

The Grace of Obedience

Opening Up and Setting Forth God the *Father* as the Original Source of the Grace of Obedience;

Displaying the Lord Jesus Christ as the *Medium or Means* of the Grace of Obedience;

And

Presenting the *Holy Spirit* as the Effectual Agent of the Grace of Obedience;

Showing that the Entire Tri-unity of the Godhead is Involved as the Effectual Cause of the *Distinguishing Grace* of Obedience in the Elect;

And

Displaying and Opening up that this *Grace*, the *Elect*, this *Obedience*, and the *Entire Counsel of God* did *Pre-Exist* in the *Purpose of God*, in an *Eternal Union with Christ, Before Creation*, in the *Heavenly Jerusalem*, the *Mother of Us All*

By

More than One

From our Manse,

Near Bracebridge, Ontario, Canada

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Table of Contents

Scripture Foundations

Some Necessary Observations

Chapter 1. Distinctions between Decreed Obedience and Experimental Obedience

**Union with Christ in His Crucifixion unto the World
Being Careful about Variants
Must Not Measure Others by our Own Experiences
High Level of Manifest Obedience
Dealing With Those Who Differ
Many Shall Remain In Babylon unto the End
Whom We are to Follow**

Chapter 2. Distinguishing Between Conditional and Declarative Statements

Chapter 3 How to Treat Differing Believers

Chapter 4 The Grace of Obedience and Rewards

Chapter 5 The Grace of Obedience and Experimental Conformity unto the Vital Godliness and Image of Jesus Christ

Chapter The Eternal Home

Scripture Foundations

Eze 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Eze 37:12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

Ga 4:26 But Jerusalem which is above is free, which is *the mother of us all.*

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of his good pleasure.

Heb. 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, {covenant: or, testament}

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Heb 7:9 And as I may so say, Levi also, who receiveth tithes, **payed tithes**

in Abraham.

Heb. 5:6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

Chapter 1. Distinctions between Decreed Obedience and Experimental Obedience

Let us be mindful of the distinction between *Decreed Obedience* and *experimental obedience*.

They are joined together and one does not exist without the other.

Christ's perfection or completion came in His experimental obedience. Those who partake with Him and from Him of eternal salvation are characterized as those who obey Him.

Christ Jesus possessed decreed obedience before His incarnation, but He became complete in His incarnation, as the Chief of the Elect, and our First Born and Elder Brother, by His incarnation wherein He learned experienced obedience even unto death.

Christ's brothers and sisters are brought into such obedience and if purposed by God to die in a cruel death they will because they shall receive of Jesus Christ the grace and ability to do so. We have not this within ourselves, but only by our union with Him and His fullness, grace for grace.

Union with Christ in His Crucifixion unto the World

Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Ro 6:6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

Ga 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Ga 5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

Ga 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

When our Lord Jesus died on the cross, God's elect were there with Him and did *by representative union*, also die on the cross. In this present evil world we are in the process of dying unto the world. This is a work in progress. I am not speaking of *progressive sanctification* as most speak of it, because I doubt there is any such work.

It begins when we are born from above. It continues in our effectual calling and is the result totally of the Holy Spirit's work within us.

Christ does this work by means of the Holy Spirit.

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

Eze 20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

Eze 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

Eze 36:33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell in the cities, and the wastes shall be builded.

Eze 37:12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

When we are experiencing our co-crucifixion with Christ unto the world, we feel the influences and powers of this present evil world growing less and less. We experience the influences of the Holy Spirit and the glories of Christ's kingdom growing and become more and more meaningful and important to us. We continue on gradually until we are ready for death. We are still in this present evil world, but it means nothing to us. We are dead to it.

Gal. 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
2 And all the brethren which are with me, unto the churches of Galatia:
3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,
4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:
5 To whom *be* glory for ever and ever. Amen.

When a born from above believer is co-crucified with Christ, he or she is in this world, but dead to it. This is a special grace from Christ that brings us into closer conformity to Him while we live on this earth.

Ro 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Ro 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Ro 6:7 For he that is dead is freed from sin. {freed: Gr. justified}

Ro 6:8 Now if we be dead with Christ, we believe that we shall also live with him:

Ro 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

Ro 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Ro 8:10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

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

Col 2:13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

Col 2:20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, {rudiments: or, elements}

Col 3:3 For ye are dead, and your life is hid with Christ in God.

We desire to please Christ, honor and glory Him and love Him. We want nothing more than for Christ to love us and manifest this love unto us in sweet assurances.

Song 1:7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

Being Careful about Variants

Heb 8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

While we find a clear pattern in the New Testament for manifest obedience in the grace of God, Acts 2:38-44:

Acts 2:37 Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

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

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

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

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

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

We also must realize that there are *distinguishing levels of obedience* in the Grace of God that produces obedience. *Not all the elect come to the same level of manifest obedience.* This also is according to the will and purpose of God Who makes one star to differ from another in glory.

I Cor. 12:13 For by one Spirit are we all baptized into one body, whether we *be* Jews or Gentiles, whether we *be* bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another. {schism: or, division}

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

Manifest Obedience is a work of distinguishing grace. Manifest Obedience is caused in us by the Holy Spirit, being commissioned by Christ to do this very work.

Eze 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

The distinguishing work of grace enables us to recognize ourselves as God's little children and recognize others as professed believers in Christ Jesus with whom we may have orderly and proper fellowship.

Certainly we can know nothing totally and absolutely before the day of Christ, but we do have a reasonable hope for ourselves and others by measuring ourselves by the role model of Jesus Christ. I am not speaking of wishing or hoping that we are born again, but that we have a hope within us.

Ro 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Ro 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

1Co 13:13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Heb 3:6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Heb 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

Heb 6:19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

1Pe 3:15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

Considering Some Variants

With these thoughts in mind, let us consider some variants as found in the New Testament. The preacher and miracle worker who would not join with the disciples comes to mind:

Mark 9:37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

Another variant is those believers who, *for a time*, would not confess Christ for fear of the Jews:

Joh 7:13 Howbeit no man spake openly of him for fear of the Jews.

Joh 19:38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

Yet following the Coming of the Holy Spirit upon the Gospel Church on the Day of Pentecost, the fearful became bold and openly preached Christ. Those who were baptized in the Book of Acts, often received the anointing of the Holy Spirit in connection with their baptism. They were not fearful after the Holy Spirit came upon them.

