

THREE PROGRESSIVE ASPECTS OF TRUTH

We are in a revolutionary world. During my little span of life there has been so much change. The greatest maybe within the last 1000 years or more.

When I was a little boy I remember my father cutting wheat with a sickle or hook, catching hold of a handful of standing wheat and cutting it. Then I saw men cutting wheat with a scythe. It was really something to hear the music as they worked one after the other. Then the two horse reaper, one man leading the horses the other tripping the shears for binders. Then the self binders, now the combine. I also saw my father thrash or beat out the wheat on the barn floor with a flail, two sticks joined with leather. We used tallow candles, then wax candles, then oil lamps and now electricity. I well remember the first bicycle with pneumatic tires. We first used solid or cushioned tires, we called them boneshakers. The first automobile, that was something without a horse, a Ford Touring Car. Now we have so much in Jet Planes and humans going to the moon, Radio, TV's, and the Telephones. The air is filled with the voices, turn a little knob and there it is.

When we come to the Sacred Scriptures it also expresses change, revolutionary changes which makes it exciting, it's a real adventure to follow through. It's very rewarding and informing, surely we should want to know Gods' dealing with His creatures, mankind. We see a few important humans such as Adam and Eve, Cain and Abel, Noah, Moses, Abraham, and Jacob. When we come to Jacob, the man who wrestled with a messenger in a Vision and became a wounded creature, and who later was called Israel because he wrestled with God, we are amazed. [Gen. 32:25-29]

Now we see a nation forming in Jacob's 12 sons, the Sons of Israel. God in a good measure made Himself known to mankind through them. All the scriptures came through them, that is all the writers.

They became God's special people we read in Romans 9:1-4. Paul the apostle said, he was in great pain for his people: Who are Israelites, my brethren, my relatives, according to the flesh, whose is the sonship and the glory and the covenants and the legislation and the divine service and the promises, whose are the Fathers, and out of whom is the Christ, according to the flesh, who is overall. God blessed for the eons or ages. Also in Romans 3:1 we read, "What advantage than hath the Jew or what benefit circumcision." Much in every way, first they were entrusted with the Oracles of God, we owe much to them in the past, we would know little about God or His purposes for His creatures.

We read in Psalm 103:7 that, "God made known his ways unto Moses and His acts unto the children of Israel." In Amos 3:2 we read, "Thee only have I known of all the families of the earth." In Acts 14:16 we read, "Who in times or generations has God allowed the nations to go there way. [They were considered by Israel to be inferior or dogs, no accounts.]"

Israel a special people whom God dealt with, schooled, disciplined, yet a rebellious people, regardless of how much God made Himself known to them. We owe much to the Jewish people in past. We would know little of God and His ways apart from them.

When we come to the Gospel period and the accounts there again we read, "He their Jehovah, now their Messiah, Jesus Christ. He came to His own people and His own knew Him not nor received Him". [John 1:11] He came to the lost sheep of the house of Israel, [Matt. 15:24] and to His Disciples, He charged them not to go into the roads of the Samaritans nor into any of their cities, [Matt. 10:5-6] After His coming forth from the tomb [out of death] and meeting His Apostles He broadened their scope of service, informing them that they should be His witness both in Jerusalem and Judea and Samaria. Samaria is included and to the limits of the land not the earth and in keeping with the context, its Palestine. So we notice a little change here, not revolutionary yet. We observe the Apostles at work in the Acts of the apostles, again to Israel, and what a dressing down they got.

“Let the house of Israel know, certainly then that God makes Him both Lord, as well as Christ whom you crucified.” [Acts 2:36] We find that the Apostles were tied to their commission to Jews only. [Acts 11:19] There was no place for any Gentiles yet. But to the astonishment and the embarrassment of Peter, he was called upon to do something which he considered outside of his ministry. He had a vision of a sheet let down held by the four corners and all manner of beasts and reptiles and was told to kill and eat. “Oh, no!” Peter said, “I cannot do that it’s not my work”, but he was told 3 times to do it. God was speaking to him and he knew it. “Don’t you call unclean what I have made clean!” So Peter went to Cornelius a gentile, yet a good man and known by Israel [close in as it were]. Peter had a wonderful time as did all concerned. [Acts 10]

But when the elders in Jerusalem heard it there was trouble. They said to Peter, “Why did you go in there with those uncircumcised people.” You know you got no business doing it. But Peter relates the whole story and the elders concluded, “that when they heard these things they held their peace and glorified God, that to the Gentiles God had granted repentance unto life.” [Acts 11:1-18] This is the first wedge to open a door to the Gentiles. The first bread, really a revolutionary event, something unheard of before. We do not hear much of Peter after this but he was used. He relates in Acts 15:8-11, when the Elders and Apostles were in session in Jerusalem to hear Barnabas and Paul relate what God does among the Gentiles. Peter, and this is the last we hear of him, relates how God made choice among you, that by my mouth the Gentiles should hear the word of the Gospel, or good news, [Acts 15:7] closing with the words, “But through the grace of God and the Lord Jesus Christ, we should be believing even as they.”

This is a very significant statement in that, it was easier for a Gentile to believe than a Jew. There was not so much to undo. The Jews had their law and they felt justified through it. The Gentiles had no law except their conscience hearing of this witness. [Romans 2:14.]

Later the Apostle Paul went in unto James and relates what God does among the Gentiles, and James and the rest said, “Brother you know that their aren’t tens of thousands who believe yet and zealous for the law.” They could no let go. [Acts 21:20] Paul said in Romans 10 that, “they”, the Jews, “went about to establish their own righteousness.” They did not subject themselves to God’s righteousness, which is Christ, for He is the end of the law for righteousness to everyone believing. Let me say here that all of these scriptures should be read. We cannot fully grasp words or purpose unless we do.

Now we have really a new departure. We find in Acts 7 a young man holding the clothes of those who were stoning Stephen because of his testimony for the Lord Jesus Christ. That must have been something and someone whom he believed in and was invigorated by. But Saul of Tarsus went on persecuting the Church of God. [Gal. 1:13-14 and 1 Tim. 1:13]

This one was arrested by the Master on the Damascus Road and changed, turned about to go in another direction with a great commission which we read about in Acts 9. The Master said to Ananias, “He is a choice instrument of mine to bear my name before the nations and Kings and sons of Israel.” [Acts 9:15] Here is a new man coming on the scene, opening a door to the Gentiles, an unheard of thing except the little opening by Peter. [Acts 10] It’s really so interesting to see this revolutionary change, we should read all of these references to really enjoy Gods’ purpose for mankind. In Acts 13, we have Pauls’ first reported sermon presenting Christ to Israel. They would not hear, and became jealous because of the throng listening to Paul. This is when we get that noticeable declaration. “It was necessary that the Word of God should be spoken to you first, but, you thrust it away not judging yourselves worthy of eonian life, so we are turning to the Gentiles, for thus the Master has directed us. I have appointed you for a light to the nations, for them to be for salvation to the limits of the earth. [Acts 13:47 and Isa. 49:6] Thus really speaking of the Christ through the Apostle Paul.

Let us remember again that the 12 Apostles were to go to the limits of the land, Palestine, only. [Acts 1:8] It is important that we notice these changes in the unfolding of Gods’ Purpose for the eons or ages. [Eph. 3:11] Wonderful, revolutionary statements, expanding, and enlarging. Now hearing this the nations rejoiced and many as were ordained or set for eonian life believed. We

see here that it's according to Gods' calling and graces. Jesus said, "All that the Father has given me, will come to me, and he that cometh to me I will under no circumstances be casting out or refusing." [John 6:37] You may object to the term eonian, only during the age period or eons is there any danger of perishing, when Eternity begins all will be rescued, death abolished, only life, eternal life remaining.

Now as we travel along we notice that Israel, at the end of the Acts period, are locked up in unbelief or stubbornness. [Romans 11:29-33] In the year 90 A.D. their city, Jerusalem was destroyed and they were scattered among the nations, no temple, no sacrifice, shut up to themselves in unbelief, their table becoming a trap and a snare, [Romans 11:9] fulfilled. In the Parable in Luke 16, the rich man and Lazarus, they have no king, no country, wanderers among the nations. [Luke 21:24]

At the time of this writing some of them are back in their land. Their deliverance is not yet, but it is coming into view. These are wonderful days of change, we know not what a day brings forth. There is much travailing and unrest, God is stirring the nations round about them. With the eye of faith we can see, whenever Israel is in view we can see Gods' purpose unfolding. Let us wait with patience, wait till the day is done, man's day. [1 Cor. 4:3] In the American Revised Version of 1901 you will see the figure 4 by mans judgment, footnote day.

It's these seemingly little corrections that count just as in John 4:24, God is a spirit, corrected again by footnote, God is Spirit [not just another spirit].

Israels condition is only until the compliment of the nations are filled up. [Romans 11:25] After that all Israel shall be saved. [Romans 11:28] Jesus declared, That I, if I be lifted up, I will draw all unto me, [not just all men]. In Philippians 2:9 we read that, "a time will come, when, that in the name of Jesus every knee shall bow", celestial, terrestrial, and subterranean, what a statement, what a coverage, how complete. Read it, it should thrill you, what a pity believers don't want to believe this but it's there. I am glad that God is not subject to our little beliefs. God is greater than all, [1 John 4:9-10] and nothing will be lost. He the Christ, will see the travailing of His soul and be satisfied, Isaiah 53:11, a complete work.

The Apostle John although writing to Jewish believers was able to say, He, the Christ, the Saviour is the propitiatory for our sins, and not for ours along but for the whole world. What a coverage, if one is lost or perish Jesus would not be satisfied, [Greater love hath no one than this].

