

The Grace of Obedience and the Sacred Scriptures

2 Tim. 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, throughly furnished unto all good works.

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

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.

The place of the Sacred Scriptures in the Christian experience is *not to give spiritual life, but to give manifest knowledge and direct the living children of God into all good works*. The Lord God has given us His written Word so as to make us complete or perfect in the doing of all good works. God's written Word gives light unto us. Christ gives light unto us.

2Ti 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Ps 119:105 NUN. Thy word *is* a lamp unto my feet, and a light unto my path.

Ps 119:130 The entrance of thy words giveth light; it giveth understanding unto the simple.

God's written Word teaches us about *manifest obedience*. This manifest obedience is carefully presented in an orderly pattern. It is conformity to the image of Christ. Manifest obedience has Christ and His chief apostles as our role models. We are to judge all things by Jesus Christ and the Scriptures that are His words.

Lu 24:44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

Ac 17:31 Because he hath appointed a day, in the which he will judge the world in

righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead

Ro 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

1Co 5:12 For what have I to do to judge them also that are without? do not ye judge them that are within?

1Co 6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

1Co 6:3 Know ye not that we shall judge angels? how much more things that pertain to this life?

Mt 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Lu 22:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

The Written Word contains patters for our good works. These patterns are Christ Jesus and His chief apostles and disciples. What is not revealed is not to serve as a pattern for our good works, only what is revealed.

I Cor. 3:10 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.

1Ti 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Tit 2:7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

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

The Scriptures teach us that God shall judge the thoughts and the intents of the heart. But they also teach us about fruit bearing. Fruits are to be judged as well.

Mt 3:10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Mt 7:17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Mt 7:18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

Mt 7:19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Mt 12:33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

Jas 3:12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

Our concern with the Scriptures is to judge *manifest obedience*. The living children of God manifest their *union with Christ Jesus* by their manifest obedience. This manifest obedience is to be measured by the Written Word of God. Our main concern is to judge ourselves and then to judge the church. God judges those without and we are to judge those within on the basis of the Written Word.

Joh 1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

Joh 3:21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

1Jo 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.

Joh 8:47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

John 15:1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. {without me: or, severed

from me}

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

1Co 5:12 For what have I to do to judge them also that are without? do not ye judge them that are within?

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?

God's has given His Written Word to govern us in all things pertaining *unto life and godliness*. We are to develop our Christian experience and knowledge based upon what He has revealed unto us, rather than on what He has not revealed unto us.

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.

God's living children should not concern themselves with what God has not revealed unto them. We have enough to do when we deal with the Pattern of God's House and our lives according to the Sacred Scriptures.

God's Pattern is very simple and this is what should concern us:

1 Thess. 1:5 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.*

God's Written Word is to direct us unto Jesus Christ and display Him, our blessings from Him and our union with Him.

Joh 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Joh 21:25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

1Jo 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

Re 1:3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

2 Thess. 2:11 And for this cause *God shall send them strong delusion, that they should believe a lie:*

12 *That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

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,*

17 *Comfort your hearts, and stablish you in every good word and work.*

The Sacred Scriptures teach us and show us what we are to believe and how we are to obey the Lord. They inform us that Jesus Christ and the Father comfort us in our obedience and establish us in every good word and work. Living children of God possess repentance and faith by the experience of grace and they are called the good ground already prepared for the seed even before it is sown. They are in possession of faith, waiting to know Who to believe in and what to believe.

John 9:35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

Luke 8:4 And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 *And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.*

9 And his disciples asked him, saying, What might this parable be?

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.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, *and bring no fruit to perfection.*

15 *But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.*

The Grace of Obedience and Effectual, Fervent Prayer

Jas 5:16 Confess *your* faults one to another, and pray one for another, that ye may be healed. *The effectual fervent prayer of a righteous man availeth much.*

Rom. 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: *but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

27 And he that searcheth the hearts *knoweth what is the mind of the Spirit,*

because he maketh intercession for the saints according to the will of God.

Effectual, fervent prayer is like all other Christ-centered blessing, it comes from our Lord Jesus Christ by the power of the Holy Spirit.

In order to understand this gospel mystery a person must have eyes to see and the eyes of his understanding must be opened. This is another of the many blessings of union with Jesus Christ. Eternal, vital union with Christ is worked out and manifested in time through the power of the Godhead working in us both to will and to do of His good pleasure.

Effectual prayer is not our prayer to produce, but the prayer of Christ worked within us. This is the gospel mystery of effectual prayer. God's little children can pray effectually but only when they are praying in the Spirit because of their union with Jesus Christ.

This is also, like all the other Christ-centered blessing of the Everlasting Covenant, a blessing of being in Christ eternally and with Christ in time. *Effectual prayer is Christ's prayer within us being produced by the Holy Spirit.*

Effectual Prayer and Fasting

When we read the New Testament carefully, with eyes to see, we find that fasting and prayer are placed in a very high priority in the Christian experience. Jesus taught the importance of fasting and prayer in carrying out His commission.

The Extraordinary Commission

Jesus commissioned His disciples to cast out demons and work other wonderful works. This commission included much more than what we call The Great Commission. Christ showed the place of fasting and prayer in casting out demons.

