



GodsWord Ministries

Telling His story to the World

Grace, Grace- Amazing Grace



*We preach: Christ in us - the **Hope** of realizing the glory.*

We proclaim Him (Jesus Christ, the Lord), guiding and admonishing everyone and teaching everyone in all wisdom (i.e. comprehensive insight into the ways and purposes of God), that every person may be presented mature (i.e. full-grown, complete, and perfect) in Christ. (Col 1:27-28)

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SECTION 1 – *The concept Grace explained*

A) INTRODUCTION

Much has been said and written on this highly debated subject - GRACE.

This teaching is by no means an endeavour to cover everything on this subject, because I believe we still have to fathom, explore and discover the depths of this amazing work of God called “Grace”.

We are only scratching the surface at this stage and I just know that much mindboggling insight and understanding will still be revealed on this subject.

The purpose of these teachings is just to highlight some vital aspects on the subject of Grace – giving clarity, insight and understanding on these aspects to enable us to walk in the freedom that God has measured out for us.

Very important! (Paul is writing to the Ephesians)

Eph 3:8 To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles **the unsearchable riches of Christ**,

Eph 3:9 and **to make all see what *is* the fellowship of the mystery**, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; (NKJV)

Eph 3:10 [*The purpose is*] **that through the church the complicated, many-sided wisdom of God in all its infinite variety and innumerable aspects might now be made known** to the angelic rulers and authorities (principalities and powers) in the heavenly sphere. (AMP)

Paul is telling the Ephesians that - ***the complicated, many-sided, wide-shining, manifold, greatly diversified, abounding in variety - >wisdom of God in all its infinite variety and innumerable aspects*** must be made known to the angelic rulers and authorities (principalities and powers) in the heavenly sphere through the church.

Grace is but one of these revealed aspects and varieties of the wisdom of God. It is of the utmost importance to understand that not one of these aspects functions in isolation (on its own). All these various aspects are interconnected with each other and are

interdependent of and interrelated to each other. All together they constitute the “manifold wisdom of God”, “the fullness of God” expressed in and through Christ Jesus!

B) THE AUTHOR AND FINISHER OF GRACE

God the Father is the source and the author and finisher of Grace

I am quoting a number of Scriptures confirming that God is “gracious” and also some Scriptures where the expression “the grace of God” is used

The word “gracious” is self-explanatory while the expression “the grace of God” means: the grace coming forth from God.

Gracious

(2Ch 30:9) For **the LORD your God is gracious and compassionate**, and will not turn *His* face away from you if you return to Him."

(Neh 9:17)But **You are a God of forgiveness, Gracious and compassionate**, Slow to anger and abounding in loving-kindness; And You did not forsake them.

(Neh 9:31) "Nevertheless, in Your great compassion You did not make an end of them or forsake them, For **You are a gracious and compassionate God**.

(Psa 67:1) For the choir director; with stringed instruments. A Psalm. A Song. **God be gracious to us and bless us**, *And* cause His face to shine upon us-- Selah.

(Psa 84:11) For the LORD God is a sun and shield; **The LORD gives grace and glory**; No good thing does He withhold from those who walk uprightly.

(Psa 86:15) But **You, O Lord, are a God merciful and gracious**, Slow to anger and abundant in loving-kindness and truth.

(Psa 116:5) **Gracious is the LORD**, and righteous; Yes, our God is compassionate.

(Joe 2:13) And rend your heart and not your garments." Now return to the LORD your God, For **He is gracious and compassionate**, Slow to anger, abounding in loving-kindness And relenting of evil.

(Jon 4:2)for I knew that **You are a gracious and compassionate God**, slow to anger and abundant in loving-kindness, and one who relents concerning calamity.

The grace of God

(Luk 2:40) The Child continued to grow and become strong, increasing in wisdom; and **the grace of God** was upon Him.

(Act 11:23) Then when he arrived and witnessed **the grace of God**, he rejoiced and *began* to encourage them all with resolute heart to remain *true* to the Lord;

(Act 13:43) Now when *the meeting of* the synagogue had broken up, many of the Jews and of the God-fearing proselytes followed Paul and Barnabas, who, speaking to them, were urging them to continue in **the grace of God**

(Act 14:26) From there they sailed to Antioch, from which they had been commended to **the grace of God** for the work that they had accomplished.

(Act 20:24) "But I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the **gospel of the grace of God**.

(Rom 1:7) to all who are beloved of God in Rome, called *as* saints: **Grace to you and peace from God our Father** and the Lord Jesus Christ.

(Rom 5:15) But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did **the grace of God** and the gift by the grace of the one Man, Jesus Christ, abound to the many.

(1Co 1:3) **Grace to you and peace from God** our Father and the Lord Jesus Christ.

(1Co 1:4) I thank my God always concerning you for **the grace of God** which was given you in Christ Jesus,

(1Co 3:10) According to **the grace of God** which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it.

(1Co 15:10) But **by the grace of God I am what I am**, and His grace toward me did not prove vain; but I laboured even more than all of them, yet not I, but the grace of God with me.

(2Co 1:2) **Grace to you and peace from God** our Father and the Lord Jesus Christ.

(2Co 1:12) For our proud confidence is this: the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in **the grace of God**, we have conducted ourselves in the world, and especially toward you.

(2Co 6:1) And working together *with Him*, we also urge you not to receive **the grace of God** in vain

(2Co 8:1) Now, brethren, we *wish to* make known to you **the grace of God** which has been given in the churches of Macedonia,

(2Co 9:8) And **God is able to make all grace abound to you**, so that always having all sufficiency in everything, you may have an abundance for every good deed;

(2Co 9:14) while they also, by prayer on your behalf, yearn for you because of **the surpassing grace of God** in you.

(Gal 1:3) **Grace to you and peace from God** our Father and the Lord Jesus Christ,

(Gal 1:15) But when **God**, who had set me apart *even* from my mother's womb and **called me through His grace**, was pleased

(Gal 2:21) "I do not nullify **the grace of God**, for if righteousness *comes* through the Law, then Christ died needlessly."

(Eph 1:2) Grace to you and peace from God our Father and the Lord Jesus Christ.

(Eph 2:8) For **by grace you have been saved** through faith; and that not of yourselves, *it is the gift of God*;

(Eph 3:2) if indeed you have heard of **the stewardship of God's grace** which was given to me for you;

(Eph 3:7) of which I was made a minister, according to **the gift of God's grace** which was given to me according to the working of His power.

(Php 1:2) **Grace to you and peace from God** our Father and the Lord Jesus Christ.

(Col 1:2) To the saints and faithful brethren in Christ *who are* at Colossae: **Grace to you and peace from God our Father**.

(Col 1:6) which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as *it has been doing* in you also since the day you heard *of it* and understood **the grace of God in truth**;

(2Th 1:2) **Grace to you and peace from God** the Father and the Lord Jesus Christ.

