

2 Corinthians 1

Let us bow our heads; If we need to use the Recovery Procedure as found in 1 John 1:9, let us do so at this time that we might be in fellowship. (pause) Father, we thank you for the privilege and opportunity to study your word and for the freedom that you have provided for us here in Corpus Christi, Texas, U.S.A.; furthermore, we express our appreciation to God the Holy Spirit who will enlighten us regarding the message this evening. We as priests pray this through the person of our Lord Christ Jesus, our High Priest, Amen.

Four Epistles to the Corinthians:

Paul wrote four letters to the Corinthians. The first and the third ones we no longer have. 1 Corinthians 5:9, “I wrote to you in my letter [this first letter we do not have] not to associate with immoral people [Paul was referring to fellow Christians];” Thus, 1 Corinthians which became a part of the Canon was his second letter; 2 Corinthians which also became a part of the Canon was his fourth. The Corinthians reacted to 1 Corinthians (which was really his second letter). In the face of this serious situation, Paul made a quick trip to Corinth (2 Corinthians 13:2). The trip turned out to be mentally painful and failed to accomplish its purpose. So, Paul returned to Ephesus and wrote a severe reprimand, his 3rd letter to the Corinthians mentioned in 2 Corinthians 2:4, “For out of much affliction and anguish of heart [mental suffering, pain] I wrote to you [a third letter of reprimand which was not meant for the Canon] through many tears [wept in private] not so that you would be made sorrowful [Paul is not trying to arouse sentimental regret], but that you might know the love which I have more abundantly for you.”

Paul wrote a severe reprimand to the Corinthians because he cared for them. Love can be expressed in many ways. “Whom the Lord loves, he

scourges with a whip.” Even though Paul wrote a severe reprimand, he wept over their failure to execute the spiritual life. Paul more than anyone knew how great is the spiritual life, and so understood the tragedy of not executing it. This reprimand was probably taken to Corinth by Titus (2 Corinthians 12:18) to which reprimand the Corinthians reacted even more 2 Corinthians 7:8, “Because if I caused you mental anguish [The Corinthians were hypersensitive due to their arrogance] by my letter [Paul’s third letter of strong reprimand] and I did [1st class conditional clause], I do not regret it [after Paul recovered his fellowship] even though I did regret it. [When the Corinthians reacted, Paul reacted to them and began to vacillate. In this temporary vacillation he had regretted sending that strong reprimand] I perceive that my letter [the 3rd letter, a non-canonical letter] cause you anguish [offended you], but only for a little while [a few months since all four letters were written within a year].” During the meantime, Paul had gone to Troy where he was having a great ministry. There, he was expecting Titus to meet him and to brief him regarding the Corinthian Church. Apparently, reestablishing Paul’s authority in Corinth took longer than anticipated. Thus, Titus being a great troubleshooter would not leave Corinth until the matter was resolved, and so did not go to Troy as expected. Paul and his team in Troy not knowing the situation in Corinth came under stress (out of fellowship through some emotional sin such as worry or fear). Under emotional stress, Paul abandoned his wonderful ministry in Troy and went to Macedonia in hopes of meeting Titus and hearing his report. Titus eventually arrived in Macedonia and gave Paul a relatively good report (The majority of the Corinthians had again accepted Paul’s authority though many problems still existed). Paul then finished 2 Corinthians (his fourth letter) which Titus took back to Corinth (2 Corinthians 8:16, 17) which epistle Titus communicated and was eventually able to straighten out the Corinthians.

1:1. Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God in Corinth, together with all the saints throughout Achaia [southern Greece]:

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὔσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·

1:2. Grace and tranquility [functioning under God's grace system results in soul prosperity such as tranquility] **to you from God our Father and the Lord Jesus Christ.**

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

1:3. Praise be to the God and Father of our Lord Jesus Christ, the Father of mercies [God's grace-benefits] **and the God of all comfort** [encouragement],

Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως,

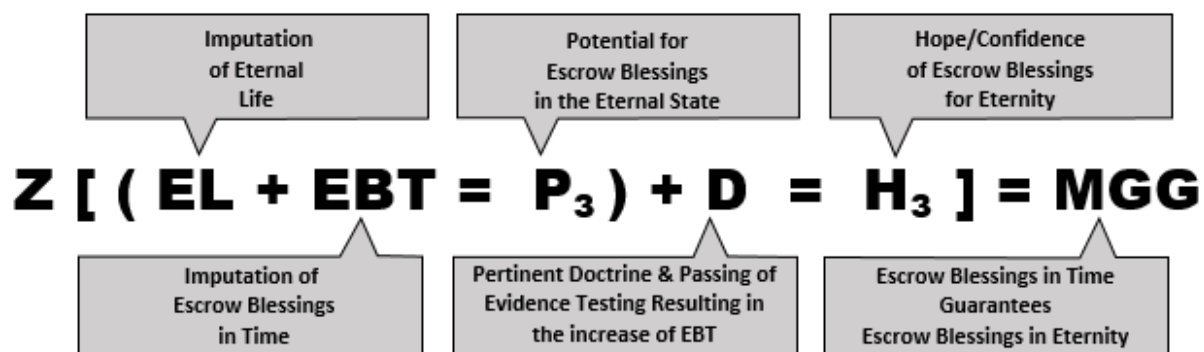
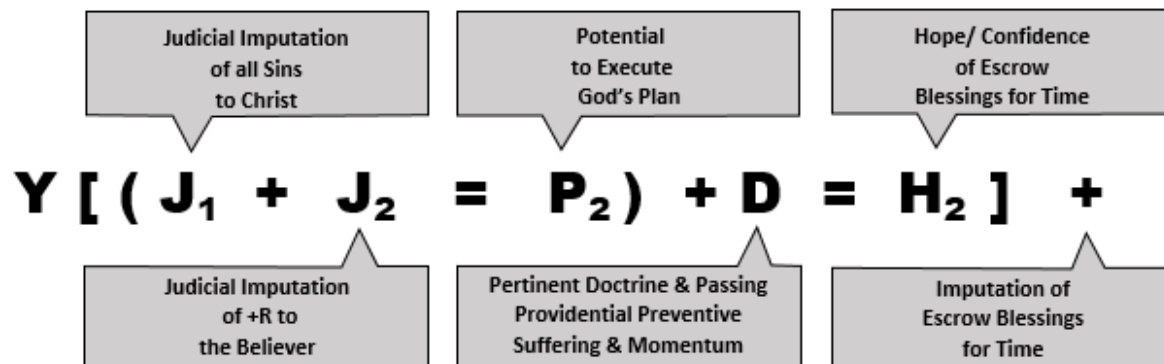
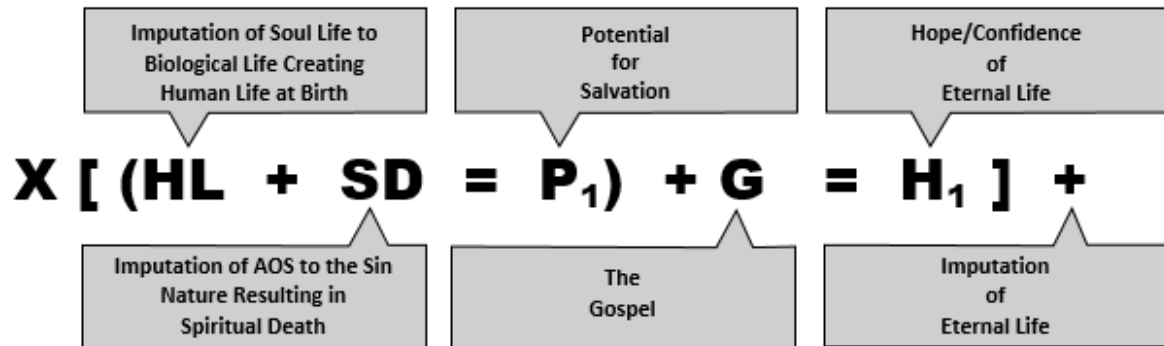
2 Corinthians 13:14, “The grace of the Lord Jesus Christ [the greatest act of grace took place on the cross] and the love of God [the Father, the author of the plan for the Christian has provided many gracious benefits] and the fellowship of the Holy Spirit [the enabling power of the Spirit].” When we believed in the Lord Jesus Christ as our Savior, we became the recipients of the greatest possible endowment of grace, and grace pursues the advancing believer his entire life.

2 Thessalonians 2:16-17, “Now, may our Lord Jesus Christ Himself [the source of precedence for the Christian way of life], and God, our Father who has loved us [the divine initiative of antecedent grace] and has given us everlasting comfort [through the Problem-Solving Devices etc.] and intrinsic good confidence in the sphere of grace, (17) comfort your hearts [from the circulation of doctrine in the seven compartments of the stream of consciousness] and strengthen you in all production [emphasizes the creation of the invisible hero with invisible impact in the Church Age] and intrinsic good doctrine [doctrine cannot be separated from production].”

God's gracious benefits are all which God the Father has accomplished on behalf of the believer. These benefits comfort and encourage the Christian as he learns and applies them. Some of these benefits are listed below:

1. The Portfolio of Invisible Assets namely the primary, secondary, personnel and unique assets.
2. The Ten Problem-solving Devices (Two through ten also double for the spiritual life.) These devices fall under the Protocol Plan of God which plan falls under Predestination which is one of the primary assets the Portfolio of Invisible Assets. This explanation also applies to point 3 and 4 as well.
3. The Divine Decree: I'm listing it separately though it falls under Doctrinal Orientation, one of the Problem-solving Devices.
4. Logistical Grace: I'm listing it separately though it is a part of Grace Orientation, one of the Problem-solving Devices.
5. The Plan of God Rationale:

The Plan of God Rationale



Further Explanation regarding ‘The Plan of God Rationale’:

X Radical: The imputation of soul life (literally ‘the breath of God’ with a spark of His own life) to biological life at birth (theologically this is called ‘selection’) resulting in a ‘soul having life’ which we call ‘human life’. Simultaneously, God forensically imputes Adam’s Original Sin (AOS) to the biological sin nature located in the fetus as it emerges from the womb and severs mother-dependence. (Remember that the sin nature was passed down to the human race via man’s sperm in conception.) Thus, simultaneously, as a person becomes a human being, he becomes spiritually dead.

In this status, the new born is potentially a candidate for salvation. To be a candidate for salvation one must be a spiritually dead human being, a sinner for on the cross Jesus Christ provided salvation for sinners only “the righteous as a substitute for the unrighteous.” Being ‘selected’ for the human race, and so a candidate for salvation, God must reveal himself to this candidate at the time this individual is able to comprehend rationally that there is a God. He does so through the Five Theistic Arguments. Using one or more of these arguments, he will come to God-consciousness aka God-awareness. At that point, the candidate makes a decision namely does he desires to know more about God or not. If the candidate desires to know more about God and His plan, then God must keep him alive long enough to hear the gospel-message (G). If he does not desire to know more about God, then God has fulfilled his responsibility to this individual and is not obligated to bring him the gospel-message though He may.

What about the child who dies before reaching God-consciousness and consequently did not face the issue of wanting to know God or not? In effect, this child neither rejected God at God-consciousness nor at gospel-hearing, and since the justice of God is absolute fairness, this child cannot be condemned. Instead, since this child did not have an opportunity to make a decision, God makes a gracious decision for him. God will give

him all the assets which He gives to any member of the human race upon his believing in the Lord Jesus Christ as his savior.

The steps from desiring salvation to being saved are as follows: If the individual desires to know God, God will bring him the gospel-message at the exact right time. Upon hearing or reading the gospel-message, the Holy Spirit will make the gospel-message perspicuous to that individual which is called 'Common Grace' in theology. The individual now has confidence (H_1) that if he expresses faith in Jesus Christ, he will be saved. As soon as the individual understands this message, God the Father will invite him through his understanding and confidence in the message to enter into fellowship with His Son. This is known as the 'Call of God'. If the person accepts this invitation to believe in the Lord Jesus Christ, then God the Holy Spirit will use his power to bring about the desired results which in theology is called the Efficacious Grace-ministry of the Holy Spirit. In other words, the spiritually dead individual's expression of faith in Christ is not enough to bring about salvation. So, the Holy Spirit hearing that person's expression of faith uses His power to provide salvation for that person (Efficacious Grace).

Y Radical: In the X radical there were two real imputations; real in the sense that there was a target namely something was imputed to something. However, in this radical, we have two judicial imputations; judicial in that they do not have a target. Judicial means that God the Father as a judge made a judicial decision to impute something although it was not deserved. In judicial imputation one (J_1), since Jesus agreed to take-on the responsibility for all the sins of humanity namely to be a substitute for the unrighteous human race, God the Father then judged the impeccable humanity of Christ for the penalty of all the sins of humanity. The second judicial imputation (J_2) is the imputation of the Father's perfect righteousness to the believer at the point of his salvation. God the Father, as judge was able to make this gracious judicial decision, since His righteousness was satisfied by the work of the cross.

This sets up Potential 2 (P_2), the potential of receiving ones Escrow Blessings at spiritual maturity. This requires learning the pertinent doctrines of the mystery doctrines of the Church Age and other doctrinal information as well. It not only requires learning this material but applying it as well. On the way to spiritual maturity, the Christian will be required to pass two major undeserved tests namely Providential Preventive Suffering and Momentum Testing. Having passed these two tests, the Christian will have confidence (H_2) that at his spiritual maturity, the Lord as the Escrow Officer will distribute to him his escrow blessings for time which blessings will be substantially increased at passing Evidence Testing.

Radical Z: Whereas in Radical X, we had the unbeliever, in Radical Y, we have the growing believer, and finally in Radical Z, we have the mature believer. We begin with two Real Imputations namely imputations with targets. These two will set up a Potential 3 (P_3), the potential for receiving the Christian's eternal Escrow Blessings. The imputation of eternal life (EL) to his newly created human spirit at salvation, and the imputation of his Escrow Blessings for time (EBT) to the Christian's perfect righteous which he possesses courtesy of being in union with Christ. These two real imputations set up Potential 3 (P_3), the potential of receiving his eternal Escrow Blessings. This is accomplished by stabilizing his position as a mature believer and preparing himself to take the most difficult of all undeserved test namely Evidence Testing. Once he has accomplished this, he will have absolute confidence (H_3) that at the Evaluation Platform of Christ, he will receive his eternal Escrow Blessing which blessing will bring maximum glorification of God forever.

Though we will not be examining the Ten Problem-solving Devices, we will examine the doctrine below:

The Portfolio of Invisible Assets: a brief introduction of the Primary, Secondary, Personnel and Unique Assets.

Definition.

1. While a portfolio is a word which originated in English from the flat portable case or briefcase used for carrying documents by ministers of state, it is now used for the securities held by an investor or commercial paper held by a bank or mortgage company. We will use this word for the work of God on behalf of the believer in eternity past, the securities and the invisible assets which God the Father has provided for each member of the royal family of God before creation. You have securities and invisible assets that stagger the imagination. Before these assets are usable, they must be understood.

2. The Portfolio of Invisible Assets connotes the grace work of God the Father on your behalf in eternity past. God the Father found the way for His integrity to provide perfect fantastic blessing to His righteousness without any compromise of His essence. In your Portfolio of Invisible Assets, God provided everything necessary for function in life, dying, eternity, growing in grace, and the execution and fulfillment of the Protocol Plan of God. The Portfolio of Invisible Assets provides everything necessary for you to have a fantastic life through receiving your Escrow Blessings which glorify God both in time and forever.

3. When God the Father completed this work, He probably said, "It is finished," because everything you would ever need as a Christian was provided. Since this existed in eternity past, it continues to exist forever.

4. The very existence of Escrow Blessings implies the conditions for the transfer of those greater blessings from their present place of deposit in Christ to us, from the Escrow Officer to the grantee.

5. Our Portfolio of Invisible Assets only becomes apparent when living in God's power system under the ministry of the Spirit, and by hearing correct and accurate Bible teaching so that we become inculcated with the Protocol Plan of God as recorded in the longest sentence in the Bible namely Ephesians 1:1-14, "Paul, an apostle of Christ Jesus through the will of God to those saints who are faithful in Christ Jesus: (2) Grace and prosperity [every kind of prosperity] to you for your benefit [bringing out

the meaning of the Dative of Advantage], from God, our Father [the author of our Portfolio and the grantor of our Escrow Blessings] and the Lord Jesus Christ [the escrow officer]. (3) Worthy of praise and glorification, the God even the Father of our Lord Jesus Christ, who [God the Father] has blessed us with every spiritual blessing in the heavenly places [a reference to Escrow Blessings] in Christ, (4) just as He [the Father] has elected us for Himself [in the direct middle voice, the subject participates in the action of the verb; a reference to God the Father programming the Divine Decree] in Him [Jesus Christ] before the creation of the world, that we may be set apart [Experiential Sanctification] and blameless [Ultimate Sanctification] in the presence of Him [God the Father]. (5) By means of love [the Greek of the previous verse], He has predestined [culminative aorist: provided the Operational Spiritual Life] us for the purpose of adoption as adult sons to Himself through Jesus Christ according to the pleasure [grace purpose] of His will. (6) To the praise of [that we might praise] the glory of his grace by which grace he freely blessed us [the culminative aorist; graced us out] in the beloved [in the Lord Jesus Christ]. (7) By whom [Christ] we keep on having redemption through His blood [the judgment of all sins on the cross] resulting in the forgiveness of sins, on the basis of the riches of his grace [the Portfolio of Invisible Assets]. (8) From which [riches of grace] He [God the Father] he has made us super rich, by means of all wisdom and insight [way of thinking]. (9) Having made known to us the mystery [the mystery doctrines of the Church Age] of his will [purpose and design], according to His gracious intention which He pre-designed [planned] in Him [Christ]. (10) With reference to the dispensation of the fullness of times [the Church Age] to gather together all members [τὰ πάντα μέλη] in the Christ, the members in heaven [believers who die before the Rapture], and the members on earth [those on the earth at the Rapture] in Him. (11) In Whom [the Lord Jesus Christ] also we have received an allotment [Escrow Blessing prepared in eternity past], having been predestinated [according to His Protocol Plan] for the purpose of a predetermined plan for one [God the Father as the author of the plan] who works all things in conformity with the purpose of His will [so that He may be glorified]: (12) In order that we should be for the praise of His glory, who first trusted in

the Christ [at salvation], (13) In whom also, when you heard the message of truth [a reference to Common Grace] the gospel of your salvation in whom also when you had believed [a reference to Efficacious Grace], you were sealed [in the Book of Life with a signature guarantee] by the Holy Spirit with reference to the promise [eternal salvation], (14) Who [the Holy Spirit] is the guarantee [the pledge, the down payment] for the release of the assets of our inheritance [in our personal portfolio] for the redemption to the praise of His glory [the reason why we are here].”

Escrow Blessings: There are four parts to the definition of escrow

1. An escrow is a written agreement entered into by three parties, the grantor [God the Father], the grantee [you], and the depository [our Lord Jesus Christ as the escrow officer], for the transfer of certain benefits.
2. The sealed agreement of the grantor, generally accompanied by the deed, bond, or chattel (tangible property except real estate) to be conveyed, is made contingent on some future happening or on the performance of some act by the grantee, and is delivered to the depository and held by him pending the occurrence of that event or the performance of the required act by the grantee.
3. When the event has taken place or the grantee has performed the specified act, the depository delivers to him the agreement and the deposit.
4. The depository or custodian is allowed no discretion, but must follow strictly the terms of the agreement as it concerns the other two parties.
5. By application, the date of our escrow blessings is eternity past.
6. By application, the conditions of the escrow are fulfilled by us in the execution of the unique spiritual life of the Church Age.

Scripture.

1. The sealed agreement of God the Father as the grantor is found in the verses which use the phrase “the riches of His glory” also the “inexhaustible riches in Christ.”
2. Ephesians 1:18, “I pray that the eyes of your heart [your stream of consciousness] may be enlightened, so that you may know what is the confidence of His calling [understanding Election], what are the riches of the glory [escrow blessings] of His inheritance to the saints.”
3. Ephesians 3:16, “that He would give you on the basis of the riches of His glory [escrow blessings] to be strengthened with power through His Spirit in your inner person.”
4. Philippians 4:19, “My God will supply [make full, fill up] every need of yours [a reference to the Ten Problem-Solving Devices] on the basis of His riches in glory by Christ Jesus.”
5. Colossians 1:27, “to whom God willed to make known what is the riches of the glory of the mystery among the Gentiles which is Christ in you, the confidence of glory [since Christ as the escrow officer indwells the believer, we should have confidence that upon fulfilling the conditions of the Escrow, we will receive these blessings from the indwelling escrow officer].”
6. In 1 Corinthians 2:9, Escrow Blessings are a part of our portfolio of invisible assets, “However, as it stands written, “Things which the eye has not seen and the ear has not heard [a reference to empiricism] and no mind has conceived [a reference to rationalism] what God has prepared for those who love Him [God the Father has prepared Escrow Blessings which will be distributed upon the believer obtaining spiritual maturity].”
7. This same principle existed for the Jeshurun [experientially righteous] believers of the Old Testament, Proverbs 8:18, “With me [the personification of Bible doctrine] are riches and honor [Escrow Blessings

for time], enduring wealth and prosperity [Escrow Blessings for eternity].”

8. The Escrow Blessings deposited by God the Father in eternity past are called in Ephesians 3:8, “the inexhaustible riches in Christ.” Our escrow blessings have been deposited with or in Christ.

