The Shama Ministries
Bible School©
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The Shama Ministries Bible School Course
Foundational Doctrines

LECTURE 1 OVERVIEW

It is odd that so much disagreement exists in the church world today over doctrine. Did you know that the Bible lists the major foundational doctrines not only as to their content, but also in their priority? The purpose of this course is to instruct the student in the Foundations of the Doctrine of Christ.

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement.
3 And this will we do, if God permit.

Overview

1. Context of Hebrews 6
2. Wide View
3. Repentance From Dead Works
4. Faith Toward God
5. Doctrine of Baptisms
6. Laying on of Hands
7. Resurrection of the Dead
8. Eternal Judgment
9. Things that Accompany Salvation

Context of Hebrews 6

Let us drop back to the previous Chapter:

Hebrews 5 (ASV)
10 named of God a high priest after the order of Melchizedek.
11 Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing.
12 For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food.
13 For everyone that partaketh of milk is without experience of the word of righteousness; for he is a babe.
14 But solid food is for fullgrown men, [even] those who by reason of use have their senses exercised to discern good and evil.

In these verses are some very important truths. The author (whom we believe to be Paul) is about to launch into a wonderful teaching concerning Jesus in the High Priest office after the order of Melchizedek. He stops short, and tells the Hebrew Christians:
"...Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing..."

This is a diagnosis of the maturity of these believers. The scriptures reveal in numerous places that truth is progressive according to the ability of the hearer to receive.

Jesus spoke to the disciples and said:

John 16:12
I have yet many things to say unto you, but ye cannot bear them now.

They could not yet bear the truth.

Paul told the Christians in Corinth something similar:

1 Corinthians 3:2 (ASV)
I fed you with milk, not with meat; for ye were not yet able [to bear it]: nay, not even now are ye able;

Concerning the writings of Paul, Peter wrote:

2 Peter 3:16
as also in all [his] epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as [they do] also the other scriptures, unto their own destruction.

(And therein reveal a danger in delving into a level of revelation that one is not ready to receive: 
"...which the ignorant and unstedfast wrest, as [they do] also the other scriptures, unto their own destruction...")

Paul, speaking to these Hebrew Christians, revealed more about their doctrinal learning:

Hebrews 5:12 (KJS)
For when for the time ye ought to be teachers, ye have need that one teach you again which [be] the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

Some significant revelation here:

1. People should "by reason of time" be capable of teaching these truths to others.
2. There are teachings which are referred to as the "first principles of the oracles of God"
3. There are priorities in these teachings, in that these believers needed to be taught "...which [be] the first principles..."
4. The first principles are called milk
5. There are higher principles which are called "strong meat".
LECTURE 2  FAITH TOWARD GOD AND OT TYPE STUDY

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,  
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.  
3 And this will we do, if God permit.

The early Christians method of determining and confirming doctrine was to search out the OT scriptures. Since the NT was not even finished until almost 100 AD, all doctrine and truth was actually derived from the OT in the very early days. Consider the Bereans:

Acts 17  
11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.  
12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

They looked into the OT scriptures they had to see if the word of the NT doctrine was so.

One of the greatest undertakings is to go through the OT and seek the OT passages which reveal and confirm these 6 fundamental doctrines of Christ. In those early days, that is all they had. Each of these doctrines is found in the OT. It is important to understand that they are often found in type and shadow. This means they are not detailed or exact. We know that Jesus is the exact image of the Father, and the the language of "the Son" is the perfect.

Heb 1  
1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,  
2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;  
3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power...

Heb 8  
5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount.

Heb 10:  
1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.
In the last verse we can see that the law was just a shadow, and not the very image of the things. Hence it is dangerous to take “raw” OT “shadow truth” and attempt to use it as “image truth”. It is equally as dangerous to take NT “image truth” and treat it like “shadow truth”. Those in the NT who attempted to take the law and use it as the image rather than the shadow fell into error. This error was addressed in the book of the Galatians and Hebrews. Another example of believers taking OT type and shadow and using it as image is the priesthood of Aaron (Heb 5). There is much truth to be derived from the OT shadow of Aaron and the priesthood, but one gets into error if an attempt is made to set Aaron and the OT priesthood up as NT “image” doctrine. This is what the Hebrew Christians did, and what the author of Hebrews was addressing in this epistle. But we can derive each of the 6 fundamental doctrines from the OT.

Look at the teaching Method of Jesus and Paul:

Luke 24
27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Acts 17
2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,
3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.
4 And some of them believed,

Acts 28
23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.
24 And some believed the things which were spoken, and some believed not.

It would be wonderful to have Paul’s notes on these studies!

We also find that Paul uses this principle in his first letter to the people of Corinth. We read in chapter ten as follows: 1Co 10:1-11 For I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and that they all passed through the sea. (2) They were all baptized into Moses in the cloud and in the sea. (3) They all ate the same spiritual food (4) and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ. (5) Nevertheless, God was not pleased with most of them; their bodies were scattered over the desert. (6) Now these things occurred as examples to keep us from setting our hearts on evil things as they did. (7) Do not be idolaters, as some of them were; as it is written: "The people sat down to eat and drink and got up to indulge in pagan revelry." (8) We should not commit sexual immorality, as some of them did--and in one day twenty- three thousand of them died. (9) We should not test the Lord, as some of them did--and were killed by snakes. (10) And do not grumble, as some of them did--and were killed by the destroying angel. (11) These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come. NIV (1Co 10:1-11)
Lecture 3 A Little Deeper

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

The First Principles of the doctrine of Christ:

the foundation of repentance from dead works
the foundation of faith toward God
the doctrine of baptisms
(the doctrine of) Laying on of hands
(the doctrine of) Resurrection of the dead
(the doctrine of) Eternal Judgment

The importance of the subject will become evident as we study, but consider the following: Hebrews is a "word of exhortation":

Hebrews 13:22 (KJS)
And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

The book of Hebrews is a book of exhortations.

The phrase "let us" occurs 12 times in the book:

4:1 Let us therefore fear,
4:11 Let us labour therefore
4:14 let us hold fast [our] profession.
4:16 Let us therefore come boldly.
6:1 let us go on unto perfection
10:22 Let us draw near
10:23 Let us hold fast
10:24 And let us consider one another
12:1 let us lay aside
12:1 and let us run
12:28 let us have grace
13:13 Let us go forth
13:15 let us offer

The passage we are discussing is one of these exhortations.

Hebrews 6:1
Therefore leaving the principles of the doctrine of Christ, _LET US GO ON UNTO PERFECTION_.

And the author exhorts in 6:1-3 that we go on from the first principles of the doctrine of Christ, "unto perfection". We will see that he is not talking about "spiritual perfection" here, rather he is speaking about doctrinal maturity: or a complete revelation of the principles of Christ. Then there is the dark saying in vs 3: "This we will do, if God permits..." There is the implication here that the amount and depth of our revelation is going to be determined by God! So we can see the importance of our having a firm grasp of these basic doctrines, in that failing to do so can hinder further growth.

And then there are the "things that accompany salvation"

Hebrews 6:9 (KJS)
But, beloved, we are persuaded better things of you, ***and things that accompany salvation***, though we thus speak.

These things are listed in 6:4-5

Hebrews 6 (KJS)
4 For [it is] impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
5 And have tasted the good word of God, and the powers of the world to come,

These are the basic spiritual "experiences" which occur as one grows in these basic doctrines:

1. enlightenment
2. tasted of the heavenly gift
3. made partakers of the Holy Ghost
4. tasted of the God word of God
5. (tasted of) the powers of the world to come

What is exciting, is that these are called the baby, or elementary doctrines and experiences! So often Christians refer to healing (a power of the world (or age), to come), and gifts of the Spirit (made partakers of the Holy Ghost), as higher spiritual experiences. Yet here they are referred to as things which accompany the _babyhood doctrines_.

But think of this: There is a perfection, or complete doctrine that we are exhorted to go on to.

**IF THERE ARE EXPERIENCES WHICH ACCOMPANY THE "BABYHOOD DOCTRINE", THEN THERE ARE ALSO "HIGHER EXPERIENCES" WHICH ACCOMPANY THE "MATURE DOCTRINE"!**

We shall see that this "higher doctrine" is tied up in the Melchizedekian Ministry of Christ... of which Jesus is the High Priest, and we are a holy priesthood. Pray for revelation on these things, and look forward to the reception of this wisdom. Join in the confession of James 1:5

James 1:5 (KJS)
If any of you lack wisdom, let him ask of God, that giveth to all [men] liberally, and upbraideth not; and it shall be given him.
"Lord, we desire wisdom concerning the doctrine of Christ. Lead us into all truth according to your Word. We thank you that we receive that which we ask because we ask it according to your will." In Jesus' Name... AMEN

I would like for us to first do a short overview of the study, and then do an in depth, word for word analysis. I pray we are blessed by this study.

To better understand this passage, let us look at the book of Hebrews. The book is commonly attributed to Paul, though it lacks his normal introduction. There is the possibility that Hebrews is part of the letter to the Galatians. If Hebrews was part of it, it would explain the lack of an introduction. A short study of the epistle to the Galatians reveals that there were those known as the "judaizers" who sought to bring the gentile believers under the Jewish law as a part of the Christian religion. The book of Hebrews could be an addendum to Galatians, addressed to these "judaizers", exhorting them back into the doctrine of salvation by faith alone. If it is Paul or not, the author does a very good job establishing the superiority of Christ over Judaism.
LECTURE 4 REVIEW

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

The book of Hebrews is a book of exhortations.

Hebrews 13:22 (KJS)
And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

The phrase "let us" occurs 12 times in the book. The passage we are discussing is one of these exhortations.

Hebrews 6:1
Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection....

This verse is part of a passage that begins in chapter 5. the author is about to launch into a deep and discussion of the Ministry of Jesus as a High Priest after the order of Melchizedek. He stops short and in regrettable tones says some disturbing things.

Hebrews 5
10 Called of God a high priest after the order of Melchizedek.
11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.
12 For when for the time ye ought to be teachers, ye have need that one teaches you again which [be] the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.
13 For everyone that useth milk [is] unskilful in the word of righteousness: for he is a babe.
14 But strong meat belongeth to them that are of full age, [even] those who by reason of use have their senses exercised to discern both good and evil.

We will look at these verses in depth later. Suffice it to say that the author felt he could not proceed with the discussion, because the reader could not bear it. Their doctrinal logosystem was so out of kilter that they would not have been able to digest the teaching.

Definition: Logosystem logo=word.
Logosystem in the truth that has been revealed and built into your spirit by the Holy Spirit (the Spirit of Truth). This is not the same as what you have in your memory or "mind". The mind and the spirit are two different things. The mind can "mentally assent" to a truth, but is incapable "believing". It is the heart, or spirit, that believes. Your logosystem is the sum total of believed truth that is in your spirit. It is your faith. We certainly want to "renew our minds" (Romans 12:1-2) with the word of God, but "believing" and "faith" are attributes of the spirit alone.
Hebrews 6:
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Here the doctrines are listed, and the reader is exhorted to go onto perfection. More literally, the reader would be "carried on" to maturity, being "born upon" their understanding of these basic teachings.

3. And this will we do, if God permit.

But there is a requirement for advancement:

4 For [it is] impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
5 And have tasted the good word of God, and the powers of the world to come,
6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame.

This passage is often used to say that salvation can be lost at the slightest infraction. Look at the list. These people had been very spiritual in their lives.

They had:
1. received enlightenment
2. tasted of the heavenly gift
3. been made partakers of the Holy Ghost
4. tasted of the God word of God
5. (tasted of) the powers of the world to come

We are not talking about baby Christians, or even immature carnal Christians here. For such a one as these to "fall away" would be the sin unto death of 1 John 5, and after the similitude of Adams' sin of Rom 5.

Hebrews 6
7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:
8 But that which beareth thorns and briers [is] rejected, and [is] nigh unto cursing; whose end [is] to be burned.

A paraphrase of Is 55

Isaiah 55
8 For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah.
9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
10 For as the **rain cometh down*** and the snow from heaven, and returneth not thither, but **watereth the earth**, and maketh it **bring forth and bud, and giveth seed to the sower and
bread to the eater***;
11 so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.
12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing; and all the trees of the fields shall clap their hands.

(We will look at this in our in-depth study, for it is significant that this passage is paraphrased here!)

Finally, the retraction and continuance:

Hebrews 6
9 But, beloved, ***we are persuaded better things of you, and things that accompany salvation***, though we thus speak.
10 For God [is] not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.
11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

Shortly afterward, the author returns to the discussion of Jesus the High Priest after the order of Melchizedek. Next we will begin our in-depth study starting in 5:10. Let us look at the passage leading up to the above mentioned list of doctrines. Recall that the author was about to launch into a discussion of the High Priesthood of Jesus. He begins, and then:

Hebrews 5 10
Called of God an high priest after the order of >>Melchizedek<<.

Melchizedek is important to our study, and like the author, we shall return to this topic _after_ this important interruption.

11>> Of whom we have many things to say, and hard to be uttered<<,... A Greek variation: "Hard to be uttered"="Difficult to explain"

Look at John 16:12, where Jesus make a similar statement.

"I have yet many things to say unto you, but ***ye cannot bear them now***."

And Peter, speaking of Paul's' writing:

2 Peter 3:16
As also in all [his] epistles, speaking in them of these things; ***in which are some things hard to be understood***, which they that are unlearned and unstable wrest, as [they do] also the other scriptures, unto their own destruction.

And Paul of the Corinthian Christians:

1 Corinthians 3 (KJS)
1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, [even] as unto babes in Christ.
2 I have fed you with milk, and not with meat: for hitherto ***ye were not able [to bear it]***, neither yet now are ye able.
I have learned in my teaching to not always tell all that you know. Some will not be able to bear it, and, as in the case of 2 Peter 3:16, it may even cause harm to those who could choke on the heavy meat.

Back to Heb 5:11

">>>seeing that ye are dull of hearing>>>":
Literally slow, or slothful in hearing. Lazy ears.

12 >>>For when for the time ye ought to be teachers,<<<

It is possible that one or more of these believers had been present at the upper room on the day of Pentecost. Acts 2:8-11 Nevertheless, there were believers there who should have been teachers by reason of time.

Similar statements:

2 Tim 2:24 (KJS)
And the servant of the Lord must not strive; but be gentle unto all [men], ***apt to teach**, patient,....

And of the qualifications of a bishop.

1 Tim 3:2&6 (KJS)
A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, ***apt to teach***; **Not a novice**, lest being lifted up with pride he fall into the condemnation of the devil.

Back to Hebrews 5

>>> ye have need that one teach you again which [be] the first principles of the oracles of God;<<<

Here was the key problem with the Jewish Christians and their doctrine. Remember that these were _Jewish_ believers, who were raised up in under the Word of the Old Testament. They were not _ignorant_ of the scripture. +++They had lost priorities.+++ They needed for someone to re-establish which were the _first_, foundational principles. A look at Galatians, Hebrews, Acts, and others books reveal some of these misplaced priorities. They were hung up on many of the Old Covenant Teachings. Like circumcision, angels, feasts, foods, and other things.

The word "again" carries the idea of doing something repeatedly, over and over. I think we have all seen assemblies, Bible studies, and fellowships that get hung up in this kind of circle. The same ideas are taught over and over again. Over time, the members get "slow" and there is little life in the teaching. When deeper truth is brought forth, they will get a blank stare, and even some confusion. They will be easily distracted, and may even turn against the teaching, as in 2 Peter 3:16.

2 Peter 3:16
As also in all [his] epistles, speaking in them of these things; ***in which are some things hard to be understood***, which they that are unlearned and unstable wrest, as [they do] also the other scriptures, unto their own destruction.
"Oracles" here is "logion" (Gk) meaning a "brief saying" or word. And are become such as have need of milk, milk is a easily digestible food... short phrases and words easy to hear and easy to take. For babies.

>> and not of strong meat.

Strong meat, on the other hand, cannot be easily digested. Babies will choke and not be able to take it.

13 For everyone that useth milk [is] unskillful in the word of righteousness: for he is a babe.

Note that the author specifically tells in what area of the Word they have their priorities out of place. It is the "word of righteousness". If a believer is not aware of his righteousness before God, it will hinder his faith, his fellowship, and his relationship before God. The author addresses this issue elsewhere in the book, where he says:

Hebrews 4:16 (KJS)
Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

A lack of righteousness before God causes one to hide from his face, like Adam and Eve. Our righteousness before God is well established:

Romans 3 (KJS)
21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

The righteousness of God is unto and upon all of us. Say it to yourself: "The righteousness of God is unto me and upon me, for I believe."

Again in 2 Cor 5:21
"For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him."

Hold fast to the confession of this faith "I have been made the righteousness of God in Christ, for He was made to be sin for me."

Your natural mind cannot conceive it. But the natural man will never conceive it. Believe it in your heart. Accept it because He said it. He does not lie. Allow the Holy Spirit to reveal this into your heart, and so make it a part of your logosystem. When you realize that you are righteous, you can come boldly before God in the time of need.

Hebrews 5
14 But strong meat belongeth to them that are of full age, [even] those who by reason of use have their senses exercised to discern both good and evil.
The phrase "by reason of use" is best translated as "habitual". The word "senses" means "perceptions".

The phrase "to discern both good and evil" is difficult. It seems out of place in a discussion of doctrine. We are not talking about sin or even false doctrine here. We are talking about the ability of a mature Christian to tell what has value, and what has no value. What is important and what is not important. Look at the Greek for "evil":

Lexicon Greek
2556 kakos {kak-os'}
AV - evil 40, evil things 3, harm 2, that which is evil + 3458 2, wicked 1, ill 1, bad 1, noisome 1; 51
1) of a bad nature
   1a) not such as it ought to be
2) of a mode of thinking, feeling, acting
   2a) base, wrong, wicked
3) troublesome, injurious, pernicious, destructive, baneful

The Hebrew Christians had a hearing problem. They could not tell if a doctrine was good, or of a bad nature, not such as it ought to be, (a bad) mode of thinking, feeling, acting, base, wrong, wicked, troublesome, injurious, pernicious, destructive, baneful.

Again, this understanding is consistent with 2 Peter 3:16, where their inability of some to understand the deep teaching of Paul and other scriptures brought about their "own destruction".

We have established that these are the milk of the word. And even though they are "baby food", we need to have a firm grasp of them before we can proceed.

Hebrews 6:1
"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,"

>>Therefore...<<< Someone said that every time you see the word "therefore" in the scripture, that you should stop and see what it is there for.

The word is often used in the scripture to connect ideas, reasons, and conclusions. It means "in view of the above" or "because of this".

Looking at the above, we see that he is saying:

(My Expanded Paraphrase)
"Because we want to be full aged, meat eating believers, and not just milk drinking babes, let us proceed on from the starting point of these basic truths of the doctrine of Christ, and allow them to carry us on (within the Doctrine of Christ) to (doctrinal) maturity and completion."

So these foundational teachings are going to carry us on to the mature doctrine. It is much like learning science or math. You cannot learn algebra until you master basic math, and you cannot go on to trig until you master algebra, and you cannot go on to calc until you master trig.
vs 2b "...not laying again the foundation of repentance from dead works, and of faith toward God,"

Grammatically, the word "foundation" is linked to both "repentance from dead words" and to "of faith toward God"

Hence: "... not laying again the foundation of repentance from dead works, and (not laying again the foundation) of faith toward God."

The word foundation is not linked to the phrases in verse 2.

But let us look at our first principle: the "foundational doctrine of repentance from dead works"."
LECTURE 5 FOUNDATION OF REPENTANCE FROM DEAD WORKS

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

Repentance is one of the most misunderstood doctrines in the church. This is especially tragic because this is the first of the foundational teachings of the Doctrine of Christ. The more basic the truth is, the more dangerous it is to have error. Since higher is built on the foundational truth, any error in the foundation will be amplified in the doctrine that is built upon it. Much like building a house, if you have a warped foundation, it is going to throw off all that is built upon it.

The wording and metaphor used here has more meaning than what is on the surface. The word elementary (or elements) carries with it the idea of the basic materials. If we wanted to make bricks, we would take some basic elements and mix them together to form the end product. If any of the elements were incorrect, or if they were mixed in the wrong proportions, then the bricks would not harden correctly. Any attempt to build with these faulty bricks would result in a building that would crumble under pressure. So it is vitally important that we gather the correct elements and mix them in the correct proportions. Remembering that we are speaking of a logosystem here, not just a mere logical compilation of scriptural fact. We want to build a spiritual logosystem that is strong enough to build and grow on.

Error exists in two ways:

Content of the Doctrine

Priority of the Doctrine

It is necessary for us to step back and consider a number of definitions and contexts. The doctrine of repentance is extensive and deep. There are variations according to who we are talking to. We will support all of the following with scripture in the coming lessons.

We shall see that:

the gentiles, who were sinners and had no knowledge of God, were called upon repent from sin.

the Jews, who were trying to attain righteousness by the law, had to repent from obeying the law (hence the phase "dead works")!

the Christian, is to repent from known sin, while at the same time, believe that righteousness is only dependent on the work of Christ on the Cross.

Let us first look at an overview of the foundation of repentance from dead works.

God is Holy; therefore we must be holy if we are to approach God. The spirit of unregenerate man has the nature of the devil, being incurably wicked, therefore: Unregenerate man cannot do works that please God. Because the wickedness in man's spirit is incurable, he must be born again with a
new, godly spirit. God sent Jesus to die on the cross for the sins of mankind, and raised Him from the dead to provide the new birth. All who believe in(to) Jesus partake of the resurrection of Jesus from spiritual death. All who are born again have the righteous and holy divine nature of God.

You can see that the way these truths are delivered will vary according to who it is you are talking to.

If you are talking to a person who has never known about God or holiness, you would have to convince them of their fallen state by bringing them under conviction for their sins.

The person who is confident that they are already holy and have no need of salvation will need to be convinced of their sinfulness. But to do this, you must first convince them that the outward obedience to the law is not holiness. God looks at the heart, and the inside is full of dead men’s bones.

The gospel will be preached differently to each of these. The gospel is still the same, but it will be delivered from a different point of view for each.
Lecture 6 The Fallen Nature of Man

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

Every child who has been to Sunday school has learned the story of the fall of man. Adam and Eve in the garden, tempted by Satan to partake of that which God forbade.

Genesis 2
17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. {thou shalt surely...: Heb. dying thou shalt die}

The wording is interesting, Young's Literal is more exact:

Genesis 2
17 and of the tree of knowledge of good and evil, thou dost not eat of it, for in the day of thine eating of it--dying thou dost die.'

There were two deaths that entered the garden that day (and we shall see from Is 53, that Jesus endured two substitutionary deaths for us also). The (eventual) physical death of all who were born of Adam, and the spiritual death of all who were born of Adam. Spiritual death does not mean a cessation of spiritual life. It means the loss of the spiritual nature of God. Adam was called a son of God.

Luke 3 38
Which was [the son] of Enos, which was [the son] of Seth, which was [the son] of Adam, which was [the son] of God.

When Adam lost the nature of God, his spirit is said to have died. He received the nature of Satan, and all mankind became children of the devil.

John 8 44 Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. {of his own: or, from his own will or disposition}

Ephesians 2 :1 And you [hath he quickened], who were dead in trespasses and sins;
2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:
3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. {desires: Gr. wills}
4 But God, who is rich in mercy, for his great love wherewith he loved us,
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
6 And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus:

This fallen nature passes upon all men.

Romans 5
12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: {for that: or, in whom}
13 (For until the law sin was in the world: but sin is not imputed when there is no law.
14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.  
15 But not as the offence, so also [is] the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, [which is] by one man, Jesus Christ, hath abounded unto many.
16 And not as [it was] by one that sinned, [so is] the gift: for the judgment [was] by one to condemnation, but the free gift [is] of many offences unto justification.
17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) {by one man's...: or, by one offence}
18 Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life. {by the offence...: or, by one offence} {by the righteousness...: or, by one righteousness}
19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.
20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:
21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

The nature of the devil is evil, and it is incapable of doing good or pleasing God:

Jeremiah 17
9 The heart [is] deceitful above all [things], and desperately wicked: who can know it?

The Hebrew is more specific: "the heart is deceitful above all things, and incurably wicked..". This means the heart cannot be cured of its evil fallen nature. Nothing can be done to heal or repair this fallen nature. As we shall see, it is not healed or repaired, it is replaced.

A picture of the fallen nature of man can be seen in these verses:

Mark 7
21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: {covetousness...: Gr. covetousnesses, wickednesses}

John 8
44 Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie,
he speaketh of his own: for he is a liar, and the father of it. (of his own: or, from his own will or disposition)

Ephesians 2
1 And you [hath he quickened], who were dead in trespasses and sins;
2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:
3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. (desires: Gr. wills)

Psalms 53
1 To the chief Musician upon Mahalath, Maschil, [A Psalm] of David. The fool hath said in his heart, [There is] no God. Corrupt are they, and have done abominable iniquity: [there is] none that doeth good.
2 God looked down from heaven upon the children of men, to see if there were [any] that did understand, that did seek God.
3 Everyone of them is gone back: they are altogether become filthy; [there is] none that doeth good, no, not one.

Even attempts to do good fall short.

Isaiah 64
6 But we are all as an unclean [thing], and all our righteousness’s [are] as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

It is therefore seen that it is more than just acts of sin that condemn and doom mankind. It is the fallen nature. It is this that God has sent Jesus to deal with. If all we have is our sins forgiven and washed away, then how much better are we than before? We are only washed up children of the devil, as incapable as ever of doing good and pleasing God. Jesus came that we would have life. This new life would be His own, offered up for us. We shall discover more of this in the doctrines of baptisms.
LECTURE 7 THE GOSPEL TO THE UNREGENERATE.

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

We have seen that the nature of the unregenerate man is evil, and cannot do good. (Matt 7:18) We have seen that even the good things he attempts to do are filthy rags before a righteous God. (Isa 64:6) What then does this mean to the unregenerate? What is the preaching of repentance to the lost?

Understand that the unregenerate cannot do good. He cannot obey the law. HE CANNOT accomplish the act of repentance. This with the understanding that repentance means to cease from all sin, within and without. The sinner attempting to accomplish this impossible task will shortly discover his lost condition. For it is the purpose of the law, as well as the call to repentance, to prepare the way of the Lord in the hearts of the lost. It brings them to the place where they see and understand their lost condition, and see the need for salvation. Without the call to repentance, the lost is not convinced of his dilemma. As Paul said in Romans 3:

Romans 3
19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.
20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.

Repentance preached to the lost is for one purpose. **It is not meant to be accomplished. It is meant to be a failed effort.** It is meant to display by trial the nature of the lost one. It never ceases to amaze me when I hear people claim to have successfully repented from sin BEFORE they were born again. I always have to wonder how they did this. Especially in view of the fact that the scriptures say they cannot do it. **If they could do it, then that would be proof that they did not need to be saved.** It would be proof that they actually had a divine nature within them, and did not have to be born again. Such ones no doubt really does believe that they have accomplished the feat. Yet I wonder how they ever come to the place of godly sorrow. **Why did they have to call upon the name of the Lord to be saved?**

Look at the preaching of John the Baptist, and what Matthew had to say about it:

Matthew 3
2 And saying, Repent ye: for the kingdom of heaven is at hand.
3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
A quote from Isaiah. Look at the original quote, and you will see an important truth:

Isai 40:3 (YLT)
A voice is crying--in a wilderness--Prepare ye the way of Jehovah,
Make straight in a desert a highway to our God.

You can see from the original OT quote, that the way was being prepared TO our God. A path was not being prepared for Jesus by John. Rather OUR path back to God was being prepared! Repentance is not the path, repentance _prepares_ the path. It creates the path in us. We will go on to see how repentance prepares the path for the gospel.

Read further is Isaiah:

Isai 57
14 And he hath said, `Raise up, raise up, prepare a way, Lift a stumbling-block out of the way of My people.'
15 For thus said the high and exalted One, Inhabiting eternity, and holy is His name: `In the high and holy place I dwell, And with the bruised and humble of spirit, To revive the spirit of the humble, And to revive the heart of bruised ones,'

So the preaching of repentance by John was to prepare the way TO the Lord. Repentance is not the way; it is something that is done to prepare one for the way. The way is by grace through faith. One must be humbled, broken, and be made to see their lost condition before they will cry out for mercy. As long as they are holding on to their own forms of self-righteousness, they cannot call out to the Lord for mercy. This is what repentance is all about. It is a rod to break the self-will and self-righteousness. It prepares them for the gospel of salvation by faith. This is the first goal of the Holy Spirit in all people’s lives, is to show them that the need to repent, and that Jesus already prepared that way for us. This is how Jesus described it in John 16: "But I tell you the truth, 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 go, I will send Him to you. Joh 16:8 "And He, when He comes, will convict the world concerning sin and righteousness and judgment; Joh 16:9 concerning sin, because they do not believe in Me; Joh 16:10 and concerning righteousness, because I go to the Father and you no longer see Me; Joh 16:11 and concerning judgment, because the ruler of this world has been judged.

Look at the results of the preaching of John. It was not holiness and righteousness as one suspect, rather it was merely the confession of sins. The fruit of repentance is the realization and admission of one's sinful nature, as shown by the confession of sins at their baptism.

Matthew 3 6
And were baptized of him in Jordan, confessing their sins.

The reaction of John to the self-righteous Pharisees and Sadducees further shows the true meaning of this baptism:

Matthew 3
7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
8 Bring forth therefore fruits meet for repentance:
We can see exactly what he means by fruits meet for repentance is by reading the words of Paul:

**2 Cor 7**
10: For *godly sorrow* worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

The Psalms tell who it is that is prepared for salvation:

**Psalms 34**
18 The LORD [is] nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.  
{unto...: Heb. to the broken of heart} {of a contrite...: Heb. contrite of spirit}

So repentance from sin is a requirement we must all fail at. It is designed to reveal to us our fallen nature, and prepare us for the way of the Lord, which is salvation by faith.
LECTURE 8 THE GOSPEL AND TEACHINGS OF JESUS. THE SERMON ON THE MOUNT.

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

The sermon on the mount was the death knell of every religionist who would attempt to be saved by works. They were to repent of trying to be saved by good works. I submit to you the purity of the Sermon of the mount. The perfection of spirit that it calls for, and the total inability of the (unregenerate) hearer to accomplish it. The hearers did not walk away from this speaking inspired to go out to do works of righteousness. They left the mount broken and hopeless. They left knowing the absoluteness of their lost condition. Look at the height of righteousness that Jesus calls the hearers to, remember that an He is speaking to the unregenerate people who could not accomplish the things He was teaching!