(2Th 1:12) so that the name of our Lord Jesus will be glorified in you, and you in Him, according to **the grace of our God** and *the* Lord Jesus Christ.

(2Th 2:16) Now may our Lord Jesus Christ Himself and **God our Father**, who has loved us and **given us eternal comfort and good hope by grace**,

(1Ti 1:2) To Timothy, *my* true child in *the* faith: **Grace, mercy and peace from God** the Father and Christ Jesus our Lord.

(2Ti 1:2) To Timothy, my beloved son: **Grace, mercy and peace from God** the Father and Christ Jesus our Lord.

(Tit 1:4) To Titus, my true child in a common faith: **Grace and peace from God** the Father and Christ Jesus our Saviour.

(Tit 2:11) For **the grace of God has appeared**, bringing salvation to all men,

(Phm 1:3) **Grace to you and peace from God** our Father and the Lord Jesus Christ.

(Heb 2:9) But we do see Him who was made for a little while lower than the angels, *namely*, Jesus, because of the suffering of death crowned with glory and honour, so that **by the grace of God He** might taste death for everyone.

(Heb 12:15) See to it that **no one comes short of the grace of God**; that no root of bitterness springing up causes trouble, and by it may be defiled;

(Jas 4:6) But He gives a greater grace. Therefore *it* says, "**GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.**"

(1Pe 4:10) As each one has received a *special* gift, employ it in serving one another as good **stewards of the manifold grace of God.**

(1Pe 5:10) After you have suffered for a little while, **the God of all grace**, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* establish you.

(1Pe 5:12) Through Silvanus, our faithful brother (for so I regard *him*), I have written to you briefly, exhorting and testifying that this is **the true grace of God.** Stand firm in it!

(2Pe 1:2) **Grace and peace be multiplied to you in the knowledge of God** and of Jesus our Lord;

(2Jn 1:3) **Grace, mercy *and* peace will be with us, from God** the Father and from Jesus Christ, the Son of the Father, in truth and love.

(Jud 1:4) For certain persons have crept in unnoticed, those who were long beforehand marked out for this condemnation, ungodly persons who turn **the grace of our God** into licentiousness and deny our only Master and Lord, Jesus Christ.

C) BRIEF EXPLANATION OF "GRACE"

GRACE IS GOD'S DISPOSITION – HIS APPROACH AND ATTITUDE TOWARDS US.

The word "DISPOSITION" means - a person's natural qualities of mind and character; inclination; tendency

GRACE is therefore: God's natural quality of mind and character, His inclination and natural tendency towards us, expressed in the most awesome way in the New Covenant in and through Christ Jesus

The Hebrew word (Old Testament) for "grace" is "Chên" and The Greek word (New Testament) is "Charis"

The Hebrew word "Chên" is derived from the word: *graciousness*, (see below for the meaning of "graciousness").

"Chên" - Grace: means: favour, grace, acceptance, kindness, precious, well- favoured.

In the Old Testament Genesis 6:8 stands as the fundamental application of this word, meaning: an unmerited favour or regard in God's sight.

Gen_6:8 But Noah found **grace (favour) (grace^{H2580})** in the eyes of the Lord. (AMP)

Beyond this, however, the word conveys a sense of acceptance or preference in a more general manner as well.

The Greek word “Charis” is derived from the Greek word “chairō”: which means:

To be full of “cheer”, that is, calmly happy or well off; to rejoice exceedingly;

From this we can see that God takes great joy and pleasure in bestowing His Grace and Mercy upon us.

Defining the words “gracious, graciousness” and “grace”

Gracious or Graciousness (Hebrew: “chânan” and Greek: “chairō”) means:

To bend and show kindness to an inferior; to be compassionate;

To be gracious; pity; have mercy on;

To direct favour to, to favour, show favour

To be shown favour; to be shown consideration; to make gracious; make favourable,

Grace (Hebrew: “chen” and Greek “charis”)

An undeserved benefit from God; unearned and unmerited favour

A favour done without expectation of anything in return

The absolute freeness of the loving-kindness of God to men, finding its only motive in the bounty and free heartedness of the Giver

Grace denotes a free and spontaneous willingness to bestow good on him that is destitute of it, either in a way of kindness, or in a way of compassion.

Grace is to show favour, mercy and pity.

The word excludes all idea of merit in the object of free favour.

Mercy is the practical, daily outflow of His grace in the form of His deeds in my life.

D) GRACE IS A PERSON!

Grace is however not a doctrine or a principle:

Grace is a Person and that Person is Jesus Christ our Lord!!

Grace is both a Person as well as a dynamic working, an action, an outflow and a powerful accomplishment coming from that Person – Jesus Christ!

How can I say that Grace is a Person? Let me explain:

The Bible says (about Jesus)

Joh 1:1 In the beginning was **THE Word**, and **THE Word** was with God, and **the Word** was God.

Joh 1:2 He was in the beginning with God.

Joh 1:3 All things were made through Him, and without Him nothing was made that was made.

Joh 1:4 In Him was life, and the life was the light of men.

Joh 1:14 And **THE Word** became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, **full of grace and truth**. (NB without the definite article **THE**)

Joh 1:17 For the law was given through Moses, *but* **grace and truth** came through Jesus Christ.

Correct translation =THE Grace and THE Truth (NB the definite article “THE” is present – although the definite article is absent in most of the Bible Translations, it does appear in the original Greek language).

Insertion to explain the use of the “definite article” in Greek (Taken from: “The Complete Word Study New Testament” by Spiros Zodhiates)

*“The **definite article** in Greek is sometimes translated with the English definite article “the”. However the function of the two is quite different. In English, the definite article is used to particularize, to refer to the particular object. In Greek, however, it serves to **emphasize in some way, the person or thing it modifies**. Hence, in most cases, the definite article in Greek serves to **identify**.*

There is perhaps no other part of Greek grammar where the Greek idiom differs so greatly from the English. For instance, an English grammarian would never place the definite article before a proper noun (e.g. “the Thomas”), though in Greek it is very common.

A word without the definite article most often points out the quality of something."

Thus:

Where the Bible speaks about "THE grace and THE truth" – it refers to and identifies a Person – and that Person is Jesus Christ.

This is confirmed by Jesus Himself in:

Joh 14:6 Jesus said to him, I am THE Way, THE Truth, and THE Life; no one comes to the Father but by Me.

I am: to be, to exist. Jesus is saying here: I myself in person exist as the Way, the Truth and the Life and out of His person flow all aspects of Truth, of Life and of Ways (the way to the Heavenly Father and the way of living).

SIMILARLY, JESUS CHRIST AS A PERSON IS: *THE Grace and THE Truth. (The word "and" is used as a copulative, linking the Grace and the Truth together)*

AND OUT OF HIS PERSON FLOW ALL QUALITIES OF GRACE AND OF TRUTH

Moses is the personification of the Law

Jesus Christ is the personification of the Grace and the Truth

Joh 1:14 And THE Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

The invisible Word (Who was in the beginning, Who was God and Who was with God) was created or formed into a person – Jesus Christ.