The Analogy to the Eternal Escrow

1. There is an eternal escrow and there are three parties in that escrow. The grantor is God the Father, who has placed Himself under legal obligation in eternity past to provide two categories of special and unusual blessings, both temporal and eternal, for the grantee, the believer who fulfills the Protocol Plan of God. The depository or custodian is God the Son. In eternity past, both categories of blessings were deposited with our Lord Jesus Christ in escrow, pending the grantee’s future advance to spiritual maturity. The grantee is the Church Age believer. Under the Protocol Plan of God and the sovereign will of God, expressed in the doctrine of election, the Church Age believer is obligated to fulfill the contingency prior to the transfer of blessings from escrow.

2. So, Escrow Blessings were transferred in eternity past by the grantor, God the Father, and delivered to the depository, the Lord Jesus Christ, pending the performance of the grantee, the Church Age believer in the Protocol Plan of God.

3. Temporal blessings on deposit are transferred to the believer when he fulfills the Protocol Plan of God in time, not to be confused with logistical grace blessings given to all believers.

4. Eternal blessings are transferred to the mature believer after the Rapture at the Judgment Seat of Christ, where the winner is awarded special rewards.

5. The sealed agreement with two categories of blessings were delivered to Jesus Christ in eternity past. This emphasizes grace.

6. First God created the blessings, even before He expressed His sovereign will in election and before He designed the Protocol Plan of God in predestination, Ephesians 1:3.

7. Reaching spiritual maturity in time provides the capacity for Escrow Blessings in time; glorification in resurrection body will provide the capacity for Escrow Blessing in the eternal state for the rewardable believer.

Amplification of the Escrow Analogy

1. In eternity past, the blessings deposited in escrow were made contingent on the future performance of the obligee. In other words, your advance to spiritual maturity in the Protocol Plan of God is the contingent for the transfer of your blessings out of escrow to you.

2. Spiritual maturity is the point that we leave behind the lesser blessings of logistical grace and move into the sphere of the superior blessings.

3. Therefore, when the grantee, under the enabling power of the Holy Spirit and momentum from metabolized doctrine, attains spiritual maturity, he receives the first installment of blessings from the depositary, Jesus Christ. The second installment is conveyed to him at the Judgment Seat of Christ.

4. In summary, God the Father is the grantor. He delivered in eternity past to God the Son, the depositary, both temporal and eternal blessings for every believer in compatibility with His sovereign desire in election. This is the Magna Charta of Christianity.

5. These blessings are held by Christ as the depositary, pending the grantee's fulfillment of the Protocol Plan of God.

6. The temporal blessings in escrow must not be confused with logistical grace blessings. Ephesians 3:20 describes these greater blessings as “exceedingly abundantly above all we could ever ask or think.” By contrast, logistical grace blessings are sustaining blessings.

7. God’s highest and best is in escrow for you, and He has provided you with equal privilege in the royal family of God and equal opportunity in the Protocol Plan of God to receive these Escrow Blessings.

Primary Assets: Escrow Blessings, Election, and Predestination

1. The sealed agreement of eternity past is therefore analogous to a modern escrow. The grantor, God the Father, deposited these two categories of blessings in escrow for every believer, pending his advance to spiritual maturity by the use of His equal privilege and equal opportunity.

2. In coordination with these special blessings deposited in our Lord Jesus Christ as the depository, God the Father elected the believer for these blessings in eternity past.

3. God the Father willed the highest and best for every believer and put that highest and best into escrow before He elected that highest and best. In other words, He showed His good faith by depositing in escrow your highest and best first. Then He elected us, giving us equal privilege and equal opportunity, along with the Protocol Plan of God as the vehicle of conveyance.

4. Under Predestination, God provided the Protocol Plan of God as the means of conveyance, the means of the grantee performing the required act to receive these blessings.

5. The combination of Escrow Blessings, Election, and Predestination in eternity past guarantees the conveyance of those blessings to any Church Age believer who is a winner.

6. Not all grantees are winners. In human history, the sovereignty of God and the free will of man coexist by divine decree. You can use your free will to completely fail to receive these blessings. Therefore, in eternity there will be winners and losers, rich and poor forever. The tragedy of this is that all believers have the equal privilege and opportunity to receive their escrow.

7. The righteousness of God demands Escrow Blessings from the justice of God to any believer who executes the spiritual life. The righteousness of God demands that every believer have equal opportunity to execute God's plan and receive escrow blessings. The justice of God guarantees that this happens.

The Spiritually Rich and the Spiritually Poor

1. The spiritually rich are those winners in the Protocol Plan of God who receive the transfer of their blessings from the escrow.

2. The spiritually poor are losers in the Cosmic System who are still supported by God's logistical grace. Although they have equal privilege and equal opportunity, they don't receive their Escrow Blessings simply because they're negative, through either ignorance or cognizance.

3. The spiritually poor cannot lose their salvation and will receive their resurrection body at the Rapture, but they will receive no Escrow Blessings at the Judgment Seat of Christ [the Evaluation Platform of Christ].

4. In this context of the escrow, cosmic believers are double losers and the poorer for it. Their first loss is in time. Though they had equal privilege and opportunity at salvation, they failed to fulfill the Protocol Plan of God. Hence, their escrow blessings for time remain on deposit forever as a memorial to their failure. They are a double loser because, as a result, they won't receive their eternal Escrow Blessings either.

5. Hence, losers are under divine discipline in life. Although their names are still recorded in the Lamb's Book of Life, they are omitted from the honor's list in eternity.

6. Logistical grace extends equal opportunity to every believer, beginning on the day of his salvation, to receive his escrow blessings. Every believer is kept alive by logistical grace long enough so that he could become a winner.

7. Therefore, every loser is a loser by his own decisions. Every believer must take the responsibility for his own decisions in eternity future.

8. Some believers exploit the equal opportunity of election and predestination and fulfill the Protocol Plan of God in time. Losers do not. At the Judgment Seat of Christ, they become double losers.

9. Time provides the opportunity for the grantee to attain God's highest and best under election.

Relation Back Doctrine

1. This legal doctrine states that the escrow is irrevocable from the date of deposit into escrow.

2. That which God the Father deposits into escrow with our Lord Jesus Christ cannot be withheld from us once we have fulfilled the obligations of reaching spiritual maturity.

3. We must fulfill the obligations of the escrow document prior to the distribution of our Escrow Blessings.

4. The date of deposit (eternity past) is the date of irrevocability. The date of conveyance is the date of the fulfillment of the conditions--the day you reach spiritual maturity.

5. If the conditions are not fulfilled in time, then the escrow blessings remain in escrow forever as a memorial to lost equal opportunity. The

loser believer can see his Escrow Blessings on deposit in heaven forever as a memorial to equal opportunity. The loser believer does not lose his salvation, but does lose his Escrow Blessings for time and eternity. He will live forever in heaven with only lesser blessings.

Concluding Principles

1. The fulfillment of the Protocol Plan of God in time leads to a rich entrance into the eternal kingdom.
2. This dramatizes the importance of the spiritual life under the enabling power of the Holy Spirit and the consistent perception of doctrine and its spiritual metabolism.
3. Nothing dramatizes the protocol plan of God more than the spiritual blessings held in the eternal escrow.
4. What brings your blessings out of escrow?
 - a. Stay in the Protocol Plan of God; quickly rebound to get back in after sinning.
 - b. Remain under the enabling power of the Holy Spirit.
 - c. Metabolize the doctrine you learn.
5. How will you know when you're in spiritual maturity? You will recognize your spiritual blessings!
6. Your Escrow Blessings are actually a conveyance from the perfect righteousness of Jesus Christ, the depositary, to the perfect righteousness of Jesus Christ in you by virtue of your union with Him.
7. The challenge is found in Hebrews 10:35-36, "Therefore, do not throw away as worthless your confidence, which keeps on having great distribution of blessing. For you keep on having need of perseverance, so that when you have done the will of God, you may receive the deposit

which was promised.” The greater blessings in life are not a matter of prayer, but the execution of the unique spiritual life of the Church Age.

Secondary Assets:

Volitional assets are achieved through how one uses his volition on a moment-by-moment basis. For the believer, growing in grace, the desire to know and love God becomes its own asset and a driving force in life.

Production assets are produced by Christian service as a result of spiritual growth. Legitimate Christian service is performed through a wide range of activities, including witnessing, working in the local church, charitable giving, foreign missionary service, and others.

Suffering for blessing assets, namely the three undeserved suffering tests: Providential Preventive Suffering, Momentum Testing and Evidence Testing.

Invisible Impact assets are as follows: individual, national, international and angelic. These are the assets of the mature believer.

Personnel Assets: At the moment of salvation, God the Holy Spirit bestows at least one spiritual gift upon the believer. These assets are designed for the coordinated function of believers particularly in the operations of the local church. Spiritual gifts, in all their variety, unite the Church into a team of mutually supportive believers.

Unique Assets: The indwelling of God the Holy Spirit, the deity of Christ as well as the indwelling of God the Father are all unique to the Church Age.

Logistical Grace: Taken from ‘Thieme’s Bible Doctrine Dictionary’ pages 161-162.

“Logistical grace: God’s supply of life support, protection, and spiritual resources to every believer. The blessings of logistical grace extend from God’s perfect love and integrity to His own righteousness residing in all believers, ensuring that they receive divine support regardless of their spiritual capacity. Synonym: living grace. From the moment of salvation, God faithfully supplies everything required for believers to advance in His plan (Rom. 8:32; 2 Cor. 9:8; Phil. 4:19). Logistical grace furnishes basic necessities such as air, food, shelter, clothing, means of income, and transportation (Ps. 37:25; Matt. 6:25–33); security measures including guardian angels and the laws of divine establishment (Ps. 4:8; Rom. 13:3–4; Heb. 1:14; 1 Pet. 1:5); and provisions for spiritual growth, including the canon of Scripture, ministry of the Holy Spirit, and doctrinal teaching from a prepared pastor-teacher (Matt. 4:4; John 17:17; Eph. 4:11b–12). Logistical grace emphasizes the principle of living one day at a time, each day as unto the Lord, with confidence that no believer can have a need unfulfilled or be removed from earth except by God’s will (Ps. 68:19–20; Matt. 6:11, 34). David, in the face of scarcity and danger, confirmed, “The Lord is my shepherd [the One who keeps on shepherding me], I shall not want [cannot lack anything]” (Ps. 23:1). Jeremiah also recalled the doctrine in his soul and proclaimed his confidence in the Lord’s unfailing daily provision: “The Lord’s loving-kindnesses [logistical grace functions] indeed never cease, for His compassions never fail. They are new every morning; Great is Your faith-fulness” (Lam. 3:22–23a). Christ Himself demanded that the disciples not be anxious over material needs such as food, water, and clothing, because for those who believe in Him, “all these things will be added to you” (Matt. 6:25–33).”

Logistical Grace Pipeline: Taken from ‘Thieme’s Bible Doctrine Dictionary’ page 116.

“Grace pipeline: (a) Terminology that illustrates how God blesses the believer in time; (b) the figurative pathway through which the perfect integrity of God sends blessing to His own righteousness residing in the believer. For every believer God constructs a grace pipeline—a channel through which He can pour out blessings and privileges without

compromising His perfect character. On one end of the pipeline is divine love and integrity, the source of all blessing. On the other end, the receiving end, is the believer with God's righteousness imputed to him at salvation [see justification]. Because this imputed righteousness, God's own perfection residing in us, meets His perfect standards, He is free to personally love and bless us. The integrity and love of God supply our every need (Phil. 4:19). Following the initial blessings of salvation, God sends down this pipeline His ceaseless logistical support for all believers, winners and losers, as well as superabundant blessings for believers who possess spiritual capacity from doctrine. The encapsulated grace pipeline, sealed and secured by divine integrity, represents the exclusion of human merit as a source of blessing. God's justice performs all the work, His righteousness holds all the merit, and His love as the motivation is constant and unfailing. No human action, ability, or self-righteousness can break through the encapsulation and take credit for what God does in grace."

1:4. [God the Father] who comforts us in all our troubles [by applying one of the Problem-Solving Devices], **so that we can comfort those in any trouble** [for example, through doctrinal information, through wisdom and the use of unconditional love] **with the comfort we ourselves have received from God.**

ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ·

1:5. For just as the sufferings of Christ flow over into our lives [learning about how the Prototype Spiritual Life handled well all the undeserved suffering which the humanity of Christ handled], **so also through Christ our comfort** [encouragement from the Operational Spiritual Life] **overflows** [to others especially through the teaching of the Operational Spiritual Life and the application of impersonal love].

ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.

Just as Christ received undeserved suffering as part of his Prototype Spiritual Life so we will receive undeserved suffering in the Operational Spiritual Life. Undeserved suffering is designed to propel us forward in the Christian way of life. Just as no soldier is prepared for combat unless he suffers a lot in his military preparation and training so the believer becomes strong as he successfully completes each undeserved suffering test.

The humanity of Christ is our role model. As our role model, Jesus Christ demonstrated the power and effectiveness of the Prototype Spiritual Life. This power and effectiveness reached a peak on the cross. During His time on the cross, he demonstrated the tremendous power of metabolized doctrine in his soul combined with the power of the Holy Spirit. The suffering which he handled on the cross with happiness was thousands and thousands of times more suffering than we will ever face. It should be encouraging and comforting to all of us that the Lord Jesus Christ gave us that same spiritual life, the Operational Spiritual Life. The Prototype Spiritual Life of the humanity of Christ encourages us; the Operational Spiritual Life comforts us.

In time of national and international disaster, it is comforting to know that the Lord Jesus Christ controls history, not WEF (the World Economic Forum), not the FED, an international banking cartel with tremendous power and influence in most governments around the world. These powerful human organizations both WEF and the FED are no match for the Lord's infinite power.

It is comforting to understand that we are members of the Lord's royal family whom he loves with infinite love. No one and nothing can bring harm or injury to the members of his royal family without the Lord's permission. Furthermore, as the Escrow Officer, nothing can stop the believer's promotion and blessing.

Undeserved Suffering

Romans 8:23, “And not only nature but also ourselves [mature believers] even though possessing the first fruits from the Spirit [imputation of Escrow Blessing for time], even we ourselves groan [from undeserved suffering] within ourselves, eagerly anticipating the adoption, that is, the resurrection of our body [Adoption into the family of God means that we will eventually receive a resurrection body in order to spend eternity with God].”

Further Elaboration:

1. The believer from adulthood to maturity is given undeserved suffering as a divine blessing.
2. Therefore, this suffering must be distinguished from divine discipline and punitive action from the integrity of God. This suffering is undeserved and is designed for great blessing. As a blessing, it must be imputed to the imputed righteousness of the Christian.
3. When suffering comes to the mature believer, it is not designed to detract from blessing but to add blessing to blessings.

The phrase from Romans 8:23, “though possessing the first fruits from the Spirit.” The Filling of the Spirit, contributes in some way to the present character or state of maturity. In other words, the ministry of the Holy Spirit and the metabolization of doctrine contributed to the spiritual advance of the believer.

A few points for further clarification:

1. The first fruits from the Spirit are tantamount to blessings imputed to the believer at the moment of maturity adjustment to the integrity of God.

2. These blessings are ‘first fruits’, a down payment of blessing and rewards to be given in our eternal state.
3. The blessings and rewards of eternity are also a real imputation in which the justice of God imputes both reward and blessing to the divinely-prepared home or target, namely his imputed righteousness. The resurrection body, a body minus the old sin nature provides the capacity for these eternal Escrow Blessings.
4. The best things in life glorify the Lord Jesus Christ in time and are parlayed into eternal rewards and blessings which glorify the Lord Jesus Christ forever.
5. Therefore, if the integrity of God is able to provide the mature believer in time Escrow Blessings, the most difficult, it follows *a fortiori* (with greater reason) that the integrity of God will also provide the mature believer without a sin nature, Escrow Blessings for eternity at the Evaluation Throne of Christ, the least difficult.

Escrow Blessings should not be confused with Logistical Grace

What about the blessings, or apparent blessings which the believer receives between salvation and maturity adjustment to the integrity of God? The answer is given in three points:

- a) What appears to be blessing between salvation and maturity is the divine support of logistical grace.
- b) Logistical grace includes many wonderful things such as food, shelter, clothing, protection, accurate Bible teaching if desired, and other blessings as well.
- c) While these things are wonderful beyond description, they cannot be compared to the greater blessings imputed at maturity adjustment to the integrity of God.

The phrase taken from Romans 8:23, “even we ourselves groan within ourselves” is explained in a few points:

1. The ‘groan’ is the reality of undeserved suffering from the integrity of God to the mature believer.
2. To be suffering, it must hurt, therefore the groan which personalizes the suffering.
3. No matter how great or what the category of suffering is administered to the mature believer, it is designed to aid him in consolidating what he has learned and to strengthen him, also to intensify his relationship with the members of the Trinity.
4. No suffering, disaster or calamity can defeat the prepared believer.
5. Undeserved suffering does not hinder the adult or mature believer’s growth; rather when these suffering tests are passed, the believer progresses to the next level of spiritual growth, and blessing.

The phrase also taken from Romans 8:23, “waiting for adoption” connotes the idea of waiting for someone and is used by Paul in the sense of waiting eagerly or eagerly anticipating. The present tense is a customary present which denotes what habitually occurs when the advanced believer faces adversity and suffering. Especially, the mature believer under great suffering eagerly anticipates his adoption into ultimate sanctification in resurrection body.

The paragraph below is taken from pages 1, 2 of the booklet ‘Christian Suffering’ by R. B. Thieme Jr.

“The Bible explains suffering and reveals powerful divine assets for coping with adversity. No believer in Jesus Christ should remain ignorant of the causes and solutions to any difficulty in his life. Suffering is not inexplicable. Every instance of suffering has a reason, an explanation, and

a solution. Christian suffering can be most clearly understood in relation to the individual believer's spiritual growth. From this perspective, adversities may be classified into five categories. Two categories are typical of spiritual childhood; three characterize spiritual adulthood. The two categories of suffering in spiritual childhood are *punitive*. The three in spiritual adulthood are designed by God for *blessing*. This study will examine the problems and divine solutions connected with self-induced misery, divine discipline, providential preventive suffering, momentum testing, and evidence testing. These five categories, which will be defined in due course, account for all suffering in the Christian life. The correlation of punitive suffering with spiritual childhood and of suffering for blessing with spiritual adulthood is not a rigid distinction. Some suffering for blessing occurs in spiritual childhood, and punitive suffering can hit the spiritually adult believer when he sins or makes bad decisions. The general pattern, however, gives us a basis for understanding the pressures in our lives."

Five points regarding suffering:

1. There is a far greater power in the Problem-Solving Devices deployed for action against suffering than the power of suffering.
2. Therefore, what suffering God does not remove, he intends for us to bear, not through the function of prayer, but through the Problem-Solving Devices.
3. The Problem-Solving Devices deployed on the FLOT line (forward line of troops) of the soul are designed to deal with every category of suffering in life.
4. If the suffering is designed for one's spiritual growth, remove the suffering and you remove the potential spiritual growth and blessing.

5. Suffering is often an FTX (field training exercise), a field training exercise for gaining spiritual strength and growth. Thus, the need to apply one of the Problem-Solving Devices.

1:6. If we are experiencing great difficulty and we are [Paul and his team were under great difficulty and danger in Ephesus], **it is for your comfort** [encouragement] **and deliverance** [in the soul; Paul and his team will teach that the Faith-rest Drill and other Problem Solving Devices applied not only comforts, but also delivers from stress and failure]; **if we are comforted** [from the application of doctrine in our souls], **it is for your comfort** [encouragement], **which produces in you** [as you learn and apply the same spiritual life], **endurance** [metabolized truth tested under pressure produces an endurance with happiness: a staying power in the soul] **of the same sufferings we ourselves suffer** [a reference to undeserved suffering].

εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν.

Similar passages with the word *hupomone*: staying or enduring power: James 1:2-4 and Hebrews 12:2.

James 1:2. My brethren [believers with some doctrine], **consider** [make application to your difficult situation otherwise you will have stress leading to psychosis; stress plus the function of the sin nature will cause a split-off from a cohesive personality] **it all as happiness** [the Faith-rest Drill must be used when facing pressure to manufacture contentment and happiness which will keep stress out of the soul] **whenever you encounter various categories of pressure** [at this time, the Christian Jews were receiving persecution from the Roman Empire, and rather than applying doctrine to their persecution they were reacting].

The Greek verb “*hegeomai*” means to think, to consider and to regard. Correct thinking requires the recall of doctrine from memory, and application of that doctrine to experience so that a rational decision may be made, and a correct action/response may be executed. Therefore, the Greek verb, *hegeomai* means to employ knowledge rationally and objectively to one’s situation. To consider, means to think carefully in making decisions. To regard, means to value, to honor and to revere. In other words, we should place the highest value in applying God’s word to our pressures, problems, adversities and other kinds of undeserved suffering so that we may have happiness even under the most extreme testing.