Ac 6:7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Romans 1:1 Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,
2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom we have received *grace and apostleship, for obedience to the faith among all nations, for his name:*

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Variants and the Pattern of the House of God

The New Testament presents to us a pattern, even the pattern of the House of God under the New Covenant, and while there are variants, these variants do not affect the order of this pattern. Yet, we must also recognize there are variants and when these variants do not violate the clear teaching of the Scriptures, we must respect these variants and give them the benefit of the doubt, so it seems to me. However, we are NOT commanded to follow after variants nor make them our role models. Jesus Christ and His chief apostles are our foundation and role models.

1Co 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

Eph 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

2Ti 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

There is a reason for all things in God's creation. There are some parts of it that are secret and others that are revealed. Those things that God has revealed in His Sacred Scriptures are to be our role model. We are to follow Jesus Christ and His example and teaching. We are not to waste our time and efforts trying to figure out and make doctrines and practices out of the secret things of the Lord.

Deut. 29:29 The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children for ever, that we may do all the words of this law.

Must Not Measure Others by our Own Experiences

Because of distinguishing grace, we must be very careful not to measure all others by our own standards and experiences. We must avoid the legalistic position of holding that unless you have had the same

experiences as I have had and unless you believe like I believe, and unless you are in the same church of like faith and order as I am, then you are not a living child of God.

2Co 10:12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

We must avoid measuring all others by ourselves. Paul told the Corinthians to judge themselves. They were not to judge those who were without, that is, outside of the gospel church, for God will judge them.

I Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. {in...: or, for a remembrance}

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. {ye do...: or, shew ye}

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, *unworthily*, shall be guilty of the body and blood of the Lord.

28 *But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

29 *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. {damnation: or, judgment}*

30 *For this cause many are weak and sickly among you, and many sleep.*

31 *For if we would judge ourselves, we should not be judged.*

32 *But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. {condemnation: or, judgment}

High Level of Manifest Obedience

The New Testament deals with and presents a high level of manifest

obedience for God's little children to measure themselves by, but at the same time, it also presents *variants* to this high level of obedience. Our judgment should be toward ourselves, and then toward the church we are members of *and not toward those who are without*.

1Pe 4:17 For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

If the Scriptures speak of a certain rule, *such as no murderer has eternal life abiding in him*, John Calvin and others like him, then that is a different matter. The Word of God has judged and spoken. We do not need to do so, but only to believe what the Word has spoken.

There is another general rule, *He who says He knows God and keeps not His commandments is a liar and the truth is not in him*. This applies to John Bunyan and others like him.

We must remember that God has a work for each of His living children to do and we must not interfere with those who are doing what God assigned for them to do even though they differ from us. However, that work does not including persecuting and murdering others, or seeking to alter and change the House of the Lord and its order.

Isa. 8:16 Bind up the testimony, seal the law among my disciples.

17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

20 To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them.

Yet there is room for ignorance of the way of the Lord more perfectly, this is why we have teachers to help us that we may know the way of the Lord more perfectly. However we have a rule when dealing with those who are taught the Word of God more perfectly, and then reject it:

Titus 3:8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

Whom We are to Follow

1Co 4:16 Wherefore I beseech you, be ye followers of me.

1Co 11:1 Be ye followers of me, even as I also *am* of Christ.

Eph 5:1 Be ye therefore followers of God, as dear children;

Php 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

1Th 1:6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

1Th 2:14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

Heb 6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

1Pe 3:13 And who *is* he that will harm you, if ye be followers of that which is good?

Dealing With Those Who Differ

We must deal with all in a wise, gentle, kind, respectful, and loving way, not giving occasion for offence, but always considering ourselves while we were in a state of ignorance and weakness, and must show love and speak the truth in love. We must never force others to come up to what we perceive to be a certain level of manifest obedience, or else conclude they are not living children of God.

Eph 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

Col 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

While I know these are addressed to members of the churches and their attitude and conduct toward each other as saints in the churches, still yet we are to so act because we are saints of God and *not just church*

members.

2Co 10:12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

2 Tim. 2:20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, {patient: or, forbearing}

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Many Shall Remain In Babylon unto the End

2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

Re 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

The Lord will have a people even in Babylon unto the end when He shall gather them home unto Himself. This is His purpose for them. They shall not receive any rewards for their services or works, more about this in a later chapter, for they have not built upon the true foundation:

I Cor. 3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building. {husbandry: or, tillage}

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus

Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. {it shall be: Gr. it is}

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

In my opinion the rewards that we are said to earn are part of the larger Reward of Christ Jesus. He brings us into these works by giving us a burden to do them, and then working in us both to will and to do of God's good pleasure. **Then in the end He shall give us of His reward that He has earned to share with us.** Christ does all this unto us and for us because the Father has so purposed it from before the casting down of the world.

Rev. 22:12 And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be.

Yes, there are variants in visible manifestation. This agrees with the Grace of Obedience, for the Lord God has made all things for Himself. Yet these variants are not to be our role model nor are we to build upon them, but only upon Christ Jesus and His orders, including the chief apostles and prophets of the Lord.

Why the Lord does not eliminate all the variants and bring us all into the same visible, manifest order of gospel obedience is not ours to understand. It is His secret will to do so. We must accept that secret will as well as His revealed will. These are not two wills, but one, partly revealed and partly not.

Deut. 29:29:

29 The secret *things* belong unto the LORD our God: but those *things* which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

Introduction

The Father as the Original Source

The Father is the Author and Framers of Gospel Obedience unto our Lord Jesus Christ, and Jesus is the Author and Framers of Gospel Obedience unto God's manifest little children.

Joh 5:19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

God the Father is the first worker of Gospel good works. These He manifested to Jesus Christ as His only Begotten Son, before creation, and then Christ, in time, manifests these unto His brothers and sisters. His brothers and sisters in the gospel church, the manifestation of the Heavenly Jerusalem in this present evil world, manifest these unto the world.

Joh 17:21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

Joh 17:23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

The Tri-Obedience of the Elect with the Father and the Son

The Oneness of the Counsel of God manifested unto the world is the tri-obedience of the elect, with Christ and the Father in obeying and displaying the Wisdom of God as found in and manifested in the gospel church walking in the faith, order, worship, and works that God has before ordained that we should walk in.

John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 *I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.*

7 *Now they have known that all things whatsoever thou hast given me are of thee.*

8 *For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came*

out from thee, and they have believed that thou didst send me.