Now we see a new calling coming in the Body of Christ. We had Israel, the new birth or born anew, into the kingdom which is to come. [Matt. 6:9] It has not come yet. It will, God said, It will. Now we have a new creation, [Israel is the Bride of the Lamb]. When God set Israel aside temporarily He is lavishing His grace among the nations, Gentiles, showing Israel that he can, and does bless the nations apart from Israel. Before it was through them. The Apostle Paul declared, "I am glorifying my dispensation, if somehow I should be provoking those of my flesh to jealousy and should be saving some. For if their casting away is the conciliation of the world, what will their taking back be, if not life from among the dead. The rich man died, Israel, [Luke 16], in the unseen he lifts his voice, no physical dead man can do anything for there is no memory in the grave when thou goest. [Ecc. 9:4] The future holds much in store. The finishing of the time of the Gentiles, [Romans 11:25 and Luke 21:24] Israel again coming into view. The time of Jacob's trouble when all nations will hate them, so that they will be brought into their proper place, with great travailing; the Temple will be built. The man of lawlessness will exalt himself and declare that he is God. [2 Thes. 2:3-9] There will hardly be any faith remaining, [Luke 18:8] God has appointed a day in which He will judge the entire earth through a man, whom He specified, tendering faith to all, raising Him from among the dead. [Acts 17]

Then we see the great battle of the nations, when they intend to wipe out all Israel. Then it is that the Rescuer will appear in the clouds, Israel will look up and see Him whom they have pierced and will acknowledge Him as their Messiah. He will turn the battle, and the armies of the nations will fight each other and all Israel shall be saved. [Romans 11:26, Zach. 14, Joel 2 and 3, Isa. 34, Matt. 24:29 and Rev. 6:12-17.] Then the kingdom will come, Gods' will, will be done on

earth as in heaven, and the 12 Apostles will get what they were promised. [Luke 22:28] They will sit upon the 12 thrones judging the 12 tribes of Israel, they belong to the earth. Peter is not in heaven, he is reposing until the Kingdom comes. The Law will again be in view and Israel will be schooled, disciplined, and matured in the ways of God. There will be punishment for those of Israel who disobey in that righteous kingdom, [Matt. 5:22] that is the Kingdom code. Gehenna of fire will be their punishment. Their bodies after being stoned to death will be cast into the incinerator where the worms die not and the fire is not quenched, a continual fire on the earth outside of Jerusalem.

A thousand years of righteous reign and order. Satan has been banned so that he could not deceive the nations. They will be on their own with no one to blame.

There is another battle in view. Satan goes up to the land of Gog and Magog for battle and a large army will surround the Holy City. Fire will descend from heaven and devour them.

Then there is the great white throne. You will notice that it is white for purity and just. The dead, the unbelieving, those who were not called, they are judged by a righteous judge. A Judge who knows them and will be judge them for their acts, and they will then go into pruning, disciplining, and making right.

Then that wonderful last age when there is no temple. God is with them and there is almost perfection, except the nations needing healing by the leaves of the Tree of Life.

At the end of that eon or age, the lost mankind will have been redeemed for there is one mediator for mankind, a man, Christ Jesus who gave Himself a corresponding ransom for all. The Testimony in its own eras. That time has come in this or the end of this last age or eon. [1 Tim. 2:6-8] Also will be fulfilled, [1 Cor. 15:25-28] Death is abolished only life remains.

All this is on this Planet and to do with Time not Eternity. God has a plan, a purpose, a fulfillment, a redemption, a buying back all that is lost. Christ Jesus will see to the travailing of His soul and be satisfied.

Thank God it's a whole lot better than what is preached to the effect that he will go to hell and suffer in torment forever and ever. I would like to ask how many even are there.

GODS' PROGRESSIVE PURPOSE

Today I want to take up a subject of Doctrine. The unfolding from the fleshly to the spiritual. The Law was give through Moses for Israel as a blueprint to show them the way to pleasing God. [John 1:17] Grace and truth by Jesus Christ.

The nations who had not the Law by nature may be doing that which the Law demands. These having no law, are a law to themselves, who are displaying the action of the law written in their hearts, their conscience testifying together, and their reckonings between one another accusing or defending them in the Day of God. [Romans 1:14] Apart from that, mankind should know God, by or for the invisible attributes of Him, which since the creation of the world are clearly seen, being perceived through the things or achievements which God made. [Romans 1:18-23] Yet the conduct of mankind does not show the real knowledge of God. [Romans 1:23-28] Such an indictment is very embarrassing to read.

We know that before the Law, mankind acted by conscience, and conscience is governed by intelligence and intuitions and in a measure by instincts.

We really would know little about God, or ways of pleasing Him, or His methods from age to age as to His benefits or provisions for mankind. Thus we are indebted to His unveiling of Himself through Israel, really the only written reliable source of information. We notice that Israel failed

terribly under the law and the Law meaning most of the five books of Moses. Under it their way of life was ordered day and night, even their diet, their going out and coming in, their every movement was ordered. The Apostle Paul declared to Israel, in Romans 2:17, "Lo, you are being named a Jew and rest in the Law, and are boasting in God, and know the Will of God, and are testing what things that are of consequence, being instructed out of the law. Much then was expected of them before the rest of mankind. God revealing Himself through them. Yet God's name was dishonored through them. We read in Gal. 3:24 that the Law was a schoolmaster to bring them to Christ, and to show them that they could not be justified through Law. [Acts 13:39]

So God's measuring stick was the Law to Israel and they failed in it, which really was the Divine intention, that they may rely on Jesus Christ. We see at His coming that He introduce Grace and Truth. "The law said a tooth for a tooth, but I say, love your enemies and do good to them that hate you." [Matt. 5:38-48] This He said to His Disciples, not to the nation of Israel. It was for His followers really a new order to Israel. It was revolutionary for they strenuously contested His Way.

We see as we come along, that pardon was given to offenders in Israel through repentance. Pardon is conditional, some in our day have refused pardon because they knew that they were not guilty, therefore they should be justified and have a clear standing. Pardon could be revoked in justification thus is guiltlessness.

We also see that in order to go into the coming Kingdom that was promised, they would need to be born again or begotten anew, a new spirit, "I will put my spirit in their hearts." It only came upon them when necessary for service, but at Pentecost they were filled with the Spirit and much more was expected of the Apostles thus in their Masters absence.

It was through the Apostle Paul's Evangel, or well message, that we observe justification to believing Gentiles. And Peter said, "But through the grace of the Lord Jesus, we the Jewish believers shall be believing, to be saved in a manner even as they." [Acts 15:11] God opened a door of faith to the nations apart from the Law. [Acts 14:27] Israel could not get from their Law and felt that they were still justified in law keeping. [Acts 21:20] The apostle Paul writing to Galatian believers declared, "You started out in spirit, are you now completed in flesh on Law keeping!" [Gal. 3:1-3] "Days you are observing and months and seasons and years. I am afraid I have labored in vain." [Gal. 4:10]

When moving on to Pauls' Epistles we find a wonderful opening in Gods' plan for redemptions. In 2 Cor. 5, we read something wonderful, "If one died for the sake of all then all have died", there is a wonderful correction here, Christ died for the sake of all. If He died for all then we would not need to die, it was for the sake of all, and all will be raised. [1 Cor. 15:22-28] that covers all, [and it meant all].

Now we come to the most revolutionary statement in the scriptures in 2 Cor. 5:18, "Yet all is of God, who conciliates all to Himself through Christ, and is giving us the dispensing of the conciliation", how that God was is Christ conciliating the World to Himself, not reckoning their offenses to them. [What a statement] God is not at variance with anyone in this Day of Grace. There are those who have dared God saying and let God strike me dead. He is not to be insulted. He is not reckoning not accounting, not adding of offenses.

Few know this. It is true. There are many statements otherwise, but we have reached the high point in Gods' dealing with mortals and He will not go back on His Word in this grace economy. But when the Christ at the end of this Gentile time period, [Romans 11:25] will leave His place at the Right of God and take up His throne on earth, when the Kingdom comes, and Judge the nations. [Matt. 25:31] What a precious time this is, we cannot understand the love of God through Christ.

Breaking down every barrier and all of His creations brought near. We find in Romans 8:21, That creation itself, also shall be freed from its slavery of corruption, into the glorious freedom of the children of God. For we are aware that the entire creation is groaning and travailing together until

now awaiting deliverance.

Again what a statement that is. We need to spend more time in the Sacred Scriptures and have our fill of the good things of God. It requires faith, yes, a God given faith and the spirit of Truth, that lights up the Word until it becomes a part of us, and then we can say this is my life.

PRAYER, ITS' MEANING AND USEFULNESS

The meaning of Prayer is towards well-paving the way to get help in the time of need. To fellowship with God, to be energized by the Spirit of God.

We may differ much about our attitude and manner. I have always detested ritual and form, however it seems prayer should be orderly, and carefully presented. After all the one to whom we are approaching and speaking is none other than the Almighty, The Creator, Placer, Disposer, and shall I say the most important title is our Heavenly Father. We relish that name because it is approachable and near.

It's no small thing to be able to speak to the Deity with confidence. [at homeness] Yet we find ourselves very uncomfortable at times. Because we are not always ready and often far from the Spirit that makes it easy to Pray. And maybe it might be well at times to prepare our prayerful approach in the quietness, and when we are in the Spirit. I think that when addressing one so august, that it should call for carefulness and dignity. I have often been called upon to pray and have been complimented because of my attitude in Prayer. Yet so often I have felt so inadequate and sometime so unready, or out of the Spirit for praying. So many things are involved in the daily rain of things, and I would wish I could have learned a prayer or read it, yet, I do feel strongly against such procedure.

Prayer is tempered by our concern for ourselves, and others. Much has been said and written on prayer and it certainly is more than words. We often feel how empty our words are and how much they need fortifying by the Spirit of the Living God.

How wonderful it is when we get help and soar up as on wings of eagles and know that we have reached the presence of God. We have fellowship with God through His beloved Son, The Christ, He is there assuring our being heard.