Matthew 5 (emphasis mine)
17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.
18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
19 Whosoever therefore shall break ONE of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven.
20 For I say unto you, That except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill
22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. {Raca: that is, Vain fellow}
23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;
24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.
27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.
29 And if thy right eye offend thee, pluck it out, and cast [it] from thee: for it is profitable for thee
that one of thy members should perish, and not [that] thy whole body should be cast into hell. 
{offend...: or, do cause thee to offend}

30 And if thy right hand offend thee, cut it off, and cast [it] from thee: for it is profitable for thee that one of thy members should perish, and not [that] thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have [thy] cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more [than others]? do not even the publicans so?

48 BE THEE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT.

The hearers left with these words in their ears, full of the knowledge that they were lost. They knew there was something wrong with them on the inside. Many could say they had not committed adultery, but who could say they had not lusted in their heart? Many could say they had never committed murder, but who could say they were free of hate? They saw the inner need. They left ready for the baptism of John, the baptism that was a confession of their sinfulness. Having done this, they were prepared for the way of the Lord. They knew their need for salvation.

Repentance as preached by John was "preparation" for the Gospel.

The call to repentance brings one to the place where they see their need of salvation. Anyone who claims to have repented before being saved has not allowed the law to do its perfect work.

By the law is knowledge of sin, and repentance is a call to prefect obedience to the law.
Jeremiah 13:23
Can the Ethiopian change his skin, or the leopard his spots? [then] may ye also do good, that are accustomed to do evil. {accustomed: Heb. taught}

Men cannot do works pleasing to the Father prior to the new birth. The law is designed to show people their need for salvation. When Jesus and John called the disciples to repentance, they were calling them to discover themselves. Attempting to be perfect as the Father is perfect can only bring one to the place of hopelessness. The preaching of repentance is a call to total obedience to the law. Repentance is a demand that we follow to the letter the law of Moses.

Romans 3
19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. {guilty...: or, subject to the judgment of God}
20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.

Those who claim to have repented from all sin prior to the new birth are only kidding themselves. They have placed this requirement on themselves, and then talked themselves into believing they have accomplished what the scriptures say they cannot. They cannot do good, they cannot put forth good fruit, they cannot be perfect as their Father in heaven in perfect. Error of this kind at such a fundamental level of doctrine creates some distorted and tortured believers. Those who believe that they repented of all sin prior to the new birth, will place this requirement on those they preach to. Because they believe they accomplish sinlessness prior to regeneration, they expect others to do the same. Those preaching and believing this error will tend to be hard and cold in their love. Their religion will be less spiritual and more dogmatic. They will push holiness rather than preaching the Holy One. More often than not, this error leads to a religion rather than a walk, a ritual rather than worship. The preaching of pre regenerate perfection will have the effect of either reproducing the error in others, or turning the hearers away into an unaddressed hopelessness: prepared, but having not turned in faith to the saviour of the lost. Thinking they are beyond hope; they remain in sin and their lost condition. Having not accomplished the assumed "first step" of repentance from all sin, they further assume that they now cannot go on and call on the name of the Lord and be saved.
LECTURE 9 THE TWO AREAS OF CONCERN: "SIN" AND "SINS" REPENTANCE FOR THE REGENERATE

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

Much error is encountered because some fail to differentiate between the sinful nature and individual sins.

Jesus showed us the difference between "sin acts" and "sin nature" in His parable of good and evil trees. The tree is the nature of the person who was putting forth fruit. The fruits are the individual acts of the person. The error manifests when people confuse the tree and the fruit. The two are dealt with differently, and if we do not see the difference, it will harm our faith.

Jesus died for our "sins", and the "sins" of the world,

1 John 2:
2 And he is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world.

Now this does not mean that we are all saved. It means that the price has been paid for all the sins that have ever been or ever will be committed. The Lamb of God has borne them away. Legally speaking, the sins of the world were dealt with at the cross.

John 1:
29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

2 Corinthians 5
19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

In the lessons on the teaching of Baptisms, we will see how God dealt with the "sin nature" problem. Know that the cross of Christ has dealt with the sins of the world. They are no longer being held against us. The fruit of the tree has been dealt with, but that does not help the tree. Unless the tree is changed, it will continue to put forth evil fruit (which have also been paid for). To be saved, one must understand that the sins of the world have been totally paid for, and they are no longer being held against anyone by God.

There is a great release in this foundational truth, as well as a warning. Though God does not hold your sins against you, you are still accountable in the world. One will still reap what they sow in the natural. If you sin in the flesh, you will reap corruption in the flesh. Even a believer will suffer loss of
fellowship (though not relationship) if they sin. There are numerous scriptures that connect sin with physical sickness, demonic oppression, and even death. These are punishments for sin that is not confessed and washed with the blood of the lamb.

Galatians 6
8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

2 Peter 2
12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

The fornicator in Corinth is an example:

1 Corinthians 5
1 It is reported commonly [that there is] fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.
2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.
3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, [concerning] him that hath so done this deed,
4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

This individual was said to be "among you" as opposed to being among the gentiles. It was threatened that he be "be taken away from among you", showing this individual was still considered a Christian. The danger is twofold. One; if the individual continues on resisting the efforts of the Spirit to convict and bring repentance, he may eventually deny the Lord and be lost "in the day of the Lord Jesus". To avoid this ultimate loss, it is better that the individual be (two:) "delivered unto Satan for the destruction of the flesh". As horrible as this fate may seem, it is better that the body suffer (even unto death) than the soul be lost in the day of the Lord.

We will discuss these matters more when we get into the teachings of eternal judgment.

But as to the topic of "sins" and "sin", know that "sins" are paid for by physical suffering, while the "sin nature" is dealt with in the regeneration.

Review:

Jesus died for our individual "sins" on the cross, and in so doing redeemed us from all the punishment that was due us... including sickness. If He had stopped there and not done anything else, we would all still die and go to hell. Why? Because people are not lost and going to hell because of "sins", but because of what they are. They are lost children of the devil, and individual sins are merely the fruit of that nature. If you wash all the evil fruit off of an evil fruit tree, you will still have an evil tree. God had to go further, and deal with the "sin nature" that was in us. He had to provide a way for us to be born again as new creatures. This new creation had to be more than just a remake
of the old fallen nature. This new nature had to be the same divine nature of God our Father. I did not say we are divine! I said we have a divine nature in us that is a good tree and can put forth good fruit. He accomplished this when He raised us up together from the dead with Jesus. In doing so, He gave us the same nature as Jesus, and made us one with Him.

"In any man be in Christ, he is a new creature, behold old things are passed away, all things are become new." 2 Co 5:17

In short: "Sins" go back to the law of Moses... and the blood and body of the lamb redeem us from these "sins" and the effect of these "sins". "Sin" (sin nature) goes back to Adam, and we are saved from this when we are resurrected from the dead together with Jesus when being baptised.

We have to remember that the blood of the animal sacrifices covered our sins, while the blood of Jesus washes our sins away as if we never sinned. "Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight. Cease to do evil, Learn to do good; Seek justice, Reprove the ruthless, Defend the orphan, Plead for the widow. "Come now, and let us reason together," Says the LORD, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool. "If you consent and obey, You will eat the best of the land; "But if you refuse and rebel, You will be devoured by the sword." Truly, the mouth of the LORD has spoken.” (Isa 1:16-20)

For us today it means that our hearts have to be circumcised. All people are born in Egypt, a life separated from the LORD, a life in bondage to Satan (Pharaoh). Just like Israel cried out to the LORD for mercy and for Him to lead them out of Israel, I have to call out to the LORD to lead me to His land, Canaan. I have to change my ways and leave my sinful life behind me. I have to come to the realisation that I cannot do anything to save myself. I have to believe that Jesus did everything required to put me in a right relationship with the LORD. I have to realise that I am a sinner and that I will perish if I continue with my life on my own. I have to start living a life of love as explained in 1 John 3. I have to start showing in my daily life that I am forgiven. "So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him."(Mal 3:18) "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people”. Jer 31:33.

"And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God. "But as for those whose hearts go after their detestable things and abominations, I will bring their conduct down on their heads," declares the Lord GOD. (Eze 11:19-21)

“For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete, and He is the head over all rule and authority; and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ; having been buried with Him in baptism, in which you were also raised up with Him through faith in the working of God, who raised Him from the dead.”(Col 2:9-12)
What does Paul say about this? "Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one. Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law." (Rom 3:29-31) "But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God". (Rom 2:29)
FOUNDATIONS – TEST SERIES

LECTURE 1

Read these verses from Hebrews 6.

Memorize the passage and be able to recite the 6 doctrines rote.

Hebrews 6
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

1. foundation of repentance From Dead Works
2. (foundation of) Faith Toward God
3. doctrine of Baptisms
4. (doctrine of) laying on of Hands
5. (doctrine of) resurrection of the Dead
6. (doctrine of) eternal Judgment

LECTURE 2
1. What was Paul about to discuss with the Hebrew Christians in Hebrews 5?
2. Why did he stop?
3. What did he say about these Christians?
4. Discuss the meaning of meat and milk in the passages in Heb 5 and Corinthians.
5. What did Peter say about the writings of Paul?
6. What can happen to believers who try and work doctrines out of scriptures they are not ready to receive?
7. Given what Paul and Peter say about meat doctrine, is it possible to digest "meat" before one can digest "milk"?
8. Is there danger in trying to digest meat before one can digest milk?
9. Is it reasonable to expect any believer to become proficient enough in the word to be a teacher "by reason of time"?
10. Are there some teachings which are foundational, or that should be taught "first"? Give scriptures to show this

(1.) From where did the early Christians get confirmation of doctrine?
(2.) What is the difference between shadow and exact image?
(3.) Explain the danger of deriving NT doctrine from OT shadows.

LECTURE 3
1. According to Hebrews 13:22, what is the book called by the author?
2. What is the pattern that Paul uses for delivering his exhortations?
3. What is the exhortation given in Hebrews 6:1-3
4. What is the "perfection" we are exhorted to go on to?
5. Will God allow you to proceed to a more mature doctrine if you are not firm in your understanding of the baby doctrines?
6. What are the "things that accompany salvation"?
7. Memorize the 5 experiences that accompany the learning of the 6 basic truths of salvation.
8. If there are experiences that accompany the basic babyhood doctrines, is it reasonable to assume that there are also experiences with accompany the mature "perfection" doctrine?
9. From the passages referred to in this study, what teaching do you think is at least part of this "mature", "meat" doctrine?
10. If we ask for wisdom concerning this topic, will God give it to us? Use a scripture to back you up.

LECTURE 4
Review questions:
1. In Hebrews 5:10-11, Paul is about to launch into a discussion of the Priesthood of Jesus. Why does he stop?
2. What does he say about their ability to subsume deeper teaching in verse 11.
3. Where does he say they should be in their doctrinal development (vs 12).
4. What are 4 names he gives the first principles from verses 5:12,13 and 6:1?
5. What 3 names does he give the more mature doctrines in verses 12, 14, and 6:1?
6. What does he say about the Hebrew Christians in verses 10, 12, 13?
7. Think about this. In verse 5:14 the phrase "...those who by reason of use have their senses exercised to discern both good and evil...". This is not talking about "good and evil in a moral or sin/holiness sense. It is still talking about doctrine and perceiving doctrinal truth. What do you think this might mean?

Thought questions:
8. Paul gives a hypothetical assessment of the Hebrew Christians in verses 4-6. After reading these
verses, do you think these were _really_ immature baby Christians? (see what Paul says about them in 6:9)

9. How many Christians do you personally know who would fit the description given?

10. Do you think these verses are descriptive of your present/past spiritual experience? If not, is it therefore possible for you to commit the sin mentioned in verse 6?

LECTURE 5

1. Why is error in a foundation doctrine so dangerous?

2. What is the first foundation doctrine listed in Heb 6:?

3. In what two ways does error manifest?

4. If you were preaching the gospel to someone who never heard of sin, what would be the first thing you would have to convince them of? What would they have to repent of doing?

5. If you were preaching the gospel to someone who believed that righteousness was obtained by the law, what would be the first thing you would have to convince them of? What would they have to repent of trying to do?

6. If you were sharing with a Christian who confessed sin to you, what would you try and convince them to do. What would they have to repent of?

7. Hebrews 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

What precisely does it say the Hebrew Christians need to have done for them?

8. From the wording of 5:12, is their error one of _content_ or _priority_?

THOUGHT QUESTIONS:

9. Heb:7:11

"If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?"

Which of the following statements is most likely true about the error the Hebrews had in their doctrine:

- They had misplaced PRIORITIES about the position of Jesus and the position of Aaron in their faith. They had elevated the priesthood of Aaron over the priesthood of Jesus, and so were in danger of falling back to the legalistic religion of Judaism.
- They had incorrect CONTENT in their knowledge of who had been high priests in the past.


11. If you as a Christian place undo weight (priority) on the law and rituals of the law, how might this affect your faith and sense of righteousness?
LECTURE 6
1. How many deaths did Adam die? What were the deaths?
2. What nature entered into Adam on that day? Support your answer with Scripture.
3. According to Romans 5, how did the nature of Satan enter all mankind?

Jeremiah 17 9
The heart [is] deceitful above all [things], and desperately wicked: who can know it?
5. According to Jeremiah 13:23, what is the ability of the unregenerate man to do good?

Jer 13:23 (ASV)
Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.
5. What is another meaning for the word "desperately" in Jeremiah 17:9?
6. If the evil nature in man's heart cannot be "cured" what has to be done to rectify his situation?
7. If an unregenerate man were to do whatever his heart tells him to do, how will he behave? (according to Mark 7:21-22)
8 If an unregenerate man attempts to do good (for whatever reason), how does God see the good works of the unregenerate? (Isaiah 64:6)
9. True or False:
The individual sins and acts of the unregenerate are simply the fruit of his unregenerate fallen nature. The unregenerate cannot do good, (in the eyes of God), and if he were only forgiven and of his _sins_ (as in the old testament), he would still retain his unregenerate _sin_ nature, and would still a child of the devil.
10. Which of the following statements is true:

1. Jesus only came to wash our sins away and clean us up.
2. Jesus came both to wash us of past sins, and to give us new life, the life of God that is capable of doing good and pleasing God.

LECTURE 7
1. Given the absolute fallen nature of the unregenerate man, is it possible for him to cease from sin and be perfect as the Father in Heaven is perfect?
2. In the doctrine of repentance, what is the purpose of the law (Rom 3:19-20)?
3. If an unregenerate claim to have achieved repentance from all sin, have they allowed the law to do its perfect work.. namely: to make that individual aware of his sinful nature?
4. Has the mouth of an unregenerate person been stopped who claims they have repented from sin? (Rom 3:19)

5. If the answer to question 1 is no, Then could successful repentance from all sin even be expected of the unregenerate?

6. If an unregenerate person were capable of repentance from sin, what would that say about their spiritual nature?

(The purpose of the law is to make the unregenerate aware of his sinful nature (according to Rom 3:20). If a person successfully repents from all sin, then their holiness and righteousness has been established by that successful repentance from all sin. What is wrong with this claim?)

7. How might an individual develop in their spiritual life if they _claim_ to have repented from sin while they were unregenerate? (Especially in regard to the way they see their own righteousness before God.)

How might it affect their compassion and attitude toward unregenerate?

How might it affect the preaching of a minister who claims to have repented from all sin while being an unregenerate?

8. How might the belief that one has successfully repented from all sin while in the unregenerate state (when the scriptures indicate they cannot) affect any doctrine that is built on this false position?

For instance: An individual holding to the false doctrine that an unregenerate can successfully repent from sin approaches an unregenerate under total conviction for sin and is convinced of his lost condition. What might he say to the unregenerate under conviction? Would he tell him he is a failure, and needs to repent, and stop sinning the sin(s) for which he is under conviction? What effect might that have on the one under conviction? What should be said to the sinner under conviction?

9. John the baptist preached the message of repentance. He and his ministry is said to have "prepared the way of the Lord". If the "way of the Lord" is salvation by grace through faith, how does the law and the preaching of repentance from sin "prepare" one for this way of the Lord?

10. The Sadducees and Pharisees were told to "bring forth fruits meet for repentance". They were considered to be the most holy and devout of all the sects of Judaism. If obedience to the law was "fruit meet for repentance" then they surely would have had these fruits. Therefore, if obedience to the law is not "fruit meet for repentance", then what was John telling them to bring? What is "fruit meet for repentance"? (hint see 2 Cor 7:10)

LECTURE 8

1. In Matt 5:20, what does Jesus call mere outward observance to the law? Is this outward observance of the law considered by Jesus to be successful repentance from sin?

2. In Matt 5:21-22, Jesus equates anger with the sin of killing, and even calling a brother a fool may cause one to face hell fire. Individuals may not be guilty of law's commandment against murder, but
Jesus is raising the level of expectations here. This so that the law will accomplish it's stated purpose: to bring all under the guilt of sin. Explain how 5:27-28 does the same as to the sin of adultery.

3. In numerous passages, lust is said to be of the flesh (Gal 5:19 1 John 2:16). Yet the wording used by Jesus in Matt 5:28 is that the adultery being committed was "of the heart". What was Jesus concerned about here, and what was He trying to get the people to see?

4. The sermon on the mount is often called the ten commandments of NT Christianity. Do you think Jesus expected the unregenerate to accomplish what He was telling them, being a level of holiness equal to that of God? What do you think the real purpose of the sermon on the mount was?

5. Explain how the preaching and baptism of John prepared people for the way of the Lord.

6. Explain the meaning of Jeremiah 13:23 and how it destroys the teaching that it is possible for an unregenerate to repent from all sin.

7. Explain why it is dangerous to preach a gospel that includes the false teaching of pre regenerate perfection.

Lecture 9

1. Using the metaphor of the tree and fruit, explain the difference between acts of sin and the sinful nature of the unregenerate.

2. Explain what John 1:29 says has happened to the sins of the world.

3. According to 2 Cor 5:19, does God hold individuals' sins against the unregenerate?

4. Even though God does not hold people's individual sins against them, does this save them, or remove their unregenerate nature from them?

5. According to Gal 6:8, where do people (including Christians) now reap the results of their unconfessed sins?

6. Explain the situation of the fornicator in the Corinthian Church. What was his possible fate if he did not stop his sinning?
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LECTURE 10 OF FAITH TOWARD GOD.

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1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

When you hear the word “faith,” what do you think of? Whether you realize it or not, faith is an essential part of life, not just Christianity. For example, every time you sit down on a chair, you have faith that the chair will hold you. You are trusting that the chair won’t collapse under you.

That’s faith – being sure of what you’re hoping for – being certain of what you don’t see or experience yet. The Bible defines faith as “the substance of things hoped for, the evidence of things not seen” (Hebrews 11:1).

1. WITHOUT FAITH, IT’S IMPOSSIBLE TO PLEASE GOD
Why is faith necessary? Because without it, we cannot please God.

Hebrews 11:6 states, “But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.” Let’s face it – believing in a God we cannot see and believing that He is who He says He is takes faith! And it pleases God.

2. JESUS NOTICES OUR LEVEL OF FAITH
In the book of Matthew, we see two different people with two different faith levels.

Matthew 15:28: “Then Jesus answered and said to her, ‘O woman, great is your faith! Let it be to you as you desire.’ And her daughter was healed from that very hour.”

Matthew 14:31: “And immediately Jesus stretched out His hand and caught him, and said to him, ‘O you of little faith, why did you doubt?’”

The woman was a Gentile who had faith that Jesus was the only hope for her sick daughter. She wouldn’t take “no” for an answer from this Jewish Rabbi, so Jesus – moved by her faith – granted her request.

The man with little faith was Peter, Jesus’s own disciples! Jesus was walking on the water and invited Peter to come to Him; Peter had the faith to walk to Jesus on the water, but when his eyes focused on the wind and the waves, he became afraid and began to sink. We too need to keep our eyes on Jesus instead of our circumstances – this will keep our faith strong during difficulties.
3. Faith Moves God to Act
Why is faith important to God? Because faith – not need, doubt or fear – moves God. Mark 2:5 says, “When Jesus saw [his friends’] faith, He said to the paralytic, ‘Son, your sins are forgiven you.’” The lame man got up, grabbed his mat, and went home! When Jesus saw the faith of the lame man’s friends, He moved on their behalf and healed their friend.

As Christians, we often petition God, asking Him to meet our needs, to heal our bodies or relationships, or to give us wisdom. But as James 1:5-7 says, unless we ask in faith without doubting, we won’t receive what we’re asking for.

4. Faith Strengthens Us During Trials
Because we live in a sinful, fallen world, we will face difficulties. But our faith is what helps us remain strong during hard times. We have an enemy, and it’s our faith that acts as a shield to protect us from his schemes and plots: “above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one” (Ephesians 6:16).

We should not be surprised when our faith is tested; James 2:3 says that “the testing of your faith produces patience.” As we stand firm in faith through trials, God gets glory: “that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honour, and glory at the revelation of Jesus Christ” (1 Peter 1:7).

5. Faith Fuels What We Do
We demonstrate our faith in God by what we do and how we live. James 2:26 states, “For as the body without the spirit is dead, so faith without works is dead also.”

Picture this: Faith and Works are each an oar in your rowboat of life. They work together to move you forward. Genuine faith is validated by actions that follow; likewise, actions done without faith are useless. We must always act in faith!

James explains it like this: “Thus also faith by itself, if it does not have works, is dead. But someone will say, ‘You have faith, and I have works.’ Show me your faith without your works, and I will show you my faith by my works” (James 2:17-18).

6. Our Faith Can Encourage Others
Unshakeable faith is noticeable, and it can encourage others to be firm in their faith too. Colossians 1:3-4 says, “We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and of your love for all the saints.” It’s easier to stay committed to faith in God when you see others doing the same. Choose to stand strong in your faith and inspire others to do the same!

Timothy was a young pastor who was being mentored by the Apostle Paul. Paul states in 2 Timothy 1:5 “when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.” When our faith is strong and true, it can be passed on to others, including our family and friends making a difference in their lives as well.

7. Faith is the Foundation of Salvation
When Jesus walked the earth, the Jewish people were sure they had to keep all the rules of the law in order to be acceptable to God. But when Jesus came, He redefined righteousness: “... a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law ...” (Galatians 2:16).

We are made right with God through faith in Jesus, God’s Son; we are not made right before God by what we do or don’t do. This was a radical shift for the Israelites. They were so used to earning their salvation. But as Ephesians 2:8-9 declares, “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.”

Finally, we must guard our faith. 1 Timothy 6:11-13 reminds us “But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. Fight the good fight of faith, lay hold on eternal life, to which you were also called ....”

We must be prepared to fight to maintain our faith during the storms of life which will try to derail us. In fact, as we preserve our faith in God, it will sustain us through the toughest trials, for the glory of God.

The awesome news is that God has already taken the first step for the purpose of bringing humanity back to Him by sending Christ to die on the cross. Through His death, we get the privilege to inherit salvation and become heirs of God. Grace is the crucial component through which everything that God wants us to have has already been made available.

This statement falls right into the other aspect of the definition of faith which implies assurance about what we don’t see. His grace is what provides us everything needed to live the type of abundant and victorious life that He desires for us to live in Christ. But everything seems to stop there after God’s initial move because the sole thing that has the potential to both activate and release these blessings in our lives is our willingness to place our faith in God.

Evidently, as far as the mechanism of faith is concerned, both sides have their own responsibilities. To explain that further, God has already made the first move by providing us an all-sufficient atonement through Christ that creates a pathway to which all of our needs can be met. But the other vital aspect of that issue is left up to us to decide whether we want to do what God has required of us.

God is expecting us to make the next move by placing our faith in Him on the ground of Christ’s atonement, otherwise nothing will ever happen. Make no mistake, it’s an area in which God has placed a strict restraint upon Himself because He’ll never do something that finds itself within our own responsibilities. Thus, it’s a very critical decision that we have to make ourselves.

Lastly, the bottom line is: Faith is the core foundation of the Christian life. Having said that, obedience is another indispensable substance that we need to serve God acceptably. However, faith is the starting point of obedience. Faith in God by willing to apply the precepts found in His Word into our lives is what gives birth to obedience.

We’re saved by grace through faith alone according to (Ephesians 2:8). Through Christ, salvation which is the door to other countless blessings is readily available to anyone who is willing to receive
it by faith. Our whole life starts from salvation to the extent of the final stage called glorification is rested upon our faith in God. Lastly, without faith it is impossible to please God (Hebrews 11:6). Let’s exercise the kind of unwavering faith required of us by God by standing firmly on His promises.

You are going to have faith in God according to:
(1.) your direct knowledge of His specific will, and
(2.) your concept of His nature.

You will always believe according to the revelation of God that you have.

Why Do Some In The Church Miss The Message About Faith?

I think the problem stems from a fundamental error in the concept of what God is really like, and hence what His will is. I think it is accurate to say that His will reflect His nature. I think there is a religious idea floating around that says: God is so big and beyond our comprehension that what and why He does things cannot be understood by mere men. Hence, His will cannot be determined by a knowledge of His nature.
Lecture 11 An Essay on Different Kinds of Faith

(Imbedded numbers are for notes)

Three kinds of faith:
Overcoming Faith
General Faith
Resignation Faith

Resignation Faith
Resignation faith is faith which "believes God is..." but falls short in believing that He is a "rewarder" of those that diligently seek Him. (1) We commonly understand a "rewarder" as being an individual who supplies a good thing, a blessing, and not an evil thing, or a curse (2). Resignation faith accepts the reality of God, but suffers a misconception about His nature, and therefore His will (3). Very often this faith will say "I believe in God, and I know that whatever happens is for our own good, and we just have to believe...". This faith will attribute evil things like tragedies to God, while also attributing good things like healing and baptism in the Holy Spirit to the devil. This faith has a religious and sanctimonious sound to it, but is void of any real power to save, heal, deliver, or have prayers answered. This sort of faith accepts the testimony of the senses over the Word, and defines God by the things that are seen, rather than those which are not seen. Resignation faith walks by sight, in that it will only believe those things seen and provable to the eye. Resignation faith is weak, in that it will consider and go by the body, feelings, logic, and emotional testimony over the Word of God (4). It is questionable if resignation faith is faith all, by the Biblical definition. Could resignation faith save? If a man were to come to God and say "Well, I know you are God, and you always know and do what is right, so, I am just going to trust you and rest in the knowledge that all is well and everything is going to be alright...". Would this save anyone? One of the main differences between resignation faith and overcoming faith is reliance on the Word. Overcoming faith is specific, where resignation faith is vague. Resignation faith is based on a superficial knowledge of God and His Word. Resignation faith is unaware that God and His word are one, and that to believe God means to believe His word. Resignation faith puts forth an act of humbleness with a religious show of false spirituality; which is in truth a lack of confidence in the righteousness that God has given us by faith in Jesus. Overcoming faith comes boldly before the throne of grace, holding fast to the profession of faith, and boasting in the power of God to save, heal, and deliver.

General Faith
General faith is faith which "believes that God is, and is a rewarder of those that diligently seek Him". This is the faith of the mass of Christianity. It differs from resignation faith in that it accepts that God is a rewarder, thought it may redefine the meaning of "reward". General faith is superior to resignation faith in that while it suffers with doubt, resignation faith suffers with unbelief. Unbelief differs from doubt in that doubt is a trap while unbelief is denial of the Word and nature of God. Doubt will see the goodness and mercy of God, but will fail to appropriate the promises of God due to ignorance, faulty reasoning, or overwhelming circumstances. Unbelief will deny the goodness and
mercy of God (even with knowledge of the Word) and go so far as to attribute evil to God and good to the devil.

Resignation and general faith walk by sight to such a degree that they seek to define God's will and hence determine God's nature by experiences rather than His revealed Word. (5)

The man of Resignation faith creates God and the gospel in the image of their own unbelief. He will pray, wait to see what happens, and then determine God's will (and so His nature) by the outcome His prayer rather than by His revealed Word. General faith will walk by sight when physical evidence is contrary to the Word. He knows that God is a God of love and compassion, but is not strong enough in his faith, or knowledgeable enough in the Word to stand up against physical evidence to the contrary.

OVERCOMING FAITH

Overcoming faith is the faith that overcomes the flesh (8), sin, Satan (9), sickness (10), and poverty (11). It sees the will of the compassionate Father and will walk by faith and not by sight (6). It believes that God is, that He is a rewarder of those that diligently seek Him. It knows that God and His Word are one (12). To believe in God goes beyond just acknowledging His existence. To have faith in God is to have faith in His Word. To claim to have faith in God and then to deny His Word is not overcoming faith, it is general faith at best, and resignation faith at worst. Faith comes by hearing and hearing by the Word (7). When one "diligently seeks Him", he does it in the Word (13). It is impossible to seek Him and find Him outside of the revealed Word of God. The overcomer will side with God against all things that stand up against the Word. To side with God is to side with His Word. To side with sight against God is to sin, for whatsoever is not faith is sin (14). Overcoming faith knows that God has given us all things that pertain to life and Godliness (15). Overcoming faith knows that these things are settled in heaven (16), and that there is no need to utter a prayer for something that has already been given. Overcoming faith offers praise and thanksgiving to the Father for the things that He has done for us in Christ Jesus by the Gospel.

Notes:

1. Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

2. It is worthy to note that the wording of this verse speaks to qualify the general faith concept of God. The verse says "He is a rewarder", indicating that the one who is seeking must understand it is the nature of God to reward. God does not just arbitrarily choose who He will reward and who He will not. It must be understood by the seeker that the nature of God is to reward all who seek.

3. It is accurate to say that the will of God is a reflection of His nature. His will will always be in agreement with His nature. Our faith will always be controlled by our concept of what He is like. If we have an incorrect concept of His nature (i.e. He is not a rewarder of all who diligently seek Him), this will affect our faith.

4. Resignation faith simply gives in to the inevitable. Whatever happens is always considered to be the will of God. In this way, what you believe (or do not believe) has no bearing on what happens in
your life. This is the failing of resignation faith. What happens would have happened anyways regardless of what is believed.

5. This is exactly the opposite of what the Word tells us. We are told in the Word that Jesus is the exact image of the Father, and that God is a rewarder. Resignation and general faith will look at natural conditions, declare them to be the will of God, and then define God by what is seen. In doing this, they err by overruling specific statements in the Word: defining the will and nature of God with an incorrect, naturally defined image of what God is.