The Effectual Work of the Holy Spirit

The Holy Spirit worked effectually upon our Lord Jesus Christ in His *sacred manhood* and works effectually in and upon us to enable and empower us *to manifest our sonship through and by means of our gospel obedience.*

The *place* of this gospel obedience is *within the gospel church*, which is the manifestation of the Eternal, Holy City of God, the New Jerusalem, the Mother of us all.

Gospel obedience, *as it relates to the elect*, begins and ends with our Lord Jesus Christ. I open this up further in the part dealing with the succession of gospel works. He is the *alpha and the omega* of all things, even gospel actions and good works.

Re 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Re 1:11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Re 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Re 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

The Ancient and Heavenly Gospel Works

The good works of gospel obedience *are ancient and heavenly*. The Father gave them unto Christ before creation. They are from heaven, and originated, if I may say such, though it is not proper, in the heavenlies before the creation of the world. By heavenlies I mean the spiritual world, not the natural heavens.

Before the natural creation God the Father did set forth these gospel good works within the Midst of the Heavenly Jerusalem wherein a great multitude in their spiritual beings and state, *witnessed* these good works, both the spirits of the just men and the serving angels. Those of the elect who make up the spiritual tribes of Levi and Judah, the Kings and Priests

unto God, witnessed them in a special way and were in part brought into the experience of these gospel works by their union with Christ Jesus in His reception of all these gospel works in the Counsel of God and Covenant of Grace.

Heb. 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,
23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, {written: or, enrolled}
24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel.*

A Present Reality Coming from a Previous Union

While it is certainly true that Paul is speaking of the present reality of saints and their experiences within the Gospel Church here, now, on this earth, this comes only because we have been *before of old ordained unto such good works and experiences*. Let us remember Ephesians 2:8-10 in light of these points.

There is within the Spiritual Israel of God, *the election of Grace*, the several various distinctions as manifested by Natural Israel in the Old Testament. Not all the Israelites were of the tribes of Judah, Kingly, and Levi, Priestly, but all were of Israel. Even so it is today, there is a distinction between the Heavenly Jerusalem, the Mother of us all, and the saved nations that walk in the light of the great city of God. I would suggest a prayer and careful reading of D'Anvers on The City of God, in 2 volumes.

Even so we are all members of the One Jesus Christ, though in distinction:

1Co 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

Re 1:5 And from Jesus Christ, *who is the faithful witness*, and the first begotten of the dead, and the *prince of the kings of the earth*. Unto him that loved us, and washed us from our sins in his own blood,

Re 1:6 And hath made us *kings and priests unto God and his Father*; to him *be* glory and dominion for ever and ever. Amen.

Re 5:10 And hast *made us unto our God kings and priests*: and we shall reign on the earth.

Re 21:24 And the nations of them which are saved shall walk in the light of

it: and ***the kings of the earth*** do bring their glory and honor into it.

Our Lord Jesus Christ must write upon us the special name of our God, and His new name, and the name of the City of God, in order for us to remember our standing before of old and our present place in the present City of God, the representative of the New Jerusalem, now on this earth, the Gospel Church.

Re 3:12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

God the Father as the Root and Source of the Grace of Obedience

All ***blessings*** come from God the Father to the elect, and the ***knowledge and manifestation*** of these blessings come from the eternal God-Man, our Redeemer, Jesus Christ the Mediator of the New and Everlasting Covenant, though the ***effectual working of the Holy Spirit*** .

Joh 16:15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

God the Father brought Him forth in His Sacred or Heavenly form and set Him up before the creation to receive, govern, and maintain the entire creation in general and the benefit of the elect in particular, for the Glory of God.

Eph 3:7 Whereof I was made a minister, ***according to the gift of the grace of God given unto me by the effectual working of his power.***

Eph. 3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Re 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the ***root*** and the ***offspring*** of David, ***and*** the bright and morning star.

Proverbs 8:22 The LORD possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. {fields: or, open places} {the highest...: or, the chief part}

27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth: {a compass: or, a circle}

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him, as one brought up *with him*: and I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men. (In my opinion these were the elect in spiritual existence before the casting down of the creation-REP)

The Father Communicated Glory unto Christ Before Creation

The Lord Jesus Christ, as the eternal God-Man Redeemer, received glory from the Father before the creation of the world. In this glory the Father deposited into Christ's hands not only the elect, but all the necessary provisions and graces for Him to care for and maintain the Father's elected little ones, Christ's brothers and sisters.

John 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them,

as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

Joh 1:16 And of his fulness have all we received, and grace for grace.

Col. 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: {his...: Gr. the Son of his love}

14 In whom we have redemption through his blood, even the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. {in...: or, among all}

19 For it pleased the Father that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Let us also remember that some who are called the sons of men did exist from creation and Christ did delight in them.

By their union with Christ, which union was brought forth and setup before the creation of the world, the elect of God receive all things. Christ is their fullness and the source of all their obedience, grace and glory.

Joh 1:16 And of his fulness have all we received, and grace for grace.

2Ti 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Tit 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began;

He Both Commands and Causes Obedience

The gospel, as taught under both Covenants, contains many commands. There are many *conditions for sinners to fulfill and keep* in order to be blessed by God. Yet, sinners are *incapable* of keeping or fulfilling any of God's commands. God gives both the command and the grace of obedience to His elect in order to *manifest and distinguish* them from the reprobates. God commands and then causes us to obey His commands.

The Inward Manifestation

God manifests to His living little children their election in Christ Jesus by their remission of sins that comes with various spiritual operations that we call a work of grace or experience of grace. In this great experience we receive both inwardly in our conscious, the knowledge of our sins, and then the remission of our sins and this gives us the knowledge of our salvation. God manifests unto us that He loves us and He is our Father and we are His dear little ones.

Lu 1:77 To give knowledge of salvation unto his people by the remission of their sins,

Manifesting Salvation unto Others

The *manifestation* of grace and salvation continues on in our outward acts of obedience. These outward acts of obedience manifest unto others that we are the *living children of God*. The living children of God are likened both unto good fruit and good trees. They obey and bring forth fruit beyond themselves by the mighty power of God's calling and the grace of obedience.

I John 3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

The beginning of *effectual calling* is spiritual and invisible within and in the process of time is manifested by outward or visible obedience. I believe that the initial work of quickening or giving spiritual life to the spiritually dead elect happens in their subconscious being and then is manifested unto them in their conscious being *by the knowledge of their salvation* by the remission of their sins, and their being caused to obey the works that God has ordained that they should walk in.