Sometimes we struggle in prayer because of our great need, and we are consoled in the realization and relief in answered prayer. In our study on prayer we will find different approaches. That wonderful hymn comes to me just now:

“Prayer is the souls sincere desire uttered or unexpressed,
The motion of a hidden fire that trembles in the breast.
Prayer is the burden of a sigh, The falling of a tear,
The upward glancing of an eye, When none but God is near.

[How precious that is!]

Prayer is the simplest form of speech, That infant lips can try,
Prayer the supplemented strains that reach the majesty on high.
Prayer is the contrite sinners cry, Returning from his ways,
While angels in their songs rejoice, and cry behold he prays.

Prayer is the Christians vital breath, The Christians native air,
His watchword at the gate of death, He enters heaven in prayer.
O Thou, to whom we come O God, The life the Truth the Way,
The Path of Prayer Thyself has trod, Lord teach us how to pray.” Amen.

What a concept, what expression, what faith.

Now let us turn to the Sacred Scriptures for its usage. We will learn much as to the way to come to God, and how we should express ourselves. First we have the so called Lords Prayer, which really was the Disciples Prayer, "Our Father which art in heaven." the master said, after this manner or something like this. [Matt. 6:9] We do not read that they used it that way. They would need help when He left them. They would be in need. Thou, not to be bringing us into trial. They were there in His trial and failed, they could not watch one hour, they were excluded, outside, He was forsaken by all. Peter said, "I never knew Him", three times he denied his Master, but the Master had prayed for him and Peter wept, my what a sorry human. Yes, most of us can say we also failed and have wept too. God is so gracious, so patient, so loving. "O love that will not let me go, I rest my weary soul on Thee." Thank you Lord God Almighty, in Christ Jesus we give thanks.

We can say with the Apostle Paul to the Corinthians believers in 1 Cor. 10:13, "No trial has taken you except what is human. Now God is faithful, who will not be leaving us to be tried above what we are able", but with the trial will be making the sequel, to enable us to under go it. Again we hear the Apostle James declaring, "Let no one undergoing trial be saying, that from God am I undergoing trial for God cannot be tempted with evil. [James 1:13]

Jesus declared to His disciples when about to leave them, "Watch and pray lest you may be entering into trial". [Matt. 26:41] Thus we have briefly viewed the Disciples Prayer.

Then we come to our Lords' Prayer. It takes up most of John 17. "Glorify thy Son, that I may glorify Thee". What a way to glorify the Father through His death on the cross, despised and rejected, spat upon, jeered, scorned, forsaken. A sacrifice acceptable to God His Father. I glorify Thee on the earth finishing the work Thou gavest me to do. Glorify Thou me with the glory I had with Thee before the world was with Thee.

Then He prayed for His Disciples and friends and relatives. His Disciples who had said they had left all to follow Him. They would have to go it alone without His presence. "Holy Father keep them in Thy name. I have given them Thy word and the world hates them. I am not asking that Thou should'st take them out of the world, but that Thou should'st keep them from the wicked one according as Thou dispatched me into the world. I also dispatch them into the world and for their sakes I am hallowing myself, that they also may be hallowed by the Truth. And these know that Thou hast dispatched me into the world or commissioned me, and I made known to them Thy name. That the love which Thou lovest Me may be in them."

I could not refrain from quoting much of our Lords Prayer. It's so wonderful, so personal, so concerned, [what a prayer]. It seems to be little known that this is one of the main prayer of the Master.

There are shorter prayers such as, "My God, My God, why did'st Thou forsake me". [Matt. 27:46] What an urgent depth of imploring, what a trial, what a plea, what a situation to be in, yet He glorified His Father and finished the work that was given Him to do. May we each one of us find the real purpose for our lives. The writer Luke gives us another short prayer, yet how wonderful, "Father forgive them for they know not what they do." [Luke 23:34]

We move on with the apostles in their recovery and readjustment, fulfilling their work that was given them to do. They coming into trials and imprisonments for their Masters sake. For announcing Jesus as the one who brings salvation. For there is no salvation in any other one, for neither is there any other name given under heaven whereby we can be saved. Their prayer with one accord, when released from jail was, "O Master, Thou hast made the heaven and the earth and the sea and that there is". You can read the whole prayer in Acts 4:24-31. I will include the last portion, "And now Lord take notice of their threatenings, and be Thou endowing Thy slaves with all boldness to speak Thy word by stretching out Thy hand for healings and signs and miracles, to occur through Thy Name."

So we have the Disciples Prayer, Our Lords' Prayer, The Apostles Prayer. Shall we move on to Stephens Prayer in Acts 7:60. While being pelted with stones for his Masters sake, while he is

invoking and saying "Lord Jesus receive my Spirit", now kneeling he cries with a loud voice, "Lord, Thou should'st not stand against them this sin!"

There was a human standing by with the rest. He was even holding the garments of those who were stoning Stephen. He, Saul of Tarsus, had done much evil to the saints in Jerusalem. [Acts 9:13, Gal. 1:13, and 1 Tim. 1:13] Now he was being readied for a change. It must have been something for him to watch Stephen die. What a testimony Stephen was for his Master. But Saul continues on his mad career and on the way to Damascus to find any who were of this way, to bind them and bring them to Jerusalem. [Acts 9:2] But on the way he met the Master and became the Masters' champion.

When he was led into Damascus being blind, Ananias was influenced in a vision to take care of Saul. But Ananias was afraid since he had heard what kind of a human Saul was. Yet the Master informed him "that he was a choice instrument of mine. I've got a job for him to do." "Go", and he places his hands on Saul and said "Bro. Saul". In the vision Ananias was informed that Saul was praying. Oh, He is praying, what a change, don't need to be afraid, He is safe, harmless, changed, that was just the beginning of his praying. The apostle Paul had a wonderful pedigree in his former state. We hear him declaring later in Phil. 2:4-6. "If anyone has confidence in the flesh I even also, in relation to the Law blameless", [the righteousness of the Law] "blameless concerning zeal persecuting the outcalled ones. But what things were gain to me these I have counted a forfeit and am deeming it refuse", [because of Christ]. The superiority of the knowledge of Christ Jesus. "He is praying, don't be afraid of him", he is O.K., "he is disarmed, I have worked on him", the Master said. He had met the Master, the all conquering one, the changer. Have you met the Master! Have you been changed!

He was able to say later, "The grace of the Lord overwhelms me, with faith and love in Christ Jesus. [1 Tim. 1:14] The Master said to Ananias, "I shall be intimating to him how much he must be suffering for my name sake." And what suffering. Please read 1 Cor. 4:9-13 also 2 Cor. 11:23-31. He, Paul, was not running around with his collar on the wrong way. He did not have a lot of letters on the end of his name, or big titles, just read these scriptures and it will make us weep to see what is going on these days. Shame on us to be following a human, when we have our Master in the heavens, and we are accountable to Him not to a Prelate. Let us stop worshiping men. For the scriptures declare that they worship the creature rather than the Creator. [Romans 1:25]

Coming to Prayer. What was Paul's attitude towards prayer? In writing to the Thessalonians Paul declared, "We are thanking God always concerning you all. Making mention of you in our prayers" unintermittingly, unceasingly, constantly, day and night. Not just 3 times a day, not just in a meeting, not just when we feel like it, we should always be in tune with the Infinite God. We should not be able to get along without Him, constantly drawing strength from His almightiness, and constantly watching for His Will in the sacred scriptures for that is where God is speaking to us. Let not our prayer be more important than His speaking to us.

In Thes. 5:17 Paul admonishes believers "to be praying unintermittingly, and in everything be giving thanks, for this is the Will of God in Christ Jesus for you." Paul informs Timothy that petitions, prayers, pleadings and thanksgivings be made for all mankind. For Kings and those in superior stations, that we may lead a mild and quite life in all devotion and gravity. [1 Tim. 2:1-4]

But when we come into a later revelation, into the secrets which were made known to Paul, we find a much higher plane of expression in prayer. Moving away from the earth plane, the physical, to the spiritual and it called for spiritual mindedness. In I Cor. 2, we find a moving into a higher position, away from the soulish because the soulish man is not receiving those things that are of the spirit, for they are stupidity to him, [out of reach] he is not able to know them seeing they are spirit matching that which is spiritual. It's such a high order it keeps us humble and watching.

During every prayer and petition, be praying on every occasion in spirit. [Eph. 6:18-19]

Now we are near the end of this study and it takes up to the highest pinnacle in prayer. The Apostle Paul prays, "On this behalf am I bowing my knees to the Father of our Lord Jesus Christ, after whom every kindred in the heavens and on the earth are being named, that He may be giving you in accord with the riches of His glory, to be made staunch with power [through His Spirit] in the inner man. Christ to dwell in your hearts through faith, that you having been rooted and grounded in love, should be able to grasp together with all the saints what is the breadth and length and depth and height, to know besides the knowledge the transcending love of Christ, that you may be complete for the entire compliment of God." [Eph. 3:14-19] What a Prayer. Away from the earthly things into the spiritual realm. Something that is so foreign to us unless we have been initiated into this wonderful experience of the Spirit. The Apostle Paul's desire was to present everyone mature in Christ Jesus. That was his prayer. This glorious celestial calling to fill up this family of God. This is so tremendous when God reveals a secret, it also calls for a walk to correspond with it. May it be ours too! In the first 3 chapters of Ephesians Paul is given secrets which were not known before and the last 3 chapters as to what we should do about it. The Blueprints are there may we carefully follow them.

Prayer then is not sentimentality.
Prayer is not eloquence.
Prayer is not ritual.
Prayer is not a form of expression.
Prayer is supposed to be the mind of the Spirit or the Spirit of our minds.

We know that God is Spirit. John 4:24
We know that Christ is Spirit. 2 Cor. 3:17-19
With Spirit there is no bounds.
The Apostle Paul Declared, "The Lord is near". Phil. 4:6-8

May we seek to pray in the Spirit and in the understanding also. Prayer releases Gods' Power through the cosmic realms.