Many people, both unbelievers and believers alike, confuse pleasure with happiness. Regarding the believer, happiness is related to thinking in regard to the spiritual life, unlike pleasure which is related to feelings and emotion, and is not part of the spiritual life. (God does provide many pleasures for the believer’s enjoyment, and there are good feelings and emotion in one’s responses to the spiritual life.) Pleasure is a state of feeling pleased, a satisfaction derived from what is to one’s own liking, a frivolous enjoyment all of which are unrelated to the Biblical word *χαρὰ* (*chara*) (joy, happiness). Romans 14:17 clearly defines this contrast between pleasure and happiness: “For the kingdom of God is not eating and drinking [pleasures], but righteousness and tranquility and happiness (*chara*) by the agency of the Holy Spirit.” Eating and drinking may produce a good feeling, whereas the happiness produced from the spiritual life is the result of thinking divine viewpoint and applied to one’s circumstances. True happiness does not depend on circumstances, environment or pleasure of any form, but comes from the correct application of Bible doctrine to the believer’s experience.

There is nothing wrong with most pleasures if a person is functioning correctly in his spiritual life. For example, it should be a pleasure for someone who loves good meat to eat a prime steak properly prepared. On the other hand, if pleasure is in any way related to the function of the sin nature and distracts the believer from his relationship with God, then of course it is wrong and destructive to the spiritual life. 2 Timothy 3:4 describes the believers out of fellowship as “lovers of pleasure rather than lovers of God.”

Metabolized doctrine applied to suffering, pressure and trouble produces happiness in the soul. Usually, the greater the suffering, pressure and trouble the greater is the happiness. In other words, divine thought in the soul is more powerful than any physical or mental discomfort or pain. Paul affirms this “having received the Word under much pressure with happiness from the source of the Holy Spirit” (1 Thessalonians 1:6b).

James 1:3. Knowing that the testing of your faith produces endurance [the Greek noun *hupomone* is staying-power in the soul, the capacity to remain under pressure with happiness].

Faith in God and his plan comes from metabolizing the Word, “Faith comes from hearing and hearing by the word of Christ” (Romans 10:17). Once you have metabolized a certain amount of knowledge, your faith must be tested. Successfully using faith in applying God’s promises, principles, and doctrines to your problems, pressures and suffering produces endurance, a staying-power in your soul. The believer at Spiritual Self Esteem has acquired a fair amount of strength in his soul, at Spiritual Autonomy he has much more, in Spiritual Maturity, he has maximum strength (*hupomone*) in his soul.

Each time you successfully use the shield of faith to pass a test, you become stronger. This power enables the believer to handle

more difficult pressures, problems and sufferings in the future. Therefore, pressures, problems and undeserved suffering in life are not your enemies, but your best friends. Without these pressures and undeserved sufferings, your faith cannot be tested. If faith is not tested, there is no development of endurance in the soul, and without this capacity to remain under pressure with happiness, you cannot advance to maturity.

James 1:4. And endurance [staying-power] **must have her complete accomplishment** [finishing the spiritual life] **that you may be complete** [mature] **and whole in all parts** [that you may be undamaged in all parts of the soul] **being deficient in nothing** [in the soul].

The Christian who advances through all of the tests in the spiritual life will eventually reach spiritual maturity. The mature believer has a cohesive, unified, healthy soul which lacks nothing, whereas the believer who lives a life of emotional imbalance (emotions controlling the mentality) and stress will not possess a healthy cohesive mentality. The believer under the control of his emotions will enter into either moral or immoral degeneracy which hinders the correct functioning of the mind (James 1:6-8). On the other hand, the mature believer does not lack anything and so has a cohesive mentality in his soul. He possesses a healthy soul with tremendous happiness and wisdom. He possesses great capacity for unconditional love towards mankind in general, for personal love toward his human relationships and toward the Lord Jesus Christ, God the Father and the Holy Spirit. Motivated by this great love in his soul, he possesses the highest motivation that a human being could possess in life.

Hebrews 12:2, “Be concentrating on Jesus, the pioneer [the one who established the precedence for our spiritual life] and perfecter [He perfected the use of the Prototype Spiritual Life]

of our doctrine who because of his exhibited happiness [Sharing the happiness of God provided the strongest possible motivation], he endured [the Greek word *hupomone*: to endure with happiness; he had maximum staying power] the cross [the greatest pressure ever] disregarding the shame [He did not react to the sins for which he was being punished] and sat down [his humanity] at the right hand of the throne of God [His Session].”

1:7. And our confidence for you is firm, because we know that just as you share in our sufferings, so also you share in our comfort.

καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν, εἰδότες ὅτι ὡς κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.

There are some Corinthian believers who not only have empathy for Paul’s suffering in Ephesus, but also are experiencing undeserved suffering themselves. When metabolized doctrine is applied to undeserved suffering, it produces comfort. Paul is confident that the Corinthian believers will derive their comfort from the same source as he, the Word of God.

1:8. We do not want you to be uninformed, brothers, about the hardships we suffered in the province of Asia. We were under great pressure, far beyond our ability to endure, so that we despaired even of life [they realized that martyrdom was a real possibility].

Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθὶ ὑπερβολὴν ὑπὲρ δύναμιν ἐβάρηθημεν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·

Explaining the pressure and suffering Paul and his team faced in Ephesus.

Acts 19:23-24, “And about that time there was not a small stir [idiom for a great catastrophe] about the Way [a reference to Christianity]. (24) For

a certain man named Demetrius, a silversmith who made silver shrines for Artemis which brought a fantastic profit [no small gain] for the craftsmen.”

Demetrius was the head of the silversmith’s union, and the silversmiths had been making a great profit from manufacturing and selling these silver figurines of Artemis (the Greek for Diana), and since Paul’s ministry was having a negative effect on their business Demetrius wanted to wipe it out.

Just why were this goddess and her figurines so popular? Well, the Latin equivalent of Artemis is Diana, the goddess of the hunt, but in Ephesus she was worshipped more as a goddess of love and sex for approximately 5000 dancing priestesses served the goddess for that purpose. (The Temple of Artemis being 425 feet long and 270 feet wide with a beautiful statue of Diana in its center was burned down in the same year in which Alexander the Great was born. The story went like this: Artemis had traveled to Macedonia to celebrate the birth of Alexander and so in her absence and unable to protect her temple, a person seeking approbation and notoriety burned it down.)

Acts 19:25-26, “whom [the silversmiths] he [Demetrius] called together with the workman of the related industries and said, ‘Men, you know that by this craft we have our wealth. [The union of the silversmith contained not only the artisans, but those who prepared and molded the silver as well.] (26) Moreover, you see and hear that, not alone in Ephesus, but almost throughout all Asia [the Roman province of Asia], this Paul [well known person] having persuaded [by clear presentation of the gospel, many have responded], he has turned away [from purchasing these silver figurines etc.] many people [by teaching the Word to the new converts, and by the application of doctrine, many are no longer buying the shrines], saying that there are no gods made with hands [Apparently, Demetrius listened to a few messages himself].”

Demetrius explained the crisis that faced all of those involved in making these silver shrines of Artemis (Diana) and of her temple. Many of these members have heard Paul's gospel messages which they had rejected. However, many others have responded to Paul's messages and have believed in the Lord Jesus Christ, and after learning doctrine from their own decisions have cut themselves off from the activities of Artemis and those things related to her.

Acts 19:27-28, "And not only is this dangerous to us, our share [a reference to their craft] coming into dispute [the discrediting of our silver shrines will cause us to lose a lot of money], but also the temple of the great goddess, Artemis will be counted for nothing, and her magnificence is also about to be destroyed, whom all Asia and the world worship. [The speech of Demetrius was designed to arouse their emotions.] (28) And when they heard [these things], and having become full of anger [the weapon used to form mob violence], they kept shouting out, saying, "Great is Artemis of the Ephesians"".

Demetrius knew what he was doing. He wanted to stir them up emotionally and was successful. The craftsmen, the dupes of Demetrius in anger kept on shouting in emotional outrage. (When the emotions take over, one cannot think. Many of the ancients especially in this part of the world were great thinkers. However, in a mob this ability is lost.) Demetrius very cleverly has converted these individuals into an irrational mob. However, though five weapons (organization, emotion, religion, mob violence and shouting slogans: a form of self-hypnosis) were used against Paul and his ministry, it did not succeed.

Summary statement: Demetrius first of all recognized the effectiveness of Paul's teaching, and the loss of business. Apparently, he went to the meetings, but could not argue down the words of Paul. So, Demetrius decided that mob violence, an under handed tactic was the only solution left to him.

Acts 19:29, “And the whole city was filled with confusion, and having seized Gaius and Aristarchus, Macedonians, traveling companions of Paul, they rushed with one accord into the amphitheater [where they kept the wild animals].”

It appears that they intended to feed these men to the animals in the arena for such an arena did exist in Ephesus. 1 Corinthians 15:32, “If from human motives [not based upon the divine understanding of an eternal future] I fought with wild beasts at Ephesus, and let’s assume I had [a debaters first class conditional sentence: to assume something true for the sake of an argument] what does it profit me [there would be no profit]? If the dead [Christians who have died] are not raised [in resurrection bodies], let us eat and drink [let us consider only the moment] for tomorrow we die [with no eternal future].”

Paul pictures himself in the arena at Ephesus to illustrate the point of danger for though he is writing from Ephesus he is not in the arena at Ephesus. This is an illustration because whenever they threw a Christian into the arena it meant he was in constant danger. He was in danger until he came out alive or until he went to be with the Lord. The resurrection provides motivation for facing the vicissitudes of the Christian life. Neither Paul nor any other normal believer would go into the arena with a relaxed mental attitude apart from complete confidence in the doctrine of resurrection.

During the entire month of May, the people in Ephesus celebrated the goddess Artemis which was called ‘Artemisiam.’ This explains why the entire city was thrown into confusion. Demetrius cleverly used this month in which to attack Paul.

All effective mobs are created by a small organized group who use a mob as a weapon of violence against their opposition. However, nothing honorable or lasting is ever accomplished by a mob. Rather, all true problem-solving involves thinking, not emotion. Group, city and national problems etc. must be discussed and debated. (This is why England

became great politically for issues were always debated in Parliament.) There must be rational, logical, incisive debate. Mob activity forestalls any such activity, but only produces mass hysteria. In hysteria, mobs destroy property, privacy and lives. Mobs are anti-freedom, and their cause no matter how just becomes evil.

It appears that Demetrius led the mob to the home of Priscilla and Aquila where Paul was resting or sick in bed in hopes of seizing and murdering him. At that point, it appears that Priscilla and Aquila went out from their home and faced down the mob to save the life of Paul. “Greet Prisca and Aquila, my fellow workers in Christ Jesus who for my life, risked their own necks to whom not only I give thanks, but also all the churches of the gentiles.” (Romans 16:3)

Acts 19:30-31, “And Paul intending to appear before the mob, but his disciples did not allow him, (31) and some of the chief men of Asia, being his friends, sent to him, begging him not to venture into the amphitheater.”

Apparently, when Paul heard that some of his traveling companions had been seized and dragged into the amphitheater, he wanted to do something to help even if it meant losing his life. In fact, there was nothing that Paul could have done. Rather, the Lord used the city government that is the city mayor to rescue the companions of Paul and to bring the individuals in the mob back to reason.

Acts 19:32, “Then indeed some shouted one thing and others shouted another thing for the assembly was confused, and most of them did not know why they had come together.”

As the mob went down the streets, many got swept up into it without even knowing why the mob formed in the first place. This demonstrates just how ridiculous and irrational mobs can be.

Acts 19:33, “Then, the Jews [the Jews not associated with Paul] pushed Alexander, a lawyer to the front of [out from] the mob [the crowd], they

[the Jews] instructed *him as what he should say*. Then, Alexander motioning with his hand for silence, desired to defend [these Jews] before the mob [He wanted to disassociate these Jews from Paul and his team].”

Many Jews were in the amphitheater and could see and hear that the mob was becoming anti-Semitic. This lawyer and these Jews were not associated with Paul and didn’t want to be associated with him and his ministry. So, they pushed forward a Jewish lawyer by the name of Alexander in hopes of disassociating from Paul and his ministry and by so doing preventing any anti-Semitic hostility toward them.

Acts 19:34, “But when they recognized that he [Alexander] was a Jew, they all in unison [with one voice] for about two hours, “Great is Artemis of the Ephesians!”

This demonstrates just how insane a mob can get. These irrational beings shouted for two straight hours! After they had exhausted themselves, the city mayor stepped forward.

Acts 19:35-39, “And when the city mayor [of Ephesus] had silenced the crowd, he said, “Men, Ephesians! For which of you does not know that the city of the Ephesians is the official place for the worship of the great goddess, Artemis, and of the image that fell down from Zeus. (36) Therefore, since these things are undeniable [cannot be contradicted], you ought to be quiet and to do nothing rashly. (37) For you have brought these men, who are neither robbers of temples nor blasphemers of your goddess. [Paul did not denounce the temple of Artemis or the sex orgies that took place within the temple. Paul just taught the Word of God.] (38) Therefore, if Demetrius and those craftsmen with him have a matter against any man, the court days are kept [the law is open], and there are proconsuls. Let them [Demetrius and the craftsmen] plead [bring charges] against that person [Paul: this Greek word *allelon* many times is not reciprocal. In this case, if Demetrius and his craftsmen were to bring charges against Paul, and Paul then would have the right to defend

himself.] (39) If there is anything further, you would like to bring up, it must be settled in a legal assembly.”

Government is not a Christian institution, but a divine institution for believers and unbelievers. Its laws are to protect all within its jurisdiction. In this case, it was a brilliant mayor, an unbeliever who allowed the crowd to exhaust itself through shouting, and then he delivered a rational speech explaining the system of law and order, and in so doing protected these two individuals from this lawless mob.

Acts 19:40-41, “For we are in danger of being accused [by the Roman government] of a riot [revolt, rebellion] concerning today’s events since there being no cause by which we may give an account for this unruly gathering [this mob activity]. (41) And saying these things, he dismissed the assembly.”

The Roman Government was tough and did not permit rioting. If the Ephesians had rioted without cause, they would have been punished severely by the Roman government, and this is what the mayor feared.

Jurisprudence:

Jurisprudence refers to the body or system of laws, or the science of law. Jurisprudence functions in a court where the function of jurisprudence is designed to determine innocence or guilt. Under the concept of freedom, a person should be considered innocent until proven guilty in a court of law.

The American system of jurisprudence is based on the jurisprudence of Israel developed by Moses and Anglo-Saxon Law. As such, the prosecution must prove guilt beyond all shadow of a doubt. Under this system of jurisprudence, both judge and jury are responsible for determining guilt or innocence on the basis of the laws of evidence. This means that no one should ever be found guilty on the basis of hearsay, the public lie, sociology, social activism, racial prejudice,

crusader arrogance, power lust, or any form of self-righteous arrogance.

The laws of evidence as per Exodus 23:1-3, “You shall not carry a false rumor [into a court]; do not join your hand with an evil person to be a malicious witness. [This is hearsay. Hearsay is testimony given by a witness based on what he has heard from someone else. Hearsay is never evidence. Hearsay is often evil slander, vicious gossip, or the creation of the public lie. (2) Do not follow the crowd in doing evil when you give testimony in a lawsuit. Do not pervert justice by siding with the crowd. (3) Do not show favoritism to a poor man in a lawsuit.” Exodus 23:7, “Have nothing to do with a false charge, and do not put an innocent or honest person to death, for I will not acquit the guilty.” The supreme court of heaven does not let anyone get away with anything. Genesis 50:20, “As for you [Joseph’s brothers], you meant evil against me, but God meant it for good to accomplish what is now being done to preserve many people alive.” The supreme court of heaven overrules evil against believers.

The Word of God specifies that legal procedure and lawsuits be based on a strict system of evidence. Evidence must prove beyond a shadow of a doubt that the defendant is guilty under the principle that the person is innocent until proven guilty. The laws of evidence demand investigation of each accusation. Legitimate evidence is based on two or three witnesses being interrogated independently without collusion. If the information obtained from these separate interrogation, is in agreement, this establishes bona fide evidence. Deuteronomy 19:15-21, “A single witness shall not rise up against a person on account of any iniquity or sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed. (16) If a malicious witness shall rise up against a person and accuse him of wrongdoing, (17) then, the two people involved in the dispute shall stand before the Lord, before the priests and the judges who will be in office in those days. (18) The judges must investigate thoroughly; and if the witness proves to be a liar, giving false testimony against his fellow Israelite (19) then,

you shall do to him just as he intended to do to the other party. Thus, you shall purge the evil from among you. (20) And the rest will hear and be afraid, and they will never again do such an evil among you. (21) Thus, you shall not show pity: a life for a life, an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot.”

1:9. Indeed, we ourselves had been sentenced to death [literally: had the sentence of death in ourselves: apart from divine intervention, they were on their way to martyrdom]. ***This happened that we might not rely on ourselves but on God, who raises the dead*** [Raising the dead in resurrection logically is much more difficult than preventing death. So, if God can raise the dead logically quite difficult and he can, then he can prevent someone’s untimely death which is logically quite simple.]

ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ’ ἑαυτοῖς ἀλλ’ ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς·

We suffer in order to learn to depend upon the Lord, for ultimately all undeserved suffering in the Christian life is designed to teach us to orient to grace and to depend upon the Lord. When you in helplessness are in a suffering situation which is totally hopeless, God demonstrates His love by providing the solution.

Resurrection:

Outline:

1. Resurrection must not be confused with resuscitation:
2. Details leading up to and including His Resurrection:
3. The Power involved in His Resurrection:
4. The Lord’s Resurrection guarantees our Resurrection:

5. Our Resurrection is the Lord's Victory:

6. There are two general resurrections namely the First and the Second:

7. Old Testament applications related to Resurrection:

8. Though the Resurrection of Christ is part of the Gospel-Message, it is not a necessary part:

9. The Importance of Resurrection as it relates to Salvation:

Resurrection must not be confused with resuscitation:

Resuscitation defines a person who has died and then is brought to life in the body in which he died. For example, Lazarus was resuscitated by Jesus [brought back to life in his mortal body and subsequently died]; Paul resuscitated a boy [returned life to his mortal body] who fell out of a window; two boys in the Old Testament were resuscitated [life was returned to their mortal bodies], and Elijah and Moses residing in their interim bodies in heaven will return to the earth in the last half of the Tribulation. After their ministries on the earth will have been completed, they will be murdered by Abaddon. However, they will be resuscitated and ascend into heaven with their interim bodies. Then, at the 2nd Advent, these interim bodies will be transformed into eternal resurrected bodies: corruption will become incorruption]. On the other hand, resurrection means to be given an eternal body which does not corrupt or die.

Details leading up to and including His Resurrection:

First Fruits occurred on the first Sunday after the Passover as per Leviticus 23:9-12, “Then the Lord spoke to Moses, saying, (10) ‘Speak to the sons of Israel and say to them, 'When you enter the land which I am going to

give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest [Sunday, 18 Nissan, a sabbath]. (11) 'He shall wave the sheaf before the Lord for you to be accepted [based on resurrection]; on the day after the sabbath the priest shall wave it. (12) 'Now on the day when you wave the sheaf, you shall offer a male lamb one year old without defect for a burnt offering to the Lord.' This feast portrayed the resurrection of our Lord who is the First Fruits, the first member of the human race to receive a resurrection-body.

After the physical death of Jesus, his body went into the grave, his human spirit went into the presence of God the Father and his soul went to Hades in the care of God the Holy Spirit, and this is why he said to the dying thief in Luke 23:43, "Today shalt you be with Me in Paradise," and his human spirit went to God the Father in the 3rd heaven. 1 Peter 3:18-20, "For Christ also died [paid the penalty for sins] for sins once and for all, the righteous one as a substitute for the unrighteous ones [we are all sinners], so that He might bring us to the God [the Father via reconciliation], having been put to death in the flesh [in his human body], but made alive by means of the Spirit [the omnipotence of the Holy Spirit participated in the resurrection of Christ]; (19) By means of whom [the Holy Spirit] also He [the Lord Jesus Christ possibly in an interim body] went and made a proclamation [a short well defined declaration] to the spirits in prison [the fallen angels in Tartarus as per Jude 6; 2 Peter 2:4]. (20) who [the fallen angels in Tartarus] once were disobedient [by cohabitating with human females and so producing the Nephilim (half angel and half human as per Genesis 6:1-11], when the patience of God kept waiting in the days of Noah [God waited 120 years for these half human, half angel to believe in Jesus Christ before the flood], during the construction of the ark, in which a few, that is, eight souls [because it is the soul that is saved], were brought safely through the water."

When the work of salvation was finished, our Lord said to the Father, in Luke 23:46, "Father, into Your hands I dismiss My spirit," and so his human spirit traveled billions of light years of space into the presence of God the Father. After three days, the omnipotence of the Father sent our

Lord's human spirit through billions and billions of light years of space back to His body in the tomb. Simultaneously, the omnipotence of the Holy Spirit returned His human soul from Hades to His body. Now rejoined in the resurrection body, our Lord walked through the stone. Later on, an angel rolled away the stone so that the world could see and verify the resurrection. The power that resurrected Christ was made possible by means of the omnipotence of God the Father and the omnipotence of the Holy Spirit.

Additional documentation: Acts 2:27, "Because you will not abandon my soul to Hades [the Holy Spirit will return his soul to his body in the grave], nor allow your holy one to undergo decay [the body of Jesus did not suffer decay in the tomb, a quote from Psalm 16:10]." Acts 2:31 clarifies this statement, "He [David] looking ahead spoke of the resurrection of Christ, that He was neither abandoned in Hades nor did His flesh see decay." Ephesians 4:8-10, "Therefore, it says [in Psalm 68:18] when He ascended into *the third* heaven up on high, He led a host of captives [to exhibit prisoners in a triumphal procession: in this context, it is not prisoners but the Old Testament saints who were transferred from Abraham's Bosom to heaven] in triumphal procession [an analogy to the Roman Triumphal Procession] from a state of captivity [by analogy to Abraham's Bosom in Hades] and He [Christ] gave spiritual gifts to men [to Church Age believers in celebration of his triumph as the Imperator or a triumphal general gave gifts to their soldiers]. (9) (Now, this *doctrine* that He ascended, what does it imply [mean] that He [His soul upon spiritual death] went down [descended] into the lower regions [Hades] of the earth. (10) Jesus who descended is the same one also that ascended up higher than all the heavens, that He might bring to completion all things.)"