Eph. 2:8 For by grace are ye saved through faith; and that not of

yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

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

Both Conditional and Unconditional

These works are both *conditional and unconditional*. They were conditioned upon *Christ's and His obedience*. He was successful. By the offering of His body He has perfected for ever those who are *sanctified by election unto Christ*. They are conditional to the elect in this regard; *the conditions must be met in order to secure the promised blessings*. However, the quickened elect is not able to fulfill these conditions. Therefore when the elect does obey the Lord, *He only does so through grace*.

1Co 15:10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: *yet not I*, but the grace of God which was with me.

Ga 2:20 I am crucified with Christ: nevertheless I live; *yet not I*, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Ac 18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much *which had believed through grace*:

Hebrews 10:12 But *this man*, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 *For by one offering he hath perfected for ever them that are sanctified.*

Jude 1 Jude, the servant of Jesus Christ, and brother of James, *to them that are sanctified by God the Father, and preserved in Jesus Christ, and called*:

To Conform unto Christ's Image

God gives His little ones the grace of obedience and conforms them into Christ's image in this life *partly now and more fully in the world to come*. Even as Christ returned to His *original form* following His resurrection and showed forth the greater glory He had with the Father before the world was, even so, the elect shall manifest their redemptive glory then more fully in the world to come.

Christ concealed His glory during the days of His service, and He returned to His greater glory after His resurrection, even the glory the Father gave to Him before the world.

Beholding the Glory in Wondrous Amazement

John 17:22 *And the glory which thou gavest me I have given them; that they may be one, even as we are one:*

23 *I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

24 *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

25 *O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.*

26 *And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.*

We now have this treasure in *earthen vessels*, but in the world to come we shall have this glory in *heavenly* and *spiritual vessels*. We shall then enter into the more fullness of our union with Christ and shall be like Him for we shall see Him as He is. This union with Christ *will then be experienced in our total being* while in this present evil world it is *only partly experienced and manifested*. He will not cease from His greater glory He had from and with the Father before the world was, but we shall be brought up to His level by our union with Him. I am speaking of Him as the eternal God-Man. We will never share in His glory as God the Eternal Word only, for the created cannot attain unto such glory nor stand before such glorious Beings without redemption accomplished fully in glorification and conformation unto Christ's image.

God Himself Solves the Problem

God requires holiness and obedience, His little children are not capable of such. *How is this problem solved but in Christ Jesus our Lord?* We are made full and complete in and by Him and His work as our substitute. We are made the righteousness, wisdom and holiness of God by Him.

Col. 2:9 *For in him dwelleth all the fulness of the Godhead bodily.*

10 *And ye are complete in him, which is the head of all principality and power:*

11 *In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:*

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

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;
14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;
15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

De 10:16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

De 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

Rom. 2:28 For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

Isa 26:12 LORD, thou wilt ordain peace for us: *for thou also hast wrought all our works in us.*

Eph. 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

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

The Gospel and Commands Under both Covenants

The gospel, as taught under both Covenants, contains many commands. There are many *conditions for sinners to fulfill and keep* in order to be blessed by God. Yet, sinners, are *incapable* of keeping or fulfilling any of God's commands. God gives the command and God gives the grace of obedience to His living elect in order to *manifest and distinguish* them from the reprobates. God commands and then causes us to obey His commands.

Heb 4:2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. {the word...: Gr. the word of hearing} {not being...: or, because they were not united by faith to}

1Pe 4:6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live

according to God in the spirit.

Sinners and Conditions

When we read the Old Testament we find a *constant theme of do and live*. God commanded Old Testament natural Israel and most of them, most of the time, refused to do as He commanded. He therefore worked obedience upon His elect and brought judgments upon the reprobates.

Under the New Testament there are also commandments and conditions. God's elect are not able to fulfill neither these commandments nor meet the conditions. We do not argue that the New Covenant has no conditions, but realize that not even living elect can work any conditions required for the promised blessings of God.

We have a substitute, Christ Jesus, Who has done all this for us and we are now in our rest.

Heb 3:11 **So I swear in my wrath, They shall not enter into my rest.)**

Heb 3:18 **And to whom swear he that they should not enter into his rest, but to them that believed not?**

Heb 4:1 **Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.**

Heb 4:3 **For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.**

Heb 4:4 **For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.**

Heb 4:5 **And in this place again, If they shall enter into my rest.**

Heb 4:8 **For if Jesus had given them rest, then would he not afterward have spoken of another day.**

Heb 4:9 **There remaineth therefore a rest to the people of God.**

Heb 4:10 **For he that is entered into his rest, he also hath ceased from his own works, as God did from his.**

Heb 4:11 **Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.**

Chapter 2

Distinguishing Between Conditional and Declarative Statements

If we consult our *Englishman's Greek Concordance of the Greek New Testament*, we can find around 300 conditions and promised blessings in the New Testament.

When we consult any standard Greek Grammar, such as Summers, Dana and Mantly, and A T Robertson, we find very clearly how that conditional statements are made in the Greek New Testament.

The Subjunctive Mood

In languages there are two types of action, real or potential. The indicative mood presents real action and the subjunctive and others, present potential action. Examples:

1. The child runs to escape, indicative mood;
2. If the child will runs he or she will escape, subjunctive mood.

The Greek Particles

Not only are there potential moods, such as the subjunctive, but there are Greek words we call particles, and these demonstrate Greek conditional sentences. The Greek N T leaves no doubt as to conditional and declarative sentences. Here are the particles:

□□□(when used with the subjunctive) if

□□(when used with the indicative) if

□□□(when used with the subjunctive) in order that, that . Summers page 105.

Conditional sentences come in four types or kinds:

1. The first kind affirms the reality of the condition... if we are disciples

- of the Lord we shall be saved....
2. The second kind is contrary to fact, ...if you had been here my brother would not have died....
 3. The third class is the *probable* future, . . this we will do if God permit...
 4. The fourth class is *possible* future condition . . . but even if you should suffer for righteousness sake, you would be happy...
Summers, pages 109-110.

Let me note some declarative statements that many make into conditional statements:

1. He who endures unto the end shall be saved, many make endurance in a condition for final salvation and it is not. This is a manifestation and a declarative statement.
2. He who beliefs and is baptized shall be saved, these are not conditions but manifestations, the Scripture declares that the baptized believer shall be saved.
3. Whosoever believes in Him shall not perish but receive eternal life, another promise given to those who manifest their election by their believing.