Prayer is toward well having.
Prayer is the souls desire to get help in the time of need,
commune with the Deity, and exercise Faith in someone.

We need our Prayer words fortified by the Spirit. How wonderful it is when we get help in prayer and soar up on the wings of an eagle and know that we have reached the Throne of Grace.

Our help comes in many ways or avenues. A song, a passage of Scripture, a suggestion.

Times of Trials: Matt. 26:40-41, John 16:31, 1 Cor. 10:13, James 1:13
The Disciples Prayer: Matt. 6:9
The Kingdom to come when they would be seated: Matt. 19:27
The Masters' Prayer: John 17 and Phil. 2:7
The Apostles Prayers: Acts 4:24-31, Acts 3rd and 4th Chapters
Stephens' Prayer: Acts 7:60
Paul admonishes that petitions be made for all: 1 Tim. 2:1-4, Phil. 4:6-8,
Romans 15:30 and 1 Thes. 5:17

SICKNESS

I want to discuss the usage of words in the Sacred Scriptures, especially in the Concordant Translation.

It really surprises us what is not, instead of what is. I have been pondering the subject of sickness or diseases, from whence do they come? And why? Of course it is easy to decide that all is out of God, sickness included so that if anyone is to blame, it is God, so we can become

lawless and do as we please, live as we like, abuse the body, and expect it to take it all, then there is rebellion.

This is a big subject, many aspects enter into it, such as heredity, environment, occupational diseases.

Now I have noticed that many who believe that everything is out of God, including infirmities hurry to a doctor for relief. I feel that if we are true to form we should accept what God has laid upon us and glory in it, and rejoice, and thank God for dealing with us for our own good, and for His Glory. The Apostle Paul to whom the Lord said, "My grace is sufficient for you" and which is often granted.

We must remember that with Paul lest he should be lifted up by the transcendence of the revelation, there was given him a thorn or splinter in the flesh. Whatever it was caused an infirmity or unfirmness. [2 Cor. 12:7-9, and 2 Cor. 10:9-12]

Have you or I received such revelations straight from the Lord? Have you or I a splinter in the flesh for that reason, let us be very careful not to place ourselves thus.

God has used many conditions and infirmities for His purpose and glory. We know the story of Job, that is so often used, God did allow Satan to afflict Job, but only so far and that was Job. There must have been a real purpose. You will find that purpose in the book of Job, read it.

When living in Florida we were near to the home of a little blind girl. She was born blind because of her mothers medical treatment before the little girl was born, so the mother informed us. There are so many born with infirmities because of the parents infirmities, or carelessness. We have inherited so much that we would be glad to get rid of. However, we must go into the Scriptures for the answer to these things. It is true that in Gods' dealing with Israel that there way of life was conditional. If they did good their basket would be full, if evil and lawless they suffered loss. [Deut. 28:15-18] But that was Israel, Gods' special people. This is now, an administration of grace and God is not recording offenses. [2 Cor. 5:19]

A study of words and there usage will help us and I will say the only way we can know the facts concerning this subject.

So then we will be surprised that the word sickness is not used in the Concordant Version. Pain is only used twice, and then not to do with infirmities. I will quote from Romans 9:1-2, "The truth am I telling in Christ, I am not lying, my conscience testifying together with me in Holy Spirit that my sorrow is great, and unintermittent pain is in my heart for my brethren, my relatives, according to flesh who are Israelites." This pain was not caused by infirmities.

The other occurrence is in 1 Tim. 6:10. Quote, "For root of all the evils, is the fondness of money which some craving, were let away from the faith and try themselves on all sides with much pain." We could say anguish or sorrow. It could cause infirmity bit it is not so stated.

We usually think of pain in connection with bodily infirmities or diseases. Now we will consider the word affliction, how is it used in scriptures? We cannot depend on a dictionary it has too wide a scope.

Affliction has its root in constriction, confined, hemmed in. Job said, "Why is light given to a human whose way is hedged in." Now we will study the usage of the word affliction, as expressed in the sacred writings. There are about 47 references, the first in Matt. 13:21. The Parable of the Sowers, yet he who has been sown on the rocky places, this is he who is hearing the Word and straightaway is getting it with joy, yet has no root in himself, but is temporary, now at the coming of affliction or persecution because of the Word. It does not mean such would become sick, or diseased, but persecuted, restricted, under trial, straightaway he is snared.

The next reference is in Matt. 24:9. Then shall they be giving you up to affliction and they shall

kill you, and you will be hated by all nations. This shows that the Christ was speaking concerning Israel. [Because of my name]

Again in Johns' account we read, "In the world you have affliction, but courage, I have overcome the world." In 2 Cor. 4:8 we read, "In everything be afflicted." In 1 Thes. 3:4, "For even when we were with you we predicted that we were about to be afflicted."

The Apostle Paul gives us plenty of expressions of affliction in 2 Cor. 4:7-12 and verse 17, also 2 Cor. 11:22-28. My what that human went through for His Master. [This is worth reading] He could take it. He had seen the Lord. [1 Cor. 15:8] He was fortified. He knew the power of God. He said, "For me to live is Christ, to die is gain". I think that is enough references to show the usage of words. Please take a good reference Bible and follow through. You will be greatly blessed.

Now let us consider the word suffering, the root word is emotion, feel bad. How is it used in Scriptures? There are over 30 references in the New Testament Greek Scriptures. The suffering of Jesus. [Matt. 16:21] In Acts 1:3, He presents Himself alive after His sufferings. "He suffered outside the gate". [Heb. 13:12]

Pilate's wife suffered much because of her husband's involvement in the trial of Jesus. A woman suffered much at the hands of the Physicians and was nothing better. [that not speaking well of the Physicians] "She becoming worse". [Mark 5:26] The Galileans suffered much at the hands of Pilate. [Luke 13:1-2] The Christ yearns to eat the Passover before His sufferings. [Luke 22:15] So much did you suffer feignedly. [Gal. 3:1-3]

"God graciously granted you for Christ's sake not only to be believing on Him, but to be suffering for His sake." [Phil. 1:29-30]

Out of 30 references only one speaks of bodily ailments. [Mark 5:26] Again it would be profitable to study all of these references to get or bearing and understand how words are used [I have enjoyed it], may you.

Now may we consider the word infirmity or infirm. This is the nearest word in reference to bodily ailment, and old age, weakness, inability. Shall we take the word infirm or infirm. "When saw thee infirm." [Matt. 25:39] "The Spirit indeed is strong" or eager, "yet the flesh is" infirm or "weak, you are not strong enough to watch with me one hour." [Matt. 26:41] In Luke 4:40 we read, "Whoever had those who are infirm, with various diseases led them to Jesus and He cures them all. That was Israelites, not so today. This is another administration, we have 11 references on diseases, all in Matthew, Mark and Luke and one in Acts 19:12. It is important where we find these references and also the context.

In the gospel accounts it is mainly to do with bodily ailment, it also has to do with loss of stamina or the ability to stand up under strain of any kind. In Romans 5:6, "For Christ while we are still infirm still in accord" with the era, "for the sake of the irreverent died". In Galatians 4:9, "How you turned back again to the infirm and poor elements which you want to slave again", surely Paul was speaking to Jesus concerning their Law which the nations never had. [Romans 2:14] Again in 1 Thes. 5:14, Paul admonished the believers "to comfort the faint, uphold the infirm, be patient towards all". Romans 14, "Now the infirm in the faith be taking to yourselves". Again in Romans 8:3, "For the importance of the law, in which, it was infirm through the flesh, God sends His own Son to condemn sin in the flesh, that the just requirements of the law may be fulfilled in us", speaking again of the Jewish people for they had been under the Law until Christ came. For He is the end of the Law to everyone who is believing.

Now the last word is infirmities or infirmness. Again it has a two fold meaning, physical and mental. There are about 30 references to it. In Hebrews 4:15-16, "For we have not a High Priest not able to sympathize with our infirmities but who has been tried in all respects, like us, apart from Sin."

We observe the glaring defaulting of the Disciples at the trial of Jesus. Judas, Peter and Thomas who said "Except I thrust my finger into His wounds, I will not believe", and may I say any one of us have not done too well in this respect.

We also have the wonderful comforting statement in Romans 8:26, "Now the Spirit also is aiding our infirmities", for what we should be praying for in accord with what must be.

In 1 Cor. 15:44, "It is sown in infirmity, It is roused in power." I have covered many of these references to show how words are used, so that we may have a pattern of sound words in our expressions. The context will show if it is physical or mental. "For God gives us not the Spirit of timidity but of power, and of love, and of sanity." [2 Tim. 1:7]

We read that "when Jesus healed those who with infirmities who were tyrannized over by the adversary". [Acts 10:38] I trust that I have made clear that affliction has to do with trial, constriction, restricted because of the adversary opposing everything that we do for God and His Christ, and for the sake of Truth. And the word suffer has the same meaning in the Scriptures, mental and physical abuse for Christs' sake could very well effect our physical body. So we are admonished "to let nothing be worrying us, but in every prayer and petition with thanksgiving, make our request known unto God and the peace of God, which is superior to every mental state, shall garrison our hearts and apprehensions in Christ Jesus." [Phil. 4:6-8] What a statement, what a masterpiece. May it be ours to enter into this state of trust and confidence in God and peace through believing.

The purpose of this article is that I have heard so many preachers include God in all the physical ailments, with the remark that God is punishing you because you have not pleased Him. I would like to know how many, if any, really can please God in this wicked eon and mansday. This is not the time for righteousness, even at our lest state, all is vanity and it's a good thing that He, the Christ is made unto us wisdom, righteousness and holiness, and deliverance. "So let him that boast, boast in the Lord. For what hast thou that thou did'st not receive." [1 Cor. 1:30-31]

FOUR EPISODES IN THE LIFE OF CHRIST

I. Gods' Original Creation - Rev. 3:14

One of the most interesting studies in the Sacred Scriptures is the Preexistence of Christ. There are a number of books written on the life of Christ, but the writers do not give us much except the small period of His existence from the cradle to the grave, with a brief account of His resurrection and appearing among His disciples. A wonderful account indeed, and a very important one of His doings, one that affects us very much, and I will certainly give account to that later. However, we should start at the beginning because so much is involved in the life of such a great personage.