We behold the glory of this person Jesus Christ:

Behold means:

View attentively, contemplate, to *look* closely at, that is, to *perceive with* unceasing interest. "A careful and deliberate vision which interprets...its object,"

Glory (Gr: doxa) means:

Extract from "The Complete WordStudy Dictionary – E-Sword"

Primarily means thought or opinion, especially favourable human opinion. The “doxa” of man is human opinion and is shifty, uncertain, often based on error.

But there is a glory of God which must be absolutely true and changeless.

God's opinion marks the true value of things as they appear to the eternal mind, and God's favourable opinion is true glory.

Glory, therefore, is the true apprehension of God or things. The glory of God must mean His unchanging essence. Giving glory to God is ascribing to Him His full recognition.

The glory of God is what He is essentially; the glory of created things including man is what they are meant by God to be, though not yet perfectly attained.

Taken from: “Vine’s Complete Expository Dictionary of New Testament Words- E-Sword”

Primarily signifies thought or an opinion, estimate, and hence, the honour resulting from a good opinion.

God's favourable opinion is true glory. The glory of God means His unchanging essence. Glory, therefore, is the true apprehension of God.

Giving glory to God is ascribing to Him His full recognition of who He is and ever will

It is used of the nature and acts of God in self-manifestation, i.e., what He essentially is and does, as exhibited in whatever way he reveals Himself in these respects, and particularly in the person of Christ, in whom essentially His "glory" has ever shone forth and ever will do.

Thus: Jesus Christ is the visible manifestation of God’s favourable opinion towards us.

This “manifested Word – or Glory” is full of grace and truth.

“Full” means: complete, lacking nothing, perfect, abounding or abundant.

To thoroughly accomplish

The Word became flesh for the purpose of thoroughly accomplishing and applying all the qualities of Grace and Truth!

E) THE PERSON, JESUS IN OTHER CONTEXTS

We have seen that Grace is a person – Jesus Christ. In the same context, Jesus, as a person, is also the following (all with the definite article indicating His person)

- *The Bread of Life*

Joh 6:35 And Jesus said to them, **I am the bread of life**. He who comes to Me shall never hunger, and he who believes on Me shall never thirst.

Joh 6:48 **I am the Bread of life**.

Joh 6:53 Then Jesus says to them, Truly, truly, I say to you, Unless you eat the flesh of the Son of Man, and drink His blood, you do not have life in yourselves.

Joh 6:54 Whoever partakes of My flesh and drinks My blood has eternal life, and I will raise him up at the last day.

Joh 6:55 For My flesh is food indeed, and My blood is drink indeed.

Joh 6:56 He who partakes of My flesh and drinks My blood dwells in Me, and I in him.

Joh 6:57 As the living Father has sent Me, and I live through the Father, so he who partakes of Me, even he shall live by Me.

Out of Jesus as the Bread of Life, flow all the spiritual nutrients that we require to live a Godly fruitful life.

That is also why He is called, “El Shaddai” – the “All Sufficient One”, or rather the “Breastfeeding God”.

Every nutrient that a newborn baby might require is already contained within the mother. Similarly, everything that I need for my life is contained within God and is conveyed to me through Christ Jesus by the Holy Spirit.

- *The Light of the world*

Joh 8:12 Then Jesus spoke again to them, saying, **I am the Light of the world**. He who follows Me shall not walk in darkness but shall have the light of life.

Joh 1:4 **In Him was life, and the life was the light of men**.

Joh 1:5 And the light shines in the darkness, and the darkness did not comprehend it.

Joh 1:6 There was a man sent from God, whose name *was* John.

Joh 1:7 This man came for a witness, to bear witness of the Light, that all through him might believe.

Joh 1:8 He was not that Light but *was sent* to bear witness of that Light.

Joh 1:9 That was **the true Light which gives light to every man** coming into the world.

Mat 5:14 You are the light of the world. A city that is set on a hill cannot be hidden. (We represent and reflect Him as light in this world).

Light is knowledge, understanding and wisdom and also the Energy of God.

- The Door of the sheep

Joh 10:7 Then Jesus said to them again, Truly, truly, I say to you, **I am the door of the sheep.**

Joh 10:8 All who came before Me are thieves and robbers, but the sheep did not hear them.

Joh 10:9 **I am the door.** If anyone enters in by Me, he shall be saved and shall go in and out and find pasture.

Joh 10:10 The thief does not come except to steal and to kill and to destroy. I have come so that they might have life, and that they might have *it* more abundantly.

(Actually:"that they might have life and abundance")

Every open door and every breakthrough already exists in Christ.

- The Good Shepherd

Joh 10:11 **I am the Good Shepherd.** The Good Shepherd lays down His life for the sheep.

Joh 10:13 The hireling flees, because he is a hireling and does not care for the sheep.

Joh 10:14 **I am the Good Shepherd,** and I know those that *are* Mine, and I am known by those who are Mine.

As the Good Shepherd He is constantly taking care of me and taking responsibility over my life. He is my Provision (and not only my Provider)

- The Resurrection and the Life

Joh 11:25 Jesus said to her, **I am the Resurrection and the Life!** He who believes in Me, though he dies, yet he shall live.

Joh 11:26 And whoever lives and believes in Me shall never die. Do you believe this?

1Co 15:13 But if there is no resurrection of the dead, then Christ is not risen.

1Co 15:14 And if Christ is not risen, then our preaching *is* empty and your faith *is* also empty.

1Co 15:17 And if Christ is not risen, your faith *is* futile; you are still in your sins!

1Co 15:20 But now Christ is risen from the dead, *and* has become the first fruits of those who have fallen asleep.

1Co 15:21 For since by man *came* death, by Man also *came* the resurrection of the dead.

1Co 15:45 And so it is written, "the first man Adam became a living being." The last Adam *became* a life-giving spirit.

1Co 15:54 So when this corruptible has put on in corruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "death is swallowed up in victory."

1Co 15:55 "o death, where is your sting? o Hades, where is your victory?"

1Co 15:56 The **sting of death** *is* sin, and the **strength of sin** *is* the law.

1Co 15:57 But thanks *be* to God, who gives us the victory through our Lord Jesus Christ.

Rom 4:24 but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead,

Rom 4:25 who was delivered up because of our offences, and **was raised because of our justification**.

My justification was made complete through His resurrection

Christ was raised from the dead through the glory of the Father so that we might walk in newness of life.

- *The True Vine*

Joh 15:1 I **am the True Vine**, and My Father is the Vinedresser.

Joh 15:2 Every branch in Me that does not bear fruit, He takes away. And every one that bears fruit, He prunes it so that it may bring forth more fruit.

Joh 15:3 Now you are clean through the Word which I have spoken to you.

Joh 15:4 Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it remains in the vine, so neither *can* you unless you abide in Me.