Now contrast this with the condition:

If ye believe not that I am He, ye shall die in your sins...

Joh 8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

24 eipon {I SAID} oun {THEREFORE} umin {TO YOU} oti {THAT} apoyaneisye {YE WILL DIE} en taiv {IN} amartiaiv umwn {YOUR SINS;} ean gar mh {FOR IF} pisteushte {YE BELIEVE NOT} oti {THAT} egw {I} eimi {AM [HE],} apoyaneisye {YE WILL DIE} en taiv {IN} amartiaiv {SINS} umwn {YOUR.}

When we make a clear distinction between conditional statements and declarative statements then we will solve many problems concerning our Biblical theology.

We should be very careful to distinguish between good works as conditions for salvation and good works as the manifestations of our salvation.

Chapter 3

How to Treat Differing Believers

2 Thess 3:

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 *Yet count him not as an enemy, but admonish him as a brother.*

Joh 13:34 A new commandment I give unto you, *That ye love one another; as I have loved you, that ye also love one another.*

Joh 15:12 This is my commandment, That ye love one another, as I have loved you.

Joh 15:17 These things I command you, that ye love one another.

Ro 13:8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

1Th 4:9 ***But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.***

1Jo 3:11 For this is the message that ye heard from the beginning, that we should love one another.

1Jo 3:23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

1Jo 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. {is born: Gr. has been born}

1Jo 4:11 ***Beloved, if God so loved us, we ought also to love one another.***

1Jo 4:12 No man hath seen God at any time. ***If we love one another, God dwelleth in us, and his love is perfected in us.***

2 Jo 1:5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

Joh 13:35 ***By this shall all men know that ye are my disciples, if ye have love one to another.***

Joh 11:5 Now Jesus loved Martha, and her sister, and Lazarus.

Joh 11:36 Then said the Jews, Behold how he loved him!

In all of these wonderful passages emphasizing the need for us to love one another, this verse stands out the most to me:

Joh 15:12 This is my commandment, ***That ye love one another, as I have loved you.***

To love each other as Christ loved us is beyond our ability, we can only do so, or hope to do so, by our union with Christ in His love, and the effectual working of the Holy Spirit in empowering our love. And, even then to love others as Christ loved us is a wonderful grace that seems too wonderful for us to exercise ever. However, we are commanded to so do. Therefore with the command comes the ability to obey,

Heb. 13:20 Now the God of peace, that brought again from the dead our

Lord Jesus, that great shepherd of the sheep, *through the blood of the everlasting covenant,*

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. {working: or, doing}

It beyond me to imagine that we are capable of such love, but then I realize this is a supernatural love and it is *given unto us to love each other* and that this comes from God Himself Who is working it in both to will and to do.

Our love for others should be not limited only to those who love us or who agree with us. This should be the major attribute that those who differ from us see from us toward them.

Jesus taught that if we do good only to those who are our brethren how are we any better than the Pharisees, for even the Pharisees do this.

Concerning those who differ from us we must be loving toward them.

We must also be gentle:

1Th 2:7 *But we were gentle among you, even as a nurse cherisheth her children:*

2Ti 2:24 *And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, {patient: or, forbearing}*

Tit 3:2 *To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.*

Jas 3:17 *But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*

1Pe 2:18 *Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.*

We must be very patient and understanding:

2Ti 2:24 *And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, {patient: or, forbearing}*

We must be very considerate:

Heb 10:24 And let us consider one another to provoke unto love and to good works:

Ga 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

In conclusion, we must remember that God has ordained that there be differing believers among us for a reason.

1Co 11:19 For there must be also heresies among you, that they which are approved may be made manifest among you.

The Lord told Israel of old that He would not drive out totally all those in the land because He would leave some to try and test Israel. He did and for the most part Israel failed the test.

However, we are not dealing with reprobates here, but believers in Christ who differ from us. Many times these differences occur simply because others, or we ourselves, simply do not know any better.

If we present the truth and the brother or sister does not reject or fight it, but does not understand then there is hope for him or her. But if the truth outrages this person, and after we have born with them two or three times, we must therefore reject him or her, yet not count them as an enemy.

We must be very careful when dealing with those who differ from us, and deal with them, not as enemies, but as brothers and sisters in Christ who have mistaken opinions. I am not speaking of Christ rejecters, nor persecutors, but brothers and sisters who differ from us.

The Force of Charity

The main attributes they should see about us are our love, gentleness, patience and understanding toward them with respect and forbearance. Love is a drawing force that will overcome all things in the end, I Cor. 11.

1Co 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth

not itself, is not puffed up, {vaunteth...: or, is not rash}

1Co 13:8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. {fail: Gr. vanish away}

1Co 13:13 And now abideth faith, hope, charity, these three; but the greatest of these *is charity*.

1Co 14:1 Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

1Co 16:14 Let all your things be done with charity.

Col 3:14 And above all these things *put on* charity, *which is the bond of perfectness*.

2Th 1:3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

1Ti 1:5 Now the end of the commandment is charity out of a pure heart, and *of a good conscience, and of faith unfeigned*:

1Pe 4:8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

1Pe 5:14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

Chapter 4 The Grace of Obedience and Rewards

The Scriptures teach us about Biblical Rewards just as they do about conditions. Both of these subjects must involve our Substitute, Jesus Christ, the Eternal God-Man Redeemer. Just as God's living little children fulfill His required conditions for salvation and all its blessings, only by their substitute Jesus Christ, so they earn all the rewards that God has laid up in store for them, but only by their substitute Jesus Christ our Lord. Even as Jesus Christ has earned salvation and all its blessings for His brothers and sisters, God's little children, so has He earned all the inheritance and rewards that God has in store for them and He freely gives these to them.

Christ Jesus is the Treasure House of all Inheritance and Rewards

God the Father commanded our Lord Jesus Christ, His only begotten Son, in His sacred manly Being, to pray and ask of Him, and Jesus did. Christ received His inheritance, *not only by earning it, but through prayer*. Both

the prayers of Christ and the works of Christ were united in securing His inheritance. (Later we hope to share our thoughts about prayer.)