Matthew 28:1-2, "Now, after the Sabbath [the normal Saturday Sabbath], as it began to dawn into the first day of the week [Sunday: the feast of the First Fruits also a Sabbath], Mary Magdalene and the other Mary [the wife of Clopas, the mother of Joseph and James the Lesser and others not mentioned here] came to see the sepulcher [they traveled at sunrise]. (2) And behold, a great earthquake occurred [to alert people that the

resurrection had occurred]! For an angel from the Lord had descended from Heaven and came [after Jesus had passed through the boulder] and rolled back the stone [in order that others may look in] and sat on it [while waiting for the ladies].”



Matthew 28:3-8, “His countenance [the angel who rolled back the stone] was like lightning, and his clothing white as snow. [Angels possibly are constructed out of something similar to light, but can travel much faster than the speed of light.] (4) And the guards shook from fear of him [the angel] and became like dead [passed out]. (5) And the angel answered and said to the women [Mary Magdalene, Mary, the wife of Clopas and the other women], ‘You yourselves, stop fearing [stop looking confounded and astonished: a normal response since they were facing something beyond their frame of reference], for I know that you seek Jesus who was crucified. (6) He is not here, for He has risen, just as He said. Come, see the place where He was lying. (7) And go quickly and tell His disciples that He has risen from the dead. And, behold, He goes before you into

Galilee. There you shall see Him. Lo, I have told you [The angel has followed his orders from God].’ (8) And having departed quickly from the tomb with awe [occupied with Christ] and with great joy [sharing the happiness of God], they [Mary Magdalene, the wife of Clopas, Joanna, and others] ran [in good condition] to announce [the resurrection] to His disciples [Luke 24:9].”

The first appearance of the resurrected Christ was to Mary Magdalene, John 20:1-18, “Now on the first day of the week Mary Magdalene [along with Mary, the wife of Clopas] came early to the tomb, while it was still dark [early Sunday morning], and saw the stone already taken away from the tomb. (2) So, she [Mary Magdalene is singled-out since she will be the first one to see the resurrected Jesus] ran and came to Simon Peter and to the other disciple whom Jesus loved [John], and said to them [these two were considered the two spiritual leaders], ‘They have taken away the Lord out of the tomb, and we [Mary Magdalene and Mary the wife of Clopas and other women] do not know where they have laid Him [his body].’ (3) So [after hearing this message from the ladies], Peter and the other disciple went forth, and they were going to the tomb. (4) The two were running together [followed by Mary Magdalene who still desired to locate the body]; and the other disciple [John] ran ahead faster than Peter and came to the tomb first; (5) and stooping and looking in, he saw the linen wrappings lying there; but he did not go in. (6). And so, Simon Peter also came, following him [John], and entered the tomb; and he saw the linen wrappings lying there [but no angels], (7) and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself. (8) So, the other disciple [John] who had first come to the tomb then also entered, and he saw and believed [in the resurrection; the first one to do so]. (9) For as yet they did not understand the Scripture, that He must rise again from the dead. (10) So, the disciples [Peter and John] went away again to their own homes [but Mary Magdalene remained behind]. (11) And Mary [Magdalene] was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; (12) and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. (13) And they [the two

angels] said to her, “Woman, why are you weeping?” She said to them, “Because they have taken away my Lord, and I do not know where they have laid Him [His body]. (14) When she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. (15) Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing Him to be the gardener, she said to Him, “Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away [His body away for burial]. (16) Jesus said to her, “Mary!” She turned and said to Him in Hebrew, “Rabboni!” (which means Teacher). (17) Jesus said to her, “Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren [all the believers known to her] and say to them, ‘I ascend to My Father and your Father, and My God and your God.’” (18) Mary Magdalene came announcing to the disciples, “I have seen the *resurrected* Lord and that He had said these things to her.”

Matthew 28:9-10, “And behold, Jesus met them [the ladies minus Mary Magdalene; this would be His 2nd resurrection-appearance], saying, “Hail [greetings]! And they [Mary the wife of Clopas, Joanna etc.] came and held Him by the feet and worshiped Him. (10) Then, Jesus said to them, “Do not remain in this state of awe [don’t get so excited]; go tell My brethren [the eleven disciples that you have seen the resurrected Jesus and] that they should go into Galilee, and there, they will see Me [first these women along with Mary Magdalene reported to the disciples regarding the empty tomb; now these ladies minus Mary Magdalene are to report that they have seen the resurrected Christ and to repeat the instructions to meet the Lord in Galilee]. ”

Other passages telling this story:

Luke 24:1-12, “On the first day of the week [Sunday], very early in the morning, the women took the spices they had prepared and went to the tomb. (2) They found the stone rolled away from the tomb, (3) but when they entered, they did not find the body of the Lord Jesus. (4) While they were wondering about this, suddenly two men [apparently two angels who reiterated the message of the angel who had rolled back the stone] in

clothes that gleamed like lightning stood beside them. (5) In their fright the women bowed down with their faces to the ground, but the men said to them, "Why do you look for the living among the dead? (6) He is not here; he has risen! Remember how he told you, while he was still with you in Galilee, (7) saying that the Son of Man must be delivered over to the hands of sinners, be crucified and on the third day be raised again. (8) Then, they remembered his words. (9) When they [Mary Magdalene, Mary the wife of Clopas, Joanna and others] came back from the tomb, they told all these things to the Eleven and to all the others. (10) It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the apostles. (11) But they [a reference to "to all the others"] did not believe the women, because their words seemed to them like nonsense. (12) Peter, [and John and apparently Mary Magdalene followed for she still desired to locate the body] however, got up and ran to the tomb. Bending over, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened."

Mark 16:1-8, "When the Sabbath was over [a reference to the Passover which occurred on Wednesday], Mary Magdalene, Mary the mother of James, and Salome bought spices [during Thursday and Friday] so that they might go to anoint Jesus' body [This intention was never fulfilled]. (2) Very early on the first day of the week [Sunday], just after sunrise, they were on their way to the tomb (3) and they asked each other, "Who will roll the stone away from the entrance of the tomb?" (4) But when they looked up, they saw that the stone, which was very large, had been rolled away. (5) As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side [apparently the angel who had rolled away the stone], and they were alarmed. (6) "Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. (7) But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.' " (8) Trembling and bewildered, the women went out and fled from the tomb. They said nothing to anyone, because they were afraid."

The Power involved in His Resurrection:

Jesus had the authority to lay down his life and to take it up again as per John 10:18, “No one has taken it [his life] away from Me, but I lay it down on My own initiative [“Father, into your hands, I commit My spirit”]. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.” Although Jesus Christ Himself had the power to bring Himself back from the dead, he relied upon the omnipotence of God the Father and of God the Holy Spirit. Therefore, during the period of His physical death [the three days in the grave], Jesus Christ in conformity to the concept of Kenosis] did not exercise His omnipotence to benefit Himself, to provide for Himself, to raise Himself from the dead, or to glorify Himself in any way.

This authority or power came from the omnipotence of God the Father, who restored our Lord's human spirit to His body, and from the omnipotence of the Holy Spirit, who restored our Lord's human soul to His body. At that moment, the human spirit and soul of our Lord rejoined His body in the grave: mortal became immortal in resurrected body via the agency of both omnipotence of God the Father and God the Holy Spirit. 1 Corinthians 6:14, "Now God [the Father] has not only resurrected our Lord, but He will raise us up through His power [He will provide resurrection bodies for all those Christians who will have died before the Rapture of the Church]." Romans 8:11, "Now if the Spirit from Him [God the Father] who raised Jesus from the dead indwells you [and He does], He [God the Father] who raised Jesus Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you [God the Holy Spirit will provide resurrection bodies for all those who will be alive at the Rapture]." 1 Peter 3:18, “For Christ also died as a substitute for our sins once and for all, the righteous for the unrighteous so that He might bring us to God, having been put to death in the flesh [his physical death], but made alive [given a resurrection body] by the Spirit.”

The identical omnipotence of God the Father and omnipotence of the Holy Spirit that raised Christ from the dead is the same power that has been

provided for us in our spiritual lives. The omnipotence of God the Father is available to you in the mechanics of the Protocol Plan of God and in the promises and guarantees in our Portfolio of Invisible Assets. The power of the Holy Spirit is understood through Common and Efficacious Grace, Baptism of the Spirit, Regeneration, Indwelling, the giving of spiritual gifts, Sealing and the phenomenal enabling power of the Filling of the Spirit. Furthermore, the omnipotence of Jesus Christ is available to you as well for He not only holds the universe together but at the same time controls and perpetuates human history one day at the time. Never before in history has so much divine omnipotence been available to so many believers for the glorification of God through the execution of His will, His plan, and His purpose.

1 Peter 1:3-8, "Worthy of praise and glorification [because of his character, plan and function] is the God even the Father of our Lord Jesus Christ, who on the basis of his mercy has caused us to be born again to a living confidence [based on our spiritual life taken directly from our Lord's spiritual life and the confidence based upon resurrection] through the resurrection of Jesus Christ out from the dead [the power that raised Christ has been given to us], (4). resulting in an inheritance [a reference to Escrow Blessings] which is imperishable [eternal] and undefiled [not stained by the sin nature] and will not fade away, reserved in heaven for you. (5). who are guarded [in a garrison on this earth] by the power of God [wall of fire; guardian angels; spiritual life] through faith [we walk by faith and not by sight] resulting in deliverance [via the faith rest drill explained in the next verse] ready to be revealed [the bride is unveiled at the 2nd Advent] in the last time [at the 2nd Advent]. (6) In this [inheritance] you greatly rejoice, even though now for a little while, if necessary, you have distresses from various testing [undeserved sufferings]; (7) that [purpose clause] the testing [for approval] of your faith [faith rest drill], of greater value [the testing of faith under suffering] than gold which is perishable [spiritual assets do not perish], even though tested through fire [the tests associated with the levels of spiritual growth] may be found [having passed the tests] to result in commendation and glory and honor [rewards] at the revelation of Jesus Christ [the Rapture]; (8) and though

you have not seen Him, you love [occupation with Christ], and though you do not see Him now, but believe [faith perception to maintain their love], you greatly rejoice with joy inexpressible having received glory [from the execution of the spiritual life].”

Philippians 3:10, “That I [Paul] may come to know Him, and the inherent power of His resurrection, and the fellowship of His suffering, being conformed to His death.” Paul wanted to understand the omnipotence of Christ as it relates to human history and to experience occupation with Christ; he wanted to understand the power that was involved in the resurrection of Jesus. Since both the Holy Spirit and the Father used their power in providing the resurrection-body for Christ, it was this power to which Paul was referring. He wanted to understand thoroughly the power of the Holy Spirit especially the enabling power; he wanted to understand the Father’s power as it relates to His plan. Paul wanted to experience undeserved suffering in his spiritual life just as Christ experienced undeserved suffering in his spiritual life, but of course not at the same degree. Christ was victorious in his death; Paul wanted to be victorious in his death.

The Lord’s Resurrection guarantees our Resurrection:

1 Thessalonians 4:13, “But we do not want you to be ignorant, brethren, about those who are asleep [the body sleeps as it were until the believer resurrects, gets up from his sleep], that you may not grieve as do the rest [the unbelievers] who have no confidence [regarding eternity].”

Ignorance is the greatest problem with Christianity today, and it is not an easy problem to solve especially since most Christian do not think that learning the Word of God is important.

1 Thessalonians 4:14-16, “For if we believe that Jesus died and rose again, and we do. So, in the same manner, the God [the omnipotence of God the Father] will bring with Him those [in

interim bodies] who have fallen asleep [died] by [the will of] Jesus (15) for this we communicate to you by the word of the Lord, that we [Paul identifies himself with the Rapture generation] who are alive and remain until the coming of the Lord [at the Rapture], will not precede [in meeting the Lord in the air at the Rapture of the Church] those who have fallen asleep [died]. [There will be one generation of believers who will be alive when the resurrection takes place.]. (16) because the Lord Himself will descend from heaven with a command [will give a command through Gabriel], with the voice of the archangel [for mortality to receive immortality, a reference to those alive at the Rapture] and with the trumpet of God [the Father's trumpet command for the corruption of the interim body of those who have died before the Rapture to become the incorruption of an eternal body], in fact, the dead in Christ [those having died before the Rapture] will rise first [in their resurrection bodies].”

Notice that at the resurrection there are two commands. The voice command of the archangel is for the resurrection of Christians alive on the earth, mortal becoming immortal, from having a mortal body to having a resurrection body. There is also a trumpet command of God the Father which command is blown for the resurrection of those believers who will have died before the Rapture: the corruption of the interim body will be transformed into the incorruption of the Resurrection body.

Since both God the Father and God the Holy Spirit provided the humanity of Christ with his resurrection body so will they provide the resurrection bodies of Church Age believers at the Rapture of the Church. The Father will use his power in providing the resurrection bodies of those who have already died, whereas God the Holy Spirit will provide the resurrection bodies of those who will be alive at the Rapture.

1 Corinthians 15:50-54, “Now this I affirm, brethren, that flesh and blood [the mortal body] cannot inherit the kingdom of God [in the sense of the eternal state], nor does corruption [the interim

body] inherit incorruption. (51) Behold, I teach you a mystery: [the resurrection of Church Age-believers about which there is no prophecy in the Old Testament] we shall not all sleep [in this analogy, sleep applies only to the physical body (not to the soul). The body “sleeps” because the soul and spirit are absent from that body in an interim body waiting for the resurrection.], but we shall be changed [receive a resurrection body], (52) in a moment, in the winking of an eye, at the last trumpet; for the trumpet will sound, and the dead [those in interim bodies] will be raised incorruptible, and we [Church Age believers alive at Rapture] shall be changed [mortality becomes immortality]. (53) For this perishable [the interim body of those Christians who will have died before the Rapture] must put on imperishable [an eternal body], and this mortal [the mortal body of those alive at the Rapture] must put on immortality [eternal body], (54) but when this perishable [the believer in his interim body] shall have put on the imperishable [resurrection body], and this mortal [the believer alive at the Rapture] shall have put on immortality [resurrection body], then will come about the saying that is written, “Death is swallowed up in [as a result of] victory [All Christians both the evil and the great will receive a resurrection body and live with God for all eternity]”

1 Thessalonians 4:17-18, “Then, we [Paul identifies himself with those who will be alive at the Rapture] who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. (18) Therefore, comfort one another with these words.”

These doctrines are a source of comfort when you have lost Christian loved ones since the separation is only temporary. They are in heaven in their interim bodies waiting for the Rapture just as you. These doctrines are a source of blessing as you face the adversities of life and realize that there is something far beyond this life, and that God will provide for you an eternal body to be enjoyed in both the Millennium and in the eternal

state, a permanent body that will never experience pain or deterioration in any possible way.

The Promise of the Rapture: John 14:1-3, "Do not let your heart [the mentality of the soul] be troubled [addressing future Church age believers]; believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you [addressed to the apostles but applies to future Church Age believers]; for I go to prepare a place for you [the groom prepares a home for his bride]. If I go [ascension] and prepare a place for you, I will come again [Rapture] and receive you [the Church, his bride] to myself [the ceremony: the bride is presented to the groom], that where I am, there you may be also."

1 John 3:2-3, "Beloved, now we are the children of God, and it has not appeared as yet what we will be. We know that when He appears [at the Rapture], we will be like Him [a resurrection body similar to that of Jesus] because we will see Him just as He is. And everyone [the believer with momentum] who keeps having this confidence [from doctrine in the soul] in him purifies himself [by advancing in fellowship] just as that one is pure [the humanity of Christ remained in fellowship with God during the 1st Advent]."

James gives us an admonition in James 5:7-8, "Therefore, brethren, have patience until the coming of the Lord [Rapture]. The farmer waits with anticipation for the valuable production of the soil, constantly being patient until it has received the early and the latter rains. Have patience! Furthermore, all of you become stabilized in your stream of consciousness because the coming of the Lord [Rapture] has approached with the result that it is drawing nearer and nearer."

Titus 2:13, "Waiting with keen anticipation for that blessed hope [Rapture], even the appearance of the glory of our great God and Savior, Christ Jesus."

Three times in Revelation is the phrase, "I am coming soon" Revelation 22:7, 12, 20. Remember that, to the Lord, a day is as a thousand years and a thousand years is as a day. This statement was made in A.D. 96, and this is now A.D. 2024. Therefore, "soon" connotes imminency (meaning that there is no intervening prophecy before the Rapture], not immediacy [not a time concept]. God the Father has not made known to us when the Rapture is to take place. However, if we should know when the 2nd Advent should occur, but we don't as per Matthew 24, we could merely subtract seven years and so ascertain the date of the Rapture.

Matthew 24:36, "But concerning that day and hour [of the 2nd Advent] no one knows, not even the [elect] angels of heaven nor the Son [a reference to the humanity of Christ], but the Father alone [in other words, only the Godhead knows]."

The Significance of Resurrection as the Lord's Victory:

In John 11:25, Jesus said to Martha, "I am the resurrection and the life. He who believes in Me shall live [in resurrection-bodies forever] even if He dies."

So, why are you weeping and wailing about the death of Lazarus! Just as the death of the believer is the Lord's victory, so the resurrection of the believer is the Lord's victory. The resurrection of the believer is the wise and sovereign decision of God. This means that the believer's volition, cognition, and individual merit are not factors in the resurrection of the Church. Winners and losers alike will receive a resurrection body equally. So, resurrection is strictly the Lord's victory. For just as we have no control over the manner or time of our death, so we have no control over the manner or time of our resurrection. This is completely a matter of the wisdom and sovereignty of God.

There are two general resurrections namely the First and the Second:

The Resurrection of Christ is the Pattern for the First Resurrection which is pictured as a battalion pass-in-review, and therefore, is divided into four echelons, Alpha Company, the resurrection of Christ at the end of the great power experiment of the Hypostatic Union. Secondly, Bravo Company, the resurrection of the royal family of God at the end of the great power experiment of the Church Age. Third, Charlie Company, the resurrection of the Old Testament believers and martyrs of the Tribulation at the Second Advent. Finally, Delta Company, the resurrection of the millennial saints at the end of the Millennium. The Second Resurrection is for unbelievers only. They will be resurrected to face the Great White Throne Judgment. After which, they will be cast into the Lake of Fire forever.

Old Testament applications related to Resurrection:

Though those in the Old Testament did not know about the Church Age and its culmination at the Rapture, the doctrine of resurrection was well known by the greats of the Old Testament. As examples, we will use Daniel, Job and Joseph although there are many others that we could have cited.

Daniel 12:2, “And many of those who sleep [who have died] in the dust of the ground will awake [analogous to receiving a resurrection body], those to everlasting life [at the 2nd Advent], and that is the First Resurrection, but others to disgrace and everlasting shame [to those who reject the gospel message].”

Job made application to the doctrine of resurrection in the time of his suffering,

In Job 19:25-26, Job turned to the doctrine of resurrection for comfort in his suffering, “And as for me, I know that my Redeemer lives [resurrection after the redemptive work on the

cross], and at last, He will take His stand on the earth [2nd Advent]. (26) Even after my skin is destroyed [for that is all that is left], yet out from my flesh, I [in my resurrection body] shall see God.”

Joseph ordered, while he was dying, that his bones (body) be taken to the land promised by the Lord.

Hebrews 11:22, “By faith, Joseph, when he was dying, made mention of the exodus to the sons of Israel and gave orders concerning his bones.”

Genesis 50:24-26, “And Joseph said to his brothers, ‘I am about to die, but God will surely take care of you, so that He will take you up from this land [Egypt] to the land which He promised on oath to Abraham, to Isaac and to Jacob.’ (25) Then, Joseph made the sons of Israel take an oath, saying, ‘God is going to deliver you. Therefore, you will carry my bones up from this place.’ (26) So, Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin [above ground] in Egypt.”

His coffin remained above ground for over four hundred years as a testimony that he knew he would be resurrected and so wanted to be resurrected from the Promised Land. In Exodus 13:19, we see that Joseph’s coffin went with the Jews as they left Egypt. For forty years, it was carried through the desert as a testimony of the faithfulness of God in bringing them into the Land of Promise and the certainty of resurrection.

In Joshua 24:32, “Now they buried the bones of Joseph, which the sons of Israel brought up from Egypt, at Shechem, in the piece of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of money, and they became the inheritance of Joseph’s sons.”

Though the Resurrection of Christ is part of the Gospel-Message, it is not a necessary part:

1 Corinthians 15:3-4, “For I delivered to you as of first importance what I also received, that Christ died [a substitutionary spiritual death] for our sins [propitiation, reconciliation and redemption] according to the Scriptures, (4) and that He was buried, and that He was raised on the third day according to the Scriptures [Even though the Corinthians had rejected the entire concept of resurrection, they were saved. So, after salvation as Christians, Paul had to teach them this important doctrine].”