The beginning of the creation of God. [Rev. 3:14] "He was the Word", or expression. "All things came into being through Him, and apart from it [the expression] nothing came into being which has come into being. [John 1:1-3] "And the Word was made flesh and dwelt among us, and we gazed at His Glory, a Glory as of an only begotten from the Father, full of grace and truth." [John 1:14] God is the source of all. Christ is the channel of all. Holy Spirit the power in operation. To us that are called into believing, there is one God out of Whom all is, and we for Him, and our Lord Jesus Christ, through whom all is, and we through Him second. [1 Cor. 8:6] The Holy Spirit is pleading for us. [Romans 8:26, Eph. 3:20, and Eph. 4:30] Christ is the image of the invisible God, first born of every creature, for in Him is all created. [Col. 1:15] He came forth from God. "I did not come of Myself, He sent Me." [John 8:42] Jesus declared, "Your Father Abraham rejoiced to see My day, and he saw it, and was glad." The Jews said, "Thou art not yet 50 years old, and hast thou seen Abraham?" Jesus said, "Before Abraham was, I Am." "They took up stones to cast at Him." [John 8:56-58] Jesus said, "No one has ascended into Heaven except He who descended." [John 3:13] "God who of old

times spoke unto the fathers in the prophets in the last of these days, speaks to us in His Son, whom He appointed enjoyer of all, through Whom He makes the worlds" [eons]. Who being the effulgence of His glory, and emblem of His assumption besides carrying on all by His powerful declarations." [Heb. 1:1-3]

"Therefore Thou art anointed by God, thy God; with the oil of exultation above Thy partners, and Thou originally Lord didst found the earth, and the heavens are the work of Thy hands." [Heb. 1:9-10] In John 17:5 we read, where our Lord was praying to His Father and said, "Glorify Thou me with the glory I had with Thee before the world is." He was of the same Divine essence then as the Father, equal with the Father. [Phil. 2:6] ÔWhat God is, He was, before he emptied Himself. Being in the form of God, the perfect expression of God, the Divine entities expressing the fullness of God, dwelling in Light inaccessible, [2 Tim. 6:15-16], with full power and expression." We have a glimpse of Him through the Hebrew Scriptures. Abraham saw Him and talked with Him. [Gen. 18:14-16] He is the Judge of all the earth. [Gen. 18:25 and 2 Tim. 4:1] He was that rock that followed Moses and the children of Israel through the Wilderness. [1 Cor. 10:4] There are many more references concerning Him and His great work in the Hebrew Scriptures, if we were able to discern them, because all was done through Him [the Channel] through Whom God operated. Thus as we close this first chapter in the Life of Christ, it is with joy and thanksgiving that we are able to trace in a small way the Christ, Gods' Anointed, the Son of His Love, [Col. 1:14], the A and Z, the first and the last, the beginning of the Creation of God, Gods' Original, through Whom He made all things, and through Whom God will reconcile all things to Himself. [Col. 1:20]

II. The Ministering One - Matt. 20:28 and 1 Tim. 2:6

Out from the Ivory Palaces into a world of woe,
Only His great eternal love, made my Saviour go.

Let this disposition be in you, which was in Christ Jesus, Who inherently in the form of God, by virtue of His inherent qualities. The Apostle Paul declared to the Galatian believers "that he travailed again for them until Christ was formed in them." [Gal. 4:19] To be like a Father is more than to look like Him. Each of us looks different. It's what is embodied in us, the characteristics of the father in the son. "God is Spirit". [John 4:24] Jesus said it and He ought to know. "And they that worship Him, must be worshiping Him in Spirit and truth", not in form, but from the heart, for the Father is seeking such to worship Him. He emptied Himself from all the glory and majesty He had with the Father, and that of being equal with God. Nevertheless [regardless of that] He empties Himself, taking the form of a slave, [Not what a slave looked like], but what he was in relation to his owner, in obedience and faithfulness, and coming in the likeness of humanity and being found in fashion as a man, [walking around and substituting as a human], He humbled Himself becoming obedient unto death, even the death of the Cross, or Torture stake, [which puts meaning into His death]. [Phil. 2:5-8] What a masterpiece of expression! One could write a book about it, and not say anymore for our understanding.

Who for the joy that was set before Him, endured the Cross, despised the shame. [Heb. 12:2] The joy of fulfilling His Father's Will. The joy of being satisfied in the reclaiming of mankind. [Isa. 53] The joy of drawing all to Himself. [John 12:32 and Tim. 2:6] A finished work at the Cross, [John 19:4 and 19:30], yet to be fulfilled is the promises of God through His Christ. For He will reign until He has subdued all His enemies, and the last enemy to be abolished is death. [1 Cor. 15:25]

We could write so much about our Lords' life on earth, all that He did and spoke. We have the accounts, a few believe it.

III. The Risen One

Wherefore, because He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore, also God has highly exalted Him with a name, that is above every name, that in the Name of Jesus every knee shall be bowing, Celestial, and terrestrial, and subterranean, and

ever tongue shall be acclaiming Him, as Jesus Christ, the Lord, for the Glory of God, the Father. [Phil. 2:9-11]

The power of God operated in the Christ, rousing Him from among the dead, and seated Him at His right hand among the Celestials, up over every sovereignty and authority and power and Lordship, and every name that is named, not only in this eon, but also in that which is impending. [Eph. 1:19-20] Whom the heavens must indeed receive until the restoration of all which God speaks through His Holy prophets. [Acts 3:21] Stephen saw Him. [Acts 7:55] Paul saw Him. [1 Cor. 15:8] As many as five hundred saw Him after He came forth from the grave, [1 Cor. 15:6] and in-as-much as they saw Him, we shall also see Him, if we believe that Christ died and rose. [1 Thes. 4:14] Faith is the channel into His presence and glory. Faith in His faith, faith in His grace, faith in His blood. [Romans 3:24-25] Therefore, [because of that], being justified by faith, we may be having peace toward God, through our Lord Jesus Christ. [Romans 5:1]

The Apostle Paul reminds us that “If Christ hath not been roused, then is our preaching vain, your faith also is vain [or for naught] and we will be found false witnesses, and you are yet in your sins, [1 Cor. 15:15-18] and those who have died believing in Him perish.” Then comes that clarion call of faith, “Yet now is Christ risen from among the dead, firstfruit of those who are reposing or asleep in the grave. [1 Cor. 15:20] Also Paul informs us that the Christ is active also on our behalf at present. “The One dying, yet rather who was raised from the dead, who is at Gods’ right hand, pleading also for our sakes.” [Romans 8:34] No wonder His Father declared, “This is my beloved Son, in Whom I delight.” [Matt. 3:17, Isa. 42:1, and Matt. 17:5]

“I know not why Gods’ wondrous love to me He hath made know,
Nor why unworthy, Christ in love, redeemed me for His own.”

IV. The Coming One

As we journey along and get better acquainted with This great One, there seems scarcely any end, and indeed there is not. What appeared to be a story of One who came to earth in rather unusual circumstances and strange ways, Who “came to His own, and His own received Him not”. [John 1:11] Who was called about everything bad, misunderstood, and abused, yet fulfilled the Scriptures, did what He came to do, and returned to His Father. The clouds received Him out of sight, but messengers said, “Why do you stand looking up into heaven? This Jesus who is being taken from you into Heaven, shall come thus, in the manner in which you gaze at Him, going into Heaven. [Acts 1:9-11] Whom the heavens must receive until the times of restoration of all, which God speaks through the mouth of His Holy prophets, [Acts 3:20-21], awaiting the unveiling of our Lord Jesus Christ. [1 Cor. 1:7]

One of the reasons Israel did not accept Jesus as their Messiah was that they expected One to come in power and glory to deliver them from a foreign yoke. They were under Roman domination. A question was asked, “Art thou at this time restoring the Kingdom to Israel?” [Acts 1:6]

When Jesus overtook two of His followers on the way to Emmaus, they said of Him, “Yet we expected that He is the One about to be redeeming Israel.” [Luke 24:21] When Jesus announced to His disciples that he did not offer riches and position, they said, “What shall we have then, who have left all to follow Thee?” Jesus replied, “You who follow Me, in the regeneration [renaissance, new birth] whenever the Son of Mankind should be seated on the Throne of His Glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.” In Acts 1:7 we read the reply to their question as to when He would restore the Kingdom to Israel, “not yours is it to know, times or eras which the Father placed in His own jurisdiction.”