6. 2 Cor:5:7 (For we walk by faith, not by sight:)

7. Rom:10:17: So then faith cometh by hearing, and hearing by the word of God.

8. 1 Jn 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world

1 Jn 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

9. 1 Jn:4:4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

10. Matt 9:22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour

James 5:15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Mark 11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

11. Matt 6:31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

2 Cor:8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

12. John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Psalms 119:89 For ever, O LORD, thy word is settled in heaven

Psalms 138:2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

13. Matt 7:7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

14. Romans 14:23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.
15. 2 Peter 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

16. Psalms 119:89 For ever, O LORD, thy word is settled in heaven.
LECTURE 12 THE NAME OF JESUS.

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

Doctrine of the First Principles of Christ
(1.) foundation of repentance from dead works
(2.) (foundation of) faith toward God
(3.) teaching of baptisms
(4.) (teaching of) laying on of hands
(5.) (teaching of) resurrection of the dead
(6.) (teaching of) eternal judgment

Jesus gave us use of His name. This is similar to the right of an attorney to use the name of a client. When we pray in the name of Jesus, He offers the prayer up to the father as if it He were praying it.

John 14
12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater [works] than these shall he do; because I go unto my Father.
13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
14 If ye shall ask anything in my name, I will do [it].

Here Jesus says He will do it. Further, He said it is also the will of the Father to give us the things we ask in the name of Jesus.

John 16:
23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give [it] you.

There is the story of the lame man at the gate:

Acts 3
6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.
7 And he took him by the right hand, and lifted [him] up: and immediately his feet and ankle bones received strength.
8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.
9 And all the people saw him walking and praising God:
This man who had no faith whatsoever, who was looking rather for a handout from Peter, was healed "in the name of Jesus"

12 And when Peter saw [it], he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

Note that it had nothing to do with the faith of the man, the holiness of Peter, or some power in Peter. What was the key to this healing?

16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

It was faith in the name of Jesus that caused this healing. Peter knew what authority he had, and that healing could be legally obtained in the name of Jesus. When one invokes someone else's name, it is because they know what can be obtained by that name. You could not go to a bank and invoke your neighbour's name to obtain money from his account. That money does not belong to you, and you have not been given the authority to use your neighbour’s name. In like manner, if healing did not belong to us, or if Jesus had not given us the right to use His name, we could not legally obtain healing by invoking His name. Because we have been given healing at the cross, it now belongs to us, and we can obtain it in the name of Jesus. Jesus said that "If ye shall ask anything in my name, I will do [it]". He stands behind His words. He will do it. This is the key to a successful prayer life:

Know what belongs to you by virtue of the redemptive work of Christ, and pray in the name of Jesus!

GOD IS THE CAUSE OF FAITH.

When we study the customs of the Biblical times, we find that various items of clothing were swapped as tokens of the covenant. Let’s look at this and what it means in our lives:

- They had to swap their garments. This to us means that we receive His nature and character.
- They had to swap belts. His belt gives us His Power and Strength.
- They cut their wrists and mixed their blood. This means that we receive forgiveness of sins.
- Everything that was mine, now also belonged to the other person, including names. To us this means that we receive His reputation and authority, while offering us His cross as a remembrance for a permanent agreement. The remembrance today is the act of baptism, which is now the emblem of the covenant.
- Possessions were swapped. To us we receive His life, eternal life, while He takes our punishment, death, upon Him.
- The covenant was sealed by eating together. Today we also have a meal, Holy Communion.
- The last token is the cross at Calvary. If He did not die, I would not receive eternal life.

I believe that we do not understand the authority that we have received from Christ, and hence fall short in our daily walk with God. For those that have been in the military or other services where you have to understand the different ranks of people, it is easy to understand that when the
commander says that he has given you his authority to do something, you know that even those that have a higher rank than yours cannot question what you do because the commander gave you his authority. And that is what we receive from Jesus. He is the Commander, and I have His authority in life. But I have to know that when I do something wrong, I cannot hide behind His authority, as I decided to do things that I had no authority for. It was my choice.
LECTURE 13 THE WILL OF GOD

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit.

Doctrine of the First Principles of Christ
1. foundation of repentance from dead works
2. faith toward God
3. teaching of baptisms
4. laying on of hands
5. resurrection of the dead
6. eternal judgment

There is the unwritten, yet commonly held, doctrine of the irresistible will of God.

Based on these premises:
1. God is omnipotent. Being "all powerful" carries with it the idea that there is no power in creation that is not of God.
2. God has "everything under control". That is: everything that happens can be traced back to an act of, and therefore the "will of", and "power of" God.

In other words: Gods will is irresistible. His will and power are linked, and therefore all that happens is His will. His will is automatically implemented in creation, and in our lives.

Which brings up some traps and errors.

There is the "all is God's will" trap:
"I am sick by the will of God." Which would of course have to be true if God has all under control. If God has all under control, then how could it be any other way?

There is the doubt/resignation trap:
"I need this Lord, IF it be according to your will..." If it does not happen, then we can just assume that it must not have been His will.

This leaves no room for lack of faith on your part. Rather it assumes the integrity of your belief and attempts to define the nature and the will of God but the fruit of your faith (or doubt!).

"Why should I pray? if it is not His will, He will say no... if it is His will, it will happen anyway... He knows best, and I just believe He will do what is best for me..."

The error of the "general faith" theory is evident. It is an attempt to elevate "hope" to the position of faith. Faith is exact and specific. It knows what His will is, and believes it to be so in the face of
contradictory circumstances and physical evidence. Hope is not sure what the will of God is, and can only wait and see the results.

"I do not know what you want me to do Lord... I will pray your will be Done, and wait to see what happens."

Again, the prayer attempts to define the will of God by resulting experience, rather than by the Word of God. Here the "general faith" theorist attempts to define the will and therefore the nature of God by the fruit of his own faith (or doubt). "I did not receive; therefore it is not God's will for me to have it." Again, this assumes the belief and the integrity of the man, rather than the goodness and integrity of God.

Oddly, the proponents of this thought claim that they are honouring the power and glory of God. In reality, they are declaring the infallibility of their own "belief" and "reason" at the expense of the declared goodness and mercy of God.

The frightening statement of Jesus looms over the heads of these.

Mark 6:5 (YLT)
and he was not able there any mighty work to do, except on a few infirm people having put hands he did heal [them];

What you do not believe inhibits the ability of God in your life. His ability in your life is directly proportional to your specific faith. Hence His will is not automatically affected in your life by a "general faith".

In all this, we can only join with Jesus:

Mark 6:6 (ASV)
And he marvelled because of their unbelief..."

and pray we do not fail by the same example of unbelief..." (Heb 4:11)

In all this there is a very evident truth. Even though we know that God is certainly all powerful, it is very evident that He is not directly controlling every event in your life and the lives of the people around you. He has delegated power and authority to His creation and to man. For instance, He created gravity. People fall off cliffs all the time. It would be a mistake to say that God pushed them off the cliffs and caused them to fall! It would also be a grave error to say that God is directly responsible for all sin, sickness, death, and destruction on the earth, and that it is the will of God that all this takes place. There is power, energy, and mass in the creation which God put into effect on the day of creation. He also delivered some of His sovereignty over to us, and this is the source of our free will. We are not robots who are devoid of thought and decision-making power. He gave us the choice to do or not do His will. What you see around you (death, sickness, sin, and destruction) is not a manifestation of God, the power of God, or the will of God. If all this were the will and power of God, then why would we pray about anything? Why would we not just thank God for the wars, the millions of abortions, and the gross sin that we see? No, we must realize that not everything we see is a direct manifestation of the will and power of God. Much of what we see is a result of the fallen creation. Some of it is a result of ignorance. Some of it is a result of sin. In each case, we can
overcome these things by faith in the promises of God. We do not have to live a life of defeat and torment! Let us go on to believe the promises and honour the word of God!
LECTURE 14  THE WILL OF GOD, HIS SOVEREIGNTY, AND HIS WORD.

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

Doctrine of the First Principles of Christ
(1.) foundation of repentance from dead works
(2.) (foundation of) faith toward God
(3.) teaching of baptisms
(4.) (teaching of) laying on of hands
(5.) (teaching of) resurrection of the dead
(6.) (teaching of) eternal judgment

We believe in the Integrity of the Word. That means the Bible is the Word of God, that He does not lie, and that He knows what He is talking about. If He says something in His Word, we can stand on it. This is the basis of our faith.

2 Tim 3:16 (KJS)
All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Hebrews 6:18 (KJS)
That by two immutable things, in which [it was] impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

Furthermore, He does not change (Mal 3:6), and He is no respecter of persons (Acts 10:34). If it was true for John and Paul, it is true for us.

God reveals His will in His Word. We all have an opinion about what God is like, and form ideas about what His will is according to that image. But the ultimate source of our knowledge of the will of God is from His Word. Which brings us to the question:

Is God bound by His own Word? If so, do we understand that He has lost His sovereignty because He stands behind His Word?

Case in point: God says in His word that "whosoever shall call upon the name of the Lord, shall be saved" (Joel 2:32, Acts 2:21, Rom 10:13). Can God change His mind about this, and decide not to save someone who fulfils the requirements of this verse? Can He decide to not honour this saying? Is He bound by this promise? If no, then is it accurate to say "God cannot do this or that?" Has He therefore lost His sovereignty, and therefore His omnipotence? Are we denying His power and glory because we take Him at His Word?
Of course not! Integrity and truthfulness are in God's nature. He has given us His word, and placed it in a special place for us.

**Psalms 138:2 (KJS)**

I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for ***thou hast magnified thy word above all thy name***.

We honour and trust God when we honour and trust His Word. There is more to having faith in God than just believing that He exists and is good. We have many promises and statements in the Word that He wants us to use in our growth and in our relationship with Him. He is revealed to us in His Word. His will is revealed in His word. He wants us to believe Him by believing His Word. It is no loss of sovereignty on His part to honour His word toward us when we believe.

It is not arrogant to say "I am saved" because of what He said.  
It is not arrogant to say "I am healed" because of what He said.  
It is not arrogant to say "I am a member of the body of Christ" because He said so.  
It is not arrogant to say "It is no longer I that live, but it is Christ that lives in me". I am just repeating the words that He said. I live and move and exist in Him. This is not me talking. This is Him. I am honouring His words.
Lecture 15

The Mechanics of Believing.

Hebrews 6:1-3

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

"How" do we actually come to believe?

We are all quite helpless before the overwhelming integrity of the Word.

God's Word will not return to Him void, but will always prosper in the thing that it is sent.

Your heart is soil, and receives the seed of the Word. As long as the Word goes forth, there is nothing anyone can do to resist it. The Spirit is going to make it real and engraft it into your heart.

It does not matter if your mind disagrees with what is heard. We do not believe in the mind, we believe in the heart. The seed is planted in your heart, even as your mind rages against it. The Spirit makes the Word real to you, and there is nothing your mind can do to stop it. Eventually your mind will catch up with what your heart believes.

There are some who think that they can control what they believe by decision or force of will. I submit to you that the contents of what you believe is quite out of your hands. You can no more change what you believe than you can change your mother's name. What you believe is totally and completely determined by what truth you have discovered. Your heart is at the mercy of the truth you find.

Acts 17

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

The Bereans heard the preaching of Paul, and then looked into the Word to "see if these things were so." When the found what Paul was preaching in the Word: "...therefore they believed." They did not simply decide they "liked" or "wanted to believe" what he was saying. But once they found what He was saying in the Word, they had no choice but to believe. They were at the mercy of the truth, and could not doubt.

The Word of God is the truth. "...thy word is truth..." He cannot lie. He knows what He is talking about.

Look at this verse. Acts 2:38 (paraphrased) "God hath made... Jesus... to be both Lord and Christ..."

Here we have a direct statement from the Word. We do not strain our brain or concentrate real hard to try and believe this. That is not how you believe. Questions: Who is Lord and Christ? Who made
Him Lord and Christ? Is there anything you can do to change it, stop it, prevent it? Will your opinion or belief effect it either way? It will not! You have no choice but to believe Jesus is Lord and Jesus is the Christ. God made Him Lord and Christ, and what we think, accept, receive, or decide has nothing to do with anything. This is what belief is.

What you believe is not determined by your decisions, your wants, your needs, or your preferences.

What you believe is not determined by you, but by the integrity of your source. In this case the source is God, and His integrity is infinite.

If God says something, you cannot help but to believe. Did He lie? (no!) Does He know what He is talking about? (yes!)
1. We base our faith on two sources:

1. A general logosystem faith based on our overall understanding and conception of who God is what He is like.
2. A specific faith that is based on individual statements from the Word of God. If we have misconceptions in our overall understanding of what God is like, how might this affect our general faith?

2. According to the scriptures (John 14:8-10, 12:45 and Hebrews 1), what is the best and most accurate description of who God is and what He is like?
3. We believe Jesus was successful in His mission to shew us the Father. Describe in your own words, with scripture references, what Jesus was like. Apply these same words to the nature and will of the Father. When you see Jesus, you see the Father.
4. Read Isaiah 55:9-13 and explain how this reveals that God's higher ways and higher thoughts are better (not worse) than the thoughts of man.
5. Complete this statement from Heb:11:6
   "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is _________________________________." Memorize this verse.
   If you diligently seek God, what must you believe will happen?

LECTURE 11

(1.) Memorize John 14:12-14

John 14
12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater [works] than these shall he do; because I go unto my Father.
13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
14 If ye shall ask any thing in my name, I will do [it].
(2.) What does it mean to have the power of attorney? How does this apply to our making withdrawals on the account of Jesus?
(3.) How important is it to know what belongs to Jesus, and therefore what He can give to us?
(4.) Discuss how the will of God concerning us, and what He has for us, is tied up with what belongs to Jesus. Does sickness, lack, or demonic oppression belong to Jesus? Do we therefore have to endure these things?

LECTURE 13

(1.) Is the will of God automatically implemented in the world and in our lives?
Can you complete this quote and explain why it disproves this concept? "...God is not willing that ____________, but that ____________________..."
(2.) Faith accepts the promises even when outward evidence in the natural contradicts. From the lives of Abraham and Sarah, illustrate the principle that we walk by faith and not by sight. (see Romans 4)

(3.) Resignation faith simply accepts what _is_ as being the manifest will of God. What might have happened in the life of Abraham if he had just accepted outward circumstances to be the manifest will of God?

(4.) How does resignation faith assume the integrity of the faith of the prayer rather than the integrity of the word of God?

(5.) Why is it dangerous to attempt to determine the will of God by looking at the results of unanswered prayer?

(6.) Give an experience from the life of Jesus where the unbelief of the people prevented Jesus from performing any mighty works.

(7.) List three areas where sin, sickness, and destruction come from.
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LECTURE 19 THE DOCTRINE OF BAPTISMS - INTRODUCTION

Hebrews 6:1-3

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

In the Greek wording, the word "foundation" is linked to the first two doctrines.

(1.) foundation of repentance from dead works
(2.) (foundation of) faith toward God

The remaining doctrines are linked to the word "teaching"

(3.) teaching of baptisms
(4.) (teaching of) laying on of hands
(5.) (teaching of) resurrection of the dead
(6.) (teaching of) eternal judgment

As Christians, we have 3 baptisms with which we are concerned.

1. Water Baptism
2. Baptism into Christ
3. Baptism into the Holy Spirit

There are other baptisms mentioned in the NT.

1. The baptism of John for repentance, which is passed away and no longer has any relevance today.

2. The baptism of suffering, which all who live godly lives shall endure, but is not a "baptism" in the same way the three listed are.

We will touch upon all of these baptisms as we proceed.
LECTURE 20 THE DOCTRINE OF BAPTISMS - BAPTIZMO

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

The word "baptize" is from the Greek word "baptizo". It comes from the root "bapto", meaning "to dip, sink, plunge, submerge, or cover wholly". The meaning of the word can be seen from its usage in Romans 6 and Colossians 2.

Romans 6
3: Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
4: Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

The word "into" is key in these verses. The Greek word for "in" is "en", while the word for "into" is "eis". The meaning of these simple prepositions is very important in the understanding of the concept of baptism. The word "in" means to be stationary inside a place or time. You are "in" a car, "in" a house, or "in" the 20th century. The word "into" carries with it the concept of movement. You begin at a point outside, and move "into" a place or time.

We are baptized (submerged) "into" Christ, water, and the Holy Spirit. The concept being that you begin being separate from and outside of the element. You then proceed from the point outside-"into" the element. Once fully submerged, you are considered one with the element. Upon emergence, you are a part of the element. Look at the reference to Moses and the Jews as they left Egypt:

1 Corinthians 10
1 And I do not wish you to be ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea,
2 and all to Moses were baptized in the cloud, and in the sea;

The word "to" in the phase "to Moses" is the Greek "eis": which is "into". The People who were with Moses in the cloud were baptized "into" Moses. When they emerged from the cloud and the sea, they were one with him. They were considered equals with Moses. But the scripture goes on to say that even though they were identified with Moses, God was not pleased with some of them, and some were overthrown in the wilderness. But the point is (for this discussion) that when they entered the cloud, they were separate from Moses, while in the cloud they were baptized into Moses, and upon exit, they were one, or identified with Moses.

Another example I found that was quite descriptive where the people used the word baptism in a recipe. The meat was placed in a bowl with all the flavourings and covered with it overnight. The next morning the meat was ready to be cooked as it had absorbed the flavour of the sauce. That is
what happens with us. We have to become so one with Him that we cannot be separated from Him. And that happens with baptism.
LEARNING ON BAPTISMS - INTO

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

TEACHING ON BAPTISMS - INTO

For some time, I have been studying certain passages from John (and elsewhere) which involve an understanding of the Greek. Specifically, the Greek prepositions "en" (in) and "eis" (into). In themselves, not particularly interesting. But when one considers some of the usage, a number of unusual ideas are brought forth. Take the popular passage in John 3:3-17, which I will not present in its entirety for brevities' sake. (Please note the corrected words surrounded by stars: *word*.)

5 Jesus answered, `Verily, verily, I say to thee, If any one may not be born of water, and the Spirit, he is not able to enter into the reign of God;...........
7 'Thou mayest not wonder that I said to thee, It behoveth you to be born again;............
14 `And as Moses did *exalt* the serpent in the wilderness, so it behoveth the Son of Man to be *exhalted*,
15 that who is believing *into* him may not perish, but may have eternal life,
16 for God did so love the world, that His Son--the only begotten--He gave, that who is believing *into* him may not perish, but may have eternal life.
17 For God did not send His Son to the world that he may judge the world, but that the world may be saved through him;
18 he who is believing *into* him is not judged, but he who is not believing hath been judged already, because he hath not believed *into* the name of the only begotten Son of God.

I have changed the prepositions to their corrected form. Most notable, I think is the famous vs 16. "everyone who is believing *into* him may not perish, but may have eternal life."

The difference between these two words, "in" and "into", I think is important.

The Strong's' entries:

Lexicon Greek
1519 1519 eis {ice}
a primary preposition; TDNT - 2:420,211; prep AV - into 573, to 281, unto 207, for 140, in 138, on 58, toward 29, against 26, misc 321; 1773 1) into, unto, to, towards, for, among

Lexicon Greek
1722 1722 en {en}
a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); TDNT - 2:537,233; prep AV - in 1874, by 141, with 134, among 117, at 112, on 46, through 37,
in, by, with etc. The primary difference is in motion. Someone used the following example. There was a box, with the prepositions arranged around it in their respective positions, creating a graphic representation of the words. The word "over" was placed _over_ the box, the word "under" was placed _under_ the box, etc.. The Greek word in (en) was placed stationary inside the box. No movement. As the Strong's' definition above says:"denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest..."

The word into (eis) was represented in the diagram by an arrow beginning at a point outside of the box, and proceeding to the inside of the box, stopping at the word "in". Again the idea being portrayed when the word "into" is used is one of motion. Moving or changing in position or state or time. The understanding that I am coming to is somewhat different from the conventional.

For many years I have held that to "believe in" something means to mentally or spiritually accept or agree with a truth, or to ascribe to an unseen reality in space or time that cannot be proven by normal, natural means. i.e. I believe in God, I believe in creation, I believe in the death, burial and resurrection of Jesus, etc.... And I still hold this understanding.

Yet, in reviewing the above information concerning the difference between "in" and "into", I am forced to reconsider some of the passages that I previously thought I knew the meaning.

I knew what it meant to believe "in" him; but what about to believe "into" him?

Looking back at the context of the passage in John 3 brought some insight.

Vs 16 is part of a teaching by Jesus about being "born again". He goes on to say that this birth is one of the spirit, not the flesh. It is also a second birth; in that it is called being "born again". So this "new birth" of the spirit involves a change. A result of this change is that a person may now "enter into the reign of God". A second clue is in vs 8: "the Spirit where he willeth doth blow, and his voice thou dost hear, but thou hast not known whence he cometh, and whither he goeth; thus is who hath been born of the Spirit." A person born of the spirit, or born again, and hear the voice of the Spirit, or commune with God.

If we understand the context of the passage to be consistent throughout, then it is reasonable to think that believing "into" Him has something to do with our spirit being born again, by which we enter into the reign of God, and are able to commune with the Spirit of God.

Which brings us to verse 14,

14 `And as Moses did *exalt* the serpent in the wilderness, so it behoveth the Son of Man to be *exhalted*,

15 that *who is believing* *into* him may not perish, but may have eternal life

Some revelation comes in studying these verses. If you recall the story of the serpents in the wilderness, you will remember that the people were plagued by serpents. (Num 21) God instructed Moses to construct a brazen serpent, and to raise it above the people. When they were bitten, they could look upon the serpent, and were "given life for it". It is significant that this wording was used. It does not say they were healed; it says they were given life. Youngs Literal translation is great:
Num 21:9 "And Moses maketh a serpent of brass, and setteth it on the ensign, and it hath been, if the serpent hath bitten any man, and he hath looked expectingly unto the serpent of brass--he hath lived."

Note the word "ensign" or "standard". No mere "post" or "stick". The brazen serpent was placed on a vehicle of honour, to be a glorious symbol that people rally around. Hence the Greek word for "exalt" in Jo 3:14.

The common understanding of John 3:14 is that the ensign is the cross. But a new understanding emerges when we remember that the new birth is not a result of the cross, but of the resurrection!

1Peter 1:3 (KJS) Blessed [be] the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

We are born again by the resurrection of Jesus Christ from the dead. In the type, the Jews believed into ("looked expectantly unto") the "exalted" brazen serpent, and were given life, we too "believe into" the "exalted" Jesus, and are given life. The "exalted" Jesus is the resurrected Jesus!

The new understanding is that there is a difference between a general "believe in Him" and supernatural "believe into Him". We have to believe that Jesus is the Christ, but this reveals a deeper understanding of what happens when we do. We believe into His "exaltation", and are born again, being raised up together with Him. This would change our understanding of the "brazen serpent" type. It was not the cross, but the resurrection that was pointed to by the brazen serpent. It is the resurrection that gives us life. The cross was not an "exaltation", the resurrection was! This in no way diminishes the importance of the cross, or the tremendous sacrifice of our Lord. But it deepens our understanding of the spiritual mechanics of the operation of God in the provision of the new birth.

The best scripture to add to this is:

Ephesians 2:
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
6 And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus:

Here we see Christ being raised up (as an ensign), wherein we believe into the operation of God (Col 2:15), and are quickened together with Him, and are made to sit with Him (entering the reign of God!) in heavenly places!

Look at Col 2:12.

Colo 2:12 (KJS)
Buried with him in baptism, wherein also ye are risen with [him] through the faith of the operation of God, who hath raised him from the dead.

Doctrinally, this is referred to as Baptism into Christ. Roma 6:3 (KJS) Know ye not, that so many of us as were **baptized into Jesus Christ were baptized into his death****? {were or, are} 4 Therefore we are buried with him by ***baptism into death**: that like as Christ was raised up from the dead
by the glory of the Father, even so we also should walk in newness of life. 1Cor 12:13 (KJS) For by one Spirit are ***we all baptized into one body***, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit. {Gentiles: Gr. Greeks}

2 Cor 1:21 (KJS)
Now he which stablisheth us with you *into* Christ, and hath anointed us, [is] God;

Gala 2:16 (KJS)
Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed *into* Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

Gala 3:27 (KJS)
For as many of you as have been baptized ***into Christ*** have put on Christ.

John 12:46 (KJS)
I am come a light into the world, that whosoever believeth *into* me should not abide in darkness.

Roma 3:22 (KJS)
Even the righteousness of God [which is] by faith of Jesus Christ *into* all and upon all them that believe: for there is no difference:
LECTURE 22 DOCTRINE OF BAPTISMS - BAPTISM INTO CHRIST:

INTO DEATH-INTO LIFE

Hebrews 6:1-3

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

Doctrine of Baptisms Baptism into Christ:

Into Death-Into Life

Of all the doctrines of Christ, this may be one of the most misunderstood. And aside from faith for salvation and repentance it is the most important subject for the new Christian to learn. In this teaching is found the core intent of the purpose of God in salvation and creation itself.

1 Corinthians 15:

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

That we have been baptized into Christ is part of the overall plan of God to be "all in all". These words are difficult for the natural mind to receive. They are just words to the natural man. But the spirit man inside receives them and there is a burning. God wants to be in us, and being baptized into Christ is the process by which this goal is accomplished.

When Adam died spiritually, it is logical to say that he was "born again" as a child of the devil. His spirit became one with Satan in nature and ability to do righteousness. He became a member of the "body of Satan" or the "kingdom of darkness". He was not Satan in his identity, but he was a child of Satan. This state of being is called "spiritual death" in the scriptures.

Looking at the passage in Genesis 2 we see the following:

Genesis 2 16

¶ And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

The last phrase is very unusual in the Hebrew. It says:

"...for in the day that thou eatest thereof, in dying you will die."

There were two deaths that occurred on that day. One was the death of the spirit of Adam, and the other was the (eventual) death of his body. The spiritual death was passed onto all man. This is evidenced by the fact that all men have sinned. The physical death is just one result of the inner spiritual death.
The sin that Adam sinned was a "sin unto death"(1 John 5:16-17). That is it was a sin that resulted in spiritual death. There is "sin not unto death". This is all sin that does not result in spiritual death. A great deal of confusion is caused when people believe that they die spiritually each time they sin a "sin not unto death". Sin unto death is called sin "after the similitude of Adam" in Romans 5.

Romans 5:14
Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

In other words all men who were born from then on were born with the same spiritually dead nature even though they did not sin the same "sin unto death" (after the similitude of Adam). They put forth evil fruit which comes from all spiritually dead people. 99% of all sin sinned by Christians today is this sort of sin. It is sin "not unto death". If a Christian were to sin a "sin unto death" it would result in his spiritual death like Adam. That being a sin "after the similitude of Adam".

When a man is born again, this old nature is done away. It is abolished and completely eliminated out of existence. It is "passed away". Unlike the death of Adam in the garden, the spirit is not just changed from its former state into a new state. In the new birth, the old spirit passes away, and the regenerate spirit that is placed into man is completely new.

2 Corinthians 5:17
Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new.

In Isaiah 53, likely one of the greatest chapters in the Old Testament, there is a verse that parallels the two deaths of Genesis 2.

Isaiah 53:9
And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither [was any] deceit in his mouth.

The word "death" is "deaths" in the Hebrew. Jesus died two deaths on the cross. He first became one with us, and was made sin for us, so that when He was raised from this state of death, we would be raised up together with Him. He then died physically as the lamb of God for the sins of the world. One death was for "sins", and the other was for "sinfulness". One dealt with the problem of our inner nature, the other dealt with the individual sins of every man throughout history.

When we discuss the topic of baptism into Christ, it is first needful to understand that we were dead with Christ, and He was dead with us. We are baptized into His death with Him when we believe in the gospel. This passage in Romans is rich in spiritual truth that must enter into your logo system if you are to totally overcome sin in your manner of life.

Romans 6:
3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
5 For if we have been planted together in the likeness of his death, we shall be also [in the likeness]
of [his] resurrection:
6 Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin.
7 For he that is dead is freed from sin.
8 Now if we be dead with Christ, we believe that we shall also live with him:
9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.
11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

You were baptized into Jesus Christ. It is not symbolic or metaphorical. When Adam sinned, he was baptized into Satan. That is he became one with Satan in nature and identity. A child like unto his father. When we believe into Christ, we are one with Him in His death, burial, AND resurrection. This is the key. In order for us to be raised together with Him, He had to willingly become one with us in death.

There was such rejoicing in hell on that day that Jesus descended into the pit, defeated and broken. Laden with the sin of mankind. One with man in death, being made sin for us. Jesus was one with fallen mankind on that day. But there was to be a victory that the devil could not conceive of. He did not know that because Jesus became one with us, we would be one with Him when God raised Him from the dead. When Jesus was raised up from the dead, we were raised with Him. When God quickened Jesus form the state of death and sin, we were quickened up together with Him.

Few people can bare these verses. They exceed the ability of the mind to grasp. Yet we were one with Christ in death, and are raised up together with Him in new creation life. We cannot grasp or understand how these things could have transpired. But the scripture is clear. Jesus was made sin for us, died two deaths, and was one with us. When Jesus descended into hell, it was the whole body of Christ that descended with Him. The body was already destined to be there. When Jesus (who is the head of the body) descended, it appeared to the devil that the defeat was total. But when God saw that it was enough, He raised up Jesus the head, and glory to God: the body came with Him!

Ephesians 2:
1 ¶ And you [hath he quickened], who were dead in trespasses and sins;
2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:
3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.
4 ¶ But God, who is rich in mercy, for his great love wherewith he loved us,
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)
6 And hath raised [us] up together, and made [us] sit together in heavenly [places] in Christ Jesus:
We could not be quickened together with him from a state of sin unless we both shared that state. He was made sin, and was one with us so that when God raised Him from the dead, we would be raised up together with Him.

Using Israel as our example again, we are all born in Egypt, under the jurisdiction of the Pharaoh. After eating of the Lamb and the bread in Egypt, Israel physically left Egypt and passed through the sea. Once the Pharaoh and his soldiers were in the sea, the father closed the waters and all the soldiers of the Pharaoh, demons, and the Pharaoh himself, Satan, died in the sea. And that is what happens to us. We leave Egypt, the place where the Pharaoh rules, and come out of the water under the jurisdiction of the LORD. Satan has no more hold on you. He was killed in the baptism and now you will find yourself under the jurisdiction of the LORD. He will shelter you under the cloud by day so that no harm will come to you, and be your light in the night when everything turns dark for you. He will be your shining light. So you are not like a yoyo that every time you sin that you go back to Egypt again. No, you can repent and continue on your journey to the promised land. But when you sin like that described in Romans 6 and Hebrews 6 again, you go back to Egypt and can never return to the promised land again.