Matt. 17:14 And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 *Howbeit this kind goeth not out but by prayer and fasting.*

Fasting and Prayer in the Ordinary Work of the Lord

When we move into the ordinary work of spreading the Gospel of Jesus Christ we find that fasting and prayer occupied a very large and important place. The Book of Acts abounds with references to fasting and prayer.

Ac 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Acts 6:1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

Ac 9:11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

My place here is not to enter into the full scope of prayer and fasting. I would suggest the book, *With Christ in the School of Prayer*, for a further enlargement on this subject. We know the Scriptures teach us about prayer, its blessings, its hindrances and the promises attached unto it. We often pray and have not because we either do not ask in faith or we ask wanting things for ourselves. A W Pink showed in his excellent work on the Prayers of Paul, that the importance of prayers is when we ask according to the Will of God in faith.

C H Spurgeon often spoke of George Moller (?) in London who fed and carried for many children only through fasting and prayer. My point is to deal with prayer as it is inwardly produced by the Holy Spirit and then stress how that we are brought into union with Christ in His prayers.

Effectual Prayer is Inwardly Produced

Jas 5:16 Confess *your* faults one to another, and pray one for another, that ye may be healed. *The effectual fervent prayer of a righteous man availeth much.*

Eph 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

When we consult the Greek Text of James 5:16, we find that James said that an *inwardly produced prayer* of a righteous man availeth much.

This inwardly produced prayer is from the Holy Spirit and is based upon the role model of Jesus Christ and His prayers. We enter into effectual prayers when we pray in and with Jesus Christ by the Holy Spirit. We need to be taught how to pray, and Jesus is our role model in this as in all other experiences of the Christian life, Luke 11.

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

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*

Paul summarizes the New and Everlasting Covenant by showing the relation of works, to the Covenant, the blood of Jesus Christ, and the Father, here called The God of peace.

In the New Covenant God the Father, called by various names, is presented as the One Who *is the power of the elect in doing good works*. He is presented here as working in the elect *that which is well pleasing in His sight*. He does this through Jesus Christ, the great Shepherd of the Sheep, and the Holy Spirit. The God of Peace makes the elect perfect or complete in every good work to do His Will. God does this, not men or man.

Our Good Works are Foreordained by God

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.

He does this first by *Decreeing the Good Works we are to do*, and then He sends the Holy Spirit *Empowering us* in the doing of the Good Works God has ordained for us to do. These are the same good works that God the Father Ordained for Christ to do and delivered unto Him, and Christ did. By the power of the Father, we enter into union with Christ in doing the Good Works that God has foreordained for us to do.

The Succession of Good Works

First, they come from the Father;

Secondly, they are passed on to Jesus Christ, our role model;

Thirdly, they are from Jesus passed on unto the elect, Christ's gospel seed;

Fourthly, they are passed on from the gospel seed unto succeeding gospel seed.

Isa 59:21 **As for me, this *is my covenant with them, saith the LORD; My spirit that is***

upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

As I define further the Good Works we are speaking about, *I mean the walk with Christ in the gospel church and ordinances.* These good works manifest us as the children of God in distinction from the children of the devil. I realize there are many other good works, but they all come from the Father unto the Son, and by the Holy Spirit, to us.

1Jo 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.

Joh 5:20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

Joh 5:36 But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

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.

**The Father Gave Good Works and Words unto the Son and Christ Did
These in Union with the Father, and We in Union with Christ**

The *Good Works of Righteousness* came first from the Father and He showed them unto Jesus Christ and taught or commanded Him about these good works, and Christ did these good works. *When Christ accomplished good works, He was in union with the Father, and the Father also did the good works.*

When Christ performed the good works the Father gave unto Him to perform, He did these in manifest union with the Father. God's living children do their manifest works, the same kind of works, in manifest union with the Son, and through Him with the Father.

Joh 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Joh 14:11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

Joh 3:35 The Father loveth the Son, and hath given all things into his hand.

Joh 5:17 But Jesus answered them, My Father worketh hitherto, and I work.

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.

Joh 5:20 For the Father loveth the Son, ***and sheweth him all things that himself doeth: and he will shew him greater works than these,*** that ye may marvel.

Joh 5:21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

Joh 5:26 For as the Father hath life in himself; ***so hath he given*** to the Son to have life in himself;

Joh 5:30 ***I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.***

Joh 5:36 But I have greater witness than *that* of John: ***for the works which the Father hath given me to finish, the same works that I do, bear witness of me,*** that the Father hath sent me.

Joh 5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

Joh 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

Joh 8:38 ***I speak that which I have seen with my Father:*** and ye do that which ye have seen with your father.

Joh 10:18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. ***This commandment have I received of my Father.***

Joh 10:25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

Joh 10:37 If I do not the works of my Father, believe me not.

Joh 10:38 But if I do, though ye believe not me, ***believe the works: that ye may know, and believe, that the Father is in me, and I in him.***

Joh 12:49 For I have not spoken of myself; ***but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.***

Joh 12:50 And I know that his commandment is life everlasting: ***whatsoever I speak therefore, even as the Father said unto me, so I speak.***

Joh 14:10 *Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.*

Joh 14:11 *Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.*

Joh 14:23 *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

Joh 14:24 *He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.*

Joh 15:10 *If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*

Joh 15:15 *Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

The Glorious Union of Obedience

The Union of the Father in the Son and the Son in the Father, and the elect in the Son, and by this union, the elect in the Father, is manifested by the very same good works.

