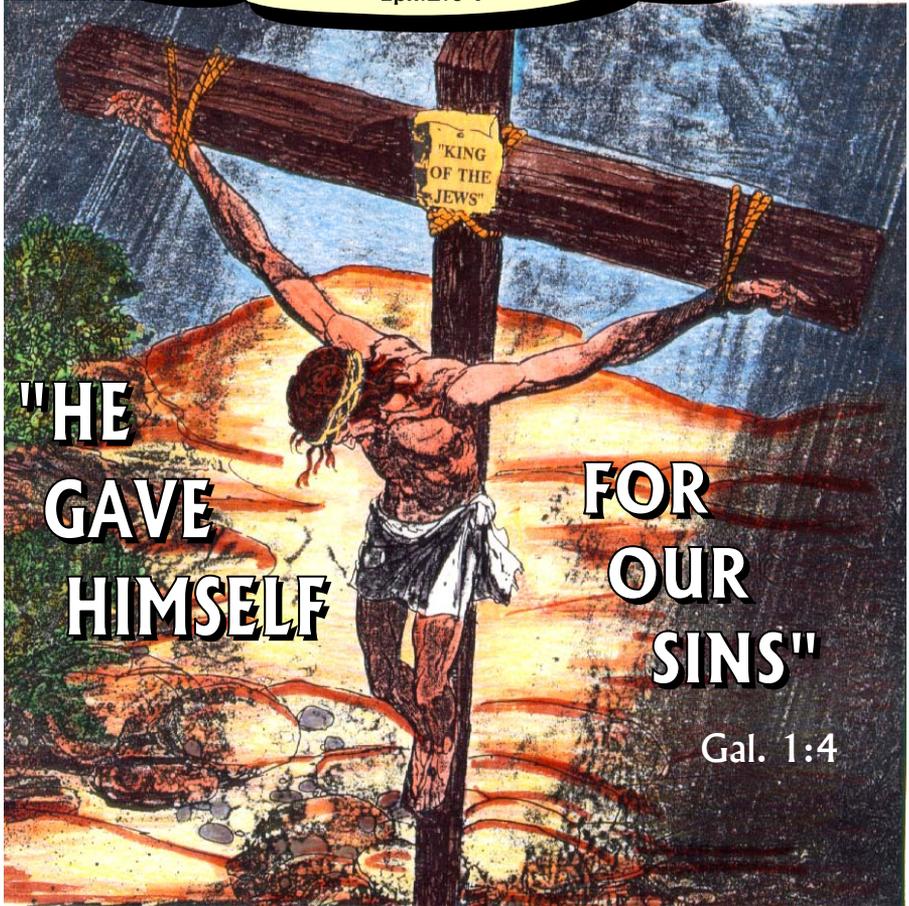
1 Cor. 5:7



The term of the covenant states that God will be "...merciful to their unrighteousness, and their sins and their lawless deeds (He) will remember no more" (Heb.8:12). God the Father achieved that objective through His Son as the Passover lamb. This is an act of His grace (Rom.3:24), through the blood of Christ (Rom.5:9), and most importantly, through our faith in God's plan of redemption (Rom.5:1).

**“FOR BY GRACE
YOU HAVE BEEN SAVED THROUGH FAITH,
AND THAT NOT OF YOURSELVES;
IT IS THE GIFT OF GOD, NOT OF WORKS,
LEST ANYONE SHOULD BOAST.”**

Eph.2:8-9



**HE
GAVE
HIMSELF
FOR
OUR
SINS**

Gal. 1:4

We must express a personal faith in God's plan of redemption. Galatians 1:4 simply states that plan as, "He gave Himself for our sins." It is a gift waiting to be received by "whosoever will" (Rev. 22:17). In the passage from Ephesians chapter 2 (above), Paul is emphatically declaring that salvation is not the result of our works. It is the result of faith in the finished work of Jesus Christ. It is a work of God's grace. Paul clearly states as well that salvation is the gift of God. It is not the works of man.

Justification finds its completion in our lives through faith in three facts. Remember, “three” is God’s number of Divine completion. Paul states these three required ingredients of salvation as containing the contents of “the gospel”.

**“...I DECLARE TO YOU
THE GOSPEL...
WHICH YOU RECEIVED
AND IN WHICH YOU STAND,
BY WHICH YOU ARE SAVED,
IF YOU HOLD FAST THE WORD WHICH I
PREACHED TO YOU- UNLESS YOU
BELIEVED IN VAIN....**

- (1) CHRIST DIED FOR OUR SINS...**
- (2) HE WAS BURIED,
AND THAT**
- (3) HE ROSE AGAIN ...”**

1 Cor.15:1-4



Perhaps it will be a shocking statement to you, as it has been to others to whom I have made the comment, “It isn’t enough to believe Jesus died for your sins.” Before you brand me a heretic, listen to what Paul clearly states as the requirement for salvation:

**“...IF YOU CONFESS WITH YOUR
MOUTH THE LORD JESUS
AND BELIEVE IN YOUR HEART
THAT GOD HAS
RAISED HIM FROM THE DEAD,
YOU WILL BE SAVED.”**

Rom. 10:9

Salvation comes through believing in the resurrection of Christ, not only in the death of Christ. Paul states in 1 Corinthians 15 these astonishing words:

**“...IF CHRIST IS NOT RISEN, THEN OUR PREACHING IS
VAIN AND YOUR FAITH IS ALSO VAIN...
IF CHRIST IS NOT RISEN, YOUR FAITH IS FUTILE;
YOU ARE STILL IN YOUR SINS!”**

1 Cor. 15:14-17

JUSTIFICATION

"TO DECLARE INNOCENT, TO MAKE RIGHTEOUS"

FAITH

DEATH...

BURIAL...

RESURRECTION...

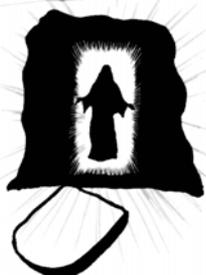
Back on page 41 (see below), I stated the reason why we must express faith not only in the death of Christ, but also in the resurrection of Christ. I bring it back before you again to re-emphasize that God is an unchanging God. Justification, in principle, has not changed.



"CHRIST DIED FOR OUR SINS..."



HE WAS BURIED..



HE ROSE AGAIN..."

The death of the sacrificial lamb took place on the brazen altar in the outer court of the tabernacle. The killing of the lamb was not sufficient to complete the atonement for sins. The blood had to be carried into the most holy place by the high priest. Forgiveness of sins was accomplished only when the high priest finally sprinkled the blood of the sacrifice on the mercy seat of the ark of the covenant.

Jesus was the sacrificial lamb whose blood was shed on the "altar" of the cross. Because God is an unchanging God, He still required a high priest to carry the blood into the most holy place to complete the atonement for sins.

Jesus came as the lamb of God to take away the sins of the world (see John 1:29). Then He rose from the dead to assume a "...more excellent ministry..." (Heb.8:6). That ministry is as our high priest" (see Heb.8:1).

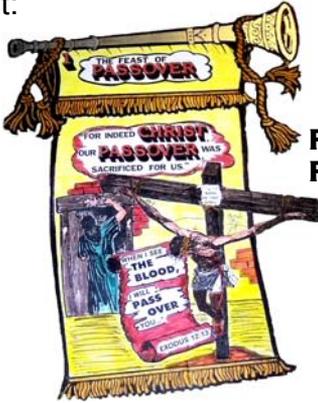
If Jesus did not raise from the dead, there would be no high priest to complete the transaction. We would still be in our sins as Paul states even though we have faith in the death of the lamb of God! We must also have a high priest according to the unchanging God of the Old and of the New Covenant!

(page 41)



Earlier, we looked at the type and shadow of the three great feasts of Passover, Pentecost and Tabernacles. I mentioned that there were four other feasts in Leviticus 23 which also bear significant type and shadow. The first three feasts, in the order given in Leviticus 23, are Passover, Unleavened Bread and Firstfruits. They depict what Paul stated as the gospel. The unchanging God has foreshadowed, in the Levitical law, what would become the means of justification in the New Covenant:

J U S T I F I C A T I O N



FIRST FEAST...

(1) DEATH...



"CHRIST DIED FOR OUR SINS..."



SECOND FEAST...

(2) BURIAL...



HE WAS BURIED..



THIRD FEAST...

3) RESURRECTION...



HE ROSE AGAIN..."

DEATH OF CHRIST



BURIAL OF CHRIST



RESURRECTION OF CHRIST



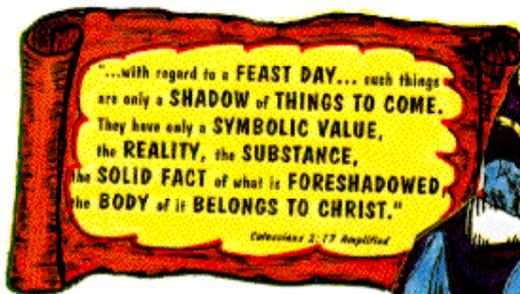
JUSTIFICATION

"TO DECLARE INNOCENT, TO MAKE RIGHTEOUS"

OUR **PAST**
EXPERIENCE IN GOD

Paul proclaimed that the law was a shadow of good things to come (see Heb.10:1). The first three feasts God gave Israel were Passover, Unleavened Bread and Firstfruits (see Lev.23:1-14). We have seen that Jesus was the Passover lamb sacrificed upon the very day of this great feast. He was buried at the beginning of Unleavened Bread and was raised from the dead on the feast of Firstfruits (1 Cor.15:20).

Obviously, Paul was quite aware of the significance the feasts of the Lord.



Col. 2:16-17 Amp.

What has happened to the present awareness of these great truths taught by Paul to the church?

**“BUT NOW
CHRIST IS RISEN...
AND HAS BECOME
THE FIRSTFRUITS...”**

1 Cor.15:20

**PASSOVER...
UNLEAVENED BREAD...
FIRSTFRUITS...**

**DEATH...
BURIAL...
RESURRECTION...**



**“CHRIST,
OUR PASSOVER,
WAS SACRIFICED FOR US.”**

1 Cor. 5:7b

**“THEREFORE LET US
KEEP THE FEAST...WITH
THE UNLEAVENED BREAD OF
SINCERITY AND TRUTH.”**

1 Cor.5:8

Paul writes, to this Gentile church, using the terminology of the first three feasts of the Lord to describe their relationship to Christ. Notice, Paul imparts the spirit of the feasts, rather than the letter of the law. The Passover feast is a reminder of the true Lamb of God, Jesus Christ. Next, he tells these Gentile believers to keep the feast of Unleavened Bread. Why is this not being done in the Gentile church of today?

Paul gives a spiritual interpretation of the true meaning of this feast. In the Old Covenant, the Jews would purge all leaven out of their physical houses. Paul tells the Gentiles, “purge out the old leaven that you may be a new lump since you truly are unleavened” (1 Cor.5:7). Leaven is a picture of sin. We are to purge leaven out of our spiritual houses- our bodies! We were unleavened by the sacrifice of the Passover Lamb. Paul calls believers to now walk in sincerity and truth, rather than in malice and wickedness (see vs.8). Leviticus 23 tells us this feast was seven days in length (the # of perfection).

Herein lies the true gospel. Those whom Christ has redeemed by His blood are called to “...go on to perfection” (Heb.6:1). It is a life of constantly purging out the old leaven (sin) in our lives. Paul lists, as the solid foundation of God, the call to everyone who names the name of Christ to depart from iniquity (2 Tim.2:19).

**“BUT NOW
CHRIST IS RISEN...
AND HAS BECOME
THE FIRSTFRUITS...”**

1 Cor.15:20

**PASSOVER...
UNLEAVENED BREAD...
FIRSTFRUITS...**

**DEATH...
BURIAL...
RESURRECTION...**



**“CHRIST,
OUR PASSOVER,
WAS SACRIFICED FOR US.”**

1 Cor. 5:7b

**“THEREFORE LET US
KEEP THE FEAST...WITH
THE UNLEAVENED BREAD OF
SINCERITY AND TRUTH.”**

1 Cor.5:8

In the observance of the week-long feast of Passover (Unleavened Bread), the Jews perform a ritual of hiding a piece of bread in their house to be searched out by the members of the family. This ritual involves a piece of bread taken from a pouch containing three pieces. The middle one is selected, then broken and hid or buried. After a period of time, it is brought out of its hiding place. This tradition is a vivid picture of Jesus Christ, the “middle” person of the Godhead, whose broken body was hidden for three days in the earth. Afterward, He was raised from the dead. There is a deep significance for the Gentile church as well. Paul tells us:

**“FOR YOU DIED,
AND YOUR LIFE IS
HIDDEN WITH CHRIST IN GOD,
WHEN CHRIST WHO IS OUR LIFE APPEARS,
THEN YOU ALSO WILL
APPEAR WITH HIM IN GLORY.”**

Col.3:3-4



Our whole Christian existence in this life is to be as if we are still buried in Christ, awaiting the time of our glorious appearing. Romans 8:19 speaks of this glorious future appearing of the sons of God.

**"BUT NOW
CHRIST IS RISEN...
AND HAS BECOME
THE FIRSTFRUITS..."**

1 Cor.15:20

**PASSOVER...
UNLEAVENED BREAD...
FIRSTFRUITS...**

**DEATH...
BURIAL...
RESURRECTION...**



**"CHRIST,
OUR PASSOVER,
WAS SACRIFICED FOR US."**

1 Cor. 5:7b

**"THEREFORE LET US
KEEP THE FEAST...WITH
THE UNLEAVENED BREAD OF
SINCERITY AND TRUTH."**

1 Cor.5:8

The chapter, in which Paul calls us to remain hidden in Christ, begins with the statement, "if then you were raised with Christ..." (Col.3:1). This brings us to the third aspect of this three-fold cord Paul presents as the gospel- the resurrection of Christ. We saw earlier that we are required to believe in our heart that God has raised Him from the dead, then we will be saved (Rom.10:9). Paul spells out what is the true evidence of being raised with Christ:



**"IF THEN YOU BE RAISED WITH CHRIST,
SEEK THOSE THINGS WHICH ARE ABOVE,
WHERE CHRIST IS, SITTING AT THE RIGHT
HAND OF GOD. SET YOUR MIND ON THINGS
ABOVE, NOT ON THINGS ON THE EARTH.
FOR YOU DIED, AND YOUR LIFE IS HIDDEN
WITH CHRIST IN GOD. WHEN CHRIST WHO IS
OUR LIFE APPEARS, THEN YOU ALSO WILL
APPEAR WITH HIM IN GLORY.
THEREFORE PUT TO DEATH YOUR MEMBERS
WHICH ARE ON THE EARTH..."**

Col. 3:1-5

Justification or salvation finds its expression in the personal identification with the death, burial and resurrection of Jesus Christ. If we truly believe in these things, Paul expresses that the believer should then live accordingly!

**"BUT NOW
CHRIST IS RISEN...
AND HAS BECOME
THE FIRSTFRUITS..."**

1 Cor.15:20

**PASSOVER...
UNLEAVENED BREAD...
FIRSTFRUITS...**

**DEATH...
BURIAL...
RESURRECTION...**



**"CHRIST,
OUR PASSOVER,
WAS SACRIFICED FOR US."**

1 Cor. 5:7b

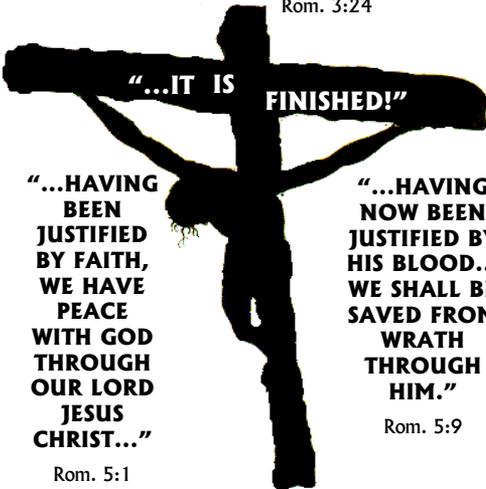
**"THEREFORE LET US
KEEP THE FEAST...WITH
THE UNLEAVENED BREAD OF
SINCERITY AND TRUTH."**

1 Cor.5:8

**WE ARE NOT JUSTIFIED BY LIVING FOR CHRIST.
WE LIVE FOR CHRIST BECAUSE WE ARE JUSTIFIED.**

**"BEING JUSTIFIED FREELY BY HIS GRACE
THROUGH THE REDEMPTION
THAT IS IN CHRIST JESUS..."**

Rom. 3:24



**"...HAVING
BEEN
JUSTIFIED
BY FAITH,
WE HAVE
PEACE
WITH GOD
THROUGH
OUR LORD
JESUS
CHRIST..."**

Rom. 5:1

**"...HAVING
NOW BEEN
JUSTIFIED BY
HIS BLOOD...
WE SHALL BE
SAVED FROM
WRATH
THROUGH
HIM."**

Rom. 5:9

**"...FOR INDEED,
CHRIST,
OUR PASSOVER,
WAS SACRIFICED FOR US."**

1 Cor. 5:7

**"FOR THE
LOVE OF CHRIST
CONSTRAINS US,
BECAUSE WE JUDGE
THUS: THAT IF
ONE DIED FOR ALL,
THEN ALL DIED;
AND HE DIED FOR
ALL, THAT
(IN ORDER THAT)
THOSE WHO LIVE
SHOULD
NO LONGER LIVE
FOR THEMSELVES,
BUT
FOR HIM WHO DIED
FOR THEM AND
ROSE AGAIN."**

2 Cor.5:14-15

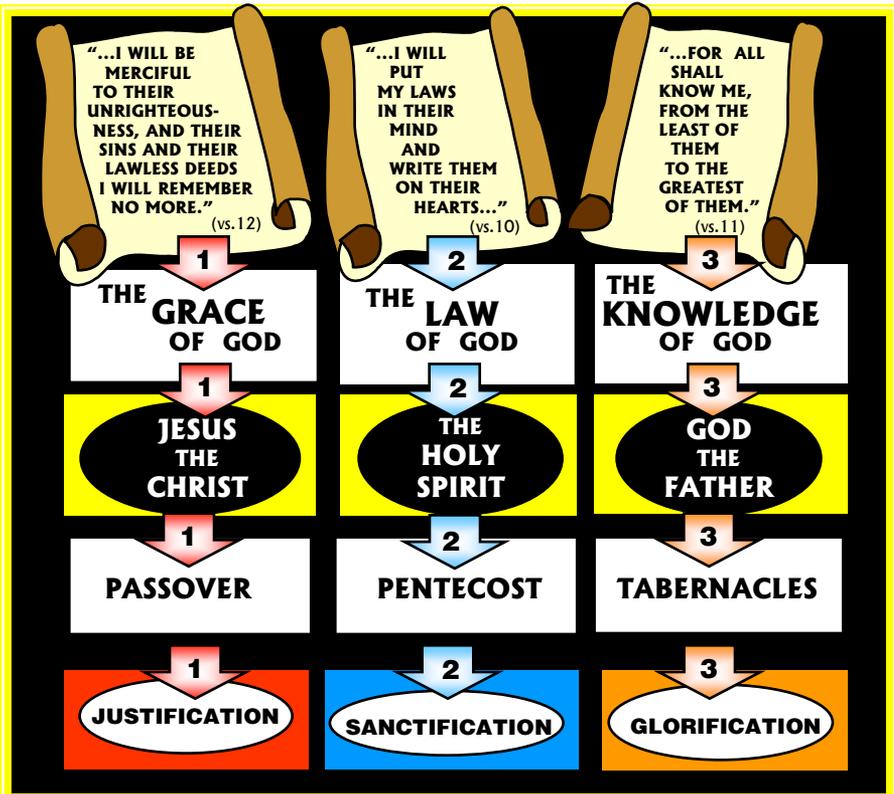
“FOR THE LOVE OF CHRIST CONSTRAINS US, BECAUSE WE JUDGE THUS: THAT IF ONE DIED FOR ALL, THEN ALL DIED; AND HE DIED FOR ALL, THAT (IN ORDER THAT) THOSE WHO LIVE SHOULD NO LONGER LIVE FOR THEMSELVES, BUT FOR HIM WHO DIED FOR THEM AND ROSE AGAIN.”

2 Cor.5:14-15

Paul presents justification in such a way that it leads the believer right into a call to “...live for Him who died for them...”

I dare say that this is not the modern-day presentation of justification. All the dying is left to Jesus!

Let us use Paul’s statement as a catalyst to lead us right into the second doctrinal position we are considering as a follower of Christ. It is the call to sanctification:



JUSTIFICATION

"TO DECLARE INNOCENT, TO MAKE RIGHTEOUS"

OUR **PAST**
EXPERIENCE IN GOD

"...I WILL BE
MERCIFUL
TO THEIR
UNRIGHTEOUS-
NESS, AND THEIR
SINS AND THEIR
LAWLESS DEEDS
I WILL REMEMBER
NO MORE."
(vs.12)

THE
GRACE
OF GOD

JESUS
THE
CHRIST

FEAST OF
PASSOVER

JUSTIFICATION

To rightly divide the word of truth, we must pay attention when the subject matter is identified as justification. It will be tied to the grace of God, and to Jesus the Christ. It will be in opposition to the concept of being saved by works or saved by law. It will speak of being a gift of God, rather than wages earned by works. It is a completed transaction in God's sight. It is received by faith in God's plan.

SANCTIFICATION

"TO BE SEPARATE, SET APART, HOLY IN CONDUCT"

OUR **PRESENT**
EXPERIENCE IN GOD

"...I WILL
PUT
MY LAWS
IN THEIR
MIND AND
WRITE THEM
ON THEIR
HEARTS..."
(vs.10)

THE
LAW
OF GOD

THE
HOLY
SPIRIT

THE FEAST OF
PENTECOST

SANCTIFICATION

To rightly divide the word of truth, we must also recognize when the word is addressing the subject of sanctification. It must not be confused, or joined together, with the act of our justification.

God the Father makes a clear distinction in this second objective of the New Covenant by relegating it to the third person of the Godhead, the Holy Spirit. It is the present experience in God, for the believer.

SANCTIFICATION

"TO BE SEPARATE, SET APART, HOLY IN CONDUCT"

OUR **PRESENT**
EXPERIENCE IN GOD

A good exegesis of scripture requires that we follow the principle that "by the mouth of two or three witnesses every word shall be established" (Deut.17:6, Matt.18:16, 2Cor.13:1). Let us consider what the apostles have to say about the call to sanctification (or holiness), as being the present emphasis of God in the life of the believer:

**"...REST YOUR HOPE FULLY UPON
THE GRACE THAT IS BROUGHT TO YOU
AT THE REVELATION OF JESUS CHRIST;
AS OBEDIENT CHILDREN,
NOT CONFORMING YOURSELVES TO THE
FORMER LUSTS, AS IN YOUR IGNORANCE;
BUT AS HE WHO CALLED YOU IS HOLY,
YOU ALSO BE HOLY
IN ALL YOUR CONDUCT,
BECAUSE IT IS WRITTEN,
"BE HOLY, FOR I AM HOLY."**

1 Peter 1:13-16



THE APOSTLE PETER

Notice the mandate from God is not to "Be happy, for I am happy", but rather to "Be holy for I am holy". If you back up to Peter's opening verses in this epistle, you will see that he is writing to born-again Christians. Verse two speaks of those who have received the sprinkling of the blood of Christ. This verse also states these believers are the elect of God who are called in sanctification of the Spirit for obedience.

Also in our text above, Peter reminds believers that they are to rest their hope fully upon God's grace received through Jesus Christ. This speaks of the foundational act of justification that they have already received as believers in Jesus Christ. However, Peter immediately begins to call them to a life of sanctification/holiness (same Greek word—"hagiasmos"). Note the final statement to believers, "It is written, 'Be holy for I am holy.'"

**“...IT IS WRITTEN,
‘BE HOLY,
FOR I AM HOLY.’”**

1 Pet. 1:16



Notice, Peter is quoting from what is written somewhere else in giving this mandate to New Covenant believers. He is referring to a passage in the book of Leviticus-the law of God:



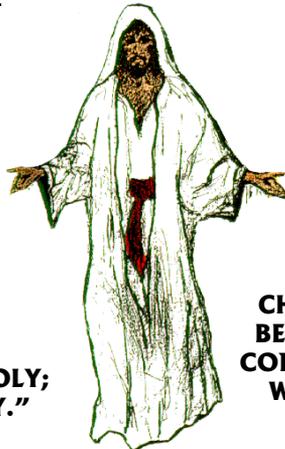
**“FOR I AM
THE LORD YOUR GOD.
YOU SHALL THEREFORE
SANCTIFY YOURSELVES, AND
YOU SHALL BE HOLY;
FOR I AM HOLY.”**

Lev.11:45

Once again, we are seeing this continuing theme that our God is an unchanging God:



**“SANCTIFY
YOURSELVES,
AND
YOU SHALL BE HOLY;
FOR I AM HOLY.”**



**“AS OBEDIENT
CHILDREN...YOU ALSO
BE HOLY IN ALL YOUR
CONDUCT, BECAUSE IT IS
WRITTEN, “BE HOLY,
FOR I AM HOLY.”**

Notice that grace does not deliver us from holy conduct-sanctification. The same mandate is given to us, as it was to them. In fact, the context of Leviticus 11, in which God calls them to sanctify themselves, is the giving of the dietary law. My objective is not to put you under the dietary law, but to rather help you see that God's law was the means by which they were to sanctify themselves.

The apostle Peter was not the only one to call us to a life of on-going sanctification. Paul is emphatic in this area as well:

**“FOR THIS IS THE WILL OF
GOD, YOUR
SANCTIFICATION; THAT YOU
SHOULD ABSTAIN FROM
SEXUAL IMMORALITY;
THAT EACH OF YOU SHOULD
KNOW HOW TO POSSESS HIS
OWN VESSEL IN
SANCTIFICATION AND
HONOR....
FOR GOD DID NOT CALL US
TO UNCLEANNES,
BUT IN HOLINESS.
THEREFORE HE WHO REJECTS
THIS DOES NOT REJECT MAN,
BUT GOD, WHO HAS ALSO
GIVEN US HIS HOLY SPIRIT.”**

1 Thess. 4:3-8



First of all, note that Paul identifies sanctification as the will of God for each of us. It is a personal calling. Each one of us is to know how to possess his own vessel in sanctification and in honor. Later, in his second epistle to Timothy, Paul would make a comparison of vessels of honor and vessels of dishonor. The vessel of honor would be one which was sanctified, and useful to the Master, prepared for every good work (see 2 Tim. 2:20-21).

In the passages above, Paul also warns believers against rejecting this message of sanctification (vs.8). If we do not heed the call to sanctification, we reject God who has given us his Holy Spirit. consider that it is a **Holy** Spirit. You can freely interchange the word sanctifying with holy. They are both a derivative of “hagiasmos”. God’s Holy Spirit is a sanctifying Spirit. We saw earlier Peter referring to the Spirit’s ministry ministry as being “...sanctification of the Spirit for obedience...” (1 Pet.1:2).

Paul is not finished with the subject of sanctification in his epistle to those at Thessalonica. In the next chapter we read:



**“NOW MAY THE GOD OF PEACE HIMSELF
SANCTIFY YOU COMPLETELY;
AND MAY YOUR WHOLE
SPIRIT, SOUL AND BODY
BE PRESERVED BLAMELESS
AT THE COMING OF OUR LORD JESUS
CHRIST. HE WHO CALLS YOU
IS FAITHFUL, WHO WILL ALSO DO IT.”**

1 Thess. 5:23-24

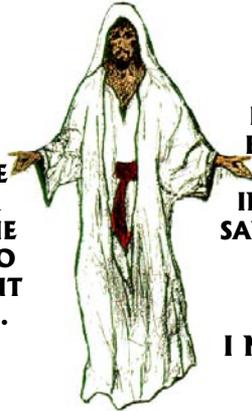
Two important truths are brought to light by Paul, in the passages above, concerning sanctification in the life of the believer:

- 1. GOD CALLS US TO COMPLETE SANCTIFICATION ENCOMPASSING OUR SPIRIT, OUR SOUL (MIND, WILL AND EMOTIONS) AND OUR BODY. THEY ARE TO BE PRESERVED BLAMELESS (UNTO) THE COMING OF OUR LORD JESUS CHRIST.**
- 2. PAUL ASSURES US OF THE FAITHFULNESS OF GOD WHO HAS CALLED US, AND WHO WILL DO (NOT ALREADY HAS DONE) THIS SANCTIFYING WORK IN US.**

It is important to note that sandwiched between Paul's comments in 1 Thessalonians 4:3-8 and 1 Thessalonians 5:23 on sanctification, are the well-known verses pertaining to the rapture of the church (1 Thess.4:16-17). Why is it that so many of God's people are well-taught pertaining to the rapture of the church, but not so well-taught when it comes to the sanctification of the church? Shall not such biased emphasis be found guilty of cafeteria-style Christianity, in which we only take what we want at the expense of the remaining truths? Has not God sought it fit to place the teaching of the rapture firmly in-between subjects on sanctification? Can we really be assured of obtaining the rapture apart from heeding the call to sanctification? Not according to Jesus: →

“THE KINGDOM OF HEAVEN SHALL BE LIKENED TO TEN VIRGINS...FIVE WERE WISE AND FIVE WERE FOOLISH...THE BRIDEGROOM CAME, AND THOSE WHO WERE READY WENT IN WITH HIM TO THE WEDDING; AND THE DOOR WAS SHUT. AFTERWARD THE OTHER VIRGINS CAME ALSO SAYING, “LORD, LORD...BUT HE ANSWERED AND SAID,... I DO NOT KNOW YOU.”

Matt. 25:1-12 excerpts



“NOT EVERYONE WHO SAYS TO ME, ‘LORD, LORD,’ SHALL ENTER THE KINGDOM OF HEAVEN, BUT HE WHO DOES THE WILL OF MY FATHER IN HEAVEN. MANY WILL SAY TO ME IN THAT DAY, ‘LORD, LORD... AND THEN I WILL DECLARE TO THEM, I NEVER KNEW YOU...”

Matt. 7:21-23

Theologically, we cannot claim to be the espoused virgins to Christ, as Paul speaks of the church,(2 Cor.11:2), and then reject the parable of the wise and foolish virgins (Matt. 25:1-13), as not being spoken to that same church. This is pure folly. This parable depicts the coming of the Bridegroom for His bride! Who will go in to the wedding? Jesus states it is only they that were ready. Who will be left behind? Obviously it is only they that were not found ready at His coming. This is what constitutes a foolish virgin, being justified, but not becoming sanctified. It is the doctrine of sanctification which will make the bride ready. We must embrace God’s whole program, and not merely justification. He has sent the Holy Spirit to sanctify those whom He has justified.

Notice, in the above passage from Matthew 7, Jesus singles out it is he who does the will of My Father in heaven, as being the ones who shall enter the kingdom. Many will call him “Lord, Lord...” but they do not do the will of God. Paul has clearly stated, “for this is the will of God, your sanctification...” (1 Thess.4:3). He went on to say that he who rejects this (call to sanctification) does not reject man but God, who has given us His Holy Spirit (1 Thess 4:8).

Simply put, Jesus came to justify us, and the Holy Spirit came to sanctify us. Shall we be content with only our justification? This is but a means to an end. He first had to justify us in order to be able to sanctify us. May God help us to choose to go on to perfection (Heb.6:1).

It is not only of the rapture that Paul speaks as being a mystery in God's Word (1 Cor.15:51), but in his epistle to the Ephesians, he also speaks of the bride of Christ as being a great mystery:

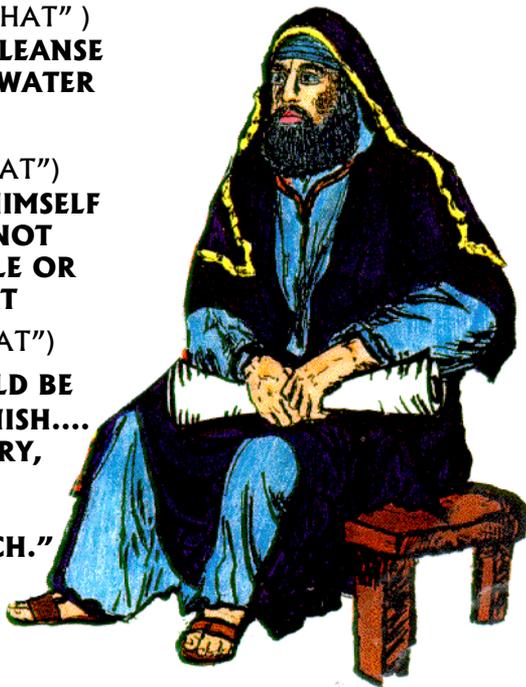
"...CHRIST ALSO LOVED THE CHURCH AND GAVE HIMSELF FOR IT, THAT ("IN ORDER THAT") HE MIGHT SANCTIFY AND CLEANSE IT WITH THE WASHING OF WATER

BY THE WORD,

THAT ("IN ORDER THAT") HE MIGHT PRESENT IT TO HIMSELF A GLORIOUS CHURCH, NOT HAVING SPOT OR WRINKLE OR ANY SUCH THING, BUT

THAT ("IN ORDER THAT") IT (THE CHURCH) SHOULD BE HOLY AND WITHOUT BLEMISH.... THIS IS A GREAT MYSTERY, BUT I SPEAK CONCERNING CHRIST AND THE CHURCH."

Eph. 5:25-32 excerpts



It is an inescapable truth that Christ had deeper objectives for the church as part of his reason for giving Himself for it. Paul clearly states three of those objectives under the "that's" shown above.

Jesus "...loved us and washed us from our sins in His own blood..." (Rev.1:5). This speaks of our justification. However, Paul depicts above that Jesus desires also to "...sanctify and cleanse it (the church) with the washing of water by the word..." (Eph.5:26). Can we ask for any clearer statement than this? We are washed in the blood to cleanse us from our sins. We are now to wash in the water of the Word to sanctify ourselves. This is the necessary preparation for being presented to Jesus as a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish (Eph.5:26-27).

The apostle John, in his great vision of Revelation, is shown a picture of the bride of Christ in a state of readiness to be presented to Christ:



“LET US BE GLAD AND REJOICE AND GIVE HIM GLORY, FOR THE MARRIAGE OF THE LAMB HAS COME, AND HIS WIFE HAS MADE HERSELF READY.” AND TO HER IT WAS GRANTED TO BE ARRAYED IN FINE LINEN, CLEAN AND BRIGHT, FOR THE FINE LINEN IS THE RIGHTEOUS ACTS OF THE SAINTS.”

Revelation 19:7-8

Earlier, we saw that Jesus stated that those that were ready went in with Him to the wedding (Matt.25:10). Now, here in Revelation, the subject is again the bride of Christ. notice “...and His wife has made herself ready” (vs.7). Twice now the Holy Spirit has shown that the bride of Christ will be found in a state of readiness. What constitutes her state of readiness? It is the fine linen, clean and bright (vs.8). What is the fine linen? It is the righteous acts of the saints (vs.8). What will constitute the bride of Christ? It is her righteous acts. That is the whole essence of the doctrine of sanctification.

It is by washing in the water of the Word that will cause the bride of Christ to be found a glorious church, not having spot or wrinkle or any such thing, but that it should be found holy (“sanctified”) and without blemish (Eph.5:27-28). It is this sanctified segment of the church that Jesus will present to Himself (Eph.5:27).



**“...I AM JEALOUS FOR YOU WITH
GODLY JEALOUSY.
FOR I HAVE BETROTHED YOU
TO ONE HUSBAND,
THAT I MAY PRESENT YOU AS A
CHASTE VIRGIN TO CHRIST.
BUT I FEAR, LEST SOMEHOW,
AS THE SERPENT DECEIVED EVE
BY HIS CRAFTINESS,
SO YOUR MINDS MAY BE
CORRUPTED FROM THE
SIMPLICITY THAT IS IN CHRIST.”**

2 Cor.11:2-3

Paul expresses a fear for the church that has been betrothed to Christ as chaste virgins. His area of deep concern centers upon the ability of Satan to sow corruption and deception in the church in the same manner that he deceived Eve, Adam's bride.

Jesus is called “the last Adam” in 1 Cor.15:45. Satan is after this last Adam's bride (the church) just as he went after the first Adam's bride (Eve). The means by which he seeks to deceive and corrupt is stated in 2 Cor.11:4 as, “...he who comes preaching another Jesus...a different spirit... a different gospel...(I fear) you may well put up with it.”

I thank God for those who are faithful laborers in preaching God's Word. However, large segments of today's gospel must be labeled as a different gospel in that it is devoid of the call to sanctification, as Paul preached. Perhaps the message may cause the recipient to wash in the blood for forgiveness of sins, but it stops short of the need to also wash in the water of the Word in order to be sanctified, holy, without spot, wrinkle or blemish of any kind, as Eph.5:26-27 describes.

Half-truths can be as costly as a lie. Often the omitted half contains the source of motivation for living in this present life, as God would desire us to do. Proverbs 29:18 says, “Where there is no revelation (vision) the people cast off restraint; but happy is he who keeps the law.”

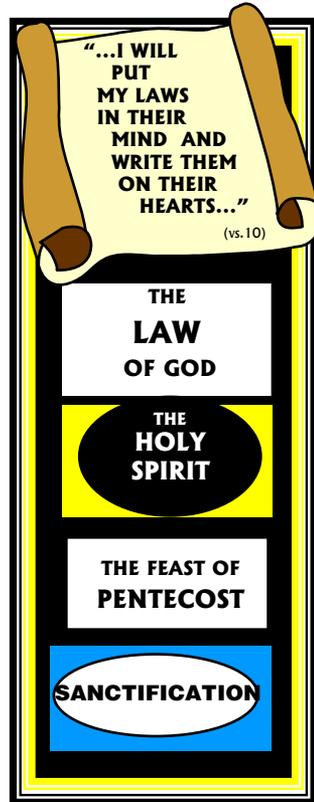


**“WHERE THERE IS NO REVELATION
(PROPHETIC VISION),
THE PEOPLE CAST OFF RESTRAINT;
BUT HAPPY IS HE WHO
KEEPS THE LAW.”**

Prov.29:18

If you have forgotten the Holy Spirit’s connection to the law of God, I would recommend that you refresh your mind with our previous look at the two Pentecost’s (pgs.66-74).

The present emphasis and ultimate purpose for the indwelling presence of the Holy Spirit is to put God’s laws in our minds and write them on our hearts. Paul said, “You are manifestly an epistle of Christ...written not with ink but by the Spirit of the living God, not on tablets of stone (the ten commandments) but on tablets of...the heart” (2 Cor.3:2-3).

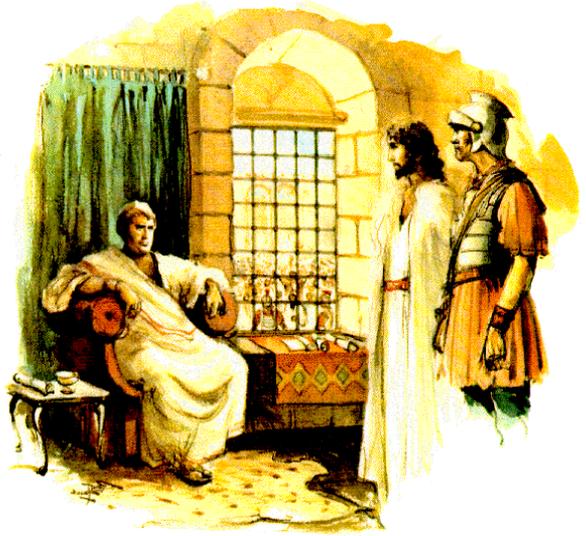


The deceiving of (today’s) Eve (the church) lies in the preaching of a different gospel than Paul preached. The main area of deception lies in the Christian’s view of the law. Again, I must stress that I am not referring to the Mosaic Law of the Old Covenant. I speak of New Covenant law, which often contains the same laws found under the Mosaic Law (such as the ten commandments).

Law simply means “that which is right”. We have been delivered unto, and not from, that which is right. It is the law of God which is able to sanctify. It is not able to save (justify). This was Paul’s great distinguishing argument, as we have previously considered.

**“JESUS ANSWERED...
FOR THIS CAUSE
I WAS BORN,
AND FOR THIS CAUSE
I HAVE COME
INTO THE WORLD,
THAT I SHOULD
BEAR WITNESS
TO THE TRUTH.
EVERYONE WHO
IS OF THE TRUTH
HEARS MY VOICE.
PILATE SAID
TO HIM,
‘WHAT IS TRUTH?’ ”**

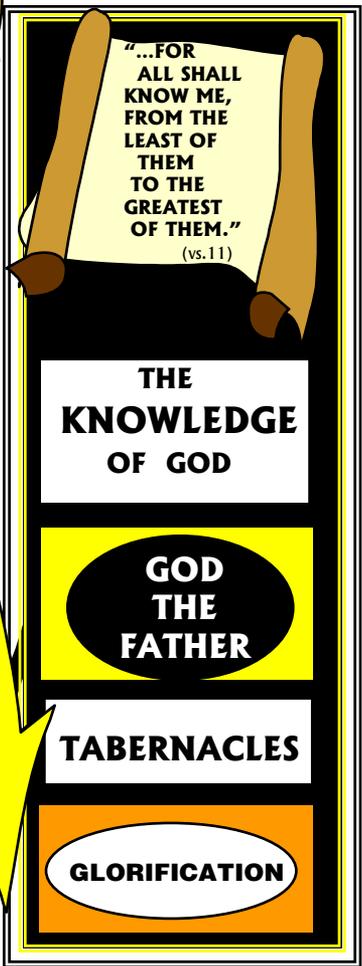
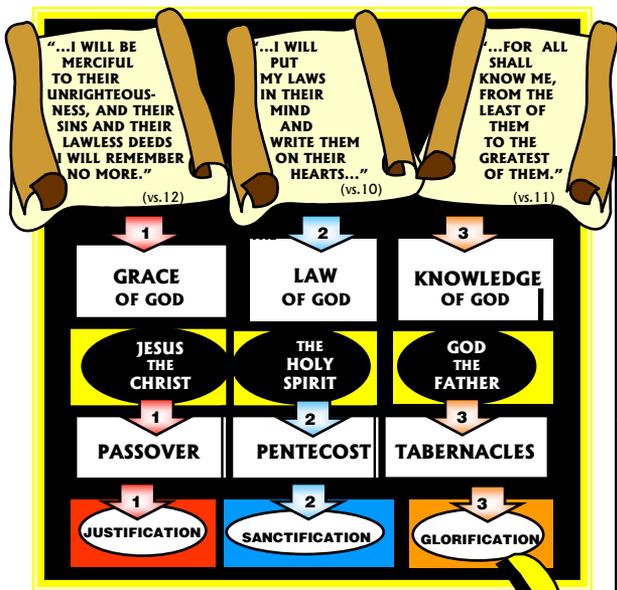
John 18:37-38



Pilate did not wait for Jesus to answer his question, “What is truth”? The same error exists in the church today. Many of God’s people lack a complete definition of what is truth. The scripture says plainly:

- 1. JESUS IS THE TRUTH...** (John 14:6)
- 2. THE HOLY SPIRIT IS THE SPIRIT OF TRUTH...** (John 14:17)
- 3. THE WORD OF GOD IS TRUTH...** (John 17:17)
- 4. GOD’S LAW IS TRUTH...** (Psalm 119:142)
- 5. THE CHURCH IS THE PILLAR AND GROUND OF THE TRUTH...** (1Tim. 3:15)

Acceptance of the first three statements above is widespread, but God’s law is also called truth. The last statement is certainly considered controversial considering all the divisions and doctrinal disputes found in today’s church. Perhaps the answer lies in the failure to accept the fourth statement that God’s law is truth. Can it be that the failure to hold a proper perspective of God’s law by the church has caused it to no longer qualify as the pillar and ground of the truth?



Having examined our justification and our sanctification, we come now to the third area of our diagram. It has to do with the subject of our glorification. It is the final area in this trinity of foundational doctrines, which enable us to rightly divide the word of truth.

Let us refresh our minds with the meaning of the word translated as:

GLORIFICATION

"TO DIGNIFY, TO HONOR, TO MAGNIFY"

OUR **FUTURE**
EXPERIENCE IN GOD

GLORIFICATION

"TO DIGNIFY, TO HONOR, TO MAGNIFY"

Glorification has two different perspectives:

**1. GOD THE FATHER,
IN ETERNITY,
GLORIFYING THE SAINTS...**

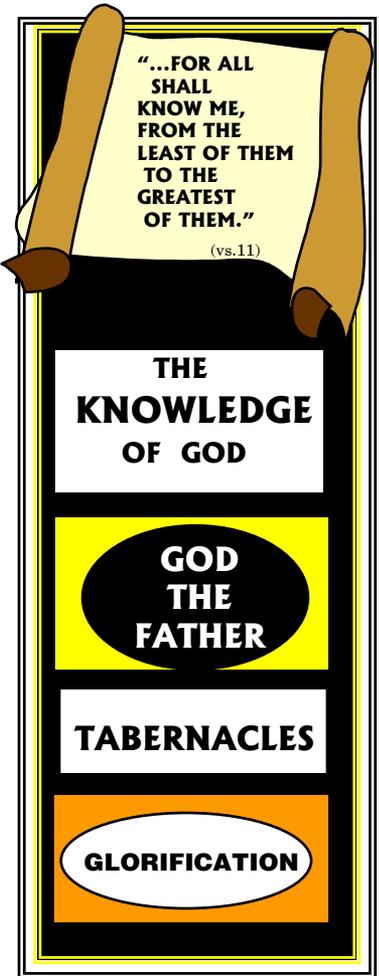
**2. THE SAINTS,
IN THIS PRESENT LIFE,
GLORIFYING THE FATHER...**

**"THAT YOU MAY WITH ONE
MIND AND ONE MOUTH
GLORIFY
THE GOD AND FATHER
OF OUR LORD JESUS CHRIST."**

Romans 15:6

**"LET YOUR LIGHT SO SHINE BEFORE
MEN, THAT THEY MAY SEE
YOUR GOOD WORKS AND
GLORIFY
YOUR FATHER
IN HEAVEN."**

Matthew 5:16



As Christians, we are to glorify God the Father by being Christ-like in our lifestyle. This is a very important aspect of glorification because:

**TO THE DEGREE THAT WE
GLORIFY GOD THE FATHER
IN THIS LIFE (WITH OUR LIFE),
HE WILL GLORIFY US
IN THE SAME MANNER,
IN THE LIFE WHICH IS TO COME.**

Let us see if the above statement is in agreement with God's written Word.