Joh 15:5 I am the Vine, you *are* the branches. He who abides in Me, and I in him, the same brings forth much fruit; for without Me you can do nothing.

Joh 15:6 If anyone does not abide in Me, he is cast out as a branch and is withered. And they gather and cast *them* into the fire, and they are burned.

Joh 15:7 If you abide in Me, and My Words abide in you, you shall ask what you will, and it shall be done to you.

Joh 15:8 In this **My Father is glorified, that you bear much fruit**, so you shall be My disciples.

There is a constant stream of His life-giving substance flowing through me enabling me to bring forth fruit and fruitfulness

2Pe 1:2 **Grace and peace be multiplied to you in the knowledge** of God and of Jesus our Lord,

2Pe 1:3 as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue,

- *Christ also became for us:*

1Co 1:30 But of Him you are in Christ Jesus, who became for us **WISDOM** from God— and **RIGHTEOUSNESS** and **SANCTIFICATION** and **REDEMPTION**—

Christ is my wisdom, my righteousness, my sanctification and my redemption

It is all about CHRIST!

F) CHRIST AS THE MANIFESTED GRACE OF GOD

Christ is the centre of everything – He is the Grace of God manifested to us, in us and through us.

- *It pleased God, the Father that all the fullness of the Godhead should dwell in Christ and that we should be complete in Him*

Col 1:15 **He is the image of the invisible God**, the firstborn over all creation.

Col 1:16 For **by Him all things were created** that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

Col 1:17 And **He is before all things**, and in Him, all things consist.

Col 1:18 And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the pre-eminence.

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

Col 1:20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

Col 2:9 For in Him dwells all the fullness of the Godhead bodily;

Col 2:10 and **you are complete in Him**, who is the head of all principality and power.

Of the Godhead: (Of the Divinity) means:

The very essence of God; God's personality

The word “Godhead” properly denotes the divine nature and perfections of God - not the divine attributes, but the divine nature.

Joh 1:16 And **of His fullness** we have all received, and **GRACE FOR GRACE**.

FOR: *instead of, in place of, in substitution of; or Grace upon Grace*

- *Christ as the last Adam completely recreated me*

Some interesting facts about Christ being the last Adam

My life is built upon the life of Jesus Christ – the last Adam – a Life-giving Spirit:

1Co 15:45 Thus it is written, The first man Adam became a living being (an individual personality); the **last Adam (Christ) became a life-giving Spirit** [*restoring the dead to life*]. [Gen. 2:7.]

Last Adam (the final one)

Christ became the last Adam. (The last Adam, means the final Adam)

In Christ “Adam and the Adam nature” ceases to exist in me

The result of Jesus Christ as the last and final Adam is very profound:

The moment I am engrafted in Christ, the first Adam nature ceases to exist. I do not have two natures. In Christ I am a new creation – the old things have passed away – everything became new.

2Co 5:17 Therefore, if anyone *is* in Christ, *he is a new creation*; old things have passed away; behold, **all things have become new**.

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

Rom 8:2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

I now have the nature of God

2Pe 1:2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,

2Pe 1:3 as His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue,

2Pe 1:4 by which have been given to us exceedingly great and precious promises, that through these you may be **partakers of the divine nature**, having escaped the corruption *that is* in the world through lust.

Heb 3:14 For we have become **fellows** with Christ (the Messiah) and **share in all He has for us**,[AMP] (For we have become **partakers of Christ** NKJV)

Rom 6:11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Rom 8:10 But **if Christ lives in you**, [*then although*] your [*natural*] body is dead by reason of sin and guilt, **the spirit is alive because of [*the*] righteousness**[*that He imputes to you*].(AMP)

Conclusion:

God IS Love: The meaning of the word "IS" is: "the reason for existence"

God as the loving Creator God and Father, wanted to show mercy to mankind and He did this through His Son, Jesus Christ

1Jn 4:8, for God is love.

1Jn 4:9 **In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.**

1Jn 4:10 In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.

1Jn 4:19 We love Him because He first loved us.

Joh 3:16 For **God so loved the world that He gave His only-begotten Son**, that whoever believes in Him should not perish but have everlasting life.

SECTION 2 – The purpose and application of Grace

A) GRACE DEALS WITH SIN AND THE LAW

God deals with the question of sin and the law through grace

Grace is that aspect of the manifold wisdom of God which deals vigorously with the Law and with sin on our behalf.

What the Law could not achieve, i.e. “to make us righteous before God”, is being done through Grace.

Grace does not overlook or ignore sin!!

Grace is that wonderful working of God, in and through Christ which confronts sin and the law directly (head-on) and takes it completely out of the way (breaks it away).

Through Grace God also takes away completely the feelings of guilt and condemnation incurred by sin and the inability to keep the law.

Scriptures to confirm this:

Joh 1:29 The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who **takes away the sin of the world!**

Either ***takes away*** or ***takes upon himself***, in order to bear: either removal or expiation of sin. The one idea, however, is included in the other. The taking away of the sin is through His bearing it.

Expiation of sin means: to eradicate the guilt incurred by sins.

Isa 53:4 Surely **He has borne our griefs And carried our sorrows;**

1Jn 3:5 And you know that **He was manifested to take away our sins**, and in Him there is no sin.

1Jn 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and **the blood of Jesus Christ His Son cleanses us from all sin.**

1Pe 2:24 who **Himself bore our sins in His own body on the tree**, that we, having died to sins, **might live for righteousness**—by whose stripes you were healed.

Grace is the saving and forgiving power of God released over the earth!

Grace is the operational/functional side of God – forgiving my sin and placing me in right standing with God

Act 15:11 But we believe that we are **saved through the grace** (the undeserved favour and mercy) of the Lord Jesus, just as they [*are*]. (AMP)

Rom 3:23 for **all have sinned** and fall short of the glory of God,

Rom 3:24 **being justified freely by His grace** through the redemption that is in Christ Jesus,

Rom 5:1 Therefore, having been **justified by faith**, we have peace with God through our Lord Jesus Christ,

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

Eph 1:7 In Him we have redemption through His blood, the forgiveness of sins, **according to the riches of His grace**

Eph 2:4 But God, who is **rich in mercy**, because of His great love with which He loved us,

Eph 2:5 even when we were dead in trespasses, made us alive together with Christ (**by grace you have been saved**),

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

Eph 2:7 that in the ages to come **He might show the exceeding riches of His grace** in His kindness toward us in Christ Jesus.

Eph 2:8 **For by grace you have been saved through faith**, and that not of yourselves; *it is* the gift of God,

Tit 2:11 For **the grace of God that brings salvation** has appeared to all men,

Tit 3:4 But when the **kindness and the love of God** our Saviour toward man **appeared**,

Tit 3:5 not by works of righteousness which we have done, but **according to His mercy He saved us**, through the washing of regeneration and renewing of the Holy Spirit,

Tit 3:6 whom He poured out on us abundantly through Jesus Christ our Saviour,

Tit 3:7 **that having been justified by His grace** we should become heirs according to the hope of eternal life.