The glory that the Father communicated unto the Son as His only Begotten Son, is manifest in the glory of the good works that the Father passed to the Son. This is the glory seen in and by the gospel church and ordinances and the walk of manifest children of God in witnessing and doing these good works that show forth or manifest orderly the glory of the Only Begotten Son.

John 1:14 *And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

God the Father begot Christ into obedience, even the obedience of suffering unto death.

Hebrews 5:5 *So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.*

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.

God the Father *creates* His little children unto obedience, in the *new creation or new birth*.

2 Cor, 5:16 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.

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

The Lord Jesus received the Good Works from the Father. These manifest forth His glory, because the Father gave them unto Him before the creation of the world. The Lord Jesus delivered these good works unto the chief apostles and they did them. The chief apostles delivered them unto the churches and the churches have kept them and glory God the Father along with Christ's glorifying the Father.

Eph. 3:21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Jesus delivered His glory unto His disciples:

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.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

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.

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.

The Glory of God Manifested unto and by the Gospel Church

The glory that Christ delivered unto His disciples is the same glory that the Father gave to Him before the world was. Please note this, Christ, in His glory, is beyond measure, the disciples have this same glory, but in this present evil world it is hidden and by measure.

This glory is manifested in the true gospel and true gospel ordinances that the church publishes to the world and administers unto professed believers. *The true believers shall all be one with the Father and the Son in the observance of the true faith, order, worship and works of the gospel in word and deed.* This is done as we sit with Christ in the heavenlies, the gospel church and worship.

**Eph. 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:
3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, {afore...: or, a little before}
4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:
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.
8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;
9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:
10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,
11 According to the eternal purpose which he purposed in Christ Jesus our Lord:**

Not only do the true believers, those in manifest gospel faith and order, partake of the true works and ordinances of the Father and the Son, but they also have an understanding of these things, though not all to the same level or measure, for we know now only in part.

God has foreordained that we walk in these glorious ordinances and glory of unity, but that we also know about them and their meaning, though only in part.

God has begotten His Only Begotten Son unto obedience and created His little children unto these same good works. We have been foreordained to walk in these same good works that Christ did. He did them in perfection, but we do them in limitation and in part. Yet this has also been ordained of the Lord God.

By the Effectual Working of the Holy Spirit

In the New Covenant God the Father, called by various names, is presented as the One Who *is the power of the elect in doing good works*. He is presented here as working in the elect *that which is well pleasing in His sight*. The good works that the elect do, come from the Father, through the merits of Christ Jesus, by the Holy Spirit. *The entire Godhead is present in and involved in the doing of good works in the elect. The elect are the receivers of the actions of the Holy Trinity in the doing of good works.*

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;

Suffering for Christ is certainly a good work, but this is given unto us just as believing in Christ is given unto us.

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:

Two Types of Good Works

The good works or works of righteousness may be classified *as those that show the mediatorial works of Jesus Christ*, such as baptism, the Lord's Supper, and true worship, or the good works that we do unto Christ through His brethren. If *we give even a cold drink* unto Christ's brothers and sisters, we are doing this unto Christ. All good works are Christ related either directly unto Him or indirectly through His brothers and sisters unto Him.

Matt. 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:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

All good works come from the Father by the Merits of Jesus Christ and the effectual working of the Holy Spirit.

Titus 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

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

5 *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

6 *Which he shed on us abundantly through Jesus Christ our Saviour;*

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

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.

The Procession of the Holy Spirit

While the Nicenist concept of the origin of the Holy Spirit from the Father, as to His essential Being and Deity is certainly a blasphemous doctrine, the temporal procession of the ministry and work of the Holy Spirit from the Father, through the Son unto the elect, in the Covenant of Redemption, is certainly true.

The Holy Spirit *proceeds* from the Father unto the elect through the Lord Jesus Christ and His prayers. This Procession is effectual unto us in the doing of good works. We are enabled to do good works once we are living Children of God because the Lord God works in us *both to will and do of His good pleasure*.

Walking in the Spirit

When the elect do good works by the Holy Spirit, they are manifesting *that they are alive in the Spirit and walking, not in the flesh, but in the Spirit*. This would be impossible for us without the effectual working power of the Holy Spirit.

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

Ga 5:25 *If we live in the Spirit, let us also walk in the Spirit.*

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.*

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

This is seen further by Paul's attributing all that he was and all that he did unto the will and grace of God through our Lord Jesus Christ, and not unto himself in any way.

Rom. 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.
8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

I Cor. 1:1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,
2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:
3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.
4 I thank my God always on your behalf, *for the grace of God which is given you by Jesus Christ;*
5 *That in every thing ye are enriched by him, in all utterance, and in all knowledge;*
6 Even as the testimony of Christ was confirmed in you:
7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:
8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.
9 *God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*

Acts 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Eph. 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: {places: or, things}

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

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.