**TO THE DEGREE THAT WE
GLORIFY GOD THE FATHER
IN THIS LIFE (WITH OUR LIFE),
HE WILL GLORIFY US
IN THE SAME MANNER,
IN THE LIFE WHICH IS TO COME.**

Paul believed
it was so:



**“FOR OUR LIGHT
AFFLICTION, WHICH IS
BUT FOR A MOMENT,
IS WORKING FOR US
FAR MORE EXCEEDING
AND
ETERNAL WEIGHT
OF GLORY...”**

2 Cor. 4:17

**“...JOINT HEIRS
WITH CHRIST,
IF
INDEED WE
SUFFER WITH HIM,
THAT
 (“IN ORDER THAT”)
WE MAY ALSO BE
GLORIFIED TOGETHER.
FOR I CONSIDER
THAT THE
SUFFERINGS OF
THIS PRESENT TIME
ARE NOT WORTHY
TO BE COMPARED
WITH
THE GLORY
WHICH SHALL BE
REVEALED IN US.”**

Rom. 8:17-18

**TO THE DEGREE THAT WE
GLORIFY GOD THE FATHER
IN THIS LIFE (WITH OUR LIFE),
HE WILL GLORIFY US
IN THE SAME MANNER,
IN THE LIFE WHICH IS TO COME.**

Peter believed
it was so:

**“...THOUGH NOW
FOR A LITTLE WHILE...
YOU HAVE
BEEN GRIEVED
BY VARIOUS TRIALS,
THAT
 (“IN ORDER THAT”)
THE GENUINENESS
OF YOUR FAITH...
THOUGH IT IS
TESTED BY FIRE,
MAY BE FOUND TO
PRAISE, HONOR AND
GLORY
AT THE REVELATION
OF JESUS CHRIST...”**

1 Peter 1:6-7



**“BELOVED,
DO NOT THINK IT
STRANGE
CONCERNING
THE FIERY TRIAL
WHICH IS TO TRY YOU...
BUT REJOICE
TO THE EXTENT
THAT YOU PARTAKE
OF CHRIST’S SUFFERINGS,
THAT WHEN
HIS GLORY IS REVEALED,
YOU MAY ALSO BE GLAD
WITH EXCEEDING JOY...
BLESSED ARE YOU,
FOR THE SPIRIT OF
GLORY
RESTS UPON YOU...”**

1 Pet. 4:12-14

**TO THE DEGREE THAT WE
GLORIFY GOD THE FATHER
IN THIS LIFE (WITH OUR LIFE),
HE WILL GLORIFY US
IN THE SAME MANNER,
IN THE LIFE WHICH IS TO COME.**

Peter held this principle up before the faithful elders as a great reward to come:



**“THE ELDERS
WHO ARE AMONG YOU
I EXHORT,
I WHO AM A
FELLOW ELDER
AND A WITNESS OF
THE SUFFERINGS OF CHRIST,
AND ALSO
A PARTAKER OF
THE GLORY
THAT WILL BE REVEALED:**

**SHEPHERD THE FLOCK OF GOD.
WHICH IS AMONG YOU,
SERVING AS OVERSEERS ,
NOT BY CONSTRAINT BUT WILLINGLY,
NOT FOR DISHONEST GAIN BUT EAGERLY;
NOR AS BEING LORDS
OVER THOSE ENTRUSTED TO YOU,
BUT BEING EXAMPLES TO THE FLOCK;
AND
WHEN THE CHIEF SHEPHERD APPEARS,
YOU WILL RECEIVE
THE CROWN OF GLORY
THAT
DOES NOT FADE AWAY.”**

1 Peter 5:1-4

**TO THE DEGREE THAT WE
GLORIFY GOD THE FATHER
IN THIS LIFE (WITH OUR LIFE),
HE WILL GLORIFY US
IN THE SAME MANNER,
IN THE LIFE WHICH IS TO COME.**

**“BE SOBER,
BE VIGILANT;
BECAUSE
YOUR ADVERSARY
THE DEVIL
WALKS ABOUT
LIKE A ROARING LION,
SEEKING
WHOM HE
MAY DEVOUR.
RESIST HIM,
STEADFAST
IN THE FAITH,
KNOWING
THAT THE SAME
SUFFERINGS
ARE EXPERIENCED BY
YOUR BROTHERHOOD
IN THE WORLD.**



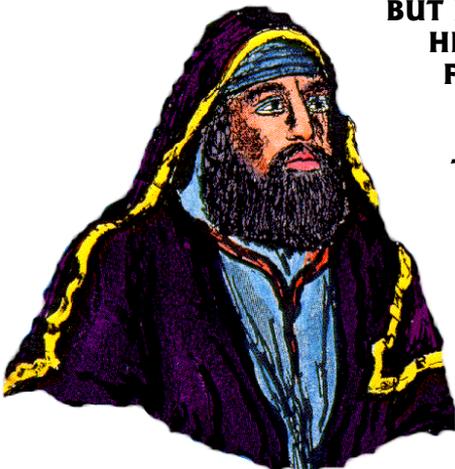
**BUT MAY THE GOD
OF ALL GRACE,
WHO CALLED US TO
HIS ETERNAL GLORY
BY CHRIST JESUS,
AFTER
YOU HAVE SUFFERED A WHILE,
PERFECT, ESTABLISH, STRENGTHEN
AND SETTLE YOU.”**

1 Pet. 5:8-10

**TO THE DEGREE THAT WE
GLORIFY GOD THE FATHER
IN THIS LIFE (WITH OUR LIFE),
HE WILL GLORIFY US
IN THE SAME MANNER,
IN THE LIFE WHICH IS TO COME.**

The doctrine of the apostles, concerning glorification, was taught to the people of God, as visionary, to enable them to embrace all the trials, sufferings and temptations of this present life. Constantly, they were encouraged to focus upon the concept of the degree of eternal glory which these things were purchasing for them. Today, wide-spread is the theology that glorification is going to be the result of merely being born-again by the grace of God (justification). Nothing could be further from the truth! It is the degree of our sanctification that is going to determine the degree of our glorification! Certainly, it is true that justification is the only vehicle to get to heaven, but it will be sanctification that will reward us in heaven. Paul is explicitly clear:

**“...I HAVE LAID THE FOUNDATION
AND ANOTHER BUILDS ON IT.
BUT LET EACH ONE TAKE HEED HOW
HE BUILDS ON IT. FOR NO OTHER
FOUNDATION CAN ANYONE LAY
THAN THAT WHICH IS LAID,
WHICH IS JESUS CHRIST....
THE FIRE WILL TEST EACH ONE’S
WORK, OF WHAT SORT IT IS.
IF ANYONE’S WORK WHICH
HE HAS BUILT ON IT ENDURES,
HE WILL RECEIVE A REWARD.
IF ANYONE’S WORK IS BURNED,
HE WILL SUFFER LOSS;
BUT HE HIMSELF
WILL BE SAVED...”**



1 Cor.3:10-15

Unless God’s people begin to glorify God with their lives on earth, they will suffer loss of glorification in eternity. The concept that all will be glorified equally will not stand up to the test of what is stated in God’s Word.

Let us consider what is recorded in the book of Revelation as proof that the same degree of glorification will not be equally borne by all the saints:



**“AND I FELL
AT HIS FEET TO WORSHIP HIM.
BUT HE SAID TO ME,
‘SEE THAT YOU DO NOT DO THAT!
I AM YOUR FELLOW SERVANT,
AND OF YOUR BRETHREN
WHO HAVE THE TESTIMONY
OF JESUS. WORSHIP GOD!’ ”**

Rev.19:10

**“NOW I, JOHN,
SAW AND HEARD THESE THINGS.
AND WHEN I HEARD AND SAW,
I FELL DOWN TO WORSHIP
BEFORE THE FEET OF THE ANGEL WHO
SHOWED ME THESE THINGS.
THEN HE SAID TO ME,
‘SEE THAT YOU DO NOT DO THAT.
FOR I AM YOUR FELLOW SERVANT,
AND OF YOUR BRETHREN THE PROPHETS,
AND OF THOSE WHO KEEP
THE WORDS OF THIS BOOK. WORSHIP GOD.’ ”**

Rev.22:8-9

The apostle John has seen many of the redeemed saints during the time that he was taken up into heaven. Revelation 4 and 5, as well as chapter 7, are but a few examples to consider. However, in the two above passages, John begins to worship at the feet of the one who is showing him this vision. The fact that this one is not an angel, in the literal sense, is proven by his own words, “I am...of your brethren the prophets”. This is a prophet in a state of great glorification. So great, that John thought he was God himself, worthy of worship! It is clear that John does not see every saint as being in a state of such glorification. It is only to this glorified being that he makes the mistake to consider him worthy of worship. May God help us to realize why He has recorded these two accounts!



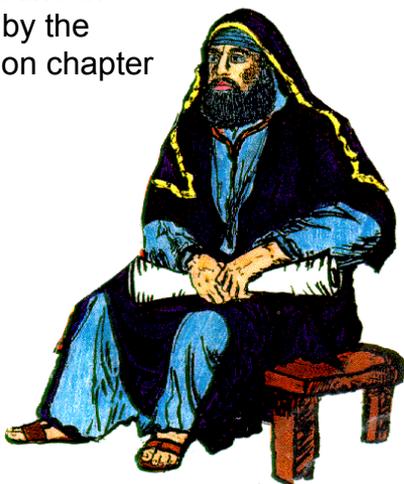
**“AND MANY
OF THOSE WHO SLEEP ...
SHALL AWAKE,
SOME TO EVERLASTING LIFE,
SOME TO SHAME AND
EVERLASTING CONTEMPT.
THOSE WHO ARE WISE SHALL
SHINE LIKE THE BRIGHTNESS OF
THE FIRMAMENT,
AND THOSE WHO TURN MANY
TO RIGHTEOUSNESS
(SHALL SHINE) LIKE THE STARS
FOREVER AND EVER.”**

Daniel 12:2-3

What was revealed, to Daniel concerning some of the saints who would shine like the stars of the firmament, is amplified by the apostle Paul, in the great resurrection chapter of 1st. Corinthians:

**“THERE IS ONE
GLORY OF THE SUN,
ANOTHER GLORY OF THE
MOON, AND ANOTHER GLORY
OF THE STARS;
FOR ONE STAR DIFFERS FROM
ANOTHER STAR IN GLORY.
SO ALSO IS THE RESURRECTION
OF THE DEAD...”**

1 Cor.15:41-42



Not only was Daniel and Paul made aware of this illustration of degrees of glorification taking place in the resurrection, but it appears that the heroes of faith in Chapter Eleven of Hebrews, also were well aware of a difference in the resurrection of the dead:

**“...AND OTHERS WERE TORTURED,
NOT ACCEPTING DELIVERANCE,
THAT (“IN ORDER THAT”)
THEY MIGHT OBTAIN A BETTER RESURRECTION.”**

Hebrews 11:35

The Old Covenant was not without its exceedingly great and precious promises designed to stimulate the partakers to run the race set before them. In the book of Habakkuk, God instructed the prophet to “write the vision and make it plain on tablets, that he may run who reads it” (Hab.2:2). Let us consider one such visionary verse God recorded, which would have caused them to respond in such a way:

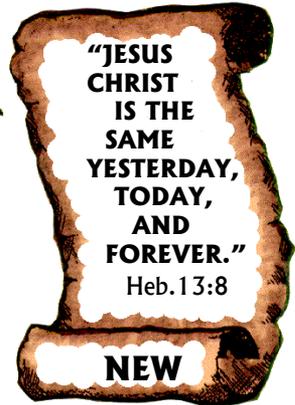
**“ FOR THUS SAYS THE LORD:
TO THE EUNUCHS
WHO KEEP MY SABBATHS,
AND CHOOSE WHAT PLEASES ME,
AND HOLD FAST MY COVENANT,
EVEN TO THEM I WILL GIVE
IN MY HOUSE AND
WITHIN MY WALLS
A PLACE AND A NAME
BETTER THAN THAT OF
SONS AND DAUGHTERS.”**

Isaiah 56:4-5

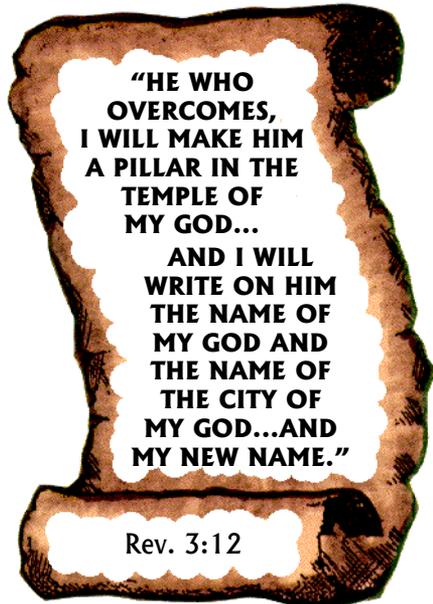
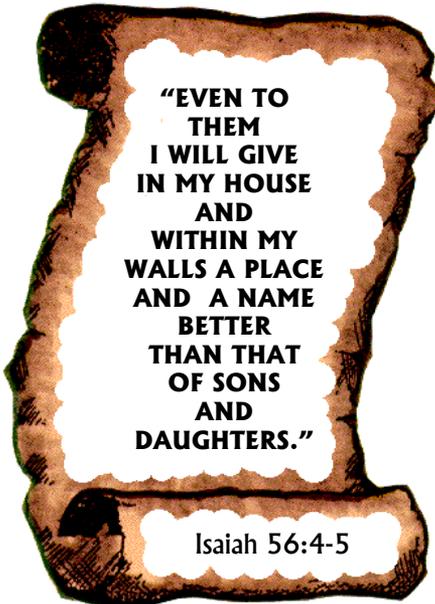


These verses should also stimulate every New Covenant believer as well. Notice, there is in God’s house a place and a name that is better than that of sons and daughters! The act of justification (via the new birth) brings us into the position of sons and daughters. God promised the Old Covenant saints a better name and place than that of sons and daughters! Today’s theology states just the opposite. It is taught that every New Covenant believer will automatically inherit the bride of Christ, simply because they are sons and daughters through the new birth. God’s Word does not agree with such folly! Indeed, it is folly to entertain the idea that Old Covenant saints, such as Abraham, Joseph, Moses and Daniel, will have a lesser place (specifically, not part of the bride of Christ), than New Covenant saints, because they were not partakers of the New Covenant of grace, but rather were under the Old Covenant of law.

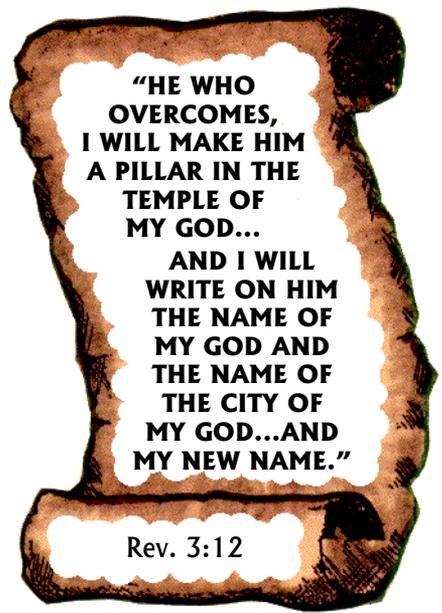
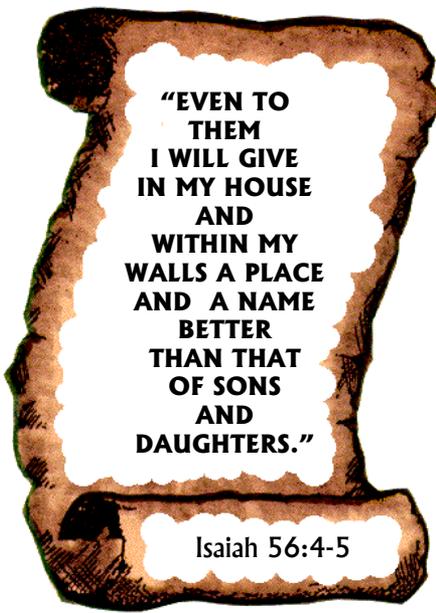
Once again, we are going to see the truth of our unchanging God:



Let us make a comparison between, what is promised to the faithful Old Covenant saints in Isaiah 56:4-5, with what is promised to the faithful New Covenant saints in Revelation 3:12:



The promise given to the overcoming saints of the church is the same promise given to the Old Covenant saints! It is amplified and clarified in the New Covenant, but it is not changed. Our God is an unchanging God !



Both of these promises were written to those within the covenants of God. In other words, what is promised to the church of Philadelphia is written to God's sons and daughters. It contains a promise of a place and a name, better than that of sons and daughters. What causes them to inherit the contents of the promise? They must be found overcomers. Consider below the conditions God attaches to these covenant promises:

IN THE  **OLD:**

IF YOU
**"...KEEP MY
SABBATHS...
CHOOSE WHAT
PLEASES ME...
HOLD FAST TO
MY
COVENANT..."**

Isa.56:4-5

IN THE  **NEW:**

BECAUSE YOU
**"...KEPT MY
COMMAND TO
PERSEVERE...
...KEPT MY
WORD...
... NOT DENIED
MY NAME..."**

Rev.3:8,10

JUSTIFICATION

"TO DECLARE INNOCENT, TO MAKE RIGHTEOUS"

OUR **PAST**
EXPERIENCE IN GOD

SANCTIFICATION

"TO BE SEPARATE, SET APART, HOLY IN CONDUCT"

OUR **PRESENT**
EXPERIENCE IN GOD

GLORIFICATION

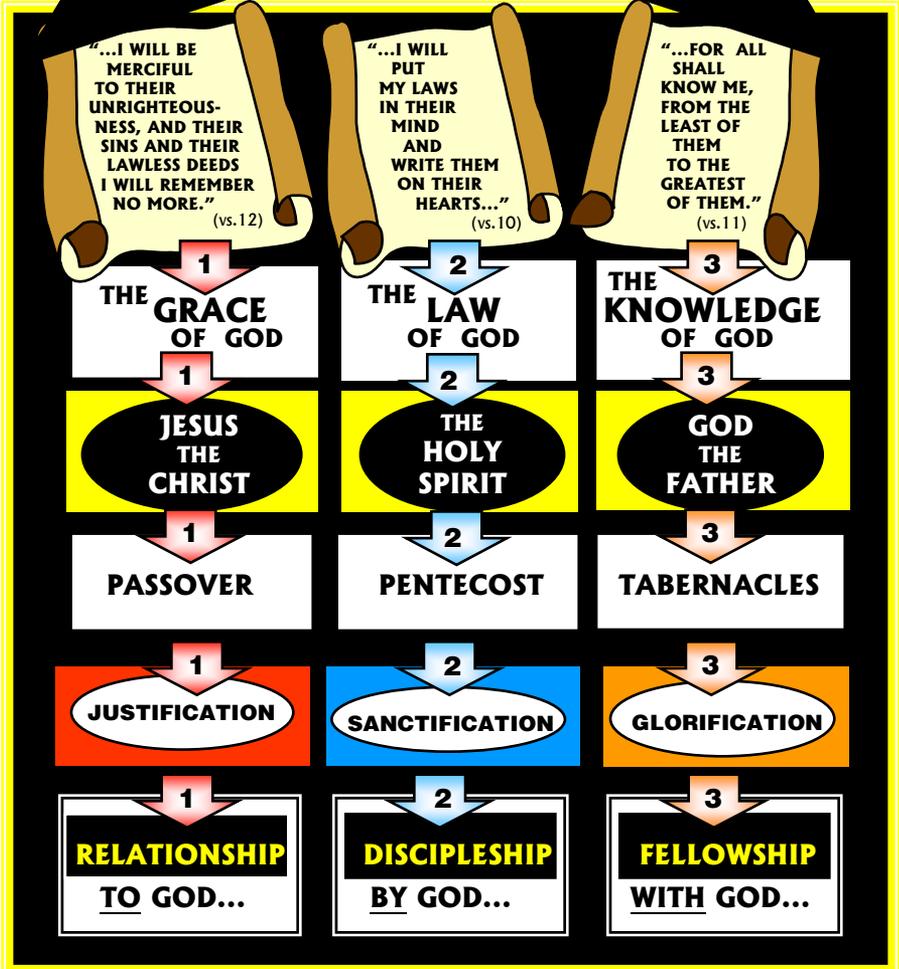
"TO DIGNIFY, TO HONOR, TO MAGNIFY"

OUR **FUTURE**
EXPERIENCE IN GOD

The unchanging God ordained that his Old Covenant saints, and his New Covenant saints, would follow the same pathway but under different covenants. The New Covenant would be a "better covenant established on better promises" (Heb.8:6). Both covenants would include the concepts of justification, sanctification and glorification. Understanding this brings us into the ability of rightly dividing the word of truth as God instructs us to do (2 Tim.2:15). These two covenants can never be properly understood as long as their dichotomy is labeled law vs. grace. This concept makes God a changing God, and this cannot be so.

CHAPTER FIVE:

"RELATIONSHIP, DISCIPLESHIP, FELLOWSHIP"



Let us add the fifth group of threes to our chart which helps define the meaning of the terms of the New Covenant, as stated in Hebrews 8:10-12. Through the grace of God brought by Jesus Christ, I enter into a relationship with God. It is through His law, written on my heart by the Holy Spirit, that I am guided into paths of discipleship. It is through an ever-increasing knowledge of God, my Father, that I am able to enter fellowship with Him.

FELLOWSHIP

“FELLOW-”ONE OF A PAIR”,
SUITED FOR ONE ANOTHER,
COMPANIONS, PARTNERS...”

Webster

KNOWLEDGE OF GOD

GOD THE FATHER

ENTER

FELLOWSHIP
WITH GOD...



GRACE OF GOD

JESUS THE CHRIST

ENTER

RELATIONSHIP
TO GOD...

LAW OF GOD

THE HOLY SPIRIT

ENTER

DISCIPLESHIP
BY GOD...

RELATIONSHIP

“THE STATE OF BEING
RELATED
BY BLOOD...”

Webster

DISCIPLESHIP

“ADHERENCE TO THE
PRINCIPLES OF A
SPECIFIC TEACHER...”

Webster

Webster’s definitions of relationship, discipleship and fellowship, reveal the depth of what God has in mind for those whom He saves. His purposes are far deeper than a blood relationship.

"CAN TWO WALK TOGETHER UNLESS THEY BE AGREED?"

Amos 3:3

"THAT YOU MAY HAVE FELLOWSHIP WITH US, AND TRULY OUR FELLOWSHIP IS WITH THE FATHER AND WITH HIS SON JESUS CHRIST. AND THESE THINGS WE WRITE TO YOU THAT YOUR JOY MAY BE FULL." 1 Jn.1:3-4

FELLOWSHIP

"FELLOW-"ONE OF A PAIR",
SUITED FOR ONE ANOTHER, COMPANIONS,
PARTNERS..."

Webster

KNOWLEDGE OF GOD

GOD THE FATHER

ENTER

**FELLOWSHIP
WITH GOD...**



GRACE OF GOD

JESUS THE CHRIST

ENTER

**RELATIONSHIP
TO GOD...**

RELATIONSHIP

"THE STATE OF BEING
RELATED
BY BLOOD..."

Webster

**"GOD WHO HAS
RECONCILED US TO HIMSELF
THROUGH JESUS CHRIST..."**

2 Cor.5:18

**"HAVING BEEN JUSTIFIED BY
HIS BLOOD..."** Rom.5:9

**"JESUS CHRIST...WHO LOVED
US AND WASHED US FROM
OUR SINS IN HIS OWN
BLOOD."** Rev.1:5

LAW OF GOD

THE HOLY SPIRIT

ENTER

**DISCIPLESHIP
BY GOD...**

DISCIPLESHIP

"ADHERENCE TO THE
PRINCIPLES OF A SPECIFIC
TEACHER..."

Webster

**"THEN JESUS SAID TO
THOSE...WHO
BELIEVED...IF YOU
CONTINUE IN MY WORD,
YOU ARE MY DISCIPLES
INDEED..."** Jn.8:31

**"THE HELPER,
THE HOLY SPIRIT..
HE WILL TEACH YOU
ALL THINGS..."** Jn.14:26

"...THAT WE SHOULD NO LONGER BE CHILDREN...(BUT) MAY GROW UP...INTO HIM..."

Eph.4:14-16

GRACE OF GOD

JESUS THE CHRIST

ENTER

RELATIONSHIP TO GOD...

MAKES US

"CHILDREN"

"I WRITE TO YOU LITTLE CHILDREN, BECAUSE YOUR SINS ARE FORGIVEN YOU FOR HIS NAME'S SAKE."
(RELATIONSHIP)

1 Jn.2:12

LAW OF GOD

THE HOLY SPIRIT

ENTER

DISCIPLESHIP BY GOD...

MAKES US

"YOUNG MEN"

"I HAVE WRITTEN TO YOU YOUNG MEN, BECAUSE YOU ARE STRONG AND THE WORD OF GOD ABIDES IN YOU AND YOU HAVE OVERCOME THE WICKED ONE."
(DISCIPLESHIP)

1 Jn.2:14

KNOWLEDGE OF GOD

GOD THE FATHER

ENTER

FELLOWSHIP WITH GOD...

MAKES US

"FATHERS"

"I WRITE TO YOU FATHERS, BECAUSE YOU HAVE KNOWN HIM WHO IS FROM THE BEGINNING."
(FELLOWSHIP)

1 Jn.2:13

Paul reminds us that we are not to remain children, but rather we are to grow up (Eph.4:14). The apostle John, in his 1st epistle, makes a threefold distinction between the spiritual status of those to whom he writes. He writes to children whose sins are forgiven. They have a relationship to God through Jesus Christ. He also singles out young men who have become strong through the Word of God abiding in them. The result is that they have overcome Satan. Obviously, they have endorsed the path of discipleship. Lastly, John speaks to the fathers in the Lord. These, are they who have known him who is from the beginning. Here are saints who, having increased their knowledge of God, have come to enjoy intimate fellowship with the Father.

**"...YOU HAVE RECEIVED
THE SPIRIT OF ADOPTION BY WHICH WE CRY OUT,
"ABBA (DADDY) FATHER". THE SPIRIT HIMSELF BEARS
WITNESS WITH OUR SPIRIT THAT WE ARE THE CHILDREN OF
GOD, AND IF CHILDREN, THEN HEIRS-
HEIRS OF GOD..."**

Romans 8:15-16

**"NOW I SAY THAT THE HEIR,
AS LONG AS HE IS A CHILD,
DOES NOT DIFFER AT ALL FROM A SLAVE,
THOUGH HE IS MASTER OF ALL. BUT IS UNDER
GUARDIANS AND STEWARDS ("TUTORS") UNTIL
THE TIME APPOINTED BY THE FATHER."**

Gal.4:1-2

Take time to ponder Paul's concepts of being an heir of God. In Romans chapter 8, he reveals how we become heirs of God. It is through the Spirit of adoption bearing witness that we have become the children of God. However, we have already seen that Paul states, we are to no longer remain children, but are rather to grow up (Eph.4:14-16).

In Paul's second passage on heir-ship, in chapter 4 of Galatians, he brings forth an astounding spiritual principle to light. As long as the heir remains a child, he does not differ from a slave, even though potentially, he is the master of all. Paul explains that this child is under tutorship for a specific time period determined by the father.

**THE HOLY SPIRIT IS THE TUTOR APPOINTED BY THE FATHER
TO BRING HIS "CHILDREN" TO MATURITY IN ORDER THAT
THEY MAY BECOME "MASTER OF ALL" IN ETERNITY!**

Any child of God, who refuses to grow up in all things, will never become master of all. He/she will simply remain spiritually a child throughout eternity. We are called to go on into discipleship in preparation for eternal fellowship. That is God's complete plan for us. Shall we settle for less than God's best? Shall we be content just to have relationship with God the Father through His Son, Jesus Christ?

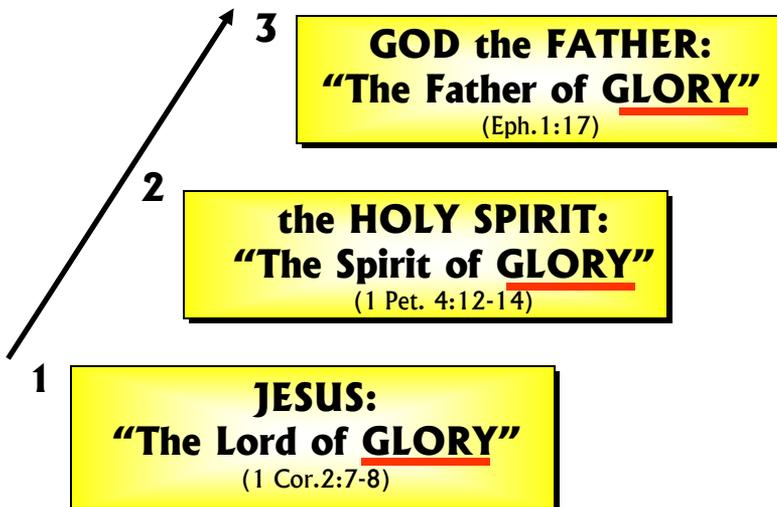


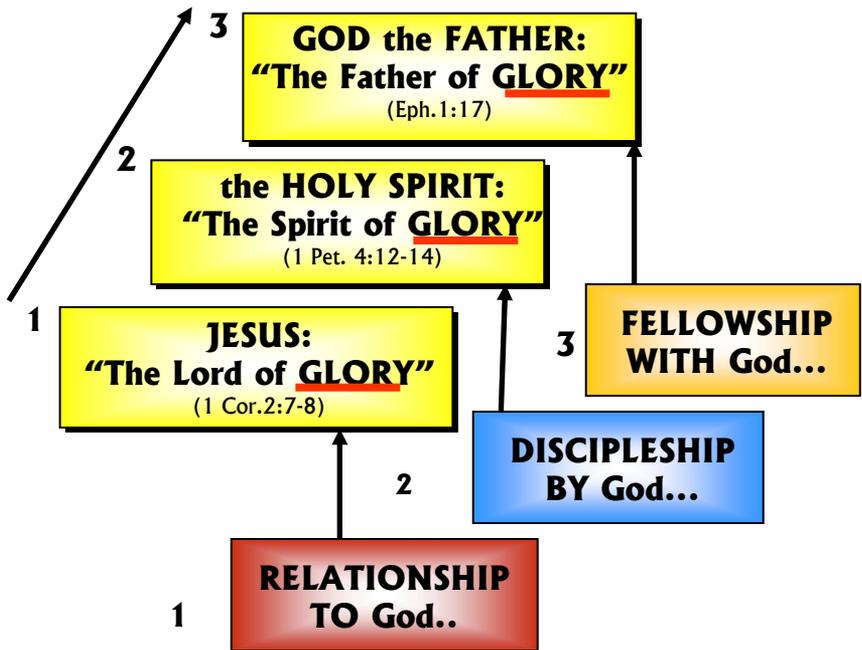
**“BUT WE ALL...
BEHOLDING AS IN A MIRROR
THE GLORY OF THE LORD,
ARE BEING TRANSFORMED INTO THE
SAME IMAGE FROM GLORY TO GLORY,
JUST AS BY THE SPIRIT OF THE LORD.”**

2 Cor.3:18

The above passage is written to all New Covenant believers. Contained within it, is the realization of an on-going process of being transformed into the glorious image of Jesus Christ, which has been God’s plan for us from the beginning (Rom.8:28-29).

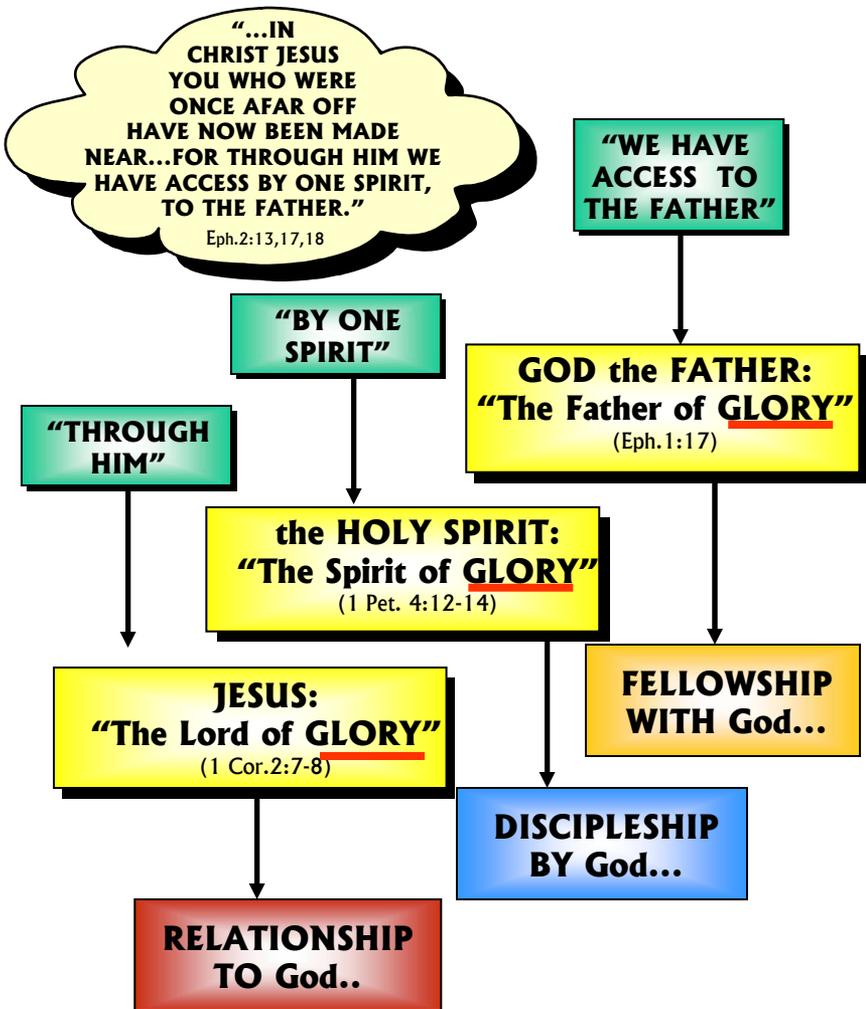
Notice, we progress from glory to glory. The significance of this statement is only grasped by considering these three titles of the trinity:





No matter how glorious it is to be born again, and thereby enter into a relationship with God, this is only the beginning of the pathway of glory for the believer. We are to progress on, from relationship with the Lord of Glory, to the waiting arms of the Spirit of Glory, sent to guide us in paths of discipleship. As we become more like the Master, we can then enter true fellowship with the Father of Glory. This is our eternal destiny (Rev.21:3).

With an understanding of this present pathway of glory, a new meaning comes to light when the scripture says, "For all have sinned and fall short of the glory of God" (Rom.3:23). Adam was created in the image of God-the glory of the Lord. Sin has caused mankind to fall short of the glory of God. The Lord of Glory (Jesus Christ) came to place mankind back on the pathway to the Glory of God. Jesus came to "...bring many sons to glory" (Heb.2:10). The Spirit of Glory was given to us in order that we may progress on to yet another degree of glory in this present life! We must not think that glory only applies to eternity!



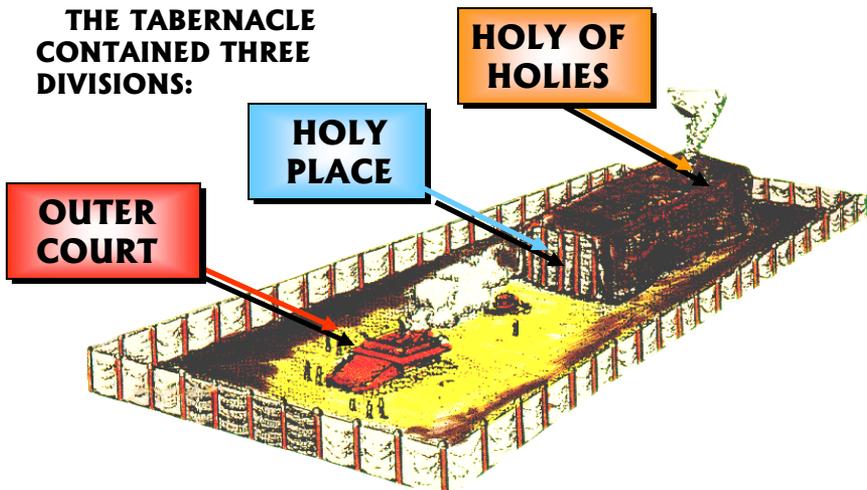
It is only when we begin to expand our understanding to God's complete plan for us, that we are able to grasp the true meaning of passages such as stated above from Ephesians 2:13-18. This is not a verse dealing only with how we access God in prayer, but it envisions for us the whole concept of our relationship, leading to discipleship, and ultimately to fellowship with God. Paul says, we were once afar off, but now we have been made near by the blood of Christ. This nearness to God speaks of our relationship to Him by the Blood of His Son. God forbid that we be content with only this initial stage of nearness. There is more to be had. Listen to Paul: →

**“THEREFORE, BRETHREN,
HAVING BOLDNESS TO
ENTER THE HOLIEST BY THE BLOOD OF JESUS,
BY A NEW AND LIVING WAY...
LET US DRAW NEAR WITH A PURE HEART IN FULL
ASSURANCE OF FAITH, HAVING OUR HEARTS
SPRINKLED FROM AN EVIL CONSCIENCE
AND OUR BODIES WASHED WITH PURE WATER.”**

Hebrews 10:19-22

Paul invites New Covenant believers to do what Old Covenant believers could never do, to enter the Holiest. All of Paul’s illustrations above are taken from the picture of the Tabernacle of Moses in the wilderness.

**THE TABERNACLE
CONTAINED THREE
DIVISIONS:**



The people of God could never go beyond the outer court where the sacrifice was made for their sins. Only the Levitical Priesthood could enter into the Holy Place, and then only the High Priest could enter once a year (on the day of Atonement) the Holy of Holies (see Heb.9:1-7). The dwelling place of God was in the Holy of Holies. As long as this tabernacle was in use, access to God remained limited:

**“THE HOLY SPIRIT INDICATING THAT THE WAY INTO
THE HOLIEST WAS NOT YET MADE MANIFEST WHILE
THE FIRST TABERNACLE WAS STILL STANDING...”**

Heb.9:8

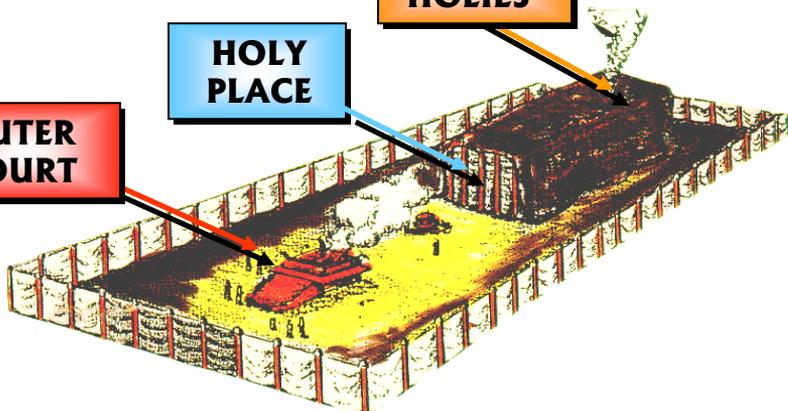
**“THEREFORE, BRETHREN,
HAVING BOLDNESS TO
ENTER THE HOLIEST BY THE BLOOD OF JESUS,
BY A NEW AND LIVING WAY...
LET US DRAW NEAR WITH A PURE HEART IN FULL
ASSURANCE OF FAITH, HAVING OUR HEARTS
SPRINKLED FROM AN EVIL CONSCIENCE
AND OUR BODIES WASHED WITH PURE WATER.”**

Hebrews 10:19-22

**HOLY OF
HOLIES**

**HOLY
PLACE**

**OUTER
COURT**

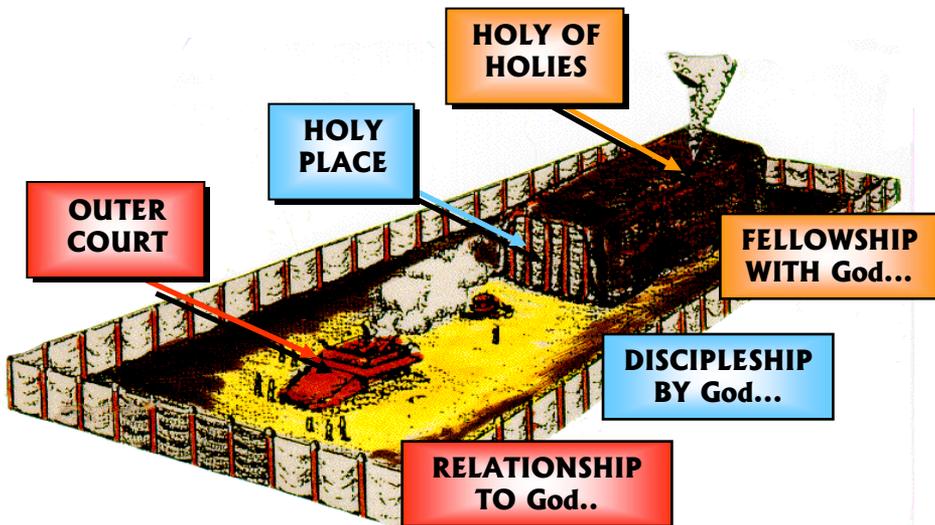


We now find Paul inviting us in, for the way into the Holiest has been opened! We are now called to draw near to God. Several steps are mentioned among which is the washing of our bodies with pure water. In Revelation 1:5 we are told that Jesus Christ loved us and washed us from our sins in His own blood. Paul, however, speaks here of washing in water. This is a direct type and shadow from the Levitical law which required the priests to wash their hands and feet in the brazen laver lest they die (Ex.30:17-21). They were to do this before entering into the Holy Place to minister to God.

The type and shadow is clear. We are to wash in the blood for forgiveness of sins, and we are to wash in water (the Word) as preparation to draw near to God. In Ephesians 5:26 we find added support that this laver and the washing speaks of the sanctifying power of the Word of God:

**“CHRIST LOVED THE CHURCH AND GAVE HIMSELF
FOR IT, THAT HE MIGHT SANCTIFY AND CLEANSE IT
WITH THE WASHING OF WATER BY THE WORD...”**

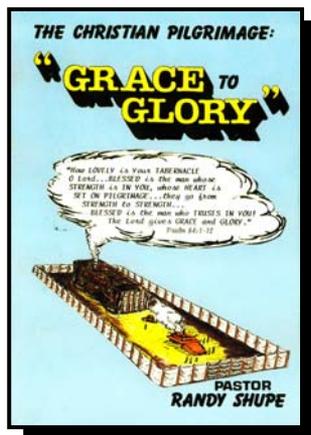
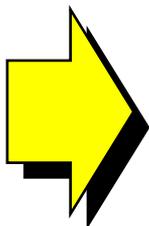
Eph.5:25-26



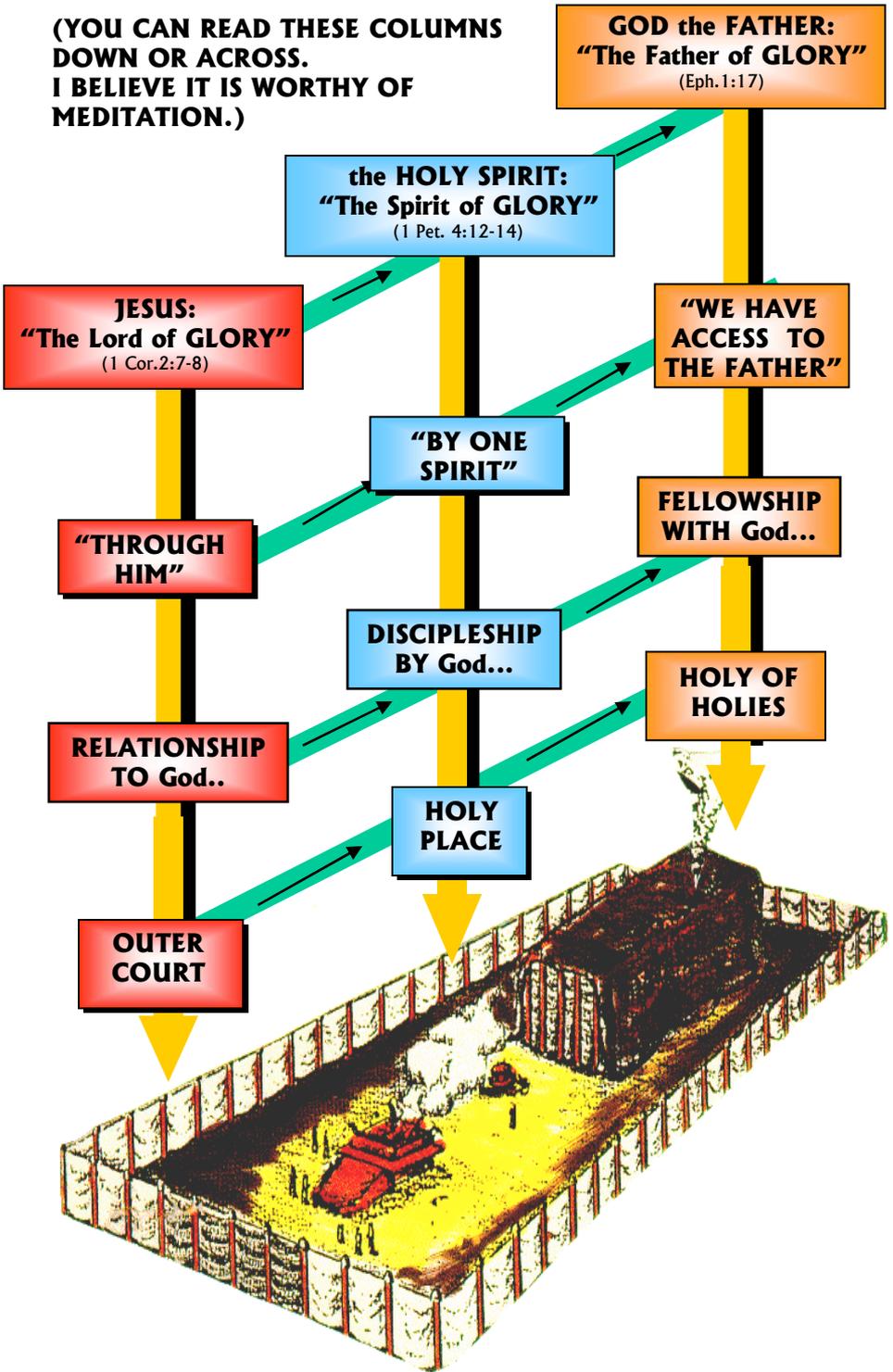
The Tabernacle becomes alive with type and shadow from an unchanging God. The outer court was the place where the substitutionary sacrifice was slain on the brazen altar. Jesus Christ, as the Lamb of God that takes away the sins of the world, is depicted by the symbology in the outer court. It was a place of establishing relationship to God. Although the way into the Holiest was not yet opened in this Old Covenant, the pattern of the tabernacle contains vivid depiction of what would follow.