Most unbelievers know very little about propitiation, reconciliation, redemption and in most cases know nothing about the resurrection of Christ when they express their faith in Him. All the same, they are saved. However, some unbelievers will not believe apart from understanding something about resurrection. For example, James the half-brother of Christ obviously heard the gospel clearly presented many times, but it was not until he saw the resurrected Christ that he believed [faith alone in Christ alone]. Other unbelievers hear only the story about Nicodemus and believe in Christ and are eternally saved; still others are told only that Jesus bore the punishment of their sins on the cross and so believe in Him. They do so and are eternally saved. So, although the unbeliever needs some information, it does not take much information for the Holy Spirit to convince the unbeliever to make a decision. Of course, the more information one gives to the unbeliever, the better.

John 16:8, “And when that one comes, he will convince the world concerning sin [the sin of rejecting Christ as savior; sometimes understanding Christ’s resurrection will help to prevent this rejection] and concerning righteousness [the need for imputed righteousness, a perfect righteousness] and concerning judgment [if you should not respond to the good news, you will be condemned and judged just as Satan was].”

There are two major points regarding good news in John 16:8 namely the need to believe in Christ and the need for God's righteousness which God provides at salvation.

The Importance of Resurrection as it relates to Salvation:

1 Corinthians 15:12-14, "Now, if Christ is proclaimed that He has been raised from the dead [in resurrection body], how do some among you say that there is no resurrection out from the dead? (13) But if there is no resurrection of the dead, not even Christ has been raised, (14) and if Christ has not been raised, then our communication is in vain, your faith also is in vain [for if there is no resurrection, there is no eternal life]."

1:10. He has delivered us [Paul and his team] from such a deadly peril [deliverance in living], and he will deliver us [in dying]. On him we have set our confidence that he will continue to deliver us [in eternity],

ὅς ἐκ τηλικούτων θανάτων ἐρρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν ἠλπίκαμεν καὶ ἔτι ῥύσεται,

The key word in this verse is the Greek verb *ruomai* which occurs three times. It means to deliver from a difficult or hopeless situation as Paul's situation in Ephesus. It was used to snatch from drowning, to be delivered from a situation that was hopeless, to drag out of danger. In other words, it means to rescue. We have deliverance in living, deliverance in dying, and deliverance in eternity.

Many Christians learn the importance of team-prayer in suffering. The need to pray for other believers experiencing suffering and vice versa. Therefore, a very important function in prayer is to pray for others especially in one's private prayers.

1:11. you [many members of the Corinthian Church] **also joining** [as team members] **in helping us through your prayers so that thanksgiving may be given by many persons** [literally through the faces of many persons: in other words, many Christians thanked God for the deliverance of Paul and his team] **on our behalf for the gracious gift of deliverance toward us through the prayers of many.**

συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

God has designed the Christian life for us to be winners; we were never designed to be losers. One of the ingredients of victory is prayer for others, that team operation which leads to deliverance, orientation to the grace of God, and the capacity to respond to God with thanksgiving.

Prayer:

Sequence for Private Prayer and to some extent to public prayer:

1. Recovery Procedure: If we name [acknowledge] our sins, He is faithful and righteous to forgive us our sins for our benefit and to purify us from all wrongdoing [which the Christian produces when functioning out of fellowship]. (1 John 1:9)

Use of the Recovery Procedure is the first and most important consideration. If I regard wickedness in my heart, The Lord will not hear. (Psalm 66:18)

2. Thanksgiving: Thanksgiving is appreciation and gratitude for all that God has done in grace (freely given and undeserved). The more you love God and the more you appreciate Him, the greater is your “attitude of thanksgiving.” In everything give thanks; for this is God’s will for you in Christ Jesus. (1 Thessalonians 5:18)

3. Intercession: Intercessory prayer is praying for others. This aspect of prayer is a ministry of Christian service in which you provide a barrage of support for those in need. (Many of these prayers will need to be private)

Ephesians 6:18–19, “With all prayer and petition, pray at all times in the [power of the] Spirit, and with this in view, be on the alert with all perseverance and petition for all the saints. (19) Also, prayer on behalf of me (Paul), in order that doctrine might be given to me [that the Holy Spirit would pull out of his memory that he needed to apply], in the opening of my mouth with confidence to communicate the mystery pertaining to the Gospel.”

Prayer for others falls into two categories: believers and unbelievers. When you pray for unbelievers, it is primarily for their salvation.

Romans. 10:1, “Brethren, the motivation [desire] of my heart [stream of consciousness] and my prayer to God [the Father] on behalf of them [unsaved Israel] is for their salvation.”

Paul had a tremendous tenderness of soul for those who were unsaved and so directed prayer in that direction. At the same time, Paul recognizing that prayer cannot coerce or overcome the freewill of anyone did not ask the Father that his brethren be saved, rather Paul’s prayer to the Father expresses his volition and desire, not the volition of the people for whom he is praying. Regarding these Jewish unbelievers for whom he prayed Paul used every opportunity available to him to witness.

Regarding believers in the ministry, there are several categories for which you can pray. Pray for those who have certain spiritual gifts of communication such as pastors, evangelists, and missionaries. Comparatively few believers actually possess these communication gifts, but all believers are in full-time Christian service and can share in these ministries through prayer.

Sometimes even prevailing prayer is necessary and bona fide. Although prevailing prayer is bona fide, it must be performed in faith.

Acts 12:5-7, “So Peter was kept in the prison, but prayer for him was a constant extended one [the Greek adverb *ektenos* from the verb *ekteino*] by the church to God [some were praying and believed that Peter would be delivered; others though praying for Peter, did not believe that he would be delivered]. (6) On the very night when Herod [Agrippa] was about to bring him forward [to have him executed], Peter was sleeping between two soldiers, bound with two chains, and guards in front of the door were watching over the prison. (7) And behold, an angel of the Lord suddenly appeared and a light shone in the cell; and he struck Peter's side and woke him up, saying, "Get up quickly." And his chains fell off his hands.”

These Christians though praying for Peter, did not believe that he would be delivered. Acts 12:12-16, “And when he realized this, he went to the house of Mary, the mother of John who was also called Mark, where many were gathered together and were praying. (13) When he knocked at the door of the gate, a servant-girl named Rhoda came to answer. (14) When she recognized Peter's voice, because of her joy she did not open the gate, but ran in and announced that Peter was standing in front of the gate. (15) They said to her, ‘You are out of your mind!’ But she kept insisting that it was so. They kept saying, ‘It is his angel.’ (16) But Peter continued knocking; and when they had opened the door, they saw him and were amazed.”

It is quite clear that there was no faith function in these prayers. In other words, they didn't believe that the Lord would deliver Peter even though this appears to be what they were praying for. Long prevailing prayers

lasting an entire night do not imply success. It is quite clear that the Lord delivered Peter in spite of this group's failure in prayer.

Pray for those in positions of authority in the church. Pray for those who work in the church. Pray for those who are ill. Pray for missions. Pray for loved ones and friends (Acts 21:5). Pray for those in the military, the police, and the fire department. You also are mandated to pray for those who spitefully use you, for those who seek to do you harm and hurt, whether they be believers or unbelievers. Bless those who curse you, pray for those who mistreat you. (Luke 6:28; cf. Matthew 5:44) You also are mandated to pray for the nation and its leadership. Moses made some of the greatest intercessory prayers in history for the reversionistic nation of Israel.

The following was said after the evil creation and worship of the Golden Calf:

Exodus 32:9-13. The Lord said to Moses, 'I have seen this people, and behold, they are an obstinate people [extremely arrogant]. (10) 'Now then let Me alone, that My anger [anthropopathism] may burn against them and that I may destroy them [all at once including the children]; and I will make out from you a great nation [out from your loins].' (11) Then, Moses entreated the Lord his God, and said, O Lord, why does Your anger burn against Your people whom You have brought out from the land of Egypt [for a purpose] with great power and with a mighty hand? (12) Why should the Egyptians [and other peoples as well] speak, saying, with evil *intent* He brought them out to kill them in the mountains and to destroy them from the face of the earth? [Most of the Egyptians who remained behind in Egypt were not interested in the gospel message. So, who cares what they thought. However, Moses realized that it would not be beneficial to give them and other peoples as well, a reason for maligning the truth and

hindering evangelization.] **Turn from Your burning anger and change Your thinking about doing harm to Your people** [as a whole; most of the adults will be executed over a period of time and Moses understood this, but the children will go into the Land]. **(13) Remember Abraham, Isaac, and Israel, your servants to whom You swore by Yourself, and said to them, I will multiply your descendants** [this could not have been done through Moses from the tribe of Levi alone] **as the stars of the heavens, and all this land of which I have spoken I will give to your descendants including all the tribes, and they shall inherit it forever** [Furthermore, if this had been done through Moses, the Jewish entrance into the Land would have been delayed for at least 400 years].

Numbers 14:12–19 follows the Jewish military’s refusal to enter the Land, “I will smite them with pestilence and dispossess them [all at one time], **and I will make you into a nation greater and mightier than they, (13) but Moses said to the Lord, ‘Then the Egyptians will hear of it, for by Your strength You brought up this people from their midst, (14) and they will tell it to the inhabitants of this land. They have heard that You, O Lord, are in the midst of this people, for You, O Lord, are seen eye to eye, while Your cloud stands over them; and You go before them in a pillar of cloud by day and in a pillar of fire by night. (15) ‘Now if You slay this people as one man, then the nations who have heard of Your fame [the Ten Plagues in Egypt] will say, (16) ‘Because the Lord could not bring this people into the land which He promised them by oath, therefore He slaughtered them in the desert.’ (17) But now, I pray, let the power of the Lord be great, just as You have declared, (18) ‘The Lord is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear *the guilty*** [the reversionistic Jewish adult believers will die in the desert; they will not go into the Land], **visiting the iniquity of the**

fathers on the children to the third and the fourth generations.' (19) **Pardon, I pray, the iniquity of this people according to the greatness of Your lovingkindness** [allow the next generation to enter the Land], **just as You also have forgiven this people, from Egypt even until now."**

Paul's intercessory prayer for Philemon in verse 6, "[And I pray: elaborating on the phrase, 'making mention of you' in verse 4] **that the fellowship** [κοινωνία] **of your** [singular: Philemon's] **doctrine might** [Paul in using the subjunctive, recognizes Philemon's volition] **become effective** [usable energy] **by means of the metabolized knowledge** [επιγνωσις] **of every good** [doctrine] **which is in us** [plural: in the souls of Philemon & Paul; good manuscript support for the translation, "in us", also the context: verses 1, 4, 5] **directed toward Christ** [occupation with Christ] [In this prayer, Paul does not ask God for anything; rather he states his desire for Philemon namely that Philemon continue to execute the spiritual life.]."

In 2 Chronicles 7:14, we are commanded to pray for our nation. "And My people [the spiritually advanced believers in the client nation] **who are called by My name humble themselves and pray, and seek My face and turn from their wicked ways** [their involvement in the Cosmic System], **then I will hear from heaven, will forgive their sin, and will heal their land."**

4. Petition or praying about your needs: In such a prayer, a Problem-Solving Device must be used such as the Faith-rest Drill, the Divine Decree, Logistical Grace etc. We all have personal needs or problems of one kind or another which God the Father has already provided a solution in the Divine Decree possibly because of a prayer or more than likely because He wants to give us "far more abundantly beyond all that we could possibly ask or think."

Hebrews 4:16a may apply, “Let us therefore draw near with confidence [based upon a Problem-Solving Device/the spiritual life] to the throne of grace.”

Petitions, address those particular circumstances for which there is no direct statement or solution from Scripture. (If provision for your own needs or solutions to your problems are found in the Word of God, do not petition for those things. For example, we are Filled with the Spirit automatically when we use the Recovery Procedure. Therefore, do not pray a meaningless prayer by saying, “Fill me with the Spirit.” Since we are protected under the doctrine of Logistical Grace, you don’t need to ask for protection. However, you may state in prayer to God the Father that you appreciate His protection of you.

As you learn Bible doctrine and advance to maturity in the spiritual life, you will understand both the constraints and the fantastic opportunities of your prayer life. In spiritual maturity, you will reduce the number of your personal petitions while expanding your capacity for intercessory prayer.

Ten reasons why prayer is not answered:

1. Lack of faith, Matthew 21:22, “And all things, whatever you shall ask in prayer, believing, you shall receive [logical future].”

2. Lack of prayer, James 4:2c, “You quarrel and fight, and you do not have because you do not ask [failure to pray].” The apostate believer does not pray and so fails in his responsibility to pray. Apostasy is the cause; failure in prayer is a result. Therefore, if a person is going to solve this failure regarding prayer, he must first solve the problem of apostasy.

Examples of doctrinal requests in prayer: You may ask God to deliver the United States based upon the States having a sufficient number of *Pleroma* believers. This would be a doctrinally sound request. You may request from God the Father that the Lord heal a very sick or dying spiritual believer. Your request must be based upon some doctrinal issue like Logistical Grace.

3. Selfishness, James 4:3, “You ask but you do not receive because you ask for yourself that you may squander it on your lusts [in your frantic search for happiness].” The Christian life must include correct thinking and motivation. If a Christian makes a prayer-request based on ignorance and false motivation, how can an omniscient and righteous God grant such a request! In verse two the apostate believer didn’t pray. In this verse the apostate believer prays, but with evil motivation.

4. Carnality in general, Psalm 66:18, “If I regard iniquity in my heart, the Lord will not hear [my prayers]”

5. Lack of compassion, Proverbs 21:13, “He who shuts his ear to the cry of the poor, will also cry himself and not be answered.”

6. Lack of domestic tranquility, 1 Peter 3:7, “You husbands in a similar manner, live with them according to knowledge, as the weaker vessel [dependent upon her husband for fulfillment as a responder], since she is a woman; and show her honor as a joint-heirs of the grace of life, so that your prayers will not be hindered.” If a couple are arguing and fighting all the time, they will be out of fellowship.

7. Pride or self-righteousness, Job 35:12,13, “There they cry out [in prayer], but He does not answer because of the pride of the evil men. (13) Surely, God will not listen to an empty cry [prayer] nor will the almighty regard it.”

8. Lack of the Filling of the Spirit, Ephesians 6:18, “By means of every prayer and petition, be praying on every occasion of prayer in the [Filling of] Spirit, also with reference to this prayer, be on the alert with all persistent determination and petition on behalf of all saints.”

9. Lack of obedience, 1 John 3:22, “Furthermore, whatever we have asked, we receive from him because we keep his mandates and keep on doing the things that are pleasing in his sight.”

10. Lack of compliance with the divine will, 1 John 5:14, “In fact, this is the confidence which we have toward him [God] that if [3rd class condition with an indirect middle] we ask anything according to his will, he [God the Father] hears us.”

A few statements regarding prayer:

1. We do not use prayer to hire God to do what we want done.
2. Too many believers use prayer to get their own way, not God’s way.
3. Prayer must be compatible with God’s will and God’s way, not our will and our way.
4. Prayer must recognize who and what God is, not who and what we are.
5. Prayer is not designed to get us out of trouble, but to express our helplessness, our humility, our total dependence on God rather than on human ability and power. Prayer is our recognition and orientation to His grace and His mercy toward us.
6. Prayer is not designed to manipulate God, but to perform and conform to the will of God.
7. Prayer is not what we want, but what God wants for us.
8. Prayer is our recognition and orientation to the grace of God.
9. Prayer is an expression and extension of Bible doctrine resident in the stream of consciousness of the soul. We fail in prayer because we fail to understand and utilize Bible doctrine.
10. Prayer was never designed to fulfill our lusts and selfish desires, but prayer was designed to fulfill the will, plan, and purpose of God for our lives and to give us access to heaven while still living on earth.

Five Mistakes in Prayer:

1. The Christian assumes that God has emotion which He doesn't and so prays with emotional appeal. This Christian does not understand anthropopathism, and so thinks that God actually has regrets, anger, loathing, compassion etc.
2. The Christian thinks that prayer is a Problem-solving Device when it isn't. This type of Christian usually prays for miracles. So, when a problem arises, he prays for a miracle. Even Paul made this mistake when harassed by a thorn demon. Paul's prayer was not only asking for a miracle, but it was also a violation of the integrity of God which demanded that Paul receive undeserved suffering in order to prevent arrogance on the one hand, and on the other hand to advance to the next level of spiritual growth. (2 Corinthians 12:5-10)
3. The Christian prays for things that are resolved in other ways for example the Christian who prays for protection or food when he is already being provided with these via God's Logistical Grace Pipeline.
4. The Christian whose prayers are in conflict with the integrity of God for example a Christian may pray to make America great again when the righteousness of God is demanding severe punishment for the nation. A Christian may pray for rain in a drought-stricken area when the Lord has already instructed the Weather Angels to bring about that drought.
5. Generally, don't ask for personal blessings since God wants to give you much more than you could ever pray for. Ephesians 3:20, "Now to him [to God the Father] who is able to do infinitely more than all we could ask [in prayer] or think on the basis of the power [the Filling of the Spirit and metabolized doctrine] that keeps working in us for our benefit." The only thing which prevents God from

blessing us is our lack of capacity. So, don't ask for blessing, just develop more capacity through your spiritual life.

Applications:

1. If you desire your prayers to be private, then pray them during private prayer, not public prayer.
2. If you pray a prayer that is contrary to the teaching from this pulpit, then I will have to challenge it because in effect you are challenging this ministry and furthermore you are possibly having some influence on this congregation.
3. If you claim that God is answering your prayers, then you should be more specific in your prayers. For example, if claim that God always answers your prayers regarding rain, then state the amount, the time and the location for example 10 inches within the next 3 weeks, soaking all of Texas. If the Lord should direct the weather angels as such so that exactly 10 inches falls within the 3 weeks drenching all of Texas, I will assume that you are another Elijah.
4. If a Texan should pray for rain, and rain should cover Texas entirely within a week or so of that prayer, is the Lord answering this person's prayer or is the Lord providing rain for the ten million Christians within this area under the concept of Logistical Grace Provision? I know of a missionary who was short of food and consequently prayed for food. The very next day, this person received an abundance of food. Was this an answer to prayer or was God providing food on the basis of His Logistical Grace provision!
5. When Paul was being transported to Rome to face trial under Nero, he didn't pray for good weather, but rather advised not to sail since it was the time when terrible storms usually occurred. If Paul had prayed for good weather during that time of the year when terrible

storms occurred on the Mediterranean, he would have been asking for a miracle.

6. After leaving Egypt on year 40, the Jews were suffering from a lack of water. At that time, Moses neither prayed for rain nor did he instruct the citizens of Israel to pray for rain. Rather, the Lord provided water since that was required to sustain the Jews under the concept of logistical provision.

Prayers in Scripture:

Paul prays for the Ephesians:

Ephesians 1:17-18, “*I pray that the God of Our Lord Jesus Christ, the Father of Glory may give* [subjunctive mood which recognizes their volition] **to you a lifestyle of wisdom and revelation concerning him through metabolized doctrine [human volition is involved]. (18), **That the eyes of your right lobe** [of their souls] **may be enlightened** [through your advance in the spiritual life] **so that you may know what is the confidence** [regarding escrow blessings in time and in eternity] **of His election** [the objectives], **what are the riches of His inheritance in the saints.** [Escrow Blessings for time and eternity].”**

Paul is praying for the spiritual life of the Ephesian believers without violation of their volitions. In his prayer for them, he is merely stating how to become a great believer.

1. Although Paul is praying to the Father, he is not asking the Father to provide anything for these Ephesian believers other than what he has already provided.

2. In this prayer, Paul desires wisdom and revelation for these Ephesian believers, but realizes this will not happen apart from the Ephesian's desire to learn about the spiritual life.

3. Paul clearly states that God the Father has already provided the means of obtaining revelation and wisdom which is via the two power options "through metabolized doctrine."

4. Paul prays that the Ephesian believers may be enlightened and so have confidence regarding their Escrow Blessings. Paul however makes it quite clear that this can only be done through the advance to spiritual maturity.

Paul's Prayer for Philemon:

Philemon 4-6, "I thank my God always when making mention of you [Philemon] at the time of my prayers, (5) after hearing of your [Philemon's personal] love and doctrine which [the singular relative has a collective force] you [Philemon] have toward [the Greek preposition *pros* means face to face and thus implying personal love] the Lord Jesus and [your unconditional love and doctrine which you have] toward [the Greek preposition *eis* is directional only and so it is non-intimate implying impersonal love] all the saints, (6) and I pray [elaborating on the phrase, 'making mention of you' in verse 4] that the fellowship [fellowship occurs during Bible teaching: the pastor along with the congregation enjoying doctrine together] of your [singular: Philemon's] doctrine [truth learned in a Bible setting] might become [the subjunctive mood recognizes the free will of Philemon] effective [energy in the stream of consciousness] by means of the metabolized knowledge [ἐπιγνοσῆς] of every good [doctrine] which is in us [plural: in the souls of Philemon & Paul; good manuscript support, also the context: verses 1, 4, 5] directed toward Christ [occupation with Christ]."

A few points regarding this prayer:

1. Paul prayed for Philemon and we can assume other great believers as well.
2. In this prayer, Paul knew that Philemon would continue taking in the Word of God “that the fellowship of your doctrine.”
3. Paul prayed in the subjunctive mood (Philemon’s volition would need to be involved) that the Biblical truth being assimilated by Philemon would become effective energy in the soul of Philemon through the normal metabolization-process and contribute towards Philemon’s love for Christ.