Ps 2:8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

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

4 *To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,*

5 *Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*

Col 1:19 For it pleased *the Father* that in him should all fullness dwell;

Re 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Re 22:12 And, behold, I come quickly; *and my reward is with me, to give every man according as his work shall be.*

This is indeed a very beautiful statement:

and my reward is with me, to give every man according as his work shall be.

Col 3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

Col 2:10 And ye are complete in him, which is the head of all principality and power:

Ro 8:17 And if children, then heirs; heirs of God, and *joint–heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

Romans here is beautiful, Co-heirs, Co-Sufferers and Co-Glorification all earned and brought about by our Lord Jesus Christ.

Php 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

Heb 11:25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

There are Rewards and they shall be given to those who are Walking in true Gospel Faith, Order, Worship and Works

Mt 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

I Cor. 3:7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, ye are God's building. {husbandry: or, tillage}

10 *According to the grace of God which is given unto me, as a wise masterbuilder,* I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. {it shall be: Gr. it is}

14 If any man's work abide which he hath built thereupon, *he shall receive a reward.*

15 *If any man's work shall be burned, he shall suffer loss:* but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

Gospel faith, order, worship and works produces gospel rewards. Following in the footsteps of Jesus is the way to proper obedience. *Proper obedience produces rewards.* But, who can do this, the good that we would, we do not, and the evil that we would not do, that do we, here is the answer:

Rom. 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. {allow: Gr. know}

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: *for*

to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

*25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; **but with the flesh the law of sin.***

How can We Know the Lord's Way of Service and His Will?

In my opinion the first principle about earning rewards is to know about them and what we must do in order to secure them. We must have a knowledge of what God requires of us in our obedience if we are going to obey the Lord. *This knowledge is beyond us.* We can know nothing as we ought to know it.

The knowledge *what to do and how to do it* in the Lord's service is *supernatural*.

Matt. 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

Mr 4:11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables:

Lu 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Mt 11:25 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

The little children of God must be taught about how to worship, how to obey and what to do for their service unto God. We must even be taught how to pray!

Jesus Christ as our Prophet or Teacher

This brings us back again to our Lord Jesus Christ. He is the beginning and the ending in all things that pertain unto God and godliness. Christ Jesus must be our teacher and He uses ways and means to teach us after we have been directly quickened unto life.

1Jo 5:20 And we know that the Son of God is come, *and hath given us an understanding*, that we may know him that is true, *and we are in him that is true*, even in his Son Jesus Christ. This is the true God, and eternal life.

Eph 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Eph 4:18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

Php 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Col 1:9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

Col 2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

2Ti 2:7 Consider what I say; and the Lord give thee understanding in all things.

The Lord Jesus Uses Teachers in the Church

Our Lord Jesus gathered baptized disciples out of John's prepared

material of baptized disciples. These He called unto Him and they followed Him and gathered around Him doing His will:

John 15:16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

Christ's calling out and ordaining Apostles and Teachers in the Church

In due time He ordained 12 apostles whom He called unto Himself. They were His chief apostles and one had a devil from the beginning, Judas, that the Scriptures might be fulfilled.

Later the Church at Jerusalem selected another Apostle to take the place of Judas who manifested himself to be a son of perdition. Then still later the Lord Jesus directly from heaven converted Saul into Paul and made him into an Apostle. After this the churches chose many of the brethren who traveled with the chief Apostles and Paul, as church messengers or apostles. These men Christ placed in the church as ministers and teachers.

1Co 12:28 And God hath set some in the church, first apostles, secondarily prophets, *thirdly teachers*, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Ephesians 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, {of the Lord: or, in the Lord}

2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. {captivity...: or, a multitude of captives}

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) {fill: or, fulfil}

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: {in: or, into} {stature: or, age}

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: {speaking...: or, being sincere}

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The early churches contained messengers or ministers sent into the world, and messengers or ministers who remained at home feeding the sheep in the churches. These were the ordinary means of the Lord in teaching and training His disciples about the manifest order of gospel obedience and gospel salvation. Please note I said, **ORDINARY**. We do not deny that there are extraordinary ways and means that the Lord uses as it pleases Him. However the ordinary way is by teachers in the churches. *This is our role model.*

The Lord uses *ordinary ministers* in His churches to teach and preach the ways of gospel obedience unto His people. These ways of gospel obedience are modeled after Jesus Christ and His obedience unto the Father. The effectual operation of the Holy Spirit brings those whom God has purposed to be the manifesters of gospel obedience into conformity to the obedience of the Lord Jesus.

Eph 3:7 **Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.**

Eph 4:16 **From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.**

The first orderly walk is *to confess Jesus Christ, even with the mouth and in baptism.*

Ro 10:9 **That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou**

shalt be saved.

Ro 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Ro 15:6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

The Divine Pattern is when believers gladly received the Word, they were baptized:

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

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

When believers are baptized, they show their union with Jesus Christ in His watery baptism and His baptism of sufferings. They then are added unto the church.

Rom. 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 *Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?*

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection:

This is a co-baptism into His death. We are buried together with Him in baptism. This shows union with Christ, we were there with Him when He died on the cross as well as when He showed this in the watery grace.

Not only so, but Paul said we were co-planted in the likeness of His death, and coming forth from the water we should walk in the *newness of life*. After our baptism we are to be in the likeness of Christ and His resurrection life.

We must remember that after Christ was raised from the dead *He spoke and taught only those things concerning the Kingdom of God*, not the age of the Law nor of the Prophets, but the new age of the Kingdom of God.

Acts 1:1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:
3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and *speaking of the things pertaining to the kingdom of God:*

These good works in which we began our public profession of Jesus Christ in putting Him on manifestly, show our union with Him.

Ga 3:27 For as many of you as have been baptized into Christ have put on Christ.

Not only so do we manifestly put on Christ in baptism, but as we grow in grace and manifestly perform other good works we are putting on the new man, which is our walk in identity with Jesus Christ,

Eph 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Col 3:10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

When we are manifestly in Christ by baptism and then in the church and other ordinances and good works, we are manifestly in the new creation:

2 Cor. 5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

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

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

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

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

The key here to understanding our manifest union with Christ Jesus in the ordinances, church and other good works is Ephesians 2:8-10:

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

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

When Conditionalists and Arminians suggest that this *does not* set forth absolute and certain obedience because the word *should* is used, I remind them of this passage:

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him *should not perish*, but have everlasting life.