The Holy Place depicts the ministry of the Holy Spirit in which discipleship would take place. The articles in the Holy Place represent (1) the renewing of the mind (the lampstand), (2) the submission of our will (table of showbread), and (3) the control of our emotions (altar of incense).

(Might I recommend this book that I wrote on this subject? Space prevents us from elaborating on all these types and shadows.)



(YOU CAN READ THESE COLUMNS DOWN OR ACROSS. I BELIEVE IT IS WORTHY OF MEDITATION.)



CHAPTER SIX: "THE WAY, THE TRUTH AND THE LIFE"

"...I WILL BE
MERCIFUL
TO THEIR
UNRIGHTEOUS-
NESS, AND THEIR
SINS AND THEIR
LAWLESS DEEDS
I WILL REMEMBER
NO MORE."
(vs. 12)

(vs. 12)

1

THE
GRACE
OF GOD

1

JESUS
THE
CHRIST

1

PASSOVER

1

JUSTIFICATION

1

RELATIONSHIP
TO GOD...

1

THE
WAY

"...I WILL
PUT
MY LAWS
IN THEIR
MIND
AND
WRITE THEM
ON THEIR
HEARTS..."
(vs. 10)

(vs. 10)

2

THE
LAW
OF GOD

2

THE
HOLY
SPIRIT

2

PENTECOST

2

SANCTIFICATION

2

DISCIPLESHIP
BY GOD...

2

THE
TRUTH

"...FOR ALL
SHALL
KNOW ME,
FROM THE
LEAST OF
THEM
TO THE
GREATEST
OF THEM."
(vs. 11)

(vs. 11)

3

THE
KNOWLEDGE
OF GOD

3

GOD
THE
FATHER

3

TABERNACLES

3

GLORIFICATION

3

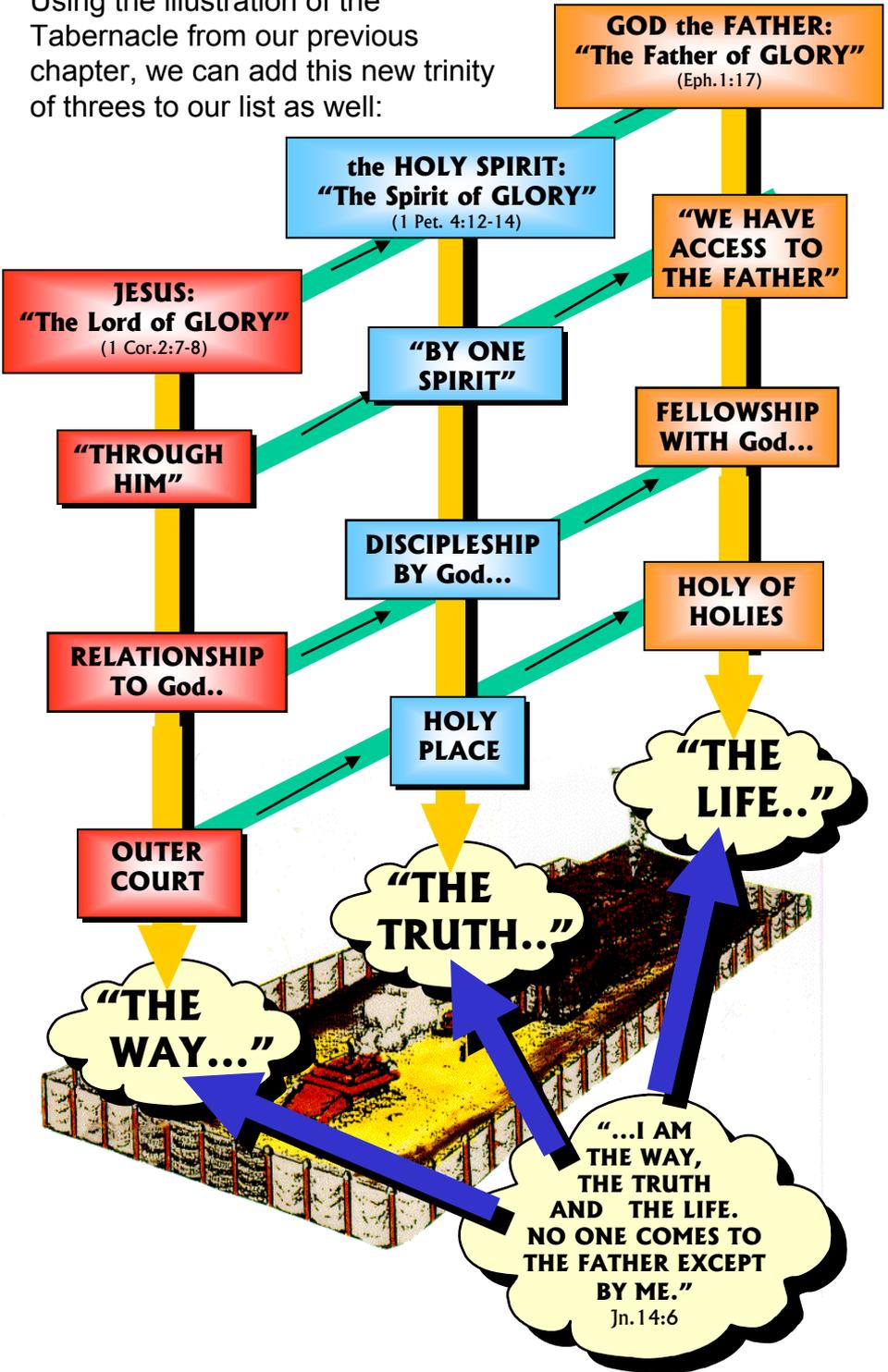
FELLOWSHIP
WITH GOD...

3

THE
LIFE

Relationship, discipleship, and fellowship lead us right into our sixth set of threes depicting the essence of the contents of the New Covenant. Relationship to God is the way. Discipleship is the truth. To continue in fellowship is the life God wants for us all.

Using the illustration of the Tabernacle from our previous chapter, we can add this new trinity of threes to our list as well:



**"I AM THE LORD,
I DO NOT
CHANGE..."**

**"THE
WAY..."**

**OUTER
COURT**

**"THE
TRUTH..."**

**HOLY
PLACE**

**"THE
LIFE..."**

**HOLY OF
HOLIES**



**"NO ONE
COMES
TO THE
FATHER
EXCEPT
BY ME"**

Just as there were three distinct compartments in the Tabernacle, John 14:6 proclaims that Jesus has three distinct functions encompassed within His proclamation of Himself as the way, the truth and the life. We must also recognize that these three titles are keys to coming to the Father. Although there are three distinct Persons in the Godhead, it is Jesus Christ who represents all three:

**"NO ONE HAS
SEEN GOD AT ANY
TIME. THE ONLY
BEGOTTEN SON,
WHO IS IN THE
BOSOM OF THE
FATHER, HE HAS
DECLARED HIM."**

Jn.1:18

**"FOR IN HIM
DWELLS ALL THE
FULLNESS OF THE
GODHEAD BODILY..."**

Col.2:9

**"...THE SPIRIT OF TRUTH...
WILL NOT SPEAK ON HIS OWN
AUTHORITY...HE WILL GLORIFY ME,
FOR HE WILL TAKE OF WHAT IS MINE
AND DECLARE IT TO YOU. ALL THINGS
THAT THE FATHER HAS ARE MINE..."**

Jn.16:13-15

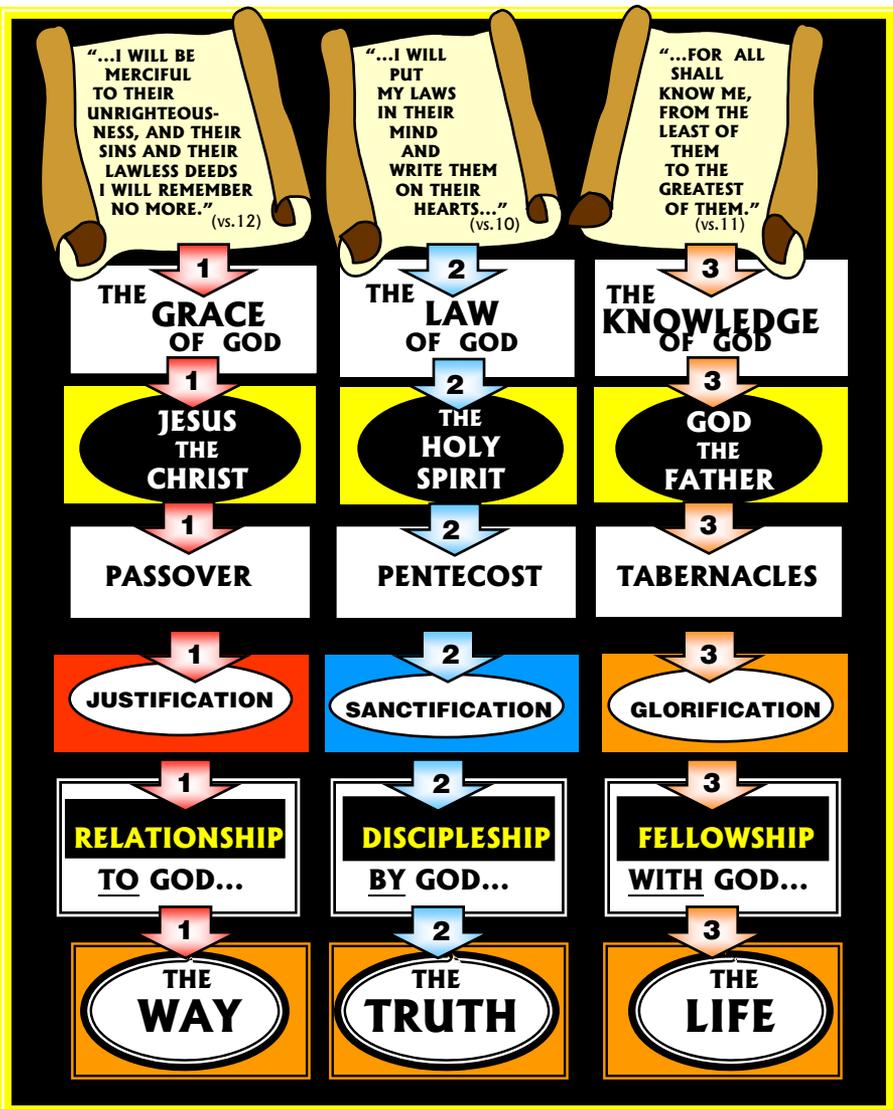


**"GOD...HAS IN
THESE LAST DAYS
SPOKEN TO US BY
HIS SON...WHO
BEING THE
BRIGHTNESS OF HIS
GLORY AND THE
EXPRESS IMAGE OF
HIS PERSON..."**

Heb.1:1-2

**"...LORD, SHOW US
THE FATHER...
HE WHO HAS
SEEN ME
HAS SEEN
THE FATHER...
I AM IN THE
FATHER,
AND
THE FATHER
IN ME..."**

Jn. 14:8-10

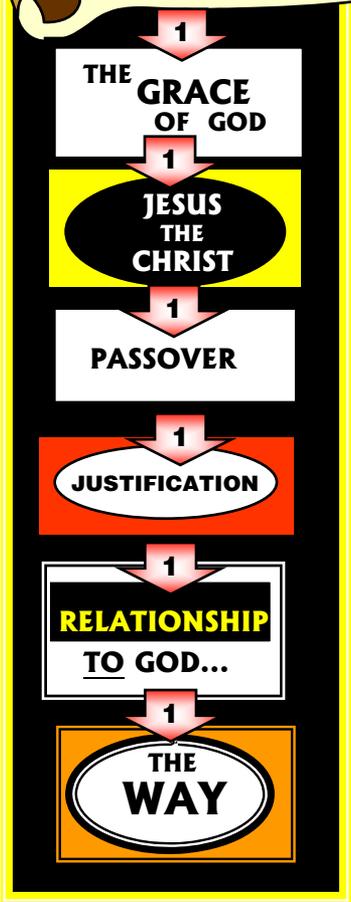


If we understand how God has invested the fullness of the Godhead to be evident in Jesus Christ, we can begin to grasp Jesus' claim, as the way, the truth and the life. They are His titles which represent various functions of both, the Holy Spirit and the Father. For instance, we know that the Holy Spirit is called the Spirit of truth. Jesus says He is the truth. How do we reconcile these together? the Holy Spirit will take of what is Jesus' and declare it to us (Jn.16:14). When the Spirit brings forth nine gifts of the Spirit (1 Cor.12), and nine fruits of the Spirit (Gal.5), He is taking what belongs to Jesus, and declaring it to us. The Spirit of truth will reveal the truth (Jesus as the truth).



"I AM THE WAY..."

"...I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE." (vs.12)



The meaning of this title of Jesus is clear. We need only to apply it to the term of the New Covenant, "I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more" (Heb.8:12). The religious world espouses that there are many ways to God, but Jesus, the only way, refutes this error:

"ENTER BY THE NARROW GATE; FOR WIDE IS THE GATE AND BROAD IS THE WAY THAT LEADS TO DESTRUCTION, AND THERE ARE MANY WHO GO IN BY IT...NARROW IS THE GATE AND DIFFICULT IS THE WAY WHICH LEADS TO LIFE, AND THERE BE FEW WHO FIND IT."

Matt.7:13-14

"MOST ASSUREDLY, I SAY UNTO YOU, HE WHO DOES NOT ENTER THE SHEEPFOLD BY THE DOOR, BUT CLIMBS UP SOME OTHER WAY, THE SAME IS A THIEF AND A ROBBER... I AM THE DOOR. IF ANYONE ENTERS BY ME, HE WILL BE SAVED..."

Jn.10:1,9

"I AM THE WAY...NO ONE COMES TO THE FATHER EXCEPT BY ME."

Jn.14:6

"NOR IS THERE SALVATION IN ANY OTHER, FOR THERE IS NO OTHER NAME UNDER HEAVEN GIVEN AMONG MEN BY WHICH WE MUST BE SAVED"

Acts 4:12

The pathway is narrow and difficult according to Jesus. Few will find it, says the Master. This does not seem to fit the modern-day presentation of the way of salvation.

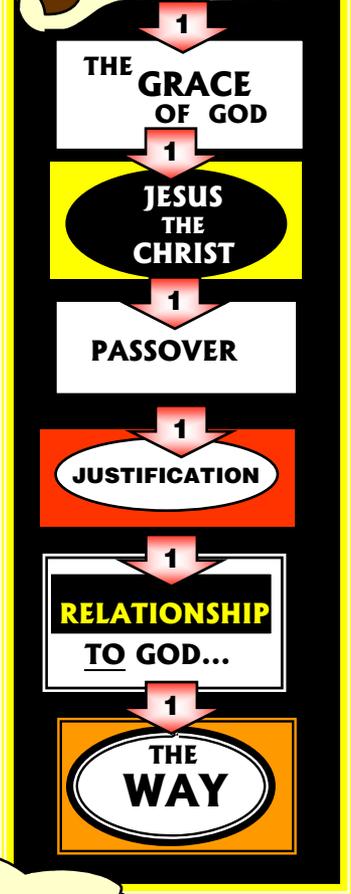
When Jesus preached salvation, it was costly to embrace (Matt.19:16-26). Jesus preached the call to discipleship. Today's version centers upon conversion. Jesus preached repentance which would lead the convert into Lordship. Today, the emphasis has become one of just receiving Jesus as savior. This is a subtle deception .

In Titus 2:11-12, we find that the true grace of God also teaches us to deny ungodliness and worldly lusts, living soberly, righteously and godly in this present age. We must ask why this aspect of the grace of God is not presented to God's people today?

The reason Jesus says narrow and difficult is the way, is simply because of the fact that although salvation is free, it will cost you everything! By this I mean that God calls us to embrace a life of change. This is the essence of Lordship. Jesus is to become the Lord of our life.

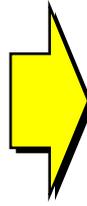


"...I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE." (vs.12)



"IF YOU CONFESS WITH YOUR MOUTH THE LORD JESUS CHRIST...YOU WILL BE SAVED."
Rom.10:9

These excerpts from *“The Cost of Discipleship”*, by Dietrich Bonhoeffer (1949), will help you grasp the point I am seeking to make concerning the error of viewing Jesus just as savior, rather than as Lord:

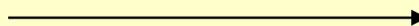


“In such a church the world finds a cheap covering for its sins; no contrition is required, still less any real desire to be delivered from sin. Cheap grace therefore amounts to a denial of the living Word of God, in fact, a denial of the Incarnation of the Word of God.

Cheap grace means the justification of sin without the justification of the sinner. Grace alone does everything, they say, and so everything can remain as it was before...The world goes on in the same old way, we are still sinners “even in the best life”...Well, then, let the Christian live like the rest of the world, let him model himself on the world’s standards in every sphere of life, and not presumptuously aspire to live a different life under grace from his old life under sin...Let the Christian beware of rebelling against the free and boundless grace of God and desecrating it. Let him not attempt to erect a new religion of the letter, endeavoring to live a life of obedience to the commandments of Jesus Christ!

Let him be comforted and rest assured in his possession of this grace- for grace alone does everything. Instead of following Christ, let the Christian enjoy the consolations of his grace! That is what we mean by cheap grace, the grace which amounts to the justification of sin without the justification of repentant sinner who departs from sin and from whom sin departs. Cheap grace is not the kind of forgiveness of sin which frees us from the toils of sin. Cheap grace is the grace we bestow upon ourselves.

It means that I set out to live the Christian life in the world with all my sins justified beforehand. I can go and sin as much as I like, and rely on this grace to forgive me...



I can remain as I was before, but with this added assurance that the grace of God will cover me. It is under the influence of this kind of “grace” that the world has been made “Christian”, but at the cost of secularizing the Christian religion as never before.

We have lost the understanding of costly grace. To put it quite simply, we must undertake this task because we are now ready to admit that we no longer stand in the path of true discipleship. We confess that, although our Church is orthodox as far as her doctrine of grace is concerned, we are no longer sure that we are members of a Church which follows its Lord. We must therefore attempt to recover a true understanding of the mutual relation between grace and discipleship. The issue can no longer be evaded. It is becoming clearer every day that the most urgent problem besetting our Church is this: How can we live the Christian life in the modern world?

The word of cheap grace has been the ruin of more Christians than any commandment of works...

Cheap grace is the deadly enemy of our Church. We are fighting today for costly grace.”

**“...WE NO LONGER STAND
IN THE PATH OF TRUE DISCIPLESHIP...
WE ARE NO LONGER...MEMBERS OF A
CHURCH WHICH FOLLOWS ITS LORD...”**

Dietrich Bonhoeffer graphically describes above what Paul first expressed as a fear for the future followers of Christ:

**“BUT I FEAR,
LEST SOMEHOW, AS THE SERPENT
DECEIVED EVE BY HIS CRAFTINESS,
SO YOUR MINDS MAY BE CORRUPTED
...(BY) THE PREACHING OF ANOTHER
JESUS...A DIFFERENT SPIRIT...
OR A DIFFERENT GOSPEL...”**

2 Cor. 11:3-4



**"I AM THE
TRUTH..."**

**"...I WILL
PUT
MY LAWS
IN THEIR
MIND
AND
WRITE THEM
ON THEIR
HEARTS..."**

Jesus follows His claim as being the way of salvation with the additional proclamation that He is also the truth. Consider how He addressed some who made the decision to believe in Him:

2
↓
THE
LAW
OF GOD

2
↓

THE
HOLY
SPIRIT

2
↓

PENTECOST

2
↓

SANCTIFICATION

2
↓

DISCIPLESHIP
BY GOD...

2
↓

THE
TRUTH

**"AS HE SPOKE THESE WORDS,
MANY BELIEVED IN HIM.
THEN JESUS SAID TO
THOSE...WHO BELIEVED HIM,
"IF YOU ABIDE IN MY WORD,
YOU ARE MY DISCIPLES
INDEED.
AND YOU SHALL KNOW
THE TRUTH,
AND
THE TRUTH
SHALL MAKE YOU FREE."**

John 8:30-31

Can you see that in the back of Jesus' mind, the supreme objective was not that they believed in Him as the way of salvation, but rather that they would manifest proof of being His disciples. As they would continue or abide in His Word, they would come to know Jesus also as the truth, and this aspect of who He is, would make them free indeed.

How Jesus is going to reveal Himself as the truth is clearly stated in John 16:12-15:

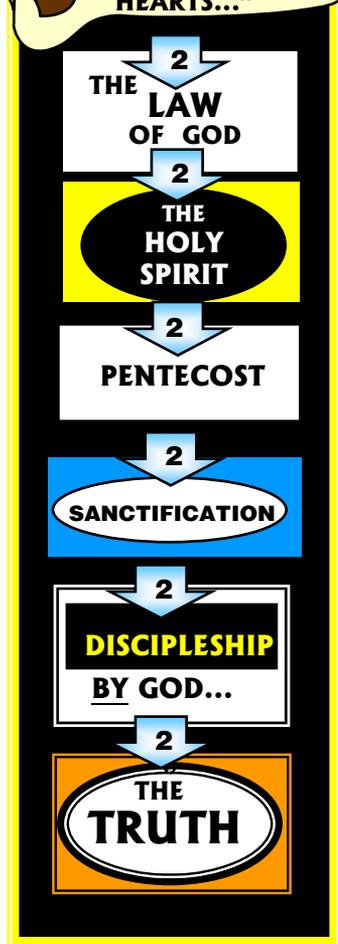
“I STILL HAVE MANY THINGS TO SAY TO YOU, BUT YOU CANNOT BEAR THEM NOW. HOWEVER, WHEN HE, THE SPIRIT OF TRUTH, HAS COME, HE WILL GUIDE YOU INTO ALL TRUTH; FOR HE WILL NOT SPEAK ON HIS OWN AUTHORITY...HE WILL GLORIFY ME, FOR HE WILL TAKE OF WHAT IS MINE AND DECLARE IT TO YOU. ALL THINGS THAT THE FATHER HAS ARE MINE. THEREFORE I SAID THAT HE WILL TAKE OF MINE AND DECLARE IT TO YOU.”

John 16:12-15



“...I WILL PUT MY LAWS IN THEIR MIND AND WRITE THEM ON THEIR HEARTS...”

Take a close look at the chart we have been building throughout this book. The many things Jesus had yet to say have been delegated to the Spirit of truth. To all who know Jesus as the way of salvation, they are now urged to continue in His Word, and thereby become disciples. It is then that they will know the truth that will set them free. Jesus is the truth, and He has sent the Spirit of truth to take the things that belong to Jesus and declare them to us. God’s objective has not changed for the saints of today!

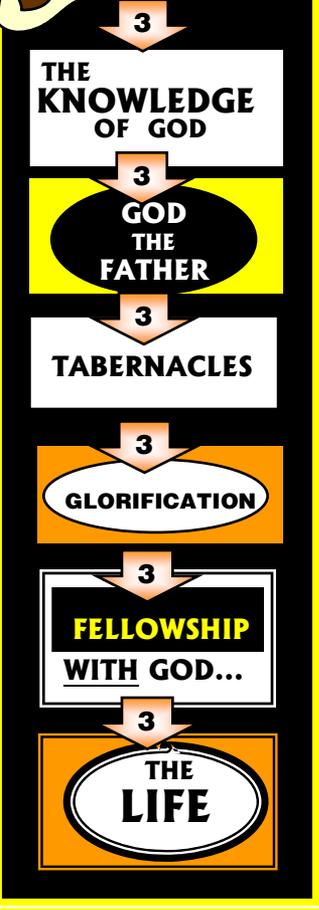


We too are to embrace the ministry of the Spirit of truth to guide us into all truth.



**"I AM THE
LIFE..."**

"FOR ALL SHALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST OF THEM."



In this third expression of Jesus as the life, we enter the realm of the ultimate purpose of the New Covenant; "For all shall know Me from the least of them to the greatest of them" (Heb.8:11).

Jesus clearly states that the true purpose of giving eternal life to us lies in the knowledge of the Father:

"...THAT HE (JESUS) SHOULD GIVE ETERNAL LIFE TO AS MANY AS YOU (THE FATHER) HAVE GIVEN HIM. AND THIS IS ETERNAL LIFE, THAT THEY MAY KNOW YOU, THE ONLY TRUE GOD, AND JESUS CHRIST WHOM YOU HAVE SENT."
John 17:2-3

Following His claim to the title of being the life, Jesus says, "...no one comes to the Father except by Me" (Jn.14:6).

Jesus states this reason for coming to us:

"...I HAVE COME THAT THEY MAY HAVE LIFE, AND THAT THEY MAY HAVE IT MORE ABUNDANTLY."
John 10:10

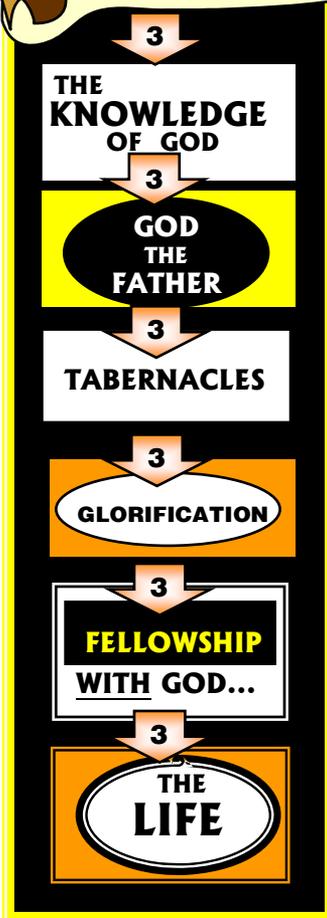
Jesus Himself refutes the idea that the abundant life has anything to do with materialism, as it is currently taught in the "faith for prosperity" movement:

"...TAKE HEED AND BEWARE OF COVETOUSNESS, FOR ONE'S LIFE DOES NOT CONSIST IN THE ABUNDANCE OF THE THINGS HE POSSESSES."
Luke 12:15

The abundant life in this present temporal existence is best expressed by this profession of Paul:

"...THEY SHOULD SEEK THE LORD....GROPE FOR HIM AND FIND HIM, THOUGH HE IS NOT FAR OFF FROM EACH ONE OF US; FOR IN HIM WE LIVE AND MOVE AND HAVE OUR BEING... FOR WE ARE HIS OFFSPRING."
Acts 17:27-28

"FOR ALL SHALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST OF THEM."



Paul is describing the true abundant life of a believer who has discovered fellowship with the Father and with His Son, Jesus Christ. Herein lies our true joy (1 Jn.1:3).

CHAPTER SEVEN: "RIGHTEOUSNESS, PEACE AND JOY"

"...I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."
(vs.12)

"...I WILL PUT MY LAWS IN THEIR MIND AND WRITE THEM ON THEIR HEARTS..."
(vs.10)

"...FOR ALL SHALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST OF THEM."
(vs.11)

1
THE GRACE OF GOD

2
THE LAW OF GOD

3
THE KNOWLEDGE OF GOD

1
JESUS THE CHRIST

2
THE HOLY SPIRIT

3
GOD THE FATHER

1
PASSOVER

2
PENTECOST

3
TABERNACLES

1
JUSTIFICATION

2
SANCTIFICATION

3
GLORIFICATION

1
RELATIONSHIP TO GOD...

2
DISCIPLESHIP BY GOD...

3
FELLOWSHIP WITH GOD...

1
THE WAY

2
THE TRUTH

3
THE LIFE

1
RIGHTEOUSNESS

2
AND PEACE

3
AND JOY

"THE KINGDOM OF GOD IS...
RIGHTEOUSNESS AND PEACE AND JOY IN THE HOLY SPIRIT.
FOR HE WHO SERVES CHRIST IN THESE THINGS
IS ACCEPTABLE TO GOD..."

Rom. 14:17-18

**“HOW
DO YOU
THINK
THE BIBLE
DEFINES
ACCEPTABLE
SERVICE TO
GOD?”**

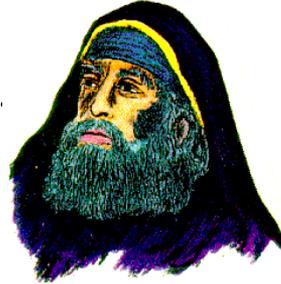


**GO TO
CHURCH...?
GIVE TO
THE POOR...?
WITNESS...?
BE A
PATRIOT...?
BE
POLITICALLY
ACTIVE...?**

How would you define acceptable service to God? Paul tells us what he considers to be acceptable service to God. It has to do with the core essence of what constitutes the present manifestation of the kingdom of God on earth:

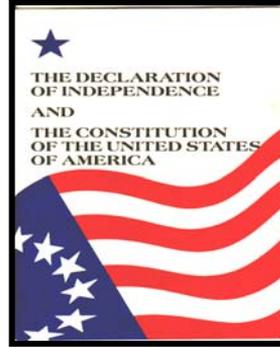
**“THE KINGDOM OF GOD IS...
RIGHTEOUSNESS AND PEACE
AND JOY IN THE HOLY SPIRIT.
FOR HE WHO SERVES CHRIST
IN THESE THINGS
IS ACCEPTABLE TO GOD
AND APPROVED BY MEN”**

Rom.14:17-18



I wonder how many of God's people in America, would be able to give this biblical definition of the kingdom of God, as being righteousness, peace and joy in the Holy Spirit? Far too many of God's leaders in America are attempting to convince God's people that this nation is the role model for the kingdom of God. However, Jesus said, 2,000 years ago, "My kingdom is not of this world. if My kingdom were of this world, My servants would fight..." (John18:37). Jesus has not changed His mind! Many of God's leaders in America have exchanged Paul's constitution of the kingdom of God for the Constitution of the United States. The result is that Christianity has been dubbed "the Religious Right". However, the Religious Right is not right religion. It is a subtle substitute from Satan to side-track God's people from real kingdom priorities.

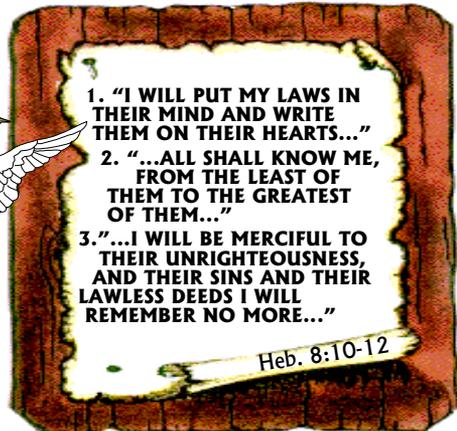
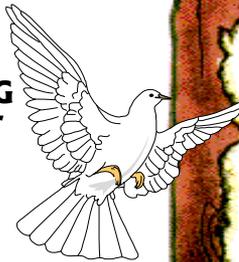
THE GOVERNING DOCUMENT OF THE KINGDOM OF AMERICA



1. LIFE...
2. LIBERTY...
3. PURSUIT OF HAPPINESS...

Jesus said, “no one can serve two masters...” (Matt.6:24). Notice that both of these constitutions have three major objectives. You cannot achieve both. Subtly, the foundations of the Kingdom of God (righteousness, peace and joy in the Holy Spirit) have been replaced by the right to pursue life, liberty and happiness. Christianity in America is obsessed with their inalienable rights given to them by their founding fathers. However, the founding fathers of America did not embrace the same objectives as did the founding fathers of the early church. We have opposing philosophies stated in these two documents. Inalienable rights is a foreign concept to the teachings of Christ, or of His apostles.

THE GOVERNING DOCUMENT OF THE KINGDOM OF GOD



1. RIGHTEOUSNESS...
2. PEACE...
3. JOY...

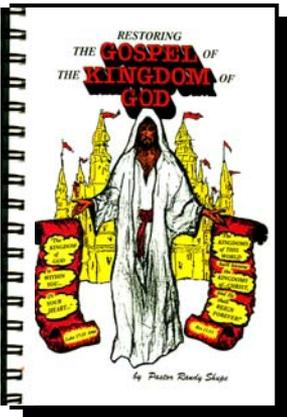
God's Word identifies His people, the church, as the "called-out ones" (ekklēsia-church). We are called to embrace the biblical philosophy of being strangers and pilgrims on earth, and to avoid becoming entangled in the affairs of this life, in order that we may please Him who has called us (Heb.11:13, 1 Pet.2:11, 2 Tim.2:4).

In the great chapter of the heroes of faith (Heb.11), Paul sets before us, for our example, a people with this mental outlook towards the country from which they came out:

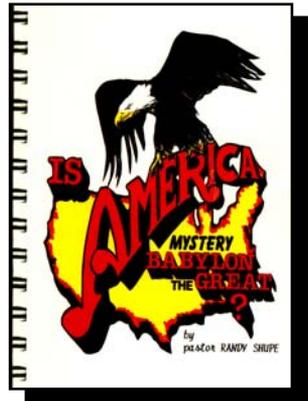
"...THEY CONFESSED THAT THEY WERE STRANGERS AND PILGRIMS ON THE EARTH. FOR THOSE WHO SAY SUCH THINGS DECLARE PLAINLY THAT THEY SEEK A HOMETLAND. AND TRULY IF THEY HAD CALLED TO MIND THAT COUNTRY FROM WHICH THEY HAD COME OUT, THEY WOULD HAVE HAD OPPORTUNITY TO RETURN. BUT NOW THEY DESIRE A BETTER, THAT IS, A HEAVENLY COUNTRY. THEREFORE GOD IS NOT ASHAMED TO BE CALLED THEIR GOD, FOR HE HAS PREPARED A CITY FOR THEM."

Hebrews 11:13-16

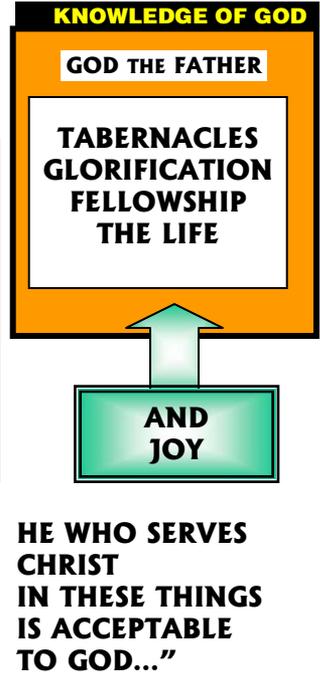
Can we see that God is ashamed of any of His called-out ones who do become mindful of the country from which they were called out? God has not changed His mind concerning this example of true biblical faith. It is still a viable mandate for His people today!



If I have provoked your interest by the things I have stated on these pages, I would highly recommend that you obtain a copy of these two in-depth books I have written on the subject.



THE KINGDOM OF GOD IS...



Righteousness, peace and joy are the seventh group of threes that we are now adding to our growing definition of the New Covenant.

The New Covenant is the constitution (“reason for being”) of the Kingdom of God. These three, righteousness, peace and joy, are stated to be the core essence of what that kingdom represents. They are the objectives which we are to pursue as subjects of the kingdom. No longer should our objectives be those of life, liberty and the pursuit of happiness, since we have exchanged kingdoms and kingdom priorities. We should no longer be mindful of the priorities and objectives of the country from which we have come out, but rather we should be looking for a city whose builder and maker is God (Heb.11:10), Because now our citizenship is in heaven (Phil.3:20). Therefore, we confess that here we have no continuing city, but we seek the one to come (Heb.13:14). We have become strangers and pilgrims on the earth (Heb.11:13, 1 Pet.2:11).

Do you hold the view of the above synopsis of Christianity? shouldn't it be so?

"THE KINGDOM OF GOD IS... **RIGHTEOUSNESS**



"...I WILL BE
 MERCIFUL
 TO THEIR
 UNRIGHTeous-
 NNESS, AND THEIR
 SINS AND THEIR
 LAWLESS DEEDS
 I WILL REMEMBER
 NO MORE."

(vs.12)

1
 THE
**GRACE
 OF GOD**

1
**JESUS
 THE
 CHRIST**

1
PASSOVER

1
JUSTIFICATION

1
**RELATIONSHIP
 TO GOD...**

1
**THE
 WAY**

1
**RIGHTeous-
 NNESS**

We can thank God that this covenant term tells us that He will be merciful to our unrighteousness, because the kingdom of God consists of righteousness.

Our first encounter with righteousness comes when we are justified by the Blood of Christ, the Passover Lamb.

It brings us into relationship to God.

It is the way of salvation:

**"I WILL GREATLY
 REJOICE IN THE LORD,
 MY SOUL SHALL BE
 JOYFUL IN MY GOD; FOR
 HE HAS CLOTHED ME
 WITH THE GARMENTS OF
 SALVATION, HE HAS
 COVERED ME WITH
 THE ROBE OF
 RIGHTEOUSNESS..."**

Isa .61:10

**"FOR HE (THE FATHER)
 MADE HIM (THE SON)
 WHO KNEW NO SIN TO
 BE SIN FOR US, THAT WE
 MIGHT BECOME THE
 RIGHTEOUSNESS OF
 GOD IN HIM."**

2 Cor.5:21



RIGHTEOUSNESS

Paul used the word righteousness seventy times in his epistles. It appears in the book of Romans alone forty times!

“FOR I AM NOT ASHAMED OF THE GOSPEL OF CHRIST, FOR IT IS THE POWER OF GOD TO SALVATION FOR EVERYONE WHO BELIEVES...FOR IN IT THE RIGHTEOUSNESS OF GOD IS REVEALED FROM FAITH TO FAITH; AS IT IS WRITTEN “THE JUST SHALL LIVE BY FAITH.”

Romans 1:17

ABOVE AND BELOW ARE THE FIRST AND THE LAST USE OF THIS WORD BY PAUL IN THE EPISTLE OF ROMANS. SANDWICHED IN-BETWEEN THESE TWO, HE USES THIS WORD THIRTY-EIGHT MORE TIMES.

“...THE KINGDOM OF GOD IS...RIGHTEOUSNESS AND PEACE AND JOY IN THE HOLY SPIRIT. FOR HE WHO SERVES CHRIST IN THESE THINGS IS ACCEPTABLE TO GOD...”

Rom. 14:17-18

Notice, in his opening verse, he reveals that the righteousness of God is revealed from faith to faith. This implies that there is more to the concept of righteousness than what we receive initially at the new birth, which is the imputed righteousness of Christ .

In his final verse, we see the call to serve Christ in righteousness, as an integral part of the kingdom of God. It is important to grasp that we are not only to receive righteousness as a gift of conversion, but we must also serve righteousness as a fruit of discipleship.

The apostle Paul gives ample illustrations of these two aspects of righteousness. Let us consider the 5th and 6th chapters of Romans to demonstrate an example of the need to both receive righteousness and to serve righteousness:

“...THOSE WHO RECEIVE ABUNDANCE OF GRACE AND OF THE GIFT OF RIGHTEOUSNESS WILL REIGN IN LIFE...SO GRACE MIGHT REIGN THROUGH RIGHTEOUSNESS TO ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD.”

Romans 5:17,21

IN THE ABOVE PASSAGE PAUL EMPHASIZES THE RECEIVING OF THE GIFT OF RIGHTEOUSNESS. NOTE THAT ITS END RESULT IS ETERNAL LIFE.

HOWEVER, IN THE PASSAGE BELOW, PAUL PICKS UP THE ARGUMENT THAT HAVING BEEN SET FREE FROM SIN, WE ARE NOW TO BECOME SLAVES OF RIGHTEOUSNESS. THE END RESULT IS THAT THIS WILL PRODUCE HOLINESS (HAGAIMOS- SANCTIFICATION).

THE ABOVE RIGHTEOUSNESS, AS A GIFT RECEIVED, LEADS TO ETERNAL LIFE OR JUSTIFICATION. PAUL FOLLOWS WITH THE CALL TO SERVE RIGHTEOUSNESS UNTO SANCTIFICATION.

“AND HAVING BEEN SET FREE FROM SIN, YOU BECAME SLAVES OF RIGHTEOUSNESS...JUST AS YOU PRESENTED YOUR MEMBERS AS SLAVES OF UNCLEANNESS...SO NOW PRESENT YOUR MEMBERS AS SLAVES OF RIGHTEOUSNESS FOR HOLINESS..”

Romans 6:18-19



Paul's dual mandate toward righteousness has been reduced to a single concept (the gift of righteousness) in much of Christendom today. The miss-application of Isaiah's words to believers that all our righteousness are like filthy rags (Isa.64:6) has harmed the call to serve righteousness. The context of Isaiah's words is stated in verse 5, "and we need to be saved". Certainly, the attempt to be righteous unto salvation is to be considered as filthy rags. These acts will fall short of the glory of God. It is the gift of righteousness that brings salvation. However, it is to be followed by a lifestyle of serving the pursuit of righteousness:

**"But YOU O MAN OF GOD...
PURSUE RIGHTEOUSNESS..." 1 Tim.6:11**

**"...BEING FILLED WITH THE
FRUITS OF RIGHTEOUSNESS..." Phil. 1:11**

**"FLEE YOUTHFUL LUSTS;
BUT PURSUE RIGHTEOUSNESS...WITH THOSE
WHO CALL UPON THE LORD OUT OF A PURE HEART."
2 Tim.2:22**

**"...YOU KNOW THAT
EVERYONE WHO PRACTICES RIGHTEOUSNESS
IS BORN OF HIM."
1Jn.2:29**

**"AWAKE TO RIGHTEOUSNESS, AND DO NOT SIN;
FOR SOME DO NOT HAVE THIS
KNOWLEDGE OF GOD.
I SPEAK THIS TO YOUR SHAME."
1 Cor.15:34**

“THE KINGDOM OF GOD IS...

PEACE

IN THE HOLY SPIRIT...”



“...I WILL
PUT
MY LAWS
IN THEIR
MIND
AND
WRITE THEM
ON THEIR
HEARTS...”

2
↓
THE
LAW
OF GOD

2
↓
THE
HOLY
SPIRIT

2
↓
PENTECOST

2
↓
SANCTIFICATION

2
↓
DISCIPLESHIP
BY GOD...

2
↓
THE
TRUTH

2
↓
AND
PEACE

Let me prove to you that peace is the result of allowing the law of God to be written on our hearts, as the New Covenant term specifies:



“GREAT PEACE
HAVE THOSE WHO
LOVE YOUR LAW,
AND NOTHING
CAUSES THEM
TO
STUMBLE.”

Psalm 119:165

Neither do we lack for evidence that peace comes by the ministry of the Holy Spirit:



“THE KINGDOM OF
GOD IS...PEACE...
IN THE HOLY SPIRIT”

Romans 14:17

“...THE FRUIT OF THE
SPIRIT IS...PEACE...”

Gal.5:22

“...THE UNITY OF THE
SPIRIT IN THE BOND
OF PEACE...”

Eph.4:3

We saw that there were two aspects to righteousness.

We are to (1) receive righteousness and
(2) serve righteousness.

There are two aspects to this second mark
of the kingdom of God as well.

There is:

PEACE

WITH God...

**"THEREFORE,
HAVING BEEN
JUSTIFIED BY FAITH,
WE HAVE PEACE
WITH GOD
THROUGH OUR
LORD JESUS
CHRIST..."**

Rom.5:1

**LIKE THE INITIAL ACT
OF RECEIVING
RIGHTEOUSNESS,
SO LIKEWISE IS THIS
AN INITIAL ACT IN
RECEIVING PEACE
WITH GOD.**

**BOTH ARE THE
RESULT OF
BECOMING
BORN AGAIN-BEING
JUSTIFIED BY HIS
BLOOD.**

**WE CEASE BEING
ALIENATED FROM
GOD (Eph. 2:12-13),
AND CHILDREN OF
WRATH (Eph.2:3),
AND BECOME
RECONCILED TO GOD
(2 Cor.5:18-20).**

PEACE

OF God...