A prayer patterned after Paul’s prayer above: Father, I pray for all the adult believers in the United States and even beyond our borders who are at spiritual maturity or advancing toward that objective that the Biblical information which they are learning from a prepared pastor might become spiritual energy by being metabolized and related to the truth stored in their stream of consciousness to strengthen their love for the members of the Trinity with emphasis on their love for the Lord Jesus Christ.

Paul prays for the Philippians:

Philippians 1:3-5, 9, “I am giving thanks to my God for every memory of you, (4) Always, in my every prayer for all of you when offering prayer with inner happiness, (5) Because of your contribution [monetary] from the first day until now, for the purpose of spreading the gospel. (9) In fact, I pray this prayer, in order that your love [they had great capacity for love] may be caused to abound still more even to a greater degree by means of doctrine [faith perception] and resulting in all discernment [application of doctrine].”

1. Since Paul had great capacity for gratitude, he expresses his thanksgiving for great believers.
2. Paul with much metabolized doctrine and subsequent happiness in his soul, had fond memories of other great believers.
3. Although Paul is praying to God the Father, he requests nothing from him. He in recognition of the free will of the Philippians merely states his desire for the Philippians to continue their spiritual growth.

1:12. Now, this is our esprit de corps [when Paul writes 2 Corinthians, the Corinthians by this time have developed an esprit de corps with Paul; they are now proud and enthusiastic to be associated with Paul and his team]: **the witness of our conscience** [Paul, Apollos and Timothy] **testifies that we have conducted ourselves in the world, and especially in our relations with you** [in the past in the writing of his 3rd epistle, when Paul had to really be tough], **in experiential sanctification** [Paul was in fellowship when he wrote 1st Corinthians and this third epistle] **and discernment** [to determine purity when held up to the light] **from God** [It took a lot of discernment in dealing with the Corinthians]. **We have done so not according to fleshly wisdom** [human viewpoint related to the sin nature] **but according to God's grace** [In summary, Paul had to treat them in grace via his toughness].

Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀπλότητι καὶ εἰλικρινείᾳ τοῦ θεοῦ, [καὶ] οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.

The Greek word ἀπλότητι (generosity) has weak manuscript support whereas ἀγιότητι (sanctification) has early and strong manuscript support.

Four Epistles to the Corinthians:

Paul wrote four letters to the Corinthians. The first and the third ones we no longer have. 1 Corinthians 5:9, “I wrote to you in my letter [this first letter we do not have] not to associate with immoral people [Paul was referring to fellow Christians];” Thus, 1 Corinthians which became a part of the Canon was his second letter; 2 Corinthians which also became a part of the Canon was his fourth. The Corinthians reacted to 1 Corinthians (which was really his second letter). In the face of this serious situation, Paul made a quick trip to Corinth (2 Corinthians 13:2). The trip turned out to be mentally painful and failed to accomplish its purpose. So, Paul returned to Ephesus and wrote a severe reprimand, his 3rd letter to the Corinthians mentioned in 2 Corinthians 2:4, “For out of much affliction and anguish of heart [mental suffering, pain] I wrote to you [a third letter of reprimand which was not meant for the Canon] through many tears [wept in private] not so that you would be made sorrowful [Paul is not trying to arouse sentimental regret], but that you might know the love which I have more abundantly for you.”

Paul wrote a severe reprimand to the Corinthians because he cared for them. Love can be expressed in many ways. “Whom the Lord loves, he scourges with a whip.” Even though Paul wrote a severe reprimand, he wept over their failure to execute the spiritual life. Paul more than anyone knew how great is the spiritual life, and so understood the tragedy of not executing it. This reprimand was probably taken to Corinth by Titus (2 Corinthians 12:18) to which reprimand the Corinthians reacted even more 2 Corinthians 7:8, “Because if I caused you mental anguish [The Corinthians were hypersensitive due to their arrogance] by my letter [Paul’s third letter of strong reprimand] and I did [1st class conditional clause], I do not regret it [after Paul recovered his fellowship] even though I did regret it. [When the Corinthians reacted, Paul reacted to them and began to vacillate. In this temporary vacillation he had regretted sending that strong reprimand] I perceive that my letter [the 3rd letter, a non-canonical letter] cause you anguish [offended you], but only for a little while [a few months since all four letters were written within a year].” During the meantime, Paul had gone to Troy where he was having a great ministry. There, he was expecting Titus to meet him and to brief him

regarding the Corinthian Church. Apparently, reestablishing Paul's authority in Corinth took longer than anticipated. Thus, Titus being a great troubleshooter would not leave Corinth until the matter was resolved, and so did not go to Troy as expected. Paul and his team in Troy not knowing the situation in Corinth came under stress (out of fellowship through some emotional sin such as worry or fear). Under emotional stress, Paul abandoned his wonderful ministry in Troy and went to Macedonia in hopes of meeting Titus and hearing his report. Titus eventually arrived in Macedonia and gave Paul a relatively good report (The majority of the Corinthians had again accepted Paul's authority though many problems still existed). Paul then finished 2 Corinthians (his fourth letter) which Titus took back to Corinth (2 Corinthians 8:16, 17) which epistle Titus communicated and was eventually able to straighten out the Corinthians.

The Team Concept:

Romans 12:4-5, "For just as we have many parts in one body [of the Royal Family of God], and all parts do not have the same function, (5) so we, the many, are one body in Christ and individually parts one of another [sustaining each other through our spiritual gifts],"

When a person believes in the Lord Jesus Christ in the Church Age, he is given a spiritual gift which is designed to function in harmony with the spiritual gifts of others in the team (1 Corinthians 12:8-21). Therefore, we must understand how this team functions, and how this team becomes a great team. No team ever functions well together and becomes a winning team without a lot of instruction, training and respect for authority.

What is an effective Christian team, and how and when is it formed? The team formed by the Baptism of the Holy Spirit at Salvation is described as the body, and its leader is called the head. Jesus Christ is the head, and all Christians make up the different parts of the body. Some members of the team are eyes, some are hands, and feet etc. (1 Corinthians 12:20-22). At salvation, God the Holy Spirit gives each believer a spiritual gift which gifts determine the position the Christian plays on the team. Let us use

American football as an analogy to illustrate how a team should function. There are different positions and functions on a football team. Not every Christian can be the quarterback; not every Christian can be the running back and carry the ball. Some Christians must do the blocking. Some Christians must do the tackling. Every position is important. The quarterback is not going to be effective unless there is good blocking and tackling. (Though spiritual gifts were designed to unite the members of a church into a harmonious functioning team, they were dividing the members in Corinth.) Furthermore, the team is not going to be effective unless every player on that team does his job.

The team must be taught well by the pastor under the Filling of the Spirit. This means that each member of the team must learn the technical words of theology and all the doctrines related to establishment and the spiritual life. In order to accomplish this, the Holy Spirit communicates through the spiritual gift of pastor-teacher. The pastor is the agent, but it is the Holy Spirit who makes Biblical truth understandable to the believer.

The team benefits when spiritually advanced-Christians function well under their spiritual gifts. On the other hand, the team suffers when Christians do not function properly under their spiritual gifts. Every church, missionary organization, Bible college, seminary etc. consists of a team of believers. When the team consists of spiritually advanced believers, the team functions harmoniously under grace, but when the team is made up of emotionally non-thinking believers, the team becomes irrational and legalistic. So, for Christian organizations to function well, the believers in those organizations must either be in spiritual maturity or very close to it.

1 Corinthians 12:4, “Now there are differences [a variety] of [spiritual] gifts [χαραίσμά], but the same Spirit [The Holy Spirit is the source of spiritual gifts except for the initial distribution of gifts after the Ascension of Christ].”

The Holy Spirit at salvation forms the spiritual team. Just as there are many positions on a football team so there are many spiritual gifts on the spiritual team. It is the sovereignty of God the Holy Spirit who decides what position (what spiritual gift) each member of the body of Christ will receive. (The Greek word 'χάρισμα' (*charisma*) means a gift freely and graciously given without any human merit.) This decision of the Holy Spirit was not to make one believer superior or inferior, but for harmonious team function.

Conscience:

The fifth compartment of the Stream of Consciousness is the Conscience in which is stored norms and standards, and priorities related to the absolutes of Bible doctrine. The Greek word for conscience is *suneidesis* which means 'to know with an absolute standard.' The English word conscience comes from the Latin, *consciari* which means "to know with." Conscience is the mental faculty by which one distinguishes between right and wrong and motivates the believer under the Filling of the Spirit to do what is right and not to do what is wrong.

Conscience is that mental faculty by which one distinguishes between right and wrong, and urges the individual to do what he recognizes to be right and to restrain him from doing that which he recognizes to be wrong. The conscience is a sense or consciousness in the right lobe related to either moral or spiritual goodness of one's thoughts, motives, decisions, and actions. Therefore, conscience is a faculty, a power, or a principle conceived in the right lobe to determine the quality of one's thoughts, intentions, decisions, and actions. The conscience must be built on a vocabulary that begins with one word: no, or don't. All consciences are built with negative words which forbid doing something. So, the conscience of man is first established by negatives, although eventually there are explanations in both positive and negative terms.

In the conscience of the believer, the norms, standards, priorities and values in life must be extrapolated from Bible doctrine. Let's document this by citing some verses that discuss the conscience.

1 Timothy 3:9. Holding the mystery of the doctrine with a clear conscience.

You acquire a clear conscience by having and adhering to doctrinal norms and standards. The conscience of the believer must be formed from norms and standards obtained through cognition and inculcation of Bible doctrine.

Romans 9:1. I am telling the truth in Christ [positive affirmation regarding academic integrity], **I am not lying** [negative affirmation regarding intellectual dishonesty], **my conscience bearing me witness** [a genitive absolute emphasizing the importance of this joint testimony: everything which Paul says is in agreement with his conscience] **by agency of the Holy Spirit.**

Romans 2:14-15. For every time that Gentiles who do not have the Law do instinctively those things from the Law, these [Gentiles] not having the Law, are a law to themselves [they have the norms and standards of the Law in their souls without knowing the Mosaic Law]. **(15) in that they show the work of the Law printed in their hearts [souls], their conscience confirming the testimony** [what is right and what is wrong], **and their thoughts alternately accusing or else defending themselves.**

Accusing and defending oneself is the function of the norms and standards of the conscience of the believer. All normal persons develop some form of norms, standards, priorities, and concepts of life in the right lobe of the soul. Believers develop divine norms, standards, and priorities in the right

lobe through perception, metabolization, and application of Bible doctrine.

Daniel 1:8. But Daniel made up his mind [based on the divine norms and standards of his conscience] **that he would not defile himself with the king's choice food or with the wine which he drank; so, he sought permission from the commander of the officials that he might not defile himself** [by violating his conscience: he did not want his success or promotion to be related to the king, but to the Lord].

A society without standards is no society at all. You were born into an aristocracy of honor as a believer. So, as a member of the Royal Family of God you should develop new standards compatible with your status as royalty. Your first standard should be recognition of all legitimate authorities as instituted by the Laws of Divine Establishment.

Acts 23:1. And Paul, looking intently at the Sanhedrin, said, 'Brethren, I have conducted myself as a citizen with a good conscience before God up to this day [from the time he became a believer up to this point].

Acts 24:16. In view of this, I myself keep on doing my best to maintain always a blameless conscience both before God and before men.

1 Timothy 3:9. but holding to the mystery doctrine with a clear conscience [We never have true happiness in our soul without a clear conscience.].

Conscience is the most basic attribute of the soul related to self-consciousness and the basis for developing an honor code which recognizes authority, freedom, privacy and property. Citizens functioning under an honor code provide for an honorable society. A society without standards is no society at all. For example, the Roman Empire destroyed

itself because it rejected its own standards and the better standards of Christianity.

People have the right to develop their own standards and make their own decisions. No one has the right to superimpose their standards on anyone else. Privacy means you are allowed to hold any opinion until you grow up spiritually. You have the privacy to take in doctrine without anyone setting standards for you. As you learn doctrine your norms and standards will change for the better.

The Weak Believer, the weak unbeliever:

A few points on weak believers or unbelievers who are easily led astray.

1. There are two categories of weak people: the evil weak person and the good weak person. A lot of weak people are evil through legalism, but some are weak because they have not had enough time to accumulate correct norms and standards.
2. The insecure, irresponsible, thoughtless, selfish, and arrogant believers are legalistic. They tend to control policy, and procedures as a historical trend in social, business, governmental, professional, cultural, spiritual, and sexual life, etc.
3. One of the signs of a declining society is when the weak, the scum in society dominate the strong through arrogant self-righteousness, liberalism, socialism, violence and even bolshevism etc.
4. The scum, the criminal element, the irresponsible, control the strong as a historical trend toward cosmic involvement and inevitable degeneracy.
5. This is why a nagging wife who pouts, makes scenes in public, can dominate, control and manipulate an honorable husband, a person who is kind, considerate and thoughtful. And this is how a power-mad fourth

estate, (an irresponsible press) without integrity can dominate the thinking of a nation.

Carnality and the Conscience

1. Believers in two categories of prolonged carnality destroy their conscience through their use of the Arrogance Skills (Self-Justification, Self-Deception and Self-Absorption.) These skills result in the believer functioning in Satan's Cosmic System.

1 Timothy 1:19-20. keeping doctrine [faith] and a good of intrinsic value conscience, which some have rejected and suffered shipwreck regarding their doctrine [faith]. Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme.

Titus 1:15. To the pure, all things are pure; but to those who are defiled and unbelieving [those who reject doctrine], nothing is pure, but both their mind and their conscience are defiled.

The believer in reversionism destroys his conscience through scar tissue of the soul, 1 Timothy 4:1-2. But the Spirit explicitly states that in latter periods of time [the Church Age, and the Tribulation], some believers will become apostate from doctrine, paying attention to deceitful spirits [false teachers] and concentrating on doctrines from demons [Cosmic involvement] by means of hypocrisy of liars [false teachers], seared in their own conscience as with a branding iron [The branding iron is scar-tissue in the soul from rejection of the truth].

2. False teaching sears the conscience like a branding iron and so, destroys the conscience. This searing refers to scar tissue of the soul and cosmic involvement.

3. A great deal of your strength comes from having the proper norms and standards in the conscience of your right lobe. Therefore, it is important to understand how apostasy can destroy the conscience.

The Conscience and Dead Works.

1. There is no work we can perform for salvation, for the Recovery Procedure and for the spiritual life. Dead works are human works, like faith plus anything for salvation. At the moment of salvation, the new believer has the potential for the purification of his conscience; the conscience can be purified from dead works by avoiding dead works through the Filling of the Holy Spirit.

Precedence from the humanity of Christ in the dispensation of the hypostatic union is taught in Hebrews 9:14. How much more will the blood of Christ [His work on the cross], who through the eternal Spirit [a reference to the sustaining ministry of God the Holy Spirit toward the humanity of Christ on the cross] offered Himself without blemish to God [remained impeccable on the cross], purify your conscience from dead works to serve the living God.

Metabolized doctrine circulating in the stream of consciousness and its application purifies the conscience from dead works. In other words, anything performed outside of God's plan is dead works. For example, in the spiritual life, dead works are from a bad conscience seared with legalism. Christian service that involves dead works is not Christian service at all. The great power experiment of the Church Age and the execution of the Protocol Plan of God demands the use of the omnipotence of the Holy Spirit and the power of metabolized doctrine in the soul.

2. Divine omnipotence and human power are mutually exclusive. Serving God and fulfilling His plan cannot be accomplished by human power. Human power destroys the conscience and results in dead works.

Legalism cannot execute the plan, purpose, or will of God in the Church Age. Serving God means the utilization of divine power and the cognition of Bible doctrine, which establishes the norms and standards for the right lobe.

3. When the norms and standards of the conscience are formed from Bible doctrine, the believer is grace oriented.

2 Corinthians 1:12. Now, this is our esprit de corps [when Paul writes 2 Corinthians, the Corinthians by this time have developed an esprit de corps with Paul; they are now proud and enthusiastic to be associated with Paul and his team]: **the witness of our conscience** [Paul, Apollos and Timothy] *testifies that we have conducted ourselves in the world, and especially in our relations with you* [in the past in the writing of his 3rd epistle, when Paul had to really be tough], **in experiential sanctification** [Paul was in fellowship when he wrote 1st Corinthians and this third epistle] **and discernment** [to determine purity when held up to the light] **from God** [It took a lot of discernment in dealing with the Corinthians]. ***We have done so not according to fleshly wisdom*** [human viewpoint related to the sin nature] **but according to God's grace** [In summary, Paul had to treat them in grace via his toughness].

4. There is a conflict in the conscience of the believer in adolescence between the motivation of Bible doctrine and the problem of fleshly wisdom since he is still developing his conscience. Adolescent believers sometimes hallucinate spiritually when they assume that they have reached spiritual adulthood when they haven't. For example, many adolescent believers have not yet developed a strong faith-rest drill. Joseph for example when he asked the Prince of the Cup Bearers a favor in lieu of putting his trust in the Lord.

5. The weak conscience:

1 Corinthians 8:7. However, not all men [not all Christians] **have this knowledge** [about food offered to idols as per 1 Corinthians 8:4-6], **but some being accustomed to idol worship until now** [still have the same viewpoint as they did as unbelievers] **eat the food as if it were sacrificed to idols** [these Christians do not have the doctrine necessary to deal with this situation; they cannot distinguish between eating meat to an idol and idolatry; eating this meat is not a sin, but to indulge in idolatry is a sin], **and their conscience, being weak, is defiled.**

A few points for elaboration:

(a) Some of the best food in Corinth had been offered to idols and then sold both in the temple restaurants and as the choicest meat in the temple market. Food is food, and meat is meat. So, under the Law of Liberty it was alright to eat that food, once you sanctified it.

(b) However, for those with an idolatrous background and a weak conscience, eating food offered to idols was very offensive. The one with the weak conscience has legalistic norms and standards in his conscience from his background and therefore was not able to eat this food without violating his conscience.

(c) So, there is a conflict between those with a strong conscience and those with a weak conscience. A strong conscience has Biblical standards from metabolized doctrine. A person with a weak conscience lives by standards acquired from his background, which may or may not be good, or which may be distorted as being a part of the spiritual life. Eating is a physical issue, and has nothing to do with the spiritual life as such.

(d) The person with a weak conscience assumes he's strong, because a person functioning under legalism always assumes he is strong. Yet legalism is really weak. The invasion of guilt into

the conscience is one of the biggest problems for the legalists if he should violate his legalistic beliefs.

(e) So, the conscience is a very sensitive thing. It can be erroneous in its concepts apart from doctrine. If doctrine does not feed the conscience, false information will. Under demonization and legalism, pseudo norms and standards will develop in a hurry.

6. Grace orientation as a problem-solving device expresses itself through the norms and standards of the conscience constructed from Bible doctrine.

1 Peter 2:18-19. Servants, be submissive to your masters with all respect, not only for the good and gentle masters, but also for the unreasonable ones; (19) for this is grace, if for the sake of conscience toward God, anyone bears up under sorrows when suffering unjustly.

A conscience loaded with doctrine bears up magnificently under unfair treatment. Such a believer has a strong conscience. On the other hand, the weak believer complains and rejects authority, and so becomes a loser.

7. The conscience guides the believer in his life.

2 Corinthians 4:2. But we have renounced the things hidden because of shame [false norms and standards related to guilt or other forms of arrogance], not walking in craftiness or watering down the Word of God [does not have a conscience related to divine standards], but by the unveiling of doctrine [cognition and inculcation of Bible doctrine produces more divine standards in the conscience], commending ourselves to every person's conscience in the sight of God.

While you build up norms and standards related to Bible doctrine, at the same time, you will set aside false norms and standards related to legalism. By learning and using doctrine without trying to run other people's lives, you commend yourself to other people's consciences in the sight of God. The conscience of the believer must be formed from the norms, standards, and priorities obtained through cognition of Bible doctrine. No one has a strong conscience until they reach spiritual adulthood.

1 Timothy 1:5. But the objective of our instruction is love from a pure right lobe and a good conscience and a sincere faith.

8. The believer's conscience demands that he submit to establishment authority.

Romans 13:5. Therefore, it is necessary to be in subordination, not only because of wrath [law enforcement], but also for the sake of conscience.

The conscience of the believer should motivate him to obey all the Laws of Establishment. The conscience in the soul is far stronger than any fear of punishment from law enforcement.

9. Conscience as a motivator:

2 Timothy 1:3. I thank God whom I serve with a clear conscience, the way my ancestors did, as I constantly remember you in my prayers, day and night.

So, your conscience has something to do with your effectiveness in prayer. Paul didn't pray for people because he liked them necessarily, but because his conscience required him to do so.

10. The conscience and love for Christ:

1 Peter 3:15-16. but sanctify the Lord Jesus Christ in your right lobes [occupation with Christ], and always be ready to make a defense to anyone who asks you to give an account for the confidence that is in you with grace orientation and respect [occupation with Christ]. (16) Be having a good conscience, so that in the things in which you are slandered, those who malign your intrinsic good in Christ may be put to shame.

If you have a strong conscience, you will leave it in the Lord's hands and the supreme court of heaven. In this way, the Lord and the Supreme Court of Heaven will put the malinger of a great believer to shame. Occupation with Christ extends into the conscience and becomes the ultimate in problem solving devices.