Heb 2:9 But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honour, **that He, by the grace of God, might taste death for everyone.**

Paul emphatically states that he was saved by grace

1Ti 1:13 although **I was formerly** a blasphemer, a persecutor, and an insolent man; but **I obtained mercy** because I did *it* ignorantly in unbelief.

1Ti 1:14 And **the grace of our Lord was exceedingly abundant**, with faith and love which are in Christ Jesus.

Grace is the direct link to the Holiness of God

Grace is not an open check to live a sinful and licentious life with the attitude of - “grace covers it all”.

Grace is not “a freedom to sin”, Grace is “a freedom not to sin”

Jude warns us about such an attitude

Jud 1:3 Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.

Jud 1:4 For there are certain men crept in privily, ...ungodly men, **turning the grace of our God into lasciviousness**, and denying our only Master and Lord, Jesus Christ.

No – the grace of our Lord Jesus Christ will break the power and control of sin over your life and lead you into a life of sanctification and righteousness.

Grace does not grant permission to live in the flesh – it supplies power to live in the Spirit.

Grace is the avenue that God uses to impart His Holiness into my life.

Titus 2:11-14 confirms this

Tit 2:11 For the **grace of God** (His unmerited favour and blessing) **has come forward (appeared)** for the **deliverance from sin** and the eternal salvation for all mankind.

Tit 2:12 **It has trained us to reject and renounce all ungodliness** (irreligion) and worldly (passionate) desires, **to live discreet** (temperate, self-controlled), upright, devout (spiritually whole) lives in this present world,

Tit 2:13 Awaiting and looking for the [*fulfilment, the realization of our*] blessed hope, even the glorious appearing of our great God and Saviour Christ Jesus (the Messiah, the Anointed One),

Tit 2:14 Who gave Himself on our behalf that **He might redeem us (purchase our freedom) from all iniquity and purify for Himself a people** [*to be peculiarly His own, people who are*] eager and enthusiastic about [*living a life that is good and filled with*] beneficial deeds. [*Deut. 14:2; Ps. 130:8; Ezek. 37:23.*] (AMP)

Has come forward (appeared) means: (Tit 2:11 For the **grace of God** (His unmerited favour and blessing) **has come forward (appeared)**)

To bring to light; become visible; to become clearly known; to *shine upon*

Trained us: (Tit 2:12 It has **trained us**) (G3811: paideuō) means:

Originally to bring up or train up a child; to educate or discipline,

Used of activity directed toward the moral and spiritual nurture and training of the child,

To influence conscious will and action

To instruct; to correct,

To be instructed or taught or learn;

To summarise Titus 2:11-14

The grace of God became visible (was brought to light and became clearly known) to deliver us from sin and to grant us eternal salvation.

This grace of God teaches, educates and disciplines us and is constantly influencing our conscious will and action to actively live out the righteousness of God which was imputed to me!

The God of all grace will perfect, confirm, strengthen and establish us

1Pe 5:10 And after you have suffered a little while, **the God of all grace** [*Who imparts all blessing and favour*], Who has called you to His [*own*] eternal glory in Christ Jesus, will **Himself complete and make you what you ought to be**, establish and ground you securely, and strengthen, and settle you. (AMP)

(God will perfect, confirm, strengthen *and* establish us)

His grace gives us boldness to come into (and to live in) His holy presence

Heb 4:16 Let us then fearlessly and confidently and boldly **draw near to the throne of grace** (the throne of God's unmerited favour to us sinners), that we may receive mercy and find **grace to help** in good time for every need [*appropriate help and well-timed help, coming just when we need it*]. (AMP)

We have grace to serve God with reverence and godly fear

Heb 12:28 Therefore, since we are receiving a kingdom which cannot be shaken, **let us have grace**, by which we **may serve God acceptably with reverence and godly fear**.

By His grace He has called us to live a holy life

2Ti 1:9 [*For it is He*] Who delivered and saved us and called us with a calling in itself holy and leading to holiness [*to a life of consecration, a vocation of holiness*]; [*He did it*] not because of anything of merit that we have done, but **because of** and to further **His own purpose and grace** (unmerited favour) which was given us in Christ Jesus before the world began [*eternal ages ago*].

A life lived in the Grace of God is a life of victory over sin.

We reign in this life through Grace.

Rom 5:15 But the free gift *is* not like the offence. For if by the one man's offence many died, **much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many**.

Rom 5:17 For if by the one man's offence death reigned through the one, **much more those who receive abundance of grace and of the gift of righteousness will reign in life** through the One, Jesus Christ.)

Rom 5:18 Therefore, as through one man's offence *judgment* came to all men, resulting in condemnation, even so through one Man's righteous act *the free gift came* to all men, resulting in justification of life.

Rom 5:19 For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

Rom 5:20 Moreover the law entered that the offence might abound. But where sin abounded, grace abounded much more,

Rom 5:21 **so that as sin reigned in death, even so grace might reign through righteousness** to eternal life through Jesus Christ our Lord.

Sin will not reign over us.

Rom 6:11 Likewise you also, **reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.**

Rom 6:12 **Therefore do not let sin reign in your mortal body,** that you should obey it in its lusts.

Rom 6:13 And do not present your members *as* instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members *as* instruments of righteousness to God.

Rom 6:14 **For sin shall not have dominion over you, for you are not under law but under grace.**

Rom 7:8 But sin, finding opportunity in the commandment [*to express itself*], got a hold on me and aroused and stimulated all kinds of forbidden desires (lust, covetousness). **For without the Law sin is dead** [*the sense of it is inactive and a lifeless thing*].(AMP)

Rom 4:15 **because the law brings about wrath; for where there is no law *there is* no transgression.**

1Co 15:55 "O DEATH, WHERE IS YOUR STING? O HADES, WHERE IS YOUR VICTORY?"

1Co 15:56 The sting of death *is* sin, and **the strength of sin *is* the law.**

1Co 15:57 But thanks *be* to God, who gives us the victory through our Lord Jesus Christ.

Rom 5:21 **so that as sin reigned in death, even so, grace might reign through righteousness** to eternal life through Jesus Christ our Lord.

as sin reigned in death

1Co 15:56 The sting of death *is* sin, and **the strength of sin *is* the law. (*Sin reigned in death through the Law*)**

Jesus said in John 10:10 that He came so that we may have life and abundance. These riches and abundance came by grace.

Joh 10:10 "The thief comes only to steal and kill and destroy; I came that they may have life, and have *it* abundantly.