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 labored 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.

**Displaying the Lord Jesus Christ
In His Office and Work as Mediator**

or

The Medium or Way

Of

The Grace of Obedience;

Covenant Redemption is all about Representative Union. Representative Union is all about Christ standing before God representing His elect.

John 1:1 In the beginning was the Word, and the Word was with (face to face with) God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

1Pe 2:25 For ye were as sheep going astray; but are now ***returned*** unto the Shepherd and **Bishop** of your souls.

Romans 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 *For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.*

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.

Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

Heb 8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Heb 8:13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Heb 12:24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

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

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he was wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

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

10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

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

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.*

Representative Union begins in eternal, vital (necessary) union:

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;*

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

Eph. 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace be to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: {places: or, things}

4 *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

and is made known to each manifest elect in this temporal world by the invisible experience of grace, that becomes manifest by the outworking of grace in visible or manifest gospel obedience.

Ezek. 36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

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*.

Ro 16:7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, *who also were in Christ before me.*

An Overview of Union with Christ

In eternal, vital union all the elect are and were in Christ at the same time, when the Father gave us unto Christ before the casting down of the creation. In the manifestation of this eternal union, there is temporal successive order to our being in Christ. One believer is in Christ before another believer so far as *manifest order* is concerned. This is known to others by our *manifest obedience*. Eternal, vital union is not visible, being a grace of the spiritual world occurring before natural creation, but the evidences of it are *partly visible* and *partly invisible*.

God's elect are to give diligence to make their calling and election sure,

2Pe 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

they are to workout their own salvation.

Phil 2:12 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.

When we do these things, we have the witness within ourselves, not because we are doing these things, but because we are sons who are doing these things of God.

1Jo 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

Ga 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Christ Jesus was and is our Mediator from before creation.

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:

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.

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.

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

He contained the Godhead in Him *bodily*

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:

and the elect in *Him by representative union*.

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;

Both the Divine Godhead and the elect were in Christ in all that He did. The Godhead and the elect met together in Christ in a happy reconciliation of peace.

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

Because Christ has the nature of the Godhead in union with His manly nature, *He represents both the Godhead and His brothers and sisters*.

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;

I Tim. 2:5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

Heb. 2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in

bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of angels*; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

I Cor. 1:1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

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

4 I thank my God always on your behalf, *for the grace of God which is given you by Jesus Christ*;

5 *That in every thing ye are enriched by him, in all utterance, and in all knowledge*;

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.

Important Points to Remember

1. That the Father generated Christ Jesus, in His sacred manhood, unto obedience;
2. That the Father delivered the entire Council of God unto His only Begotten Son;
3. That the Father was in the Son and the Son in the Father when Christ was on this

- earth working out the Council of God and manifesting the entire Trinity;
4. That the Elect were in Christ and by this representative union they were with the Father in and by Christ and His Union with the Father;
 5. That the elect received the same glory from the Lord Jesus that the Father communicated unto Him;
 6. That the glory of God is displayed in the Unity of the Ordinances and heavenly places in Christ Jesus;
 7. The elect have this Trinitarian Unity of Glory in Christ Jesus and with one another by their being one with Christ in all His acts of obedience, they manifest this by their personal obedience;
 8. Christ has revealed the Trinity unto the Elect, and in this Trinitarian Oneness there is the Unity of Glory manifested in the Gospel ordinances revealed to and through the Gospel Church by Jesus Christ.

The Invisible and the Visible Unity

Our Lord Jesus Christ was set up and displayed in the spiritual, or invisible world from before of old as the Mediatorial God-Man and by Him all the manifest elect have been brought into an essential and gracious union with the entire Trinity and each other. It is a wonderful blessing that the elect are all of God, and they know Him and they have a special love and union in and by Christ with each other.

Meeting our Ancient Brothers and Sisters

What has often amazed me when meeting new manifest elect is that when we meet each other we often feel as if we have known each other from of olden times. I feel certain this is true as we are known to each other, if indeed we are known at all, by our being one in Christ eternally, from before of old. Perhaps this is part of the knowledge that Christ imparts unto us. He seems to give us knowledge of Himself and of His people as well, though by measure and in part. The blessed Holy Spirit also works in us to bring the glories of Christ and His teachings into our remembrance. Perhaps this includes the knowledge of our brothers and sisters in part.

The Mediatorial Union of the Manifest Elect with God and Each Other In and Through Christ

We often take delight in the gracious joy and glory of Knowing God, the God-Head, through our Lord Jesus:

He Who has seen Me has seen the Father

And perhaps also we should take a gracious joy in knowing each other in manifest union and glory by the ordinances and unity of the Faith and Order of the Gospel and Work of Jesus Christ. I am not suggesting that the ordinances give us spiritual life in any way, but they *manifest the already existing spiritual life and confirm to ourselves our standing in Christ* if indeed we are in Him.

They confirm us unto ourselves as being in Christ by His sweet presence in the doing of them. See Hansard Knollys Commentary on the Song of Solomon, London; 1674.

They picture or manifest Christ in His saving, mediatorial work for us.

I Cor. 1:7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*

9 *God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*

This is one of the ministering works of the Holy Spirit when He brings Christ and His blessings unto us.