Romans 6: What then? Shall we sin because we are not under law but under grace? May it never be! Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness. I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification. For when you were slaves of sin, you were free in regard to righteousness. Therefore what benefit were you then deriving from the things of which you are now ashamed? For the outcome of those things is death. But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. (Rom 6:15-23)

Hebrews 6: For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and then have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame. For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned. (Heb 6:4-8)
LECTURE 23 DOCTRINE OF BAPTISMS - BAPTISM INTO CHRIST: RAISED WITH HIM

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

Doctrine of Baptisms Baptism into Christ: Raised With Him

Few understand that the new birth was provided for us when we were raised up together with Jesus from death. Consider the following scriptures:

1 Peter 1:3
¶ Blessed [be] the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

It is the resurrection of Jesus that provided us with the new birth.

Romans 4:25
Who was delivered for our offences, and was raised again for our justification.

A defining scripture in our study of redemption. Redemption is in two parts:
(1.) The removal of our sins by the lamb of God. The sins of the world have been taken away, and all mankind has been reconciled to God (2 Corinthians 5). God no longer holds any sin against any individual. Jesus was delivered for these offenses.
(2.) He was raised for our justification. The work of God in creating a righteous and holy people is far deeper than a mere proclamation of sins forgiven. We have been created righteousness and holy. Our new nature is divine, after the image of the one who made it.

Ephesians 2:10
For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

What a statement is this! We were created in Christ Jesus. When God raised Him up from the dead, we; whose old Adamic man passed away in the death of Jesus, are provided with same spirit as Jesus. We are one with Jesus now in the same way that we were once one with Adam and Satan. We are now as much a part of Jesus as we once were a part of Adam.

Colossians 2:12
Buried with him in baptism, wherein also ye are risen with [him] through the faith of the operation of God, who hath raised him from the dead.

One of the greatest verses in the New Testament revelation concerning the work of God in redemption. Memorize this verse and come to an understanding of it. You were raised from spiritual
death along with Jesus by God when He raised up Jesus from the dead. You partake of this when you exercise faith in that operation. This is what is meant when we say we believe "into" the death, burial, and resurrection of Christ. This is what it means to believe "into" Christ. We are believing "into" that operation. We are identifying with it.

Ephesians 4: 23
And be renewed in the spirit of your mind; 24 And that ye put on the new man, which after God is created in righteousness and true holiness.

The nature of the new man within the believer is righteous and holy. If the believer will learn to walk according to the leadings and inclinations of the new man, he will walk holy and righteous in his manner of living. This is the goal of redemption. No mere cleaning up of the old man. No mere washing away of sins. This is a new creature. A new man. A new creation. We are a new spiritual race of men on the earth. We are as

Romans 5:10
For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Again the two aspects of redemption. Reconciled by death, and "saved" by His life. When we were raised with Jesus, we received His life. We are now more than just declared righteous in His sight. Our new man _is_ righteousness incarnate, just as Jesus is righteous.

2 Corinthians 5:21
For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him.

Just as He was made sin and death with us, we have been raised with Him in righteousness and life. There is no capacity for sin in your regenerate spirit. You cannot sin from your spirit. 1 John is an epistle that is a mystery to all who read it as if it pertained to the natural man.

1 John 3:9
Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

Attempting to read this verse as if it pertained to your natural life is difficult. But when you consider that the author is talking about the regenerate man inside you, then you can truly say that you never sin (from that spirit). The "seed" that is in you is the reborn spirit that was born into you. The part of you that was born of God was your spirit. Your flesh and soul were not born of God, and so are still weak to sin. Reading the entire epistle of 1 John in this light opens the meaning to you. 1 John 1:6-10 has always been difficult for many.

1 John 1
6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:
7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.
8 ¶ If we say that we have no sin, we deceive ourselves, and the truth is not in us.
9 If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

When verses 8 and 10 are lifted out of the context of the passage, they seem to imply that we continue to have "sin" in us.

8 ¶ If we say that we have no sin, we deceive ourselves, and the truth is not in us.
10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Yet reading the entire passage opens it to the truth. These verses are talking to people who are in darkness, or out of fellowship (not out of _relationship_: we will discuss the difference between relationship and fellowship as we proceed). These people have broken fellowship (not relationship) by sin and are in darkness. John is speaking to them and telling them that for them to be in this state and claim to have not arrived there by sin is a lie. Only sin will bring you into the darkness of broken fellowship. If you are in a state of broken fellowship, then you can only have arrived there by a sin. He is not saying that sinfulness is the normal state of being for the regenerate! He is not saying that believers are still unregenerate beings! Your regenerate spirit is devoid of all sin and unrighteousness. As we saw in 3:9, those who are born of God cannot sin.
Lecture 24 Doctrine of Baptisms - Baptism into Christ: When Did the New Birth Come into Effect?

Hebrews 6:1-3
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
3 And this will we do, if God permit.

Doctrine of Baptisms Baptism into Christ:

When Did the New Birth Come into effect?

1 John 4:2
Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

1 John 5:1
¶ Whosoever believeth that Jesus is the Christ is born of God: and that loveth him that begat loveth him also that is begotten of him.

The message of these verses is clear. who confesses that Jesus is the Christ is born of God. Furthermore, any spirit that denies that Jesus is come in the flesh is not of God:

1 John 4:3
And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Text: John 8:31-44

John 8
31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, [then] are ye my disciples indeed;
32 And ye shall know the truth, and the truth shall make you free.
33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?
34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
35 And the servant abideth not in the house for ever: [but] the Son abideth ever.
36 If the Son therefore shall make you free, ye shall be free indeed.
37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.
38 ¶ I speak that which I have seen with my Father: and ye do that which ye have seen with your father.
39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were
Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, [even] God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? [even] because ye cannot hear my word.

44 Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

In verse 31, we see a conversation begin between Jesus a collection of Jewish believers. Following this conversation, we see it proceed through verse 44, where Jesus tells these believers that they are of their father the devil. We must therefore conclude that these "believers" were not "born of God" but were still unregenerate.

We know that the new birth is the result of faith in the gospel and calling on the name of the Lord. The question this lesson is addressing is; At what point did the new birth come into effect?

From the above study, it is evident that believers in the days of Jesus were not born again children of God with the nature of God.

Consider also these words of Jesus to Peter:

Mt 16: 21
¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.
22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.
23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Here Jesus calls Peter Satan, and rebukes him. Shockingly, a few verses prior to this, Peter confessed that Jesus was Christ, and Jesus confirmed that this had been revealed to Peter by the Father!

Matthew 16
15 He saith unto them, But whom say ye that I am?
16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed [it] unto thee, but my Father which is in heaven.

If anyone in the days of Jesus was born again, Peter was. Yet Jesus called him Satan.
The conclusion we must come to is that people were not yet born again in the days prior to the resurrection of Jesus. They were believers in that God was revealing truth into their unregenerate spirits, but the new birth was not being ministered to men at this time.

In our study of the teachings concerning baptisms, we need to understand that people up to the time of the cross were all unregenerate. This includes all the OT saints and prophets through John the Baptist. Therefore, strictly speaking, Jesus preached the gospel and the new covenant to Jews during the OT Testament. The New Testament does not actually begin until the final chapters of the Gospels! The gospels (up to the cross), including the preaching and teaching was OT material. Let me clarify that some of the material of Jesus was spoken to the disciples in preparation to their becoming new creations. But much of the material such as the sermon on the mount was actually OT law pressed to the full intent. That is to bring the hearer under the weight of sin. So we can see that much of the material in the gospel has to be read in the light of its intent. It was intended to bring the Jewish people under the weight of the law and to the place of repentance. Their hearts were being prepared for the way of the Lord; which was the gospel of salvation by faith in Jesus. (Much of this was covered in the lessons about repentance). I am bringing this out so that we can understand why Jesus made some of the statements He did about believers and even His disciples. He called them children of the devil and even Satan (in the case of Peter). This was because they were not yet born again; and that because the new birth was not yet being performed in believers.

So the question arises: "What happened to believers in the OT and even men in the Gospels who died before the new birth came into the world?". This question is in line with the topic at hand, the teaching about baptisms, because when Jesus died and rose from the dead, something very significant happened to these OT saints. When we discuss the foundational doctrines concerning eternal judgement and resurrection from the dead we will learn about these things further.

I want to use my favourite example again. While we are all born as sinners with the Pharaoh as our leader, and we are still working for him. And we know from Exodus 7, that he represents the devil. Now in order for us to be born again, we have to follow the example of Israel. We have to be made aware that we are sinners, we have to repent of this sin by sharing communion. Here we eat of the Lamb and unleavened bread to show that we are no longer puffed up with sin. We have to place ourselves under the blood of the Lamb by smearing it on our lintels in order for the angel of death to pass by us. Then we have to go through the sea by being baptized. We have to leave Egypt. This is the place where we leave the domain that the Pharaoh reigns over, and place ourselves under the jurisdiction of the LORD. That is where we die and get born again as children of the LORD.
Lecture 25 Doctrine of Baptisms - The Dual Nature Theory

Hebrews 6:1-3

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

Doctrine of Baptisms - The Dual Nature Theory

A friend writes:

"One question: I've been trained that we still have a sinful nature trying to work in us, but we also have our new creation spirit gotten at salvation."

The concept is commonly referred to as the dual nature theory. In other words, we have two spirits in us, the old Adamic spirit with its sinful nature that was present in us before we were saved, and the new creation spirit in that was created in us at the new birth.

Consider the scriptural and practical difficulties created with this concept:

1. The single most powerful scripture against the dual/spirit, dual/nature theory is 2 Cor 5:17: "Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new."

   We know the whole man is made up of a spirit, a soul, and a body (2 Thess 5:17). We see that "old things are passed away". What was it that passed away? It was not your body: it is still there and wants to do all the things it always wanted to do. (We are also told to crucify the flesh.) It was not your mind that passed away, because you retained all the memories, skills, emotions that you had before. (We are told to renew our minds.) It was your old adamic spirit with its sinful nature that passed away. If it is "passed away", then it is gone. The verse goes on to say that "all things are become new". It does not say just part of that old sinful spirit passed away. ALL of it passed away, and ALL things are made new. The new spirit created in you is "in Christ", or the spirit of Christ in him. So in this one verse we have the declaration that the old spirit is "passed away", and that the only spirit present in the born-again Christian is the new creation. But it leaves us with choices. It does not make us robots. We still have to decide every day and every action to either follow the decision to follow Jesus, or to make the wrong choice, and follow our old sinful nature.

2. We see Paul's profession of faith concerning his own identity in Gala 2:20.

   "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

   Here we see Paul identifying with the death of Christ at the crucifixion. But he goes on to say that he is alive, but that which is alive in him is not him (the old adamic spirit) but is the spirit of Christ in him. He says the faith he is having is actually the spirit of Christ in him having the faith. He (the old
adamic spirit) no longer exists, it died in the new birth. There is only one spirit in there, it is the spirit of Christ.

3. The theory that the "fallen/satanic" spirit cohabits with the "divine/Christ" spirit inside us makes for many theological and spiritual problems.

Which one is "you"? Who are you? Jesus spoke of a "good tree" and "evil tree". This dual nature theory suggests that we either have both the good and evil trees within us, or that we have one monstrous tree that somehow is both good and evil, and puts forth both good and evil fruit. Jesus said we would be able to tell the prophet by his fruit. Yet the dual nature theory would seem to say that it is possible for a prophet to put forth both good and evil fruits, because he would have both trees/natures in him. The dual nature theory would seem to contradict and render useless this test Jesus provided for us.

(4.) 1 John 3:9-10 is very problematic for the dual nature theorist.

1 John 3:
9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.
10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

We have a clear dividing line between the child of God and the child of the devil. If your spirit leads you to sin, you are not born again. You are a child of the devil. (He is not talking about your flesh here; he is talking about your spirit.) The dual nature theorist believes that you have a sinful spiritual nature in your that leads you to sin. If this were true, he would be saying that we are both children of the devil and children of God at the same time! This passage is very clear, if you are born again, you cannot sin from your spirit. This passage is parallel to the "evil tree-good tree" parable of Jesus.

Where does the "dual nature theory come from"?

The theory of the dual nature comes from a misunderstanding of Romans 7. Some people read this chapter as Paul describing his present Christian life experience. Yet there is a great deal of evidence in the passage that shows us it is a meditation about his pre-new birth man. Notice the past tense wording in these verses (emphasis mine):

Romans 7:5 ...when we WERE in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.
Romans 7:8 But sin, taking occasion by the commandment, WROUGHT in me all manner of concupiscence. For without the law sin [WAS] dead.
Romans 7:9 For I was alive without the law once: but when the commandment came, sin REVIVED, and I died.
Romans 7:10 And the commandment, which [was ordained] to life, I FOUND [to be] unto death.
Romans 7:11 For sin, taking occasion by the commandment, DECEIVED me, and by it SLEW [me].

The key verse is found here:
Romans 7:15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

Are these the words of a man with the new creation in him, or are they the words of a fallen man wanting to do the good revealed by the law, but not able to because of his sinful nature? "Word Pictures of the New Testament" gives some good insight:

Word Pictures NT - Romans 7:15
... There is a great deal of controversy as to whether Paul is describing his struggle with sin before conversion or after it. The words "sold under sin" in verse 14 seem to turn the scale for the pre-conversion period. "It is the unregenerate man's experience, surviving at least in memory into regenerate days, and read with regenerate eyes" (Denney).

The Peoples New Testament draws a similar conclusion about this passage:

Peoples NT - Roma 7:5
For when we were in the flesh. When we were in an unconverted condition, under the influence of our carnal nature. The insufficiency of law to deliver us from its power is now shown...

E. W. Kenyon devotes an entire chapter to Romans 7 in his book "New Creation Realities", which I recommend to all.

Where does sin in the Christian come from?

Sin is of the flesh. If we walk in the spirit, we will not sin. If we walk in the flesh, or according to the lusts of the flesh, we sin (Gal 6). Look at 1 John 2:16

For all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

This is the source of sin in us. Notice the word "all". There is nothing here about any dual nature. It is the flesh.

The great passage in Galatians spells out where sinful tendencies come from.

Galatians 5
16 This] I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.
17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.
18 But if ye be led of the Spirit, ye are not under the law.
19 Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness,
20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God.
22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
23 Meekness, temperance: against such there is no law.
24 And they that are Christ's have crucified the flesh with the affections and lusts.
25 If we live in the Spirit, let us also walk in the Spirit.
26 Let us not be desirous of vain glory, provoking one another, envying one another.

As to prophesying, it is ultimately important that you understand who and what you are. If you think you still have a "fallen nature" present in your spirit, then you will not have confidence in the integrity of your spirit. You will not have freedom to prophesy or speak in tongues out of your spirit because you will always be wondering if it is not the product of the bad side of a "dual nature". You can have confidence in your spirit, because it is no longer you that lives, but it is Christ living in you. It is Christ speaking in you. It is Christ loving and having faith in you. And in all areas of life, in order to be "free" and have liberty, you must be able to walk confident that the new man within you is of God. It is no longer I that live, it is Christ living, loving, having faith, and having compassion in me.

When this truth is added to your logosystem, you will begin to experience great freedom in your walk, manner, and conversation. Free from the lack of confidence that held you back, you can go forth knowing who and what is in you.
Hebrews 6 (ASV)
1 Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, 2 of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Fellowship and Relationship

A theological battle has been raging in the church for hundreds of years. This is the battle over the concept of the "security of the believer". Some call it "once saved, always saved".

Many years ago, a friend of mine worked the evening shift at a local plant. He would get off work after midnight, and because he had no vehicle, he would walk a mile home in the dark. It was during one of these walks that the Lord began to speak to him about the difference between relationship and fellowship.

There are two kinds of life (and death) spoken of in the Bible. There is physical life (and death), and spiritual life (and death). Physical life is life in the body. When you die physically, your spirit leaves your body, for "to be absent from the body is to be present with the Lord". Spiritual death means you have the fallen nature of the devil in your spirit. All men are spiritually dead from the day they are born. When a person is born again, that old dead spirit is removed, and the living new spirit of Christ is placed in you!

There are two kinds of sin for the New Testament Christian. There is "sin unto death", and "sin not unto death". The sin unto death is the sin "after the similitude of Adam", that causes one to die spiritually, and results in a loss of relationship with the Father. Sin not unto death is sin that does not cause you to die spiritually, but does cause you to lose fellowship, and may eventually result in a judgment against you, leading to physical death.

1 John 5
16 If any man see his brother sin a sin [which is] not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 17 All unrighteousness is sin: and there is a sin not unto death.

Let me paraphrase and emphasize these verses for clarieties sake:

1 John 5 (My paraphrase)
16 If any man see his brother sin a sin [which is] not unto (spiritual) death, he shall ask, and he shall give him (physical) life for them that sin not unto (spiritual) death. There is sin unto (spiritual) death: I do not say that he shall pray for it. 17 All unrighteousness is sin: and there is sin not unto (spiritual) death.
With this, you can see the two kinds of sin, life, and death being discussed.

The reason I am bringing this out, is to show you that you do not lose your eternal life with every sin you commit. All unrighteousness is sin, and has a price. But that price is not always spiritual death. Most sin is sin not unto spiritual death. This sort of sin causes a break in fellowship with God, but not relationship. To fellowship means to partake of the cup together. It means to share of food with each other at the same table. When you sin a sin not unto spiritual death, you remain born again. But you will be out of fellowship with God, and not be able to partake of the benefits of His table. You must restore fellowship with Him at once. Failure to repent and restore fellowship can even lead to physical death!

The above passage from 1 John shows that we should pray for our brother who we see has sinned a sin not unto death. If we pray for Him, our intercession on his behalf can actually save him from physical death! But John goes on to say that we should not pray for the man who sins a sin unto spiritual death. To do so is a waste of time. The one who has sinned a sin unto spiritual death is spiritually dead, and beyond the reach of our prayers to restore him. He has cast off Jesus and God and denied the Gospel. He is a child of Satan again, and we cannot overrule his decision by our prayers anymore than we could pray to have any sinner born again against their will.

Let's look at a few more passages to bring out and confirm this truth further.

Look at what Paul said about the sowing of the flesh, and where we would reap the corruption:

Galatians 6
7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

"...he that soweth to his flesh shall of the flesh reap corruption..."

You are going to pay for sins of the flesh by the corruption of your flesh. This is why John said to pray for those who you see sinning sins of the flesh. You can save them from that corruption. The words says that the Lord will "...give them life ....".(1 John 5:16)

Look at another of Paul's references:

1 Corinthians 5
1 It is reported commonly [that there is] fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.
2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.
3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, [concerning] him that hath so done this deed, (judged: or, determined)
4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,
5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
Here we have a man who was sinning a grievous sin. He was engaging in sexual relations with his father’s wife (it does not specify if it was actually his own mother, it may have been a step mother). Could this man still be "saved", or born again?! Paul states that the man is "among you", opposed to being "among the Gentiles". Paul further says that the man "might be taken away from among you", showing that the man had not yet been taken from among them. But the main point here is that the man was to be "delivered unto Satan for the destruction of the flesh...". Why? So "that the spirit be saved in the day of the Lord Jesus".!!! This man’s spirit was still saved, but because he was in danger of eventually denying Christ in preference to his sin, it was better that he be delivered to Satan; not for the destruction of his spirit, but for the destruction of his flesh. It would be better that he die physically while in a saved condition, than continue to live in, and be hardened by sin; and eventually deny the Lord.

We see similar wording in to Timothy:

1 Timothy 1
20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

These men were actually into some sort of false doctrine, and were in the same danger as the above mentioned fornicator because of it.

Look at something Jesus said:

Luke 13
1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices.
2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things?
3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.
4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?
5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Note that Jesus said these men were not sinners beyond anyone else. He also says that the tragedy they suffered was a result of their sin. He also said that if we do not repent of our sin, we could likewise perish. The "likewise" perish was physical death. Nothing is said about hell or the condition of their spirits. In fact, Jesus specifically says they were no worse than anyone else. It is conceivable that there may have been righteous men among them! But Jesus said that if we do not repent of our sin, we would suffer, and even lose our physical lives. "Ye shall all likewise perish", i.e. you will suffer physical death. Yes, there is a hell, and there will unfortunately be many in it. But not all sin condemns you to hell. Not all sin causes you to lose your spiritual life.

I am trying to bring you to the place where you see the love of the Father for you. The prodigal son who left his Father and ended up eating pig food never ceased to be his Father’s son. When he finally repented and went home, the Father was waiting for him with open arms. When we sin, we leave the banqueting table of the Father and eat pigs food. Sin has it’s own punishments. The Father
waits for you, hunting your silhouette on the horizon. He is not angry with you, nor will He cast you out for your weakness. He waits for your return. (Jesus, however, may have a few words with you about your conduct toward Him and the Father, if you will humble yourself and listen! This is the chastisement that you need if you are to learn how to conduct yourself in the household of God.)

I want you to understand that He is on your side. He wants you to be victorious and overcome. He is cheering you on, and moving at every opportunity you give Him to act on your behalf. His is not waiting with a big flyswatter, drawn back ready to smack you at the first sign of weakness. He is not against you. He is like any earthly father, who watches his children grow up. They fall, and pick themselves up, only to fall again. The father is there to help them up. To heal their wounds. But he cannot walk for them. He cannot learn the lessons for them. He is saddened when they fail. He is disappointed when they fall short. But he does not turn his back on them. He does not disown them when they need him the most. Our Heavenly Father is infinitely better than any earthly father.

What does this have to do with overcoming sin and never sinning again? You need to understand that your Heavenly Father is on your side, even when you sin a sin not unto death. He is there ready to forgive and accept you back into fellowship with Him. He wants you seated at the table with Him where you belong! Sinning a sin not unto death breaks your fellowship, but does not break your relationship.

DO NOT LET FAILURE KEEP YOU AWAY FROM THE THRONE OF GRACE!

It is when you fail that you need Him the most!!!

Much of the teaching today has you running to the woods to hide like a servant who got caught with his hands in the coin box. It is when you sin that you need Him! It is when you sin that you have need of His mercy, not when you are righteous!

Hebrews 4:16
Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

He is telling you to come boldly unto the throne of grace when you have sinned! You do not need grace, mercy, and help when you are walking in the light of righteousness! This is the place of those who have sinned, and are in need of mercy and grace. This is a departure from common theology. Most teach that when you sin, you are lost, and cannot approach God. This is saying that not only can you approach, but you can approach BOLDLY! God is on your side, and wants you to come to Him when you fail. Do not hide your face from Him, which would be the natural thing to do.

There are two things we are dealing with: relationship and fellowship. Sin not unto death breaks fellowship with God, and results in loss of "physical life" blessings. Sin unto death breaks relationship with God, and results in loss of eternal life.

If you sin a sin not unto death, you should immediately repent and confess your sin. This restores your fellowship and restores your access to the "physical life" benefits. Realize that God is on your side, and wants you restored.
Hebrews 6

1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Doctrine of Baptisms Fellowship and Relationship Part Two:

Review and Overview

Where were have been, and where we are going.

We have discussed the difference between spiritual death and physical death. We have discussed the difference between physical life and spiritual life. We have discussed the difference between "sin" and "sins". We have pointed out there is relationship and fellowship.

We have seen that man was born an "evil tree" that could not do good. We had a "sin" nature. We have seen that in the redemption provided for us in Christ Jesus there is the new birth. The new birth provided a new nature and a new relationship with God. We were made sons.

We have discussed how that the resurrection of Jesus from the dead provided for us the new birth. He became one with us in death so that when God raised Him from the dead we were raised up together with Him. This established our relationship with God. In the resurrection of Jesus from the dead we became Children of God. We received His nature and His life. This is the relationship aspect of redemption.

We need to understand that the fellowship aspect of redemption was also established in the work of Jesus. Relationship was established at the new birth. But fellowship was established in the suffering and death of Jesus on the cross.

Understand that redemption consisted of two separate actions: One was the suffering and death on the cross by which we receive all temporal and physical blessings including forgiveness of all sin and the provision of all blessings that pertain to life and godliness. The other was the resurrection of Jesus from the dead, and therefore our resurrection from the dead with Him. One provided all that we need for relationship, the other provided all we need for fellowship.

Spiritual death goes back to Adam. If Moses, the law, or the prophets never came on the scene, Jesus still would have had to come and made one with us in death so that we could be raised up together with Him in newness of life. Understand that spiritual death was here before the law and the prophets, and that not one man ever died spiritually as a result of the law of Moses. All the law of Moses did was to shine a light on that condition and make man aware of His nature. Man is spiritually dead because of what Adam did. We are now spiritually alive because of what Jesus did. The law of Moses is inconsequential in this. You were lost and going to hell because of spiritual death. The law of Moses did not cause this to happen. No a single soul is going to hell because of
disobedience the law of Moses. If Moses or the law never showed up on the scene, every man would have been just as hell bound as ever. The law of Moses could not save man from spiritual death because it did not cause it. Obedience to the law cannot save one from hell because the law is not what is sending man to hell. And so infractions against the law by the Christian does not cause them to lose their salvation because it never caused spiritual death to start with, and certainly does not cause the spirit of Christ in you to die. Disobedience to the law of Moses did not cause you to die spiritually or doom you to hell, nor does obedience to the law give you new life or save you from hell. In matters of eternal life and death, the law of Moses is not relevant. It is Jesus and His resurrection from the dead that gives you life and saves you from hell.

Fellowship

Fellowship means to drink from the same cup together. It means to gather around a table and to eat, converse, and enjoy each other’s company. We have said that when a Christian sins, he will break this fellowship, but not the relationship.

The law of Moses revealed in types and shadows the laws of Justice in the area of fellowship. Here is the great revelation for the Church.

Heb 2:
2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

The punishment for every sin had a "just recompense of reward". This means a man who told a lie was not burned at the stake. A man who took someone else's possessions was not decapitated. Each individual sin had a punishment equal to the crime. "an eye for an eye, a tooth for a tooth". There were no crimes under the OT law which we so grievous that they would result in spiritual death! To impose spiritual death for a sin "not unto (spiritual) death" would not have been a "JUST recompense of reward". Improper table manners do not cause you to lose your spiritual life and therefore your relationship with God; but they do get you sent away from the table!

While relationship is provided for by the resurrection of Jesus from the dead, our fellowship with God is still subject to established "table manners". These "table manners" were first revealed (in types and shadows) by the OT law, and then written on our hearts when we were born again. In NT language, it is the law of Love. You will always maintain fellowship with the Father if you walk in love. Stepping out of love breaks fellowship. Broken fellowship causes one to lose the benefits of the table of God where the blessings provided by the cross are located. Relationship is not lost. The Christian who is out of fellowship always has the right to regain fellowship by confession of sin. The cross and the blood have provided for the re-establishment of fellowship.

Your relationship is established with God in Christ, and is untouchable. It is as safe as Jesus is. Your fellowship was established by the cross, and you partake of this benefit by walking in faith and walking in love. Stepping out of love will cost you your fellowship rights! The cross provided all that is needed for the maintenance and continuance of this fellowship. In the next lesson we will discuss further this wonderful revelation of the fellowship of the believers.
LECTURE 28 DOCTRINE OF BAPTISMS - RELATIONSHIP AND FELLOWSHIP PART THREE

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Doctrine of Baptisms - Relationship and Fellowship Part Three

Matters of relationship return us to the Garden, and to the breaking of that relationship by Adam. That relationship was dealt with by God when He raised up Jesus (the head of the body of Christ) and the church (His body) from spiritual death. The spiritual life that we have received is hid with Christ in God.

Col 3
1: If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
2: Set your affection on things above, not on things on the earth.
3: For ye are dead, and your life is hid with Christ in God.

With the restoration of relationship comes the potential for renewed fellowship. When Adam sinned, he felt shame and hid in the bushes from God. Today many reborn children of God are still hiding in the bushes. They are not taking advantage of the table that God their Father has spread out before them. They are unaware that their Heavenly Father has given them all things that pertain to life and godliness in the redemption that is in Christ Jesus. These blessings were bought and paid for by the suffering of Jesus on the cross. This is the basis of our fellowship with God.

2 Peter 1:
3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue

Consider these verses:

2 Corinthians 1:
20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

All the promises God made to mankind have been made good to us by Jesus. How did He do this? He, who was the rightful recipient of all the promises of God, did this by taking our punishment and giving us His favor. He suffered all the pains that are inflicted on those who are out of fellowship due to sin, and delivered to us all the benefits due to those who are righteous. This exchange is detailed in Galatians 3.

Galatians 3
9: So then they which be of faith are blessed with faithful Abraham.
10: For as many as are of the works of the law are under the curse: for it is written, Cursed is that continueth not in all things which are written in the book of the law to do them.
11: But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12: And the law is not of faith: but, The man that doeth them shall live in them.

13: Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is that hangeth on a tree:

Visiting the nature of these "curses" that are recorded in the law reveals exactly what we have been redeemed from and the bounty of the fellowship that is available at the Lord's table. Open to Deuteronomy 28 where the blessings and curses of the law are located. The text is too long for this lesson, so review the chapter from your own Bible. You will find located there every possible blessing imaginable to man. Health, prosperity, family security, dominance, and fruitfulness. You will also find every possible curse to those who sin. Sickness, poverty, enslavement and even death. This is what the cross of Jesus has redeemed us from and this is the table that is available to the born again believer who walks in fellowship and the light of the Word. The curses were due to you because of your sins. Jesus took away those sins on the cross with His suffering. blood, and death.

Some take Gal 3 to mean "spiritual blessings" and "spiritual curses". Yet we see no spiritual blessings or curses in the law. We have seen that spiritual death came through Adam, not the law. We see that spiritual life came through the resurrection of Jesus, not His passion on the cross and death. Galatians 3:9 states that we have received the blessing of Abraham. The blessing of Abraham is said to be material blessing and all blessings obtained by us in this life.