**"...THE
PEACE OF GOD,
WHICH SURPASSES ALL
UNDERSTANDING, WILL
GUARD YOUR HEARTS AND
MINDS THROUGH CHRIST
JESUS."**

Phil.4:7

**LIKE THE CALL TO
SERVE
RIGHTEOUSNESS,
SO LIKEWISE DOES THE
PEACE OF GOD COME
TO US.**

**WE OBTAIN IT
THROUGH ACTS OF
OBEDIENCE TO THE
WORD OF GOD.
THE ABOVE EXAMPLE
FROM PHIL.4:7 TELLS
US WE MUST
BE ANXIOUS FOR
NOTHING,
BUT IN EVERYTHING
BY PRAYER AND
SUPPLICATION, WITH
THANKSGIVING,
LET YOUR REQUESTS
BE MADE KNOWN
TO GOD**

The peace of God is a precious and costly treasure. We must fight for it due to the immense pressure that comes from the world around us. Paul tells us:

**“AND LET THE PEACE OF GOD
RULE IN YOUR HEARTS...”**

Col.3:15

It is a choice we must make. James describes two kinds of wisdom. He says, one comes from below and is filled with envy, self-seeking, lies, earthly, sensual and demonic (Jm.3:14-16). Wherever this kind of wisdom functions there is confusion and every evil thing (vs.16).

The other kind of wisdom comes from above. It is pure, peaceable, gentle, willing to yield, full of mercy and good fruits. It will be without partiality and without hypocrisy (Jm.3:17). It brings forth this result:

**“NOW THE FRUIT OF RIGHTEOUSNESS
IS SOWN IN PEACE
BY THOSE WHO
MAKE PEACE.”**

James 3:18

Paul admonishes the saints if it is possible, as much as depends upon you, live peaceably with all men, do not avenge yourselves (Rom.12:18-19). Mandates such as this require that we:

**1. “LET (ALLOW) THE PEACE OF GOD TO
RULE IN OUR HEARTS.”**

**2. “LET YOUR REQUESTS BE
MADE KNOWN TO GOD.”**

If we do so, then the God of peace will crush Satan under your feet shortly (Rom.16:20), and the Lord of peace Himself will give you peace always in every way (2 Thess.3:16).

“THE KINGDOM OF GOD IS...

JOY

IN THE HOLY SPIRIT...”

John tells us wherein
lies the fullness of joy:

**“...FOR ALL
SHALL
KNOW ME,
FROM THE
LEAST OF
THEM
TO THE
GREATEST
OF THEM.”** (vs.11)



**“...OUR FELLOWSHIP IS
WITH THE FATHER
AND WITH HIS SON
JESUS CHRIST.
AND THESE THINGS WE
WRITE TO YOU THAT YOUR
JOY MAY BE FULL.”**

1 Jn.1:4

The Old Testament speaks
the same truth:

**“...IN YOUR PRESENCE IS
FULLNESS OF JOY...”**

Psalm 16:11

Paul has told us that joy is an
aspect of the kingdom of God,
and that it is in the Holy Spirit.
We also know:

**“...THE FRUIT OF
THE SPIRIT IS...JOY...”**

Gal.5:22

But perhaps we do
not know this passage:

**“...YOU RECEIVED THE
WORD IN MUCH
AFFLICTION, WITH JOY OF
THE HOLY SPIRIT...”**

1 Thess. 1:6

3
**THE
KNOWLEDGE
OF GOD**

3
**GOD
THE
FATHER**

3
TABERNACLES

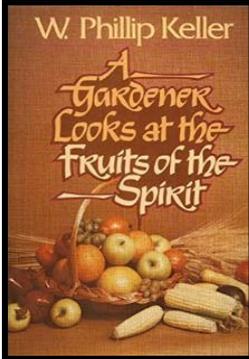
3
GLORIFICATION

3
**FELLOWSHIP
WITH GOD...**

3
**THE
LIFE**

3
**AND
JOY**

The Constitution of the United States endorses the pursuit of happiness. The constitution of the Kingdom of God endorses the pursuit of joy. They are not one and the same. Consider these excerpts from Philip Keller's book, "A Gardner Looks at the Fruits of the Spirit", in which he makes a distinction between happiness and joy:



"...JOY IS NOT HAPPINESS. HAPPINESS IS CONDITIONED BY PEOPLE AROUND ME...THINGS AROUND ME...EVENTS AND CIRCUMSTANCES THAT ARE TAKING PLACE IN MY LIFE. IN OTHER WORDS, HAPPINESS DEPENDS ON WHAT IS HAPPENING TO ME.

JOY FUNCTIONS AND IS PRODUCED IN MY LIFE ABSOLUTELY INDEPENDENTLY OF ANYTHING OR ANYONE OR ANY CIRCUMSTANCE THAT'S HAPPENING AROUND ME. JOY IS PRODUCED WITHIN ME BY THE VERY PRESENCE OF GOD HIMSELF.

JOY PRODUCES ENTHUSIASM. WHAT DOES ENTHUSIASM MEAN?... THE WORD COMES FROM "ENTHEO"-IN GOD. THE PERSON WITH REAL ENTHUSIASM FINDS THIS ENTHUSIASM IN GOD.

The prophet Habakkuk echoes Philip Keller's conclusion that joy stems out of the very presence of God Himself, rather than in circumstances:



"THOUGH THE FIG TREE MAY NOT BLOSSOM, NOR FRUIT BE ON THE VINES; THOUGH THE LABOR OF THE OLIVE MAY FAIL, AND THE FIELDS YIELD NO FOOD; THOUGH THE FLOCK BE CUT OFF FROM THE FOLD, AND THERE BE NO HERD IN THE STALLS- YET I WILL REJOICE IN THE LORD, I WILL JOY IN THE GOD OF MY SALVATION."

Hab.3:17-18

If we were under similar circumstances, as was Habakkuk, would our confession be similar to this prophet of God? Only if our perspective of joy rests on the same opinion as did his:



The best way to keep joy in a biblical perspective is to memorize this little acronym;



Only then, will we inherit, in a practical way, the truth that the joy the Lord is our strength (Nehemiah 8:10).



What does Jesus offer you?



**"THESE
THINGS
HAVE I SPOKEN
TO YOU, THAT
MY JOY MAY
REMAIN IN YOU,
AND THAT
YOUR JOY
MAY BE FULL."**

John 15:11

**WHAT SHALL IT BE DEAR READER,
THE PURSUIT OF
LIFE, LIBERTY AND HAPPINESS
OR THE PURSUIT OF
RIGHTEOUSNESS, PEACE AND JOY?**

CHAPTER EIGHT: "THE DOCTRINE OF BAPTISMS"

"...I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."
(vs.12)

"...I WILL PUT MY LAWS IN THEIR MIND AND WRITE THEM ON THEIR HEARTS..."
(vs.10)

"...FOR ALL SHALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST OF THEM."
(vs.11)

1
THE GRACE OF GOD

2
THE LAW OF GOD

3
THE KNOWLEDGE OF GOD

1
JESUS THE CHRIST

2
THE HOLY SPIRIT

3
GOD THE FATHER

1
PASSOVER

2
PENTECOST

3
TABERNACLES

1
JUSTIFICATION

2
SANCTIFICATION

3
GLORIFICATION

1
RELATIONSHIP TO GOD...

2
DISCIPLESHIP BY GOD...

3
FELLOWSHIP WITH GOD...

1
THE WAY

2
THE TRUTH

3
THE LIFE

1
RIGHTEOUSNESS

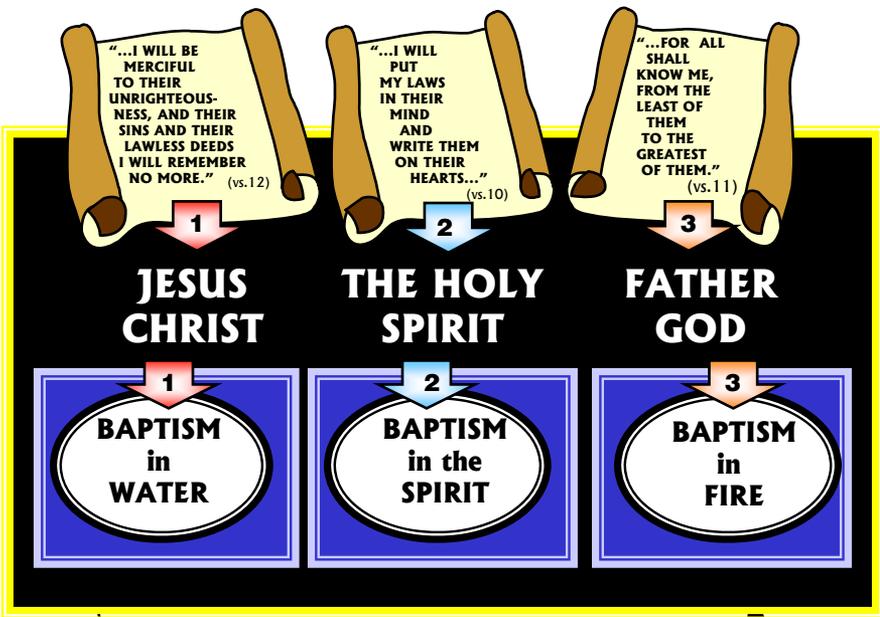
2
AND PEACE

3
AND JOY

1
BAPTISM in WATER

2
BAPTISM in the SPIRIT

3
BAPTISM in FIRE



"...LEAVING THE DISCUSSION OF THE ELEMENTARY PRINCIPLES OF CHRIST, LET US GO ON TO PERFECTION, NOT LAYING AGAIN THE FOUNDATION OF (1) REPENTANCE FROM DEAD WORKS AND (2) FAITH TOWARD GOD, (3) OF THE DOCTRINE OF BAPTISMS, (4) OF THE LAYING ON OF HANDS, (5) OF RESURRECTION OF THE DEAD, AND (6) OF ETERNAL JUDGMENT. AND THIS WE WE WILL DO IF GOD PERMITS."

Hebrews 6:1-3

Among the six foundational principles Paul spells out in Hebrews 6:1-2, which must be laid before we are able to go on to perfection, is the doctrine of baptisms.

Notice that it is baptisms, and not merely baptism. This is not in conflict with the fact that in Ephesians 4:4 Paul states there is "...one baptism". This refers to the fact that we are baptized into one body-the body of Christ by means of the new birth. Scripture lists three (# of divine completeness) baptisms appointed for every follower of Christ. They are depicted in the chart above, each under the appropriate Person of the Godhead to whom it relates. These three comprise our eighth set of three's, which enable us to gain understanding of the fullness of the New Covenant.

JESUS CHRIST



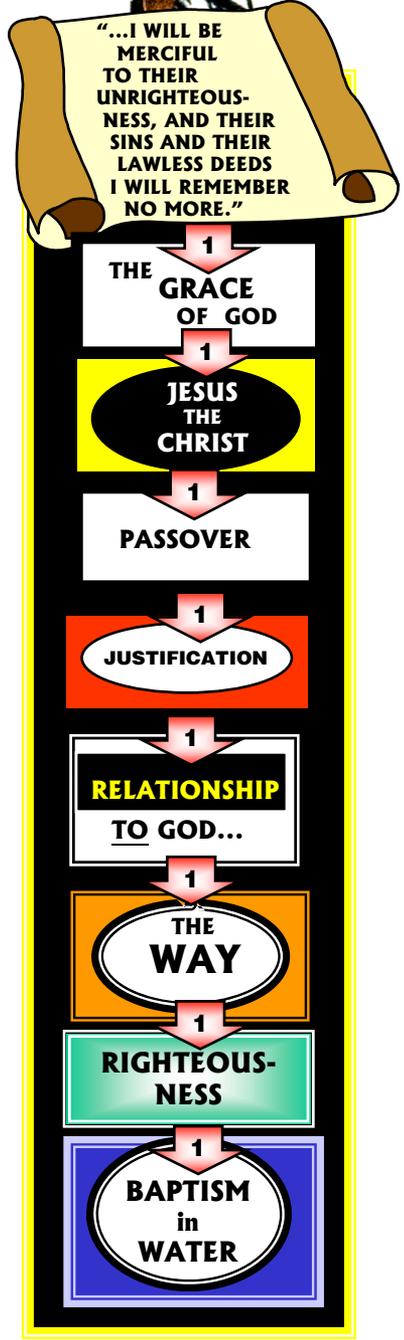
The doctrine of water baptism belongs in this column, which depicts the ministry of Jesus the Christ. The scriptures are plain:

"..REPENT, AND LET EVERY ONE OF YOU BE BAPTIZED IN THE NAME OF JESUS CHRIST FOR THE REMISSION OF SINS..."
 Acts 2:38

"FOR YOU ARE ALL SONS OF GOD THROUGH FAITH IN JESUS CHRIST. FOR AS MANY OF YOU AS WERE BAPTIZED INTO CHRIST HAVE PUT ON CHRIST."
 Gal.3:26-27

"IN HIM (IN CHRIST) YOU WERE ALSO CIRCUMCISED... BY PUTTING OFF THE BODY OF THE SINS OF THE FLESH, BY THE CIRCUMCISION OF CHRIST, BURIED WITH HIM IN BAPTISM, IN WHICH YOU ALSO WERE RAISED WITH HIM THROUGH FAITH..."
 Col.2:11-12

"...DO YOU NOT KNOW THAT AS MANY OF US AS WERE BAPTIZED INTO CHRIST JESUS WERE BAPTIZED INTO HIS DEATH?...WE WERE BURIED WITH HIM THROUGH BAPTISM INTO DEATH..."
 Rom.6:3-4



The contents of these four scriptures are profound. They should also be alarming, and perhaps even frightening, to any professing believer in Christ who has not obeyed the clear commandment to be water baptized.

Much confusion and controversy surrounds this topic within the professing body of Christ today. It has been reduced to acts of sprinkling instead of full immersion. It has become the means by which one officially joins a church or denomination. It is widely applied to infant children apart from the prerequisite of repentance. We have great need to examine this subject.

**"...REPENT,
AND LET EVERY ONE OF
YOU BE BAPTIZED IN
THE NAME OF JESUS
CHRIST FOR THE
REMISSION OF SINS..."**

Acts 2:38

**"FOR YOU ARE ALL
SONS OF GOD THROUGH
FAITH IN JESUS CHRIST.
FOR AS MANY
OF YOU
AS WERE BAPTIZED
INTO CHRIST HAVE
PUT ON CHRIST."**

Gal.3:26-27

**"IN HIM
(IN CHRIST) YOU WERE
ALSO CIRCUMCISED...
BY PUTTING OFF THE BODY
OF THE SINS OF THE FLESH,
BY THE CIRCUMCISION OF
CHRIST, BURIED WITH HIM
IN BAPTISM, IN WHICH YOU
ALSO WERE RAISED WITH
HIM THROUGH FAITH..."**

Col.2:11-12

**"...DO YOU
NOT KNOW
THAT AS MANY OF US
AS WERE BAPTIZED
INTO CHRIST JESUS WERE
BAPTIZED INTO HIS DEATH?
...WE WERE BURIED WITH HIM
THROUGH BAPTISM
INTO DEATH..."**

Rom.6:3-4

**“...REPENT,
AND LET EVERY ONE
OF YOU BE BAPTIZED
IN THE NAME OF JESUS
CHRIST FOR THE
REMISSION OF SINS...”**

Acts 2:38

The “every one of you”, which are to be baptized, does not include infants! Such tradition of men continues to make the Word of God of no effect (Mark 7:13). The prerequisite to water baptism is repentance, as clearly stated by Peter above. The meaning of repentance is expressed by the psalmist as “I thought about my ways, and turned my feet... to keep your commandments” (Psm.119:59-60).

John the Baptist called men to bear fruits of repentance (Luke3:8). Paul lists seven such fruits as consisting of diligence, clearing of yourselves, indignation (against sin), fear (toward God)...vehement desire...zeal...vindication”(2 Cor.7:9-11). Needless to say, (but I will), an infant is not capable of such action. This message is written for adults. There is nothing wrong to dedicate an infant to the Lord, but not through water baptism. They are not aware of sin, and are under the age of accountability for sin. Any infant who dies goes to be with the Lord apart from the tradition of infant baptism. One of the six foundational principles we opened this chapter with from Hebrews 6:1-3, is, repentance from dead works. The unscriptural practice of infant baptism qualifies as a dead work. It is not the purpose God has in mind for water baptism.

In our text above, Peter is responding to people who were cut to the heart with conviction (Acts 2:37). It is to these that Peter says, repent and let every one of you (who is cut to the heart) be baptized!

**“...REPENT,
AND LET EVERY ONE
OF YOU BE BAPTIZED
IN THE NAME OF JESUS
CHRIST FOR THE
REMISSION OF SINS...”**

Acts 2:38

Acts 2:38 is often used as a “proof text” that water baptism is required to obtain eternal life. This is error. Acts 2:40 does say, “be saved from this perverse generation.” However, the concept of salvation goes way beyond receiving eternal life. Consider the definition of the Greek word translated as “saved-salvation”:

4991. σωτηρια sōtēria, so-tay-ree'-ah; fem. of a der. of 4990 as (prop. abstr.) noun; rescue or safety (phys. or mor.):—deliver, health, salvation, save, saving.

(Strongs Concordance)

It is noteworthy to compare the literal meaning of the word salvation with the objectives Jesus gives for His coming:



**“...HE HAS
ANOINTED ME TO
PREACH THE GOSPEL...
HE HAS SENT ME TO HEAL THE
BROKENHEARTED, TO PREACH
DELIVERANCE TO THE CAPTIVES, AND
RECOVERY OF SIGHT TO THE BLIND,
TO SET AT LIBERTY THOSE WHO ARE
OPPRESSED.”**

Luke 4:18

We can see that Jesus brings to light the same definitions of salvation. He came to save (“preach the gospel”), to rescue (“set at liberty the oppressed”), to heal (“recovery of sight to the blind”) and to deliver (“deliverance to the captives”).

**“...REPENT,
AND LET EVERY ONE
OF YOU BE BAPTIZED
IN THE NAME OF JESUS
CHRIST FOR THE
REMISSION OF SINS...”**

Acts 2:38

SALVATION

GREEK DEFINITION:

JESUS' DEFINITION:

1. **“to SAVE...”** → (“PREACH THE GOSPEL”)
2. **“to RESCUE...”** → (“SET AT LIBERTY...”)
3. **“HEALTH...”** → (“SIGHT TO THE BLIND”)
4. **“DELIVERANCE...”** → (“DELIVERANCE TO THE CAPTIVES”)

Understanding the multi-meaning of the word salvation requires that we be careful not to apply a narrow meaning (eternal life) to all applications. For instance, James says to the sick, “...anoint him with oil...the prayer of faith will save the sick...” (Jm.5:14-15). This is the same Greek word for salvation. We certainly would not conclude that a man receives eternal life through the anointing of oil, would we? No, he receives the health aspect of salvation. Paul said, “work out your own salvation with fear and trembling...” (Phil.2:12). We certainly would not apply this thought to receiving eternal life for we know that it is not of works (Eph.2:8-9). We must apply this same safeguard of reasoning when we come to passages dealing with water baptism. If we do not, we face the danger of adding water baptism as a condition to receiving eternal life. Various denominations are presently making this error.

**WATER BAPTISM HAS MUCH TO DO
WITH THE FULLNESS OF SALVATION,
BUT IT HAS NOTHING TO DO
WITH RECEIVING ETERNAL LIFE.**

**“...REPENT,
AND LET EVERY ONE
OF YOU BE BAPTIZED
IN THE NAME OF JESUS
CHRIST FOR THE
REMISSION OF SINS...”**

Acts 2:38

**WATER BAPTISM HAS MUCH TO DO
WITH THE FULLNESS OF SALVATION,
BUT IT HAS NOTHING TO DO
WITH RECEIVING ETERNAL LIFE.**

The two above statements are not in contradiction with one another. Acts 2:38, when isolated by itself, gives the appearance that baptism is the key to remission of sins. Note, however, that Peter says, first repent, and be baptized for the remission of sins. We have already established that repentance from dead works is the first of the elementary principles of Christ followed by faith toward God (Heb.6:1-2). It is the doctrine of repentance that leads to the remission of sins, and not the isolated act of water baptism, as some teach from this passage in Acts 2:38. The same apostle, who spoke Acts 2:38 (Peter), gives us a clarifying statement in his 1st epistle:



**“...EIGHT SOULS
WERE SAVED
THROUGH WATER.
THERE IS ALSO AN ANTITYPE
WHICH NOW SAVES US, NAMELY
BAPTISM (NOT THE REMOVAL
OF THE FILTH OF THE FLESH,
BUT THE ANSWER OF A GOOD
CONSCIENCE TOWARD GOD),
THROUGH THE RESURRECTION
OF JESUS CHRIST...”**

1 Pet.3:20-21



**“...EIGHT SOULS
WERE
SAVED THROUGH WATER.
THERE IS ALSO AN ANTITYPE
WHICH NOW SAVES US, NAMELY
BAPTISM (NOT THE REMOVAL
OF THE FILTH OF THE FLESH, BUT
THE ANSWER OF A GOOD
CONSCIENCE TOWARD GOD),
THROUGH THE RESURRECTION OF
JESUS CHRIST...”**

1 Pet.3:20-21

The salvation Peter is speaking of is specifically stated as not the removal of the filth of the flesh. He is careful to make this distinction right in the middle of the point he seeks to establish. If you remove the contents of the parenthesis, you can see Peter is speaking of salvation through the resurrection of Jesus Christ. The part that water baptism plays is also made clear, in providing an answer of a good conscience toward God.

Water baptism does not obtain the remission of our sins. This is accomplished solely through washing in the Blood of Christ:

**“JESUS CHRIST,....
TO HIM WHO LOVED US
AND WASHED US FROM
OUR SINS IN HIS OWN BLOOD...”**

Rev. 1:5



It is through the act of repentance that we are able to become washed in the Blood for the remission of sins through the new birth. The act of water baptism is to follow as an outward confession of an inward experience. It provides the answer of a good conscience toward God.



Of the three men crucified on Calvary, Jesus was the first to die (John 19:31-33). Of the two crucified beside Him, one mocked Jesus, but the other believed in Him (see Luke 23:39-42). Jesus told the one who believed in Him these words:

**"...ASSUREDLY,
I SAY UNTO YOU,
TODAY YOU WILL BE WITH ME
IN PARADISE."**

Luke 23:43



Perhaps this was the first New Covenant believer. I say that simply because Jesus was first to die. Had this sinner died first, he would be no different than any other Old Covenant saint who looked forward to the coming of the Messiah. This one believed that Jesus was the Messiah. The main point I want to make is that he was not baptized for the remission of his sins. His belief in the Son of God was sufficient to procure for himself the security of Paradise with Jesus. The purpose of water baptism is not to accomplish remission of sins. The atoning Blood of the cross of Christ is all that is needed! This is what Jesus meant when He cried out, "It is finished!" (John 19:30). We must ever-guard against man's tendency to add to the finished work of God. Water baptism has great significance toward working out our own salvation, as far as the meaning of deliverance from this perverse generation, and the power of sin.

**“FOR
YOU ARE
ALL SONS OF GOD
THROUGH
FAITH IN JESUS CHRIST.
FOR AS MANY
OF YOU
AS WERE BAPTIZED
INTO CHRIST HAVE
PUT ON CHRIST.”**

Gal.3:26-27

The second of our four passages pertaining to water baptism makes a profound statement, namely, “...as many of you as were baptized into Christ have put on Christ.” What does this mean? We need only to apply God’s divine teaching principle to find out:

**“THESE THINGS WE ALSO SPEAK,
NOT IN WORDS WHICH MAN’S WISDOM
TEACHES BUT WHICH THE HOLY SPIRIT
TEACHES, COMPARING SPIRITUAL
THINGS WITH SPIRITUAL.”**

1 Cor.2:13

What does it mean to put on Christ?
Let us consider Paul’s thoughts along this line:

**“...BURIED
WITH HIM
THROUGH BAPTISM...
THAT JUST AS CHRIST
WAS RAISED FROM
THE DEAD...
EVEN SO WE SHOULD WALK
IN NEWNESS OF LIFE.
FOR IF WE HAVE BEEN UNITED TOGETHER
IN THE LIKENESS OF HIS DEATH,
CERTAINLY WE ALSO SHALL BE
IN THE LIKENESS
OF HIS RESURRECTION...”**

Rom.6:4-6



**“...BURIED WITH HIM
THROUGH BAPTISM...
THAT JUST AS CHRIST WAS RAISED FROM
THE DEAD...EVEN SO WE SHOULD
WALK IN NEWNESS OF LIFE.
FOR IF WE HAVE BEEN
UNITED TOGETHER
IN THE LIKENESS OF
HIS DEATH,
CERTAINLY WE ALSO SHALL BE
IN THE LIKENESS OF
HIS RESURRECTION...”**

Rom.6:4-6

**“...DO YOU
NOT KNOW
THAT AS MANY OF US
AS WERE BAPTIZED INTO CHRIST JESUS
WERE BAPTIZED INTO HIS DEATH?...
WE WERE BURIED WITH HIM THROUGH
BAPTISM INTO DEATH...”**

Rom.6:3-4

**“IN HIM
YOU WERE
ALSO CIRCUMCISED...BY PUTTING OFF
THE BODY OF THE SINS OF THE FLESH,
BY THE CIRCUMCISION OF CHRIST,
BURIED WITH HIM IN BAPTISM, IN
WHICH YOU ALSO WERE RAISED WITH
HIM THROUGH FAITH...”**

Col.2:11-12

From the additional passages above, we can see that what Paul said in Romans 6 was not an obscure thought. He repeats and amplifies this doctrine among the churches of God. Note the repeated use of buried with Him, and raised with Him, accomplished through the act of water baptism. We should also grasp that it is a putting off of the body of the sins of the flesh (Col.2:11), which Paul is talking about, our old (sin) man, the root cause of sin. His reasoning is that, by faith, it was crucified with Christ (Rom.6:6), and buried with Christ through baptism (Rom.6:4,6). When we were raised from our immersion in water, we were raised with Him to be able to walk in newness of life (Rom.6:4). Is water baptism important?

**“IF INDEED
YOU HAVE BEEN...
TAUGHT BY HIM...
PUT OFF...THE OLD MAN
WHICH GROWS CORRUPT
ACCORDING TO THE DECEITFUL
LUSTS...AND THAT YOU
PUT ON THE NEW MAN
WHICH WAS CREATED
ACCORDING TO GOD, IN
RIGHTEOUSNESS AND
TRUE HOLINESS.”**

Eph.4:21-24

Rather than being an on-going action of striving to put off the old man, and put on the new man, I have come to see that this twofold mandate is done “in a splash”, through faith in the act of water baptism! Paul has already instructed us that we are to reckon ourselves to be dead indeed to sin, but alive to God in Christ Jesus (Rom.6:11). The context of this verse is his previous teachings on the power of water baptism’s identification with the death, burial and resurrection of Christ. Water baptism is one of the great weapons of our warfare that is mighty in God to the pulling down of strongholds (2 Cor.10:5). It is a day of reckoning by which we deal with sin in our lives. It is only as we express faith in the working of God, who raised Him from the dead (Col.2:12), that we are able to walk by faith and not by sight (2 Cor.5:7).

God has never instructed us to attempt to get the old (sin) man to obey Him. We are not called to clean up our flesh nature but rather to put it off, and offset it by putting on the new man, which is created by God in righteousness and true holiness! The flesh or carnal nature can never obey God. Paul tells us this clearly, “...the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can it be” (Rom.8:7). Ponder this well, because it refutes the erroneous statement of doing something for God in the flesh. It is not possible! Whatever we do for God is done by the power of God at work in us!

**"IN HIM
YOU WERE
ALSO CIRCUMCISED...
BY PUTTING OFF THE BODY OF THE SINS
OF THE FLESH, BY THE CIRCUMCISION
OF CHRIST, BURIED WITH HIM IN
BAPTISM, IN WHICH YOU ALSO WERE
RAISED WITH HIM THROUGH FAITH..."**

Col.2:11-12



"PUTTING OFF..." "PUTTING ON..."

The word baptize means to immerse. It is a watery grave which consumes (by faith in the Word of God) the old man. We are raised from this grave (by faith in the power of God) to walk in newness of life. I do not believe the tradition of sprinkling fulfills the criteria of being buried in the likeness of His death. Matthew 28:19 instructs us to baptize in the name of the Father and of the Son and of the Holy Spirit. However, we find Acts 2:38, Acts 8:12, Acts 10:48, and Acts 19:5 record that baptism was in some form or another in the name of Jesus Christ. I prefer this selection as well, although I must stress that I am not dogmatic in it. However, it is the death, burial and resurrection of Jesus which water baptism portrays.

**“IN HIM
YOU WERE
ALSO CIRCUMCISED...
BY PUTTING OFF THE BODY OF THE SINS
OF THE FLESH, BY THE CIRCUMCISION
OF CHRIST, BURIED WITH HIM IN
BAPTISM, IN WHICH YOU ALSO WERE
RAISED WITH HIM THROUGH FAITH...”**

Col.2:11-12

In closing out this examination of water baptism, I would like to draw your attention to the fact that Paul calls it the circumcision of Christ (Col. 2:11). As we are investigating the New Covenant, this concept of Paul becomes very important to grasp:

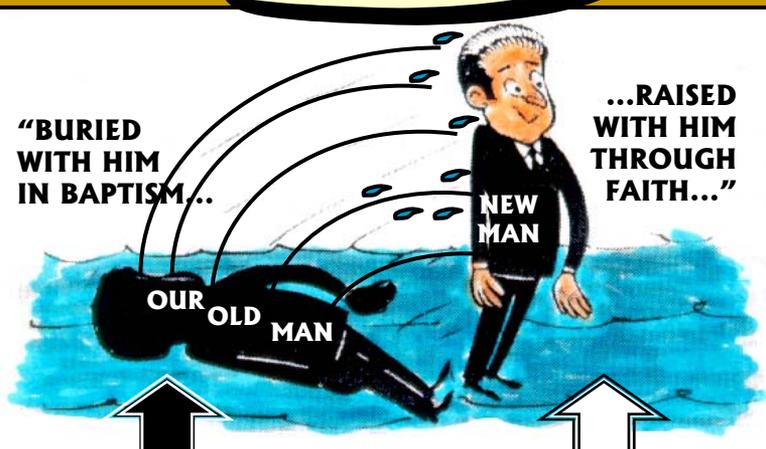
**WATER BAPTISM
IS THE
CIRCUMCISION
OF THE
NEW COVENANT-
THE SEAL OF THE
COVENANT BELIEVER!**

What physical circumcision was in the Old Covenant, Paul tells us water baptism is in the New Covenant. it is how we become circumcised by Christ. I believe that Satan and the powers of darkness are able to recognize every New Covenant believer who has been water baptized! They are spiritually circumcised. Perhaps this is why Satan has sought to “water down” the true meaning of water baptism with the tradition of men.

**“GIVING THANKS
TO THE FATHER WHO HAS QUALIFIED US TO BE
PARTAKERS OF THE INHERITANCE OF THE
SAINTS...HE HAS DELIVERED US FROM THE POWER
OF DARKNESS AND TRANSLATED US INTO THE
KINGDOM OF THE SON OF HIS LOVE.”**

Col.1:12-13

**“BURIED
WITH HIM
IN BAPTISM...”**



**...RAISED
WITH HIM
THROUGH
FAITH...”**

**“HE HAS
DELIVERED US
FROM THE POWER
OF DARKNESS...”**

**AND TRANSLATED
US INTO THE
KINGDOM OF
THE SON...”**

You will remember that deliverance was part of the meaning of salvation. It is water baptism that delivers us from the power of darkness. As long as our old man (sin nature) is allowed to remain alive and well, we still are under the power of darkness. Remember, it grows corrupt according to its deceitful lusts (Eph.4:22).

Finally, I would like to suggest to you that water baptism gives us the power of attorney to use the name of Christ. we are baptized into His Name. The early church had a great awareness of using the power of the name (see Acts 3:16,4:12). I believe today Christians have lost such awareness, through the watering down, of the doctrine of water baptism.

"...I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."
(vs.12)

1

**BAPTISM
in
WATER**

"...I WILL PUT MY LAWS IN THEIR MIND AND WRITE THEM ON THEIR HEARTS..."
(vs.10)

2

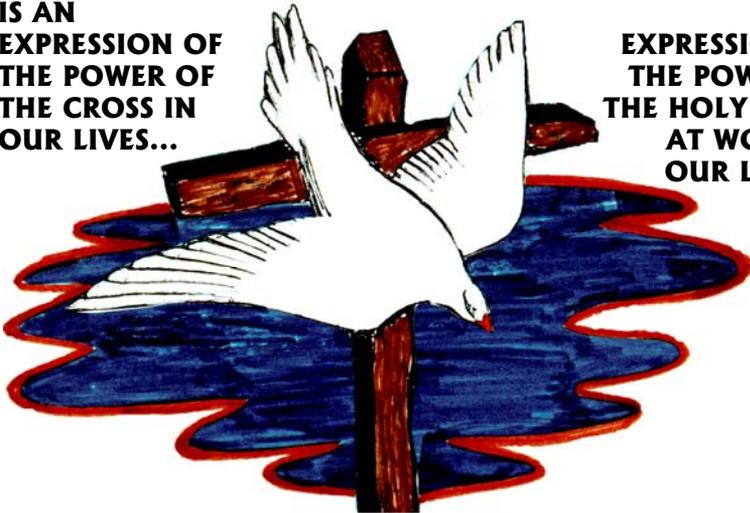
**BAPTISM
in the
SPIRIT**

"...FOR ALL SHALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST OF THEM."
(vs.11)

3

**BAPTISM
in
FIRE**

WATER BAPTISM IS AN EXPRESSION OF THE POWER OF THE CROSS IN OUR LIVES...



SPIRIT BAPTISM IS AN EXPRESSION OF THE POWER OF THE HOLY SPIRIT AT WORK IN OUR LIVES...

"NOT BY MIGHT NOR BY POWER, BUT BY MY SPIRIT, SAYS THE LORD OF HOSTS..."

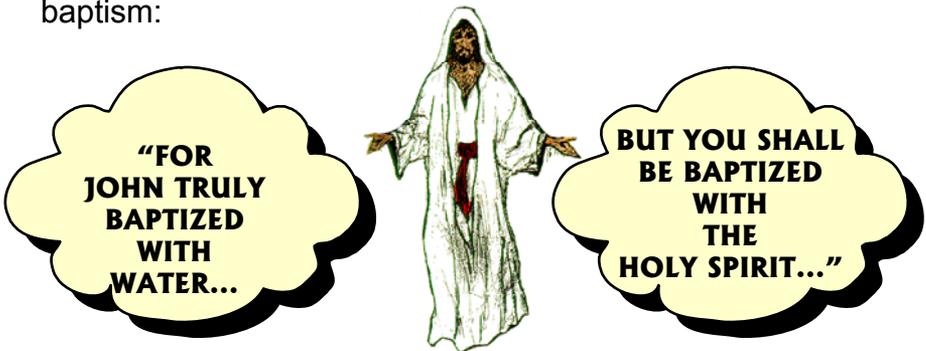
Zech.4:6

"...WAIT FOR THE PROMISE OF THE FATHER... FOR JOHN TRULY BAPTIZED WITH WATER, BUT YOU SHALL BE BAPTIZED WITH THE HOLY SPIRIT.... YOU SHALL RECEIVE POWER WHEN THE HOLY SPIRIT HAS COME UPON YOU..."

Acts 1:4-8 excerpts



We have seen that water baptism contains divine power. Because it contains the power of God, Satan has sought to diminish its effectiveness, through watering down its true meaning. It has been surrounded with controversy down through the history of the church. Satan continually seeks to halt any form of divine power from entering into the life of God's people. The same is true when we approach this second subject in our present study, Spirit baptism. It is noteworthy that in our text scripture from Acts 1:5-8, Jesus likens this power of the Spirit to water baptism:



Jesus speaks of being immersed with the power of the Holy Spirit just as one is immersed in water. Herein lies much controversy. Does this immersion take place at the new birth, or is there a second encounter with the person of the Holy Spirit after the conversion experience? At the core of this controversy is Satan. This is simply because, once again, we are dealing with the subject of power.

Is there a second encounter with the Holy Spirit after conversion, or is it true that, at conversion, one receives all of the Holy Spirit he/she will ever need?

Paul would confront such controversy with this saying:



The example of the conversion of Jesus' disciples will answer the question for us. However, we must first consider when were the disciples converted? The popular answer is at Pentecost, as recorded in Acts 2:1-4.

I disagree with that conclusion. If this was truly the disciples conversion experience, then the gift of tongues is to be the evidence of conversion that we should receive at the new birth. It is folly to say that this was some exclusive transitional experience, when Peter says of this very event:



**"...AND YOU
SHALL RECEIVE THE
GIFT OF THE HOLY SPIRIT...
FOR THE PROMISE IS TO YOU
AND TO YOUR CHILDREN,
AND TO ALL WHO ARE AFAR OFF,
AS MANY AS
THE LORD OUR GOD
WILL CALL."**

Acts 2:38-39

We can see that Peter did not endorse the concept that this was to be a one-time event, just for the early church. It is for all who are afar off-as many as the Lord will call. This account of the gift of the Holy Spirit is not to be considered as an exclusive act of God, but rather it is meant to be all inclusive!

In Acts 1:4 we see the setting to be that Jesus has been with His disciples for forty days since His resurrection (Acts.1:3). It was at the time of His ascension that He told His disciples to "...wait for the promise of the Father...you shall be baptized with the Holy Spirit not many days from now" (Acts 1:4-5). In Acts 2:1-4 we find the outpouring of this promise upon the disciples . Peter begins his first sermon and, in verse 33 of chapter two, he says, "....(Jesus) having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear" (Acts 2:33). Then, in verse 38-40, we find that this promise of the Father is for you, for your children, and for all who are afar off, as many as the Lord our God will call.

Simply put, what occurred at Pentecost is the promise of the Father which is also given to as many as God will call. It is not a transition experience just for the early church.

Acts 1:4, as we have seen, is just prior to the ascension of Christ. It was there that Jesus said to wait for the promise of the Father. Let us now back up forty days to an event that occurred on the day of Christ's resurrection:

"...BEING THE FIRST DAY OF THE WEEK...JESUS CAME AND STOOD IN THEIR MIDST, AND SAID TO THEM, 'PEACE BE WITH YOU.'" NOW WHEN HE HAD SAID THIS, HE SHOWED THEM HIS HANDS AND HIS SIDE. THEN THE DISCIPLES WERE GLAD WHEN THEY SAW THE LORD...

THEN JESUS SAID TO THEM AGAIN, 'PEACE TO YOU! AS THE FATHER HAS SENT ME, I ALSO SEND YOU.' AND WHEN HE HAD SAID THIS, HE BREATHED ON THEM, AND SAID TO THEM, 'RECEIVE THE HOLY SPIRIT.'"



John 20:19-22

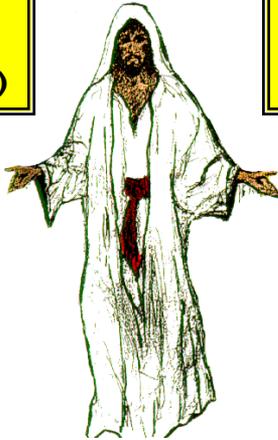
Did the disciples have two separate encounters in receiving the Holy Spirit?

**(ON THE DAY
OF HIS
RESURRECTION)**



**"... HE
BREATHED
ON THEM,
AND SAID TO
THEM,
RECEIVE THE
HOLY SPIRIT."**

John 20:22



**(ON THE DAY
OF HIS
ASCENSION)**



**"...YOU
SHALL BE
BAPTIZED WITH
THE HOLY SPIRIT
NOT MANY DAYS
FROM NOW."**

Acts 1:4-5

Which of these two descriptions depict the new birth? It must be the one in which Jesus breathes on them for this is exactly how Adam received life:

**"AND THE LORD GOD FORMED MAN OF THE
DUST OF THE GROUND, AND BREATHED
INTO HIS NOSTRILS THE BREATH OF LIFE;
AND MAN BECAME A LIVING BEING."**

Genesis 2:7

We are born of the Spirit when we receive the Holy Spirit at the new birth (Jn.3:3-5). This is the initial life-giving encounter with the Holy Spirit. The baptism in the Holy Spirit is a second encounter, designed to give enabling power to God's people, to be His witnesses.

The evidence of the baptism in the Holy Spirit is the on-going ability to speak in tongues. This is a gift that is surrounded in controversy. Much confusion exists in the functioning of this gift. However, we are told that God is not the author of confusion (1 Cor.14:33). Any confusion that surrounds tongues only tells us that Satan is at the core of that confusion. He is at work to rob God's people of supernatural power!

Praying in tongues or praying in the Spirit contains the power of God to resist sin:

**“...LEST YOU BECOME WEARY AND DISCOURAGED IN YOUR SOULS,
YOU HAVE NOT YET RESISTED TO BLOODSHED,
STRIVING AGAINST SIN.”**

(Heb.12:3-4)

The ability to overcome temptation lies in the power of prayer. More specifically, by praying in the Spirit (Eph.6:18), because the spirit is willing, but the flesh is weak (Matt. 26:41).

Consider these passages in which Paul speaks of the power of praying in the spirit :

**“...THE SPIRIT HELPS IN
OUR WEAKNESSES. FOR WE DO NOT
KNOW WHAT WE SHOULD PRAY FOR
AS WE OUGHT, BUT THE SPIRIT HIMSELF MAKES
INTERCESSION FOR US...HE WHO SEARCHES THE
HEARTS KNOWS WHAT THE MIND OF THE SPIRIT IS,
BECAUSE HE MAKES INTERCESSION FOR THE
SAINTS ACCORDING TO THE WILL OF GOD.”**

Romans 8:26-27

**“...FOR IF I
PRAY IN A TONGUE,
MY SPIRIT PRAYS, BUT
MY UNDERSTANDING IS UNFRUITFUL...
I WILL PRAY WITH THE SPIRIT, AND I WILL ALSO
PRAY WITH THE UNDERSTANDING...”**

1 Cor. 14:14-15

**“FOR HE WHO
SPEAKS IN A TONGUE DOES NOT SPEAK
TO MEN BUT TO GOD, FOR NO ONE UNDERSTANDS
HIM; HOWEVER, IN THE SPIRIT HE SPEAKS
MYSTERIES.”**

1 Cor.14:2

Paul makes some very definite statements pertaining to what it means to pray in the Spirit:



We cannot relegate praying in the Spirit to the act of fervent praying, or being led by the Spirit. According to Paul, our understanding is unfruitful when we pray in the Spirit. Clearly, he states that no one understands one who is praying in the Spirit. The reason is because it is a prayer prayed (1) in tongues, and (2) a prayer prayed to God.

In the passage from Romans 8:26-27, Paul tells us why we need to pray in the Spirit. It is because we do not know what we should pray for as we ought. There are times we can pray with understanding, but there are also times when we must pray in the Spirit in order for our understanding to become unfruitful. It is then, that the Holy Spirit can make intercession for the saints, according to the will of God.

Tongues have not ceased today, because the devil has not ceased being the tempter. What God equipped the early church with, is also vitally needed by the latter church! As Paul would often say, "let no one deceive you!"

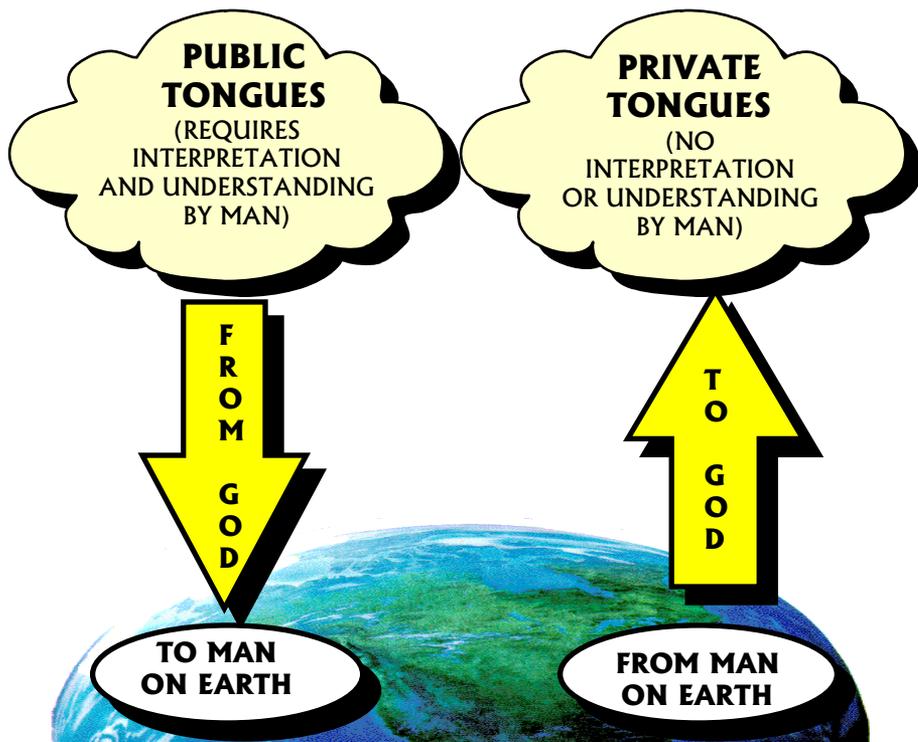
Failure to rightly divide the word of truth pertaining to tongues, has caused much controversy in the body of Christ. Peter spoke of Paul's writings as being difficult:

"...AS ALSO OUR BELOVED BROTHER PAUL, ACCORDING TO THE WISDOM GIVEN HIM, HAS WRITTEN TO YOU, AS ALSO IN ALL HIS EPISTLES, SPEAKING IN THEM OF THESE THINGS, IN WHICH ARE SOME THINGS HARD TO UNDERSTAND, WHICH THOSE WHO ARE UNTAUGHT AND UNSTABLE TWIST TO THEIR OWN DESTRUCTION, AS THEY DO ALSO THE REST OF THE SCRIPTURES."