The Identifying Manifest Unity of the Faith

That there is a manifest unity of the Faith once delivered unto the saints for all this age is evident:

Eph. 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

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.*

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.)*

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:*

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:*

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.*

Baptism is the answer of a good conscience before the Lord.

1Pe 3:21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

Baptism does not produce a good conscience, but is the answer when the Spirit of God causes us to seek after and desire gospel baptism.

1Ti 3:9 Holding the mystery of the faith in a pure conscience.

1Ti 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

2Ti 1:3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

Tit 1:15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

Heb 9:9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

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?

The *blood of Christ*, by the power of the Holy Spirit, purges our conscience and when this is done, we are enabled to serve God properly. Before the Holy Spirit purges our conscience we have an impure and defiled conscience. Baptism does not give us a good conscience; the Holy Spirit does this by *the blood of Christ*. Please note that Paul also said that the God of Peace uses *the blood of Christ* to make us perfect or complete in the doing of every good work, Heb. 13:20,21. *When we enter into the good work of baptism, already having our conscience purged by the Holy Spirit using the blood of Christ, then our good conscience, made pure before God by Christ's blood, answers to the good act or work of gospel baptism.*

Gospel Baptism Displays the Mediatorial Glory and Works of Jesus Christ

First, baptism displays the fullness of the council of God in the death, burial and resurrection of Christ. *This pictorial ordinance shows forth how that Christ died for our sins, was buried and rose again on the third day.* The order of Christ manifested is first the ordinance of baptism, and then the union together of the members of the body of Christ with one another in and by Christ. In bringing us back to God first the Lord needed to die, be buried and then come forth from the grave, and by this work He brought us again unto God. Being brought back unto God, we are also brought back into *the union of oneness with each other.*

Christ, by His work on the Cross, brings all the members of the great flock of

redemption back into one fold, under one Shepard.

Joh 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

Christ did this on the cross:

Eph. 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

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

7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

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.

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

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;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

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

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

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

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God

through the Spirit.

Christ Jesus is presented to us as doing all this great redemptive work by the power of the Holy Spirit according to the Will and Determination of God. It was assigned to Him before the casting down of the creation, and He received that work and the responsibility of it and has been successful in all the Father assigned Him to do.

There is therefore a *flock of redemption*. It is visible and manifest by following in the footsteps of Jesus Christ, our role model.

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

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.

1 Cor. 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time. {one...: or, an abortive}

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

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.*

Christ's Responsibility to Redeem and Purify

Christ not only redeemed the flock, but He received the responsibility of purifying that same flock of redemption and maintaining it unto the end. He uses the washing of water by the Word preached and taught as a means.

Eph. 5:24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their

own husbands in every thing.

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.

Gal. 1:3 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.

The important theme *of Christ's accomplished work* runs through these several Scriptures. Whatever was involved in this great work of *redemption and sanctification*, it was and is Christ's work to do, and *He was and is successful.*

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

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 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.

This does not deny Christ *uses ways and means*, but still this is the work of Christ to do either directly without ways and means or indirectly through ways and means. *No matter what it is, Christ was and is doing it.*

John 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

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.

Gospel Baptism Displays our Union with Christ in His Mediatorial Work of Death, Burial and Resurrection

Gospel baptism sets forth that we were buried with Him, and how we came forth from the grave with Him to walk in the *newness of life*, the heavenly life of the new

covenant. It not only sets forth Christ doing these works by the Father in Him and the Holy Spirit's power upon Him, but also *our being with Him* when He was doing these acts. This is *temporal, manifest union* in distinction from *eternal, vital union*.

Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

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

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

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

7 For he that is dead is freed from sin.

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

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

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

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

The Ordinances are Pictorial and Memorial

Baptism was and is a *pictorial* ordinance showing *our union with Christ in His death, burial and resurrection*. The Supper is a *memorial* ordinance showing our union with Christ when we eat of His symbolic *body and drink of His symbolic blood*. He gave His body and His blood for us when He died on the cross and we were with Him on the cross, crucified together with Him.

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.

Ron. 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? {were: or, are}

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

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

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

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

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

9 Knowing that Christ being raised from the dead dieth no more; death hath no more

dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

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

The Memorial Supper

Lu 22:19 And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

1Co 11:24 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.

1Co 11:25 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.

The Father's Heavenly Manna

The unleavened bread is the Father's heavenly manna, John 6, and pictures the sinless flesh of Jesus Christ.

The wine, by hypostatic union, shows forth the blood of God. Because Christ had and has a personal union with God the eternal Word, Christ's blood is therefore the *very blood of God by union*. When we eat of the Lord's Supper, we show forth and remember the Father's *Heavenly Manna and the very Blood of God*.

Joh 6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

Joh 6:49 Your fathers did eat manna in the wilderness, and are dead.

Joh 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Heavenly Ordinances

Neither of these ordinances are earthly, *but both are heavenly*.

Mt 21:25 The baptism of John, whence was it from heaven, or of men? And they reasoned

with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

Mr 11:30 The baptism of John, was *it* from heaven, or of men? answer me.

Lu 7:29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

Lu 20:4 The baptism of John, was it from heaven, or of men?