Genesis 28

3: And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

4: And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

We can sum up all the blessings of Abraham to include: Healing and health Prosperity The Baptism into the Holy Spirit Deliverance from demonic oppression

These benefits are due to every child of God because of what Jesus did. He made these promises good to us. It is important that we understand that these promises are not based on mercy, rather than justice. We praise God that He had mercy and sent Jesus to make these promises good. But that mercy has been exercised, and today: they are legally ours and are due to us. They have been purchased by the blood and body of Jesus. To us, this is now a matter of justice. To suffer without these blessings of fellowship is to allow injustice to be performed against us. To deny these blessings are ours is to fail to discern the body and blood of our Lord Jesus who suffered that we might have them.

2 Corin 8

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

One example I would like to use comes from Jeremiah and Johanan during the time before and during captivity.
Then he called for Johanan the son of Kareah and all the commanders of the forces that were with him, and for all the people both small and great, and said to them, "Thus says the LORD the God of Israel, to whom you sent me to present your petition before Him: 'If you will indeed stay in this land, then I will build you up and not tear you down, and I will plant you and not uproot you; for I will relent concerning the calamity that I have inflicted on you. 'Do not be afraid of the king of Babylon, whom you are now fearing; do not be afraid of him,' declares the LORD, 'for I am with you to save you and deliver you from his hand. 'I will also show you compassion, so that he will have compassion on you and restore you to your own soil. 'But if you are going to say, "We will not stay in this land," so as not to listen to the voice of the LORD your God, saying, "No, but we will go to the land of Egypt, where we will not see war or hear the sound of a trumpet or hunger for bread, and we will stay there"; then in that case listen to the word of the LORD, O remnant of Judah. Thus says the LORD of hosts, the God of Israel, "If you really set your mind to enter Egypt and go in to reside there, then the sword, which you are afraid of, will overtake you there in the land of Egypt; and the famine, about which you are anxious, will follow closely after you there in Egypt, and you will die there. "So all the men who set their mind to go to Egypt to reside there will die by the sword, by famine and by pestilence; and they will have no survivors or refugees from the calamity that I am going to bring on them."

"For thus says the LORD of hosts, the God of Israel, "As My anger and wrath have been poured out on the inhabitants of Jerusalem, so My wrath will be poured out on you when you enter Egypt. And you will become a curse, an object of horror, an imprecation and a reproach; and you will see this place no more." The LORD has spoken to you, O remnant of Judah, "Do not go into Egypt!" You should clearly understand that today I have testified against you. For you have only deceived yourselves; for it is you who sent me to the LORD your God, saying, "Pray for us to the LORD our God; and whatever the LORD our God says, tell us so, and we will do it." So I have told you today, but you have not obeyed the LORD your God, even in whatever He has sent me to tell you. Therefore you should now clearly understand that you will die by the sword, by famine and by pestilence, in the place where you wish to go to reside. (Jer 42:8-22)

Everything that the LORD spoke of happened to them when they returned to Egypt. So this passage describes to us that when we go back and deny our redemption as Johanan and Israel did, they were separated again from the LORD, and there was no coming back. They all died in Egypt, a life without the LORD and as slaves to the Pharaoh, Satan.
Lecture 29 Doctrine of Baptisms - Relationship and Fellowship Part Four

Hebrews 6

1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Doctrine of Baptisms Fellowship Part Four

You may also have fellowship

"...we... shew unto you that eternal life was manifested unto us... we declare... that you may also have fellowship..." 1 John 1:3

Walking with God

A Study in 1st John

1 John 1

1: That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2: (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

Verses 1 and 2 establish relationship. "The word of life... was manifested.. eternal life, which was with the Father... was manifested unto us..."

We have the life of the Father in us because we are born again. John now begins to speak of fellowship:

3: That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

If you have eternal life, then "you may also have fellowship with us. with the Father, and with his Son Jesus Christ."

5: This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

In order to maintain the fellowship, you must walk in the light. When one steps out of love he enters into darkness and fellowship is broken. Your relationship and spiritual nature are still that of a son of God. But your actions have caused you to leave the table of fellowship and wander into darkness away from His provision. If one finds himself in darkness, it is for only one reason; he has stepped out of love by sinning:

6: If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

To find one's self in darkness and to proclaim that no sin was committed is to lie. As 2:4 states "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."
There were those who were in darkness, and claimed to still be in fellowship with the Father. They denied they had sinned and professed to be able to be in fellowship with the Father despite the sin and darkness. John continues:

7: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Walking in the light means to walk according to the love law and walking in faith toward the gospel of Jesus Christ. Sins may be committed. One may step out of love. But to walk in the light means that these sins are confessed immediately and washed by the blood of Jesus. This is the normal Christian life. This is the standard of the overcomer. Not that he will never sin, though this is certainly the goal, but that if he does sin, it will be confessed immediately and be washed by the blood of Jesus.

8: If we say that we have no sin, we deceive ourselves, and the truth is not in us. (see 2:4)

Many have taken this to mean that there remains sin in the believer at all times. That at any given instant one is always dirtied with sin. If this were so, then the gospel is a failure. John is simply restating what he said in verse 6. If you find yourself in darkness, it can only mean that you sinned. If you are walking in the light, then there is no sin, and there is no need to proclaim guilt. If you have not sinned, you are in the light, and are in fellowship with the Father.

9: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we find ourselves in darkness, we can easily confess our sin and the faithfulness and justness of Jesus comes into play. HE is faithful and just. He is faithful and just to forgive us our sins. Not our faithfulness or commitment. Rather His. Our cleansing is based on justice. We praise God for the mercy of sending Jesus to the cross, but that sacrifice having been made, our fellowship is now justly guaranteed. We are cleansed from all unrighteousness.

10: If we say that we have not sinned, we make him a liar, and his word is not in us. (see 2:4) A third time John reaffirms that if one is in darkness, it is due to sin that must be confessed.

Chapter 2
1: My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

In these verses lie the great truth concerning fellowship and maintaining fellowship.

If we sin we have a advocate with the Father. This is one of the most neglected and yet needful doctrines of the Church. He is our advocate when we sin.

Jesus the Advocate

An advocate is a lawyer. A lawyer is someone who represents you and speaks to the court on your behalf when you cannot speak for yourself due to lack of knowledge or incompetence. If you have sinned, be aware that Jesus is standing before the Father pleading your case. He is on your side. The
instant you confess, the blood is applied and the accuser is silenced. The case is closed and you are freed from guilt by reason of the fact that the price has been paid.

And so it is important to understand the difference between fellowship and relationship. Relationship sets a place at the table for you by virtue of your place in the family. Fellowship is partaking the cup together with Jesus, God the Father, and your fellow Christians. Sinning causes you to break fellowship. You leave the table and enter darkness and so lose the benefits of the table. In the next lesson we will detail what is set at the table, or what are the benefits and requirements of fellowship.
LECTURE 30  DOCTRINE OF BAPTISMS – RELATIONSHIP AND FELLOWSHIP PART FIVE

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Doctrine of Baptisms – Relationship and Fellowship Part Five

The Table

You might be wondering what fellowship has to do with the doctrine of baptisms.

We were baptised into Christ when we were born again. Over and over in the epistles we see the phrases like "in him", "in Christ", and "through him"... etc. These phrases are pointing out what things belong to us because of what Jesus did for us on the cross, in His death, burial, and resurrection. Our partaking of these things consist of our fellowship.

Look at these verses:

Acts 17:
28 For IN HIM we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

1 Corinthians 1:
30 But of him are ye IN CHRIST Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

1 Corinthians 8:
6 But to us [there is but] one God, the Father, of whom [are] all things, and we IN HIM; and one Lord Jesus Christ, by whom [are] all things, and we by him.

Foundational in your faith walk is 2 Corin 1:19-20

2 Corinthians 1:
19 For the Son of God, Jesus Christ, who was preached among you by us, [even] by me and Silvanus and Timotheus, was not yea and nay, but IN HIM was yea.
20 For all the promises of God IN HIM [are] yea, and IN HIM Amen, unto the glory of God by us.

All the promises God made to Abraham, to the Jews in the law, and to those who would inherit the kingdom by the prophets are now made good by the body and blood of Jesus. Jesus made these promises good to you. If you walk in fellowship; that means walking in love, and confessing known sin, then you can say with all confidence that all the promises of God are AMEN in him for you.

2 Corinthians 2:
14 Now thanks [be] unto God, which always causeth us to triumph IN CHRIST, and maketh manifest the savour of his knowledge by us in every place.
Let this verse sink into your heart and mind. Continue to pray that you receive a spirit of wisdom and revelation in the knowledge of what belongs to you in Christ Jesus. Confess this verse. That means to "say the same thing" as what this verse says about you. "God always causes me to triumph because of what Jesus has done for me". Let this rule in your heart and mind. Begin to thank and praise God that this is true.

2 Corinthians 5:
21 For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God IN HIM.

Begin to say the same thing that the Word says about you. "He was made sin for me, so that I am now the righteousness of God IN HIM". Your mind may stumble at this. It does not want to be so bold. Yet the Word is true regardless of what our minds can or cannot accept. Do not let the limitations of your mind limit you. Do not allow your mind to limit who and what you can and will become.

Eph 1:3
Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] IN CHRIST:

The adversary will approach and in his suble way suggest to you that this could not be so. He will suggest that surely there are many blessings God would give you if you only prayed more or fasted more or were a better person. Yet this verse is truth. ALL spiritual blessings have been given to by virtue of what Jesus did on the cross, in His death, and in His resurrection. There are no more spiritual blessings to ask for or that are being held back or in reserve in heaven. They are all open and available to you today _according to the degree of revelation you have of them_. This is why it is ultimately important that you continue to pray that the Spirit of Truth continue to reveal these things to you and establish them in your heart!

Eph 2:6
And hath raised [us] up together, and made [us] sit together in heavenly [places] IN CHRIST Jesus:

Here we see ourselves sitting at the table IN CHRIST. Our relationship established and secure we now need to learn how to fellowship with God. We need to learn how to behave in the house of God.

Phm 1:6
That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

One of the greatest verses in the NT concerning the fellowshipping of the things that God has given us in Christ Jesus. The word "communication" should be translated "fellowshipping." There is a fellowshipping of faith that can be made effectual by acknowledging every good thing which is in you in Christ Jesus. Most theologians have missed the significance of this verse. In it is a key to the releasing of faith and the things that belong to us in this fellowship. We acknowledge the things that
are in us because we are in Christ. We see the Word, we agree with the Word, we speak the Word. The Word is the basis of all our faith, our fellowship, and our spiritual growth.
LECTURE 31 DOCTRINE OF BAPTISMS - RELATIONSHIP AND FELLOWSHIP – PART SIX

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Fellowship Part Six
The Table (cont)
A study of from 1 Corinthians
1 Corinthians 10:
20 But I [say], that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.
21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.
22 Do we provoke the Lord to jealousy? are we stronger than he?

The Lord has a table, and we are called to sit at it and partake of the cup. To partake of the cup is to have fellowship with the Lord. The cup is the blood of Jesus, and those things that we have obtained by virtue of that blood. These things are included in the fellowship. The blood of the lamb brings us forgiveness of sins and with it we overcome the devil:

Rev 12:
11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

I discovered in my early Christian life that when assailed by demons the spirit of Christ in me would respond by pleading the blood of Jesus. This is a part of the fellowship. He has set the table in the midst of our enemies. We drive them away with this fellowship.

Jesus told the gentile woman seeking deliverance for her demonically oppressed daughter that such deliverance was children's bread. This is bread on the table of our fellowship. It is there for us to partake. We are the children of God and this bread is ours to eat.

Mark 7:
26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.
27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children’s bread, and to cast [it] unto the dogs.

We think of the table as being a place we sit and eat and converse. Yet the Bible reveals this "table" to extend much further than a table. It is the fellowship of a kingdom. The kingdom preached results in kingdom results. Look at the effect of the preaching of the kingdom:
And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

Healing of sickness and disease is a kingdom-table-fellowship right.

The healing of sick is a part of the kingdom-table-fellowship. When Jesus sent out the disciples to heal, this is the message He sent them with:

Luk 10:
9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

Healing is a manifestation of the presence of the kingdom of God. It is a kingdom-table right.

The body of the Lord is also part of the table, as we shall see in a study of 1 Corinthians

1 Corin 11:
27 Wherefore whosoever shall eat this bread, and drink [this] cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.
28 But let a man examine himself, and so let him eat of [that] bread, and drink of [that] cup.
29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.
30 For this cause many [are] weak and sickly among you, and many sleep.
31 For if we would judge ourselves, we should not be judged.
32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

The reason many are weak, sickly, and die young is because they have not discerned the body of the Lord. They do not understand the significance of this aspect of His sacrifice. We know that the blood was offered to wash away sins. These ones did not understand that the body of the Lord suffered, was beaten, and crucified so that we might in exchange have his health and healing. This is the fullness of Galatians 3:13:

Galatians 3:
13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] that hangeth on a tree:

In reading Deut 28, we see that because of this, we have been redeemed from every possible sickness and disease.

This is a table right. It belongs to all who have been born again and are sitting at the table of fellowship with God and Jesus. It is paid for, and is guaranteed to all who are in are walking in the light and so in fellowship with God.

How does sin cause us to lose fellowship-kingdom table rights?

1 Corinthians 6
9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

These are sins not unto spiritual death. They prevent us from inheriting the things that are ours in the kingdom. They do not cause us to not be children and heirs. But they will prevent us from enjoying the fellowship of the kingdom table. Paul was referring specifically to a Christian who was fornicating. (from chapter 5). This man was about to have his body destroyed by Satan because he had forfeited his kingdom-table-fellowship rights. He was living in unrighteousness. He was not going to partake of the table concerning health and life. He willingly pushed himself away from the table and so would not inherit these things, and was about to die. Yet this same passage indicates that although this man was about to lose his life, his spirit might be saved in the day of our Lord. (1 Corin 5:1-5)

(It is significant that our fellowship with each other is parallel and inclusive with our fellowship with God. See also our verses from 1 John 1:3 "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.")

When a brother is out of fellowship with God, he is to be treated thusly by the church. Look at the way Paul told the believers in Corinth to treat the fornicator:

1 Corin 5:
9 I wrote unto you in an epistle not to company with fornicators:
10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.
11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.
12 For what have I to do to judge them also that are without? do not ye judge them that are within?
13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

These are important words for us as the church, but even more important as a revelation of how God treats the sinning Christian who is out of fellowship. Notice Paul contrasts two kinds of people here. There are the "fornicators (and idolaters and railers and drunkards and extortioners) of this world". Who we should naturally not keep company with. Then there is the "BROTHER" who is a fornicator or covetous or an idolater or a railer or a drunkard or an extortioner! An amazing verse of scripture. This believer is out of fellowship with God and we are to treat him thusly. We, like God, do not fellowship at the table with this brother. It is a testimony to him of his disfellowshipped condition with God. God has placed these brothers in our (the church's) perview to deal with. We do not fellowship with these brothers, we do not eat with these brothers, we put these brothers out from among ourselves. They are out of the fellowship.
LECTURE 32 DOCTRINE OF BAPTISMS - RELATIONSHIP AND FELLOWSHIP – PART SEVEN

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Fellowship Part Seven - A study of the story of the Compassionate Father

A study of the story of the Compassionate Father

We have all studied the parable commonly called the Prodigal Son. For a long time, something bothered me about that title, and in fact the entire interpretation of the parable. One day the Lord told me that a better title of the parable is the parable of the Compassionate Father. The natural man wants to place the emphasis on the works of man and what we can do to save ourselves. Yet this parable is actually about the Compassion of the Father.

Look at the stage set for the presentation of this parable:

Luke 15
1 Then drew near unto him all the publicans and sinners for to hear him.
2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.
3 And he spake this parable unto them, saying,

He was teaching publicans and sinners. The religious folk of the day came and objected to this. The teaching that followed was a revelation of His love and actions toward these sinners who were far from God. He was illustrating the love of the Father toward those who sin. The theme and subject of the parables that followed was not "what the sinner should do to be saved", rather it was a revelation of the deep and profound love and compassion that God (and therefore Jesus) had for those who are out of fellowship. The parable is better called the parable of the Compassionate Father.

Luke 15
11 And he said, A certain man had two sons:
12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.
13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

This is a picture of a son out of fellowship. The individual was a child of the Father, and not a lost sinner. He has pushed away from the table of his father and is living in the filth of the world. He went to "a far country", far out of his fathers sight. This is always the pattern. A man out of fellowship will seek to escape the eyes of the Father. There exists the inner shame. He does not want
the loving Father to see what he is doing. This is the darkness. All places outside of the sight of the Father are shrouded in darkness. Then the inevitable happened. As with all who are out of fellowship with the father, that which they had of and from the Father runs out. Such is the case with children with God. They exist for a short while on the revelation and past fellowship. But soon they find themselves in total darkness. It is important to remember that none of this was by the design of the Father. None of it was His will or at His command. The Father did not send him away, nor was this the result of some judgement or punishment.

Luke 15 (cont)
14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

When I read these words there is such sorrow in my spirit. This is the state of many brothers and sisters in the Lord. Here is the ultimate fate of Christians who attempt to walk in darkness away from the table of fellowship. They join with false religions (a citizen of a country that is "far off") and attempt to survive on false food. This food is often false doctrine (pigs are considered unclean and their food is the food that maintains their uncleanness). They may even become ministers in a false religion, feeding the false food, and gorging themselves on it. It is significant that Jesus inserted the phrase "and no man gave unto him...". There is such sorrow in that phase. It sinks like a weight into my heart. "Men" in context of the parable is most likely fellow Christians who have "put away that wicked one" from them. Not out of self righteousness or a sense of being indignant. Rather in a show of the sorrow and broken fellowship. In deep sorrow they observe the state of this man. They know to give unto Him would encourage him to continue on in his doings. So they stand far off and pray and mourn.

Luke 15 (cont)
17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
19 And am no more worthy to be called thy son: make me as one of thy hired servants.

The words of verse 17 are tremendously important. Jesus said that the man "came to himself". As if to say that in all his darkness he was not really being himself. This is the truth about all Christians who are out of fellowship and in darkness. They are not "being themselves". If they walked in the light of who and what they were, they would see the truth and begin to walk in that light. It is very significant that Jesus established that this man was not acting in accordance to who and what he was inside. What he was doing outwardly was not the real him. (The unregenerate cannot say this. When the unregenerate acts in this manner, he is doing exactly what his fallen spirit wants him to do.) So this is a defining passage as to what happens when a born again child of God sins and breaks fellowship. He is not "himself" during this period, and acts outside of his inner regenerate nature.
Eventually he can "come to himself" and see the truth of his situation and how he is living beneath the Fathers provision of life and godliness. He repents and the results are told of by Jesus:

Luke 15(cont)
20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

This is the posture of the Father every moment we are out of fellowship. The Father searches the horizon in search of us. Seeking from the window sill. It is such a powerful image and revelation of the love and compassion of the Father. The Father seeks our return unto Him. While we are emerging from the darkness, He runs to us and meets us full of love and compassion. This is far from the common picture of God on a throne waiting to chastise and punish us at every whim. This is the revelation of God that is recounted by Jesus. Jesus is the exact image and related to us exactly what the Father was like. If your image of God does not match with this, then change your image.

Luke 15 (cont)
21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:
23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:
24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

The son puts his plan into effect. Still unaware of his own status and the compassion which His Father has for him. The father ignores his lack of faith and calls for three significant icons. A robe (the best robe), a ring, and a pair of shoes. The robe signifies restored protection and fellowship. The ring is vitally important as the ring has always signified authority and power in the family institution. The shoes signify a restored walk. The killing of the fatted calf is indicative of both the restored provision and the celebration which is due when fellowship is restored.

Luke 15 (cont)
25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.
26 And he called one of the servants, and asked what these things meant.
27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.
28 And he was angry, and would not go in: therefore came his father out, and intreated him.
29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:
30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.
Very interesting interaction between the father and this son. Of course Jesus intended it for the hearers present who were the Jews. He knew they thought that their many years of service and obedience was what was desired by the father. They existed in their own far away country and darkness. Driven from the table himself by anger and resentment. This son was in reality no better off than the son who left. The older son first speaks with a "servant" concerning the events. In his complaint he reveals his heart. He did not want to celebrate with the father, he wanted to party with friends! How this must have cut the father. One wonders who was further from the father, the son who left or the son who stayed? This son was outside the house, and would not even come in! The father had to come outside to get this one also. And this son was also ignorant of his fellowship rights. This son (like so many believers today) was waiting for the father to "give him" something that the father had determined was already his. The father had to tell him that "all I have is thine". God has already given us "all things that pertain to life and godliness." It is often missed that in vs 12, it states that the father divided to "them" all his living. The fatted calf belonged to this son that remained!

Luke 15 (cont)
31 And he said unto him, Son, thou art ever with me, and all that I have is thine.
32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

So this parable is a revelation of the heart of the Father and of our fellowship with Him. It is a revelation of two kinds of darkness that separate us from His love. One is the darkness of living beneath who and what we are and what He has provided for us. The other is in the darkness of a works type fellowship based on ones own efforts rather than the loving provisions of the Father.
LECTURE 33 DOCTRINE OF BAPTISMS - GLIMPSEING PERFECTION.

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Glimpsing Perfection.

Up till this lesson we have touched mainly on the basics of relationship and fellowship. We touched briefly on baptisms and will continue in the next lesson. In this lesson I would like to drop a few hints about just this "perfection" doctrine we see listed in verse one:

"let us go on unto perfection."

The complete or mature doctrine Paul was wanting to discuss with the Hebrews is alluded to in Hebrews 5.

1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

Later Jesus is said to be the High Priest of the order as Melchizedec. The name Melchizedec means King of Righteousness. To be the King of something means to have sovereignty over it. Jesus has total authority over the administration of righteousness. Jesus is ordained for men in things pertaining to God that He may offer both gifts and sacrifices for sins. Part of the "complete" doctrine involves the offering of gifts to God. All gifts to God must be offered through Jesus and within the bounds of the New Covenant. All gifts, sacrifices, and religious devotion offered outside of the priesthood of Jesus are fleshy and accomplish nothing other than to draw one away from that which is true.

Heb 5(cont) 2
Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

Part of the complete doctrine involves knowledge of the present day ministry of Jesus as to our fellowship and the overcoming the world. The world here defined as "lust of the flesh, lust of the eyes, and the pride of life." (1 John 2:16) We know that the overcomer will be the one who has the complete, mature doctrine living in him. The one who overcomes the world is the one who does it by faith. (1 John 5:5)

From Peter we receive these words:

1 Peter 1
5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ...
9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:
The words "that ye should shew forth the praises of him who called you out of darkness into his marvellous light.". Gifts, offerings, and praise are key to the complete doctrine of Christ. We are to learn the art and practice of praise from the spirit of Christ in us. In NT terms, this is prophesying praise and worship unto the Father. The words of Jesus are tremendous in bringing this out:

**John 4**

23: But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24: God is a Spirit: and they that worship him must worship him in spirit and in truth.

Worship outside of the spirit is not received by the Father. The complete doctrine of Christ will bring you to the place where you can and will offer spiritual praise to the Father. This is your ultimate and highest role in the re-creation. Again, all such spiritual speech is prophesying and the Father seeks such worship.

**John 6**

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

The words that issue from your flesh do not accomplish anything in the spiritual realm. The praise and worship must be from the spirit of Christ in us. In the scriptures, the ability of a spirit to speak in a known language is called "prophesying". Part of the mature doctrine of Christ is the study and development of the ability to prophesy. We will minister unto God and unto men.
LECTURE 34 DOCTRINE OF BAPTISMS - BAPTISM IN WATER

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Doctrine of Baptisms - Baptism in water

Mark 16
15: And he said unto them, Go ye into all the world, and preach the gospel to every creature.
16: He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Baptism in water is an outward declaration of what has happened inwardly. It is a testimony of the inward baptism into Christ. The water represents death and the grave. The act of submergence represents His becoming one with us in death. The emergence represents our resurrection with Him into new life. We are raised together with Him. We observe water baptism both as a testimony of our faith, and in obedience to the instruction of the Lord. The ordinance was performed in the book of Acts:

Acts:2:38
Then Peter said unto them, Repent, and be baptized of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts:2:41
Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

(See also Acts 8:12,13,36,38 ; 9:18 ; 10:47,48 ; 16:15,33 ; 18:8 )

The baptism in water in the name of Jesus is differentiated from the baptism of John the Baptist for repentance as seen in the book of acts:

Acts 19
4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.
5 When they heard this, they were baptized in the name of the Lord Jesus.

Paul practiced water baptism as evidenced in his epistles (see 1Cor:1:13-17).

If you have not been baptized in water, I strongly encourage you to do so. Many churches administer this in their sanctuaries. Contact your pastor for instructions.
Lecture 35 Doctrine of Baptisms - John's Baptism unto repentance.

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Doctrine of Baptisms John's Baptism unto repentance.

In lesson 7 we presented how that the baptism and preaching of John the Baptist was to prepare the hearer for the way unto the Lord. In this lesson we will review this material in view of the doctrine of baptisms.

The baptism of John unto repentance is not a valid part of the foundational doctrines of Christ. It was the highest and best expression of the OT law. Like the law, it was intended to bring the unregenerate to the place where he could see the need for a new birth experience.

The gospel to the unregenerate.

We have seen that the nature of the unregenerate man is evil, and cannot do good. (Matt 7:18) We have seen that even the good things he attempts to do are filthy rags before a righteous God. (Isa 64:6) What then does this mean to the unregenerate? What is the preaching of repentance to the lost?

Understand that the unregenerate cannot do good. He cannot obey the law. HE CANNOT accomplish the act of repentance. This with the understanding that repentance means to cease from all sin, within and without. The sinner attempting to accomplish this impossible task will shortly discover his lost condition. For it is the purpose of the law, as well as the call to repentance, to prepare the way of the Lord in the hearts of the lost. It brings them to the place where they see and understand their lost condition, and see the need for salvation. Without the call to repentance, the lost is not convinced of his dilemma. As Paul said in Romans 3:

Romans 3
19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. (guilty...: or, subject to the judgment of God)
20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.

Repentance preached to the lost is for one purpose. It is not meant to be accomplished. It is meant to be a failed effort. It is meant to display by trial the nature of the lost one. It never ceases to amaze me when I hear people claim to have successfully repented from sin BEFORE they were born again. I always have to wonder how they did this? Especially in view of the fact that the scriptures say they cannot do it. If they could do it, then that would be proof that they did not need to be saved. It
would be proof that they actually had a divine nature within them, and did not have to be born again. Such ones no doubt really do believe that they have accomplished the feat. Yet I wonder how they ever come to the place of godly sorrow. Why did they have to call upon the name of the Lord to be saved?

Look at the preaching of John the Baptist, and what Matthew had to say about it:

**Matthew 3**

2 And saying, Repent ye: for the kingdom of heaven is at hand.
3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

A quote from Isaiah. Look at the original quote, and you will see an important truth:

**Isai 40:3 (YLT)**

A voice is crying—in a wilderness—Prepare ye the way of Jehovah, Make straight in a desert a highway to our God.

You can see from the original OT quote, the the way was being prepared TO our God. A path was _not_ being prepared for Jesus by John. Rather OUR path back to God was being prepared! Repentance is not the path, repentance _prepares_ the path. It creates the path in us. We will go on to see how repentance prepares the path for the gospel.

Read further is Isaiah: Isai 57 14 And he hath said, 'Raise up, raise up, prepare a way, Lift a stumbling-block out of the way of My people.' 15 For thus said the high and exalted One, Inhabiting eternity, and holy [is] His name: 'In the high and holy place I dwell, And with the bruised and humble of spirit, To revive the spirit of the humble, And to revive the heart of bruised ones,'

So the preaching of repentance by John was to prepare the way TO the Lord. Repentance is not the way, it is something that is done to prepare one for the way. The way is by grace through faith. One must be humbled, broken, and be made to see their lost condition before they will cry out for mercy. As long as they are holding on to their own forms of self righteousness, they cannot call out to the Lord for mercy. This is what repentance is all about. It is a rod to break the self will and self righteousness. It prepares them for the gospel of salvation by faith.

Look at the results of the preaching of John. It was not holiness and righteousness as one suspects, rather it was merely the confession of sins. The fruit of repentance is the realization and admission of one's sinful nature, as shown by the confession of sins at their baptism.

**Matthew 3 6**

And were baptized of him in Jordan, confessing their sins.

The reaction of John to the self righteous Pharisees and Sadducees further

**Matthew 3**

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
8 Bring forth therefore fruits meet for repentance:
The Psalms tell who it is that is prepared for salvation:

Psalms 34 18
The LORD [is] nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. 
{unto...: Heb. to the broken of heart} {of a contrite...: Heb. contrite of spirit}

So repentance from sin is a requirement we must all fail at. It is designed to reveal to us our fallen nature, and prepare us for the way of the Lord, which is salvation by faith. Hence the baptism for repentance is not a Chirstian ordinance.
Lecture 36 Doctrine of Baptisms - Baptism into the Holy Spirit

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Doctrine of Baptisms - Baptism into the Holy Spirit

The Promise
The Surety
The Recipients

The promise of the Holy Spirit is a fellowship promise that was made to Abraham and those who are the children of Abraham (by faith).

Galatians 3
7 Know ye therefore that they which are of faith, the same are the children of Abraham.
8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, [saying], In thee shall all nations be blessed.
9 So then they which be of faith are blessed with faithful Abraham.
10 For as many as are of the works of the law are under the curse: for it is written, Cursed [is] that continueth not in all things which are written in the book of the law to do them.
11 But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith.
12 And the law is not of faith: but, The man that doeth them shall live in them.
13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] that hangeth on a tree:
14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Like Healing and Prosperity the Baptism in the Holy Spirit is a _fellowship_ promise that was made good by the redemptive work of Jesus. We receive the spirit because Jesus made good all the promises of God, and secondarily, because He handed this blessing to us who were raised up together with Him. The promise was made to Abraham, Jacob, and all their seed. We are considered their seed when we are born again by faith.

Isa 44
1 ¶ Yet now hear, O Jacob my servant; and Israel, whom I have chosen:
2 Thus saith the LORD that made thee, and formed thee from the womb, [which] will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.
3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:
4 And they shall spring up [as] among the grass, as willows by the water courses.
We are made recipients of this promise (and all the fellowship promises) because we are the children of Abraham and because all the promises are made good by Jesus. All the promises are in Him Yea and Amen. This includes the promise of the Spirit.

Joel 2
28 ¶ And it shall come to pass afterward, [that] I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:
29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

Acts 2:39
For the promise is unto you, and to your children, and to all that are afar off, [even] as many as the Lord our God shall call.