Another reason why Israel did not accept Jesus as their Messiah was that their eyes were blinded. [John 12:30 and Isa. 6:9-10] Why? The Law was a schoolmaster or escort or tutor [Gal. 3:24] to bring them to Christ. They had a zeal for God, but not in accord with recognition. “for being ignorant of the righteousness of God and seeking to establish their own righteousness, were

not subject to the righteousness of God. For Christ is the consummation of the Law.” They were resting in the Law, [Rom. 2:17] for righteousness to everyone who is believing. [Romans 10:1-4] They were followers of Moses through whom the Law was given to them, and were offering sacrifices [many]. But Christ offered Himself once, one sacrifice for sin, “For by one offering He has perfected to a finality those who are hallowed. [Heb. 1:11-14]

Another reason is that God had better and greater plans. Israel was God’s chosen people, the bearers of God’s revelation. God revealed Himself through them, and through them His purposes for the nations. They rejected the Christ. Some of the Nations believed, whoever were ordained. [Acts 13:46-48] Israel’s offense is the world’s riches. [Romans 11:12] “For God locks all up in stubbornness that He should be merciful to all.” [Romans 11:32]

The Christ will come again and restore Israel, arriving out of Zion. He shall be the rescuer, and will turn away the irreverence from Jacob and illuminate their sins. [Romans 11:26-27]

Gods’ Christ, Our Lord, has lots to do yet when He returns. “The believers will first be roused, taken out of the way.” [1 Thes. 4:13-18] We don’t go to Heaven when we die. If we do, why a resurrection? [Please read again, 1 Cor. 15] That’s what will happen. That’s detailed information. We do not need to be ignorant concerning our future. It’s each in his own order or class. [1 Cor. 15:22-24] The Judgment commences on earth, at the Unveiling of the Lord Jesus from heaven, with His powerful messengers in flaming fire dealing out vengeance to those who are not acquainted with God, and those who obey not the well message of our Lord Jesus Christ. [2 Thes. 1:6-10] He will come to set up His throne and to be seated thereon to judge the nations. [Matt. 25:31-46] He will be coming in His glory and all the holy messengers with Him and to be marveled at by all who believe. [Matt. 25:31 and 1 Thes. 1:10]

And that is not all. He will reign until He shall be placing all His enemies under His feet, [or in subjection]. The last enemy to be abolished is death. What an enemy! [1 Cor. 15:26] As in Adam all are dying [yes, indeed] thus also in [or through] Christ, shall all be made alive [vivified]. [The corresponding all . . . see 1 Cor. 15:22]

Then He, the Christ, will subject Himself to His Father, that God may be all in all. A finished business. A job well done. For I do always those things that please the Father. [John 8:29] From first to last.

What a wonderful person this Christ is! I hope that you will enjoy reading this capsule form, an account of One whom we cannot afford to avoid or disbelieve. He is the One with whom we have to reckon with.

Yet, let us not be dismayed. If we are believing, Who will be indicting us? God, the Justifier? Who is the Condemner? Christ Jesus, the One dying, yet, rather being roused, Who is at Gods’ right hand, Who is pleading for us. [Romans 8:33-34] We are in good hands. Let us seek to please Him.

It would be folly of me not to allow you a part in this great adventure in filling out that which I have overlooked. There is so much more. Will you please write down, and fill out the biography of the greatest Person who has, and will appear on the horizon of space and time. What a wonderful book we could edit, if we all shared in this. So write it down so we can put it all together to the Glory of God and His Christ, Who is, and Who was, and Who is coming. [Rev. 1:8]

So this do I find, we two are so joined,
He’ll not live in Glory and leave me behind,
So this is the race, I’m running through grace,
Henceforth till admitted, to see my Lords’ face.

A UNIQUE WAY TO STUDY THE GREEK SCRIPTURES

We often wonder as to whom the Greek Scriptures were written. Some of the books in the great library of Gods' revelation to mankind are very clear, such as, the Gospel accounts, headed as they are, with the name of the writer, and to whom it concerns. When we come to the Acts account, we find it is a continuity of Lukes' account. [Luke 1:1 and Acts 1:1]

We know that the four accounts are to do with Jesus Christ, what He did, what He said, how He was received, how "He came to His own, and His own received Him not." [John 1:11] "They shall call His name Jesus, for He shall be saving His people from their sins." [Matt. 1:21] "He gave His soul a ransom for many." [Matt. 20:28] Caiaphas declared, "You are not aware of anything. Neither are you reckoning that it is expedient for us that one man should be dying for the sake of the people, and not the whole nation should perish." [John 11:49]

Jesus declared to His disciples that they should not go into the road of the nations, and into a city of Samaritans, yet rather to the lost sheep of the house of Israel. [Matt. 10:5-6] You will have read the very interesting account of the Syro-Phoenician woman to know the limitations of the Lords' ministry. [Mark 7:26] Also concerning His apostles in the Acts account we read, how that the risen Christ reaffirms the limits of operation to His apostles, "You shall be my witness both in Jerusalem, and in entire Judea, and Samaria, and as far as the limits of the land." [Acts 1:8] We notice that Samaria is included this time, a little wider ministry but not outside the land. The internal evidence in Acts will show how far they went.

To understand the importance of this commission we need to read Acts 10 to see how it was almost impossible for Peter to step outside of what he was previously commanded to do. However, he was told to go to Cornelius, a gentile. It's a very interesting story. Please read it.

When Peter returned to Jerusalem, he was criticized by the other apostles for going to men uncircumcised. [to those of the nations] [Acts 13:2] But when we read Chapter 13, we find Paul and Barnabas severed for the work to which they had been called. [Acts 13:2] their method of operation was first to the Jews and reverent proselytes, verse 43, and when they would not hear a message of grace, apart from works of the Law, Paul and Barnabas turned to the nations.

The scope of operation in this ministry is to the limits of the earth. [Acts 13:46-48] Please read this wonderful account.

So we notice the Jews protesting. They were Gods' chosen people, and could not see any reason that God should be gracious to anyone except them. Surely, those of the Nations who were called into believing must be circumcised, and keep the Law of Moses. [Acts 15:1] But God had opened a door of faith to the Nations. [Acts 14:27-28] Rejoice. [Acts 15:23] Paul withstood Peter to the face, for his was self-censured, for before the coming of James, who had assumed command of the 12 apostles, Peter had eaten with those of the Nations. Paul declared to Peter, "If you being inherently a Jew, are living as the Nations, and not as Jews, how are you compelling the Nations to become as Jews." [which means to be circumcised and keep the Law of Moses. Gal. 2:11-14 and Gal. 5:3] We find that the result of Pauls' and Barnabas visit to Jerusalem to try to settle this dispute [Acts 14:27-28 and Acts 15] concluded a very satisfactory settlement.

I feel that the decrees, Acts 16:4, were established by James and the apostles to save face, as we say. Surely, those of the Nations who are believing, to whom God opened a door of faith [Acts 14:28] should come under some restraint and be governed in a measure by the authority at Jerusalem. We notice that there was real consideration for those of the Nations who turned back to God, in that James declares that he did not want to harass them above what he thought was necessary. [Acts 15:19] The Decrees are reasonable. I do not see anything in them to cause any hardship to anyone. They did not need to be nailed to the Cross, indeed they were instituted many years after the Cross, so how could they be nailed to the Cross? We will notice the difference of approach in the Scriptures as to the Jewish believers and that of the Nations. [Acts 21:18:25] Anyone who tries to seat us at Israel's table is not using the Scriptures ideally.

It's such a delightful study. Those who say that the Scriptures are dry, uninteresting, and fruitless, have yet to test it, and find that it is time well spent, and of riches untold. There is yet so much undiscovered treasure, if our minds are open. God will impart to us His treasures of wisdom and knowledge.

I do feel that if we had the Greek Scriptures as they were written, it would be easier for us to understand. According to the probable chronological order, we would have Lukes' account, including Acts, the two volumes consecutively through the Thessalonians, then Galatians, as they are arranged in the Authentic version. Why is it suggested that they should be so arranged?

It seems to be little understood that when God opened a door of faith to the Nations [Acts 14:28], it was something entirely new. They were isolators. They were without a God and without expectation in the world. [Eph. 2:11-12] We have a picture of them in Acts 14:11-18, 16:21, and 17:22-29. It seems so hard for us to orient ourselves to those times. They had no Law [Romans 2:14], no way of life toward God, and among themselves as believers. So we find that Paul hurries to write to them a way of life. [Thessalonians and Ephesians]

The Law was given to Israel, and when we speak of the Law, it means much more than the Ten Commandments. It means the five Books of Moses. Israel failed to keep their Law. [John 7:19 and Acts 7:53]

So we find that Paul writes to those of the Nations first in order for them to have a way of life towards God. They had come through faith. God was cleansing their hearts by faith. [Acts 15:8-9] God had opened to the Nations a door of faith. [Acts 14:28]

We read in Acts 21:20 that those of Israel that believed in Jesus Christ were still zealous for the Law of Moses. It was given them, inherently it was theirs. But if we read on to verse 25 we will see the contrast.

What then do we find in Pauls' letters to the Nations in Thessalonians. It was the easiest way to be pleasing to God. Notice how often faith is used. [Please underline every occurrence and read carefully the internal evidence therein.] You will remember the Decrees set up for the believers of the Nations in Acts 15 immediately after James declared in verse 14, how "God first visits the Nations to obtain out of them a people for His name". Referring to Acts 10 that the decrees come into view. [Acts 15:19 and 21:25] That in a nutshell is what was required. In 1 Thes. 4:14 we read that, "They should be abstaining for all prostitution, each aware of His own vessel that they had turned back to God, from idols, to be slaving for the living and true God, and to be awaiting for His Son out of the Heavens." [1 Thes. 1:9-10] "That they were to be working with quietness." "He that is not working, should not be eating." Some were walking disorderly. [2 Thes. 3:10-15] They needed some instruction. There is no ritual, no ordinances, no Law of Moses. They were not trained in the Hebrew Scriptures. They had just come out from idolatry. They had many gods', Israel had one God. [1 Cor. 8:4] They of the nations badly needed some rules to live by. Paul hurries to meet that need in his epistle to them.

In explaining concerning the Resurrection to the believers out of the Nations, the Apostle Paul gives them a very brief account, yet a wonderful one. [1 Thes. 4:13-18] They were worried concerning those who had died, and they expected that the Lord would have returned to rescue them, so Paul gives them the essentials for their comfort and expectation. But when we turn to the Saints in 1 Cor. 15 we have a whole chapter of 58 verses with 6 references, "It is written", and twice "According to the Scriptures". Paul could lead them back to the Hebrew Scriptures to confirm what he was declaring to them.

There are only 4 references in the Thessalonians to the Hebrew Scriptures and two of them from Daniel concerning the lawless one. [Not concerning their way of life.] I feel this is a very significant thing. Again in Galatians to the believers of the Nations, what do we find? No reference in Chapters 1 and 2, none in Chapters 5 and 6, and only a few in Chapters 3 and 4. They concern the two seeds, showing them the way of faith according as Abraham believed God.