1:13. For we do not write [a reference to a non-canonical 3rd epistle in which he rebuked them severely in order to direct them to the right path] **to you anything** [except what God wanted me to write] **than what you learn by repetition and metabolize** [in order to produce spiritual energy in the stream of consciousness], **and I have confidence that you will metabolize** [doctrine] **to the end** [of your spiritual lives].

οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινώσκετε ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγνώσεσθε,

1:14. Just as part of you have understood us that we are your esprit de corps just as also you are ours in the day of the Lord Jesus [in the Evaluation Platform of Christ].

καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου Ἰησοῦ.

Leadership versus Management:

1. The leadership pastor establishes his authority through the teaching of Bible doctrine. He understands that he must earn the respect of the congregation if he expects them to accept his authority. Also, leadership is not petty.
2. Positive volition of the congregation provides motivation for the perception of doctrine. Each person must have his own positive volition.
3. The establishment of discipline in the classroom for the inculcation of doctrine is the foundation of the pastor's leadership.
4. The leadership-pastor motivates by Bible teaching without interfering with the privacy or the volition of his congregation.
5. Church administration receives its policy from the pastor, but the administration is handled by the board of deacons.
6. The function of the leadership-pastor produces both self-motivation and esprit de corps among the members of the congregation. The leadership pastor not only creates self-motivation through faithful doctrinal teaching, but also provides the basis for the manufacture of virtue, happiness, capacity for life, and the application of honor, and virtue to every circumstance of life.
7. On the other hand, the managerial pastor motivates by giving attention, flattery, recognition, and patronage (dispensing of positions and status).
8. Since managerial pastors have no leadership, they use bureaucracy to control the members of their congregation which can lead to the following: dissatisfaction and conspiracy, disillusion, bickering, legalism, and a general lack of integrity.

“Just as also you are ours [esprit de corps] in the day of the Lord Jesus at the Evaluation Platform of Christ,” Communicators of the spiritual life will experience esprit de corps regarding those believers who will

receive their eternal Escrow Blessings at that time of evaluation just after the Rapture of the Church.

Evaluation Platform of Christ (Judgment Seat of Christ):

The Purpose of the Judgment Seat of Christ. 2 Corinthians 5:10, “For we must all appear before the Judgment Seat of Christ, that each one of us [royal family of God] may receive what is due him for the things accomplished while in the body, whether good [of intrinsic value] or worthless [evil].” This is the evaluation of the believer’s performance in the Protocol Plan of God during his time on earth. Under the computer assets, each believer has equal privilege and equal opportunity under both election and predestination to execute the Protocol Plan of God. If the believer lives his life in the Cosmic System, his production will be worthless or evil. If on the other hand, he lives his spiritual life under the two power options, God’s power system, he will receive his Escrow Blessings for eternity.

1 Corinthians 3:11-15, “For no man can lay a foundation other than [except] the one which is laid which is Jesus Christ [there is only one way of salvation]. (12) Now if any man builds on the foundation with gold, silver, precious gems [through the execution of the spiritual life], wood, hay, straw [through life in Satan’s Cosmic System]. (13) “Each man’s production will become manifest; for the day will show it, because it is to be revealed by fire. In fact, the fire itself will test what quality each one’s production is. (14) If any one’s production, which he has built on the foundation [salvation] remains [gold, silver and precious gems], he shall receive a reward. (15) If anyone’s production is burned up [because it is wood, hay and stubble], he shall suffer loss [of reward]. But he himself shall be delivered yet so as through fire [does not lose his salvation].” There will be great inequality in heaven based on the function of one’s free will in time.

What you sow in life when you are Filled with the Spirit will produce a harvest which last forever in the eternal state. The Christian sows in time and reaps rewards at the Evaluation Throne of Christ (the Judgment Seat of Christ). It is impossible to be Filled with the Spirit apart from the use of the Recovery Procedure; it is impossible to produce apart from being Filled with the Spirit; when you produce under the Filling of the Spirit you have that which will last forever in the eternal state.

The Evaluation Platform of Christ after the Rapture, the only evaluation that counts:

Romans 14:10, “You there, why do you [the weak believer] judge your fellow believer? Or you also, why do you [the strong believer] regard your fellow believer with contempt? For we shall all stand before the Evaluation Platform of God [the Judgment Seat of the Lord Jesus Christ].”

1 Corinthians 4:5, “Therefore, do not go on passing judgment before the time [the Rapture of the Church followed by the Evaluation Platform of Christ], but wait until the Lord comes [the Rapture of the Church] who will both bring to light the things hidden in the darkness [the tremendous repercussions of the teaching of the Word] and disclose the motives of men's hearts; and then each man's praise will come to him from God.”

A few points regarding our future Evaluation:

1. Every believer is a royal priest and represents himself before God. After the Rapture of the Church, he will have to give an account to the Lord Jesus Christ.

2. Each one of us must stand before the Judgment Seat [Evaluation Platform] of Christ alone. Just as we have to learn how to live our own lives and how to die alone, so we will stand alone in resurrection body before the Lord Jesus Christ and give an account of ourselves to Him.

3. You are responsible for your own decisions whether they are made in cognizance or in ignorance. You must give an account for your own thoughts, motives, actions, and decisions. You cannot blame anyone else at the Judgment Seat of Christ for you yourself will be evaluated by Jesus Christ whose evaluation of the believer will be perfect. So, why should any believer judge another when that judgment is imperfect.

4. Do not try to evaluate the work or life or function of another believer. This is the prerogative of Jesus Christ both now and at the Evaluation Platform of Christ which will take place after the Rapture.

5. Each believer must live his own life as to the Lord and avoid meddling in the affairs of another believer.

6. The life of every believer will be evaluated by the Lord Jesus Christ for the purpose of destroying human good and rewarding the advance to maturity.

7. The Judgment Seat (Evaluation Platform) of Christ never implies loss of salvation but only evaluation of your life after salvation.

Revelation 22:12, "Behold, I am coming soon, and My reward is with Me to decorate each winner according to his accomplishments." This verse says that the winners will receive their escrow blessings for eternity at the Judgment Seat of Christ [the Evaluation Platform of Christ].

1. The main purpose of this evaluation is to decorate the mature believers "My reward is with Me".

2. Sin is neither mentioned at the Great White Throne Judgment for unbelievers nor at the Evaluation Platform of Christ for believers. The issue at the Evaluation Platform of Christ will be whether you will receive your Escrow Blessings or not.

3. The issue at the Evaluation Platform of Christ will be the quality of your production. Will you have gold, silver and precious gems or will it be wood, hay and stubble!

1:15. Because I was confident [in the midst of the misunderstanding of Paul by the Corinthians] **of this** [Paul knows that he was doing the will of God], **I planned to visit you** [face to face] **first so that you might have gracious benefit twice** [through his teaching, but that did not work out. It will be through his writing instead. God wants Paul to write again namely 2 Corinthians, a second gracious benefit, not only to the Corinthians but to every generation of believers].

Καὶ ταύτη τῇ πεποιθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέραν χάριν σχῆτε,

Paul doesn't fall apart because of this pressure; he is totally relaxed. His relaxation is based on his occupation with the person of Christ; he understands the principle of doctrine that God in His grace can take any personal situation and turn it into a blessing situation.

1:16. I planned to visit you on my way to Macedonia and to come back to you from Macedonia, and then to have you send me on my way to Judea [Paul's visit was delayed; instead, he wrote 2 Corinthians which Titus took back to Corinth].

καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.

1:17. When I planned this, did I do it lightly [when he didn't arrive]? **Or do I make my plans in a worldly manner** [no I don't] **so that in the same breath I say, "Yes, yes" and "No, no"** [instability and great vacillation]?

τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἂν βουλεύομαι κατὰ σάρκα βουλεύομαι, ἵνα ἡ παρ' ἐμοὶ τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ;

The Lord overruled Paul's intentions as per 1 Corinthians 16:5, "But I will come to you after I go through Macedonia [but he didn't], for I am going through Macedonia;" Instead Paul writes 2 Corinthians in lieu of his going to Corinth and teaching them. Paul will then send Titus who will deliver and teach 2nd Corinthians.

Paul's critics in Corinth claimed that he was unstable and subsequently had no integrity for they were hurt by what they considered Paul's lack of attention when he had failed to come to them as per his promise. It never occurred to them that it was the Lord who had overruled Paul's plans. Being hurt, they had become critical of him. The Lord wanted these Corinthians to realize that it was they who were unstable and lacked integrity. This they could more easily realize through written material.

1:18. But as surely as God is faithful, our message to you is not "Yes" and "No." [We are not unstable; It was God who prevented Paul from going to Corinth].

πιστὸς δὲ ὁ θεὸς ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὐ.

1:19. For the Son of God, Jesus Christ, who was preached among you by me and Silas and Timothy, was not "Yes" and "No" [was not maybe this or maybe that], but in him it has always been "Yes" [doctrine must be taught dogmatically by someone who is accurate].

ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθείς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο Ναὶ καὶ Οὐ, ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν.

Paul reminds the Corinthians that when Paul and his team explained the gospel message to them it was with accuracy and with dogmatism.

1:20. For no matter how many promises God has made [regarding experiential sanctification], **they are "Yes" in Christ** [accurate and dogmatic]. **And so, through him the "Amen"** [the promises are to be believed] **is spoken by us to the glory of God.**

ὅσαι γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναί· διὸ καὶ δι' αὐτοῦ τὸ Ἀμήν τῷ θεῷ πρὸς δόξαν διί ἡμῶν.

Just as the gospel must be taught accurately with dogmatism so must the promises and doctrines related to the spiritual life. The promises of God are just as dogmatic as the gospel; since there is no lack of faithfulness on the part of the Lord in these things, they are to be believed; we are to believe these things to the glory of God.

1:21. Now, God confirms us [confirmed or established into the royal family of God through the Baptism of the Spirit] **with you in Christ** [positional sanctification] **and has anointed us** [Church Age believers are given the Filling of the Spirit to execute his plan which does not call for either hypersensitivity or vindictiveness],

ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός,

Current Positional Truth taught in Galatians 3:25-28, “But now that faith has come, we are no longer under the authority of [have need of] **a school bus** [A pedagogue was not the teacher but was the slave who escorted the children to school so that they would not be kidnapped. The Law was our school bus that took us to Christ. The Law couldn’t save us but the Law could take us to Christ.]. **(26) For you are all children of God through faith in Christ Jesus. (27) For all of you who were baptized into Christ** [identified with Christ through union with Him] **have clothed yourselves with Christ. (28) There is neither Jew nor Greek** [no racial distinction], **there is neither slave nor free man** [no social or economic distinction], **there is neither male nor female** [no

gender distinction]; **for you are all one in Christ Jesus.** [All Christians have the same privileges and opportunities to execute the spiritual life.]”

Current Positional Truth, Elaborated:

In the Church Age, Current Positional Truth establishes our relationship with Christ as opposed to religion. It refers to the Church Age believer in union with Christ and is the key to understanding the Church Age and how the royal family came into being. Therefore, it is the basis for distinguishing between Christianity and religion. Christianity is a relationship with God without merit whereas religion is a system of works to gain the approbation of God. Never shall the twain meet!

The mechanics of Current Positional Truth is the Baptism of the Holy Spirit, whereby the Spirit enters us into union with Christ.

1 Corinthians 12:13. For also by agency of the one Spirit we are all baptized [identification resulting in becoming a new spiritual species] **into one body** [in union with Christ], **whether Jews or Greeks** [racial distinctions are removed], **whether slave or free** [class and economic distinctions are removed], **even all were made to drink** [the aorist passive, the voice of grace] **the one Spirit** [The Holy Spirit did not ask us whether we wanted to be put into union with Christ or not.].

Ephesians 4:5. One Lord [becomes our Lord positionally at Salvation], **one faith** [faith alone in Christ alone; Acts 16:31], **one baptism** [Baptism of the Holy Spirit takes place at salvation].

Current Positional truth guarantees that there will be no judgment for believers in eternity,

Romans 8:1. Therefore, there is now no condemnation for those who are in Christ Jesus.

Thus, the condemnation which occurred at the first birth was removed at the 2nd birth. As a result of being born with the sin nature and the imputation of Adam's Original Sin, we were condemned to the Lake of Fire for all eternity, but now that has been removed.

Romans 5:12. For this reason just as through one man [Adam] the sin [nature] entered into the world [through procreation], and so spiritual death through the sin [the imputation of Adam's Original Sin to the sin nature], and so spiritual death spread to all mankind, because all sinned when Adam sinned [since we were all genetically in Adam when he sinned, we will receive Adam's Original Sin].

However, at our spiritual birth, the 2nd birth, our pre-salvation sins were all forgiven including Adam's Original Sin. After which, the Spirit entered us into union with Christ where there is now no condemnation (Romans 8:1).

Current Positional truth qualifies the believer to live with God forever. To live with God forever, the believer must have eternal life and God's perfect righteousness.

1 John 5:11-12. And this is the deposition [testimony] that the God [the Father] has given to us, eternal life, and this life is in his son [Since we are in union with Christ, we share this life.]. (12) and he who has the son [a relationship with the Son] has the life [eternal life] and the one who does not have the son of God [relationship with the Son] does not have the life [eternal life].

2 Corinthians 5:21. And He [God the Father] made Him who knew no sin [perfection] to be a sin offering [to be judged for all the sins of the world] as a substitute for us so that we might become the righteousness of God in Him [current positional truth].

To live with God forever means we must have His life, and we must be as righteous as He is. Positional truth guarantees the believer's eternal security,

Romans 8:38-39. For I am persuaded that neither death [nothing in death] nor life [nothing in life] nor angels nor principalities [ruling angels] nor powers [human organizations] nor things present nor things to come (39) nor height [nothing in heaven] nor depth [nothing in Hades] nor any other creature shall be able to separate us from the love of God [Eternal life in Christ is for all eternity!] which is in Christ Jesus our Lord.

Positional truth belongs to all categories of believers whether they be apostate, mature, immature, spiritually adult, or carnal. Since Current Positional Truth occurs at the point of salvation before experience in the Christian life begins, it doesn't depend on that experience.

1 Corinthians 1:2. to the church of God which is in Corinth, to those who have been sanctified in Christ Jesus [at salvation], called saints together with all who call upon the person of Our Lord Jesus Christ [an expression for believing in Christ], their [Lord] and ours.

So, even though you may be carnal or in reversionism, you still have positional truth. Being in union with Christ has nothing to do with what you do [in your experience; not a part of experiential righteousness], or don't do [failure to execute God's plan]. Current Positional sanctification is completely the work of God the Holy Spirit and so is not based upon

our volition, but on the sovereign decision of God. We make the decision to believe in the Lord Jesus Christ, but we don't make the decision to enter into union with Christ "all were made to drink the one Spirit" as per 1 Corinthians 12:13. God the Holy Spirit graciously did that for us and so it cannot be undone.

Current Positional truth creates a new spiritual species in Christ.

2 Corinthians 5:17. Therefore, if anyone is in Christ and he is, he is a new spiritual species. The old things have lost their power; behold, new things have come to pass.

You become a new spiritual species at salvation by being put into union with Christ. It is what God does for you, and therefore it is grace. It is not what you do after salvation, such as the self-righteous works of legalism. The "old things" have to do with spiritual death and those things related to that death; the "new things" refer to things you receive at salvation such as the 40 assets and the unique spiritual life.

Positional truth should motivate the production of divine good and a pattern of life compatible with royalty as per the following verse.

Ephesians 2:10. For we are his creation, having been created in Christ Jesus [a new spiritual species with many assets] for the purpose of divine good production [via experiential sanctification] which the God [the Father] has prepared in advance [in eternity past, God the Father provided election and predestination as part of our Portfolio of Invisible Assets], that we in the sphere of them [election and predestination] may pattern our lives.

Even though a Christian may die the Sin unto Death, he will not lose his position in union with Christ (1 John 5:18-20), and so cannot lose his salvation. In order for a believer to lose his position in Christ, he would

have to sin in that status, but since the believer cannot sin in union with Christ, he cannot lose his position in Christ and so cannot lose his salvation. Thus, it is comforting and reassuring to a believer to know that even though a loved one may have died the ‘sin unto death’, he has not lost his salvation.

The Anointing “and has anointed us” is taught in the passage below:

1 John 2:20, 27. But you have an anointing [the Filling of the Spirit] **from the Holy One** [Jesus Christ], **and all of you know** [the truth]. (27) **As for you, the anointing** [the Holy Spirit related to his teaching ministry] **which you received from him** [Jesus Christ cf. v. 20] **resides in you** [indwelling of the Spirit], **and you do not have need that anyone be teaching you** [caused to teach you], **but as his anointing** [The Holy Spirit under the concept of Filling] **teaches you** [the Holy Spirit teaches through the gift of the Pastor-teacher] **about all things** [related to God’s word] **and it** [as that anointing] **is true, not a lie, just as he** [the anointing: the Holy Spirit] **has taught you, remain in him** [in fellowship with the Son which implies also fellowship with the Father: verse 24].

Oil illustrates the power of the Filling of the Holy Spirit “And has anointed us”. The seven points below were taken from one of the Colonel’s messages.

1. Oil lubricates. Friction is removed from machines by oil, just as the Holy Spirit removes friction between people.
2. Oil heals and is used for medicine. The Holy Spirit heals breaches among believers.
3. Oil lights. The Holy Spirit illuminates the teaching of doctrine.
4. Oil propels. The Holy Spirit provides the thrust to maturity.

5. Oil invigorates. The Holy Spirit stimulates production.

6. Oil warms. The ministry of the Holy Spirit warms the life of the believer in relationship to the Lord and other believers.

7. Oil adorns. The Holy Spirit provides inner beauty.

We are in the plan of God together. It doesn't call for instability, it doesn't call for judging people, it doesn't call for being vindictive or hypersensitive.

1:22. *The Holy Spirit* who also sealed us [at salvation; the culminative aorist participle which emphasizes the results as listed below] **and gave us the guarantee of the spirit** [having a human spirit guarantees that we are children of God] **in our hearts** [in our souls],

ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

Regarding the Sealing ministry of the Holy Spirit:

Ephesians 1:13. In whom also, when you heard the message of truth [a reference to Common Grace] **the gospel of your salvation in whom also when you had believed** [a reference to Efficacious Grace], **you were sealed** [with a signature guarantee at the point of Efficacious Grace] **by the Holy Spirit with reference to the promise** [of eternal salvation],

Ephesians 4:30. Furthermore, stop grieving [offending, irritating, insulting] **the Holy Spirit, the God** [the genitive of apposition] **by agency of whom you have been sealed** [the Culminative Aorist: the signature guarantee of the Spirit guarantees eternal security.] **to the day of redemption** [which takes place at the Rapture of the Church].

The culminative aorist tense views the events in their entirety, but regards them from the viewpoint of their existing results. The entirety is the guarantee of the Spirit that the believer has been sealed. The sealing ministry of God the Holy Spirit is His signature guarantee of five different things.

1. The guarantee of efficacious grace
2. The guarantee of eternal life
3. The guarantee of eternal security
4. The guarantee of your very own Portfolio of Invisible Assets
5. The guarantee that you will have a resurrection body forever

Verses regarding the human spirit:

1 Corinthians 2:10-16, But God [the Father] **has revealed** [his plan for the Church Age believers] **to us for our benefit through the Spirit** [the teaching ministry of the Holy Spirit] **for the *human* spirit** [through the Filling of the Spirit] **investigates all things even the deep things from God** [revealed in Scripture], **(11) for what man understands** [who among men has known] **the things** [thoughts and ideas] **of man except the frame of reference of man** [by building knowledge upon knowledge via his human I.Q.] **which is in him** [the soul with the frame of reference via human I.Q.]. **So even the things** [thoughts] **of God no one has known except the Spirit of God** [The Holy Spirit teaches our human spirit through His power and authority via the Filling of the Spirit]. **(12), Now, we have not received the world's frame of reference, but** [we have received] **the spirit** [human spirit] **from the source of God in order that we may know the things** [doctrines] **graciously given to us for our benefit by God. (13) which things we communicate not by the teachings taught from human wisdom, but by the teachings taught by the Spirit** [Holy Spirit]; **we are explaining spiritual things** [bringing together spiritual truths] **to spiritual apparatuses** [to believers with human spirits]. **(14) But the soulish man** [the unbeliever without a human spirit] **does not acquire knowledge of the doctrines** [not able to receive spiritual truths] **from the Spirit** [Holy Spirit] **of God for they** [spiritual

truths] **are absurd** [senselessness] **to him, and he is not able to acquire knowledge** [spiritual truths] **because they** [the doctrines] **are discerned from the source of the human spirit** [are discerned in a spiritual manner: the Holy Spirit takes the pastor's accurate teaching and makes it understandable to the human spirit]. **(15) But the spiritual** [the growing believer] **discerns all things** [of the Word of God], **but he is judicially examined by no one** [the privacy of the priesthood], **(16) for who has known the thinking of the Lord** [title for deity] **that he should instruct him** [no one], **but we have the thinking of Christ** [in the Bible].”

Job 32:8, “But it is the *human* spirit in man [the believer] **and the Spirit of the Almighty that gives perception** [The Holy Spirit teaches the human spirit.]”

Romans 8:16, “The Spirit Himself testifies together [bears witness] **with our** [human] **spirit, that we are the children of God.”** [If you are ever going to be related to reality as a believer, Bible doctrine must come into your life. It must be related to your life, not as an academic subject but as a part of your life.]