Please note that if *should* in Ephesians 2:10 is not absolute, and can admit of failure, then it can so as well in John 3:16. The Conditionalists concept will also teach *falling out of grace* and the elect finally perishing after all.

God, before of old, ordained that we should walk in good works. He delivered these good works unto Jesus Christ before the casting down of the creation. These good works were ordained by God the Father and made certain and sure unto us by the merits of Christ's blood.

The good works that God the Father preordained that we walk in are included in the obedience of grace. They are made effectual unto us by the working of the Father through the merits of Christ and His shed blood. The Holy Spirit works effectually in us to perform these good works.

Hebrews 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, *through the blood of the everlasting covenant,*

21 *Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

Eze 36:27 *And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

You will note that these good works are associated with the glory of God. I will have more to say on this when considering the eternal city, the New Jerusalem and the Bridal habitation, the Lord willing.

In Summary:

1. God the Father has ordained that the elect, all of us, including Christ Jesus in His sacred manly nature, walk in the good works that He ordained to manifest us as His own children;

1 Peter 3:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord *is* gracious.

4 To whom coming, as *unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, {precious: or, an honour}

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

2. The Holy Spirit brings certain of the redeemed elect unto these manifest good works in this present evil world;

3. The end result is that these whom God has ordained to manifest their election by the Good Works He has delivered unto Christ and Christ unto the Chief Apostles, and the chief apostles unto the churches, these good works will result in rewards;

4. These good works shall result in rewards unto those so ordained, and this will happen at the Bema Judgment Seat of Christ occurring at the Second Coming of Christ when the seventh trumpet shall begin its sounding:

Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of

the world:

Re 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

2 Thess. 1:3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Re 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Gospel good works began before the casting down of the creation, they continued into this present evil world, and they shall be fully appreciated and manifested at the Second Coming of Christ Jesus. Those whom the Godhead brings into the doing of gospel good works shall receive a reward at the judgment seat of Christ, and this reward comes from Christ's reward. This reward shall manifest the receiver as one who will do special services for Christ in the world to come. There is nothing about good works and their rewards that come from the sinners. They are all of the Lord, *He who glories, let Him glory in the Lord:*

1Co 1:31 That, according as it is written, He that glorieth, let him glory in the Lord.

2Co 10:17 But he that glorieth, let him glory in the Lord.

Re 22:12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

Chapter 5

The Grace of Obedience and Experimental Conformity unto the Vital Godliness and Image of Jesus Christ

The Scriptures teach us that Christ not only died for His people, but also that purifying them and making them zealous of good works, is His work to do. Since we believe the Bible teaches us particular redemption then we can also believe it teaches us the doctrine of a Christ accomplished sanctification that results in conformity unto the very good works and deeds that Christ Jesus walked in and did.

Joh 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

I Cor. 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

Gal. 2:20 I am crucified with Christ: *nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

Eph. 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of

water by the word.

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

The grace of obedience involves three distinguishing branches:

1. **Decreed** conformity or predestination unto Christ's likeness and image;

Eph. 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

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

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

2. **Manifested** conformity unto the manifestations of Christ in gospel ordinances, good works, and service;

Gal. 3:27 For as many of you as have been baptized into Christ have put on Christ.

Ro 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

Eph 4:24 And that ye put on the new man, which after God is created in righteousness and true holiness.

Col 3:10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

This is done by our being joined to and with Christ to walk in the newness of life. The new and living way of the heavenly walk is done in this present evil world by our service and work in the gospel church. This involves our leaning behind the former way of life and worship and following in the footsteps of Jesus Christ in our *manifested gospel obedience and good works*:

I Thess. 1:4 Knowing, brethren beloved, your election of God. {beloved...: or, beloved of God, your election}

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

3. *Experimental* conformity or the *experience* of the quickened elect being made spiritually, inwardly into the image of Jesus Christ.

Ron. 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be*

against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Experimental conformity into the image of Christ begins in this life in the work of quickening or giving us life. Christ Jesus is made unto us a quickening spirit and He speaks quickening words unto us.

1Co 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Experimental conformity concerns the spiritual or invisible part of effectual calling that is *worked out or manifested in gospel obedience*. This is sometimes put under the terms *fruit of the spirit*, or as theologians want to say, *graces or gifts of the Holy Spirit*.

Gal. 5:16 *This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. {ye...: or, fulfil not}*

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts. {affections: or, passions}

25 If we live in the Spirit, let us also walk in the Spirit.

Adding Virtues

Under the Gospel Covenant living children of God are exhorted *to add virtues or graces* unto their already living and existent graces. In this manner they are to develop and grow in these inward and experimental graces or gifts that come from our Lord Jesus Christ by the Holy Spirit's

taking these things of Christ and showing them unto us.

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

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

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

1 Peter 1:5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. {barren: Gr. idle}

9 But he that lacketh these things is blind, (**purblind-REP**) and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Experimental Graces or Vital Living Godliness

Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

There are many special graces that the Holy Spirit conveys unto us and *these are experienced within us and outwardly manifested*. I want to deal with some of the special gifts and graces the Spirit communicates to us from Christ and that we have a conscious knowledge of in our Christian experience.

Are all Supernatural

Each of these spiritual and experimental graces are supernatural and come from our Lord Jesus Christ. He experienced these experimental graces in His different forms, especially that of the Servant of God. *We are brought*

to join with Christ in His experimental graces from the Holy Spirit as the Spirit sustained Him. The Holy Spirit conforms us unto these experimental graces with Christ. They, like all others blessings of the Eternal Covenant, are in reality Christ's, He possessed them first, experienced them, and gives them unto us.

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Lu 11:20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Christ's Gift of Repentance

Repentance is a Gift coming from Jesus Christ. It is basically a fruit of grace and means a change of mind. Christ Jesus gives repentance unto us in the work of quickening and our minds are indeed changed.

Christ's repentance does not affect His immutability as God, or Divine, because it relates not to His Divine Nature. *He is of One mind, Who can turn Him*, is spoken of Him, the Father and the Holy Spirit in the Divine Nature.

Christ Jesus, *in His manly nature* had a changed mind in that He went from being the *Divine Equal first*, into the *form of the Servant, secondly*.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

He was *rich*, yet for our sakes He became *poor* and *learned* obedience even though a Son.

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

Existing in His *pre-incarnate state* our Lord Jesus Christ, the Man, not as God the Word, was indeed *rich* at one time, but *became poor for our sakes*. What a change of mind this must have been! God the Word did not become poor.