This is a powerful scripture that defines the boundaries of who are legal recipients of the promise. The promise has never been withdrawn either in time or place.

We are the children of promise because we have faith like Abraham:

Galatians 3
7 Know ye therefore that they which are of faith, the same are the children of Abraham.

We receive the promise of the Holy Spirit by believing the promises: that is by faith:

Luke 11:
13 If ye then, being evil, know how to give good gifts unto your children: how much more shall [your] heavenly Father give the Holy Spirit to them that ask him?

We stand on this promise from the mouth of Jesus. He said the Holy Spirit would be given to all who ask. The basis of His generosity is His own goodness toward His own children. We are those children and so can know that when we ask we receive (by faith). Paul re-enforced this point to the Galatian Christians:

Ga 3:
2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

Ga 3:
5 He therefore that ministereth to you the Spirit, and worketh miracles among you, [doeth he it] by the works of the law, or by the hearing of faith?

Jesus promised to send the Holy Spirit to all who asked:

John 14
16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
17 [Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
18 I will not leave you comfortless: I will come to you.
Lecture 37 Doctrine of Baptisms - The Work of the Holy Spirit 1 - The Comforter

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Doctrine of Baptisms - The Work of the Holy Spirit 1 - The Comforter

John 14:
15 If ye love me, keep my commandments.
16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;
17 [Even] the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
18 I will not leave you comfortless: I will come to you.

Look at the meanings of the Greek word used for "comforter". (Strong's)

Lexicon Greek 3875 3875
parakletos {par-ak'-lay-tos}
a root word; TDNT - 5:800,782; n m AV - comforter 4, advocate 1; 5
1) summoned, called to one's side, esp. called to one's aid
1a) one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate
1b) one who pleads another's cause with one, an intercessor
1c) in the widest sense, a helper, succourer, aider, assistant
I like the meaning given by one man (close to #1 above):

The word comforter means: "ONE CALLED ALONG SIDE TO HELP".
(Vines ED of NTWs : "PARAKLESIS, means a calling to one's side (para=beside, kaleo=to call...")

The Holy Spirit is here to help us. The goal of the Holy Spirit is to develop our spirit to the point where we become like Jesus. When we were born again we became children of God. The word calls us "babes". This is not a put down as is assumed by some, rather it is an actual description of our new born spirit. It is a "baby" when compared to the full grown stature of the head, which is Jesus.

Romans 8:
15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
16 The Spirit itself beareth witness with our spirit, that we are the children of God:

You may know that the word "spirit" was not capitalized in the original Greek, and that in many cases the capitalization was added by those who translated the Greek to English. They in good faith
desired to honor God by capitalizing instances where they assumed the word spirit was referring to the Holy Spirit. It is truly unfortunate that they did this for now we have confusion concerning the identity of exactly which spirit is being referred to in many verses such as this. In my opinion both instances in verse 15 should be lower case. It is our spirit that is crying Abba Father, not the Holy Spirit. In verse 16 we see the work of the Holy Spirit in this matter, in that He bears witness (that is He draws along side to help) to the testimony of our reborn spirit. Another such instance with is equally difficult is Galatians 5 concerning the fruit of the spirit.

Galatians 5
16: This I say then, Walk in the Spirit....
22: But the fruit of the Spirit is...
25: If we live in the Spirit, let us also walk in the Spirit...

Again, in my opinion, each of these instances should be lowercase. We were born again so that we would have a spirit (the spirit of Christ in us) that was holy, righteous, and capable of walking in the light with God. It is the desire of God that we walk in the light and the power of the reborn spirit of Christ in us. This was the whole point of redemption, the resurrection, and our new birth. One of the main thrusts of this course it to identify, and learn to walk according to the spirit of Christ in us, and to understand the role of the Holy Spirit in this work. He is here to come along side us to help. He did not come to do it for us. This would make the Holy Spirit the goal of our spiritual lives. This is one of the most difficult things for the old line Pentecostals and newer Charismatics to accept. It is our reborn spirit God desires to minister and bear fruit, and it is the development of the spirit of Christ in us that is the goal. The Holy Spirit is here to help us accomplish that goal.

This is a difficult teaching for many to accept. I can only ask that you pray about these instances of scripture, and allow the Lord to reveal the truth concerning what they are saying.
LECTURE 38 DOCTRINE OF BAPTISMS - THE WORK OF THE HOLY SPIRIT 2 - THE SPIRIT OF TRUTH

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Doctrine of Baptisms - The Work Of The Holy Spirit 2 - The Spirit of Truth

John 14
26 But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

This is a wonderful verse that if taken as is would seem to only pertain to those disciples who heard Christ during the days of His ministry. Yet the application is expanded when we look at other verses such as Acts 2:38-39:

Acts 2:
38: Then Peter said unto them, Repent, and be baptized of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
39: For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

John 15
26 But when the Comforter is come, whom I will send unto you from the Father, [even] the Spirit of truth, which proceedeth from the Father, he shall testify of me:

The primary purpose and method of operation of the Holy Spirit is to impart truth into the heart of the believer. The Spirit uses spiritual methods, and deals directly with our spirits. The outward physical manifestations are incidental and in themselves are not responsible for the impartation of faith into the believer. All faith, spiritual growth, and ministering is first and foremost the result the impartation of "word" into the logosystem of the believer. Any manifestations are secondary and resultant to that work. Hence the main work of the Holy Spirit in the life of the believer is to impart "word" into the regenerate spirit.

John 17: 17
Sanctify them through thy truth: thy word is truth.

John 16: 13
Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

This verse is sometimes taken to mean that the Holy Spirit will show future events. Which of course He does. But taken in context of the verse and passage, we see what is really being said.
14: He shall glorify me: for he shall receive of mine, and shall shew it unto you.
15: All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The context of these verse is that the work of the Holy Spirit in the sanctification of the believer will be accomplished by showing the believer Jesus, who and what He is, and what belongs Him. This action effects the believer because the believer "identifies" with Jesus, or the spirit of Christ. We have dwelt at some length revealing that our reborn spirit is the same spirit that was raised up with Jesus. We were raised up together with Him, and were created in His image. Therefore, his nature is our nature, and what is His is also ours. The action of identifying with Him causes these realities to become real in our lives. Who and what we are are is revealed to us when Jesus is revealed to us. When we know Him, we learn of ourselves. These are the "things to come" that the Holy Spirit is showing us. Your spiritual growth is directly related to the revelation you have of Jesus. The greater the revelation, the more word you have in your logosystem, and the more like Him you become. The only difference between Jesus the Head and you as a body member is the amount of Word you have. You are a subset of Jesus. (This is not to say you are divine. You have the divine nature, but you are not divine. Just as you once had the nature of the devil, you are now are child of God. You were not the devil when you had his nature, you are not God now that you have His.)
LECTURE 39 DOCTRINE OF BAPTISMS - THE WORK OF THE HOLY SPIRIT 3 - THE SPIRIT OF TRUTH (PART 2)

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Doctrine of Baptisms - The Work Of The Holy Spirit 3 - The Spirit of Truth (part 2)

Revelation Facts:
Revelation is the method which God is using to effect repentance, the new birth, the baptism into the Holy Spirit, and all other blessings in the lives of believers.
Revelation is just another word for the impartation of word into the spirit of the believer.
Revelation is the the method used by the Holy Spirit to accomplish the will of God in man.
You have faith because the Holy Spirit imparted knowledge into your spirit.
The word "faith" and the word "believe" is the same word in the Greek (Pistis).
Your spiritual "age" today can be estimated by the degree of revelation you have received.
Revelation in this context does not mean revealing new information that is extra Biblical. It is the process by which the Holy Spirit imparts spiritual knowledge concerning Jesus into the spirit of the believer. It is the believing process. It is the mechanics of believing.
Referred to by some as "revelation knowledge", it is often compared and contrasted to mind renewal. The renewal of the mind is important, and is a duty of all Christians. But we should not confuse renewing the mind with the Written Word with the reception of revelation knowledge in the spirit. Renewing the mind with the written word is the process of training and learning. Receiving revelation knowledge is the process whereby the Holy Spirit adds content to your logosystem. Many have become confused and frustrated because they have spent many hours in Bible Study renewing their minds, but they do not seem to be increasing in faith. As we have stated before, faith is not of the mind or soul. Faith is of the spirit, and can only come via spiritual methods.
Revelation is gradual, and is dependant upon the reception of previous revelation. In this way; revelation, faith, and spiritual growth can be seen to occur in stages, or layers. Higher levels of revelation is "layered" or "founded" upon lower levels. Lower levels being those truths which are more foundational. We have discussed previously how that higher revelation cannot be received by babes. It is said that they cannot bare it. It is needful that the lower levels, or foundational truths, be received first. More accurately, it can be said that "higher levels" of revelation are the combination of earlier revelation with new revelation. Concrete is made of old "elements" (sand and water) combined with with new "elements" (cement). Higher levels of revelation are constructed of of the
older elements of the logosystem with newly revealed material. It is needful to have the foundation material before new material can be added.
Lecture 40 Doctrine of Baptisms - The Work of the Holy Spirit 4 - The Spirit of Truth (Part 3)

Hebrews 6

1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Doctrine of Baptisms - The Work of the Holy Spirit 4 - The Spirit of Truth (Part 3)

A Study of Revelation Knowledge

This is a review and commentary on some of the main passages in scripture which discuss revelation knowledge. It will benefit the student to look into these passages, parallel passages, and references.

Isaiah 42

18 Hear, ye deaf; and look, ye blind, that ye may see.

19 Who [is] blind, but my servant? or deaf, as my messenger [that] I sent? who [is] blind as [he that is] perfect, and blind as the LORD'S servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make [it] honourable.

The servant of the Lord is blind to the things in the natural. He hears the things of the Spirit and the Word, but is deaf to those things that are contrary to the Spirit and the Word. He is blind to those things that are contray to the Word. The one who is blind to the natural is perfect. He sees the things that are contray to the word... but he does not observe, or go by their testimony. His ears are open to the things that cry out against the Word, but he refuses to hear.

Isaiah 42 (cont)

22 But this [is] a people robbed and spoiled; [they are] all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

23 Who among you will give ear to this? [who] will hearken and hear for the time to come?

This is a revelation of the present state of the Church. It is robbed, spoiled, snared in holes, hid in prison houses, a prey, in need of a deliverer, and spoiled. There needs to be those who will say RESTORE. The passage indicates that restoration will come when the word of Restoration is put forth, and the people close their eyes and ears to the natural testimony and regard the testimony of the Word only. Restoration comes when that word is delivered into the people of God, when we believe what that Word says, and refuse what appears in the natural. Isaiah 42:24-43:7 is an account of how this same thing occurred to Israel. How that they were restored by the Word of God. The nation was reformed by a spoken Word of God.

Chapter 43:8-13 are an amplification of the restoration. It applies to both ancient Israel and to the restoration of the Church.
8 Bring forth the blind people that have eyes, and the deaf that have ears.
9 Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, [It is] truth.
10 Ye [are] my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I [am] he: before me there was no God formed, neither shall there be after me.
11 I, [even] I, [am] the LORD; and beside me [there is] no saviour.
12 I have declared, and have saved, and I have shewed, when [there was] no strange [god] among you: therefore ye [are] my witnesses, saith the LORD, that I [am] God.
13 Yea, before the day [was] I [am] he; and [there is] none that can deliver out of my hand: I will work, and who shall let it?

Isa 6: 9
And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

In every case, it is never said that the people did not hear these things in the natural. Their ears were open. There eyes could see. But the things of the spirit did not enter into their hearts via this avenue.

As Isaiah said in the famous passage concerning the suffering messiah:

Isaiah 52:
10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Despite this, the sad report is given:

Isaiah 53:
1: Who hath believed our report? and to whom is the arm of the LORD revealed?

Here is unmistakable evidence from the OT for the concept of revelation knowledge. 52:10 says that the arm of the Lord was made bare in the eyes of all the nations. The ends of the ear have seen it. Yet 53:1 states that even though the gospel in in the eyes of all mankind, not all have it revealed into their hearts "who hath believed our report?".

Jer 5:
21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not.
LECTURE 41 DOCTRINE OF BAPTISMS - THE WORK OF THE HOLY SPIRIT 5 - THE SPIRIT OF TRUTH (PART 4)

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Doctrine of Baptisms The Work Of The Holy Spirit 5 - The Spirit of Truth (part 4)

The Difference Between
Revelation Knowledge and Walking by Faith.

Error has arisen because some have confused "revelation knowledge" and walking by faith.

We know that we are to walk by faith and not by sight.

2 Cor 5 7
(For we walk by faith, not by sight:)

Walking by faith means to profess (confess) the same things that we have in our logosystem. Revelation knowledge is the process by which material is added to our logosystem. It can be said that walking by faith is what you do after you have received the revelation knowledge into your spirit. Attempting to "walk by faith" without revelation knowledge is like trying to think without words. Until you receive revelation, you cannot walk by it. This distinction is important as it is the answer to the failure of many who have attempted to step beyond the bounds of their actual development. It is commendable that we proclaim the Word to be true even when there is physical evidence to the contrary. But unless we have the revelation in our spirits which is the "stuff" of our faith, we cannot (by definition) walk by faith. You cannot have faith unless you have revelation, and strictly speaking you cannot walk by faith that you do not have. Attempting to walk by faith when that faith (revealed knowledge) is not there is doomed to failure.

Most commonly this error is seen when people will say "I am healed because the word says I am". The word here meaning the written word of God. Again, it is commendable that they do not take sides against the word of God, but the manifestation will not take place until that which is recorded in the written word is revealed into the heart by the process we call "revelation knowledge". The written word is not believed until it is inserted into the spirit.

Many are in the same boat as the desperate father of the demonized child of Mark 9.

Mark 9
23: Jesus said unto him, If thou canst believe, all things are possible to him that believeth.
24: And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.
Some in this day would take the words of Jesus as criticism or even condemnation, and so miss the important truth. Jesus was not telling the man to try harder to believe. He was simply stating a fact concerning the operation of faith in our lives. The man replied "Lord I believe.". The man honestly thought he believed. If he had believed, the child would have been delivered. There is no condemnation in the words of Jesus. This is one of the most difficult things to get across to those seeking to understand the operation of faith.

Return again to Romans 10:17

17 So then faith cometh by hearing, and hearing by the word of God.

I use a slight paraphrase of Romans 10:17 when teaching about revelation knowledge:

"Belief comes by being spiritually aware of truth, spiritual awareness of the truth is achieved by the reception of a spoken word from Christ"

We know that "head knowledge" of the Bible is not faith. I have met folks with ThDs who did not seem to have the least bit of spiritual revelation. I have met others who could quote whole passages from the Holy Scriptures and yet the life was missing in it. We call this "mental assent", or the knowledge of the natural man. This is the knowledge stored in the mind (soul). But we want in to be in the spirit! It is not faith unless we have the revelation in the spirit. This is one reason why some miss faith. They memorize all the right verses and say all the right things.

But since the Word is not in their heart, it is not effectual. I like John 6:63

John 6:

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, [they] are spirit, and [they] are life.

A surface reading of this verse might cause you to think "ya, the words of Jesus were alive and spiritual. The spirit is alive and the body is dead." But this is not what He is saying. Again with my paraphrase:

"It is the spirit (spoken word) that quickenth things, the flesh (spoken word) does not (cause) anything (to) profit. The words that I speak unto you are the spirit spoken kind, and they bring things to life."

When you ask about receiving "extra-biblical revelatory knowledge" I am sure you know that you are tipping over some peoples soup. They want to say you are adding something to the Word. But of course this is not what we mean by "revelation knowledge". By revelation knowledge we mean the spirit of God "revealing" truth into our hearts. The content of this truth is the same as the scriptures. The difference is not the content but the source and the target. The source is the Spirit of Truth and the target is our spirit. Once this truth is inserted into our spirit (the process we call "revelation") it becomes the "stuff" or content of our faith. It is then that we "believe" in our heart.
LECTURE 42 Doctrine of Baptisms - Paul and Revelation Knowledge

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Doctrine of Baptisms Paul and Revelation Knowledge

The two kinds of knowledge are defined according to their source (one the natural(senses), the other the spiritual(Word of God through the spirit)).

My favorite passage describing Revelation Knowledge is found in 1 Corinthians 2;

1 Corinthians 2:
9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
10 But God hath revealed [them] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.
14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.

Very often that first verse is used in an incorrect context, saying; "we do not know what God has in store for us". But this is not what it is saying. The emphasis is on the fact that "eye that not seen, nor ear heard, neither have entered into the heart of man". The point being that we do not receive this information into our hearts via the senses. The next verse points out that this info does enter our hearts, but only by way of the Spirit of Truth. This is revelation knowledge.

Faith is of the heart. That is the spirit. From verses 8-10 of Rom 10.

Rom 10
8: But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;
9: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
10: For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

"...with the heart man believes..." "...the word is nigh thee.... and in thy heart..."
Numerous other scriptures could be related that indicate that "belief" is a spiritual matter. Not the least of which is Gal 5:22 "...the fruit of the spirit... is faith...". Faith and believe are the same word in the Greek "pistis". They are interchangeable. So in regards to the subject at hand (revelation knowledge), the process of believing is the process of getting the Word into the heart. How does the Word enter the heart? It is evident that just having the word pass through the ears does not cause the word to enter into your heart, and so be believed. Look at Peter:

Matt16:
15: He saith unto them, But whom say ye that I am?
16: And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
17: And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Even though Peter heard the words spoken by flesh and blood, the actual "believing" came as a result of the Father revealing the words into Peter's heart. The implication is that if the Father had not revealed this into Peter, He would not have believed regardless of how many times he heard it.

Roman 10 (cont)
11: For the scripture saith, Whosoever believeth on him shall not be ashamed.
12: For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

A foundational scripture for the believer. "...the same Lord over all." Jesus is Lord over all. As Acts 3:36 states ".God has made.... Jesus to be both Lord and Christ..."

Jesus is Lord by decree of God. He was not made Lord of just those who believe. We do not make Him Lord by force of will or acceptance. He is already "...Lord of all..." by the will and pronouncement of God. There is nothing anyone from heaven, earth, or hell can do to prevent Him from holding that position over them. Paul goes on to describe what our action should be: "...the same Lord over all is rich unto all that call upon Him." Our reaction to the Gospel is to call on the name of the one who God has made Lord us. Jesus is the Lord of each and every man woman and child alive, and we receive mercy when we call on His name. Only He has the authority to deliver us from the sins and sin we are lost in. Paul then quotes Joel 2 for substantiation:

Romans 10 (cont)
13: For whosoever shall call upon the name of the Lord shall be saved.

The way to get people saved, and the way they are saved, is to first make them aware of their need for salvation, and then make them aware that God has made Jesus Lord of all, and that if they will call on His name He will save them. As the scripture says, people are saved when they simply "call on the name of the Lord". How do they find out His name:

Romans 10 (cont)
14: How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?
Very specific wording here. I overlooked the use of the word "preacher" here by Paul. A preacher is someone who is speaking under the anointing. We have ideas about what "preachers" are, but I think the defining point is that a preacher is someone who is speaking under the anointing of the Holy Spirit, who is the Spirit of Truth. Of course this does not have to be someone called to the ministry since we all have been given the Holy Spirit and we all can speak under the anointing. But it is important to understand the need for the presence of the Spirit of Truth in the believing process. It is the Spirit that makes these things real in our hearts. This is "revelation knowledge".

Romans 10 (cont)
15: And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!
16: But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

Here is the pivotal point in this passage. Here we have people who have heard the message (with their ears and minds), and yet (for whatever reason) did not receive the revelation of it. The words did not go into their heart and they did not believe. The complete quote from Isaiah says:

Isaiah 53
1: Who hath believed our report? and to whom is the arm of the LORD revealed?

This question is from a passage where Isaiah also states:

Isaiah 52
10: The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

The answer to the question is that He has made bare His holy arm in the eyes of _all_ the nations. Even though it has been presented to billions, not all of them have had it "revealed" to them in their hearts, and so not all have "believed". Simple "hearing" of the ears does not save. The words going into ears and mind does not cause one to believe. There are two kinds of hearing. One of the senses, one of the Spirit. Which (finally) brings us to the verse in question:

Romans 10 (cont) 17:
So then faith cometh by hearing, and hearing by the word of God.

This is a strange wording until you understand the principle of revelation knowledge. The Greek word for faith is "pistis". The same word is translated "believed" in verse 14. (Nestle - Marshall has "word of Christ"). The verse does not say "faith comes by hearing the word of God". Believing is more than just hearing words. It is deeper and is of the spirit. The Greek word for "word" is "rhema". It is almost always used in connection with the actual speaking or saying of the words. Look at the verse with this understanding:

"So then belief cometh by hearing, and hearing by a spoken word of God"

IOWs, your spirit (that which believes) does not "hear" and so "believe" unless the word is spoken into your heart by God. The words of the preacher may pass through your ears and even occupy your mind, but they do not enter your spirit and become the stuff of faith unless God speaks the words into your heart. It is therefore evident that the ability of your spirit to "hear" and so "believe"
is not inherent in itself, but is governed by the speaker, or the source, which is God. Your spirit is faith-deaf unless the Spirit of God speaks to it. Hearing comes by an action of God, namely His speaking to your spirit. Hearing comes not by spiritually listening, but by God speaking to you. This is what I see in this passage and this verse.

So this is how I came to this paraphrase of Rom 10:17:

"Belief comes by being spiritually aware of truth, and being spiritually aware of truth is achieved by a spoken word of Christ"

I expand "hearing" to "spiritually aware of truth" because the passage is saying it is not sense knowledge "hearing" with the ears that causes one to believe.

So as to the difference between sense knowledge and revelation knowledge

Sense knowledge comes by your listening with physical ears and mental reasoning; Revelation Knowledge comes by God speaking words into your spirit. Sense knowledge is dependant on your listening, Revelation Knowledge is dependant on God speaking. You do not receive (and therefore believe) unless God speaks the words into your heart. Hence the message is open to the senses yet hidden to the spirit unless the Lord speaks the words to you. This is why it is "revelation" knowledge. It must be revealed to you. Paul tells the tale of the Jews who heard the sense knowledge words but did not receive the revelation knowledge. He spoke or "gave revelation knowledge" to the gentiles: "I was found of them that sought me not; I was made manifest unto them that asked not after me."

That is the wonder of revelation knowledge. You receive it at the will and act of God rather than by your own efforts. You can ask for it (see Paul's prayer of Eph 1). But you cannot receive it by your efforts.

Rom 10
18: But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.
19: But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.
20: But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.
21: But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Look at verse 20. They (gentiles) found God even thought they were not even seeking Him. They were not even trying to believe or receive anything. The gospel was preached and they received revelation.
Lecture 43 Doctrine of Baptisms - How to Get Revelation Knowledge

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Doctrine of Baptisms - How to Get Revelation Knowledge

(Which is synonymous with saying "How to get faith".)

Your faith is directly proportional to and a result of the Word that the Holy Spirit has revealed into your spirit. We have stated that simple Bible study and Bible memorization does not produce faith. It is good, and of course it is needful for _renewing the mind_. But faith comes by revelation into your spirit by the Holy Spirit. We have dwelt on this topic for many lessons because it is key toward the development of your reborn spirit and faith.

Faith and spiritual growth is increased by interaction with the Spirit of God. Interaction with the Spirit of God is prayer.

Hence we have returned to our first lesson "prayer".

Let us look at a couple prayers that Paul prayed for those he loved:

Ephe 1:
17 (KJS) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,
19 And what [is] the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,
20 Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places],
21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:
22 And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church,
23 Which is his body, the fulness of him that filleth all in all.

In this one short passage we see one of the greatest truths concerning spiritual growth and faith in the NT. We are going to grow spiritually and in faith with the reception of "a spirit of wisdom and revelation in the knowledge of Him." The passage implies that until you receive this spirit, your eyes are closed, and your understanding is darkened. The phrase ".. that you may know.." means a full experiential knowledge, beyond a mere awareness. He wants you to "experience" the hope of His calling, and "experience" the riches of His glory, and "experience" the exceeding greatness of His power, according to the working of His mighty power. And these things are experienced by your
reception of the spirit of wisdom and revelation in the knowledge of Him. Here we see the connection between belief and experience. In our study of Heb 6, we saw that there were doctrines and there were "things that accompany salvation". The "things that accompany salvation" occur in our lives immediately upon the reception of the spirit.

This brings us to an area which I want you to simply read and think about. It involves the mechanics of spiritual growth and how faith is actually increased. If this confuses you or you cannot receive it, then just lay it down and leave it alone for a while.

It is my belief that receiving a "spirit of wisdom and revelation" is not actually receiving the Holy Spirit again. You have already received the Holy Spirit as the Spirit of truth, and there is no need to receive Him again. The reception of a "spirit of wisdom and revelation" is receiving words into your spirit, because _spirit spoken words are spirit_. When God speaks words, they are alive, They are spirits with life in them. They are alive. These words are added to our spirits much like a limb is grafted onto a tree. You (your spirit) is alive, and the words that are being added to it are spirit and alive also.

Look at this passage (paraphrased by me):

John 6
63: It is the spirit (spoken word) that makes things alive; flesh spoken words accomplish nothing. The words that I speak unto you are inspirited (the are spirits) and alive (living words).

And this:

Isai 55:
10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:
11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it.

The wording supports the idea that once spoken, these words have a life of their own. In the case of words being spoken to inanimate objects, the thought seems to be conveyed that the spoken words are spirits, that they enter into the inanimate object, and the object is "inspirited" by the words and the object is made to conform to the content of the words.

It is not necessary for you to accept this approach in order for it to work. You can and will grow spiritually as you continue in your fellowship with God.

As we said in earlier lessons, broken fellowship means leaving the Father's table. If you break fellowship, you will find your faith falls flat and your growth ceases.

Other prayers of Paul:

Romans 1
9: For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;
10: Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.
11: For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
12: That is, that I may be comforted together with you by the mutual faith both of you and me.

Colo 1:
9 For this cause we also, since the day we heard [it], do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;
10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;
11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness
LECTURE 44  DOCTRINE OF BAPTISMS - SPIRITUAL GIFTS.

Hebrews 6

1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Doctrine of Baptisms Spiritual Gifts.

The manifestation of the Spirit in the world is divided into two missions, according to those who are being ministered to:

(1.) Toward the lost, in the spreading of the gospel.
(2.) Toward the saved, in the perfecting (maturing) of the church.

If you are experiencing problems in discovering or manifesting your gift(s) check here first. Are you involved in either of these missions? Check to see if your goals and His goals are the same at this most basis level.

The manifestation of the ministries and gifts are summarized in 1 Cor 12.

1 Corin 12

4: Now there are diversities of gifts, but the same Spirit.
5: And there are differences of administrations, but the same Lord.
6: And there are diversities of operations, but it is the same God which worketh all in all.

Notice the threefold nature and manifestation of God in these verses. See how each aspect is defined according to His role.

- "God", which we understand to mean the Father, initiates all operations.
- Jesus sends administrations (or ministries) to fulfill the operations.
- The Holy Spirit enables the ministers with the gifts needed to fulfill their ministries.

These principles can be seen in the ministry of the evangelist. The Father deems it needful to move into an area ripe for evangelism. Jesus sends ministers to do the work, which in this case would be apostles and evangelists. The Holy Spirit enables the ministers with those manifestations needed to accomplish the work; which would be the more dynamic "sign" gifts (tongues, healings, miracles).

There are two ways one can look at manifestations. From the gifts or from the ministry. Each ministry is enabled with those gifts need to accomplish the mission. A teacher might have word of knowledge or prophesying. A prophet will have gifts such as word or wisdom and prophesying.

This principle can be seen when comparing lists of ministries and gifts.

1 Corn 12

28: And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.
29: Are all apostles? are all prophets? are all teachers? are all workers of miracles?
30: Have all the gifts of healing? do all speak with tongues? do all interpret?

Notice the progression:

First apostles Secondarily prophets Thirdly teachers (After that) miracles, then gifts of healings

Helps, governments, diversities of tongues

I have listed miracles and gifts of healings together for a reason. I have listed helps, governments and diversities of tongues together for a reason.

Look at the list of ministries in Eph 4:11

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers"

This list includes "evangelists" and "pastors" where the 1 Cor 12 list _seems_ to leave them out. Actually Paul was simply combining "healing and miracles" into the ministry gift that manifests these gifts. Namely the evangelist. He also combines the gifts "helps, governments, diversities of tongues" into the single ministry gift we call the pastor. (I have noticed that very often the pastor of a church will manifest "diversities of tongues", and his wife will often interpret!!). You might also notice in Eph 4:11 Paul seems to combine two ministries together when he writes "and some, pastors and teachers". This, I believe is a common occurrence in many pastors; to have the ministry of a teacher also. The two compliment each other. Also, there may be a combination of the prophet and teacher ministry (prophet-teacher) in Acts 13:1. Though this may simply be a list of prophets with a list of teachers.

Acts 13
1: Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

This is an important principle. Gifts follow callings. For those who are not called to the five ministries, the same principle applies to the body ministry. 1 Cor 12 establishes that what gift(s) a person receives is determined by there "place" in the body.

1 Corin 12
11: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. 12: For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

Paul here parallels the manifestation of gifts to the workings of a body. A hand needs certain abilities to accomplish it’s functions. A foot needs certain abilities to accomplish it’s function. You, as a member of the body, have an assigned function. Your gifting corresponds to your function, and is designed to accomplish your place in the body. And here is a significant point in our study: your place in the body was determined by the Lord Jesus when you were born again.
1 Cor 12
18: But now hath God set the members of them in the body, as it hath pleased him

What you are and what gifts you have are therefore determined on that day. Not to say this cannot or will not change. We see Paul moving from "teacher-prophet" to apostle. But the point being is this: the Holy Spirit gift you manifest is determined by your place in the body. The determination is in the spirit of Christ in you, while the power is supplied by the Holy Spirit.

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.


Luke 24:
49 (KJS) And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

The word "endued" means to be clothed.

Word Pictures NT -
Luke 24:49 {Until ye be clothed} (\heôs hou endusêsthe\). First aorist middle subjunctive of \enduô\ or \endunô\: It is an old verb for putting on a garment. It is here the indirect middle, put on yourselves power from on high as a garment. They are to wait till this experience comes to them. This is "the promise of the Father." It is an old metaphor in Homer, Aristophanes, Plutarch, and Paul uses it often.

Word Pictures says it is a metaphor, but many who have experienced this say it feels just like they are putting on, or being clothed with a cloak.