2 Peter 3:15-16



Paul's writings are hard to understand, but they are not impossible to grasp, and so it is with the subject of tongues. In his dissertation of 1st. Corinthians 14, Paul speaks of two kinds of tongues:



(vs.6, vs.11, vs.13, vs.27-28)

(vs.2, vs.4, vs.14-15, vs.28)

**PRIVATE
TONGUES**
(NO
INTERPRETATION
OR UNDERSTANDING
BY MAN)

T
O
G
O
D

FROM
MAN
ON
EARTH

It is the use of private tongues which constitutes praying in the Spirit. Paul and Jude remind us of the personal benefits of this gift of God:

**“HE WHO
SPEAKS
IN A TONGUE
EDIFIES
HIMSELF...”**

1 Cor.14:4



**“BUT YOU BELOVED,
BUILDING
YOURSELVES UP
ON YOUR
MOST HOLY FAITH,
PRAYING IN THE
HOLY SPIRIT...”**

Jude 20



**“...THE
WEAPONS
OF OUR
WARFARE
ARE MIGHTY
IN GOD FOR
PULLING
DOWN
STRONGHOLDS.”**

2 Corinthians 10:5

**“PRAYING IN
THE SPIRIT...”**



**“PRAYING ALWAYS
WITH ALL PRAYER...
IN THE SPIRIT,
BEING WATCHFUL TO
THIS END WITH
ALL PERSEVERANCE...
FOR ALL THE SAINTS...”**

Eph.6:18

**“THEREFORE, BRETHREN...
DO NOT FORBID TO SPEAK WITH TONGUES.”**

1 Cor.14:39

**“...BY THE MOUTH OF
TWO OR THREE WITNESSES
EVERY WORD SHALL BE ESTABLISHED.”**

2 Cor. 13:1

The above principle is used to establish sound doctrine by biblical scholars everywhere. We must also allow it to be applied to whether tongues is the evidence of having received the baptism in the Holy Spirit. What the Holy Spirit has recorded is well sufficient to establish the fact that tongues is the evidence of the baptism in the Holy Spirit:

1

**“...AND THEY WERE
ALL FILLED WITH THE HOLY SPIRIT
AND BEGAN TO SPEAK WITH OTHER TONGUES,
AS THE SPIRIT GAVE THEM UTTERANCE.”**

Acts 2:4

2

**“...THE
HOLY SPIRIT
FELL UPON THOSE WHO HEARD
THE WORD...THE GIFT OF THE HOLY SPIRIT
HAS BEEN Poured OUT ON THE GENTILES ALSO.
FOR THEY HEARD THEM SPEAK WITH TONGUES...
SHOULD NOT THESE BE BAPTIZED WHO HAVE
RECEIVED THE HOLY SPIRIT
JUST AS WE HAVE?”**

Acts 10:44-47

3

**“PAUL...
FINDING SOME
DISCIPLES SAID TO THEM,
DID YOU RECEIVE THE HOLY SPIRIT
WHEN YOU BELIEVED?...WE HAVE NOT SO MUCH
AS HEARD WHETHER THERE IS A HOLY
SPIRIT...AND WHEN PAUL HAD LAID HIS HANDS
ON THEM, THE HOLY SPIRIT CAME UPON THEM,
AND THEY SPOKE WITH TONGUES AND
PROPHESIED. NOW THE MEN WERE
ABOUT TWELVE IN ALL.”**

Acts 19:1-7 excerpts

"...I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE."

(vs.12)

1

BAPTISM
in
WATER

"...I WILL PUT MY LAWS IN THEIR MIND AND WRITE THEM ON THEIR HEARTS..."

(vs.10)

2

BAPTISM
in the
SPIRIT

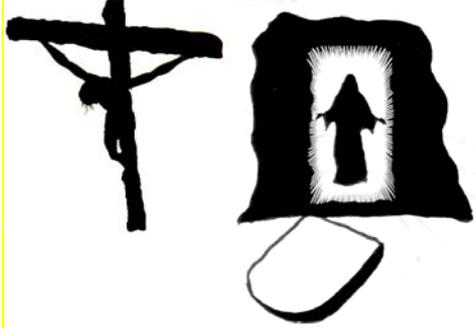
"...FOR ALL SHALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST OF THEM."

(vs.11)

3

BAPTISM
in
FIRE

**WATER BAPTISM
RELATES US TO JESUS'
DEATH AND RESURRECTION...**



**SPIRIT BAPTISM
CONNECTS US TO
THE POWER OF
THE HOLY SPIRIT
TO BECOME
WITNESSES
FOR
GOD...**

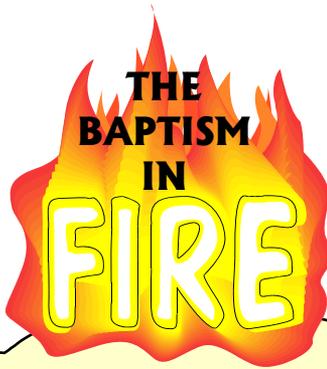


**BAPTISM
IN FIRE
RELATES
US TO
GOD
THE
FATHER,
FUNCTIONING
AS THE
FATHER
OF
GLORY...**



Let us now consider the meaning of this third aspect of baptisms in the New Covenant.

Here, in one verse we find mentioned our three progressive baptisms...



...one in water, one in the Holy Spirit, and one in fire.

"I INDEED BAPTIZE YOU WITH WATER ... BUT...HE WILL BAPTIZE YOU WITH THE HOLY SPIRIT AND (BAPTIZE YOU WITH) FIRE... HE WILL BURN UP THE CHAFF WITH UNQUENCHABLE FIRE."

Matt.3:11-12

The baptism in fire, that God promises all His followers, is the same one that Jesus suffered when He was on the earth:



"...I HAVE A BAPTISM TO BE BAPTIZED WITH, AND HOW DISTRESSED I AM TILL IT IS ACCOMPLISHED!"

Luke 12:50

Earlier in this gospel account of Luke, Jesus was baptized in water (Luke 3:21), and was baptized in the Holy Spirit (Luke 3:22). Now, in the 12th chapter, He speaks of yet another baptism quite different from the other two. The anticipation of this one distresses even the Son of God. In Matthew chapter 20 Jesus again makes reference to it. This time however He promises that His disciples will also partake of it:

"...ARE YOU ABLE TO...BE BAPTIZED WITH THE BAPTISM THAT I AM BAPTIZED WITH?... YOU WILL INDEED...BE BAPTIZED WITH THE BAPTISM THAT I AM BAPTIZED WITH..."

Matt.20:22-23

Jesus was not limiting His distressing trial just to the agony of the cross. This would not be applicable to all of His disciples. What is pictured below is why Isaiah the prophet called Jesus:



Jesus continually suffered from these six areas, as He walked with God His father. Paul, the apostle, in stating his own personal goals, which he encouraged all mature followers to emulate, included the desire to “...know the fellowship of His (Christ’s) sufferings” (Phil.3:10,15).

The apostle Peter, in writing to the saints, admonished them for strange thinking about trials:



“BELOVED, DO NOT THINK IT STRANGE CONCERNING THE FIERY TRIAL WHICH IS TO TRY YOU, AS THOUGH SOME STRANGE THING HAPPENED TO YOU; BUT REJOICE TO THE EXTENT THAT YOU PARTAKE OF CHRIST’S SUFFERINGS THAT WHEN HIS GLORY IS REVEALED, YOU MAY ALSO BE GLAD WITH EXCEEDING JOY. IF YOU ARE REPROACHED FOR THE NAME OF CHRIST, BLESSED ARE YOU, FOR THE SPIRIT OF GLORY AND OF GOD RESTS UPON YOU...”

1 Pet.4:12-14

"A MAN OF SORROWS, ACQUAINTED WITH GRIEF"

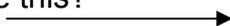
**BETRAYAL
REJECTION
INJUSTICE
PERSECUTION
HUMILIATION
TEMPTATION**



The Bible clearly portrays that the normal life of Christ consisted of these areas of sufferings.



How is it that most of Christianity expects the normal Christian life of a follower of Christ, to always look like this?



"SAFE AND SECURE FROM ALL ALARM"

**"THE
NORMAL
CHRISTIAN
LIFE"**

**"ENVIRONMENTALLY
CONTROLLED"**



If it is really so to be, then what does it mean to be conformed into the image of Jesus Christ? (Rom.8:29, 2 Cor.3:18) . What does Peter mean when he said, "For to this you were called, because Christ suffered for us, leaving us an example, that you should follow in His steps? (1 Pet.2:21).

Can such a twisted picture of Christianity be the reason why Peter had to warn believers not to think it strange concerning the fiery trial as though some strange thing happened to them?



“THOUGH HE WAS A SON, YET HE LEARNED OBEDIENCE BY THE THINGS WHICH HE SUFFERED. AND HAVING BEEN PERFECTED, HE BECAME THE AUTHOR OF ETERNAL SALVATION TO ALL WHO OBEY HIM...”
Heb.5:8-9



The baptism in fire was God’s instrument to cause even Jesus, the Son of God, to learn obedience and to be perfected by fiery trials. We too are the sons of God through the new birth (Rom.8:15-19). To learn obedience requires the permitted presence of fiery trials to test us:

“...THOUGH NOW FOR A LITTLE WHILE, IF NEED BE, YOU HAVE BEEN GRIEVED BY VARIOUS TRIALS, THAT THE GENUINENESS OF YOUR FAITH... TESTED BY FIRE, MAY BE FOUND TO PRAISE, HONOR AND GLORY AT THE REVELATION OF JESUS CHRIST...”

1 Pet.1:6-7

“...WHEN YOU DO GOOD AND SUFFER FOR IT, IF YOU TAKE IT PATIENTLY, THIS IS COMMENDABLE BEFORE GOD. FOR TO THIS WERE YOU CALLED, BECAUSE CHRIST ALSO SUFFERED FOR US, LEAVING US AN EXAMPLE, THAT YOU SHOULD FOLLOW IN HIS STEPS...WHEN HE WAS REVILED, HE DID NOT REVILE IN RETURN, WHEN HE SUFFERED, HE DID NOT THREATEN...”

1 Pet.2:20-23

**“BELOVED,
DO NOT THINK
IT STRANGE
CONCERNING THE FIERY TRIAL
WHICH IS TO TRY YOU, AS THOUGH SOME
STRANGE THING HAPPENED TO YOU; BUT
REJOICE TO THE EXTENT THAT YOU
PARTAKE OF CHRIST’S SUFFERINGS, THAT
WHEN HIS GLORY IS REVEALED, YOU ALSO
MAY BE GLAD WITH EXCEEDING JOY. IF
YOU ARE REPROACHED FOR THE NAME OF
CHRIST, BLESSED ARE YOU, FOR THE SPIRIT
OF GLORY AND OF GOD RESTS UPON
YOU...IF ANYONE SUFFERS AS A CHRISTIAN,
LET HIM NOT BE ASHAMED...
GLORIFY GOD IN THIS MATTER.
FOR ...JUDGMENT BEGINS AT THE
HOUSE OF GOD...”**

1 Pet. 4:12-17

**“BE SOBER,
BE VIGILANT;
BECAUSE
YOUR ADVERSARY
THE DEVIL...
SEEKS WHOM HE MAY DEVOUR.
RESIST HIM, STEADFAST IN THE FAITH,
KNOWING THAT THE SAME SUFFERINGS ARE
EXPERIENCED BY YOUR BROTHERHOOD IN
THE WORLD. BUT...THE GOD OF ALL GRACE,
WHO CALLED US TO HIS ETERNAL GLORY BY
CHRIST JESUS, AFTER YOU HAVE SUFFERED A
WHILE, (WILL) PERFECT,
ESTABLISH,
STRENGTHEN,
AND SETTLE
YOU.”**

1 Pet. 5:8-10

PETER'S TWO THEMES:



In our four previous passages from Peter's 1st epistle, we find these two re-occurring themes. By the time that you reach the last passage in chapter 5, we see that God the Father is called the Father of glory. His divine purpose in allowing suffering is stated as to perfect, establish, strengthen, and settle His people. This only comes through the baptism in fire. Since it was such for Jesus, it will also be for any of His followers, because "The servant is not greater than His Master" (Jn.15:20). Paul, the apostle, knew that obedience and perfection came through embracing the sufferings of Christ. Listen to his heart-cry expressed in Philippians 3:

**"...I COUNT EVERYTHING AS LOSS
COMPARED TO THE POSSESSION OF THE
PRICELESS PRIVILEGE-THE OVERWHELMING
PRECIOUSNESS, THE SURPASSING WORTH
AND SUPREME ADVANTAGE-OF KNOWING
CHRIST JESUS MY LORD, AND OF
PROGRESSIVELY BECOMING
MORE DEEPLY AND
INTIMATELY ACQUAINTED
WITH HIM, OF PERCEIVING AND
RECOGNIZING AND UNDERSTANDING
HIM MORE FULLY AND CLEARLY...AND THAT
I MAY SO SHARE HIS SUFFERINGS AS TO BE
CONTINUALLY TRANSFORMED INTO HIS
LIKENESS, EVEN TO HIS DEATH..."**

Phil.3:8,10 Amplified





**THE
BAPTISM
IN
FIRE**

“Our God is a consuming fire” (Heb.12:29). Therefore, it is not unreasonable that He would use fiery trials to perfect, establish, strengthen and settle His people. Peter tells us that the trial itself is grievous (1 Pet.1:6). However, he calls us to rejoice in the midst of our relating to the sufferings of Christ, because the Spirit of glory is resting upon us (1 Pet.4:14). The Father is in the process of bringing many sons to glory through suffering (Heb.2:10).

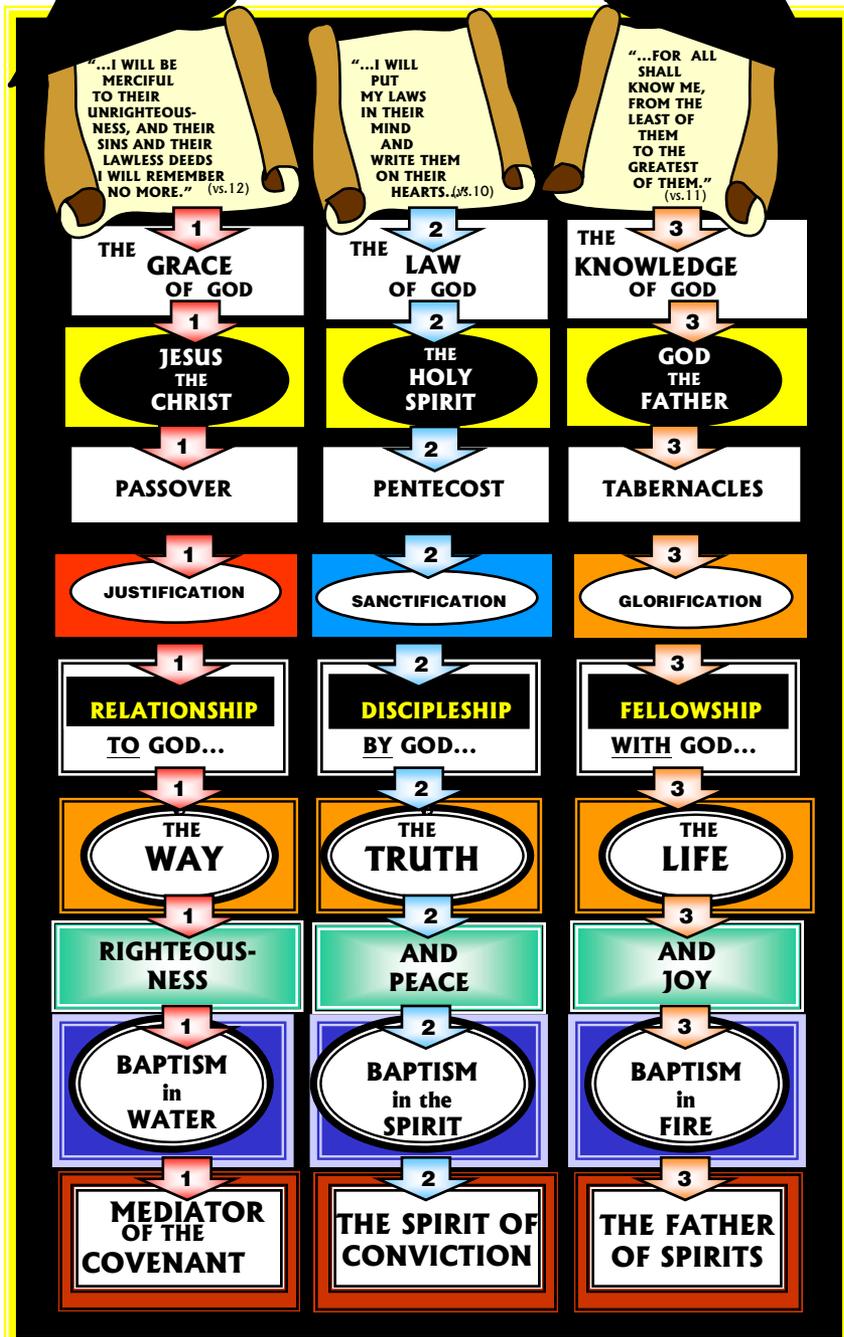
Finally, Peter gives us counsel, as to what mentality or outlook we must cultivate, as followers of Christ:



**“THEREFORE,
SINCE CHRIST
SUFFERED FOR US
IN THE FLESH,
ARM YOURSELVES
ALSO
WITH
THE SAME MIND...”**

1 Pet. 4:1

CHAPTER NINE: "MEDIATOR OF THE COVENANT" "THE SPIRIT OF CONVICTION" "THE FATHER OF SPIRITS"



Unlike our previous sets of threes which we considered individually, this ninth group will be studied together, simply because they function to accomplish a common objective in the lives of New Covenant believers on the earth.

THE ORIGINATOR OF THE COVENANT

"THE LORD YOUR GOD"

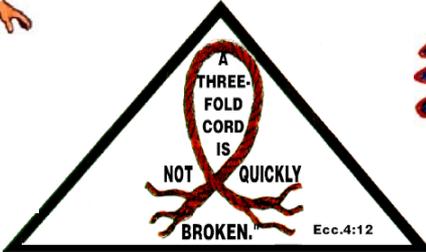
"THE FATHER OF SPIRITS"

Heb. 12:5-10



"WHO CHASTENS US FOR OUR PROFIT"

Heb. 12:11-13



"OUR HIGH PRIEST"

"THE MEDIATOR OF THE COVENANT"

Heb. 8:6

"SPIRIT OF CONVICTION"

"OF SIN, RIGHTEOUSNESS, JUDGMENT"

John 16:8

Before we seek to unfold the inter-working of what is pictured above, let us first discuss the authenticity and meaning of the various titles depicted.

"...I WILL BE
MERCIFUL
TO THEIR
UNRIGHTEOUS-
NESS, AND THEIR
SINS AND THEIR
LAWLESS DEEDS
I WILL REMEMBER
NO MORE."

(vs. 12)

1

**MEDIATOR
OF THE
COVENANT**

"...I WILL
PUT
MY LAWS
IN THEIR
MIND
AND
WRITE THEM
ON THEIR
HEARTS..."

(vs. 10)

2

**SPIRIT
OF
CONVICTION**

"FOR ALL
SHALL
KNOW ME,
FROM THE
LEAST OF
THEM
TO THE
GREATEST
OF THEM."

(vs. 11)

3

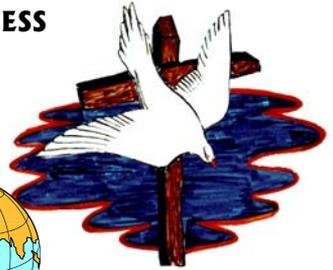
**FATHER
OF
SPIRITS**

**JESUS CHRIST
IS OUR
HIGH PRIEST
TO THE FATHER,
ON OUR BEHALF,
WHILE WE
REMAIN
ON
EARTH...**



Heb. 8:6

**THE HOLY SPIRIT IS SENT
FORTH TO EARTH TO
CONVICT MEN
OF SIN,
RIGHTEOUSNESS
AND
JUDGMENT
TO
COME...**



John 16:8

**GOD THE FATHER
IS THE FATHER
OF SPIRITS
WHO
CHASTENS
ON EARTH
ALL THOSE
WHOM
HE
LOVES**



Heb. 12:5-10

The common denominator between the Mediator of the covenant (Jesus), the Spirit of conviction (the Holy Spirit), and the Father of Spirits (God the Father) is the issue of sin. I am referring to sin in the life of a believer. We have need to understand how the New Covenant deals with the issue of sin in the life of a Christian.



DEALING WITH SIN IN THE LIFE OF THE BELIEVER

JESUS CHRIST

AS THE MEDIATOR
OF THE COVENANT

**“IF WE SAY THAT WE HAVE NO SIN,
WE DECEIVE OURSELVES,
AND THE TRUTH IS NOT IN US.**

**IF WE CONFESS OUR SINS,
HE IS FAITHFUL AND JUST TO FORGIVE OUR
SINS AND TO CLEANSE US FROM ALL
UNRIGHTEOUSNESS...**

**MY LITTLE CHILDREN,
THESE THINGS I WRITE TO YOU,
THAT YOU MAY NOT SIN.**

**AND IF ANYONE SINS,
WE HAVE AN ADVOCATE WITH THE FATHER,
JESUS CHRIST THE RIGHTEOUS.**

**AND HE HIMSELF IS
THE PROPITIATION FOR OUR SINS,
AND NOT FOR OURS ONLY
BUT ALSO FOR THE WHOLE WORLD.”**

1 John 1:8-9, 2:1-2

The theology of John is in direct opposition to what is being taught in some confines of the church today. I am referring to the concept that “every sin I ever committed, every sin I am committing, and every sin I ever will commit, has already been forgiven.” This position contains two thirds error. It is true that all my past sins were forgiven when I became a Christian through the new birth. It is error to carry that position into the present tense, or the future tense. Pre-forgiveness of sins is a man-made doctrine opposed to God’s Scriptures. John is writing to those called children. He is instructing them not to say, “I have no sin” (which is what is being said by the above error). This is self-deception. as Christians, we have sins which must be dealt with. John tells us how it is accomplished. It centers upon the present ministry of Jesus Christ as our advocate to the Father. He is the Mediator of the covenant.

As God's people, we are told to give no place to the devil (Eph.4:27). We give place to Satan when we sin. Revelation tells us that he is the accuser of our brethren, who accuses us before our God day and night (Rev.12:10). When a believer commits sin, and it remains un-confessed before the throne of God, then Satan, as our (legal) adversary, approaches the Righteous Judge demanding that action be taken. Let us travel back to an Old Covenant example of such a scene taking place: —————→

Revelation 12 showed us Satan as the accuser of the brethren. We can see from this story in Zechariah, that he is an unchanging devil, just as God is an unchanging God.

Notice the work of the Lord as Joshua's legal advocate. He reminds Satan that this one is a brand plucked out of the fire. The same can be said of every New Covenant believer as well.

We must also take note that the Lord admonishes Joshua concerning his walk. He is called to walk in God's ways, and to keep His commandments.

Notice also the promise given, that such obedience will affect his place in eternity! It is folly to believe that this is not so for every New Covenant saint as well!

**“THEN HE SHOWED ME
JOSHUA THE HIGH PRIEST
STANDING BEFORE THE
ANGEL OF THE LORD, AND
SATAN STANDING AT HIS
RIGHT HAND TO OPPOSE
HIM. AND THE LORD SAID
TO SATAN, “THE LORD
REBUKE YOU, SATAN!...
IS THIS NOT A BRAND
PLUCKED OUT
OF THE FIRE?
NOW JOSHUA WAS
CLOTHED IN FILTHY
GARMENTS... TAKE AWAY
THE FILTHY GARMENTS
FROM HIM. ..SEE, I HAVE
REMOVED YOUR INIQUITY
FROM YOU...THEN THE
LORD ADMONISHED
JOSHUA, SAYING, THUS
SAYS THE
LORD OF HOSTS:
IF YOU WILL WALK IN
MY WAYS, AND
IF YOU WILL KEEP MY
COMMAND,
THEN YOU SHALL ALSO
JUDGE MY HOUSE, AND
LIKEWISE HAVE CHARGE
OF MY COURTS;
I WILL GIVE YOU PLACES
TO WALK AMONG THOSE
WHO STAND HERE.”**

Zech. 3:1-7 excerpts

**“IF
WE CONFESS
OUR SINS,
HE IS FAITHFUL
AND JUST
TO FORGIVE OUR SINS
AND TO CLEANSE US
FROM ALL
UNRIGHTEOUSNESS.”**

1 John 1:9



We are not to confess our sins to a earthly priest, but to our Heavenly High Priest who is our advocate before the Father, Jesus Christ the Righteous!

Paul tells us:

**“FOR THERE IS
ONE GOD AND
ONE MEDIATOR
BETWEEN GOD AND MEN,
THE MAN CHRIST JESUS,
WHO GAVE HIMSELF FOR
A RANSOM FOR ALL...”**

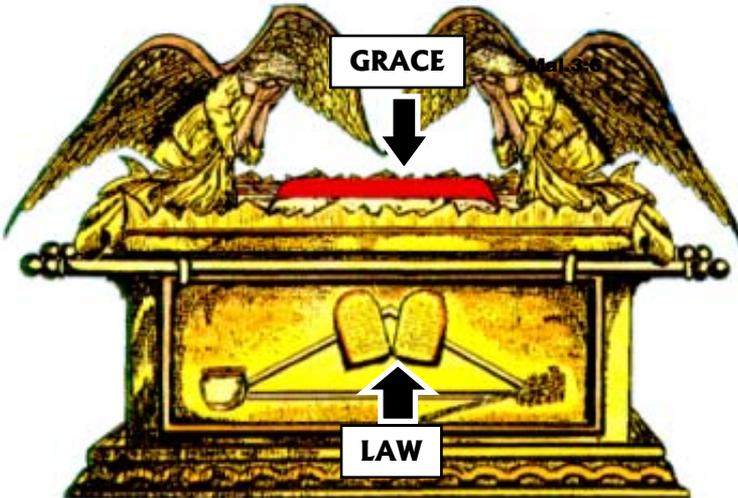
1 Tim. 2:5



Earlier, in John’s epistle, we read that Jesus is the propitiation for our sins, and not for ours only but also for the whole world. (1 Jn.2:2). Jesus is the only mediator to God for our sins and for the world’s sins. We must not think that it was only for our sins way back when we became born again. John said, “...do not sin...but if anyone sins we have an advocate to the Father...”

The Greek word translated as propitiation is also translated freely as “Mercy Seat”. Only by considering the significance of the Mercy Seat in the Old Covenant, can we grasp what is being said to us as New Covenant believers! Let me illustrate:

"I AM THE LORD, I DO NOT CHANGE"



Contained within the Ark of the Covenant was the Law of God. Placed over that law was the Mercy Seat upon which God sat (see Ex.25:10-21).

When John says to us "do not sin" (1 Jn. 2:1), it implies that we are to strive to keep God's laws. Knowing the sin-nature of man, John balances out that commandment with hope for us, when we fail to keep God's laws. Then, we have available a "propitiation or Mercy Seat" over the penalty of sin, in the same manner as did the Old Covenant saints. How do we obtain it? We must confess our sins, and then God will be faithful and just to forgive us our sins and cleanse us from all unrighteousness(1Jn.1:9). God warned His Old Covenant saints about the danger of sin, and it still is applicable to New Covenant saints today:

**"BUT YOUR INIQUITIES HAVE SEPARATED YOU
FROM YOUR GOD;
AND YOUR SINS
HAVE HIDDEN HIS FACE FROM YOU,
SO THAT HE WILL NOT HEAR."**

Isa.59:1-2

**“BUT YOUR INIQUITIES HAVE SEPARATED YOU
FROM YOUR GOD; AND YOUR SINS
HAVE HIDDEN HIS FACE FROM YOU, SO THAT HE WILL NOT HEAR.”**

Isa.59:1-2

The above is a statement of what are Satan's objectives for the people of God. It is through fables (2 Tim.4:4) such as “pre-forgiveness of present and future sins” that enable Satan to function, as the accuser of the brethren. We swallow the lie that we “have no sin” that God sees because of our relationship to Jesus. However, His eyes behold the evil and the good according to Proverbs 15:3. All things are naked and open to the eyes of Him to whom we must give account is the warning in Hebrews 4:13. To hold any other view is to deny the present ministry of Jesus Christ our High Priest:

**“...WE HAVE SUCH
A HIGH PRIEST,
WHO IS SEATED AT
THE RIGHT HAND OF
THE THRONE OF
THE MAJESTY IN
THE HEAVENS...**

Heb.8:1

**“HE IS ALSO
MEDIATOR
OF A BETTER
COVENANT...”**

Hebrews 8:6



**“THEREFORE IN ALL
THINGS HE HAD TO BE
MADE LIKE HIS
BRETHREN, THAT HE
MIGHT BE A MERCIFUL
AND FAITHFUL HIGH
PRIEST IN THINGS
PERTAINING TO GOD,
TO MAKE
PROPIATION FOR THE
SINS OF THE PEOPLE.
FOR IN THAT HE
HIMSELF HAS SUFFERED,
BEING TEMPTED, HE IS
ABLE TO AID THOSE
WHO ARE TEMPTED.”**

Hebrews 2:17-18

**“THEREFORE, HOLY BRETHREN,
PARTAKERS OF THE HEAVENLY CALLING,
CONSIDER THE APOSTLE AND HIGH PRIEST
OF OUR CONFESSION, CHRIST JESUS...”**

Hebrews 3:1

**“SEEING THEN THAT WE HAVE SUCH A HIGH PRIEST...
JESUS THE SON OF GOD, LET US HOLD FAST OUR CONFESSION.
FOR WE DO NOT HAVE A HIGH PRIEST WHO CANNOT
SYMPATHIZE WITH OUR WEAKNESSES, BUT WAS IN ALL POINTS
TEMPTED AS WE ARE, YET WITHOUT SIN. LET US THEREFORE
COME BOLDLY TO THE THRONE OF GRACE,
THAT WE MAY OBTAIN MERCY AND FIND GRACE TO HELP
IN TIME OF NEED.”**

Hebrews 4:14-16

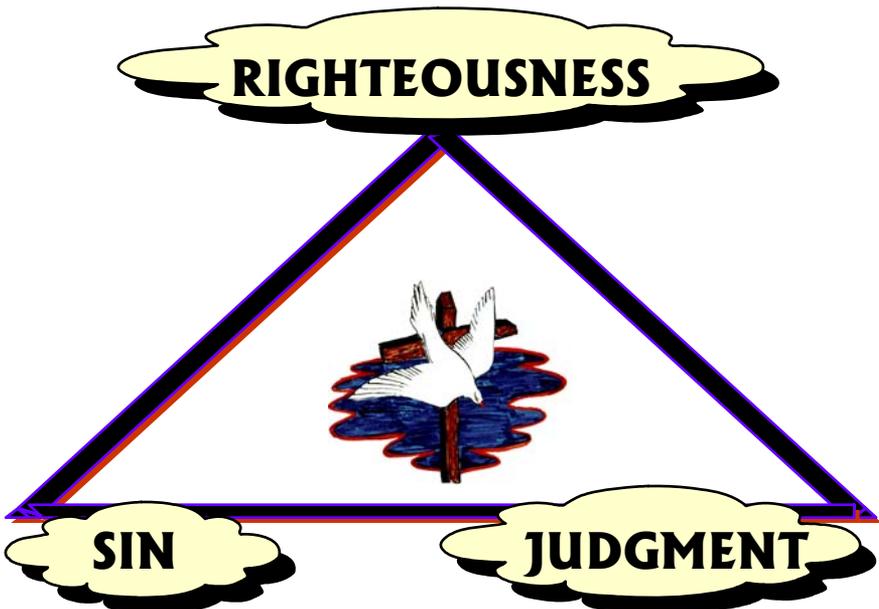
THE HOLY SPIRIT

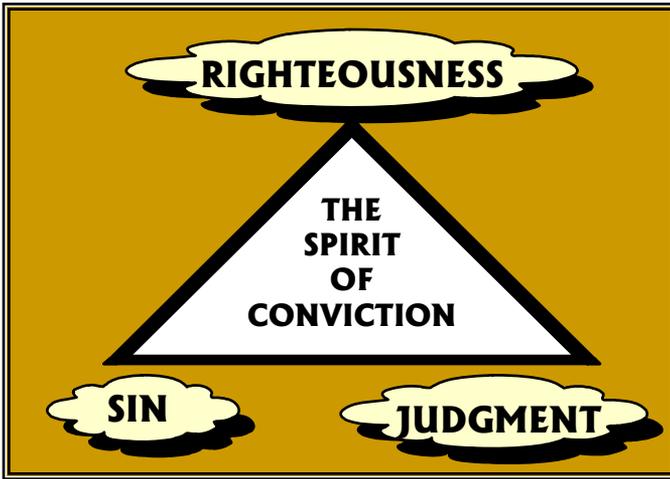
**AS THE SPIRIT
OF CONVICTION**

**“...IT IS TO YOUR ADVANTAGE
THAT I GO AWAY;
FOR IF I DO NOT GO AWAY,
THE HELPER WILL NOT COME TO YOU;
BUT IF I DEPART,
I WILL SENT HIM TO YOU.
AND WHEN HE HAS COME,
HE WILL CONVICT THE WORLD OF SIN,
AND OF RIGHTEOUSNESS,
AND OF JUDGMENT...”**

John 16:7-8

Jesus is going to send forth the helper who is the Holy Spirit, the Spirit of truth that proceeds from the Father (Jn.15:26). The revealed mission of the Holy Spirit is stated in our text above to convict men (believers and unbelievers) of:





We have a tendency to only think of these things as being for the unsaved. However, the New Testament epistles abound with admonishments written to Christians in these three areas. Consider, for example, Paul's words from the epistle to the Romans:

**"...DO NOT LET
SIN REIGN IN YOUR MORTAL BODY,
THAT YOU SHOULD OBEY IT IN ITS LUSTS..."**

Rom.6:12

**"AND HAVING BEEN
SET FREE FROM SIN, YOU BECAME
SLAVES OF RIGHTEOUSNESS...
SO NOW PRESENT YOUR MEMBERS
AS SLAVES OF RIGHTEOUSNESS
FOR HOLINESS."**

Rom.6:18-19

**"...WE SHALL ALL STAND BEFORE
THE JUDGMENT SEAT OF CHRIST...
EACH ONE OF US SHALL GIVE
ACCOUNT OF HIMSELF TO GOD."**

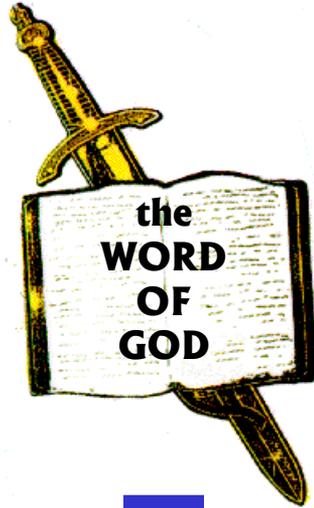
Rom.14:10-12

“THE SPIRIT OF CONVICTION”



The means by which the Holy Spirit can perform a work of conviction, either of sin, or the need of righteousness, or of judgment which is to come, is through the sword of the Spirit, which is the Word of God (Eph.6:17).

This is a two-edged sword. That means that it is not only to be used as a weapon of warfare against Satan. This is only one edge. It is also to be applied to ourselves:



**“ LET US BE DILIGENT...
LEST ANYONE FALL AFTER
THE SAME EXAMPLE
OF DISOBEDIENCE.
FOR THE WORD OF GOD
IS LIVING AND POWERFUL,
AND SHARPER THAN ANY
TWO-EDGED SWORD,**

**PIERCING EVEN TO THE DIVISION OF SOUL AND SPIRIT...
A DISCERNER OF THE THOUGHTS AND INTENTIONS OF THE
HEART. AND THERE IS NO CREATURE HIDDEN FROM HIS
SIGHT, BUT ALL THINGS ARE NAKED AND OPEN TO THE
EYES OF HIM TO WHOM WE MUST GIVE ACCOUNT.”**

Hebrews 4:11-13

THE CHASTENING HAND OF

THE FATHER OF SPIRITS



**“YOU HAVE NOT YET RESISTED TO
BLOODSHED, STRIVING AGAINST SIN.
AND YOU HAVE FORGOTTEN
THE EXHORTATION WHICH
SPEAKS TO YOU AS SONS:
‘MY SON,
DO NOT DESPISE
THE CHASTENING OF THE LORD.
NOR BE DISCOURAGED WHEN
YOU ARE REBUKED BY HIM;**



**FOR WHOM THE LORD LOVES HE CHASTENS,
AND SCOURGES EVERY SON WHOM HE RECEIVES.’**

**IF YOU ENDURE CHASTENING, GOD DEALS WITH YOU AS
WITH SONS; FOR WHAT SON IS THERE WHOM A FATHER
DOES NOT CHASTEN? BUT IF YOU ARE WITHOUT
CHASTENING, OF WHICH ALL HAVE BECOME PARTAKERS,
THEN YOU ARE ILLEGITIMATE AND NOT SONS.**

**FURTHERMORE, WE HAVE HAD HUMAN FATHERS WHO
CORRECTED US, AND WE PAID THEM RESPECT. SHALL WE
NOT MUCH MORE READILY BE IN SUBJECTION TO THE
FATHER OF SPIRITS AND LIVE? FOR THEY INDEED FOR A
FEW DAYS CHASTENED US AS SEEMED BEST TO THEM,
BUT HE FOR OUR PROFIT, THAT WE MAY BE
PARTAKERS OF HIS HOLINESS.**

**NOW NO CHASTENING SEEMS TO BE JOYFUL FOR THE
PRESENT, BUT GRIEVOUS; NEVERTHELESS, AFTERWARD IT
YIELDS THE PEACEABLE FRUIT OF RIGHTEOUSNESS TO
THOSE WHO HAVE BEEN TRAINED BY IT.**

**THEREFORE STRENGTHEN THE HANDS WHICH HANG
DOWN, AND THE FEEBLE KNEES, AND MAKE STRAIGHT
PATHS FOR YOUR FEET, SO THAT WHAT IS LAME MAY
NOT BE DISLOCATED BUT RATHER HEALED.”**

Hebrews 12:4-13

**“YOU HAVE
STRICKEN THEM...
BUT THEY HAVE
REFUSED CORRECTION...
FOR THEY
DO NOT KNOW
THE WAY
OF THE LORD,
THE
JUDGMENT OF
THEIR GOD.”**

Jer. 5:3-4



**HOW
MUCH
WORSE
CAN IT GET
BEFORE IT
GETS
BETTER?**

The testimony that God bore of most of the children of Israel as they journeyed in the wilderness, is summed up in the above passage from Jeremiah. The same testimony may well be spoken of much of the professing people of God today who do not accept the contents of Hebrews Chapter 12 (previous page), as being for the church. For they too, perhaps do not know the way of the Lord, the judgment of their God.

It is quite plain that Hebrews 12 is for the church of Jesus Christ. Verse 2 describes these as people looking to Jesus, the author and finisher of their faith.

God intends to finish what He began (Phil.1:6). Chapter 12 of Hebrews introduces us to the Father of spirits. Perhaps we should say, “the Father of rebellious spirits”, for this is what this great chapter addresses. It is written to those who are not resisting, nor striving against sin (vs.4).

The argument of the writer of Hebrews is to remind them that they have forgotten how grievous is the chastening of the Lord (vs.5,11). In reality, it is far easier to resist and strive against sin, than it is to resist and strive against God Himself. The warning is clear that what has presently become lame could end up dislocated, rather than healed (vs.13).



In the secular movie, “Cool Hand Luke”, the corrupt prison warden had a favorite saying, “What we have here, is a failure to communicate.”

So it is in the above scenario. There is no lack of communication on God’s part. He has recorded numerous illustrations for us of how He dealt with His Old Covenant people when they refused and rebelled (Isa.1:19-20).

The problem today lies in the concept that God behaved differently in the Old Covenant than He does in the New. If it were true, the apostle Paul would not have written a whole chapter to the church of Corinth stating:

**“MOREOVER BRETHREN,
I DO NOT WANT YOU TO BE UNAWARE THAT
ALL OUR FATHERS...DRANK OF THAT SPIRITUAL
ROCK...AND THAT ROCK WAS CHRIST.
BUT WITH MOST OF THEM GOD WAS NOT WELL
PLEASED...THESE THINGS BECAME OUR
EXAMPLES TO THE INTENT THAT WE SHOULD
NOT LUST AFTER EVIL THINGS AS THEY
LUSTED...DO NOT BECOME IDOLATERS
AS WERE SOME OF THEM...
NOR LET US COMMIT SEXUAL IMMORALITY,
AS SOME OF THEM DID...NOR LET US TEMPT
CHRIST, AS SOME OF THEM ALSO TEMPTED...
NOR MURMUR AS SOME OF THEM ALSO
MURMURED... NOW ALL THESE THINGS
HAPPENED TO THEM AS EXAMPLES,
AND THEY WERE WRITTEN FOR
OUR ADMONITION...”**



1 Cor.10:1-11 excerpts

**“DO NOT BE DECEIVED,
GOD IS
NOT MOCKED;
FOR
WHATEVER
A MAN SOWS,
THAT
HE WILL ALSO REAP... ”**

Galatians 6:7



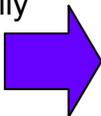
THE PRINCIPLE OF SOWING AND REAPING:

When a Christian pursues after sin, he brings reproach upon the name (Christ) that he/she bears. This is what is meant by mocking God. The third commandment states that “you shall not take the name of the Lord your God in vain...” (Ex. 20:7). This commandment cannot be limited to just cursive language. It also has to do with taking upon us the name of God, and then failing to bring honor to that name. Consider the thoughts of R.J. Rusdoony in his book, *“The Institutes of Biblical Law”*:

**“TO TAKE THE NAME OF THE LORD IN VAIN IS
...AN EMPTY PROFESSION OF HIM
WHEN OUR LIVES AND ACTIONS,
AND OFTEN OUR THOUGHTS,
IN OUR POSSESSIONS,
IN EVERY LAW-SPHERE IS
ALIENATED FROM GOD...”**

Paul pleaded with those in Corinth not to receive the grace of God in vain (2 Cor.6:1). He told the church at Galatia, “I am afraid for you, lest I have labored for you in vain” (Gal.4:11). Paul also states that one of the solid foundations of God is the necessity to let everyone who names the name of Christ, depart from iniquity (2Tim.2:19). Failure to do so by a professing Christian is the essence of taking the Name of the Lord (Christ) in vain.

Look carefully in these passages, and you will see that twice God singles out a particular title of His that is very important. It is the phrase:



"HAVE YOU NOT BROUGHT THIS ON YOURSELF, IN THAT YOU HAVE FORSAKEN

THE LORD YOUR GOD

WHEN HE LED YOU IN THE WAY?... YOUR OWN WICKEDNESS WILL CORRECT YOU, AND YOUR BACKSLIDINGS WILL REPROVE YOU.

KNOW THEREFORE AND SEE THAT IT IS AN EVIL AND BITTER THING THAT YOU HAVE FORSAKEN

THE LORD YOUR GOD, AND THE FEAR OF ME IS NOT IN YOU," SAYS THE LORD GOD OF HOSTS."

Jeremiah 2:17-19



"THE LORD YOUR GOD"

"...OBSERVE ALL THE WORDS OF THIS LAW THAT ARE WRITTEN IN THIS BOOK, THAT (IN ORDER THAT) YOU MAY FEAR THIS GLORIOUS AND AWESOME NAME, THE LORD YOUR GOD..."

Deuteronomy 28:58

Notice where God reveals this glorious and awesome name. It is in the 28th chapter of Deuteronomy where the blessings and cursings are listed.

The name, **THE LORD YOUR GOD** is the specific title of God, the covenant making God. When God uses this title, it is most frequently in context with some aspect of His covenant with His people. Deuteronomy is rampant with its use. Consider for example:

"...I AM THE LORD YOUR GOD..."

THEREFORE KEEP THE WORDS OF THIS COVENANT, AND DO THEM, THAT YOU MAY PROSPER IN ALL THAT YOU DO...

THAT YOU MAY ENTER INTO COVENANT WITH

THE LORD YOUR GOD, AND INTO HIS OATH,

WHICH THE LORD YOUR GOD MAKES WITH YOU TODAY, THAT HE MAY ESTABLISH YOU TODAY AS A PEOPLE FOR HIMSELF, AND THAT HE MAY BE GOD TO YOU..."

Deut.29:6-13 excerpts

**“...I AM THE LORD YOUR GOD...
THEREFORE KEEP THE WORDS
OF THIS COVENANT,
AND DO THEM, THAT YOU MAY PROSPER
IN ALL THAT YOU DO...
THAT YOU MAY ENTER INTO COVENANT
WITH THE LORD YOUR GOD,
AND INTO HIS OATH,
WHICH THE LORD YOUR GOD
MAKES WITH YOU TODAY,
THAT HE MAY ESTABLISH YOU TODAY
AS A PEOPLE FOR HIMSELF,
AND THAT HE MAY BE GOD TO YOU...”**

Deut.29:6-13 excerpts



Passages such as above were recorded that we might know that God takes seriously the covenants He makes with His people. He expects the same attitude from you who enter into covenant with the Lord your God, whether it is Old covenant or New covenant. We serve an unchanging God.

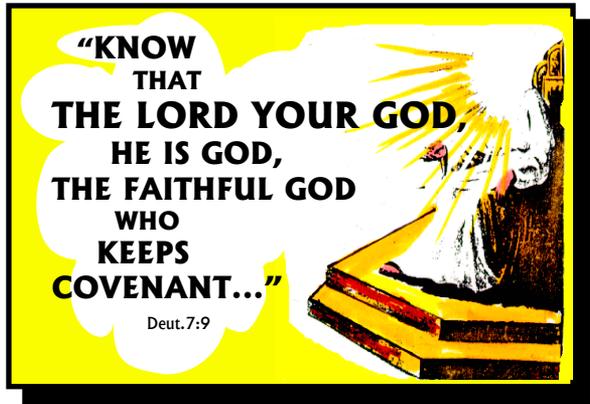
**“KNOW
THAT
THE LORD YOUR GOD,
HE IS GOD,
THE FAITHFUL GOD
WHO
KEEPS
COVENANT...”**

Deut.7:9



The above picture is found in the beginning of this book. We have come this far, in a systematic study of the New Covenant in order that we might have the reality of the above statement written on the tablets of our hearts. God wants you to know that the Lord your God is a faithful God who keeps covenant!