[Gal. 3:6] No doubt that, there were some of the Hebrew saints in view there. There are about 10 references in Chapter 3 and 4 referring to them.

A good picture we have when Paul writes to the different Ecclesias. [I Cor. 1:22] We read, "The Jews signs are requesting, and Greeks' wisdom are seeking, yet we herald Christ crucified. To the Jews a snare, or stumbling block, and to the Nations, stupidity, or foolishness, just plain foolishness. Yet to those who are called, Christ, the power of God and the wisdom of God.

In the epistles to believers out of the Nations, we find a very simple formula, a few rules to go by, indeed that is the internal evidence, that is how we find out. It's a very simple way. But when we enter these epistles written to believers in Israel, what do we find?

Shall we first consider the epistle to the saints in Rome? Those out of Israel who believe unto Jesus Christ. They before believed in their God, the God of Israel. I feel that it is very significant that we observe the term saints. You do not find that expression in Thessalonians and Galatians except in reference to Christ coming to be glorified in His saints. [2 Thes. 1:10]

When we approach the Roman epistle, what do we find? It was written to believers, called saints. [Romans 1:7] That there are over 50 references to the Hebrew Scriptures; over 20 times, "It is written", Moses is saying, Isaiah is saying, David is saying, Hosea is saying. Why all these references? Surely the Jewish people knew the Hebrew Scriptures because to them it was entrusted. [Romans 9:4-5] For whatever was written before was written for this teaching of ours. [Romans 15:4] What was written before? Certainly the Hebrew Scriptures. The whole epistle is full, "Or are you ignorant brethren, for I am speaking to those who know the Law." [Romans 7:1] Only Israel knew the Law. It belonged to them.

Again, another way to ascertain to whom it was written is to ignore the chapter divisions. There are none in the original Scriptures. If you will follow carefully the words: therefore, then, consequently, or . . . they connect with something that has been previously declared.

SIGNS OF THE APPROACHING END OF THIS AGE

I believe that there is great concern about these days that is no different than a few days back. When I was a boy there was respect for law and order. We respected a law officer and we were not afraid of attack or abuse. Such a bringing up has been a governing influence through my days. Now lawlessness is the business with many and it is terribly affecting the rest and it is beginning to be universal.

The Apostle Paul spoke of these days in 2 Tim. the 3rd chapter, "Know this, that in the last days perilous periods will be present, for humans will be selfish, fond of money, boastful, proud, slanderers, stubborn to parents, ungrateful, unholy, without natural affection, implacable, adversaries, uncontrollable, fierce, averse to the good, traitors, rash, conceited, fond of their own gratifications rather than fond of God; having a form of devoutness, yet denying its' power." What a tabulation of evil works and ways. Surely those who love our Master and Saviour will, through Faith look up and know that our redemption draweth neigh. I am saying that the Scriptures foretell events and systems to come.

The Apostle has more to say in this same chapter, saying, "Now all also who are wanting to live devoutly in Christ Jesus shall be persecuted. Yet wicked men [or humans] and swindlers shall wax worse and worse, deceiving and being deceived. [2 Tim. 3:12-13]

Also in the 1 Timothy the 4th chapter he has more to say. Now the Spirit is saying explicitly, "That in subsequent eras some will be withdrawing from the faith, giving heed to deceiving Spirits and teachings of demons, in hypothesis of false expressions, their own conscience having been branded, as with a hot iron, or [cauterized], forbidding to be marry, abstaining from foods which God creates to be partaken with thanksgiving by those who believe and realize the truth.

What more do we need to tell us as to the eras we are in or approaching. Many men have written concerning these days recently. I read an article which stated that “Many men who study world events are convinced that a great change is definitely in the making.” The famous writer Walter Lippmann said: “For us all the world is disorderly and dangerous, ungoverned and apparently ungovernable. Everywhere there is great anxiety and bewilderment.” He added “That all this marks, I believe, the historic fact that we are living through the closing chapters of the established and traditional way of life.” Also, as reported back in 1960, a former United States Secretary of State, Dean Acheson declared, that our time is “a period of unequalled instability, unequalled violence.” And he warned, “I know enough of what is going on to assure you that, in fifteen years from today, this world is going to be too dangerous to live in.”

We as student of the Scriptures are always glad and reassured that the Word of God is truth, and all that has been written will come to pass.

I watch daily the news as to what is happening in Palestine. It's really worth living for just to see history's fulfillment in the destiny of Israel. No one can stop them from fully occupying their land when God moves His purposes along to fulfillment according to the Sacred Writings. Israel may see many reverses and trials and continued torment, but when their God says move, they will move fully back to their land in unbelief. But there, ready to accept that One whom they crucified, disowned, rejected. He is the One who will deliver them when it is the darkest period, and there seems no help.

He has promised. He will deliver them and they will take their place as witnesses to all the world., that there is One God and One Master, Christ Jesus who gave Himself a ransom for all to be testified to in due time. [1 Tim. 2:5-8 and Romans 11:26]

IS THERE SUCH A PLACE AS HELL!

I would like for you to go with me in a word study through the Scriptures. I can assure you that it will be interesting and even exciting.

We will take first one Hebrew word and see how it is translated. Most of us are depending on the English translation of the word, so it depends on what a translator gives us. The word is SHEOL, how is it translated over into English. Well we will begin with Genesis 37:35, when Jacobs' sons brought back Josephs' coat of many colors and said an evil beast must have devoured him. Jacob refused to be comforted and said “I will go down to the grave”, down to Sheol, “mourning” Again when Korah and his gang would not obey Moses, Moses went to headquarters, to Jehovah and Jehovah said to Moses, “Separate yourselves from this congregation that I may consume them. I will open up the earth and they will go down into the Pit alive, Sheol.” [Num. 16:1-33]

We will move along to Psalms 139, David said “Though I make my bed in hell Lord Thou are there.” I have often said, that if there is a bed there and the Lord is there I would have a place of rest, and good company. I said this trip would be interesting even exciting. So we see that in the Authorized Version we have three (3) words supposing to represent one (1) Hebrew word. Shall we move along in Psalm 9:17, “The wicked shall be turned into hell and all the nations that forget God.” My it will take a big place to accommodate all that. And in Isaiah 5:13, “Hell hath enlarged itself.” Well that's interesting, but it's still Sheol, whatever that is. I hear Jonah crying out of the belly of Hell, “I cried unto the Lord”. [Jonah 2:2] My, my, we are going places. In a fishs' belly is hell, Sheol.

In Matt. 11:23 we read that the Lord looked upon Capernaum and said “Thou exalted unto heaven”, a city built on a hill would be cast down to hell. And today there is no city of Capernaum. Here we have a whole city and people gone. In Acts 2:27 we read, “Thou wilt not leave my soul in hell neither wilt thou suffer thy Holy one to see corruption.” Well here again we have

the Lord in hell.

Now we have found that Jacob was expecting to be there and the wicked and all the nations that forget God. The people of Korah are there, Jonah was there, a city was there. It did not say there was any fire there or any danger there. Except in Luke 16:23, "In hell the rich man lifted up his eyes being in torment and he wanted Lazarus to give him a little water", he could speak. Well now, this is something, a dead man lifting up his eyes and talking. I have not seen that yet and if I did it would scare me.

Now this is a parable, it could be nothing else. It all started out in the 15th chapter when the Publicans and sinners came near to the Master and both the Pharisees and the Scribes murmured saying, "This man receiveth Sinners". Then we have the Parables: The Lost Coin, The Lost Son, then The Lost Nation. All Parables. The rich man, the chief heir of Israel, the Priest dressed in fine linen and fared sumptuously, Lazarus, the poor common people who heard the Master gladly.

Now then how can we solve this problem? Well three (3) English words are used to express one (1) Hebrew word Grave, Pit, Hell. If we use the word unseen it will fit all three. And let us remember Jesus was speaking prophetic words concerning Israel as a nation that they would lose their kingdom. Their Temple worship, their Fathers' House and would be scattered among the nations and would be in torment, just kicked around. In the year 70 Jerusalem was destroyed. Their house was left desolate. [Matt. 23:38] "Let their table become a trap, a snare, a repayment to them". [Rom. 11:9] Think of what happened to them in Germany and there is trouble everywhere, even over in their own land, really only a few of them, yet, they are constantly in danger, and will be often in torment and conflict.

Back again to the Scriptures. In Rev. 6:8 we read, "John looked and beheld a pale horse and his name that sat on him was death, and hell followed him." That is quite a statement, Hell following a horse. Again in Rev. 20:13, "The sea gave up the dead which were in it and mind you death and hell was cast into the lake of fire." This is the second death, the lake of fire. Well here we have hell following a horse and can be taken up and cast somewhere. This of course speaks of the death state.

Now then let it be known that the Apostle Paul, the Apostle and Teacher of the nations, Gentiles, never uses either of these three (3) words. John in his account does not use it, it was foreign to them, even in 1 Cor. 15:55, "O death where is thy sting, O grave where is thy Victory." The word grave should not be there, it's death again in the original.

We realize that John uses these terms to show what is going to happen in the future and really means death and the unseen claiming so many of mankind. The word hell should never be used in the Sacred Scriptures it is not in its original.

It's Sheol in the Hebrew and Hades in the Greek or New Testament, so called. Most of us are depending on an English Version and we have many. The later versions are shying away from the use of Hell and translate it Sheol and Hades. So it's left to theologians with their theory and we seem to depend on them, and "Oh my", how they have led us astray. I trust that I have made myself clear on this subject. We do not find in the Scriptures such expression as heaven and hell. It's the Heavens and the earth. Also the wages of sin is death not hell. [Rom. 6:23] And sin reigns in death. And as long as there is dying sin will remain. But thank God the Scriptures reveal that death will be abolished. [1 Cor. 15:26] Please read verses 20-28 and get the full picture of coming events.