Ac 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Joh 6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

Joh 6:49 Your fathers did eat manna in the wilderness, and are dead.

Joh 6:58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Re 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

Joh 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

Joh 6:54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

Joh 6:55 For my flesh is meat indeed, and my blood is drink indeed.

Joh 6:56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

There is a special *union* between Christ and those who eat His flesh by faith and drink His blood by faith, symbolically. He is in them and they dwell in Him. He communicates all graces to them, these are the graces and glories the Father gave unto Him before the world was.

The Union Together with Christ Is Manifested in the Gospel Church, Both Now and in the Ages to Come

Ro 12:4 For as we have many members in one body, and all members have not the same office:

Ro 12:5 So we, *being* many, are one body in Christ, and every one members one of another.

1Co 6:16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

1Co 10:17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

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.

1Co 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. {Gentiles: Gr. Greeks}

1Co 12:20 But now *are they* many members, yet but one body.

Eph 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

The Gospel Church is a Heavenly Temple

Everything about the Gospel Church *is Christ centered, heavenly, and spiritual though manifested visibly.*

Eph 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: {places: or, things}

Eph 1:20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

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

Eph 3:10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

The Gospel Church is a *Temple of Living Stones*. Its worship and offering up of spiritual sacrifices are acceptable to God by Jesus Christ, not by their own efforts.

1Pe 2:5 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*.

This Temple of Living Stones is in a weak state in this present evil world. It shall be openly manifested unto all the elect during the coming ages.

Rev. 2:8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 *I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.*

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Rev. 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 *Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.*

10 *Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

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

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.*

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

This glorious City of God shall be displayed on the New Earth during the coming ages and there will be *no need for any Temple in it.*

Re 16:17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

Re 21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

During the course of this present evil world God's heavenly dwelling place has been the Heavenly Temple of God, in the heavens.

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.*

Re 7:15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

Re 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Re 14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

This Temple in heaven shall be His dwelling place until the end of this present evil world. When the end comes then there shall be a new heaven and a new earth without any Temple.

2 Peter 3:4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: {standing: Gr. consisting}

6 Whereby the world that then was, being overflowed with water, perished:

7 *But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.*

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 *But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

11 *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,*

12 *Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?*

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

2 Thess. 1:4 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.

Rev. 20:6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth,

Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 *And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*

10 And the devil that deceived them was cast into the lake of fire and brimstone, *where the beast and the false prophet are*, and shall be tormented day and night for ever and ever.

At that time the eternal City of God shall dwell upon the *new* earth and there *shall be no Temple anywhere again for God to indwell*. He shall *indwell* the glorious City of God, the Mother of all the elect and gospel churches, the heavenly city, the spiritual Sarah, the New Jerusalem.

Gal. 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. {covenants: or, testaments} {Sinai: Gr. Sina}

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. {answereth to: or, is in the same rank with}

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

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

Note that the O T saints *had not yet come* to the Heavenly City of God, but Paul told the Hebrew saints that *they had come to it*.

Heb. 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 *For he looked for a city which hath foundations, whose builder and maker is God.*

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 *These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.*

14 *For they that say such things declare plainly that they seek a country.*

15 *And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.*

16 *But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.*

Heb. 12:18 For *ye are not come* unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more:

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,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel*. {covenant: or, testament}

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

Gal. 4:22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. {covenants: or, testaments} {Sinai: Gr. Sina}

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. {answereth to: or, is in the same rank with}

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

27 For it is written, Rejoice, *thou barren* that bearest not; break forth and cry, *thou that travailest not*: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

Rev. 21:1 *And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*

2 *And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*

3 *And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

4 *And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

5 *And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.*

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.*

7 *He that overcometh shall inherit all things; and I will be his God, and he shall be my son. **8** But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*

9 *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, **I will shew thee the bride, the Lamb's wife.***

10 *And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,*

11 *Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;*

12 *And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:*

13 *On the east three gates; on the north three gates; on the south three gates; and on the west three gates.*

14 *And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.*

15 *And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.*

16 *And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.*

17 *And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.*

18 *And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.*

19 *And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;*

20 *The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an*

amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 *And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.*

23 *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

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 honour into it.*

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

Let me ask this, and I hope to discuss it more in the last chapter, the Lord willing,

WHEN DID THE LORD GOD CREATE THE ETERNAL CITY, THE NEW JERUSALEM?

By eternal city, I do not mean eternal as God is, but that it existed in precreative eternity.

Another question, did this eternal city of God have indwellers before the physical creation?

Christ Displayed as The Builder and Preserver of His Gospel Church

Eph. 5:29 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.*

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the 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.*

1Co 1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

It is evident that *not all* the elect in this present evil world are brought *to the same*

manifest obedience. There is a ***special work of grace*** upon those who are God's elect and join the true gospel church, the visible manifestation of the city of God in this present evil world. That there are differences between the manifest elect may be attributed wholly unto the Lord God for purposes He has not revealed unto us.

1Co 4:7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?

Union with Christ Jesus in His Melchisedec Priesthood

Within the Spiritual Israel there is a spiritual tribe of priests and kings. This priesthood is ***not*** according to the Levitical priesthood, but according to the union of the manifest elect with Christ in ***His Melchisedec priesthood.***

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.