In my own life and ministry, I have felt this many times. I will begin by praying and praising in tongues, and this sensation will come upon me. One remembers the "mantle" of Elijah.

2 Kings 2
14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

In the course "How To Prophesy" we will discuss different kinds of utterance. Each of the gifts have a kind of "utterance" that goes along with it. Each ministry seems to have a mantle.

In every case there is a perceptible manifestation felt by the minister and most often by those being ministered to also. This manifestation is called by different names in the scriptures. We seen in the ministry of Jesus these references:

Luke 5
17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.
We commonly understand that according to the doctrine of omnipresence God is everywhere. Yet it is evident that He manifests Himself in special ways sometimes. Here we see the "power of the Lord was present to heal them".

Mark 5
30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

Luke 6
19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

In each of these, there was a "power" or "virtue" that left Jesus and entered the bodies of those who touched Him. The Greek word for virtue and power are the same word: "dunamis". We get our English words "dynamo" and "dynamite" from this word. Jesus felt the power leave Him when people exercised faith and touch Him. As in the Mark 5:30 citation, He was not always involved in the release of that power, rather the faith of the recipient caused the release.

All of these instances can be referred to as the "anointing". "Anoint" means to pour oil over someone.

Luke 4:
18 The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Acts 10:
38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

In each of these verses, the word "anointed" is the same word that is translated "Christ". the Greek is "christos" from which we also get the word "christen". In some instances this word is used as a Greek translation of the Hebrew word "Messiah" as shown in the Gospel of John.

John 1:
41 (KJS) He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. {the Christ: or, the Anointed}

John 4:
25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.
26 Jesus saith unto her, I that speak unto thee am [he].

So the word Christ is both descriptive of the office (position) that Jesus held as _the Messiah_, and of the power that He received by of His ministry.
LECTURE 46 THE WORK OF THE HOLY SPIRIT - THE GIFTS AND CALLINGS OF GOD

Hebrews 6

1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

THE WORK OF THE HOLY SPIRIT - THE GIFTS AND CALLINGS OF GOD
 REGARDING "THE POWERS OF THE WORLD TO COME"

Heb 6

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
5 And have tasted the good word of God, and the powers of the world to come,

Heb 6

9: But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

This passage reveals that the 6 doctrines listed in verses 1-2 have experiences that accompany the revealed doctrines. The word "accompany" in verse 9 is translated "have" and "had" 613 times in the NT. A paraphrase could be read: "even though we speak this concerning you, we are persuaded of better things concerning your doctrinal maturity as well as those things which are to be had (via) salvation.

So all these experiences listed are to gained by revelation of the six fundamental doctrines. Sometimes we hear people say that these experiences are "higher truth". But this passages identifies them as basic, milk doctrine and baby steps. We certainly do not slight them in anyway, we only point out that these experiences are received when one has the basic truths revealed into their logosystem.

(1.) enlightenment
(2.) taste of the heavenly gift
(3.) partakers of the Holy Ghost (Gk=Holy Spirit)
(4.) tasted of the good word of God
(5.) tasted of the powers of the world to come.

The divisions of these experiences are interesting, especially as we look at the topic of baptism into the Holy Spirit. The wording for "partakers of the Holy Spirit" is better translated "partners". The word for "good" in the phrase "good word of God" is much richer in the Greek and includes the meaning "genuine". Add to this that the Greek for "word" is rhema, meaning the act of saying, or speaking. The phrase could be read: "tasted of the genuine (personal)speakings of God". This is experiencing direct fellowship and dialogue with God. The final experience is exciting. On the surface "powers of the world to come" could be taken to mean healing powers per Rev 22
Rev 22
2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

But I believe it means something much more real and personal, and applies to our present study.

The words of the phrase read thus:
Hebr 6:5b "...dunameis te mellontos aionos "

(1.) The first word is "dunameis", which is most often translated "power", but is also translated "virtue" in several instances where this "virtue" or "power" flowed from Jesus when the faithful touched Him.
(2.) The word "mellontos" is literally "on the verge of" or "the expectation".
(3.) the word for "world" is age.

So the phrase can be read "tasted the virtue (or presence) of the immediately expected age".

I have had dreams and spiritual visions about the millennium. While in these experiences I noticed a particular "feeling" or "anointing". It was a "power" or "virtue" that seemed to permeate me to the very center of my spirit. I had sensed this presence before I began to have these dreams and spiritual visions, and had noted the depth and significance of it. It was only after these experiences that I put the anointing together with the age to come. It is my belief that the coming age will be saturated with this anointing, and that we can now bare witness to this power. I believe that the "tasting of the power of the age to come" corresponds with the teaching about the resurrection of the death and eternal judgement. It is an awareness in each believer of the coming age.
Lecture 46a The Work of the Holy Spirit - Individual Gifts of the Spirit

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Individual Gifts of the Spirit

There is a clue in 1 Cor 13 as to the nature of these gifts:

1 Cor 13:(YLT)
8 The love doth never fail; and whether [there be] prophecies, they shall become useless; whether tongues, they shall cease; whether knowledge, it shall become useless;
9 for in part we know, and in part we prophecy;

In the immature assembly, prophecies will "fail" (due to lack of action or unbelief), tongues will be intermittent (come and go, on and off), and knowledge will lie dormant (ineffective due to a lack of action or application).

The failing aspect of prophecies will be abolished. The intermittent aspect of the gift of tongues will cease. The limited (partial) aspect of knowledge will vanish away. He is not saying that we will no longer have these gifts when we achieve maturity. He is saying that the _limitations_ of the gifts will pass away when we reach maturity. The limitations will vanish, not the gifts.

10: But when that which is perfect is come, then that which is in part shall be done away.
11: When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

A child falls down a lot as it is learning to walk. As it matures, the "falling down" becomes less and less frequent. By the time the child reaches a certain age, all this falling down ceases. The walking does not cease when one reaches maturity! When we reach maturity, that which is "partial" is done away. By definition, that which is incomplete ceases to be incomplete when it reaches completion. It does not cease to exist. It just ceases it's incomplete state. When we reach maturity, those "partial" aspects of our giftings and manifestations will cease. A child thinks like a child, speaks like a child, and understands as a child. When the child reaches maturity, it does not cease to think, speak, or understand. It ceases to think, speak, and, understand _as a child_. He still thinks, speaks, and understands... but he does it in a mature and complete manner. The gifts are not done away, as some use this passage to say. The gifts are used in a mature and complete manner.

12: For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

When maturity comes, we will cease to see things in a vague and unclear way and our knowledge will be complete.
LECTURE 47 THE WORK OF THE HOLY SPIRIT – INDIVIDUAL GIFTS OF THE SPIRIT (1)

Hebrews 6

1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

The Work of the Holy Spirit Individual Gifts of the Spirit (1)

Heb 6

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

We will look at individual gifts of the spirit. This is by no means an exhaustive study. It would take several full length books to fully develop and understand the gifts of the spirit. We will look at basis definitions and references.

The 1 Corin 12 list:

1 Corin 12:

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another [divers] kinds of tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

1. Word of Wisdom
2. Word of Knowledge
3. faith
4. gifts of healing
5. working of miracles
6. prophecy
7. discerning of spirits
8. kinds of tongues
9. interpretation of tongues

These gifts are commonly divided into three categories:

Revelation Gifts:
Word of Wisdom Word of Knowledge Discerning of spirits

Power Gifts:
Faith Working of Miracles Gifts of Healing
Vocal Gifts:
Prophecy Kinds of tongues Interpretation of tongues

The text states that all these gifts are manifested by and from the same Spirit. A person may receive more than one or even all the gifts. As we discovered in our earlier lessons, your gifting is determined by your place or position in the body of Christ. You are enabled by the Spirit to fulfil your place and function in the body. An apostle will have virtually all of the gifts. A prophet will function with mainly revelation gifts. An evangelist will manifest power gifts. A pastor will manifest those gifts that will enable him to fulfil the work of a pastor.

Most of the people taking this course will likely not be called to any of what is commonly called the "5 fold" ministries. You will still have giftings, there is just not a calling. This does not mean there will never be a calling. Looking in the book of Acts, we see men of God waiting on tables one day, and then performing miracles the next. But even if you do not feel compelled to a ministry, you still have been enabled with gifts.

1Cor 12:
7 (KJS) But the manifestation of the Spirit is given to every man to profit withal.
LECTURE 48 THE WORK OF THE HOLY SPIRIT - INDIVIDUAL GIFTS OF THE SPIRIT (2)

Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

The Work of the Holy Spirit - Individual Gifts of the Spirit (2)

Heb 6
4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
5 And have tasted the good word of God, and the powers of the world to come,

It must be understood that God can manifest in the world in any manner that He chooses. But as a rule, He will manifest along the guidelines and with the methods as revealed in scripture. We will briefly look at different ways in which the Spirit manifests via the gifts.

The Revelation Gifts - Word of Wisdom

We have all been given _general wisdom_, just as we all have been given _general faith_ and _general knowledge_. This is not what we are talking about with these gifts. These gifts are special enablement’s that are given to different members of the body. We all have general wisdom, but we all do not have the Spirit enabled Word of Wisdom. Looking into the Bible, we can see some references to this gift:

Exod 35:
35 (YLT) He hath filled them with wisdom of heart to do every work, of engraver, and designer, and embroiderer (in blue, and in purple, in scarlet, and in linen), and weaver, who do any work, and of designers of designs.

The individual will have insight and knowledge into the work, purposes and designs of God.

Prov 3:
19 (YLT) Jehovah by wisdom did found the earth, He prepared the heavens by understanding.

Wisdom sees to the depth, and origin of matters, it knows things that cannot be known by natural means. Wisdom is the source of all "prediction". It is often used in conjuction with faith and miracles in creative manifestations.

Prov 8:
12 (YLT) I, wisdom, have dwelt with prudence, And a knowledge of devices I find out.

The Hebrew word for knowledge here is profound:

Lexicon Hebrew 1847 01847
da’ath (dah’-ath)
The terms "Perception" and "Discernment" open us to the meaning of wisdom. In wisdom is the discovery of unknown things, including things that have not yet happened. Word of Wisdom goes beyond Word of Knowledge in this regard, in that Word of Knowledge deals with information that is readily available, or already known by natural means.

In this particular verse the word "devices" has a dark meaning:

Lexicon Hebrew 4209 04209
m@zimmah (mez-im-maw’)
from 02161; TWOT - 556c; n f
AV - discretion 4, wicked device 3, device 3, thought 3, intents 1, mischievous device 1, wickedly 1, witty inventions 1, lewdness 1, mischievous 1; 19
1) purpose, discretion, device, plot
1a) purpose
1b) discretion
1c) devices (evil)

The exercising of the Word of Wisdom is especially helpful in the carrying out of spiritual warfare. In this regard it works hand in hand with discerning of spirits. Sometimes people mistaken Word of Wisdom for Discerning of Spirits.

This gift can be seen in the life of Paul;

Ephe 3:
7 (DBY) of which I am become minister according to the gift of the grace of God given to me, according to the working of his power.
8 To me, less than the least of all saints, has this grace been given, to announce among the nations the glad tidings of the unsearchable riches of the Christ,
9 and to enlighten all [with the knowledge of] what is the administration of the mystery hidden throughout the ages in God, who has created all things,
10 in order that now to the principalities and authorities in the heavenlies might be made known through the assembly the all-various wisdom of God,
11 according to [the] purpose of the ages, which he purposed in Christ Jesus our Lord,

We see knowledge received by Paul concerning purposes, plans, and ages. This knowledge spans time, space, and "dimension". It includes knowledge of creation, mysteries, lengths and nature of ages, and a deeper knowledge of the person of Christ.
Hebrews 6
1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

The Work of the Holy Spirit - Individual Gifts of the Spirit (3)

The Revelation Gifts - Word of Knowledge

We have all been given general knowledge, just as we all have been given general faith and general wisdom. This is not what we are talking about with these gifts. These gifts are special abilities that are given to different members of the body. We all have general knowledge, but we all do not have the Spirit enabled Word of Knowledge.

Also this gift is not revelation knowledge. Revelation Knowledge, as we have studied in earlier lessons, is the operation of the Holy Spirit engrafting spirit and life into your regenerate spirit. As with all the gifts, word of knowledge is a "manifestation" into physical time and space of the virtue and power of God. It is the impartation of knowledge to the church that could not be known by natural means. As with all the gifts of the spirit, this knowledge is intended for the express purpose of building up the body of Christ. It is not the primary means by which God intends to speak to you. We all expect to be led of the Spirit and by the voice of the Lord. These are spiritual functions, but they are abilities that are shared by all believers. Not all believers have the word of knowledge. The word of knowledge is a specific gift given to an individual for the benefit of all.

The Word of Knowledge and its effects can and will often lie dormant. I know in my own life this has occurred. Early in my Christian life, a mature man of God prophesied to me with the word of knowledge about my ministry. The things he said did not immediately come to pass, and in fact some have yet to manifest in my life. Yet those words lie in me, "dormant" if you will. I have tried to "stir" up the gift that was mentioned in that word, but have always felt that the time was not yet. It is not time yet. When the time comes, I will have to be obedient and I trust they will manifest.

Looking into the life of Timothy, we see something similar:

1 Timothy 4
14: Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.
15: Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

2 Timothy 1
6: Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.
7: For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.
Here we see Timothy was the recipient of a work, and a gift via the laying on of hands and prophesying. It was his duty to meditate on them, and give himself wholly to them. To fail do so would be considered neglect. In the second letter, Paul again spoke to him on the subject and told him to stir up that gift, for it was dormant. There is the inference that the reason it was dormant was fear. One area where people miss it in regards to receiving words of knowledge is failure to connect the word with power, love, and sound a mind. They receive a word and immediately go around professing to be someone or something great. They fail to take into consideration that power has to be present to authenticate any calling. If there are no gifts to enable a ministry, then that ministry is not yet in effect. We need to have a sound mind and love in this. As we approach maturity in the spirit, the dormancy of a word of Knowledge will pass. All things in their proper time.

A good example of the word of knowledge being used in connection with the laying on of hands and prophecy can be seen in Acts 13.

Acts 13
1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.
2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.
3 And when they had fasted and prayed, and laid their hands on them, they sent them away.

Here we see the Holy Spirit manifest a word of knowledge to those present. He called certain ones to a work. The word of knowledge is used to confirm and verify. It builds the faith and confirms what the believer knows inwardly.
Lecture 50 The Work of the Holy Spirit - Individual Gifts of the Spirit (4)

Heb 6
4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
5 And have tasted the good word of God, and the powers of the world to come,

Individual Gifts of the Spirit (4) - Discerning of Spirits

Discerning of Spirits is often confused with word of wisdom and word of knowledge. These gifts often work in unison.

Many years ago shortly after my wife and I married, we allowed a young couple to stay with us. They were new in town and had no-where to go. They stayed for about two weeks, found jobs, and moved into their own place. I was still a young Christian, and new to many of these things. All the while they stayed with us, I had an uneasy feeling about something, but could not put my finger on it. One night after they had moved out, I fell asleep and dreamed that there was a little imp in the room this couple had occupied. This little imp was running around the room in circles making noises that would distract anyone who could hear them. I immediately began to plead the blood of Jesus, and woke up. This was an example of discerning of spirits. It was not just a word of knowledge telling me about what was going on. I saw, heard, and perceived the presence of a demonic spirit.

Many people go about today claiming to have the gift of discerning of spirits. They go about "discerning" everything in the book. They may "discern" if your church is true or not. They may "discern" if your pastor is called or not. They may "discern" what your ministry is. They even go about "discerning" whether people are really Christians. None of this has anything to do with the Holy Spirit gift of discerning of spirits. The discerning of spirits enables a person to see into the spirit realm and detect spirits (even angels). What I described above is not a spiritual gift at all. It is nothing more than judging and gossip.

To some extent, the specifics of this gift are deduced by process of elimination. Word of Wisdom and Word of Knowledge cover virtually every area of revelation possible in space and time. What is not covered in the area of these revelation gifts is actual real time perception of the spiritual realm. There is little good done in attempting to become dogmatic on this point, since there is so little said about the operation of the gift in the book of Acts or the gospels. It could be said that the following were examples of the discerning of spirits:

Matt3:16
And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

Luke 10
18: And he said unto them, I beheld Satan as lightning fall from heaven.

Acts 7
55: But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God,
and Jesus standing on the right hand of God,
56: And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Suffice it to say that one does not need to know everything about these gifts to have them operate in their life. As long as one is in the right place, operating in faith and love, and a willing vessel, then the gifts will operate regardless of your spiritual maturity. In fact there is ample evidence that the reason for these gifts is to help our infirmities, or abilities. All these gifts and ministries are given so that the church will be edified and matured by them.

Hebrews 6
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

The Work of the Holy Spirit
Individual Gifts of the Spirit (5) - The vocal gifts

The gift of prophecy

Diverse kinds of tongues

Interpretation of tongues

Heb 6
4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
5 And have tasted the good word of God, and the powers of the world to come,

Prophesying is the Holy Spirit enabled gift of speaking the Words of God. By itself, it is general, non-specific, and meant for the entire assembly. It can also be the vehicle for other gifts such as the revelation gifts. A word of knowledge or word of wisdom may be delivered directly by prophesying.

As we shall cover in the course "How To Prophesy", there are several sources of prophesying. There is this Holy Spirit enabled gift. There is also the spirit of Christ in us, which is not mute and can speak out of us. Of course there are other sources which we do not want such as demonic spirits and unregenerate spirits. In this lesson we will only discuss the Holy Spirit enabled gift.

This gift naturally is the central gift of the prophet’s ministry.

This gift is the only kind of prophecy that can use attribution. This means it can use the phrase "thus saith the Lord". Prophesying from the spirit of Christ in us cannot use attribution because we are members of the body of Christ, but we are not the head. Only the head (Jesus) can use attribution. We will cover uses of "simple" prophecy in the "How To Prophesy" course.

Prophesying with the gift of Prophecy is actually very rare in the NT. It is argued by some that anointed preaching can be called prophesying. Hence some of the sermons in the book of Acts could be said to be prophecy. Prophecy by itself is not prediction. The word of wisdom may be delivered via prophecy, and so it may appear to be prediction. By itself, the gift of prophecy is the _present tense_ speaking of the Holy Spirit to the church.

The manifestation of diverse kinds of tongues combined with the interpretation of tongues is said to be the operational equivalent of prophecy.

1 Cor 14
5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that
prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

Tongues is not always a known or understood language. In Acts two we see the believers all speaking in tongues as the Spirit gave utterance. They were understood by people from many different places in their various languages. Yet in 1 Cor 13 we see a reference to the tongues of men and angels. The tongue of an angel would not be a tongue known by men. Also, Jesus said that the sign of "new tongues" would be spoken by believers. This could mean two things. The tongues spoken would be new to the one speaking, or the tongue would be a newly created language. If this be the case, there are three distinct "kinds" of languages here: the tongues of men, the tongues of angels, and newly created languages. Whatever the case, the language is not know by the one speaking it, and must be either interpreted by the gift, or by someone who actually knows the language. Once interpreted, the message is for all intents and purposes a prophecy.

Hebrews
6 1: Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
2: Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

The Work of the Holy Spirit

Individual Gifts of the Spirit (6)
The Power Gifts

Faith and the Working of Miracles.

Heb 6
4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
5 And have tasted the good word of God, and the powers of the world to come,

As we discussed in an earlier lesson, we all have _general_ faith. This is not the Holy Spirit Enabled gift of Faith. We all do not have this gift, but we all have been given the measure of faith (Rom 12:3).

Faith is said to be a continual, or perpetual miracle. The difference between a miracle and the manifestation of the gift of faith can be said to be one of time. The phrase "working of miracles" has been interpreted "explosions of almightyness". An explosion is an instantaneous release of power. Once released, it is over. The gift of faith will receive a what appears to be a continuous, or on going miracle. In 1 Corin 13, we see the gift referred to in the context of casting a mountain into the sea. This would not be an instantaneous explosion of power. It might occur over a period of time. All the while, the person with this gift would be exercising the supernatural faith required to perform the act. The distinction can be best understood when looking into the definition of faith. Faith means to be persuaded that something is come to pass, or is in the process of coming to pass, even when it does not appear to be so. A miracle will just suddenly happen. It will be there, often before the recipient even knows it is occurring. Faith will continually look for and believe that the end is received. Faith will believe for a mountain to be lifted up and sequentially cast into the sea. The manifestation of faith may take a long period of time. And despite every outward circumstance that would seem to indicate the contrary, faith will hold to the promise until it is manifest.

It is believed that in these last days, great miracles will be manifest via these gifting. Once the body of Christ reaches maturity we will see great things occur.

Acts 2
16: But this is that which was spoken by the prophet Joel;
17: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
18: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:
19: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke:
20: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:
21: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

If we are to read verses 19-29 in context with the preceding verses, the chapter, and the entire NT, then we will understand that the signs: "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come..." _could_ be carried out by the believers with these gifts of the Spirit.
REVIEW

LECTURE 19
(1.) In Hebrews 6:1-2, what phrases are grammatically linked to the word "foundation"?
(2.) What phrases are grammatically linked to the word "teaching"?
(3.) Name three baptisms with which Christians should partake of

LECTURE 20
(1.) What is the Greek word for Baptism, and define the word.
(2.) Discuss the significance of the Greek word "eis" as opposed to the word "en".

LECTURE 21

LECTURE 22
(1.) How many deaths did Adam die as a result of eating the fruit?
(2.) Does John call the sin that results in spiritual death in 1 John 5?
(3.) What does Paul call this sin in Romans 5?
(4.) What happened to the spirit of Adam (and so all mankind) as a result of his sin unto death? (a.) his spirit ceased to exist (b.) death, that is the nature of satan, entered into his spirit
(5.) What happens to the fallen spirit of man when he is born again? (a.) his fallen spirit ceases to exist, and is replaced with a new creation (b.) his fallen spirit is renewed and made clean
(6.) How many deaths did Jesus die in the act of redemption?
(7.) When we are baptized into Jesus Christ, what is the first thing we are baptized into?
(8.) Why was it needful that Christ be one with us in death?

LECTURE 23
(1.) By what operation of God did we receive the new birth?
(2.) What did Jesus accomplish when he was made sin for us?
(3.) Compare the fall of man into spiritual death with the raising up of man in Christ.
(4.) What is the nature of the new man?
(5.) Compare your relationship with Jesus in terms of Adam and the unregenerate.
(6.) Are we simply declared righteous in His sight?
(7.) Is it possible for the spirit of a regenerate man to sin?
LECTURE 24
(1.) How can you know which spirits are from God and which ones are not?
(2.) If a man believes Jesus is the Christ, is he born of God?
(3.) What does the scripture call all spirits that deny Jesus came in the flesh?
(4.) What do we learn from the discussion between the Jewish believers and Jesus in John 8?
(5.) Describe the significance of the conversation between Jesus and Peter in Matthew 16:15-23.
(6.) From these examples, what was the nature of all the people who Jesus preached to?

LECTURE 25
(1.) Explain the "dual nature theory" and contrast it to the teaching about the new creation.
(2.) What is the identity and nature of the old man?
(3.) What happened to the old man?
(4.) What is the identity and nature of the new man?
(5.) What difficulties do the following scriptures present for the dual nature theorist?
2 Cor 5:17 "Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new."
Gal 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."
1 John 3: 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.
(6.) Explain where the dual nature theory originates, and present an explanation for this position.
(7.) Where does the desire to sin come from in the Christian, and where does it _not_ come from (in light of the new creation)?
(8.) As a child of God, do you have to worry about the movements and leadings of the inner man? Explain your answer.

LECTURE 26
(1.) How many kinds of life, death, and sin are there? Describe.
(2.) Is it possible to be spiritually born again, and yet be out of fellowship with God?
(3.) What kind of sin causes us to break fellowship with God?
(4.) What kind of sin causes us to break relationship with God?

(5.) What can happen when we are out of fellowship with God? Apply your answer to these situations:

1 John 5:16-18
Galatians 6:7-8
1 Corinthians 5:1-5
James 5:14-18
Mark 9:2-11
1 Corinthians 11:29-32
1 Timothy 1:20

LECTURE 27
(Answers from past lessons)

(1.) What two verses from the OT establish that there were two deaths in the Garden of Eden, and two deaths on the cross?

(2.) Discuss the difference between "sin" and "sins".

(3.) Discuss the mechanics of the new birth and how we have become children of God.

(4.) Discuss the meaning of the word "fellowship".

(5.) Where did spiritual death come from?

(6.) Where did spiritual life come from?

(7.) Did the law of Moses kill anyone spiritually? Does obedience to the law cause one to have life? What was the practical value of the law?

(8.) If Moses or the law had never come on the scene, would the plan of redemption changed?

(9.) Do you know of any scripture that states that the law of Moses has the power to condemn one to hell, or save one from it?

LECTURE 28

(1.) Upon what basis is our new birth/relationship established?

(2.) Where is our life? And why can we be secure in the knowledge that we are safe from the devil’s grasp?

(3.) What was the source of our spiritual death? Our spiritual life?
(4.) Once we are recreated as children of God via the new birth and our relationship is established, what is also available to us by virtue of the cross, the blood, and the body of Jesus?

(5.) What have we been given by virtue of Jesus hanging on the cross?

(6.) In your own words, describe the blessings that have been made available to us because Jesus was made a curse for us (refer to Deut 28). What curses have we been redeemed from?

(7.) To "redeem" means to purchase or buy back. Discuss the difference between "mercy" and "justice". Why do we now receive the blessings based on justice rather than mercy?

LECTURE 29
(1.) What does 1 John 1:3 say that we may also have besides eternal life?

(2.) What does the word "fellowship" mean?

(3.) Our relationship as children of God has been secured by the new birth. What is the requirement for our maintaining fellowship with the Father?

(4.) How does one break fellowship with God?

(5.) How does one re-establish fellowship with God?

(6.) Upon whose justness and faithfulness is our forgiveness based?

(7.) When we break fellowship with God by stepping out of love, what position or "job" does Jesus take on in our behalf?

(8.) Explain the meaning of 1 John Chapter one concerning fellowship, sin, and forgiveness.

LECTURE 30
(1.) Memorize Acts 17:28. Discuss what this verse means to you.

(2) According to 1 Corinthians 1:30, where do we get wisdom, righteousness, sanctification, and redemption?

(3.) Why do you think "righteousness" and "redemption" are listed separately in 1 Corinthians 1:30?

(4.) Learn 2 Corinthians 5:21. Since you are the righteousness of God in Christ, is there any way you (through your own efforts) could increase or improve on this righteousness, which is "the righteousness of God"?

(5.) Learn Ephesians 1:3. Since we have been blessed with all spiritual blessings in heavenly places in Christ, are there any spiritual blessings that we need to ask for or work towards?
Thought Question:
(6.) In the case of each of the following scriptures, detail the method that God intends for us to receive all the spiritual blessings that He has given us.

Eph 1:17-23
Col 3:10
2 Peter 1:2-4

(7.) Read the following verse and explain what we will be like when Jesus returns and what it will be that is going to make us that way.

1 John 1:2:
Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

LECTURE 31
(1.) From 1 Corin 10:20-22, what are some of the things Paul uses to describe our fellowship with the Lord?

(2.) What does Revelation 12:11 say that the overcomers will use to defeat the devil?

(3.) What did Jesus call deliverance from demonic oppression in Mark 7:26-27?

(4.) According to 1 Corin 11:30, for what reason are many Christians sick, weak, and in an early grave? Can you correlate this idea with Exodus 12:7-8 and Psalms 105:7?

(5.) Explain the meaning of Gal 3:13 as it pertains to Deut 28.

(6.) Explain in your own words the difference between the sinners "of the world" and the sinner "that is called a brother". (1 Cor 5:9-13). Who has God determined to deal with the Christian who sins? What kind of sins are listed in this verse (per 1 John 5:16)? What is the fate of these sinning Christians if they do not repent (per Gal 6:7-8)?

(7.) Is this an accurate statement? Sins not unto death result in broken fellowship, forfeiting of fellowship rights, corruption of the flesh and possible death; while sin unto death (after the similitude of adam) results in spiritual death, and loss of relationship.

(8.) What action should the church take toward Christians who habitually sin and are out of fellowship? In what spirit should this be done?

LECTURE 32
(1.) At any time was the relationship of the son ever in question despite his actions?

(2.) What was the result of the wayward son's actions?

(3.) What might be a better title for his parable?
(4.) Was the wayward son acting "in himself"? Compare this analogy of this phrase to a Christian who is out of fellowship.

(5.) Where did the man go (in regards to the father) while out of fellowship? Why? How does this compare to Christians who are out of fellowship?

(6.) What did the wayward son lose as a result of his being out of fellowship?

(7.) What is the plan of the out of fellowship one in regards to re-establishing fellowship? What plan is actually carried out by the father upon the return? Did the father even give the son a chance to enunciate his "plan" to return?

(8.) What is the posture of the father toward the son all the while the son is out of fellowship?

(9.) What posture kept the second son from going into the table of the father? Was His anger justified? Can you give an example of how this relates to Christians who are out of fellowship because they think their works and devotion purchases for them a place at the table?

LECTURE 33
(1.) What will will be building upon the foundational doctrines?

(2.) According to Heb 5, to what Order of Priesthood is Jesus the High Priest?

(3.) What does a High Priest offer to God?

(4.) We have studied part of the present day ministry of Jesus. What is this per 1 John 2:1?

(5.) What kind of worship does God desire?

LECTURE 34
(1.) What does water baptism represent?

(2.) Give two reasons why we should be baptized in water.

(3.) Give two instances from the book of acts showing that the early church practiced water baptism.

(4.) Provide a scripture that proves that "Christian" baptism in the name of Jesus is different from the baptism of John for repentance.

Can you explain the difference between the two??

LECTURE 35
(1.) Given the absolute fallen nature of the unregenerate man, is it possible for him to cease from sin and be perfect as the Father in Heaven is perfect?

(2.) In the doctrine of repentance, what is the purpose of the law (Rom 3:19-20)?

(3.) Why would the baptism unto repentance not be a Christian ordinance?
(4.) John the baptist preached the message of repentance. He and his ministry is said to have "prepared the way of the Lord". If the "way of the Lord" is salvation by grace through faith, how does the law and the preaching of repentance from sin "prepare" one for this way of the Lord?