2Co 8:9 For you are becoming progressively acquainted with and recognizing more strongly and clearly **the grace of our Lord Jesus Christ (His kindness, His gracious generosity, His undeserved favour and spiritual blessing), [*in*]** that though He was [*so very*] rich, yet for your sakes He became [*so very*] poor, in order that by His poverty you **might become enriched (abundantly supplied).** (AMP)

2Co 9:8 And **God is able to make all grace** (every favour and earthly blessing) **come to you in abundance**, so that you may always and under all circumstances and whatever the need **be self-sufficient** [*possessing enough to require no aid or support and furnished in abundance for every good work and charitable donation*]. (AMP)

Grace produces spiritual growth

Col 1:5 because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel,

Col 1:6 which has come to you, as *it has* also in all the world, and **is bringing forth fruit**, as *it is* also among you since the day you heard and knew **the grace of God in truth**;

By Grace, God made us accepted in the Beloved (Jesus Christ) and by the riches (abundance) of Grace, we have redemption and forgiveness.

By the grace of our Lord Jesus Christ, we received His riches

2Co 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake, He became poor so that you through His poverty might become rich.

Eph 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ,

Eph 1:4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,

Eph 1:5 **having predestined us to adoption as sons by Jesus Christ to Himself**, according to the good pleasure of His will,

Eph 1:6 to the **praise of the glory of His grace, by which He made us accepted** in the Beloved.

Eph 1:7 In Him we have redemption through His blood, the forgiveness of sins, **according to the riches of His grace**

2Co 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.

You might say:

But I am still struggling to live victorious in certain areas of my life. Most probably it is because you have not as yet allowed **Grace** to overflow that area of your life. Maybe you are trying to live life by a set of rules, regulations and principles – the outflow of the Law.

Allow the fire of the Holy Spirit to purge you from religion and manmade principles and start living the Life of Christ through the Holy Spirit.

B) GRACE - THE ENABLING POWER TO FULFIL YOUR PURPOSE

Grace is that sustaining power flowing from God enabling you to fulfil His purpose and assignment for your life

Mary received special grace to become the mother of Jesus Christ

Luk 1:28 And the angel came in to her and said, Peace be with you, to whom **special grace** has been given; the Lord is with you. (BBE)

Jesus Christ, the Son of the Living God became strong in spirit by Grace

Luk 2:40 And the Child grew and became strong in spirit, filled with wisdom; and **the grace of God was upon Him**.

Grace enabled the apostles to give witness of the resurrection of the Lord Jesus in the midst of persecution

Act 4:33 And with great power the apostles gave witness to the resurrection of the Lord Jesus. And **great grace was upon them all**.

Paul and Silas functioned by the grace of God

Act 14:26 And from there they sailed back to Antioch, where they had [*first*] been **commended to the grace of God** for the work which they had [*now*] completed. (AMP)

Act 15:40 But Paul selected Silas and set out, being **commended by the brethren to the grace (the favour and mercy) of the Lord**.

Act 15:41 And he passed through Syria and Cilicia, establishing and strengthening the churches.

More examples of people in the New Testament who functioned and ministered in and by the grace of God

Paul

Rom 1:5 **Through Him we have received grace and apostleship** for obedience to the faith among all nations for His name,

1Co 3:10 **According to the grace of God** which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.

1Co 15:9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

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

2Co 1:12 For our boasting is this: the testimony of our conscience that **we conducted ourselves in the world in simplicity and godly sincerity**, not with fleshly wisdom but **by the grace of God**, and more abundantly toward you.

Gal 1:15 But when it pleased God, who separated me from my mother's womb and **called me through His grace**,

Gal 1:16 **to reveal His Son in me**, that I might preach Him among the Gentiles,

Gal 2:7 But on the contrary, when they saw that **the gospel for the uncircumcised had been committed to me**, as *the gospel* for the circumcised *was* to Peter

Gal 2:8 (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),

Gal 2:9 and when James, Cephas, and John, who seemed to be pillars, **perceived the grace that had been given to me**, they gave me and Barnabas the right hand of fellowship, that we *should go* to the Gentiles and they to the circumcised.

Eph 3:6 that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel,

Eph 3:7 **of which I became a minister according to the gift of the grace of God** given to me by the effective working of His power.

Eph 3:8 **To me**, who am less than the least of all the saints, **this grace was given**, that I should **preach** among the Gentiles the **unsearchable riches of Christ**,

Peter

1Pe 4:10 As each one has received a gift, **minister it to one another, as good stewards of the manifold grace of God.**

1Pe 5:10 But **may the God of all grace**, who called us to His eternal glory by Christ Jesus, after you have suffered a while, **perfect, establish, strengthen, and settle *you*.**

Grace to the humble

Jas 4:5 Do you think that the Scripture says in vain, The spirit that dwells in us yearns to envy?

Jas 4:6 **But He gives more grace.** Therefore He says, God resists the proud, but **He gives grace to the humble.**

Jas 4:7 Therefore submit yourselves to God. Resist the devil, and he will flee from you.

1Pe 5:5 Likewise you younger people, submit yourselves to *your* elders. Yes, all of *you* be submissive to one another, and be clothed with humility, for "**God** resists the proud, but **gives grace to the humble.**"

1Pe 5:6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time,

C) GRACE – A SPECIAL ENDOWMENT TO TAKE YOU THROUGH DIFFICULT TIMES

Grace is that special endowment from God taking you through difficult times and keeping you focussed

Paul in his address to the elders in Ephesus

Act 20:19 serving the Lord with all humility, with **many tears and trials** which happened to me by the plotting of the Jews;

Act 20:22 And see, now I go bound in the spirit to Jerusalem, not knowing the things that will happen to me there,

Act 20:23 except that **the Holy Spirit testifies in every city, saying that chains and tribulations await me.**

Act 20:24 But **none of these things move me; nor do I count my life dear to myself**, so that I may **finish my race with joy, and the ministry** which I received from the Lord Jesus, **to testify to the gospel of the grace of God.**

Paul when speaking about this great encounter which he had with God

2Co 12:1 It is doubtless not profitable for me to boast. **I will come to visions and revelations of the Lord:**

2Co 12:2 I know a man in Christ who fourteen years ago—whether in the body I do not know, or whether out of the body I do not know, God knows—such a one **was caught up to the third heaven.**

2Co 12:3 And I know such a man—whether in the body or out of the body I do not know, God knows—

2Co 12:4 how he **was caught up into Paradise and heard inexpressible words**, which it is not lawful for a man to utter.

2Co 12:7 And **lest I should be exalted** above measure by the abundance of the revelations, **a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.**

2Co 12:8 Concerning this thing **I pleaded with the Lord three times** that it **might depart from me.**

2Co 12:9 And He said to me, **"My grace is sufficient for you, for My strength is made perfect in weakness."** Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

It is only by the grace of God that one can endure grief and suffer wrongfully

1Pe 2:19 For **this is a grace**, if for conscience *toward* God anyone endures grief, suffering wrongfully.