Melchisedec was a King-Priest in the ancient city of Salem. This city was later called Jerusalem. In type Melchisedec pictures our Lord Jesus Christ. In this and other particulars, He typed out our Lord Jesus Christ Who is presented unto us as being a priest of the same order as Melchisedec.

Heb. 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

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; {in that...: or, for his piety}

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.*

Christ not only makes certain of His people Kings and Priests, in their manifested order, but He also does something very wonderful and special to them:

Him that overcometh will I make a pillar in the temple of my God,

Christ makes the overcomer into a pillar in the Temple of God. This is not something that we do or that the church does, Christ does this.

This is a present reality and experience, *for in the eternal ages there will not be a temple of God*, but the Lord God and the Lamb will be the Temple in the New Jerusalem;

Ga 2:9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

The important point to remember is that Christ makes us Priests, Kings, and Pillars if indeed we are. This is Christ's work and He does so by the merits of His own blood.

Identifying the Overcomer

First is the birth from God above, John 3. *He who has been born of God overcomes the world*. Those who are trying to be Christians, but who do not overcome the world, they have not been born of God. However, the work of grace *does not finish* in the birth from above, this is the first manifestation to ourselves that we are the little children of God.

Let us also remember these are declarative statements, *not conditions*. Scripture says not, if you overcome the world, you will become born of God. *The birth from above is first*, it is the cause, overcoming is one of the several *manifest effects* of the New Birth. See also John 3, Jesus' discourse to Nicodemus.

1Jo 5:4 For whatsoever *has been born of God* overcometh the world: and this is the victory that overcometh the world, *even our faith*. Gr.

The overcomer is one who has already been born of God.

1Jo 5:5 Who is he that overcometh the world, but *he that believeth that Jesus is the Son of God?*

The overcomer is further identified as one who believes that Jesus is the Son of God, in a true and spiritual manner, not with a natural dead faith, but a spiritual and living faith. The devils also believe this, but not with the true living Faith of Christ.

Re 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

The born from above believer shall have an entitlement to eat of Jesus Christ and delight in His abundance. The Memorial Supper of the Lord is set within the gospel church here called the Garden or Paradise of God.

Re 2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

This is another declarative, not conditional, promise declared about the born again

believer. The second death shall not hurt, in any way, the one who has been born from God.

1Co 1:8 *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*

Re 2:17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Eating of the Father's Hidden Manna

The born from above believer in the Church or Garden of God shall have a right to eat of the Father's Hidden Manna, hidden within the Gospel Church and manhood of our Lord Jesus Christ. The Father manifests and enables born again believers to find and partake of this hidden treasure according to the due order and pattern of the Lord's House. They who gladly received His word are baptized, then added, and they continue on and partake of the Hidden Manna from the Father *symbolically*.

The White Stone is the victor's stone and the new name written within it is the name our Lord Jesus Christ assigns unto us as He did unto several during His incarnate ministry.

Keeping the Works of Christ Unto the End

Re 2:26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

1Co 1:8 *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*

This is not a conditional statement, but a declarative statement. The born from above believer who keeps the works of Christ, mark that, not his own works, but keeps the works of Christ unto the end, that is of his own personal life or the end of this age, Christ will give power over the nations. He shall rule and reign with Christ in a Monarchical way, in addition to the present spiritual reign.

Being Clothed In White Raiment

Re 3:5 He that overcomeeth, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

The born from above believer is one who shall be given the white raiment of Christ and His manifest righteousness. It is also spoken about later in the Revelation as the bridal garments. Here is blessed and sweet assurance to the overcomer that once his or her name has been written in the Lamb's Book of Life, it will never be blotted out for any reason. All names were written in the Lamb's Book of Life from before the casting

down of the creation, Rev. 13:8 and 17:8. Christ will confess his name before God the Father and before His angels. There is a negative to this:

Matthew 10:32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

The denial here spoken about is a total and final denial, not a temporary denial like Peter and others have done and then were later recovered from such.

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.*

Christ's Confirming Work

This verse and Christ's actions upon the born from above believer sets forth the importance of having the name of the New Jerusalem written on the true believer along with the name of God. This [confirming work by Christ](#) is what makes the true believer delight so in the Garden of God, [the Gospel Church](#), and hold fast unto it, even unto the end, walking in the works of Christ and being a Pillar in it. When a true believer has this [Confirming Work](#) from Christ impressed upon him or her, they will, like Abraham, seek and search for the City of God until [Christ brings them into it](#).

Seeking both the Spiritual Land and City

There is both a spiritual [land](#) and a spiritual [city](#). Our River Jordan is gospel baptism and once we cross over our Jordan we are in the Land of Gospel Promise, the Kingdom of Christ, of God, and of Heaven, looking for that Heavenly City whose builder and maker is God. Christ in His mercy carries us on to His fold, for those who find the true fold only do so [because Christ must needs bring them into that one fold, and He does so](#).

Please take the time to read Hansard Knollys on the Song of Solomon in the Old Faith Baptist Library. This is beyond doubt, a rich and wonderful study, along with Knollys on Matthew 25 and D'Anvers on The City of God, 2 volumes.