He also learned obedience even unto death; this was a mighty change in His manly mind:

Heb. 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

God the Word did not need to learn obedience even unto death, He is undying.

The way Christ gives repentance to us is *by the Holy Spirit*. He brings godly sorrow unto us.

Ac 5:31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

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

This also involves a *renewing of the mind*.

2Co 4:16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

Eph 4:23 And be renewed in the spirit of your mind;

Col 3:10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

We are given *the mind of Christ*:

1Co 2:16 For who hath known the mind of the Lord, that he may instruct him? *But we have the mind of Christ*.

Phil 2:5 *Let this mind be in you, which was also in Christ Jesus*:

Christ's Gift of Faith

Faith is a necessary spiritual grace and gift.

I Cor. 13:13 And now abideth faith, hope, charity, these three; but the

greatest of these *is* charity.

Ga 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Eph 5:9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

Without faith we cannot please God.

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

Therefore *we are given the same faith that Christ possessed, by measure*, His without measure. The *Faith of Christ* involves both His personal faith and the whole Counsel of God, His system of faith.

Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live *by the faith of the Son of God*, who loved me, and gave himself for me.

Lu 7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Ac 20:27 For I have not shunned to declare unto you all the counsel of God.

The *Faith of Christ* is both imparted unto us by the Holy Spirit in the New Birth, and imputed unto us before God above. It is not of ourselves, it is the gift of God.

Eph. 2:8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

The *Faith of Christ* that is given unto us and reckoned also as our faith, is the Work of God:

Joh 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

Ro 3:22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Ga 2:16 Knowing that a man is not justified by the works of the law, *but by the faith of Jesus Christ*, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the

law: for by the works of the law shall no flesh be justified.

Ga 3:22 But the scripture hath concluded all under sin, *that the promise by faith of Jesus Christ might be given to them that believe.*

Eph 3:12 In whom we have boldness and access with confidence by the faith of him. (This verse is both experimental and comforting. We enter into the presence of God, not on the basis of our faith, but on the basis of Christ's faith. The devils also have faith, and tremble at God's name, but this does not bring them unto God nor save them. REP)

Php 1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

Php 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

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

Tit 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

Jas 2:1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

Re 13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Re 14:12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

God's elect all share one faith. This is the faith of Jesus Christ Who is the first of God's elect. We receive His faith through the operation of God, the experience of Grace, and it is imputed unto us before God. This is one of the most vital of all the experiences of grace in our effectual calling.

By the mercy and grace of God we are one with Christ in His faith, and by this we live and please God.

Christ's Gift of Hope

Christ Jesus offered Himself unto God in faith and hope. Hope, like faith and love, is one of the three remaining spiritual gifts. We have hope toward God because of our union with Christ Jesus in His hope or expectations. The Holy Spirit communicates Christ's hope unto us.

Hebrews 10:12 **But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;**

13 From henceforth *expecting* (form of hope REP) till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

Ro 5:2 **By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.**

Ro 5:4 **And patience, experience; and experience, hope:**

Ro 5:5 **And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.**

Ro 8:24 **For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?**

Ro 12:12 **Rejoicing in hope; patient in tribulation; continuing instant in prayer;**

Ro 15:4 **For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.**

Ro 15:13 **Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.**

1Co 15:19 **If in this life only we have hope in Christ, we are of all men most miserable.**

2Co 1:7 **And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.**

Ga 5:5 **For we through the Spirit wait for the hope of righteousness by faith.**

Eph 1:18 **The eyes of your understanding being enlightened; that ye may**

know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

Eph 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

Col 1:27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: {in: or, among}

1Th 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

2Th 2:16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

Tit 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

Heb 3:6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Heb 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

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

1Pe 1:21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

1Pe 3:15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

1Jo 3:3 And every man that hath this hope in him purifieth himself, even as he is pure.

Christ's Gift of Love

Ro 8:35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

2Co 5:14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

Eph 3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

The Love of Christ is also spoken of as the Love of God

Joh 5:42 But I know you, that ye have not the love of God in you.

Ro 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Ro 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

2Co 13:14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be with you all. Amen.* *The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.*

2Th 3:5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. {patient...: or, patience of Christ}

Tit 3:4 But after that the kindness and love of God our Saviour toward man appeared, {love: or, pity}

1Jo 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

1Jo 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

1Jo 3:17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?

1Jo 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

1Jo 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Jude 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Christ's Gift of Peace

Joh 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Ro 1:7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

Ro 2:10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: {Gentile: Gr. Greek}

Ro 3:17 And the way of peace have they not known:

Ro 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Ro 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

1Co 1:3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

Eph 2:15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace;

Eph 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

Eph 6:23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

Christ's Gift of Knowledge

Eph 3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

Eph 3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Eph 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: {in: or, into} {stature: or, age}

Php 3:8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

2Co 2:14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

2Co 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. {hath: Gr. is he who hath}

2Co 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

1Co 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

2Co 2:14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

2Co 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

2Pe 1:8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Eternal and Temporal Union

I have given several verses showing the vital Christian graces that Jesus Christ did possess in His sacred manly being. I have given some verses showing that we receive these in our Christian experience. These several graces come to us because of our union with Jesus Christ. This union is both an eternal and a temporal union.

Christ's Gift of Life

Because of our union with Jesus Christ, we have been raised up and made to sit with Him in the heavenlies. This is an expression of our Christian life.

It is further expressed as our walking with Him in the newness of life.

Eph 2:6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

Ro 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

While there are no verses that expressedly state that we are given the life of Christ, we can deduct such a wonderful teaching from the Sacred Scriptures by noting that we receive eternal life from Him just as He received life from the Father. This, of course, refers to Him in His sacred manhood, not in His godhood that needs not to receive life in any way from another Divine Being.

Joh 6:57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

Joh 14:19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

Col 3:3 For ye are dead, and your life is hid with Christ in God.

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Christ is orderly and manifested expressed to the world by the life of His people who show Him forth in their walking in newness of life. This newness of life is not according to cunningly devised fables, but according to the pattern showed unto us in the New Testament. We are to follow in the footsteps of Christ and His chief apostles. As we do this we show forth Christ unto other. We are not to show forth Christ according to will worship or human inventions, but according to how He wants us to show Him forth. This we do when we walk as He walked and keep His commandments.

Isa 35:8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*:

10 And the ransomed of the LORD shall return, and come to Zion with

songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.