LECTURE 36
(1.) According to Galatians 3, upon what basis is the Holy Spirit given unto us?
(2.) Who was the Holy Spirit promised to? How is it that we are made recipients of the promise?
(3.) The Holy Spirit operating in our lives is based on the fellowship promises made to the Jews. We have seen what happens when one breaks fellowship with the Father. What happens to the benefits of the table when we leave and enter into darkness?
(4.) According to Acts 2:39, are there any time or place limitations on the promise of the Holy Spirit?
(5.) Upon what basis do we receive the Holy Spirit (what do we have to do)? (see Gal 3:2,5)

LECTURE 37
(1.) What is the meaning of the word "Comforter"?
(2.) Explain why some instances of the word "spirit" were capitalized by translators.
(3.) Explain why some verses such as Rom 8:15-16 and Gal 5:16-25 could be referring to the spirit of Christ in us rather than the Holy Spirit.

LECTURE 38
(1.) What is the primary method God intends to use in the growth and development of your reborn spirit?
(2.) How does God effect spiritual growth in the believer?
(3.) What is the Holy Spirit showing the believer?
(4.) Explain how you can have the divine nature and yet not be divine.

LECTURE 39
(1.) Discuss how spiritual growth occurs in the believer?
(2.) Explain the difference between receiving revelation knowledge and renewing the mind.
(3.) Why does revelation, faith, and spiritual growth come in stages?
(4.) Does "revelation knowledge" involve the impartation of any new, extra-Biblical information?

LECTURE 40
(1.) What is the servant of the Lord blind to?
(2.) What is the messenger of the Lord deaf to?

(3.) What is one attribute of a person who is considered "perfect"?

(4.) From the discussion, what is the present state of the church, and what must be done to restore her?

(5.) Is it possible to "see" and "hear" spiritual truth in the natural and yet not "believe"?

LECTURE 41
(1.) Explain the difference between revelation knowledge and walking by faith.

(2.) Explain the difference between faith and mental assent.

(3.) Does the act of memorizing and quoting scripture constitute faith?

(4.) Does revelation knowledge involve new doctrine or teaching that cannot be found in the scriptures?

(5.) Should we take it as criticism when we are told that we have to grow in faith?

LECTURE 42
(1.) Who determines whether or not you believe via the process of revelation knowledge? That is who controls the process?

(2.) Can you believe on your own, apart from revelation?

(3.) Why is the act of receiving faith called "revelation"?

(4.) The scriptures say that the gospel has been physically revealed to all. That is it is known around the world to many people. Why is it that all these people "believe"?

LECTURE 43
(1.) Does Bible study alone increase your faith and spiritual growth?

(2.) Memorize the prayer of Paul found in Eph 1:17-18a

Ephe 1:
17 (KJS) That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:
18 The eyes of your understanding being enlightened; that ye may know.....

(3.) Explain the concept of inspirted living words.

LECTURE 44
(1.) Explain the work of God the Father, God the son, and God the Holy Spirit in the manifestations.
(2.) Explain how certain giftings are combined into ministry gifts.

(3.) List the ministries commonly called the "fivefold" ministry gifts.

(4.) How is it determined which giftings you have. Where and when is this initial determination made?

LECTURE 45
(1.) What does the word "endued" mean?

(2.) What are believers endued with?

(3.) What is the Greek word for "power" and "virtue"?

(4.) What are the two meanings of the word "Christ" when used in relation to Jesus.

(5.) Is the anointing, or enduement of the Holy Spirit, a perceptable manifestation?

(6.) Which of the "things that accompany salvation" listed in Heb 6 might be involved in this manifestation?

LECTURE 46
(1.) What are two ways the word "dunameis" is translated in the NT?

(2.) Can the power of God be "discerned" or felt?

Lecture 46a
(1.) Does 1 Cor. 13 state that gifts are going to be done away when we become mature believers?

(2.) What will be done away when we become mature believers?

(3.) The gifts of the Spirit are part of the foundational teachings mentioned in Heb 6:1-5. They are called milk, baby food, and elementary. These gifts are manifested by immature and incomplete believers. If we proceed on to doctrinal maturity ("perfection" of Heb 6:1), then can we expect that mature ministering of these gifts will accompany?

(4.) In light of question #3, what would 1 Cor 13:2 imply as to the mature manifestation of the mentioned gifts:

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

What would verses 8-10 imply about the mature ministering of the
8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
9: For we know in part, and we prophesy in part.
10: But when that which is perfect is come, then that which is in part shall be done away.

LECTURE 47
1. Learn the 9 gifts listen in 1 Corin 12.
2. What are the three categories the gifts are commonly divided into?
3. How many believers have these gifts?
4. Memorize 1 Cor 12:7
But the manifestation of the Spirit is given to every man to profit withal.

LECTURE 48
(1.) Explain the difference between "general wisdom" and the "word of wisdom"
(2.) Name an OT prophet who was especially gifted in the area of ages and nations (not in lesson).
(3.) What two NT ministries would need this gift?
(4.) What other NT gift is closely associated with the Word of Wisdom, especially in the area of the kingdom of darkness?

LECTURE 49
(1.) Explain the difference between general knowledge and the word of knowledge.
(2.) Explain the difference between revelation knowledge and the word of knowledge.
(3.) Is the word of knowledge the same as the "still small voice"? Explain.
(4.) Does a word of knowledge have the same power and integrity as the Word of God? Explain your answer.
(5.) The word of knowledge will speak of something that could be _if_ it is accepted and walked in by the recipient. Explain the difference between a word of knowledge and a miracle in someone’s life.

LECTURE 50
(1.) What is the difference between "discerning of spirits" and judging?
Given the name, using the process of elimination, and assuming no duplication of manifestation between the revelation gifts, what is the likely nature of "discerning of spirits"?

LECTURE 51
(1.) What ministry requires the vocal gift of prophecy?

(2.) Explain the concept of "divine attribution" when used with the Holy Spirit manifestation of the gift of prophecy.

(3.) Tongues and Interpretation of tongues can be said to be the "operational equivalent" of what other single gift?
    Give a scripture to support this answer.

(4.) What are three distinct and separate "kinds" of tongues.

LECTURE 52
(1.) Explain the difference between general faith and the gift of faith.

(2.) Explain the difference between the gift of faith and working of miracles.

(3.) Find a verse(s) in these passages which support the idea that Christians may be the vehicle through with God manifests great signs in the last days:
    Rev 11
    Psalms 149
Lecture 53 Laying on of Hands – For Healing

Hebrews 6

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Laying on of Hands - Laying on of hands for Healing.

Of all the fundamental doctrines of Christ, this is the most ignored. Asked to list the major doctrines of the Christian faith, how many would include the laying on of hands? This is indicative of the lack of understanding and priority we have concerning Christian Doctrine.

The laying on of hands for healing was a trademark of the ministry of Jesus. In some places, it was the only way He ministered the blessing.

Luke 4

40 Now when the sun was setting, all they that had any sick with diverse diseases brought them unto him; and he laid his hands on every one of them, and healed them.

The act of laying on of hands can help the faith of many to receive. In the hometown of Jesus, the only people who received anything from Jesus were those whom He laid hands on.

Mark 6

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

Again in instances where faith is weak, laying on of hands is a key point to focus the recipient on the healing power of God.
23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

Laying on of hands is used to deliver individuals from demonic oppression and possession. As with the woman with the spirit of infirmity.

Luke 13

11 And, behold, there was a woman which had a eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

Jesus set forth the laying on of hands as an important method of ministering to the sick. Mark 16:18 is a call to every believer to go forth in their daily lives and minister healing. These words were spoken to all believers. We lay hands on the sick and they recover.

Mark 16

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover

In the book of acts, this method is seen in the ministries of Paul and the first century Christians.

Acts 28

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

In James we see the use of oil included in the laying on of hands for healing.

James 5

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.
In this instance, the elders of the church are called forth and the oil is applied with the laying on of hands. There is great power in this method because of the multiple elements to focus their faith. There is the laying on of hands, there is the oil, there is the presence of the elders. There is the positive atmosphere of faith.

These verses are a great addition to our war chest because of the mention of "sin". The needy who may be under guilt and condemnation can be told that besides being raised up from sickness, they will also have any sins forgiven. Sin consciousness is one of the great barriers to all faith and blessing. If there is sin consciousness in the needy one, then these verses can bring the one who is out of fellowship back to the table receive.

The next verse in this passage is important in when ministering to the sick.

James 5
16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Broken fellowship can result in lost blessings including health. It has proven needful for some to confess faults and sin before fellowship, and therefore healing, is received. It is important to remember from previous lessons what the attitude of the Father is toward the son who has fled from the table. He stands at the window watching and waiting for the returning child. Health is not being withheld by the Father. It is always the will of the Father to heal. But we must come to the table and restore fellowship to receive.

LECTURE 54 LAYING ON OF HANDS – FOR BLESSING (1)

Hebrews 6
1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Laying on of Hands

Laying on of Hands for Blessing

Mark 10
13: And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14: But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
15: Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16: And he took them up in his arms, put his hands upon them, and blessed them.

The laying on of hands if of great significance in the daily operation of the church. That the laying on of hands is a conduit for blessing is of great importance to us. How many have done with their own children as Jesus did here? How many pastors and ministers have followed this pattern? This activity is listed along side major doctrines such as baptism and repentance. It is listed as a first principle. A milk doctrine. As we have seen in our earlier lessons, learning and walking in this foundational truth is prerequisite to proceeding to deeper and higher truth.

Learning the foundational truth and practicing the "things that accompany" is of utmost importance if we are to grow into the meat doctrine. If we do not have these things "down pat", then proceeding on to the meat may not be allowed. We may not be able to bear the meat. Attempting to proceed may even be dangerous, and lead us "unto (our) own destruction". (2 Peter 3:16)

As we discussed in an earlier lesson, all of this foundational truth was derived from the OT writings. We can see other evidence of laying on of hands for blessing in the OT.

We will not rehearse the entire story of Jacob receiving the blessing of Isaac. You can review it from Gen 27. We will look at the blessing that was pronounced at the time. Because Isaac was old, and on his death bed, he had to touch and smell the child in order to distinguish who it was. He knew his children so well that he could tell by the hairiness of their hands who they were. Upon touching Jacob, he spoke these words:

Gen 27
28: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:
29: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

And again we see the father bless the children in the closing chapters of Genesis, which again is to lengthy to copy here. See the entire story in Gen 48

Gen 48
14: And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.
15: And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,
16: The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth...

20: And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

And finally in Chapter 49, all the children of Israel are blessed. The chapter is too long to quote, but it is must reading if we are to understand the doctrine of laying on of hands.

Some would say that these are "predictions" or "foretellings" of the fate of these tribes.

Gen 49

1: And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

But verse 28 is very specific in identifying Israel's words as blessings.

Gen 49

28: All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

In the following lessons, we will look the meaning of "blessing" and how it applies in the doctrine of laying on of hands.
LECTURE 55 LAYING ON OF HANDS - FOR BLESSING (2)

Hebrews 6

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Laying on of Hands

Laying on of Hands for Blessing(2)

Mark 10

13: And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.

14: But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15: Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16: And he took them up in his arms, put his hands upon them, and blessed them.

The word "bless" has lost much of it's meaning down through the centuries. Today it means little more than to say nice things about someone. At most it is used to wish someone well. Yet in the Bible and in the application of the laying on of hands, it is used in a much more powerful and meaningful way.

The OT Hebrew word "barak" holds an important key to the true meaning of "bless".

Lexicon Hebrew 1288

01288 barak {baw-rak'}

a primitive root; TWOT - 285; v

AV - bless 302, salute 5, curse 4, blaspheme 2, blessing 2, praised 2, kneel down 2, congratulate 1, kneel 1, make to kneel 1, misc 8; 330

1) to bless, kneel

1a) (Qal)

1a1) to kneel

1a2) to bless

1b) (Niphal) to be blessed, bless oneself

1c) (Piel) to bless

1d) (Pual) to be blessed, be adored
1e) (Hiphil) to cause to kneel
1f) (Hithpael) to bless oneself
2) (TWOT) to praise, salute, curse

Notice that the word is interpreted as "curse", and "blaspheme" as well as "bless". Look at a few instances where this translation takes place:

Satan used the word when attempting to get God to destroy Job:

Job 1:11
But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

Job 2:5
But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

Job's wife called upon Job to curse God:

Job 2:9
Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

1Kin 21:
10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die...

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, [even] against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.

It is evident that the word means more than just speaking nice words. It means speaking words of power from the spirit. It means speaking words that affect the world around you, and the lives of those to whom the words are spoken. This simple doctrine of "laying on of hands" encompasses a vast area of doctrinal truth and carries us into the practical application of that truth. In short, the laying on of hands is the doctrine that teaches us how to apply many of the doctrines and truth that we have learned.

A good title for laying on of hands could be "the practical application and distribution of spiritual power".

Healing, the imparting of the Holy Spirit, the impartation of spiritual gifts, the sending of ministers, the deliverance from demons, the forgiveness of sins, the ministering of praise unto God, and the impartation of "personal prophecy" are some of the "blessings" that may be transferred by the laying on of hands.
In every case where the laying on of hands takes place, words are spoken. So while the title of this doctrine is "laying on of hands", the clear definition of the doctrine includes the speaking of words in conjunction with the laying on of hands. The words in each case will be in the form of a faith spoken "word" or a prayer of faith. Either way, the minister will believe that what is being spoke will come to pass when the hands touch and the words are spoken. What is being spoken may not appear to occur immediately. In some cases, the words may not even come to pass in the lifetime of the one being blessed (as in the case of Jacob). But in most instances, the words will either come to pass immediately or in the lifetime of the blessed one. In many cases, the recipient may have to hold to the words of the blessing in faith in order for them to come to pass.

1Timothy 4

14: Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15: Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

2 Timothy 1

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Here we see that Timothy could neglect that which he received by prophecy and the laying on of hands. It was required that he dwell on the things that had been spoken over him. To fail to do so would cause the words to fail.
LECTURE 56 LAYING ON OF HANDS FOR MINISTERING THE HOLY SPIRIT

Hebrews 6

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Laying on of Hands

Laying on of hands for ministering the Holy Spirit

Luke 3:

16 John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and [in] fire:

John the baptist told us that Jesus would baptize us with the Holy Spirit and in fire.

(note that the word for spirit and ghost are both the same in the Greek "pneuma")

John 1

33: And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

It is evident that the people of God are used in the ministration of this baptism.

Acts 8

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

Here we see that through prayer and the laying on of hands the Holy Spirit was given.

Acts 19

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in the name of the Lord Jesus.
6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

Once again we see that by the laying on of hands, the Holy Spirit came upon the believers.

This ministering should be carried out in every church and by every anointed minister. Each service should set aside a time for the ministering line, where the ministers will lay hands on the people for the ministering of healing, the Holy Spirit, the gifts, or any other blessing that is required.

As a practical matter, we should understand that receiving the Holy Spirit is first a matter of faith. Gal 3:3 is powerful in the application of this truth:

Gal 3:5 (ASV)

He therefore that supplieth to you the Spirit, and worketh miracles among you, [doeth he it] by the works of the law, or by the hearing of faith?

For many years I believed this was talking about ministers. One day it became evident to me that the "He" in this verse was in fact God. God supplies the Spirit to believers by their hearing words and believing what they hear. As in any faith act, there needs be words spoken and heart belief. So the event should involve first a teaching on the promise, then the laying on of hands with a word spoken. As with all such ministering, this must be learned. One must have "hands on" experience to learn how to do this.

REVIEW

LECTURE 53

(1.) What was one of the most common methods Jesus used to minister healing?
(2.) What did Jesus do to minister healing to the woman with the "spirit of infirmity"?
(3.) How did Jesus tell us to minister healing in Mark 16?
(4.) Discuss how James 5:14-16 can be used to help the needy receive healing

LECTURE 54

(1.) Why do you think laying on of hands is virtually ignored by modern Christianity?
(2.) How were blessings transferred from the speaker to the blessed?
(3.) Explain how a blessing might sound like a "prediction".
(4.) Give examples from Gen 49 of blessings being spoken forth

LECTURE 55
(1.) Give a full definition of the verb "to bless".

(2.) In the OT, it is evident that "to bless" included more than just speaking nice words. Give an example.

(3.) What other action is always included in the ministering of laying on of hands?

(4.) List some blessings that might be imparted by the laying on of hands.

(5.) While the doctrine is called "laying on of hands", what is the implied meaning and intent of the teaching?

LECTURE 56

(1.) Who is primarily responsible for ministering the baptism in the Holy Spirit?

(2.) Who has the Lord delegated to be the agents of this ministry?

(3.) What is one way that the Holy Spirit is ministered to the believers?

(4.) Memorize Acts 19:6

Acts 19:6

6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied
LECTURE 57 RESURRECTION OF THE DEAD

Hebrews 6

1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Resurrection of the Dead

Up till this point, all of our lessons have dealt with either past events or present application of faith. The final two doctrines of the doctrine of Christ deal with subject matter that is mainly future.

When we speak of resurrection of the dead, we are speaking about the resurrection of dead bodies. When God raised Him from the dead, we were raised up with Him into newness of life.

I have in the years since originally writing and editing this section, wrote a complete commentary on Revelation and how it should be interpreted. It is available on our website as a free download in both English and Afrikaans. The links to this book is as follows:

English -
http://www.shamaministries.org.za/boeke/The%20Revelation%20of%20John%20Revealed.pdf

Afrikaans -

I have combined the last two doctrines as they are really a single subject, as those that believe will be saved and those that don’t will end up in hell. I have included my own writings on Matthew 24 and 25 as this discusses these subjects with Jesus giving us the answers.


INTRODUCTION

I would like to review these two chapters the way I believe Jesus wrote it and what He meant to convey with it as opposed to the view held by the people that follow the rapture theory, which is the view that the antichrist is promoting. I want to start off by quoting from the letters of the apostle John who was the only person in the Bible that gave us the definition of the antichrist. “1Jn 2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. “1Jn 2:22 Who is a liar but he that
denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 1Jn 4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 2Jn 1:7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.”

These passages are especially important for us today, as it was also the subject that Jesus addressed in the second part of this discourse from where earth as we know it is destroyed, up and to the final judgement of Matthew 25.

Let us start with the first two verses of Matthew 24. This is where Jesus started, and as we progress we will see that Jesus actually covers eight different sections.

THE FIRST INCIDENTS AS AN INTRODUCTION

The chapter starts with the following: “And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.” (Mat 24:1-2) Jesus points out to His disciples what is the first thing that will happen after His death. The temple as it was in their days will be completely destroyed. Not one stone will be left in its place, as the people will move every stone to see if anything was hidden underneath it. That is exactly what happened between 65AD and 70AD. Josephus, the historian, says that 1,1 million people were killed during this time in and around Jerusalem and that a huge number were taken hostage. This was the wrath of God towards those people who He once elected to be His nation, for not accepting Jesus as the Messiah. So their judgement was completed. This is exactly as was prophesied by Isaiah in chapter 5: “And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.” (Isa 5:5-7)

Jesus now continues with what will happen to those that believed He is the Christ. “And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the
kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Mat 24:3-14)

Just like us today, many of these people did not understand the impact of the words that Jesus spoke, and they asked Him to explain it to them. This scripture still confuses people today and everybody wants to apply their own understanding to this scripture. For this reason we have to examine what Jesus meant with this passage.

The First Sign

Jesus now starts with the first part about the temple. “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.” (Mat 24:15-22) This part of what Jesus teaches explains what will happen to the temple after His death and resurrection. He also tells us who will destroy the temple, as He refers to the prophet Daniel, and described in Daniel 9:26. “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined”. Jesus declares here that He as the Messiah will be killed after his ministry of three and a half years, but that it will be of no benefit to Him. He then continues and says that the prince or head of a nation that was not a great worldly kingdom during the time of Daniel, will destroy the temple, the sanctuary and Jerusalem, and that Jerusalem will be a place of desolations and war for the Jewish people until the end of time. The soldiers will run over Jerusalem like a flood of water, and no soldier will be left standing trying to defend Jerusalem. If we look at other passage in the book of Daniel we find that he mostly refer to soldiers as a flood, as he also uses this example in chapter 11 verse 40: “And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.”

So the first part of this teaching of Jesus tells us what will happen to Jerusalem. He now continues and tells what His followers should do when they see that the Romans are coming to destroy Jerusalem. He emphasizes that they should not depend on people that will tell them that the LORD will protect them during this siege, but that they should flee to the mountains. They have to believe what He is telling them and they themselves have to take action. This is also what Paul was saying to the people in Rome when he wrote his letter to them, that they will form the core of those spared during this destruction of Jerusalem. Paul writes as follows in Romans 11 verse 5: “Even so then at this present time also there is a remnant according to the election of grace.” So this is the end of that
period with the destruction of Jerusalem. These people that fled Jerusalem were also probably part of the people that started the church in Rome and other places around the near eastern countries.

**THE TIME WE ARE LIVING IN CURRENTLY**

Jesus now explains to His followers what will happen after the destruction of Jerusalem up to the time of His return. “Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.” (Mat 24:23-28) Here we see that the one outstanding feature of this time will be how the antichrist will seduce people is by appointing so-called kings, and getting people to follow their lies and deceptions. How many times have we heard of a new “revival” and all you have to do is go there and you are as good as being in heaven already, as it is definitely a new move of God One incident that I will remember nearly all my life is that when the LORD called Moses to lead Israel out of Egypt, He called Moses at the back of the mountain, a place where very few people ever come. We always want to be in the limelight, the front of the mountain, and definitively not the back of the mountain.

Jesus tells us and His disciples that that we will have to endure many attempts by the enemy of Christ, the antichrist, as he will try and convince as many people as is possible to follow him and his teachings into hell, a place where I know most people do not want to end up in. Who does John says is the antichrist again? “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.” (1Jn 4:3) “For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.” (2Jn 1:7) The Apostle Paul also gives us another description of who the antichrist will comprise of. “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” (Rom 1:28-32) So not only will the antichrist comprise of those who do not confess that Jesus is the Messiah, but also those that claim that Jesus has to return in the flesh again to earth to convince those who did not believe that Jesus was the Christ while He was on earth during His ministry time, to convince them during His second return when the Jews will convert en mass to accept Him as the Christ, the Messiah. They not only say that He has to return again, but by implication actually declare that Jesus is a liar as when Jesus said “It is finished” on the cross, he was actually not finished yet. He still has to return to earth again and reign in Jerusalem for three and a half years, but they fail to see that He is already reigning in the heavenly Jerusalem.
According to them Jesus will have to reign in Jerusalem for 1000 years, while we as gentiles will be left in limbo without Christ as He will reign in Jerusalem and be king over all the earth. This is in contrast to Revelation 6 where with the opening of the sixth seal the world and stars will all be destroyed. So this includes all those who teach the dispensationalist doctrine as they not only support the Jews, but they also claim that God has changed His ways with each of their dispensations. So the fact that the writer of Hebrews says the following: “**Heb 13:8** Jesus Christ the same yesterday, and to day, and for ever” is according to them not correct as the LORD can change His mind depending on who He is working with. So we can never be sure that a passage is correct and that we can trust it, as the LORD can change His mind. “*And I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as sackcloth (made) of hair, and the whole moon became like blood; and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind. And the sky was split apart like a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man, hid themselves in the caves and among the rocks of the mountains; and they said to the mountains and to the rocks, "Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come; and who is able to stand?*” (Rev 6:12-17).

From this we see that the antichrist are those that do not believe that Jesus is the Christ, as well as those who believe and insist that He must come again to convince the Jews that He is the Christ. So these are the people we call Christian Zionists today and they mostly are part of the New Apostolic Reformation, or NAR as they are also known as. When we look at the scripture where Jesus used Lazarus and the rich man as examples, we find that He says to the rich man that his brothers have Moses and the prophets, which is all they need to see that He was the Christ. He actually tells him that even if someone would arise from the dead that they still would not believe. And that is exactly what happened. Jesus was resurrected but is still not seen as the Messiah by the Jews. So the antichrist has their own Bible and commentary in the form of the Scofield Bible and the Darby translation. They will all tell you that it is the King James Version, but what they don’t tell you is that they believe more in the study notes of Scofield as in the Bible itself. So the antichrist is alive and well in the Church today doing his job of deceiving Christians. So the antichrist is not the Roman church or the Illuminati or the Jewish faith or some other figure that still has to rise, but we will all be judged individually, and those that believe that Jesus already accomplished everything he came to do, will be with Him in Heaven. So the antichrist include the Jewish faith, the Muslims and all “christians” that cling to the rapture theory and the teachings of “their” leaders, like John Haggee, Kenneth Copeland, Joel Osteen and all their NAR buddies, plus the Mormons, Christian Zionists and a all of the eastern religions of other people. While on this point I would like to point out that the rich man was a Jew, and he asked Abraham to send Lazarus to tell his brothers that they must believe that Jesus is the Messiah or they too will end up in hell. So his ethnicity had no impact on his destination. Israel in the Old Testament comprised of the Church, and were even referred to as a congregation by Moses in Exodus 12. "**All the congregation of Israel are to celebrate this. "But if a stranger sojourns with you, and celebrates the Passover to the LORD, let all his males be circumcised,**
and then let him come near to celebrate it; and he shall be like a native of the land. But no uncircumcised person may eat of it. "The same law shall apply to the native as to the stranger who sojourns among you." (Exo 12:47-49) To read more about this you will find a full discussion here: http://shamaministries.org.za/wp/blog/2017/07/30/jews-nation-church-grouping-2/

THE RETURN OF CHRIST

Jesus now describes what it will be like when He returns to earth. This is also described in Revelation 6 when the sixth seal is opened: “And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?” (Rev 6:12-17) We now find exactly what people are saying today will happen to the people who are supposedly “left behind” at the time of the rapture”. People will try to run to the mountains, but we read here that heaven will depart like a scroll that is rolled together, and the earth will be completely destroyed. No single person will survive. Only those that know Jesus as their Saviour and that is clothed with His righteousness will find themselves in Paradise exactly like Jesus described it when he was crucified.

Now the words from Jesus Himself: “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.” (Mat 24:27-51)

This section describes how this earth and this timeframe will pass. We have to be ready at all times to meet our Saviour, and not postpone till tomorrow to do what is required to be saved. We just cannot sit around and think that we have lots of time, as no one knows when the end will be. The one part I emphasized in this scripture above that has a huge impact on how we interpret this passage is as follows: “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. This proves to us that there are different parts in heaven for people who believe differently from others. I explain these areas in three of my previous books, “The Revelation of John Revealed”, “Is Egypt in Heaven?”, and the final one “A Wakeup Call”. All three these books explain how the prophets of the Old Testament prophesied over different nations, and what will happen to them. All these people will be found in differing parts of heaven according to the way they believed, as also pointed out by John in the first three chapter of the book of Revelation. And this will all happen in heaven. You can download all these books for free from my website at http://shamaministries.org.za/wp/download-links/. These books may just assist you in your search and may cause that you end up in Jerusalem in heaven when Jesus returns on the clouds, or when you die. The choice is yours.

CHAPTER 25 – THE SEPARATION BETWEEN THE SHEEP AND THE GOATS

We can now start with chapter 25. This is where Jesus will start His separation process between those who really believed Him as their Saviour, and those that went through the motions of being a Christian, but never really believed in Him. The first measurement will be if the people allowed the Holy Spirit in their lives, and displayed the working and anointing of the Holy Spirit in their lives. That is what the parable of the ten bridesmaids is all about. This shows us that half of all people who call themselves Christians will fail this test even though they saw Jesus as their saviour. They will not be allowed at the wedding as detailed in Revelation 19: “And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.” (Rev 19:6-10) And this is only the first separation. This part really shocked me when I realised that 50% of those
people who call themselves Christians, will not even clear the first hurdle. They will stumble never to be seen in the New Jerusalem in Heaven.

“There shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” (Mat 25:1-13)

This passage shows us that we must at all times be ready to expect the Bridegroom. Should we decide to wait we will miss this wedding. That is one of the reasons John tells us to do the works expected of us, as that will be our clothing for this wedding feast. “And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.” (Rev 19:6-8) Without righteousness and deeds of righteousness which accompany our conversion from sinner to child of the Most High, it is impossible to attend the wedding feast. That is what Paul preached to the people also: “Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.” (Act 26:19-23)

THE SECOND REASON HOW THE GOATS WILL BE SEPERATED FROM THE SHEEP

We now come to the second separation. “For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord’s money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had
received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.” (Mat 25:14-30) What do you do with the talents that the LORD has given you? Do you sit back and enjoy life, or do you actively work with it in order to ensure that your talents are used to enhance your own life and those around you? We have to remember that not every person received the same talents, but according to 1 Corinthians 12 we all have received talents. So what will the LORD find on His return? Did you cultivate it or didn’t you?

THE FINAL SEPARATION — THE BROTHERLY LOVE

After we have passed the first part of the law of love, which covered our love towards the LORD, we now get to the second part, the love your neighbour part. “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister
unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.” (Mat 25:31-46)

How do you treat your neighbour? Just remember that your closest neighbour happens to be the person you are married to. Did you live in harmony, or did you treat your partner as a slave? Then we can expand that to include or children. What do they think of you? Did you raise them as required by the Bible, or did you leave them to find their own discoveries? Did you show the love of Jesus to every person in your household? John gave us a very useful description of what it means to love your neighbour. “For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherfore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.” (1Jn 3:11-24)

I do not believe that it is necessary to expand on this portion of scripture, as John did an excellent job of describing brotherly love in a language that every person will understand.

James also weighs in on this subject: “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou dost well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.” (Jas 2:14-26)
So this is how Jesus will do the final sifting to separate the goats from the sheep. So this will be His final action, with the sheep going with Him, and the other sent to everlasting darkness.

I trust that this short study will unlock the endtimes for us so that we do not have to look or listen to every other person’s explanation of the endtimes. You can read Isaiah 58 to see how he saw the separation between the sheep and the goats. We all want to point to a specific person or grouping as the antichrist, but Isaiah also knew that the antichrist will rise from within the people of the LORD. “How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water: Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies: And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin.” (Isa 1:21-25)

Jesus in these two chapters gave us all the information required to show us what to do in order to spend eternity with Him. But He also showed us how easy it is to miss the destination He has planned for every person as well as what will happen if we are not prepared for His return. It is really not rocket science or smoke and mirrors type of things that so many people dish up everyday, but a straightforward choice that we have to make everyday and every moment of our lives that will ensure that we spend eternity with Him. I trust that I will meet you at the feet of Jesus one day in eternity.