1Pe 2:20 For what glory *is it* if you patiently endure *while* sinning and being buffeted? But if you suffer *while* doing good, and patiently endure, **this is a grace from God.**

2Co 4:15 For all things *are* for your sakes, **that grace**, having spread through the many, **may cause thanksgiving to abound to the glory of God.**

2Co 4:16 Therefore we **do not lose heart.** Even though our outward man is perishing, yet the inward *man* is being renewed day by day.

2Co 4:17 For **our light affliction**, which is but for a moment, **is working** for us a far more exceeding *and* **eternal weight of glory,**

2Co 4:18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.

D) GRACE – THE GATEWAY TO THE HOLY SPIRIT

Grace as the person, Jesus Christ is the gateway to receiving the Holy Spirit and His fullness:

John the Baptist testified about Jesus Christ:

Joh 1:29 The next day he *saw Jesus coming to him and *said, "**Behold, the Lamb of God who takes away the sin of the world!**

Joh 1:32 John testified saying, "I have seen **the Spirit descending** as a dove out of heaven, and **He remained upon Him.**

Joh 1:33 "I did not recognize Him, but He who sent me to baptize in water said to me, '**He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.**'

Joh 1:34 "I myself have seen, and have testified that this is the Son of God."

Mat 3:11 "As for me, I baptize you with water for repentance, but **He who is coming after me** is mightier than I, and I am not fit to remove His sandals; **He will baptize you with the Holy Spirit and fire.**

Mat 3:12 "His winnowing fork is in His hand, and He will thoroughly clear His threshing floor; and He will gather His wheat into the barn, but He will burn up the chaff with unquenchable fire."

The above is also quoted in Mark 1:7-8 and Luke 3:16

Jesus Himself promised the Holy Spirit

Joh 7:37 Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, "**If anyone is thirsty, let him come to Me and drink.**

Joh 7:38 "He who believes in Me, as the Scripture said, '**From his innermost being will flow rivers of living water.**'"

Joh 7:39 But **this He spoke of the Spirit**, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.

Joh 14:16 "**I will ask the Father, and He will give you another Helper**, that He may be with you forever;

Joh 14:17 *that is* the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because **He abides with you and will be in you.**

Joh 15:26 "**When the Helper comes, whom I will send to you from the Father, *that is* the Spirit of truth who proceeds from the Father, He will testify about Me,**

Joh 16:7 "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; **but if I go, I will send Him to you.**

Joh 16:8 "And **He, when He comes,** will convict the world concerning sin and righteousness and judgment;

Joh 16:13 "But **when He, the Spirit of truth, comes,** He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.

Joh 16:14 "He will glorify Me, for He will take of Mine and will disclose *it* to you.

Joh 16:15 "All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose *it* to you.

Joh 20:22 And when He had said this, He breathed on them and **said* to them, "**Receive the Holy Spirit.**

Act 1:5 for John baptized with water, **but you will be baptized with the Holy Spirit** not many days from now."

Act 1:8 **but you will receive power when the Holy Spirit has come upon you;** and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

The Holy Spirit was poured out as recorded in Acts 2:4

Act 2:4 And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit was giving them utterance.

Peter gave confirmation:

Act 2:16 but this is what was spoken of through the prophet Joel:

Act 2:17 'And it shall be in the last days,' God says, 'that **I will pour forth of my Spirit on all mankind;**

Paul writes the following concerning the coming of the Holy Spirit

1Co 2:12 Now **we have received,** not the spirit of the world, but **the Spirit who is from God, so that we may know the things freely given to us by God,**

Rom 8:15 For you have not received a spirit of slavery leading to fear again, but **you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"**

Rom 8:16 The Spirit Himself testifies with our spirit that we are children of God,

Rom 8:17 and if children, heirs also, heirs of God and fellow heirs with Christ,

Gal 3:1 **You foolish Galatians, who has bewitched you**, before whose eyes Jesus Christ was publicly portrayed *as* crucified?

Gal 3:2 This is the only thing I want to find out from you: **did you receive the Spirit by the works of the Law, or by hearing with faith?**

Gal 3:3 Are you so foolish? **Having begun by the Spirit, are you now being perfected by the flesh?**

Gal 3:5 So then, **does He who provides you with the Spirit** and works miracles among you, **do it by the works of the Law, or by hearing with faith?**

Gal 3:13 **Christ redeemed us from the curse of the Law**, having become a curse for us-- for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"--

Gal 3:14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so **that we would receive the promise of the Spirit through faith.**

Tit 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, **by the washing of regeneration and renewing by the Holy Spirit,**

Tit 3:6 whom He poured out upon us richly through Jesus Christ our Saviour,

Tit 3:7 so that being justified by His grace we would be made heirs according to *the* hope of eternal life.

E) APPLYING GRACE IN YOUR SPEECH

The word ("logos") of Grace – Applying Grace in your speech

"The Word (the Logos)" is God's creative, sustaining and maintaining power and activities

Joh 1:1 in the beginning was **the Word(the Logos)**, and **the Word(the Logos)** was with God, and **the Word(the Logos)** was God.

Joh 1:2 He was in the beginning with God.

Joh 1:3 **all things were made through Him**, and without Him nothing was made that was made.

The reference here is to Christ Jesus – the Word that became flesh.

Joh 1:14 And **the Word(the Logos)** became flesh and dwelt among us,

Col 1:15 **He is the image of the invisible God**, the firstborn over all creation.

Col 1:16 For **by Him all things were created** that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

Col 1:17 And He is before all things, and **in Him all things consist**.

Heb 1:2 [*But*] in the last of these days He has spoken to us in [*the person of a*] **Son**, Whom He appointed Heir and lawful Owner of all things, also **by and through Whom He created the worlds** and the reaches of space and the ages of time [*He made, produced, built, operated, and arranged them in order*].

Heb 1:3 **He is the sole expression of the glory of God** [*the Light-being, the out-raying or radiance of the divine*], and He is the perfect imprint and very image of [*God's*] nature, **upholding and maintaining all things by His mighty word (*Rhema*) of power**. (AMP)

He is also called:

The Word (the Logos) of Life

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

The Word (the Logos) of God

Rev 19:13 He *was* clothed with a robe dipped in blood, and His name is called **The Word of God**.

The Word (the Logos – Jesus Christ) is one with the Father and the Holy Spirit

1Jn 5:7 For there are three that bear witness in heaven: the Father, **the Word(the Logos)** and the Holy Spirit; and these three are one.

We have been born again by the Word (the Logos) of God

1Pe 1:23 having been born again, not of corruptible seed but incorruptible, through **the word (the Logos)** of God which lives and abides forever,

God created everything through the Word (the Logos - Jesus Christ) and everything that was created is being upheld and maintained by the “Rhema” Word.

God's speaking is God's action, because God's speech is His energy released.

According to Romans 10 my speaking becomes God's action, because my speech releases the energy of God in any given situation.

Rom 10:6 But the righteousness of faith says this:

Rom 10:8**"The Word (*Rhema*)** is near you, *even in your mouth* and in your heart"; that is, the Word of Faith which we proclaim;

Rom 10:9 Because if you confess the Lord Jesus, and believe in your heart that God has raised Him from *the* dead, you shall be saved.