The human spirit is the area of refreshment as per **2 Corinthians 7:13, “For this reason, we have been comforted, and besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit has been refreshed by you all.”**

Philemon 25, “The grace of our Lord Jesus Christ [be] with your [the Colossian Christians] **spirits.”** [Paul strongly encourages the Colossian believers to learn and apply the grace of God. This grace comes from the Father's plan and the work of the Lord Jesus Christ (Philemon 3). The Christian's relationship with God is through his human spirit, which God gives to every believer at the moment of salvation.]

1:23. Moreover, I call God as my witness that it was in order to spare you [Paul would have confronted them and possibly caused an even greater reaction; rather God had Paul write 2 Corinthians that they might

be more objective as Titus would teach it to them] **that I did not return to Corinth.**

Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.

It seems that Paul did go to Corinth some time after having finished this epistle according to his promise in 1 Corinthians 16:6. Paul probably remained in Corinth during the winter for three months as per

Acts 20:1–3. After the uproar had ceased [in Ephesus], Paul sent for the disciples, and when he had exhorted them and taken his leave of them, he left to go to Macedonia. (2) When he had gone through those districts [as far as Illyricum] and had given them much exhortation, he came to Greece [Corinth], (3) and there he spent three months, and when a plot was formed against him by the Jews as he was about to set sail for Syria [It appears that the Judaizers intended to assassinate him on the ship leaving the Corinthian port for Syria], he decided to return through Macedonia.

1:24. Not that we lord it over your faith [Paul cannot dictate a solution, but can only encourage them to use their volition correctly], **but we work with you** [team work] **for your happiness** [from doctrine], **because it is by faith** [in truth] **you stand firm** [if you are going to be spiritually self-sustaining].

οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἐστήκατε.

Faith-rest Drill:

Living by Faith, a Drill producing Tranquility:

Walking by faith is a drill which must be practiced. This drill of applying God's word to one's difficulties and pressures produces tranquility in the soul. When the believer lives by faith, he applies biblical promises, principles and doctrines by faith to his experience. Living by faith is trusting in God's thinking, not one's own false thinking. If the believer is able to trust God regarding all matters in his life, his soul will be in a state of tranquility, namely a soul free of mental agitation caused by emotional sins.

For example, God is perfect justice and as such he can only be perfectly fair to all of his creatures. Moreover, he is perfectly fair to them all the time. If this is true and it is, then God is perfectly fair to you every second of every day. If that is the case, then why do you say, in your self-pity, "People and life are unfair to me?" Don't you realize that if a person treats you unfairly, God can discipline that person and provide extra blessing for you?

When the believer applies God's word to his problems and pressures, he will possess tranquility in his soul. Tranquility means two things: complete confidence in God and freedom from mental agitation caused by emotional sins. When the believer is controlled by such emotional sins as fear, worry, anger, hatred, jealousy, bitterness, self-pity etc., he will have stress in his soul. For example, if he worries about his family problems, stress will occur (problems + emotional sins = stress). Stress produces an agitation in the soul, whereas living one's life by faith produces a phenomenal tranquility (problems + walking by faith = tranquility).

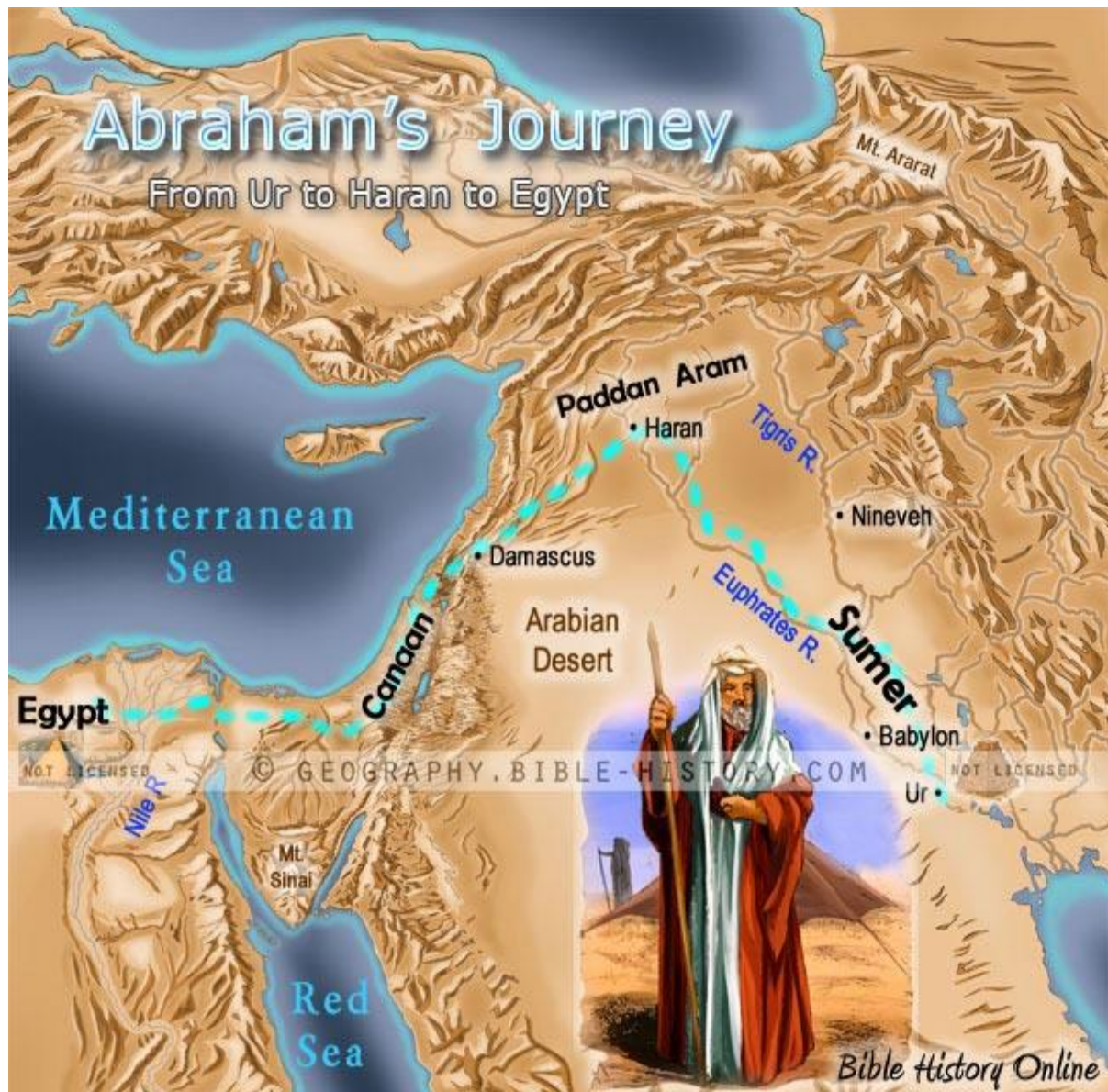
Living by Faith has always been a part of the believer's spiritual life. Abraham was promised a great progeny by God through his wife, Sarah who was at the time barren. At first, Abraham did not have the spiritual strength to believe this promise and in discouragement assumed that his progeny would come through Eliezer (Genesis 15:2-3). Even when Abraham was 86 years old, he still did not believe that God could manufacture a progeny through his wife, Sarah (Genesis 16:1-3, 16). The

Lord certainly would not have encouraged Abraham to produce his progeny through adultery (Genesis 12:2; 13:16).

This promise was initially given to Abraham when he was still residing in his hometown, the 3rd Dynasty of Ur (Ur of the Chaldees).

Genesis 12:1-2 states, “Now, the Lord said to Abram, ‘Go forth from your country [the 3rd Dynasty of Ur], and from your relatives, and from your father’s house to the land which I will show you, and I will make you a great nation [obviously through his wife since God does not condone adultery], and I will bless you.’”

Then, though he was commanded to go to a new land in Canaan he went instead to Haran, a city to the east of Carchemish on the Euphrates. After his father died [a forced separation], he at age 75 departed Haran (a city his father Terah had named after his son, Haran who had died in the 3rd Dynasty of Ur) for the new land which God had promised him (Genesis 12:4). After arriving in the new land, it still took Abraham more than 24 years in the Levant, in Canaan to accumulate enough Bible doctrine in his soul to believe that he would have a son through Sarah.



Romans 4:19-21. And so not becoming weak in that faith, he completely understood his own body which had become [sexually] dead when he was approximately one hundred years old, likewise he completely understood the deadness of Sarah's womb [passed the menopause]. He [Abraham] staggered not at the promises of God through unbelief, but was strong in faith giving glory to God and being fully persuaded that what God had promised [a son through Sarah], God is able also to perform.

You see, as Abraham learned more and more about God, his confidence in God increased.

Romans 10:17 states, "So faith comes from hearing, and hearing by the word of Christ."

The believer listens to the Word of God today, and a little faith is developed. Then he listens tomorrow, and a little more faith is developed, and then the following day, and he continues to do so for his entire life. In this way his faith becomes stronger and stronger.

This stage-by-stage development of faith is illustrated by one of the Hebrew words for faith, "Qawah." *Qawah* is a strong rope that does not break even under great pressure and is used to illustrate the strong faith of the mature believer waiting on the Lord (Isaiah 40:31). In order to make this strong unbreakable rope, one begins with a single strand of rope which would easily break under pressure. However, when this single strand is twisted around a second strand and then around another and another until it becomes thick, a strong rope is developed. The principle is as follows: as more and more strands are twisted together, the stronger the rope becomes. This process involved in making a strong rope depicts how faith is developed in stages. The first strand of faith is extremely weak. However, as the believer twists more and more strands of faith together, he will eventually have a strong faith. As baby believers, our faith is like a single fine thread. It has no strength at all. However, as the believer learns more and more doctrine, he develops a strong ropelike faith. At that point he can walk by faith and not by sight (2 Corinthians 5:7).

Before the Church Age, the spiritual life of the believer emphasized living by faith. For example, the Jews of the Exodus generation were taught how to walk by faith while they were still in Egypt. They were all taught about the promise which God had made to Abraham namely that God would give the Jewish people a country of their own, a prosperous land, "a land flowing with milk and honey." Before Joseph died, He made the Jews

promise to take his bones out of Egypt and bury them in the promise land. So, when Joseph died, he was embalmed and placed in a vault above ground. So, every time a Jewish family living in Egypt would pass by the vault of Joseph, the Jewish Father would relate this story to his children. The story of how God had promised the Jews a promised land. In this way they learned to trust in the Lord. They were taught that their spiritual life was to trust in the promises and doctrines of God just as Joseph believed the promises and doctrines of God.

When God gives a spiritual life to the believer, he is going to test him regarding that life. Therefore, the Jews were tested regarding their spiritual lives as they were leaving Egypt at the Red Sea. As the pillar of fire by night and the cloud by day, God the Son, the only manifest person of the Trinity, led them deliberately into a trap. He led them into a cul-de-sac at the Red Sea. There were mountains to the north and south and the Sea was to their front. Suddenly, behind this great multitude of Jews, arose a great cloud of dust. Pharaoh Amenhotep II was leading the greatest military force in the world at that time. Facing this great military force were over a million untrained Jewish slaves. The only Jewish people with any military training were Moses and possibly Joshua and Caleb. This was a hopeless situation from the human viewpoint. However, nothing is impossible with God (Luke 1:37). All the Jews had to do was to believe what God had promised them.

God's promise of a land of their own:

Exodus 3:7-10. Then the Lord said, "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, (8) and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and spacious land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. (9) And now, behold, the cry of the people of Israel has come to me, and I

have seen the oppression with which the Egyptians oppress them. (10) Come, I will send you [Moses] to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt.

God also promised the Jews of the Exodus that they would worship him at Mount Sinai (Mount Horeb).

Exodus 3:1. Now Moses was pasturing the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the west side of the desert, and came to Horeb, the mountain of God.

Exodus 3:12. And he said, certainly I [God] will be with you [Moses], and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain [Mount Horeb, Mount Sinai].

How did the Jews of the Exodus respond to these promises stated above?

Exodus 14:9-12. The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army and overtook them [the Jews] encamped at the sea, by Pi-ha-hi'roth, in front of Ba'al-ze'phon. (10) When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after [pursuing] them; and they were in great fear. And the people of Israel cried out to the Lord [help, help]; (11) and they said to Moses, "Is it because there are no graves [for the Jewish slaves] in Egypt [apparently the Jewish people were cremated] that you have taken us away to die in the desert? What have you done to us, in bringing us out of Egypt? (12) Is not this what we said to you in Egypt, 'Let us alone and let us serve the Egyptians'? For it would have been better for us [human viewpoint from demon

influence] **to serve the Egyptians than to die in the desert** [fear causes one's assessment of reality to change].

Although there were more than one million Jewish adults, only Moses and possibly Joshua and Caleb had the spiritual strength to apply the promises of God to this hopeless situation. While the majority of Jews were immersed in fear and screaming about dying [no faith application of the promises of God], Moses said,

Exodus 14:13. Do not fear. Stand still and watch the deliverance of the Lord. The Lord will fight for you today.

The Jews should have passed this test, but they kept concentrating on the problem namely the advancing Egyptian military, rather than the solution, trusting in God's promises. Initially, Moses concentrated on the advancing Egyptians in order to understand the situation, but when he had realized that their situation was militarily hopeless, he concentrated on a divine solution, a solution based on his confidence in God and the promises which God had given him. So, he walked by faith and remained very calm in this tense situation.

Now, after God had delivered the Jews from the Pharaoh, they sang beautifully praising him for their deliverance (Exodus 15:1-18) but singing does not imply spiritual strength. These believers were not praising and singing because they respected and loved God. They were expressing their appreciation to God for having delivered them. Their appreciation was based on their emotional relief from being delivered, not on their appreciation for the Lord. To these Jews the most important priority in their life was their safety, not a harmonious relationship with God. Praising God and singing hymns has meaning if one has a close relationship with God based on knowledge. However, if the believer is ignorant of God and God's plan, his relationship with God will be related to emotion. An emotional relationship has no strength!

One can relate to a hymn cognitively or emotionally or both since a hymn contains both lyrics and melody. The purpose of the lyrics is to stimulate thought whereas the purpose of the melody is to stimulate one's emotions pleausrably. If the believer understands and appreciates the lyrics of a hymn only then can he benefit from his singing and at the same time enjoy the melody. However, if the believer does not understand and appreciate the lyrics of a good hymn, his singing becomes a meaningless emotional activity related only to the melody as the following few verses will illustrate.

Exodus 15:2. The Lord is my strength and song, and he has become my deliverance. This is my God, and I will praise him. My father's God; I will extol him.

Exodus 15:15. The chiefs of Edom were dismayed; the leaders of Moab, trembling grips them; all the inhabitants of Canaan have melted away.

Exodus 15:22-24. Then Moses led Israel from the Red Sea, and they went into the Desert of Shur. For three days they traveled in the desert without finding water. When they came to Marah, they could not drink its water because it was bitter. [That is why the place is called Marah.] So, the people grumbled against Moses, saying, 'What are we to drink?'

Three days after the Jews sang "the Lord is my strength," they demonstrated that they had no spiritual strength at all for they immediately began complaining under this simple pressure. Then, one year later after singing how brave they would be in combat, and how fearful the Edomites, Moabites and the inhabitants of Canaan would be of them, the Jewish army refused to enter the land and wept all night in their fear of the Canaanites. So, the Edomites, Moabites and the inhabitants of Canaan didn't need to worry about that generation of Jews for those men were too cowardly to fight their way into the land (Numbers 14:1-11). You see, a believer can sing and praise God until he passes out from exhaustion, but

all of this is meaningless unless that believer has strength in his soul from knowledge of God and rapport with God through his understanding and appreciation of God's plan.

These Jews produced sinful emotion on one side of the Red Sea and non-sinful emotion on the other side of the Sea. They swung from one end of the emotional spectrum (fear) to the other end (relief from being delivered). Only Moses and possibly Joshua and Caleb had divine thought in their souls and true capacity for life. So, when they sang, it had meaning.

During their first year in the Sinai Peninsula, every time they had a pressure situation, they would worry and fear about their safety and never even once considered God's provision and plan for their lives. So, they continued to complain and complain until they died in the desert for the majority of these Jews never learned to apply the Word of God by faith to their experience.

Hebrews 4:2-3. For we also have been evangelized as they had been [evangelized with the result that they had believed: the Jews of the Exodus generation were believers.], **but the word they heard** [after salvation] **did not profit them, because those who heard it** [God's word taught by Moses and others] **did not mix it** [knowledge of the Word] **with faith** [no faith perception because they were usually out of fellowship if not always]. **For we who have believed** [in the promises, principles and doctrines of God's word) enter into the rest (of contentment and tranquility from trusting in God)].

The Jews used faith in salvation; now they needed to apply God's promises by faith to this pressure situation at the Red Sea. If one does not use faith for salvation, it is hopeless, so also if one does not use faith in the spiritual life, it is hopeless.

Colossians 2:6 states, "Therefore, as you have received Christ Jesus your Lord [a metaphor for believing in Jesus Christ as one's savior], so be walking in him [the spiritual life after salvation]."

We used faith for salvation, now we must use faith for the spiritual life. The only difference is the object of faith. In salvation, the object of faith is the Lord Jesus Christ. In the spiritual life, the object of faith is the thinking of Jesus Christ.

To the Exodus generation, security was more important than applying Bible doctrine. As a result of their false priority, they became involved in the emotional sin of fear. Fear is not only an irrational state of emotion, but it is also a destructive sin. God does not answer prayer when the believer is out of fellowship and controlled by his sin nature. The Jews should not have prayed the prayer of "help, help." Rather, they should have prayed to the Father thanking him for this opportunity to watch the Lord's power in delivering them at the Red Sea. Fear however destroyed their perspective of the situation.

Principles related to fear:

1. It is possible to learn a lot of doctrine and yet fall apart in a sudden pressure situation.
2. Sudden disaster often places the believer in a panic situation resulting in a failure to apply doctrine to that situation.
3. The difference between fear and courage is important in a crisis situation. The courageous person is able to think under great pressure, whereas the person with fear is not able to think rationally under pressure. The difference is the ability to concentrate under pressure. Now, if you have a problem concentrating in normal situations, you will surely have a problem concentrating under pressure in an abnormal situation.

4. A coward is a person who cannot think under pressure, whereas a courageous person can think under pressure.

5. Concentration is not only required in learning Bible doctrine, but even to a much greater extent in applying Bible doctrine. This is especially true when historical disaster occurs, because in historical disaster one has two categories of pressure namely personal and national and sometimes even international.

6. Adversity and great pressure can easily cause stress when the believer fails to apply to that situation. When a believer is under stress, he is not able to think objectively.

7. Many disasters come suddenly and with great intensity. So, these disasters can easily hinder the believer from concentrating on the promises and doctrines of the Word of God.

Now back to Exodus and quoting again Exodus 14:11a, “They said to Moses, “Was it because there were no graves in Egypt that you brought us to the desert to die?” Now keep in mind that these Jews did not have to leave Egypt. Moses did not force them to leave. Arrogant people never take responsibility for their decisions. Furthermore, Moses was only God's agent. It wasn't his idea to bring the Jews out of Egypt; it was the command of God. God was going to remove the Jews from Egyptian slavery in order to make them a special nation (client nation) in history. (Exodus 3:6-8)

A coward dies many times, but a brave man dies only once. Under fear, emotion controls the soul. When emotion is in control, the believer becomes irrational. In a state of irrationality, he assumes that he is already dead. This was true of the Exodus generation. In a state of irrationality, they possessed a false view of their situation. Their false viewpoint was that they were already dead. The true view was that God would deliver them.

Exodus 14:12. Is this not the word which we spoke to you in Egypt? Let us alone that we may be slaves to the Egyptians because it is better for us to be slaves to the Egyptians than to die in the desert.

Initially, when the Jews heard that God was going to remove them from slavery, they welcomed the idea.

Exodus 4:31. And when they heard that the Lord was concerned about them and had seen their misery, they bowed down and worshiped.

However, once the Egyptians started to give them a hard time, they changed their minds about going.

Exodus 5:21. And they said, may the Lord look upon you and judge you [Moses and Aaron]! You have made us a stench to Pharaoh and his officials [through the Plagues] and have put a sword in their hand to kill us.

Exodus 6:8-9. And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the Lord. Moses reported this to the Israelites, but they did not listen to him because of their discouragement and cruel bondage.

PRINCIPLES OF STRESS:

1. Adversity is outside pressure of life; stress is inside pressure of the soul.
2. Stress is caused by oneself; adversity is caused by self, by others or circumstances.
3. Adversity is inevitable; stress is optional.

4. Stress destroys the spiritual life of the believer. Therefore, the believer must name his sins to God the Father as soon as possible.
5. There is a definite relationship between stress and cognition, namely stress lowers cognition.
6. Stress makes a person forgetful and impairs the memory. Therefore, stress impairs the ability to learn.
7. Stress affects a person's perception of reality. At the Red Sea, the Jews with stress in their souls considered themselves already dead.
8. If a person remains in a stress-situation too long, all of his cognitive ability will be destroyed, and he will enter into a psychotic state.

People controlled by emotion and possessing false priorities easily succumb to fear when pressure occurs. Only the stable Christian with doctrine in his soul is able to handle the pressures of life. If the Faith-rest Drill or some other problem-solving device is not used when the believer faces a difficult problem or pressure, he will easily enter into a state of fear. In a state of fear and stress, he cannot solve his problems rationally.

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Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: rbthieme.org