What does it mean when God says He keeps covenant? It does not imply that He winks at sin because of His amazing grace! We have seen that grace is but one-third of the New Covenant terms!



God is committed to write His laws on our hearts as well as remember our sins no more. When we resist the covenant term of law being written on our hearts, and rather choose to pursue sin, God will take action. He will see to it that we reap what we sow in order to reprove us by our own wickedness. The exposition of sex scandals within the pulpits is proof-positive that God is faithful to His covenant. He will chasten and scourge every son whom he receives (Heb.12:5-6). Jesus said of secret sin, “There is nothing hidden which will not be revealed... if anyone has ears to hear, let him hear” (Mk.4:22-23).

It is a great error to take comfort when God does not invoke His chastening hand. Hebrews 12 contains a stark statement that “If you are without chastening, of which all have become partakers, then you are illegitimate and not sons” (12:8). God only corrects those who are in covenant with Him. There is a passage in the gospel of John which reveals that salvation is not always given to men. God first examines their heart for true repentance before He commits to them:

**“...MANY BELIEVED IN HIS NAME...
BUT JESUS DID NOT COMMIT HIMSELF TO
THEM, BECAUSE HE KNEW ALL MEN...
HE KNEW WHAT WAS IN MAN.”**
John 2:23-24

Earlier, I stated that there was a seven-to-one ratio of cursings to blessings recorded in Deuteronomy's account of the Old Covenant. When you read the account in Leviticus 26, we find the heart of God expressing what He will do, and what purpose He seeks to obtain:

"IF YOU DO NOT OBEY ME...BUT BREAK MY COVENANT, I ALSO WILL DO THIS TO YOU: I WILL APPOINT TERROR OVER YOU, WASTING DISEASE AND FEVER WHICH SHALL CONSUME THE EYES AND CAUSE SORROW OF HEART...I WILL SET MY FACE AGAINST YOU...AND AFTER ALL THIS, IF YOU DO NOT OBEY ME, THEN I WILL PUNISH YOU SEVEN TIMES MORE FOR YOUR SINS. I WILL BREAK THE PRIDE OF YOUR POWER...THEN IF YOU WALK CONTRARY TO ME, AND ARE NOT WILLING TO OBEY ME, I WILL BRING ON YOU SEVEN TIMES MORE PLAGUES, ACCORDING TO YOUR SINS...AND IF BY THESE THINGS YOU ARE NOT REFORMED TO ME, BUT WALK CONTRARY TO ME, THEN I WILL PUNISH YOU SEVEN TIMES FOR YOUR SINS. AND I WILL BRING A SWORD AGAINST YOU THAT WILL EXECUTE THE VENGEANCE OF MY COVENANT....AND AFTER THIS, IF YOU DO NOT OBEY ME, BUT WALK CONTRARY TO ME,...I, EVEN I, WILL CHASTISE YOU SEVEN TIMES FOR YOUR SINS....BUT IF THEY CONFESS THEIR INIQUITY...THAT THEY HAVE WALKED CONTRARY TO ME...IF THEIR UNCIRCUMCISED HEARTS ARE HUMBLED, AND THEY ACCEPT THEIR GUILT-THEN I WILL REMEMBER MY COVENANT...I WILL NOT CAST THEM AWAY, NOR SHALL I ABHOR THEM, TO UTTERLY DESTROY THEM AND BREAK MY COVENANT WITH THEM; FOR I AM

"THE LORD THEIR GOD"

...FOR THEIR SAKE I WILL REMEMBER THE COVENANT..."

Leviticus chapter 26:14-45 excerpts

"IF"

**THEY
CONFESS THEIR INIQUITY...
THAT THEY HAVE
WALKED CONTRARY TO ME...
AND WERE
UNFAITHFUL TO ME...**

**NOTICE THE
IF'S...
(OUR PART)**

"IF"

**THEIR
UNCIRCUMCISED HEARTS
ARE HUMBLLED,
AND THEY
ACCEPT THEIR GUILT...**

**THIS IS
PROPOSITIONAL
REVELATION.
GOD WILL DO
HIS PART
BUT ONLY
IF WE DO
OUR PART.**

"THEN"

**I WILL
REMEMBER MY COVENANT...
I WILL NOT CAST THEM AWAY,
NOR SHALL I ABHOR THEM,
TO UTTERLY DESTROY THEM
AND
BREAK MY COVENANT
WITH THEM...**

**NOTICE THE
THEN'S...
(GOD'S PART)**

"THEN"

**I AM
THE LORD THEIR GOD...
FOR THEIR SAKE,
I WILL
REMEMBER
THE
COVENANT."**

**THE NEW
COVENANT
FUNCTIONS
ACCORDING TO
THE SAME
CONDITIONS!**



“...HAVE YOU UNDERSTOOD ALL THESE THINGS?”



“...EVERY SCRIBE INSTRUCTED CONCERNING THE KINGDOM OF HEAVEN IS LIKE A HOUSEHOLDER WHO BRINGS OUT OF HIS TREASURE THINGS AND

NEW

OLD

Matt. 13:51-52



The Lord your God of the Old Covenant is the same Lord your God of the New Covenant. Remember, “I am the Lord, I do not change” (Mal.3:6), and “Jesus Christ is the same yesterday, today and forever” (Heb.13:8).

The old treasure sheds tremendous light upon the new treasure. This is why Paul tells us, “These things became our examples...all things happened to them as examples, and were written for our admonition...” (1 Cor.10:6,11).

The Lord your God is still in the chastening business in the New Covenant as He was in the Old Covenant when His people refuse to obey His covenant. Paul understood this. Consider these words written to New Covenant believers:

**“IF WE WOULD JUDGE OURSELVES,
WE WOULD NOT BE JUDGED.
BUT WHEN WE ARE JUDGED,
WE ARE CHASTENED BY THE LORD,
THAT (“IN ORDER THAT”)
WE MAY NOT BE CONDEMNED WITH THE WORLD.”**

1 Cor.11:31-32

“IF WE WOULD JUDGE OURSELVES, WE WOULD NOT BE JUDGED. BUT WHEN WE ARE JUDGED, WE ARE CHASTENED BY THE LORD, THAT WE MAY NOT BE CONDEMNED WITH THE WORLD.”

1 Cor.11:31-32

Paul, the apostle, the great defender of being saved by grace, believed that it is possible for a saved believer to be condemned with the world. In the above passage, he is writing to believers, because the context of these verses deals with partaking of communion.

Paul entreats them to take the easier way, which is, to judge yourself. The alternative is the hard way, which is letting God judge you. However, the third alternative is to be condemned with the world. When judgment begins, Peter tells us where it will originate:



“FOR THE TIME HAS COME FOR JUDGMENT TO BEGIN AT THE HOUSE OF GOD; AND IF IT BEGINS WITH US FIRST, WHAT WILL BE THE END OF THOSE WHO DO NOT OBEY THE GOSPEL OF GOD? NOW IF THE RIGHTEOUS ONE IS SCARCELY SAVED, WHERE WILL THE UNGODLY AND THE SINNER APPEAR?”

1 Pet.4:17-18

God says of Himself, “The Lord is ...long-suffering toward us, not willing that any should perish but that all should come to repentance” (2 Pet.3:9). This applies to us, as God’s people, as well as to the unsaved. The day of judgment will come upon God’s people. I believe, perhaps in our generation, we shall see that judgment begins at the house of God. It will occur at the rapture when Jesus takes the wise virgins and leaves behind the foolish virgins to be condemned with the world that they love (Matt.25:1-13). We cannot claim to be the espoused virgins to Christ, as depicted in 2 Corinthians 11:1-3, and then take a disclaimer on the parable of the wise and foolish virgins of Matthew 25, as not applicable to the church. It is the coming of the Bridegroom (vs.6). He will only take they that are ready (vs.10).

It is ludicrous to think that God will rapture the unfaithful virgins just because of the New Covenant term of grace. When you consider the severity of the cursings under the Old Covenant for lawless living, it would not fit the character of God as the Righteous Judge to act any different in the New Covenant. Paul wrote a whole chapter to the church warning about such high-mindedness:

**“FOR IF GOD DID NOT SPARE
THE NATURAL BRANCHES (THE JEWS),
HE MAY NOT SPARE YOU (THE CHURCH) EITHER.
ON THOSE WHO FELL, SEVERITY;
BUT TOWARD YOU, GOODNESS,
IF YOU CONTINUE IN HIS GOODNESS.
OTHERWISE YOU ALSO WILL BE CUT OFF.”**

Rom.11:21-22

BEHOLD



OF GOD

In spite of the clarity of Paul's words above, much of Christianity still chooses to swallow hook, line, and sinker, doctrines that teach just the opposite position. "Once saved, always saved" will not harmonize with the teachings of the God of the Old Covenant, or the God of the New Covenant. Am I saying that there is no such thing as eternal security? No, I am not, but I do believe that:

**ETERNAL SECURITY
BELONGS TO
THE ETERNALLY MINDED**

ETERNAL SECURITY BELONGS TO THE ETERNALLY MINDED

The church of Philadelphia is eternally minded, and receives the promise to be kept from the hour of trial which shall come upon the whole world, to test those who dwell on the earth (Rev.3:10). What did this church do for Jesus to give her such a promise? She has “kept My Word, and has not denied My name...and have kept My command to persevere...” (Rev.3:8,10). That sounds like a covenant keeper, doesn't it?

Compare that testimony to the church of Thyatira, who, after being given sufficient time to repent of her sexual immorality and committing of adultery, will be cast into great tribulation, unless they repent of their deeds. Jesus goes on to say, “...and I will kill her children with death. And all the churches shall know that I am he who searches the minds and the hearts...” (Rev.2:21-23).

Then consider Jesus' testimony of the church of Sardis who will find Jesus suddenly coming upon them as a thief, and they will not know what hour He will come upon them (Rev.3:3). Only those who have not defiled their garments will be considered worthy, and will not have their names blotted out of the Book of Life (Rev.3:4-5).

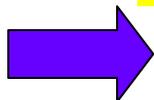
The church of Laodicea will find that Jesus intends to spew them out of His mouth for their lukewarmness (Rev. 3:16).

**“FOR THE TIME HAS COME
FOR JUDGMENT TO BEGIN
AT THE HOUSE OF GOD;
AND IF IT BEGINS WITH US FIRST,
WHAT WILL BE THE END OF
THOSE WHO DO NOT OBEY THE
GOSPEL OF GOD?
NOW IF THE RIGHTEOUS ONE
IS SCARCELY SAVED,
WHERE WILL THE UNGODLY
AND THE SINNER APPEAR?”**

1 Pet.4:17-18



Many of God's people today are in danger of having God testify of them the same words He pronounced upon His previous covenant people.



“HAVE YOU NOT BROUGHT THIS ON YOURSELF, IN THAT YOU HAVE FORSAKEN THE LORD YOUR GOD WHEN HE LED YOU IN THE WAY?... YOUR OWN WICKEDNESS WILL CORRECT YOU, AND YOUR BACKSLIDINGS WILL REPROVE YOU. KNOW THEREFORE AND SEE THAT IT IS AN EVIL AND BITTER THING THAT YOU HAVE FORSAKEN THE LORD YOUR GOD, AND THE FEAR OF ME IS NOT IN YOU,” SAYS THE LORD GOD OF HOSTS.”

Jeremiah 2:17-19



We must come to understand the way of the Lord, and the judgment of our God. However, we shall never know the way of the Lord, or the judgment of our God as we ought to know, until we add to our revelation of God the truth that He is indeed a just judge (Psm.7:11), and that righteousness and justice are the foundations of His throne (Psm.97:2). Law and justice are important to God. They must also become important to the people of God.

Paul has set before New Covenant saints, the responsibility to judge ourselves, or face the fact that God will judge us.



Law simply means “that which is right”. God's people can never be delivered from doing that which is right through grace. The covenant is saved by grace unto being a law-keeper (Rom.3:28-31). It is the law-breaker that encounters the Father of (rebellious) spirits, administering the chastening hand of God as needed.

Let us now take these three separate identities and functions of the Godhead, which we have been considering in this chapter and see how they all flow together as a beautiful threefold cord that deals thoroughly with the issue of sin in the lives of God's covenant people.

THE ORIGINATOR OF THE COVENANT

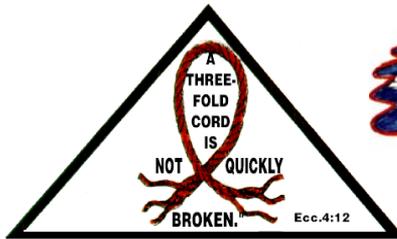
"THE LORD YOUR GOD"

**"THE FATHER
OF SPIRITS"**

Heb. 12:5-10

**"WHO CHASTENS US
FOR OUR PROFIT"**

Heb. 12:11-13



"OUR HIGH PRIEST"

**"THE MEDIATOR
OF
THE COVENANT"**

Heb. 8:6

"SPIRIT OF CONVICTION"

**"OF SIN,
RIGHTEOUSNESS,
JUDGMENT"**

John 16:8

"THE LORD YOUR GOD"

**"I AM
THE LORD,
EXERCISING
LOVINGKINDNESS,
JUDGMENT,
AND
RIGHTEOUSNESS
IN THE EARTH...
FOR IN THESE
I DELIGHT..."**

Jeremiah 9:24



The Lord your God, whose throne is founded upon righteousness and judgment, finds delight in exercising on the earth, not only righteousness and judgment, but lovingkindness. Notice that God presents the attribute of His lovingkindness first.

This is meaningful in balancing out our concept of God, as the judge of all the earth. I see that what is being emphasized is when God's judgment and righteous actions go forth, they are bathed in His lovingkindness.

We can find this expressed within His judgment upon the church of Laodicea in the fact that, although He will spew them out of his mouth, as an act of righteous judgment, He also tells them, "As many as I love, I rebuke and chasten. therefore be zealous and repent" (Rev.3:19).

Lovingkindness gives a forewarning of coming righteous judgment. This is love, not harshness. God always offers first His love. If rejected, it is followed by righteous judgment.

"THE LORD YOUR GOD"

ORIGINATOR OF

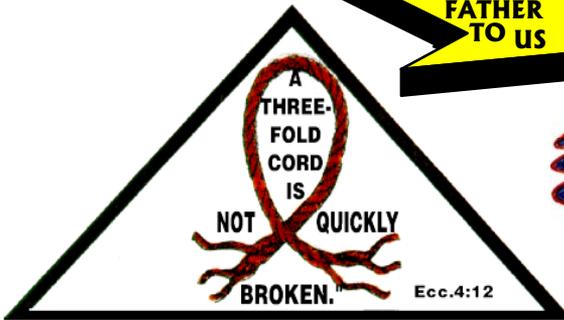
"THE FATHER OF SPIRITS"

THE COVENANT

"CHASTENS US FOR OUR PROFIT"



FROM THE FATHER TO US



When God's covenant people on earth turn to practicing sin, the God who exercises lovingkindness, judgment and righteousness in the earth, (Jer.9:24) sends forth the Holy Spirit, the one who convicts the world of sin, righteousness and judgment (Jn.16:8).

How does God the Father exercise lovingkindness, judgment and righteousness in the earth? Through the Holy Spirit whose ministry is to convict of sin, righteousness and judgment. Can you see that it is an act of God's lovingkindness, to sent forth the Holy Spirit to rebuke and chasten those whom He loves? The chastening of God, the Father of (rebellious) spirits, has begun.

"THE LORD YOUR GOD"

ORIGINATOR OF

"THE FATHER OF SPIRITS"

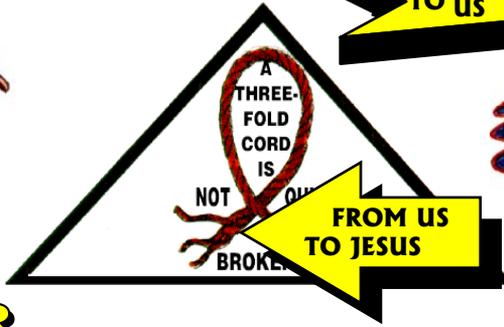


THE COVENANT

"CHASTENS US FOR OUR PROFIT"



FROM THE FATHER TO US



FROM US TO JESUS

"OUR HIGH PRIEST"

"SPIRIT OF CONVICTION"

"THE MEDIATOR OF THE COVENANT"

"SIN, RIGHTEOUSNESS, and JUDGMENT"

When the Holy Spirit brings us to repentance by His power to convict of sin, then we turn to Jesus, as the Mediator between God and men (1 Tim.2:5), the one whom John calls our advocate with the Father (1 Jn.2:1), the propitiation (mercy seat) for our sins (1 Jn.2:2). It is as we confess our sins, that He is faithful and just to forgive our sins and to cleanse us from all unrighteousness (1 Jn.1:9). There is no such thing as pre-forgiveness of sin!

Jesus, our High Priest, ever lives to make intercession for us (Heb. 7:25). In this role, He is the Mediator of a better covenant established on better promises (Heb.8:6).

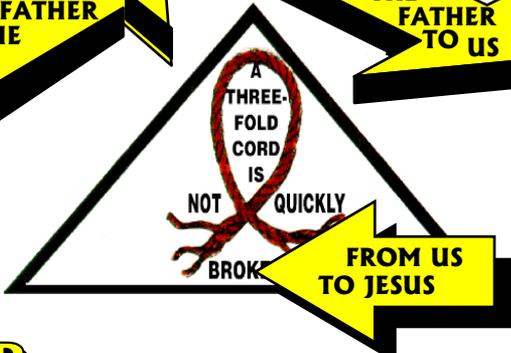
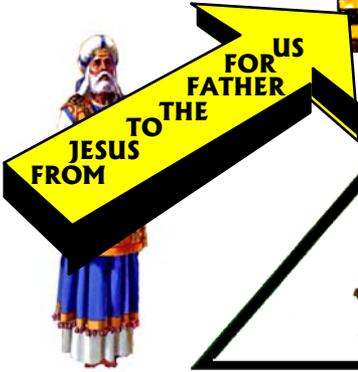
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"CHASTENS US FOR OUR PROFIT"



"OUR HIGH PRIEST"

"THE MEDIATOR OF THE COVENANT"

"SPIRIT OF CONVICTION"

"SIN, RIGHTEOUSNESS, and JUDGMENT"

"THEREFORE KNOW THAT THE LORD YOUR GOD, HE IS GOD,

THE FAITHFUL GOD WHO KEEPS COVENANT AND MERCY... WITH THOSE WHO LOVE HIM AND KEEP HIS COMMANDMENTS..."

Deut. 7:9

I pray that you can see now what is meant by the above passage. God is showing us how He is faithful to His covenant. It involves the whole trinity working together to continue to deal with the issue of sin in the lives of New Covenant believers. However, it also requires that we respond to the Godhead:

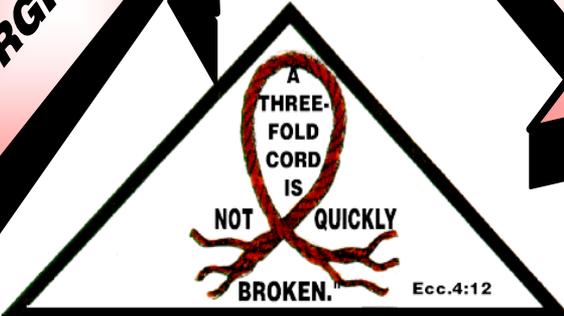
"THE LORD YOUR GOD"

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"CHASTENS US FOR OUR PROFIT"



"OUR HIGH PRIEST"

"THE MEDIATOR OF THE COVENANT"



"SPIRIT OF CONVICTION"

"SIN, RIGHTEOUSNESS, and JUDGMENT"



"THE LORD OUR GOD"

**"I WILL
BETROTH
YOU TO ME IN
RIGHTEOUSNESS
AND
JUSTICE,
IN
LOVING-
KINDNESS
AND MERCY...
IN
FAITHFULNESS,
AND YOU SHALL
KNOW
THE LORD."**

Hosea 2:19-20



**"OUR
HIGH
PRIEST"**



**"...I AM THE LORD,
EXERCISING
LOVINGKINDNESS,
JUDGMENT, AND
RIGHTEOUSNESS
IN THE EARTH..."**

Jer.9:24



**"SPIRIT
OF
CONVICTION"**



**"...RIGHTEOUSNESS
and JUDGMENT"**

God the Father has expressed three things that He takes delight in. They are "lovingkindness, judgment and righteousness" (Jer.9:24). The Holy Spirit is sent to earth to carry out the objectives of righteousness and judgment (Jn.16:8).

Now let us consider the contents of Hosea 2:19-20 above. Notice again the themes of lovingkindness, justice and righteousness. Notice that mercy and faithfulness are also mentioned. Our High Priest is called a merciful and faithful High Priest whose ministry is to make propitiation ("mercy seat") for the sins of the people (Heb.2:17). The remaining statement of Hosea 2:20 is "and you shall know the Lord." By now you should be able to recognize this statement as being an expression of the third term of the New Covenant, "For all shall know Me, from the least of them to the greatest" (Heb.8:11). There is one other point we need to make concerning this prophetic proclamation from Hosea chapter 2. We need to consider to whom are these words being spoken. The key is in the opening words, "For I will betroth you to me..." This is a message from our High Priest to His betrothed wife, the Bride of Christ!

**“...YOU WILL CALL ME
‘MY HUSBAND’.**

**...I WILL BETROTH
YOU TO ME IN
RIGHTEOUSNESS
AND
JUSTICE,
IN
LOVINGKINDNESS
AND MERCY...
IN
FAITHFULNESS,
AND YOU SHALL
KNOW THE LORD.”**

Hosea 2:16-20



These excerpts from Hosea 2:16-20 typifies the whole contents and divine purpose of the New Covenant! It begins with the church being betrothed to Christ through the new birth.

Paul is very clear in this matter:

**“...I HAVE BETROTHED YOU
TO ONE HUSBAND,
THAT I MAY PRESENT YOU
AS A CHASTE VIRGIN TO CHRIST.
BUT I FEAR, LEST SOMEHOW,
AS THE SERPENT DECEIVED EVE
BY HIS CRAFTINESS,
SO YOUR MINDS MAY BE CORRUPTED
FROM THE SIMPLICITY
THAT IS IN CHRIST.
FOR IF HE WHO COMES PREACHES
ANOTHER JESUS...OR A DIFFERENT
SPIRIT...OR A DIFFERENT GOSPEL
YOU MAY WELL PUT UP WITH IT.”**

2 Cor.11:1-4



Ponder well Paul’s fear for the church (you and me as), the betrothed Bride of Christ! She can become corrupted in her mind through someone preaching another Jesus, a different Spirit, or a different gospel! Considering the great deficiency we have seen in the presentation of the New Covenant, I believe Satan has indeed been able to deceive this new “Eve” (the church) by his craftiness.

THE PROCLAMATION OF CHRIST TO HIS BRIDE-TO-BE

**...I WILL BETROTH
YOU TO ME
IN
RIGHTEOUSNESS
AND
JUSTICE,
IN
LOVINGKINDNESS
AND
MERCY...
IN
FAITHFULNESS,
AND
YOU SHALL
KNOW
THE LORD."**

Hosea 2:16-20



**"...I HAVE BETROTHED YOU TO ONE HUSBAND,
THAT I MAY PRESENT YOU
AS A CHASTE VIRGIN TO CHRIST.
BUT I FEAR, LEST SOMEHOW, AS THE SERPENT DECEIVED
EVE BY HIS CRAFTINESS, SO YOUR MINDS MAY BE
CORRUPTED FROM THE SIMPLICITY THAT IS IN CHRIST.
FOR IF HE WHO COMES PREACHES ANOTHER JESUS...
OR A DIFFERENT SPIRIT...OR A DIFFERENT GOSPEL
(I FEAR) YOU MAY WELL PUT UP WITH IT."**

2 Cor.11:1-4

The one-third of the New Covenant preaching of today only betroths us to Jesus in mercy. Hosea chapter 2 contradicts such a limited view of the covenant. God is also betrothing us in righteousness, justice, and lovingkindness. It is only through the full plan of God that we will obtain the end-result of you shall know the Lord.

To be betrothed in justice simply means that God is also going to write His laws on our hearts. If we begin to depart from the living God through the deceitfulness of sin (Heb.3:12-13), then God, the faithful God who keeps covenant, will correct us with His lovingkindness through the chastening of the Lord, and by the work of the Spirit of conviction. If we are trained by His chastening, it will produce in us the peaceable fruit of righteousness (Heb.12:11).

THE PROCLAMATION OF THE BRIDE-TO-BE TO CHRIST

1. TO FOLLOW THE LORD...
2. TO KEEP HIS COMMANDMENTS...
3. TO KEEP HIS TESTIMONIES...
4. TO KEEP HIS STATUTES...
5. WITH ALL OF YOUR HEART...
6. WITH ALL OF YOUR SOUL...
7. TO PERFORM THE WORDS
OF THIS COVENANT...
8. TO TAKE A STAND
FOR THIS
COVENANT...



“THEN THE KING STOOD BY A PILLAR AND MADE A COVENANT BEFORE THE LORD, TO FOLLOW THE LORD, AND TO KEEP HIS COMMANDMENTS AND HIS TESTIMONIES AND HIS STATUTES, WITH ALL HIS HEART AND ALL HIS SOUL, TO PERFORM THE WORDS OF THE COVENANT THAT WERE WRITTEN IN THIS BOOK. AND ALL THE PEOPLE TOOK THEIR STAND FOR THE COVENANT.”

2 Kings 23:3

I have taken these prophetic words of king Josiah, and applied them in the diagram above, as a type of proclamation that the betrothed Bride of Christ needs to make to her husband-to-be.

We live in times of preaching that places all the commitment of covenant upon the Lord. I said in the opening pages of this book that the New Covenant is a two-way street. God is delighted when His people realize that He expects a response to His covenant:

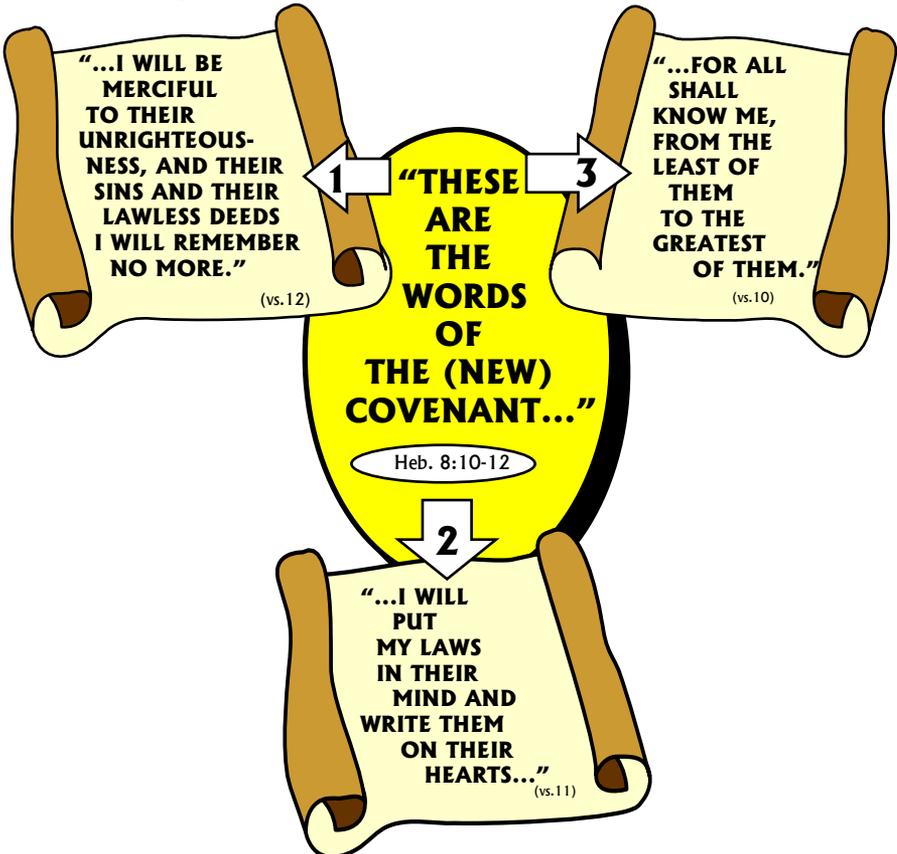
“AND NOW, ISRAEL, WHAT DOES THE LORD YOUR GOD REQUIRE OF YOU, BUT TO FEAR THE LORD YOUR GOD, TO WALK IN ALL HIS WAYS AND TO LOVE HIM, TO SERVE THE LORD YOUR GOD WITH ALL YOUR HEART AND WITH ALL YOUR SOUL, AND TO KEEP THE COMMANDMENTS OF THE LORD AND HIS STATUTES...FOR YOUR GOOD?”

Deut. 10:12-13

"AND NOW, ISRAEL, WHAT DOES THE LORD YOUR GOD REQUIRE OF YOU, BUT TO FEAR THE LORD YOUR GOD, TO WALK IN ALL HIS WAYS AND TO LOVE HIM, TO SERVE THE LORD YOUR GOD WITH ALL YOUR HEART AND WITH ALL YOUR SOUL, AND TO KEEP THE COMMANDMENTS OF THE LORD AND HIS STATUTES...FOR YOUR GOOD?"

Deut. 10:12-13

The above is the response God expected of His first covenant people. It was a covenant of grace and law. We have established that truth previously. What is pictured below are the terms of the New Covenant. It too contains law and grace. We have established that truth as well. I believe God is still waiting for His people to respond in gratitude to His acts of mercy and lovingkindness toward us. I believe He expects of us a dedicated response just as He expected of Israel, as stated above.



CHAPTER TEN:

"FAITH, HOPE AND LOVE"

"...I WILL BE MERCIFUL TO THEIR UNRIGHTEOUSNESS, AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE." (vs.12)

"...I WILL PUT MY LAWS IN THEIR MIND AND WRITE THEM ON THEIR HEARTS." (vs.10)

"FOR ALL SHALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST OF THEM." (vs.11)

1
THE GRACE OF GOD

2
THE LAW OF GOD

3
THE KNOWLEDGE OF GOD

1
JESUS THE CHRIST

2
THE HOLY SPIRIT

3
GOD THE FATHER

1
PASSOVER

2
PENTECOST

3
TABERNACLES

1
JUSTIFICATION

2
SANCTIFICATION

3
GLORIFICATION

1
RELATIONSHIP TO GOD...

2
DISCIPLESHIP BY GOD...

3
FELLOWSHIP WITH GOD...

1
THE WAY

2
THE TRUTH

3
THE LIFE

1
RIGHTEOUSNESS

2
AND PEACE

3
AND JOY

1
BAPTISM in WATER

2
BAPTISM in the SPIRIT

3
BAPTISM in FIRE

1
MEDIATOR OF THE COVENANT

2
THE SPIRIT OF CONVICTION

3
THE FATHER OF SPIRITS

1
FAITH

2
HOPE

3
LOVE

From the passages below, we can clearly see that faith, hope and love are each identified with its respective person of the Godhead. This has been true of all of our previous threefold cords of the New Covenant. It is once again manifested in this, our tenth and final group of threes.



“JESUS CHRIST... WHOM HAVING NOT SEEN YOU LOVE. THOUGH NOW YOU DO NOT SEE HIM, YET BELIEVING... RECEIVING THE END OF YOUR FAITH- THE SALVATION OF YOUR SOULS.”
1 Pet. 1:7-9

“MAY THE GOD OF HOPE FILL YOU WITH ALL JOY AND PEACE IN BELIEVING, THAT YOU MAY ABOUND IN HOPE BY THE POWER OF THE HOLY SPIRIT.”
Rom. 15:13

“BEHOLD, WHAT MANNER OF LOVE THE FATHER HAS BESTOWED ON US, THAT WE SHOULD BE CALLED CHILDREN OF GOD!...”
1 Jn. 3:1

**"AND NOW ABIDE FAITH, HOPE, LOVE, THESE THREE;
BUT THE GREATEST OF THESE IS LOVE."**

1 Cor.13:13



Of all the many doctrines contained within the Word of God, these three are singled out as those which are to abide as supreme objectives in the hearts of New Covenant believers. I pray that I may be able to show you why this has been so ordained by God.

In this chapter, we shall only consider the inter-dependence that these three doctrines have with one another. Whole books could be written on each subject, but this is not the thrust that I want to impart to you.

Paul reveals in our text above that preeminence is to be given to one of these doctrines above the other two: the greatest is love. I believe that we live in times in which segments of the church can be classified as majoring in minors and minoring in majors. By that, I simply mean that preeminence is being given to doctrines that the Word of God gives a lower priority. The reverse error is equally true. The doctrines that are highly prioritized in the Word of God (such as love) have taken a back seat to subjects such as faith. Both are important. However, as God's people, we are to rightly divide the word of truth (2 Tim. 2:15). This requires that we carefully consider the things that God singles out as most important, and seek to hold them in a delicate balance, as we apply them in our daily lives.

Let us begin by just listing some of the scriptures that reveal the importance of faith:

LOVE

**"NOW
ABIDE
THESE THREE"**

FAITH

HOPE

**"BUT WITHOUT FAITH IT IS IMPOSSIBLE
TO PLEASE HIM (GOD) ..."**

Heb.11:6

**"...THE WORD WHICH THEY HEARD DID NOT
PROFIT THEM, NOT BEING MIXED WITH FAITH..."**

Heb.4:2

**"...THEY ARE A PERVERSE GENERATION,
CHILDREN IN WHOM IS NO FAITH."**

Deut.32:20

**"NOW THE JUST SHALL LIVE BY FAITH; BUT IF ANYONE
DRAWS BACK, MY SOUL HAS NO PLEASURE IN HIM."**

Heb.10:38

"...FOR WHATEVER IS NOT FROM FAITH IS SIN."

Rom.14:23

**"THIS IS THE VICTORY THAT OVERCOMES
THE WORLD-OUR FAITH."**

1 Jn.5:4

**"ABOVE ALL, TAKING THE SHIELD OF FAITH
WITH WHICH YOU WILL BE ABLE TO QUENCH ALL
THE FIERY DARTS OF THE WICKED ONE."**

Eph.6:16

**"FIGHT THE GOOD FIGHT OF FAITH....
KEEPING THIS COMMANDMENT WITHOUT SPOT..."**

1 Tim. 6:12,14

"...AND THE PRAYER OF FAITH WILL SAVE THE SICK."

Jas.5:15

**"ALL THESE OBTAINED A GOOD TESTIMONY
THROUGH FAITH..."**

Heb.11:39

"...FOR BY FAITH YOU STAND."

2 Cor.1:24

"FOR WE WALK BY FAITH AND NOT BY SIGHT."

2 Cor.5:7

We are certainly challenged and quickened by reading what the scriptures record about the importance of faith. However, —————>

As important as it is to have faith, Paul balances out this truth in order to prevent a lop-sided faith being developed:



**“...AND
THOUGH I HAVE
ALL FAITH,
SO THAT I COULD
REMOVE MOUNTAINS,
BUT HAVE NOT LOVE, I AM NOTHING...
THE GREATEST OF THESE IS LOVE.”**

1 Cor.13:2,13



**“...HAVE FAITH IN GOD.
FOR ASSUREDLY, I SAY UNTO YOU,
WHOEVER SAYS UNTO THIS MOUNTAIN,
'BE REMOVED AND BE CAST INTO THE SEA,'
AND DOES NOT DOUBT IN HIS HEART,
BUT BELIEVES THAT THOSE THINGS WHICH HE
SAYS WILL COME TO PASS,
HE WILL HAVE WHATEVER HE SAYS.”**

Mark 11:22-23



Jesus gives great importance upon having mountain-moving faith, but Paul adds another perspective to the words of Jesus, “and though I have all faith, so that I could move mountains, but have not love, I am nothing.”

Whole ministries have been built upon Jesus' saying in Mark 11:22-24. Over the years, I have seen the fruit of their message to be, for the most part, a loveless message. People, who have lost a loved one, have had added grief laid upon them simply because they were told they didn't have enough faith like God to prevent Satan from robbing them of that loved one. This is loveless faith.

**“...HAVE FAITH IN GOD.
FOR ASSUREDLY, I SAY UNTO YOU,
WHOEVER SAYS UNTO THIS MOUNTAIN,
'BE REMOVED AND BE CAST INTO THE SEA,'
AND DOES NOT DOUBT IN HIS HEART,
BUT BELIEVES THAT THOSE THINGS WHICH HE
SAYS WILL COME TO PASS,
HE WILL HAVE WHATEVER HE SAYS.”**

Mark 11:22-23



What does Jesus mean by these words? Were they intended to provide whatsoever we can confess, or were they intended to be governed and controlled by other principles in the Word of God? I believe the latter is correct. We have already seen that what Paul stated in the love chapter (1 Cor.13) is a governing principle for moving mountains. If love is not the motivating force behind mountain moving faith, it is as nothing in God's sight. Let us ponder an Old Testament picture of yet another governing principle for moving mountains. It is equally applicable to the New Covenant:

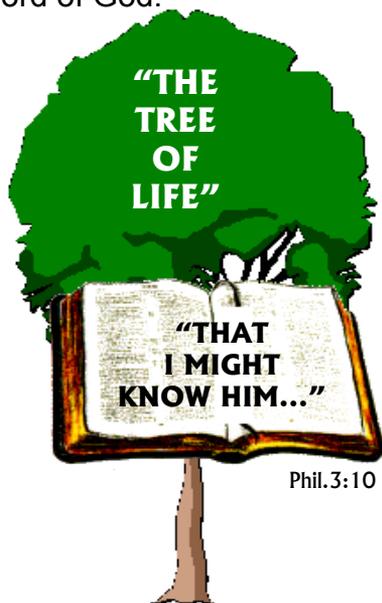
**“THIS IS THE WORD OF THE LORD...
'NOT BY MIGHT NOR BY POWER, BUT BY MY SPIRIT,
SAYS THE LORD OF HOSTS.
'WHO ARE YOU, O GREAT MOUNTAIN?...
YOU SHALL BECOME A PLAIN! ...
WITH SHOUTS OF
'GRACE, GRACE TO IT!' ”**

Zech. 4:6-7

Notice, it is not our might or our power (or even our faith) at work, but rather it is the might and power of the Holy Spirit which is able to level mountains, and that the force, which is at work, is specified as grace.

When the disciples asked Jesus to increase their faith (Luke 17:5), His answer diminished the need for such great faith. Faith as large as a little mustard seed would be sufficient to cast into the sea trees as large as the mulberry (vs.6). It is not faith in our faith that is needed, but faith in our God!

An often quoted perversion of Jesus' words in Mark 11 is stated as needing to "have God's kind of faith". However, the correct translation is "have faith in God". Herein lies the subtle error of the "faith for prosperity" doctrine. It is the call to imitate God's faith rather than to have faith in God. Satan tempted Eve with the same idea, "...you will be like God" (Gen.3:5). She began to desire the tree of the knowledge of good and evil, because it would make one wise (Gen.3:6). Satan still seeks to get God's people to approach God's Word as the knowledge of good and evil. This is forbidden fruit when our desire is to be like God and to become wise like God. The two trees mentioned in the Garden of Eden typify a right and a wrong approach to the Word of God:



Phil.3:10

**"IN HIM WE LIVE AND MOVE
AND HAVE OUR BEING..."**

Acts 17:28



Gen.3:6

**"KNOWLEDGE PUFFS UP...
HE KNOWS NOTHING YET
AS HE OUGHT TO KNOW."**

1 Cor.8:1-2

Paul said, "...that I might know Him" (Phil.3:10). Peter tells us to, "...grow in...the knowledge of our Lord and savior Jesus Christ" (2 Pet.3:18). Solomon tells us, "...the knowledge of the Holy One is understanding" (Prov.9:10). These are the things that will cause us to know as we ought to know. We cannot approach the Word of God to accumulate principles of faith divorced from the God of faith. It is sufficient to have faith in God.

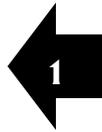
"KNOWING AS WE OUGHT TO KNOW"

God singled out three doctrines as those which abide above all others. They are progressive truths. It begins with faith, progresses to hope, and culminates in love, which is elevated to the position of being the greatest of these three (1 Cor.13:13).

There is an inter-dependence of the foundational doctrine of faith, hope and love. Here lies the knowledge of faith as we ought to know it. Only here do we find the governing principles that God has placed upon mountain-moving faith. Understanding this triangle and its inter-relationship, will enable us to know which mountains God will allow us to move! Here are the two governing principles God has attached to faith:

**"FAITH
WORKING
THROUGH
LOVE"**

Gal.5:6



Faith only works or functions by means of love. Unless love is our motive to move mountains, they will not be moved one inch!



Faith is vitally linked to biblical hope. Unless we access the substance of faith, which is hope, there will be no evidence of a working faith!



**"FAITH IS
THE SUBSTANCE
OF THINGS
HOPED FOR..."**

Heb.11:1

The world's view of hope is synonymous with luck. It is a lucky roll of the dice in which they place their hope.



A lucky/unlucky Christian is an oxymoron. There is no such thing as luck in the life of a Christian. Likewise, hope is not to be the kind that the world embraces such as, "with fingers crossed, I hope it works out". This is a form of hope without a solid foundation. It is equivalent to luck. Biblical hope has a solid foundation. It is with such a hope that faith (becomes) the substance (underlying reality) of things hoped for (Heb.11:1). The hope which has biblical foundation centers upon the very foundation of the New Covenant:

THE PROMISES OF GOD

"...HIS DIVINE POWER HAS GIVEN TO US ALL THINGS NECESSARY FOR LIFE AND GODLINESS.. BY WHICH HAS BEEN GIVEN TO US EXCEEDINGLY GREAT AND PRECIOUS PROMISES..."

2 Pet. 1:3-4

"A BETTER COVENANT ESTABLISHED ON BETTER PROMISES" Heb. 8:6

"FOR ALL THE PROMISES OF GOD IN HIM ARE YES AND IN HIM AMEN,... THROUGH US"

2 Cor. 1:20

"DO NOT BE SLUGGISH, BUT IMITATE THOSE WHO THROUGH FAITH... INHERIT THE PROMISES."

Heb. 6:12

THE FOUNDATION OF **BIBLICAL HOPE**

"...HIS DIVINE POWER HAS GIVEN TO US ALL THINGS NECESSARY FOR LIFE AND GODLINESS...BY WHICH HAS BEEN GIVEN TO US EXCEEDINGLY GREAT AND PRECIOUS PROMISES..."

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Heb.6:12

A promise is an expression of hope. Both pertain to the future. A promise creates hope (expectation) about the future. We are talking about the promises of God. Man can make a promise. However, he also can, and often does break it, but it is not so with God! Let us now ponder several passages where we find faith tied to hope, and hope tied to the promises of God.

"FOR THE PROMISE...IS ALSO TO THOSE WHO ARE OF THE FAITH OF ABRAHAM...WHO, CONTRARY TO HOPE, IN HOPE BELIEVED...AND NOT BEING WEAK IN FAITH...HE DID NOT WAVER AT THE PROMISE OF GOD...BEING FULLY CONVINCED THAT WHAT HE (GOD) HAD PROMISED HE WAS ABLE TO PERFORM."

Rom.4:16-21 excerpts

"GOD MADE A PROMISE TO ABRAHAM...HE OBTAINED THE PROMISE...TO SHOW MORE ABUNDANTLY TO THE HEIRS OF PROMISE (US)...THAT WE MIGHT...LAY HOLD OF THE HOPE THAT IS SET BEFORE US. THIS HOPE WE HAVE AS AN ANCHOR OF THE SOUL, BOTH SURE AND STEADFAST..."

Heb.6:11-19 excerpts

"FOR WE ARE SAVED IN THIS HOPE, BUT HOPE THAT IS SEEN IS NOT HOPE;... BUT IF WE HOPE FOR WHAT WE DO NOT SEE, THEN WE EAGERLY WAIT FOR IT..."

Rom.8:24-25

**“FOR WE ARE SAVED
IN THIS HOPE,
BUT HOPE THAT IS SEEN IS NOT HOPE;...
BUT IF WE HOPE FOR WHAT WE DO NOT SEE,
THEN WE EAGERLY WAIT FOR IT...”**

Rom.8:24-25

Unless we understand the vital correlation between faith and hope, we cannot understand the statement above, made by the apostle Paul, that we are saved by hope. In Ephesians 2:8, he says that we are saved by grace through faith. There is no contradiction in these two verses simply because faith is the substance of things hoped for, the evidence of things not seen (Heb.11:1).

Faith can only be appropriated by and through what is stated within the contents of the promises of God. Let me make this statement to you:

**EVERYTHING YOU EVER HAVE RECEIVED FROM GOD,
EVERYTHING YOU EVER WILL RECEIVE FROM GOD ,
IS THE RESULT OF EXPRESSING
FAITH IN THE PROMISES OF GOD**

How did you obtain salvation? Was it not through faith in the promise, “...whoever calls upon the name of the Lord shall be saved”? (Rom.10:13). All of God’s statements about how to be saved center in on one, or more, of His promises. There is no other way! Remember, the New Covenant is a better covenant established on better promises. The whole covenant pivots around the promises of God. To express biblical faith, we must zero in on the hope that is contained within the promises of God. The New Covenant begins with salvation procured through faith in the promises. The New Covenant continues on through faith in the promises!

When Paul spoke of the promise of the second coming of Christ, the rapture, he called it the blessed hope and glorious appearing of our great God and savior Jesus Christ (Titus 2:13).