This is the work of Christ to do, and He does it.

Christ the Confirmer

Rom. 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 *For even Christ pleased not himself;* but, as it is written, The reproaches of

them that reproached thee fell on me.

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

5 Now the God of patience and consolation *grant you to be likeminded one toward another according to Christ Jesus:* {according to: or, after the example of}

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

7 *Wherefore receive ye one another, as Christ also received us to the glory of God.*

8 *Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:*

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

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.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

God the Father made Christ to be the *Confirmer* of the whole counsel of God. In Him all the promises of God are yea and amen. Christ therefore *does confirm* the *promises* and the *people* of the promises as well.

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

1Co 1:8 *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.*

Jude 24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

Sitting with Christ in His Throne

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.

The born from above believer finds in this promise that Christ is also an overcomer. This is another wonderful union with Christ, being an overcomer. The Father is presently on His Throne in His Temple in the heavens above. Christ sits presently, just as He did in the Old Testament Age, at the Father's Right Hand.

Yet, Christ also has a Throne that He shall sit upon when He comes in His glory. Such a believer shall join with Christ sitting with Him upon or in His Throne.

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:

Matthew 20:21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, *is not mine to give, but it shall be given to them for whom it is prepared of my Father.*

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

Re 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Rev. 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,

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

and he shall go no more out:

When Christ so imprints or marks us and places the distinguishing impressions upon us *then* we will do His will and bidding. All this is under the arrangements of our Lord Jesus Christ as part of His inheritance and gift from the Father given to Him as a result of His redemptive conquest.

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.

1Jo 2:19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: *but they went out, that they might be made manifest that they were not all of us.*

and I will write upon him the name of my God,

Christ Jesus writes the name of His God upon the born from above believer. This new name of God is FATHER. In the OT each member of the Godhead was known as Jehovah along with other names. In the New Testament era, each member of the Godhead is known by a different and distinguishing name. In John 17 Jesus mentions that He has revealed the name of God unto His followers. The only name He assigned to God during His personal ministry is *Father*. Christ writes the name of Father upon the new hearts of born from above believers. He is not only the Father and God of Jesus Christ, but of all Christ's brothers and sisters as well. Again this impressing of the New Covenant name of God upon the true believers is the work of Christ to do and He does so.

and the name of the city of my God, *which is new Jerusalem, which cometh down out of heaven from my God:*

The Lord Jesus writes upon whom He will the name of the City of God. This is the New Jerusalem, manifest in this present evil world by the Gospel Church. Once Christ has done this the born from above believer will not be content until He or she finds the heavenly Jerusalem on this earth. This is manifested in the Gospel Church. Because Jesus has so imprinted upon whom He will the name of the City of God, they have such a strong attachment unto it. This *imprinted* believer will find no rest until he or she finds the gospel church, takes delight in becoming a part of it and remains faithful in worshipping God and Christ in the orderly walk of the gospel in the gospel church.

This distinguishing grace of the orderly gospel walk is not manifested by all the elect, but by those whom Christ has distinguished to be Kings and Priests with Him in this present evil world. *While it is certainly true that all the elect do come to eternal life in this present evil world, knowledge of God and of Christ and faith in Christ*, it is also evident that some of His people shall remain in Babylon until the end when they shall be also called out.

John 17:2 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.

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.

and I will write upon him my new name.

During the Old Testament age our Lord Jesus Christ was called by several names, as

were the Father and the Holy Spirit. The principle name of Jesus in the Old Testament era was Jehovah. However, that old Hebrew name is not carried over into the New Testament age. The name of our Redeemer in the New Testament age is *Jesus*. He is God with us, and His title is the Christ, *but His new name is Jesus. One of the Jehovahs of the Old Testament era is named Jesus in the New Covenant age. Another is named Father.*

Mt 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Lu 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

Joh 5:43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

Joh 10:25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

Joh 12:28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

Joh 17:6 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.

Joh 17:11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

Joh 17:26 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.

The Changing of Names

Jesus changed the name of some of His chief apostles. The name given to them under the Law age, and before they received gospel baptism was not retained in the cases of some. Christ assigned them a new name.

Christ's OT name is not carried over into the NT era and this shows that He has completed the Law and the Prophets and that era has been done away with by Christ on the Cross.

Col 2:14 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;

Heb 8:7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

Heb 8:13 In that he saith, *A new covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

Heb 9:1 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

When Christ came forth from the grave He spent 40 days and nites with the Disciples teaching those things *pertaining unto the Kingdom of God*, not the former things of the fulfilled age.

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:*

The New Name of our Redeemer, Jesus or Savior, shows that we are living under the New Covenant, even the everlasting covenant ratified by the very blood of Jesus Christ, the *blood of God*.

Ac 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, *which he hath purchased with his own blood.*

Heb. 12:20 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.*

The new name of Father also shows we are living under the New Covenant era, *and we enjoy the same relationship with God the Father that our Lord Jesus Christ does, though not in the same degree*, for He is the only begotten Son and the Firstborn of all creation. We are created children.

Joh 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend *unto my Father, and your Father; and to my God, and your God.*