Now we have a different word, GEHENNA, that has been so misused, and wrongly translated. I received much light from Scofield's Reference Bible on this. The word Gehenna is first used in Matt. 5:22. "He that calleth his brother a fool is in danger of hell fire. First we should remember that this is the Kingdom code. When the Kingdom comes, it did not come, it will come, and then he that calleth His brother stupid is in danger of the fire of Gehenna in the Valley of Himmon outside Jerusalem. The incinerator, an earthly fire for the eon or age. The 1000

years reign of righteousness when everything of that period will be made right.

Mankind can do almost anything in Man's Day which is now. [1 Cor. 4:3] ARV, footnote, day.

In the Scofield Reference Bible we have a valuable note on Matt. 5:22. Greek Gehenna the place in the valley of Himmon. [2 Chr. 33:6, Jer. 7:31 and Jer. 19:2] Also where this word is used about ten (10) times, it's not hell fire that we have been taught and it's only to do with Israel in their training to keep the Law.

It may seem strange that certain words that should not be in the Bible are used as slang words, such as hell, it's a byword today, it's the same as damn and fool. It's really foolish to condemn.

Why in the Authorized King James Version we read that Jesus even called those two on the way to Emmaus fools. It is not so, He did say that they were unminding and tardy of heart to believe. [Luke 24:25] They may have been foolish, but the best English word is unminding, they were forgetful of what He had told them before. We have the force of His Word in Mark 8:18 and "Do not remember when I broke the 5 loaves".

I trust that you will have enjoyed this little study.

THE BODY OF CHRIST

We come again to the Scriptures and revel in Gods' great work and dealings with His creatures. This again is super revolutionary because it takes us into the very soul and mind of God in Christ Jesus.

The reason that I say in Christ Jesus is that all approach to God and all blessings from God are through Him in His redemptive sacrifice and through His life, which is our life if we are believing. Whenever Christ our life should be manifested or appear then we also shall appear with Him in glory. [Col. 3:4]

We have noticed that Jehovah led His people Israel and disciplined them through Law and we noticed that they failed, as we all have, otherwise, there was an earthly Kingdom special in every way. In Deut. 14:2 we read, "For Christ was their God". He it was who spoke to them and was their rock of defense and leading. [Cor. 10:4] That is why He could say "He came to His own people and His own received Him not". [John 1-11] They were under Roman rule when Jesus came and were on the way out. They had been in several conflicts and when they rejected Him, soon their city was destroyed and they were scattered among the nations suffering torments as a nation they were in the unseen. [Luke 16:23] They died as a nation, but not as a people. Therefore their Kingdom did not come, that the disciples should pray for. [Matt. 6:10] The 12 Apostles carried on the message of Christ as the Messiah for Israel. They were limited in their scope of operation to go only to the lost sheep of the house of Israel. And if we read carefully the Epistles of James, Peter and John we will see that they were written to Israelites to sustain and encourage them in faith and patiently waiting for the coming of Christ and thus fulfilling the Scriptures concerning that wonderful Kingdom when Israel will again come to the front and rule the nations.

In the meantime we have a new departure. The nations having favor with God, through the Apostle Paul especially called for that work. [Acts 9:15-16] There was great opposition for Jesus. They thought that they only should be favored. Christ came to fulfill the Law. He was the end of the Law for righteousness to everyone who is believing. [Romans 10:4] "For they [Israel] went about to establish their own righteousness being ignorant of Gods' righteousness and they did not subject themselves to the righteousness of God."

God had opened a door of Faith to the nations apart from Law. [Acts 14:28] But some Judeans

contended that they must be circumcised after the custom of Moses or they could not be saved. [Acts 15:1] The Apostle Paul had a lot of opposition from his people Israel. But those of the nation who were ordained to salvation believed and rejoiced. [Acts 13:48] Now what can be done with these people. They had turned back from idols. [1 Thes. 1:9] To be serving the Living and True God and to await His son from the heavens.

Yet they did not belong to the Kingdom to come. There was no provision made for them and the time had not yet come to reveal their destiny. As for the Gospel it was to the Jew first. [Romans 1:16] These people who knew not the Hebrew Scriptures needed some guidance. So Paul hurried to write to them in 1 and 2 Thessalonians, which should come first instead of the last of Pauls' Epistles concerning the resurrection. The Apostle gave it to them in 5 verses. [1 Thes. 4:13-18]. But when writing to the Saints, [Jewish believers] He writes a whole chapter with 10 references to the Hebrew Scriptures, because they had a background of knowledge concerning God. We find that Paul the Apostle could really leave them in the air for the time being until Israel was finished with. [Acts 28]

Paul when imprisoned in Rome received wonderful revelations and secrets not made known to other generations, [Ephesians 3:5] except briefly, it really was piecemeal to those who were mature in Spiritual things.

First we see a change developing in 1 Cor. 2. These believers were awaiting the unveiling of the Lord Jesus Christ really coming to set up His Kingdom and these people were Jewish saints. They are always called that even in the Hebrew Scriptures. But you will observe as we move along that the Apostle Paul is trying to lead them to higher ground away from the fleshly aspects as in the 1st chapter and on through.

We read in the Galatian Epistle "that the flesh lusteth against the Spirit and the Spirit against the flesh." These are opposed to one another. [Gal. 5:17] This was what was happening in Corinth and in the 2nd chapter we read, "That the chief men of the eon are being discarded." They, Israel, their leaders were on the way out and Paul is introducing a better calling, a spiritual calling. He was speaking God's wisdom in a secret. Something special is coming, as if to say that is as much as I can tell you just now. But, what a chapter we should study it. It is important. Something the soulish fleshly man could not grasp, because he is not spiritual minded. Paul was able to say, "We have the mind of Christ," 16th verse, but he was writing to minors. Paul was trying to bring them all to maturity that, they also might have the mind of Christ. [Col. 1:28] It's one thing to preach salvation and give humans an opportunity to believe. It's much harder to bring them to maturity not only in deportment but also truth. The various Versions are so corrupt that it is really difficult to know what God has declared.

As we move along in the Corinthians Epistle with the many defaultings, they had to be corrected so much, but when we come to the 10th chapter there is a very explosive utterance, yet it is a marvelous statement. "Now all this befalls them typically. Yet it was written for our admonition, to who the consummation of the eons or the ends of the ages have attained, or come." What a statement. What does it mean? To whom does it concern? Why the people Paul starts out with.

They are now or have arrived to a position that they do not go through the Kingdom on earth, not even the last grand age or eon, they are so complete in Christ Jesus. For He is made unto them wisdom from God besides righteousness and holiness and deliverance. He who is boasting let him boast in the Lord. He was everything to them. [1 Cor. 1:30-31] Over in the 2nd Epistle to the same people Paul declared, "For the one not knowing sin He [God] makes a sin offering for our sakes, that we maybe becoming God righteous in Him." What a statement. None of us can improve upon what God has done through His Christ. [2 Cor. 5:21] What joy comes to us when we know that everything is done. We can rest our case in Him because we are complete in Him. [Col. 2:10]

Now we come again to some very startling statements ringing out. Asking to be heard in the same chapter. [2 Cor. 5]

In the first Epistle he declared that the chief men were discarded, that could mean the chiefs of Israel. It seems rather to speak of the 12 apostles. The kingdom did not come. Israel about to be scattered. We find Peter in Babylon, [1 Peter 5-13] James was killed. [Acts 12:2] We do not read of the rest. Peter and James are mentioned in Acts 15, but not later except briefly in Acts 21:18, which speaks of James who has become the chief and Elders. They really had to go where their people were.

However coming to this marvelous chapter 5 the Apostle Paul declared, "From now on we are not acquainted with anyone according to flesh. Even if we have known Christ after the flesh we know Him so no longer. For if anyone is in Christ there is a new creation, God creates something new." This wonderful spiritual relationship. The primitive passed by. Something was gone. Behold all has come new. The old earthly Kingdom, the 12 Apostles, the chiefs all primitive, old, worn out for the time, the new birth has not come. It will later, but not yet. The fleshly aspect is gone in its place, the conciliation, all, conciliates the world to Himself through Christ. For Christ sake be conciliated to God.

Now then what is the position of this broader ministry, mostly Gentiles coming in, they do not belong to the earthly Kingdom. That is gone for the time being. What will become of them? What is their destiny? They will bypass the ages or eons. It must be an entirely new program. And this is where the Body of Christ comes in. The Bride is Israel. But these Gentile believers, there don't appear to be any scriptures to tell us that any one of them will go into the Kingdom. That's a Jewish Kingdom. So the Apostle Paul was given secrets not made known to other generations. [Eph. 3:5] He is informed that "there is a joint body, Jews and Gentiles with a celestial allotment up-coming among the celestials with a celestial body." [1 Cor. 15:49] Paul declares "we shall be wearing the image of the celestial." And here in Eph. 2:5-7, "That we are in Spirit now seated among the celestials, that is the on coming eons, He should be displaying the transcendent riches of His Grace, in His Kindness to us in Christ Jesus." Also in Eph. 3, "That now" [the stage is set] "maybe made known to the sovereignties and the authorities among the celestials, through the Church, one outcalled of the economy of Grace." So we can see that it is a heavenly calling and destination. Also in Phil. 3:21 we read, "Who will transfigure the body of our humiliation, to conform it to the body of His Glory.

We hear so much preaching that we go to heaven when we die. Well what good would the resurrection be. Do we come back and get resurrected, the scriptures do not say so.

And if 95 percent of mankind go to hell and suffer eternally and then be brought back to face the white throne judgment they might as well stay where they are.

I will really be hated for writing this, but it is truth. That there is no memory in the grave, Sheol, when though goest.

Messages from Lewis Evely
Transcribed from spoken recordings by Ottolyn Evely