Peter states it clearly in the verse below that all things necessary for life and godliness have been given to us. How are they given? They are given in the form of exceedingly great and precious promises. For instance, you will remember, we studied earlier that the promise of the baptism in the Holy Spirit was called “the promise of the Father” (Acts 1:4).

**“...HIS DIVINE POWER
HAS GIVEN TO US ALL THINGS NECESSARY
FOR LIFE AND GODLINESS...BY WHICH HAS BEEN GIVEN TO US
EXCEEDINGLY GREAT AND PRECIOUS PROMISES...”**

2 Pet. 1:3-4

**“A
BETTER
COVENANT
ESTABLISHED ON
BETTER PROMISES”**

Heb. 8:6

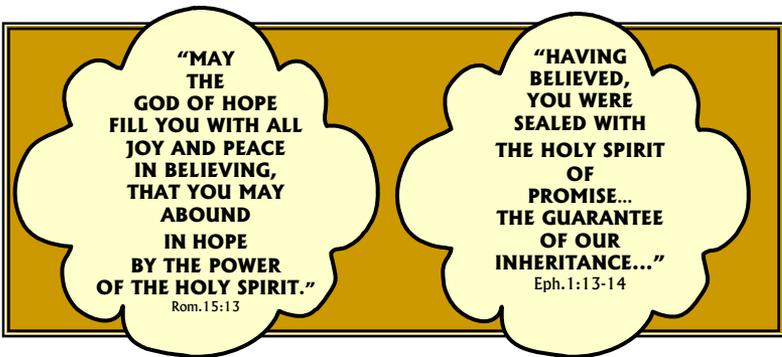
**“FOR ALL THE PROMISES
OF GOD IN HIM ARE YES
AND IN HIM AMEN,...
THROUGH US.”**

2 Cor. 1:20

**“DO NOT BE SLUGGISH,
BUT IMITATE THOSE WHO
THROUGH FAITH...
INHERIT THE PROMISES.”**

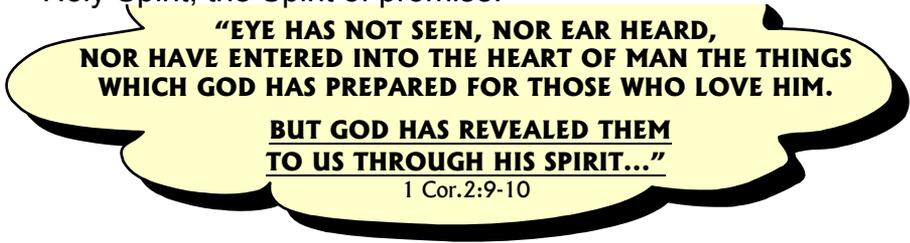
Heb. 6:12

Consider the two verses above, they depict our part. We are to inherit the promises. They do not come to us by osmosis. We must not be sluggish in our attitude toward God’s promises. We are to pursue after them. Everything that we need for a life of godliness, is found in the promises of God. Peter tells us that they are the means by which we can put on the divine nature of Christ, and also escape the corruption that is in the world through lust (remainder of 2 Pet.1:4). This speaks of attaining to the rapture (“those who were ready went in with Him to the wedding; and the door was shut...” (Matt. 25:10). It speaks of being married to Christ (“...His wife has made herself ready...arrayed in fine linen-the righteous acts of the saints.” (Rev.19:7-8). It speaks of reigning with Christ (“to him who overcomes I will grant to sit with Me on My throne...he who has an ear, let him hear what the Spirit says to the churches.” (Rev.3:21). These are future promises set before us, as expressions of God’s will for us. They must be attained by meeting all the specified conditions attached to them.



God is the God of hope. He desires that His people abound in hope. It comes through the power of the Holy Spirit in His present role as the Holy Spirit of promise.

Notice, He is the guarantee of our inheritance until the day of redemption" (Eph.1:14). However, this statement must be balanced with the warning "...do not grieve the Holy Spirit of God by whom you were sealed unto the day of redemption" (Eph.4:30). It is possible to do so, simply by ignoring the exceedingly great and precious promises, which the Spirit of promise has recorded in the Word He authored. It is possible to go through life acting just like the rest of the world who is without hope (Eph.2:12), when God has called us to abound in hope by the power of the Holy Spirit, the Spirit of promise.



Far too often, in the preaching of the above truth, God's people are robbed of verse 10 by preachers who fail to keep these two passages together. The second verse reveals that the first verse should be a reproof to the people of God for not allowing the Holy Spirit to cause our eyes to see, and our ears to hear, those things which have been prepared for everyone who loves God. They have been revealed by the Holy Spirit. They are clearly stated in the form of exceedingly great and precious promises.

How does the God of hope intend to make His people abound in hope? It is through the present ministry of the Holy Spirit as the Spirit of promise. God expresses His perfect will for us in the form of promises. They are designed to instill in our hearts true biblical hope.



It is only through a faith that has its focus upon the contents of those exceedingly great and precious promises, which will cause whatsoever we say to come to pass. We are to agree with God's Word. True faith is saying what God has said, nothing more and nothing less! Without a specific promise, we are unable to exercise such faith. Without meeting the conditions attached to the promises, there also shall be no appropriating by faith their contents. These are safeguards which God has placed around faith.

Faith cannot function apart from hope, for it is the substance of true faith. Hope is expressed in the promises of God.



“FAITH IS THE SUBSTANCE OF THINGS HOPED FOR...”
 Heb. 11:1

“FAITH WORKING THROUGH LOVE”
 Gal. 5:6



Let us now ponder the second safeguard God has over the ability to move mountains.

**"FAITH
WORKING
THROUGH
LOVE"**

Gal.5:6



Faith only functions by means of love. Unless love is our motive to move mountains, they will not be moved one inch! God will see to it!

LOVE

**"NOW
ABIDE
THESE THREE"**

FAITH

HOPE



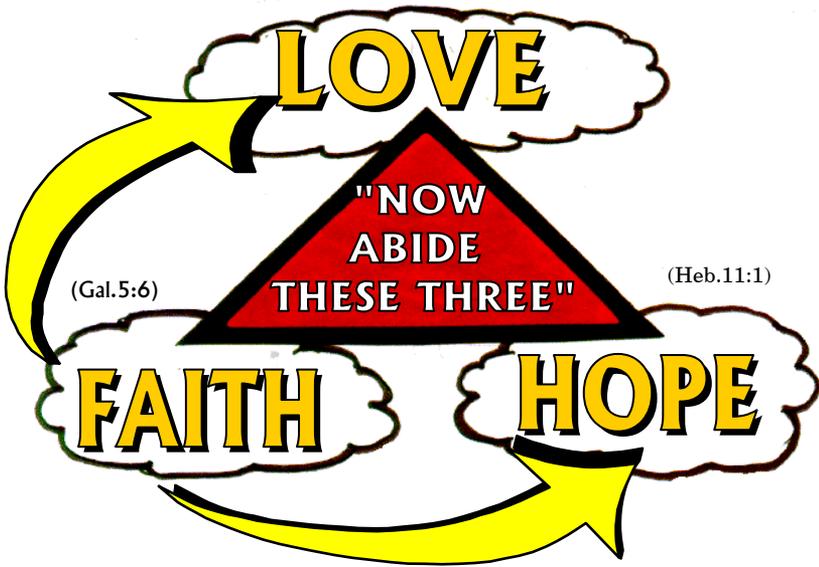
**"IN CHRIST...
(NOTHING)
...AVAILS ANYTHING,
BUT
FAITH WORKING
THROUGH LOVE."**

Gal.5:6

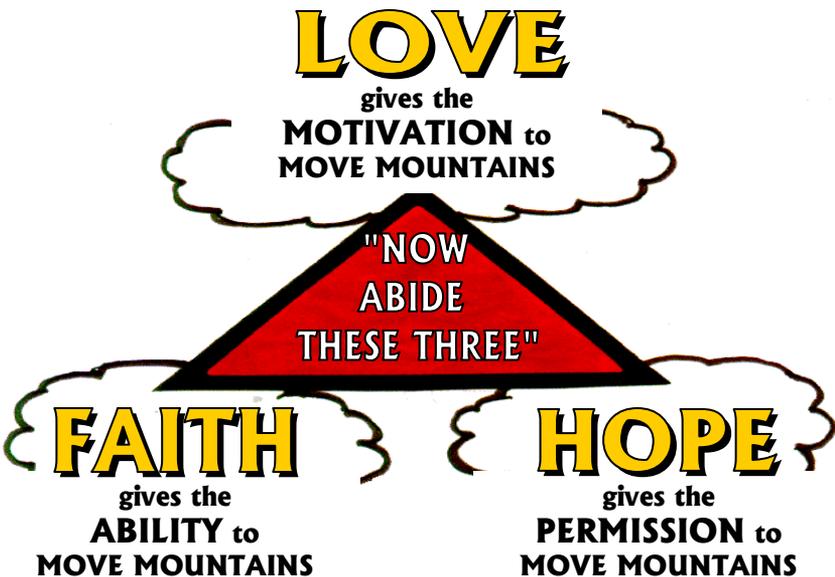
We have seen a doctrinal tie between faith and hope. One cannot function without the other. Likewise, Paul also presents a doctrinal tie between faith and love. As stated above, neither can these two function apart from each other. The ability to exercise faith is tied to its two abiding counterparts, hope and love. Throughout Paul's writings we can find the interlacing of faith and love. Consider for example:

**"WE ARE BOUND TO THANK GOD ALWAYS
FOR YOU, BRETHREN, AS IT IS FITTING,
BECAUSE YOUR FAITH GROWS EXCEEDINGLY,
AND THE LOVE OF EVERY ONE OF YOU ABOUNDS
TOWARD EACH OTHER, SO THAT WE BOAST OF YOU
AMONG THE CHURCHES OF GOD..."**

2 Thess. 1:2-3



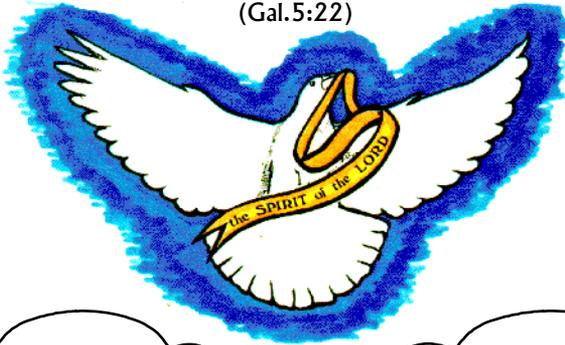
Contained within these two illustrations, is the reason why God has singled out faith, hope and love, as the three abiding doctrines. Faith is so important that without it, "...it is impossible to please God" (Heb.11:6). To prevent the abuse and misuse of faith, God ordained that it would only function through the concept of biblical hope. Finally, God also established that for faith to work, its motive must be love. It was Jesus' motive. It must be so for His disciples as well.



LOVE

is among the
**FRUITS
OF THE
HOLY SPIRIT...**

(Gal.5:22)



FAITH

is among the
**GIFTS
OF THE
HOLY SPIRIT...**

(1 Cor.12:9)

HOPE

is within the
**POWER
OF THE
HOLY SPIRIT...**

(Rom.15:13)

Jesus' promise that He would not leave us without providing "another comforter" (Jn.14:16), is manifested by the above illustration. Faith, hope and love is what God expects to mark the life of every New Covenant believer. The equipping of the saints for that calling, is the present ministry of the Holy Spirit. Paul prayed for the church:

**"...THAT YOU MAY KNOW....
WHAT IS THE EXCEEDING GREATNESS
OF HIS POWER TOWARD US WHO BELIEVE,
ACCORDING TO
THE WORKING OF HIS MIGHTY POWER..."**

Eph.1:18-19

LOVE

"THE BOND OF PERFECTION"

(Col. 3:14)

**"NOW
ABIDE
THESE THREE"**

**"LOVE SUFFERS LONG AND IS KIND;
LOVE DOES NOT ENVY; LOVE DOES NOT PARADE
ITSELF, IS NOT PUFFED UP; DOES NOT BEHAVE
RUDELY, DOES NOT SEEK ITS OWN, IS NOT
PROVOKED, THINKS NO EVIL; DOES NOT REJOICE
IN INIQUITY, BUT REJOICES IN THE TRUTH; BEARS
ALL THINGS, BELIEVES ALL THINGS, HOPES ALL
THINGS, ENDURES ALL THINGS.
LOVE NEVER FAILS."**

1 Cor.13:4-8

Calling it the bond of perfection (Col.3:14), love is God's cure for whatever ails us. Look at the list above. It contains eight things that love is, and eight things that love is not. This is significant, because eight in bible numerics represents new beginnings. Jesus instituted such a new beginning when He issued a new commandment:

**"A NEW
COMMANDMENT
I GIVE TO YOU,
THAT YOU
LOVE ONE
ANOTHER;
AS I HAVE LOVED
YOU, THAT YOU
LOVE ONE
ANOTHER.
BY THIS (LOVE)
ALL WILL KNOW
THAT YOU ARE
MY DISCIPLES,
IF YOU HAVE
LOVE ONE FOR
ANOTHER."**

John 13:34-35



Among Paul's definition of love, is the statement that love endures all things. It is certainly true that love has endured the test of time. Over the last 2,000 years, it has not been the testimony of the miracles of Jesus, on behalf of man, that has captivated the hearts of the human race, but it has been the love of Christ for mankind. Paul states:

**"...THE LOVE OF GOD HAS BEEN POURED
OUT IN OUR HEARTS BY THE HOLY SPIRIT
WHO WAS GIVEN TO US. FOR WHEN WE
WERE STILL WITHOUT STRENGTH,
IN DUE TIME CHRIST
DIED FOR THE UNGODLY...
GOD DEMONSTRATES
HIS OWN LOVE TOWARD US,
IN THAT WHILE WE WERE STILL SINNERS,
CHRIST DIED FOR US."**

Rom.5:5-8

The message only enters our heart by contemplating the fact that, it was while we were still sinners, that Christ died for us, while we were ungodly. Paul emphasizes that, in this was the love of God manifested. The depth of that kind of love can only be grasped by placing yourself in a like situation. How many of us would give up one of our own children in exchange for the life of some mass-murderer? Would we even be willing to give up our cherished pet for the life of such a person? In our heart of hearts such a thought meets with an immediate answer-no! However, the Word says of God the Father:

**"FOR GOD SO LOVED THE WORLD
THAT HE GAVE
HIS ONLY BEGOTTEN SON,
THAT WHOEVER BELIEVES IN HIM,
SHOULD NOT PERISH
BUT HAVE EVERLASTING LIFE."**

John 3:16

1 John 3:16 adds a needed balance to John 3:16:

**"BY THIS
WE KNOW LOVE,
BECAUSE
HE LAID DOWN HIS LIFE FOR US.
AND WE ALSO OUGHT TO
LAY DOWN OUR LIVES
FOR THE BRETHREN."**

1 John 3:16

**“FOR GOD SO LOVED
THE WORLD THAT
HE GAVE HIS ONLY
BEGOTTEN SON,
THAT WHOEVER
BELIEVES IN HIM,
SHOULD
NOT PERISH BUT HAVE
EVERLASTING LIFE.”**

John 3:16

**THE
MANIFESTED
LOVE
OF
GOD
THE
FATHER...**

**THE
MANIFESTED
LOVE
OF
THE
SON
OF GOD...**

**“FOR WHEN WE WERE STILL
WITHOUT STRENGTH,
IN DUE TIME CHRIST DIED
FOR THE UNGODLY...
GOD DEMONSTRATES HIS
OWN LOVE TOWARD US,
IN THAT WHILE WE
WERE STILL SINNERS,
CHRIST DIED FOR US.”**

Rom.5:6

**“BY THIS
WE KNOW LOVE,
BECAUSE HE LAID DOWN
HIS LIFE FOR US. AND
WE ALSO OUGHT TO
LAY DOWN OUR LIVES
FOR THE BRETHREN.”**

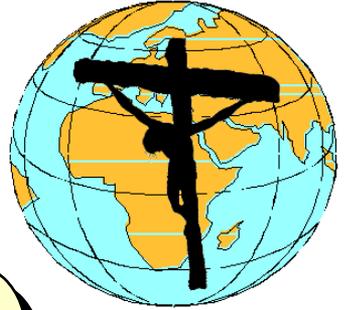
1 John 3:16

**THE
MANIFESTED
LOVE
OF THE
“SONS”
OF GOD...**

God expects His sons and daughters to manifest their love in the same manner as they received it. What else could it mean to be “...conformed into the image of His Son...”? (Rom.8:29).

“WHAT THE WHOLE WORLD NEEDS IS LOVE”

The above words of a secular
songwriter express exactly what
God’s sentiments
are as well:



**“FOR GOD DID NOT SEND
HIS SON INTO THE WORLD TO
CONDEMN THE WORLD,
BUT THAT THE WORLD
THROUGH HIM MIGHT
BE SAVED.”**

John 3:17

Paul also said, “for what have I to do with judging those who are outside? Do you not judge those who are inside?” (1 Cor.5:12). God did not come to condemn the world. Paul said he had nothing to do with judging the world outside the church. What has happened to this theology over the last 2,000 years? Large segments of the church in America has become consumed with seeking to judge the world instead of seeking to save the world. Many are so bent upon saving America (for themselves), that the mandate to save Americans (from American ideology) has been lost. The heroes of faith were a people who were not mindful of the country from which they came out, because they desired a better country that is, a heavenly one (Heb.11:14-16). It was of these that God could say He was not ashamed to be called their God (Heb.11:16). God has truly manifested His love for us. It is time for us as His people to manifest our love for Him:

**“...EVERYONE WHO LOVES HIM WHO BEGOT
ALSO LOVES HIM WHO IS BEGOTTEN. BY THIS WE KNOW
THAT WE LOVE...WHEN WE LOVE GOD AND
KEEP HIS COMMANDMENTS.
FOR THIS IS THE LOVE OF GOD,
THAT WE KEEP HIS COMMANDMENTS...”**

1 John 5:1-3

In the beginning of this chapter, I mentioned as the major objective, to show why God singled out faith, hope and love as the three abiding doctrines over all others. The fact that Paul states they are supreme could suffice as all the evidence we need. We could also add as evidence all the emphasis we saw in the scriptures pertaining to the significance of these three doctrines. However, I can so to speak, put the icing on the cake, by considering the fact that the unchanging God gave the same preeminence to faith, hope and love in the Old Covenant, as well as in the New Covenant.

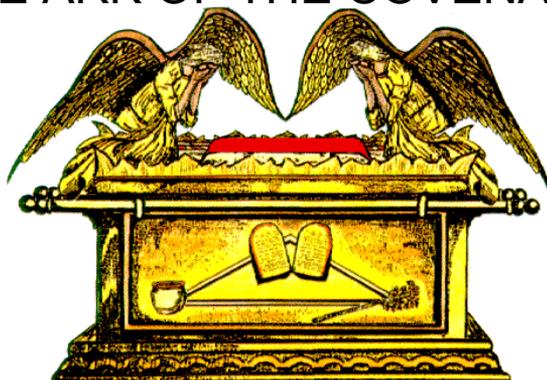
Where faith, hope and love are plainly stated as having preeminence in the New Covenant, we must consider the “type and shadow” contained in the Old Covenant to establish their equal importance. This is often the case with Old Covenant truth. It often foreshadows some greater event to come. Paul understood this:

**“FOR THE LAW,
HAVING A SHADOW OF THE GOOD THINGS TO COME,
AND NOT THE VERY IMAGE
OF THE THINGS...”**

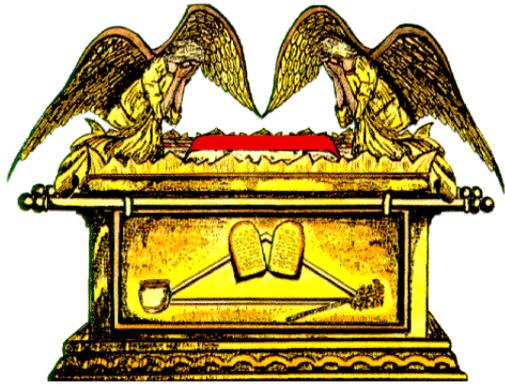
Heb. 10:1

Paul is saying that what was contained in the law was just a shadow image of what would be better things to come, and that the physical things themselves were not the exact image. We are going to examine one such shadowy image from the Old Covenant law. It is:

“THE ARK OF THE COVENANT”

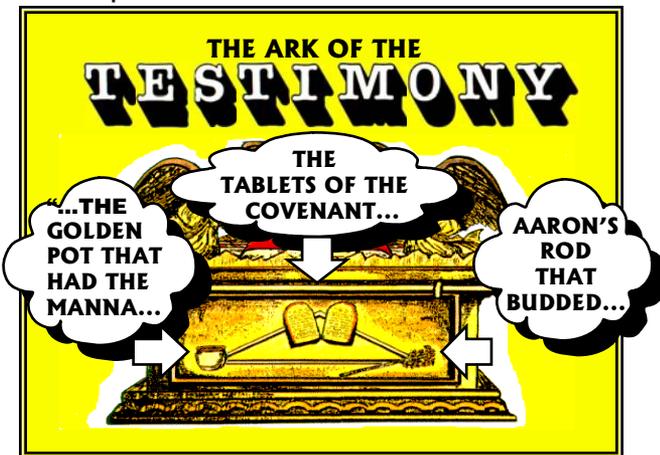


**“...YOU SHALL
PUT THE
MERCY SEAT ON
TOP OF THE ARK,
AND IN THE ARK,
YOU SHALL PUT
THE TESTIMONY
THAT I SHALL
GIVE YOU...”**
Exodus 25:21



In verse 22 of Exodus 25, God calls the Ark, the Ark of the Testimony. We are more acquainted with the frequent term of the Ark of the Covenant. Notice, in the text above, that God tells Moses that he will instruct him as to what is to be placed inside the Ark. It will be the testimony that God will show them.

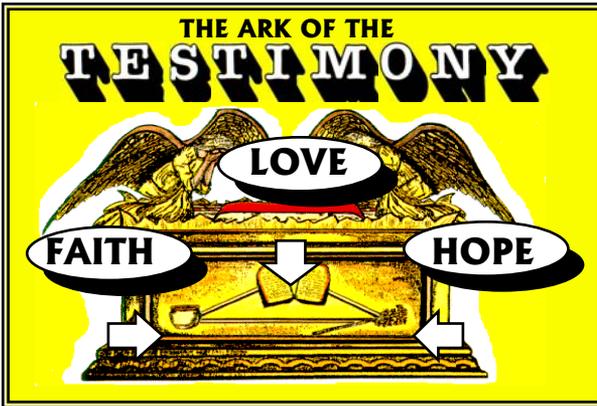
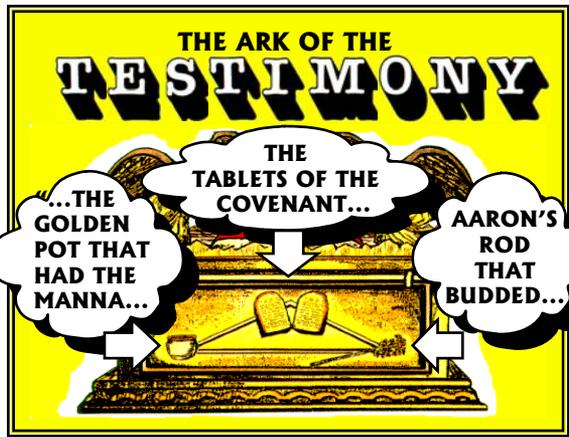
Deut.10:2 tells us how God placed the ten commandments within the Ark of the Covenant. Exodus 16:1-35 gives the account of the placing of the golden pot of manna within the Ark. Numbers 17:10 reveals how Aaron's rod that budded ended up in the Ark of the Covenant.



Sadly, these three accounts are all stories of the open rebellion of the children of Israel to the Lord their God, the God of covenant.

Paul, in mentioning these three items in Hebrews 9:4-5, said "of these things we cannot now speak in detail." Neither can I at this time. I can only urge you to read the references above, since Paul devotes a whole chapter in 1st Corinthians (chap.10) to these very acts of rebellion, as being written for our admonition (1 Cor.10:5,11).

What I want to convey to you is another aspect of this “shadow of good things to come” that was hidden in the Old Covenant law. The three physical objects placed within the Ark depict:



I would like to explain to you in detail, how these three objects typify faith, hope and love.

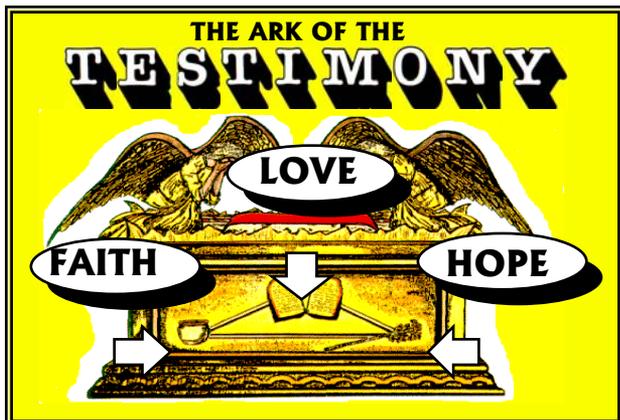
The Ark of the Covenant is the centerpiece of the Old Covenant. It was there that God would meet with Moses. It was above the mercy seat that God would dwell (Ex.25:22). The Ark of the Covenant was so holy that whoever would even touch it in an unauthorized manner, would be struck dead by God (2 Sam.6:6-7). No false god could even stand in the presence of the ark (1 Sam.5:1-4). Its presence brought victory in battle (Jos.6:6-20), and brought great blessing as well (2 Sam.6:11-12).

So important is this object, that God even records in the book of Revelation, “Then the temple of God was opened in heaven, and the Ark of His Covenant was seen in His temple.” (Rev.11:19).

The Ark of the Covenant, on earth, is an exact replica of the one in heaven! (Ex.25:8,9,40, Heb.9:24, 8:5). There is a great mystery surrounding it.

Part of that great mystery lies in the type and shadow of the three objects contained within the Old Covenant Ark.

Let us ponder their identity as faith, hope and love.



FAITH



“OUR FATHERS ATE THE MANNA IN THE DESERT; AS IT IS WRITTEN, ‘HE GAVE THEM BREAD FROM HEAVEN TO EAT.’ THEN JESUS SAID TO THEM, “MOST ASSUREDLY, I SAY UNTO YOU,...MY FATHER GIVES YOU THE TRUE BREAD FROM HEAVEN.... I AM THE BREAD OF LIFE. HE WHO COMES TO ME SHALL NEVER HUNGER....HE WHO FEEDS ON ME, WILL LIVE BECAUSE OF ME. THIS IS THE BREAD WHICH CAME DOWN FROM HEAVEN-NOT AS YOUR FATHERS ATE THE MANNA, AND ARE DEAD. HE WHO EATS THIS BREAD WILL LIVE FOREVER.”

John 6: 31-35, 57-58

We do not lack for a direct correlation between the shadow of the manna being a picture of the good things to come, namely, a living faith in Christ.

The children of Israel were guilty of despising the manna by considering it worthless bread (Num.21:5).



God's people today can be just as guilty of considering the true bread from heaven (Jesus) to be worthless bread. We do this whenever we are faithless in our words and in our deeds. In fact, Paul tells us "whatever is not from faith is sin." (Rom.14:23). In the wilderness, those who were faithless, hoarded bread when God said He would give them the extra they needed to carry them through the sabbath rest (Ex.16:4-27).

God charged Israel that they were "children in whom is no faith" (Deut.32:20). It is sad, but Jesus ponders the thought, "...when the Son of man comes, will He really find faith on the earth?" (Luke 18:8).



**"MAN
DOES NOT LIVE
BY BREAD ALONE;
BUT MAN
LIVES
BY EVERY WORD
THAT PROCEEDS OUT
OF THE MOUTH
OF THE LORD"**
Deut.8:3



The above is a synopsis of what Jesus sought to impart in the 6th chapter of John. He identified Himself as the true bread from heaven, the bread of life. We know that He is also called the Word of God (Jn.1:1), also The Word became flesh and dwelt among us (Jn.1:14). Combine these thoughts with John chapter six, and we have the complete picture. Jesus, as the bread of life, calls us to eat His flesh. It is the true manna from heaven. Herein lies the true life of faith. We are to have faith in what is written in the Word of God. Jesus is the Word manifest in the flesh! We are to live by every word which comes from the mouth of the Lord. This is the true bread from heaven. We cannot profess faith in God, and then go about as if the words of God are as "worthless bread." If we do, then God will consider us also to be "children in whom is no faith."

HOPE



**“...THE ROD OF THE MAN WHOM I CHOOSE
WILL BLOSSOM... AND BEHOLD, THE ROD OF
AARON...HAD SPROUTED AND PUT FORTH
BUDS, HAD PRODUCED BLOSSOMS AND
YIELDED RIPE ALMONDS...”**

Numbers 17:5,8

Aaron was the high priest. In this role, he is foreshadowing Jesus as our high priest. Read the 7th chapter of Hebrews to see this important comparison between the Levitical priesthood and the priesthood of Jesus. Paul's argument is that through the priesthood of Jesus comes a better hope by which we draw near to God (Heb.7:19).

God took Aaron's rod and caused this dead stick to come to life and to bear ripe fruit. The parallels are obvious. Jesus too was raised from the dead becoming the "firstfruits from the dead" (1 Cor.15:20).

It is through this better hope (the high priestly ministry of Jesus), that we are able to lay hold of the hope set before us. This hope we have as an anchor of the soul, both sure and steadfast, and which enters the presence behind the veil for us, even Jesus, having become high priest forever (Heb.6:18-20).

Aaron's rod that budded depicts Jesus, our high priest, in whom all the promises of God are yes, and Amen! (2 Cor.1:20).

LOVE



**“ ...BY THIS WE KNOW
THAT WE LOVE...
WHEN WE LOVE GOD
AND KEEP HIS COMMANDMENTS.
FOR THIS IS THE LOVE OF GOD,
THAT WE KEEP HIS COMMANDMENTS.
AND HIS COMMANDMENTS
ARE NOT BURDENSOME.”**

1 Jn.5:2-3

**“HE WHO HAS MY COMMANDMENTS
AND KEEPS THEM, IT IS HE WHO LOVES ME...
HE WHO DOES NOT LOVE ME DOES
NOT KEEP MY WORDS...”**

John 14:21,24

Both Jesus,, and John, the disciple of Jesus, give us a clear connection between love and the commandments. Consider this paraphrase:

**NO ONE LOVES GOD ANY MORE
THAN HE LOVES GOD'S
COMMANDMENTS**

The measuring stick of our love for God is the degree to which we keep His commandments. Today's theology conveys to God's people that they have been delivered from the law. I pray by now that you have seen the error of such thinking. Saved by the law?-never! Delivered from the law?-never! This was Paul's clear teaching (Rom. 3:28-31).

It is a great misnomer to believe that love has replaced the commandments of the law. The idea is that we are now just to love, instead of obeying specific laws. In reality, Paul taught that love fulfills (keeps) God's laws, rather than replacing them. Read carefully his thoughts:



**“...HE WHO LOVES
ANOTHER HAS FULFILLED
THE LAW. FOR THE
COMMANDMENTS,
‘YOU SHALL NOT COMMIT
ADULTERY,’
‘YOU SHALL NOT MURDER,’
‘YOU SHALL NOT STEAL,’
‘YOU SHALL NOT BEAR
FALSE WITNESS,’
‘YOU SHALL NOT COVET,’
AND IF THERE IS ANY OTHER
COMMANDMENT,
ALL ARE SUMMED UP IN
THIS SAYING, NAMELY,
‘YOU SHALL LOVE YOUR
NEIGHBOR AS YOURSELF.’
LOVE DOES NO HARM
TO A NEIGHBOR;
THEREFORE LOVE IS
THE FULFILLMENT
OF THE LAW.”**

Rom. 13:8-10

Paul is not saying love is better than keeping the law, but rather that love is expressed by keeping the law! How is it that love will do no harm to a neighbor? By not committing adultery with your neighbor's wife, by not stealing from your neighbor, or by not coveting anything that belongs to your neighbor, not bearing false witness against your neighbor. Violating these specific laws are loveless and lawless deeds toward a neighbor. Can you see the law defines what love looks like?

We all know the great definition of love found in 1 Cor.13. We can add to that definition the contents of the ten commandments. They too define what love is. This is why Jesus says “he who has My commandments and keeps them, it is he who loves Me.”

**"...THE LAW, HAVING A SHADOW OF
THE GOOD THINGS TO COME,
AND NOT THE VERY IMAGE OF THE THINGS..."**

Heb. 10:1



LOVE

**"NOW
ABIDE
THESE THREE"**

FAITH

HOPE



God is an unchanging God. He required His people in the Old Covenant, to embrace faith, hope and love as well. The shadowy types of these good things to come were placed in the Ark of the Covenant. Sadly, they were placed there as a testimony of the rebellion of God's covenant people. However, placed above the contents of the Ark was the mercy seat to cover the sins of the people when they failed to be a people of faith, hope and love.

We are also called to be a people of faith, hope and love. We too have access to the mercy seat of God when we fail. Our God is an unchanging God!

There is yet another reason we can consider that explains why faith, hope and love are the three abiding doctrines of the Christian faith. It has to do with the sacrament of

COMMUNION

Contained within the three commands that Jesus gives to His disciples pertaining to communion (Luke 22:19-20), are expressions of faith, hope and love.

LOVE



FAITH

HOPE

LOVE

“DO THIS IN REMEMBRANCE OF ME”

To partake of communion is not to be an option, it is a commandment of Jesus.

Jesus singles out that it is those who keep His commandments that love Him (Jn.14:21).

We also learn, from the writings of Paul, that communion was a common practice of the church (see 1 Cor.10:16, 1 Cor.11:23-32).

Paul taught it is proper to render to all their due, honor to whom honor (is due)” (Rom.13:7).
God challenged the children of Israel with a lack of honor for Him:



**“A SON HONORS HIS FATHER,
AND A SERVANT HIS MASTER.
IF THEN I AM THE FATHER,
WHERE IS MY HONOR?
AND IF I AM A MASTER,
WHERE IS MY REVERENCE?
SAYS THE LORD OF HOSTS...”**

Mal. 1:6

Nowhere in scripture are we told to proclaim the birth of Jesus. However, we are told to proclaim the Lord’s death till He comes (1 Cor.11:26). We do so through obeying His commandment, “Do this (the act of partaking of communion) in remembrance of Me” (Luke 21:19).

The bread and the wine represent the great love God has manifested for us. Whenever we partake of the bread and the wine of communion, we manifest our love for God. Proverbs reveals that the wicked have their own form of “communion” in that they “eat the bread of wickedness, and drink the wine of violence” (Prov.4:17).



**“THIS CUP IS THE NEW COVENANT
IN MY BLOOD, SHED FOR YOU.”**

FAITH

This proclamation of Jesus states that His blood is the essence of the New Covenant. Blood was required for the dedication of the Old Covenant (Heb.9:18), and without the shedding of blood there is no remission of sin (Heb.9:22). Peter reminds us that we were redeemed by the precious blood of Christ as a lamb without blemish and without spot (1 Pet.1:19). It is faith in the blood of Christ to forgive sins that the New Covenant rests upon. Whenever we partake of communion, we re-affirm our faith in the blood of the covenant:

“...AND THE BLOOD OF JESUS CHRIST HIS SON CLEANSES US FROM ALL SIN....IF WE CONFESS OUR SINS, HE IS FAITHFUL AND JUST TO FORGIVE OUR SINS AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS.”
1 John 1:7,9

I believe most Christians understand quite well the significance of the wine representing the blood in the sacrament of communion.



However, I think that most Christians do not quite grasp the meaning of the bread representing the body of Christ. Let us consider its significance.



As the blood of Christ is related to faith, the body of Christ is related to hope. It has to do with our future.



Take the time to read John 6:26-63. It is the presentation of Jesus as the bread of life (vs.35), the true manna from heaven (vs.49-50). It is in these passages that Jesus instructs His disciples to "eat My flesh and drink My blood" (vs.54). These words of Jesus are spirit and life (vs.63). I believe Jesus prophetically meant that we would partake of His blood through the wine of communion, and we would partake of His body through the bread of communion. Scripture teaches that the blood gives us eternal life through the forgiveness of our sins (Rom. 3:24-25, Eph.1:7). What then, is the significance of the body of Christ? The key is repeated three times by Jesus in these passages from John chapter 6 as "...I will raise him up at the last day" (vs.39, 40, 54). The element of the body of Christ has to do with the hope of our resurrection!

**"IF IN THIS LIFE ONLY WE HAVE HOPE IN CHRIST,
WE ARE OF ALL MEN THE MOST PITIABLE.
BUT NOW CHRIST IS RISEN FROM THE DEAD
AND HAS BECOME THE FIRSTFRUITS..."**

1 Cor.15:19-20

Paul opens this chapter with the statement "...Christ died for our sins... and He was buried...and rose again..." (1 Cor.15:3-4). The cup of communion signifies that Christ died for our sins, while the bread signifies the aspect of the resurrection of Christ. When we partake of communion, we eat the "bread of life" looking to the future hope of the resurrection of our body.



Jesus alludes to the future resurrection of many saints, as the result of the burying of His own body:

“MOST ASSUREDLY, I SAY UNTO YOU, UNLESS A GRAIN OF WHEAT FALLS INTO THE GROUND AND DIES, IT REMAINS ALONE; BUT IF IT DIES, IT PRODUCES MUCH GRAIN.”

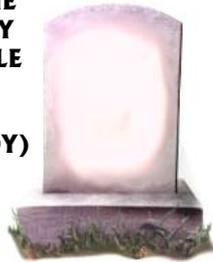
John 12:24

The apostle Paul picks up the same illustration, and applies it to the resurrection of the body:

**“...HOW ARE THE DEAD RAISED UP?
AND WITH WHAT BODY DO THEY COME?...
WHAT YOU SOW IS NOT MADE ALIVE UNLESS IT DIES...
YOU DO NOT SOW THAT BODY THAT SHALL BE,
BUT MERE GRAIN-PERHAPS WHEAT...
BUT GOD GIVES IT A BODY AS HE PLEASES,
AND TO EACH SEED ITS OWN BODY....
SO IS THE RESURRECTION FROM THE DEAD...
IT IS SOWN A NATURAL BODY,
IT IS RAISED A SPIRITUAL BODY....**

AND AS WE HAVE BORNE THE IMAGE OF THE MAN OF DUST, WE SHALL ALSO BEAR THE IMAGE OF THE HEAVENLY MAN....THIS CORRUPTIBLE (BODY) MUST PUT ON INCORRUPTION, AND THIS MORTAL (BODY) MUST PUT ON IMMORTALITY...”

1 Cor.15:35-54 excerpts



The hope of our resurrection is the core essence of what the bread of communion signifies.

We express faith in the hope that:

“...IF THE SPIRIT OF HIM WHO RAISED JESUS FROM THE DEAD DWELLS IN YOU, HE WHO RAISED CHRIST FROM THE DEAD WILL ALSO GIVE LIFE TO YOUR MORTAL BODIES THROUGH HIS SPIRIT WHO DWELLS IN YOU.”

Rom.8:11

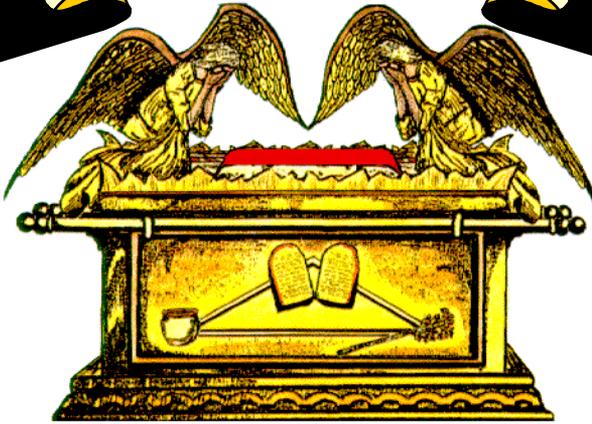


Communion is the “common-union” we have with Jesus Christ. It is a vivid expression, on an on-going basis, of our faith in God, our hope in God, and our love for God. It is a constant act of re-commitment to the terms of the New Covenant.

I pray that you now have a greater understanding of why God has singled out faith, hope and love as the preeminent doctrines which are to mark the lives of His people. We have seen this was true in the Old Covenant, as we considered the three articles contained within the Ark of the Covenant. God, the unchanging God, has decreed that faith, hope and love would also be given a place of preeminence in the New Covenant.



CHAPTER ELEVEN: "THE ARK OF THE COVENANT"

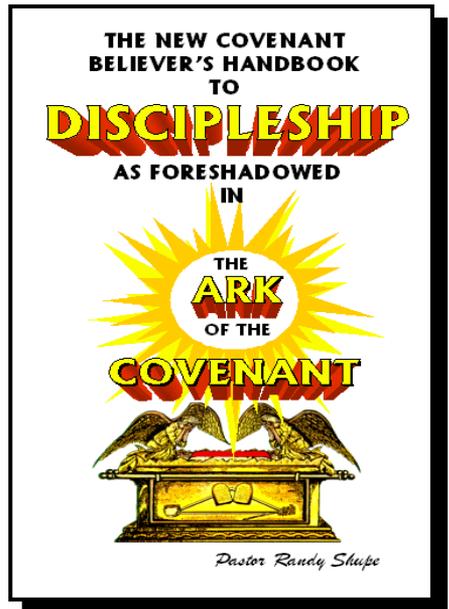


The contents of the preceding ten chapters bring us now to the point of revealing why I have chosen to entitle this book,

"The Ark of The Covenant".

By now you know that the original Ark of the Covenant has not been the central theme of this book. However, in reality the original Ark is but a type and shadow of the spiritual one that exists within the church itself.

What was in the physical realm in the Old Testament, contains a type and shadow of the spiritual realm in the New. Let us identify the present Ark of the Covenant that exists on the face of the earth at this very moment.

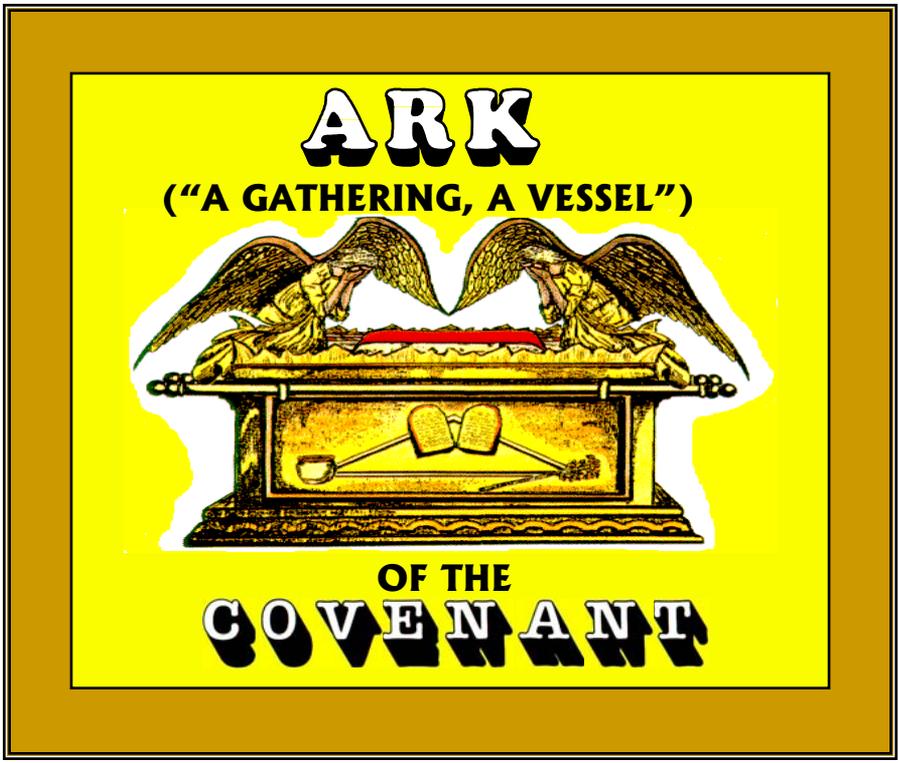


**THINGS IN THE PHYSICAL REALM
IN THE OLD COVENANT,
DEPICT TYPES AND SHADOWS OF
THE SPIRITUAL REALM IN THE NEW COVENANT**

There are numerous examples, of the truth of the above principle, that could be shown. Let me state but a few. For instance, Pharaoh was a type of Satan, and Egypt a type of the world. The physical deliverance of the children of Israel out of Egypt by Moses, is a type of our spiritual deliverance out of this present world by Jesus Christ. When the children of Israel went into the promise land, it was filled with the Canaanites, Hittites, Hivites, Perizzites, Girgashites, Amorites and the Jebusites (Joshua 3:10). These are but a type of the principalities, powers, rulers of darkness of this present age, and the spiritual wickedness still found in heavenly places (Eph.6:1-10). The physical wicked nations were the enemies of God's people then, just as the spiritual wickedness Paul describes in Ephesians, are the enemies of God's people today.

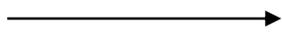
The tabernacle in the wilderness we know to be an exact copy of the spiritual tabernacle in heaven (Heb.8:5). The seven branch lampstand, in that tabernacle, is a type of the seven spirits of the Lord (Isa.11:1-3, Rev.4:5, 5:6). The brazen altar of the tabernacle was a type of the cross of Christ. It goes on and on. Therefore, it stands to reason that the physical Ark of the Old Covenant would also be a type and shadow of a spiritual counterpart in the New Covenant. In all the type and shadow that God records, He would certainly not ignore what was the centerpiece of the covenant. It contained a forty-year testimony of His dealing with His people, typified by the tablets, Aaron's rod that budded, and the golden pot of manna. We have seen the significance of these articles, as well as the importance of the mercy seat placed over the rebellion of God's people. There must be a type and shadow of the Ark of the Covenant, carried over into the spiritual realm, greater than what we have seen. I believe I can show you what it is.

—————→



Our first clue to identifying the spiritual Ark of the (New) Covenant lies in the definition of the word “ark”. It is a “gathering, a vessel”. We have seen that the old Ark of the Covenant was a vessel in which God gathered articles which bore a testimony, or a witness, of God’s covenant people.

We have seen that God not only called it the Ark of the Covenant, but He also called it the Ark of the Testimony (Ex.25:19-22, 31:18). The Greek word (Marturia) is translated as “testimony” 14 times, as “witness” 15 times, and as “martyr” 3 times. The Ark of the Covenant, (testimony, witness, martyr), is what God wants us to understand pertaining to its spiritual significance. The spiritual Ark of the Covenant is to be a testimony to the covenant. It is to be a witness to the covenant. It is even to be a martyr for the covenant. What is this spiritual version of the Ark of the (New) Covenant?



THE NEW COVENANT
BELIEVER'S HANDBOOK
TO
DISCIPLESHIP
AS FORESHADOWED
IN



Pastor Randy Shupe

The Ark of the Covenant in the physical realm, is a type and shadow of “good things to come” in the spiritual realm, namely,
“THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH”

1 Tim.3:15

Are we not
VESSELS OF GOD?

(2 Tim.2:20-21)

Are we not
WITNESSES OF GOD?

(Acts 1:8)

Are we not
MARTYRS OF GOD?

(Rom.8:36)

Are we not
GOD'S COVENANT PEOPLE?

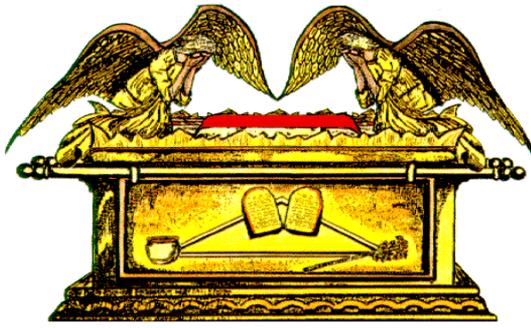
(1 Pet.2:10)

Are we not
**HOLY TO GOD,
JUST AS WAS THE ARK?**

(1 Pet.1:15-16, Eph.5:27)



I believe you can see the picture. However, I desire to bring it into focus even more clearly. Let us now go to what is recorded in the Old Testament about the Ark of the Covenant. I want to show you twelve (# of governmental order) type and shadows, which have direct correlation to the church, the Ark of the New Covenant.



We have already looked at three types and shadows dealing with the contents in the Ark of the Covenant. We saw that Paul taught the church that these were the three abiding doctrines of faith, hope and love (1 Cor.13:13). They were typified in the Old Covenant by the golden pot of manna (faith), by Aaron's rod that budded (hope), and by the tablets of the covenant (love).

The contents of the Ark of the Covenant are a picture of the church, the new Ark of the New Covenant.



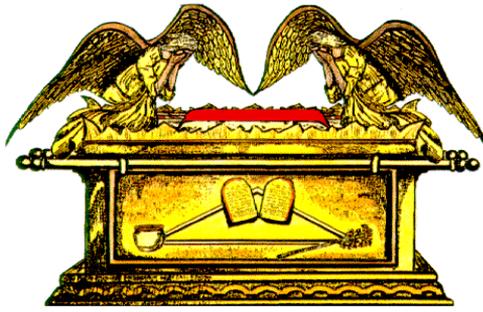
LOVE

"NOW
ABIDE
THESE THREE"

FAITH

HOPE





“...THE CLOUD OF INCENSE MAY COVER THE MERCY SEAT THAT IS ON THE ARK OF THE TESTIMONY, LEST HE DIE. HE SHALL TAKE SOME OF THE BLOOD...SPRINKLE IT...ON THE MERCY SEAT... THE SIN OFFERING, WHICH IS FOR THE PEOPLE, BRING ITS BLOOD INSIDE THE VEIL...AND SPRINKLE IT ON THE MERCY SEAT AND BEFORE THE MERCY SEAT. SO HE SHALL MAKE ATONEMENT...BECAUSE OF THEIR TRANSGRESSIONS, FOR ALL THEIR SINS...”

Lev.16:13-15 excerpts

The Ark of the (Old) Covenant contained a type and shadow of how the church would receive its

FORGIVENESS

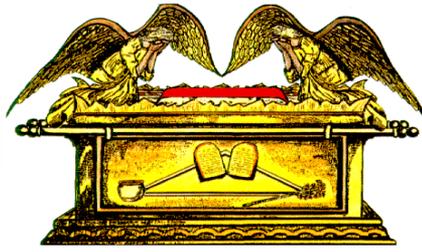
“IF ANYONE SINS, WE HAVE AN ADVOCATE WITH THE FATHER, JESUS CHRIST THE RIGHTEOUS. AND HE HIMSELF IS THE PROPITIATION (“MERCY SEAT”) FOR OUR SINS...”

1 Jn. 2:1-2

“FOR CHRIST HAS NOT ENTERED THE HOLY PLACES MADE WITH HANDS, WHICH ARE COPIES OF THE TRUE, BUT INTO HEAVEN ITSELF... HE HAS APPEARED TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF.”

Heb. 9:24,26

John uses the same Greek word translated as “propitiation”, which is also translated as “mercy seat” in Hebrews 9:5. We must not forget that the Ark of the (Old) Covenant is an exact copy of the one in the heavens (Heb.8:5). When we, as New Covenant saints, commit sin, we have access to the true mercy seat of God in heaven.



"...PUT THE HOLY ARK IN THE HOUSE..."

2 Chron. 35:3

**"THEN HE STRUCK THE MEN OF BETH SHEMESH,
BECAUSE THEY HAD LOOKED INTO THE ARK OF THE
LORD. HE STRUCK FIFTY THOUSAND...
OF THE PEOPLE...AND THE MEN OF BETH SHEMESH SAID,
"WHO IS ABLE TO STAND BEFORE
THIS HOLY LORD GOD?..."**

1 Sam. 6:19-20

The fifth type and shadow in which
the Ark of the Covenant typifies the church
(the new Ark of the Covenant) is:

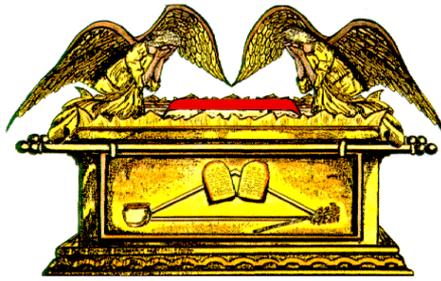
HOLINESS

The men of Beth Shemesh associated the Ark of the Covenant with "this holy Lord God". God speaks to New Covenant believers about holiness in a similar manner:

**"BUT AS HE WHO CALLED YOU IS HOLY, YOU ALSO
BE HOLY IN ALL YOUR CONDUCT, BECAUSE IT IS
WRITTEN, "BE HOLY, FOR I AM HOLY."**

1 Pet.1:15-16

Right above these verses, calling God's people to holiness, is a concept that is more wide-spread than holiness. It is a call to "rest your hope fully upon the grace of God..." (1 Pet.1:13). We must ask ourselves, why is it that the grace of God is well taught, but the call which follows it, is often branded as being legalism. Peter tells the recipients of grace to be holy in all your conduct. We need both!



“THE ARK OF THE LORD REMAINED IN THE HOUSE OF OBED-EDOM THE GITTITE THREE MONTHS. AND THE LORD BLESSED ODEM-EDOM AND ALL HIS HOUSEHOLD...THE LORD HAS BLESSED THE HOUSE OF OBED-EDOM AND ALL THAT BELONGS TO HIM BECAUSE OF THE ARK OF GOD...”

2 Sam.6:11-12

The sixth type and shadow in which the Ark of the Covenant typifies the church (the new Ark of the Covenant) is:

BLESSING

The act of entering covenant with God Almighty brings us into the “blessings of the Lord”:

“BLESSED BE THE GOD AND FATHER OF OUR LORD JESUS CHRIST, WHO HAS BLESSED US WITH EVERY SPIRITUAL BLESSING IN THE HEAVENLY PLACES IN CHRIST.”

Eph. 1:3

Paul follows the above statement by listing seven spiritual blessings. The first three are through the Father (vs. 4,5,6). The second three are through the Son (vs.7,9,11). The last blessing is by means of the Holy Spirit (vs.13-14). All of these blessings are acts of God’s grace. Another whole set of blessings are available to God’s covenant people, as the result of becoming like God. They are listed as the “beatitudes” in Matthew 5:3-12.



“NOW WHEN MOSES WENT INTO THE TABERNACLE... HE HEARD THE VOICE OF ONE SPEAKING WITH HIM FROM ABOVE THE MERCY SEAT THAT WAS ON THE ARK OF THE TESTIMONY...” Numbers 7:89

“AND DAVID...WENT...TO BRING UP... THE ARK OF THE GOD, WHOSE NAME IS CALLED BY THE NAME, THE LORD OF HOSTS, WHO DWELLS BETWEEN THE CHERUBIM.” 2 Sam.6:2

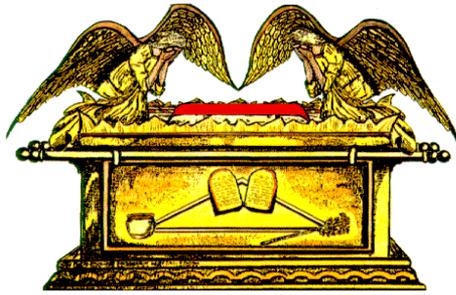
The seventh type and shadow in which the Ark of the Covenant typifies the church (the new Ark of the Covenant) is:

THE DWELLING PLACE OF GOD

“DO YOU NOT KNOW THAT YOU ARE THE TEMPLE OF GOD AND THAT THE SPIRIT OF GOD DWELLS IN YOU?...THE TEMPLE OF GOD IS HOLY, WHICH TEMPLE YOU ARE.” 1 Cor.3:16-17

“DO YOU NOT KNOW THAT YOUR BODY IS THE TEMPLE OF THE HOLY SPIRIT WHO IS IN YOU, WHOM YOU HAVE FROM GOD...” 1 Cor.6:19

Jesus told the Jews who were admiring Herod's temple, to "...destroy this temple, and in three days I will raise it up...He was speaking of the temple of His body." (Jn.2:19-21). The church is Christ's body (Col.1:18). We are the "dwelling place of God" just as much as the Ark of the (Old) Covenant was the dwelling place of God. It was the purpose for which the tabernacle was built (Ex.25:8-9).



“THE PHILISTINES TOOK THE ARK OF GOD, THEY BROUGHT IT INTO THE HOUSE OF DAGON (“THE FISH GOD”) AND SET IT BY DAGON... IN THE MORNING, THERE WAS DAGON, FALLEN ON ITS FACE...BEFORE THE ARK OF THE LORD. SO THEY TOOK DAGON AND SET IT IN ITS PLACE AGAIN... THE NEXT MORNING, THERE WAS DAGON, FALLEN ON ITS FACE...BEFORE THE ARK OF THE LORD. THE HEAD OF DAGON AND BOTH PALMS OF ITS HANDS WERE BROKEN OFF; ONLY THE TORSO OF DAGON WAS LEFT...THEREFORE THE PRIESTS OF DAGON... TREAD ON THE THRESHOLD OF DAGON... (SAYING) THE ARK OF THE GOD OF ISRAEL MUST NOT REMAIN WITH US, FOR HIS HAND IS HARSH TOWARD US AND DAGON OUR GOD.”

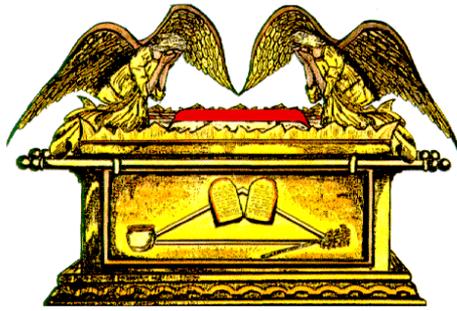
1 Sam.5:2-7

The eighth type and shadow in which the Ark of the Covenant typifies the church (the new Ark of the Covenant) is:

POWER OVER FALSE GODS

Paul understood the power of the church over false gods. Read the story in Acts 13, of his confrontation with Elymas the sorcerer. Paul was filled with the Holy Spirit as he pronounced a blinding curse upon this son of the devil (vs.9-11). The result of this manifestation of power over false gods was the conversion of the proconsul (vs.12).

Jesus said, “behold, I give you...power over all the power of the enemy...” (Luke 10:19). This commission has never been rescinded.



“AND WHEN THE ARK OF THE COVENANT OF THE LORD CAME INTO THE CAMP, ALL ISRAEL SHOUTED SO LOUDLY THAT THE EARTH SHOOK. NOW WHEN THE PHILISTINES HEARD THE NOISE OF THE SHOUT...THEY UNDERSTOOD THAT THE ARK OF THE LORD HAD COME INTO THE CAMP. SO THE PHILISTINES WERE AFRAID, FOR THEY SAID, “GOD HAS COME INTO THE CAMP!”... “WOE UNTO US! WHO WILL DELIVER US FROM THE HAND OF THESE MIGHTY GODS? THESE ARE THE GODS WHO STRUCK THE EGYPTIANS WITH ALL THE PLAGUES...”

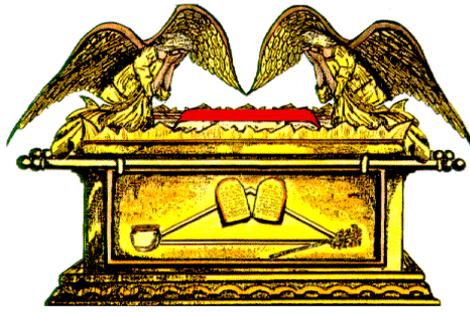
1 Sam.4:5-8

The ninth type and shadow in which the Ark of the Covenant typifies the church (the new Ark of the Covenant) is:

THE FEAR OF THE LORD

“THEN THE CHURCHES THROUGHOUT...HAD PEACE AND WERE EDIFIED. AND WALKING IN THE FEAR OF THE LORD AND IN THE COMFORT OF THE HOLY SPIRIT, THEY WERE MULTIPLIED.” Acts 9:31

The early church tasted a dose of the fear of the Lord through God’s dealings with Ananias and Sapphira who lied to the Holy Spirit (Acts 5:1-10). Verse 11 sums up that story with “so great fear came upon all the church and upon all who heard these things.” in the 12th chapter of Hebrews in which Paul vividly describes the chastening of the Lord, he sums it by saying, “...let us have grace, by which we may serve God acceptably with reverence and godly fear..our God is a consuming fire” (vs.28-29).



“BEHOLD, THE ARK OF THE COVENANT OF THE LORD OF ALL THE EARTH IS CROSSING OVER BEFORE YOU INTO THE JORDAN...AND IT SHALL COME TO PASS, ... THE JORDAN SHALL BE CUT OFF...THEN THE PRIESTS WHO BORE THE ARK OF THE COVENANT OF THE LORD STOOD ON DRY GROUND IN THE MIDST OF THE JORDAN, AND ALL ISRAEL CROSSED OVER ON DRY GROUND...” Joshua 3:11,13,17

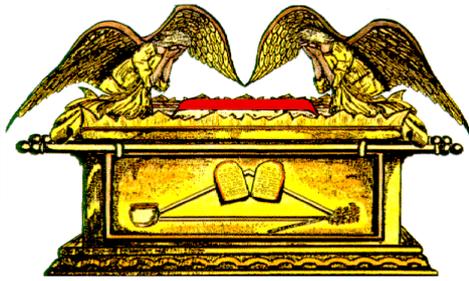
The tenth type and shadow in which the Ark of the Covenant typifies the church (the new Ark of the Covenant) is:

MIRACULOUS POWER

“AND HE SAID... ‘GO INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE. HE WHO BELIEVES...WILL BE SAVED.... AND THESE SIGNS WILL FOLLOW THOSE WHO BELIEVE: IN MY NAME THEY WILL CAST OUT DEMONS; THEY WILL SPEAK WITH NEW TONGUES...THEY WILL LAY HANDS ON THE SICK, AND THEY WILL RECOVER.’ ”

Mark 16:15-18 excerpts

I believe that we do injustice to the great commission of evangelism when we omit the rest of that very commission. Those who believe are to have signs following. Three of those signs are listed above as casting out demons, speaking in tongues, bringing recovery to the sick. This is as much a part of Jesus' commission as to preach the gospel. Through theological error, the signs following has become the great omission of the commission.



“THEN JOSHUA TORE HIS CLOTHES, AND FELL TO THE EARTH ON HIS FACE BEFORE THE ARK OF THE LORD TILL EVENING, BOTH HE AND THE ELDERS OF ISRAEL; AND THEY PUT DUST ON THEIR HEADS.”

Joshua 7:6

The eleventh type and shadow in which the Ark of the Covenant typifies the church (the new Ark of the Covenant) is:

INTERCESSORY PRAYER

“PRAYING ALWAYS WITH ALL PRAYER AND SUPPLICATION IN THE SPIRIT, BEING WATCHFUL TO THIS END WITH ALL PERSEVERANCE AND SUPPLICATION FOR ALL THE SAINTS.”

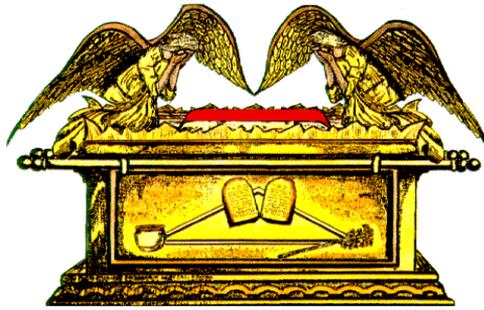
Eph.6:18



“...I EXHORT FIRST OF ALL THAT SUPPLICATIONS, PRAYERS, INTERCESSIONS, AND GIVING OF THANKS BE MADE FOR ALL MEN...”

1 Tim.2:1

Jesus said, “...My house shall be called a house of prayer” (Matt.21:13). Paul says of the church, “...Christ, a Son over His own house, whose house you are...” (Heb.3:6). The early church prayed, and it shook the place where they were assembled (Acts 4:31). They continued steadfastly in prayer (Acts 2:42). Today, it is hard to get God’s people to even fulfill Jesus’ mandate, “What, could you not watch with Me for one hour?” (Matt.26:40).



“...THE NATIONS WERE ANGRY, AND YOUR WRATH HAS COME...AND THAT YOU SHOULD REWARD YOUR SERVANTS...THE SAINTS...THOSE WHO FEAR YOUR NAME...THEN THE TEMPLE OF GOD WAS OPENED IN HEAVEN, AND THE ARK OF HIS COVENANT WAS SEEN IN HIS TEMPLE...”

Rev.11:18-19

The twelfth type and shadow in which the Ark of the Covenant typifies the church (the new Ark of the Covenant) is:

ESCAPE THE DAY OF GOD'S WRATH

“FOR GOD DID NOT APPOINT US TO WRATH BUT TO OBTAIN SALVATION THROUGH OUR LORD JESUS CHRIST...” 1 Thess 5:9

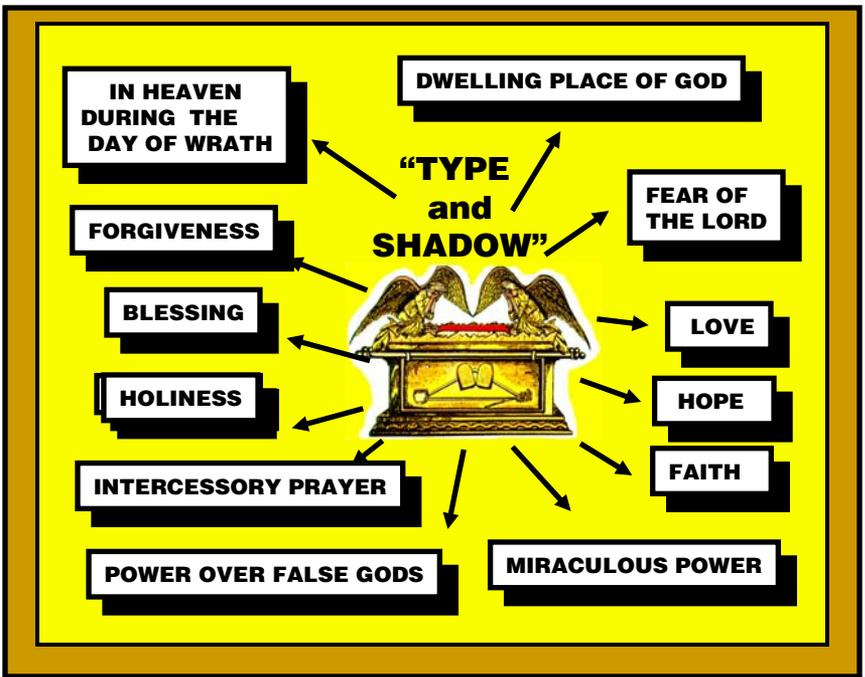
“I HAVE SET BEFORE YOU AN OPEN DOOR... YOU HAVE KEPT MY WORD, AND HAVE NOT DENIED MY NAME...BECAUSE YOU HAVE KEPT MY COMMAND TO PERSEVERE, I ALSO WILL KEEP YOU FROM THE HOUR OF TRIAL WHICH SHALL COME UPON THE WHOLE WORLD, TO TEST THOSE WHO DWELL ON THE EARTH.”

Rev.3:10

The book of Revelation is a book that signifies truth (Rev.1:1). The above picture of the Ark of the Covenant, is shown to be in heaven when the wrath of God is being poured out on earth. I believe this picture signifies the removal of the faithful wise virgins of the church prior to the outpouring of the wrath of the Lamb (Rev.6:16-17). This rapture is signified in chapter 4:1-2. There is no more mention of the church on earth from this point on.

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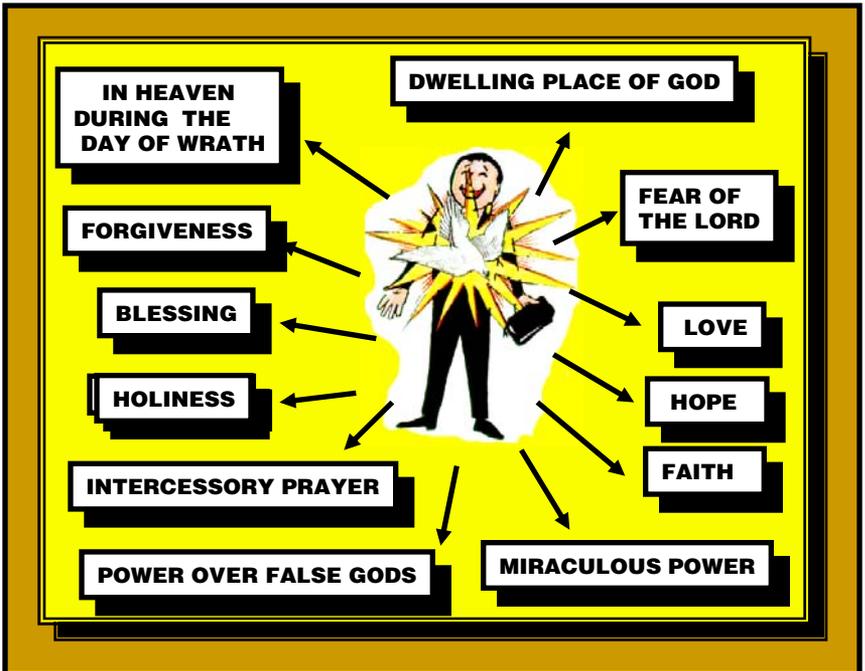
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The twelve statements made of the physical Ark of the (Old) Covenant is a type and shadow of what is applicable to the spiritual Ark of the (New) Covenant, which is "the church of the living God, the pillar and ground of the truth" (1 Tim.3:15).

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The above is the spiritual Ark of the Covenant. It consists of “living stones...being built up a spiritual house” (1 Pet.2:5). It consists of all who have become born again, and are now “...fellow citizens with the saints, and members of the household of God...” (Eph. 2:19). Paul goes on in these passages to say, “...the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a habitation of God in the Spirit” (Eph.2:21-22). In Ephesians chapter four, Paul says, “...the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causing growth of the body for the edifying of itself in love” (Eph.4:16).

The saints above are from our own church, at “the Way, the Truth and the Life Tabernacle”. When I taught this type and shadow of the Ark of the Covenant, I handed out the cards to various people, as I unfolded the mystery of the spiritual Ark of the Covenant. At the end of the teaching, I had all those come forth, bearing their cards containing the 12 different aspects we have just studied. It was a very moving to visualize the Ark of the (New) Covenant in such a way. I will never forget it.

ARK

("A GATHERING, A VESSEL")



OF THE COVENANT

Let me bring back the thought that the word ark means a "gathering, a vessel". The church can never be portrayed in the singular. It is not just "me", as the church, but rather "we", together. Jesus told us "...where two or three are gathered together in My name, I am there in the midst of them" (Matt.18:20). The Ark ("gathering"), as the church, is formed whenever and wherever two or three are gathered together in His name. Think of it! Jesus Himself appears in the midst of wherever the Ark is gathered together. God will always be where the Ark of the Covenant is!

Consider this prophetic picture from the psalms:

**"GATHER MY SAINTS TOGETHER TO ME.
THOSE WHO HAVE MADE A COVENANT WITH ME
BY SACRIFICE."**

Psalm 50:5

This statement can easily be applied to this present dispensation, in which God reveals the mystery of His will, namely to gather together in one all things in Christ (Eph.1:9-10). The rapture will be the ultimate gathering together of all God's covenant-keeping saints!



**“BY FAITH,
NOAH, BEING
DIVINELY
WARNED OF
THINGS NOT
SEEN, MOVED
WITH GODLY
FEAR, PREPARED
AN ARK FOR THE
SAVING OF HIS
HOUSEHOLD, BY
WHICH HE
CONDEMNED
THE WORLD AND
BECAME HEIR OF
THE
RIGHTEOUSNESS
WHICH IS
ACCORDING TO
FAITH.”**

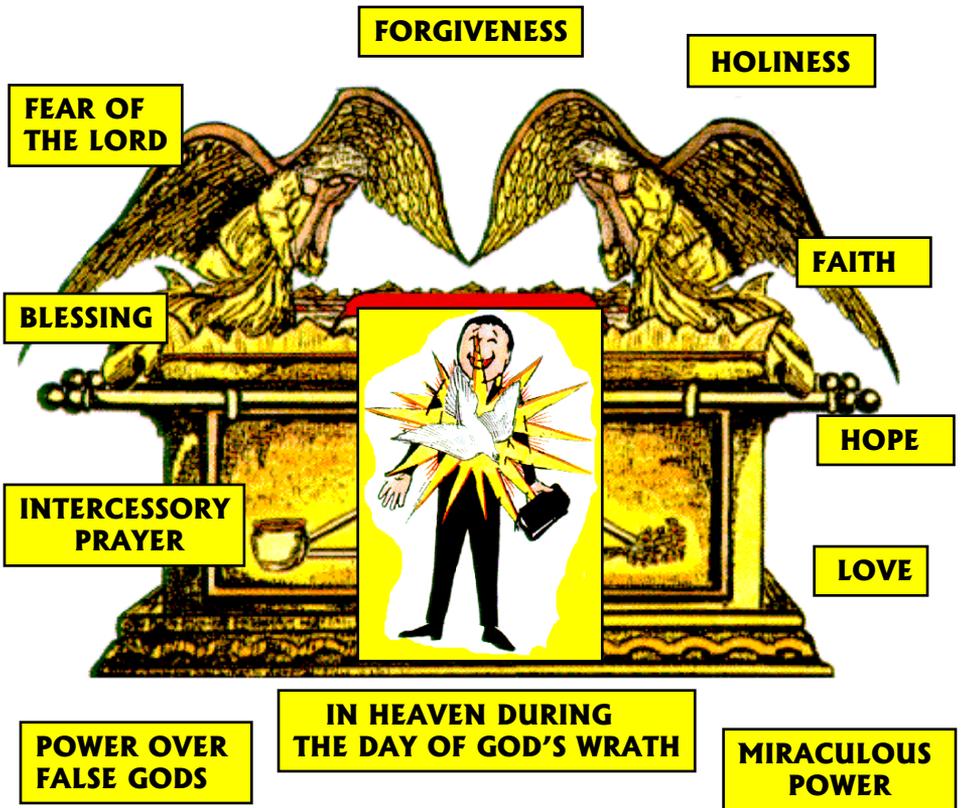
Hebrews 11:7

It is quite significant that God called Noah's means of deliverance, an "ark". It too, like the Ark of the Covenant of old, was a place of gathering. Noah built the ark, because he was divinely warned of things not yet seen. He built it for the salvation of his household, prior to the condemning of the world.

The church faces the same mandate, as did Noah. We too, my means of the prophetic word, have been divinely warned of things not yet seen, namely, the coming wrath of God. Noah took God's word seriously. I believe that many of the people of God today, do not do so. They are not moving with godly fear to the saving of their household.

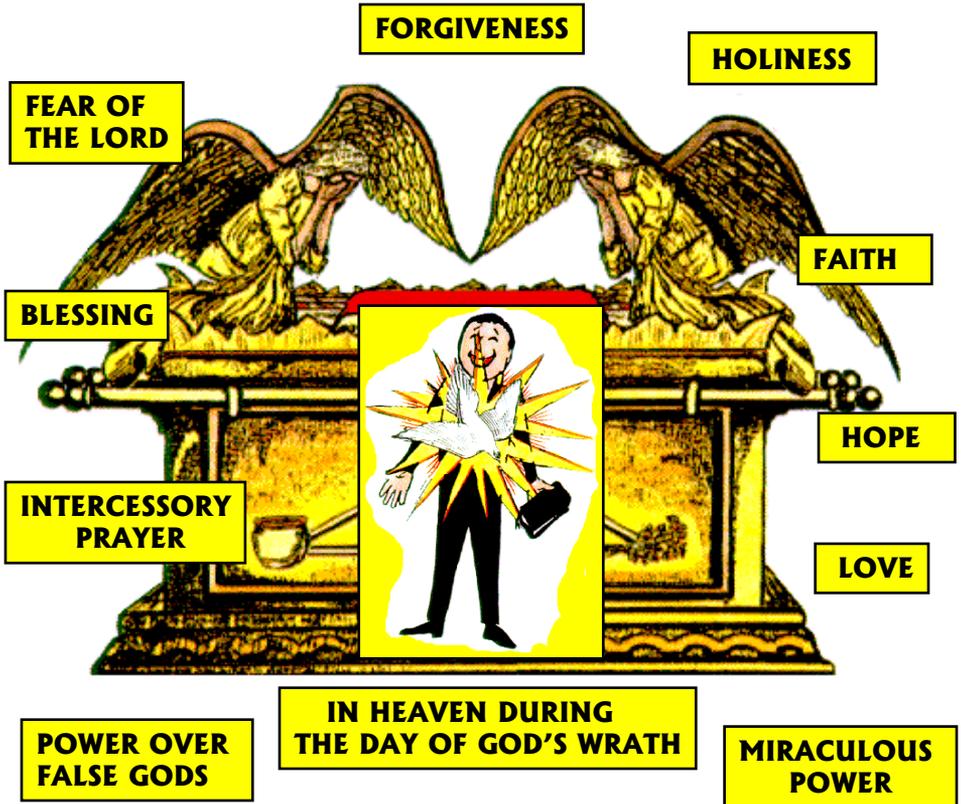
The contents of the New Covenant, as we have studied in the last ten chapters, call God's people to become serious about being in a covenant relationship to Almighty God. The children of Israel, whom Paul calls our examples (1 Cor.10:6), did not take the covenant of God very seriously. Today's loose and sloppy presentation of the New Covenant, as "grace and no law", is causing God's people to sin against the covenant of their God! This kind of willful ignorance will not be bliss in the end!

THE ARK OF



THE COVENANT

THE ARK OF THE COVENANT



Perhaps you are thinking that much of today's church does not seem to fit the above picture. Perhaps I can show you the reason. It is found in one more type and shadow of the Ark of the Covenant, in the Old Testament:

**"AND THE LORD GOD...SENT WARNINGS TO THEM
BY HIS MESSENGERS...
SENDING THEM BECAUSE
HE HAD COMPASSION ON HIS PEOPLE...
BUT THEY MOCKED THE MESSENGERS OF GOD,
DESPISED HIS WORDS, AND SCOFFED AT HIS PROPHETS,
UNTIL THE WRATH OF THE LORD AROSE AGAINST HIS PEOPLE,
TILL THERE WAS NO MORE REMEDY...
AND ALL THE ARTICLES FROM THE HOUSE OF GOD,
GREAT AND SMALL,
THE TREASURES OF
THE HOUSE OF THE LORD...
ALL THESE HE TOOK TO BABYLON."**

2 Chron. 36:15-18 excerpts

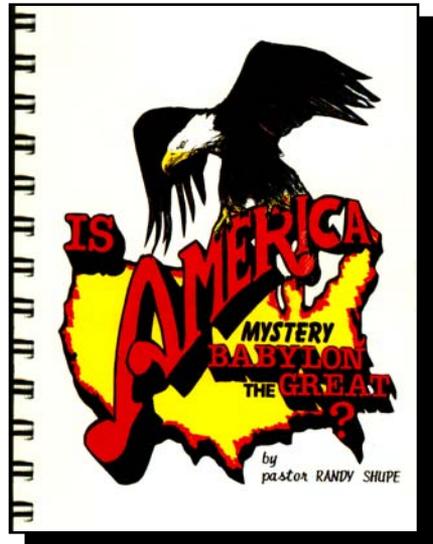
**“AND THE LORD GOD...SENT WARNINGS TO THEM
BY HIS MESSENGERS...
SENDING THEM BECAUSE
HE HAD COMPASSION ON HIS PEOPLE...
BUT THEY MOCKED THE MESSENGERS OF GOD,
DESPISED HIS WORDS, AND SCOFFED AT HIS PROPHETS,
UNTIL THE WRATH OF THE LORD AROSE AGAINST HIS PEOPLE,
TILL THERE WAS NO MORE REMEDY..AND ALL THE ARTICLES FROM
THE HOUSE OF GOD, GREAT AND SMALL, THE TREASURES OF
THE HOUSE OF THE LORD... ALL THESE HE TOOK TO BABYLON.”**

2 Chron. 36:15-18 excerpts

Among the articles from the house of the Lord that went into captivity in Babylon, was the physical Ark of the Covenant. Can it be, that the spiritual Ark of the Covenant the church of the living God, the pillar and the ground of the truth is also in captivity today, in spiritual (mystery) Babylon? It is certain that God’s people are in the midst of Mystery Babylon, because God says to them:

**“AND I HEARD
ANOTHER VOICE
FROM HEAVEN
SAYING,
“COME OUT
OF HER,
MY PEOPLE,
LEST YOU
SHARE IN
HER SINS,
AND LEST YOU
RECEIVE OF
HER PLAGUES.”**

Rev.18:4



In 1990 I wrote the above book to identify who is Mystery Babylon. It is important to know who is Mystery Babylon, because of the mandate from God to His people, to “come out of her.”

I believe America is Mystery Babylon, and I also believe that much of the church in America is in deep captivity to this new Babylon through embracing the subtle concept of America being One Nation Under God. Nothing could be further from the truth!



**"...I WILL BE
MERCIFUL
TO THEIR
UNRIGHTEOUS-
NESS, AND THEIR
SINS AND THEIR
LAWLESS DEEDS
I WILL REMEMBER
NO MORE."**

**"...FOR ALL
SHALL
KNOW ME,
FROM THE
LEAST OF
THEM
TO THE
GREATEST
OF
THEM."**

**"LET US
GO ON**

**"...I WILL
PUT
MY LAWS
IN THEIR
MIND
AND
WRITE THEM
ON THEIR
HEARTS..."**

**UNTO
PERFECTION"**

Hebrews 6:1

Heb. 8:10-12

"AND THE SPIRIT AND THE BRIDE SAY, "COME!"

Rev.22:17

"...FOR MANY ARE CALLED, BUT FEW CHOSEN."

Matt.20:16, 22:14

Paul, in Hebrews 6, writes to believers to "...go on to perfection". Obviously, he did not believe he got it all when he was saved, as it is taught today. There is more to Christianity than the six elementary principles of Christ, of which Paul says we are not to keep laying again (Heb.6:1). Rather we are to go on to perfection, and that perfection lies in the remaining two terms of the New Covenant, beyond the term of grace

The book of Revelation culminates with an invitation from the Spirit and the Bride. I believe that Jesus' warning, repeated twice in Matthew's gospel, "...many are called, but few are chosen", will be applicable to the formation of the Bride of Christ. All New Covenant believers are called to be the Bride of Christ (2 Cor.11:2). However, few will attain to it because of the craftiness of Satan's deception (2 Cor.11:3-4).

CHAPTER TWELVE: "A COVENANT CONTROLLED COMMUNITY"

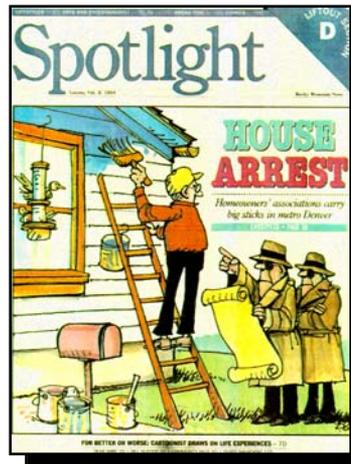
~ EPILOGUE ~



Often, the most pungent illustrations of spiritual realities are typified in the natural realm of every-day life. The picture above makes a good summary of all that I have sought to impart within the confines of this book pertaining to a covenant relationship with God. The founders of this community advertise on their sign that they are “covenant protected”. Whoever chooses to live within this community is bound to abide by the specified terms of the covenant.

A recent edition of the Spotlight section of the Rocky Mountain News, was devoted to this fast growing trend of residential neighborhoods, functioning under the control of covenants.

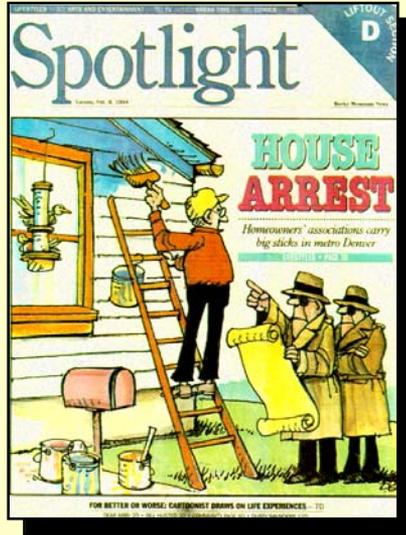
On the next page, I have printed some excerpts from this article, which contain great spiritual parallels.



Read the rules before moving in

Trouble moves into the neighborhood when people don't read their covenants....

“I wish I lived in a covenant area,” said a woman who, like many were interviewed on the subject...”Where I live in Denver, anything goes. There are people with dump trucks parked in front, junk cars parked on their front lawns. I'm seriously considering moving to a covenant-controlled area so I don't have to live in the trash.”



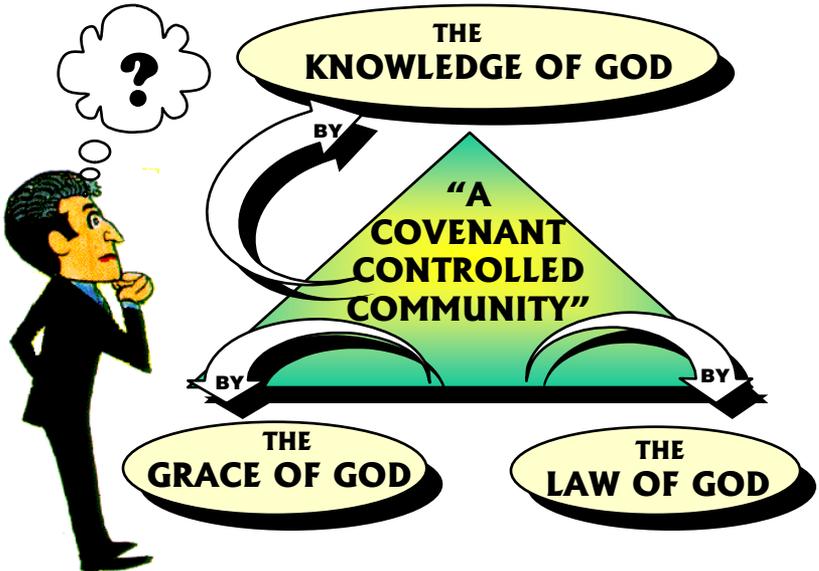
“But they (that live in covenant communities) aren't entirely happy either. “Some people still think they can do what they want, when they want, and it just pulls everybody else down that abides by the covenant...”

When I read this article, I was quickened by how it pungently described the present status and reputation of the church of Jesus Christ. We too have embraced a covenant. That covenant abounds with do's and don'ts. It is a covenant that is designed to allow all things to be done decently and in order (1 Cor.14:40), in the Christian community of believers.

However, like the article above brings out, there are those who still think they can do what they want, when they want. The result, in the Christian community is the same as in the natural illustration above, “...and it just pulls everybody else down that abides by the covenant...”. Solomon once said, “...one sinner destroys much good” (Ecc.9:18). It is far more destructive when that one sinner is one of the saints of God !

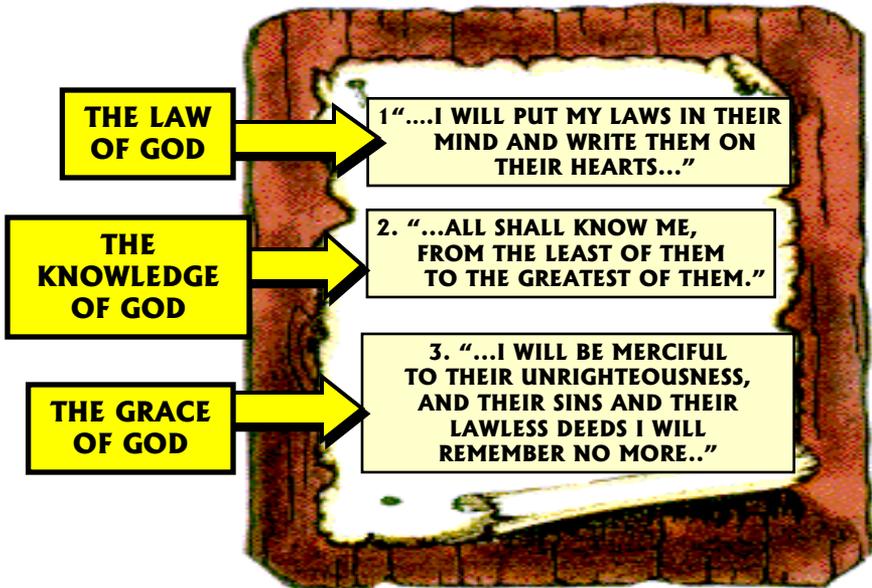


I wonder what the reaction would be,
 if such a sign as above,
 commonly found in residential communities,
 would appear in front of every local church?
 Would it not be a right statement to make, since the
 terms of the covenant certainly are designed to
 impact the daily lives of the recipients?



“...THIS IS THE COVENANT THAT I WILL MAKE...”

Hebrews 8:10-12



The work of the triune Godhead is stated in these three verses in Hebrews 8:10-12, as an expression of the will of God for His covenant people.

In light of all we have considered, shall we continue to limit the contents of the New Covenant to just God’s obligation to “...be merciful to (our) unrighteousness, and (our) sins and lawless deeds (to) remember no more”? Shall we not also be bound to “go on unto perfection” (Heb.6:1) by allowing the Holy Spirit to write His laws on our hearts, so that we cease being a people of lawless deeds? Shall we not rather bear the reputation of being a covenant controlled community of believers? Selah!

Pastor Randy Shupe

ABOUT THE AUTHOR



“THE WAY, THE TRUTH AND THE LIFE TABERNACLE” was founded in Pastor Shupe’s home in 1980 after serving as a lay teacher in the Assemblies of God for several years. The church now resides in this building at 5690 Yukon Street, in “Olde Town Arvada”, Colorado, 80002.

Deeply impressed by the illustrated teachings of the late Clarence Larkin, and convinced that “a picture is worth a thousand words”, Pastor Shupe has combined his artistic talents with his God-given gift of revelational teaching. The illustrations in his books and videos represent some of the visual aids he prepares for the feeding of his flock.



You may reach him by phone at 303-423-1325, or write to the address above. His website location is www.PastorRandyShupe.com.



**“...THE LAW,
HAVING A SHADOW
OF THE GOOD THINGS TO COME
AND NOT THE VERY IMAGE
OF THE THINGS...”**

Hebrews 10:1

**“...OPEN MY EYES,
THAT I MIGHT SEE
WONDROUS THINGS
FROM YOUR LAW .”**

Psalms 119:118

**THIS IS NOT A BOOK ABOUT THE
OLD COVENANT BUT RATHER IT IS
THE UNFOLDING OF THE NEW.
CONTAINED WITHIN THE OLD COVENANT ARE
MANY TYPES AND SHADOWS OF THE GOOD
THINGS TO COME SUCH AS JESUS CHRIST-
THE MEDIATOR OF A BETTER COVENANT
ESTABLISHED UPON BETTER PROMISES”**

(Heb. 8:6).

**THIS IS A HANDBOOK OF DISCIPLESHIP DEALING
WITH THE CENTRAL THIRTY DOCTRINES THAT
GUIDE THE BELIEVER IN PATHS OF DISCIPLESHIP.
THERE ARE TEN BELONGING TO THE FATHER,
TEN TO THE SON, AND TEN TO THE HOLY SPIRIT.
IF YOU INTEND TO FOLLOW THE LAMB AS HIS
DISCIPLE, THEN THIS BOOK IS FOR YOU!**

Pastor Randy Shupe

the **WAY,** ^{the} **TRUTH,** ^{the} **LIFE** **TABERNACLE**



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