Eph 6:17 And take the helmet of salvation, and **the sword of the Spirit**, which is **the word (*Rhema*)** of God;

The moment we speak and proclaim Grace over and to people we release the creative, saving and sustaining energy of God over their lives.

God is urging us to speak this Word one to another

Col 3:16 Let **the Word (*the Logos*)** of Christ (the Messiah) have its home [*in your hearts and minds*] and dwell in you in [*all its*] richness, as **you teach and admonish and train** one another in all insight and intelligence and wisdom... (AMP)

Eph 5:18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,

Eph 5:19 **speaking to one another.....**

Examples in the Bible of the Word of His Grace

Act 14:3 Therefore they stayed there a long time, speaking boldly in the Lord, who was bearing **witness to the word of His grace**, granting signs and wonders to be done by their hands.

Act 20:32 "So now, brethren, I **commend you to God and to the word of His grace**, which is able to build you up and give you an inheritance among all those who are sanctified.

Speaking grace

The Word (the Logos) is the creative power of God and the spoken word (the Rhema) is His sustaining power. So the moment I declare grace over somebody, I as a co-worker with God, literally create and sustain grace in that person's life

Eph 4:29 Let no foul or polluting language, nor evil word nor unwholesome or worthless talk [*ever*] come out of your mouth, but **only such [*speech*] as is good and beneficial** to the spiritual progress of others, as is fitting to the need and the occasion, **that it may be a blessing and give grace (God's favour) to those who hear it.** (AMP)

Col 4:6 **Let your speech always *be* with grace**, seasoned with salt, that you may know how you ought to answer each one.

Paul, Peter and John realised the tremendous power released in verbally declaring the grace of God, and they use it liberally in the following Scriptures

2Th 2:16 Now **may our Lord Jesus Christ Himself, and our God and Father**, who has loved us and given *us* everlasting consolation and good hope **by grace**,

2Th 2:17 **comfort your hearts and establish you in every good word and work.**

2Ti 2:1 You therefore, my son, **be strong in the grace that is in Christ Jesus.**

(1Pe 1:2) **Grace to you and peace be multiplied.**

1Pe 1:13 Therefore gird up the loins of your mind, be sober, and **rest *your* hope fully upon the grace** that is to be brought to you at the revelation of Jesus Christ;

(2Pe 1:2) **Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord,**

2Pe 3:17 You therefore, beloved, since you know *this* beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;

2Pe 3:18 **but grow in the grace and knowledge of our Lord and Saviour Jesus**

Grace declared in salutations (introductory benedictions)

(Rom 1:7) To all who are in Rome: **Grace to you and peace** from God our Father and the Lord Jesus Christ.

(1Co 1:3) **Grace to you** and peace from God our Father and the Lord Jesus Christ.

(2Co 1:2) **Grace to you** and peace from God our Father and the Lord Jesus Christ.

(Gal 1:3) **Grace to you** and peace from God the Father and our Lord Jesus Christ,

(Eph 1:2) **Grace to you** and peace from God our Father and the Lord Jesus Christ.

(Php 1:2) **Grace to you** and peace from God our Father and the Lord Jesus Christ.

(Col 1:2) To the saints and faithful brethren in Christ *who are* in Colosse: **Grace to you** and peace from God our Father and the Lord Jesus Christ.

(1Th 1:1) To the church of the Thessalonians: **Grace to you** and peace from God our Father and the Lord Jesus Christ.

(2Th 1:2) **Grace to you** and peace from God our Father and the Lord Jesus Christ.

(1Ti 1:2) To Timothy: **Grace**, mercy, *and* peace from God our Father and Jesus Christ our Lord.

(2Ti 1:2) To Timothy: **Grace**, mercy, *and* peace from God the Father and Christ Jesus our Lord.

(Tit 1:4) To Titus: **Grace**, mercy, *and* peace from God the Father and the Lord Jesus Christ our Saviour.

(Phm 1:3) **Grace to you** and peace from God our Father and the Lord Jesus Christ.

(1Pe 1:2) **Grace to you** and peace be multiplied.

(2Pe 1:2) **Grace** and peace be multiplied to you in the knowledge of God and of Jesus our Lord,

(2Jn 1:3) **Grace**, mercy, *and* peace will be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.

(Rev 1:4) John, to the seven churches which are in Asia: **Grace to you** and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,

Grace declared in closing benedictions:

1Co 16:23 The **grace** of our Lord Jesus Christ *be with you*.

2Co 13:14 The **grace** of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit *be with you all*. Amen.

Gal 6:18 Brethren, the **grace** of our Lord Jesus Christ *be with your spirit*. Amen.

Eph 6:24 **Grace** *be with all those* who love our Lord Jesus Christ in sincerity. Amen.

Php 4:23 The **grace** of our Lord Jesus Christ *be with you all*. Amen.

Col 4:18 This salutation by my own hand—Paul. ...**Grace be with you.** Amen

1Th 5:28 The **grace** of our Lord Jesus Christ *be with you.* Amen.

2Th 3:17 The salutation of Paul with my own hand, which is a sign in every epistle; so I write.

2Th 3:18 The **grace** of our Lord Jesus Christ *be with you all.* Amen.

1Ti 6:21 **Grace be with you.** Amen.

2Ti 4:22 The Lord Jesus Christ be with your spirit. **Grace be with you.** Amen.

Tit 3:15 ...**Grace be with you all.** Amen.

Phm 1:25 The **grace** of our Lord Jesus Christ *be with your spirit.* Amen.

Heb 13:25 **Grace be with you all.** Amen.

Rev 22:21 The **grace** of our Lord Jesus Christ *be with you all.* Amen.

F) JOHN 1:16 EXPLAINED – “GRACE FOR GRACE”

Joh 1:16 And of His fullness **we have all received, and grace for grace.** (NKJV)

Different translations of John 1:16:

Those who portray the idea of “grace FOR grace:

(KJV) And of his fullness have all we received, and **grace for grace.**

(MKJV) And out of His fullness we all have received, and **grace for grace.**

(NKJV) And of His fullness we have all received, and **grace for grace.**

(RV) For of his fullness we all received, and **grace for grace.**

(YLT) and out of his fullness did we all receive, and **grace over-against grace;**

Those who portray the idea of “grace UPON grace:

(AMP) For out of His fullness (abundance) we have all received [*all had a share and we were all supplied with*]**one grace after another** and spiritual blessing upon spiritual blessing and even **favour upon favour** and gift [*heaped*] upon gift.

(BBE) From his full measure we have all been given **grace on grace**.

(ESV) And from his fullness we have all received, **grace upon grace**.

(LITV) And out of His fullness we all received, and **grace on top of grace**.

(NASB) For of His fullness we have all received, and **grace upon grace**.

Robertson's Word Pictures in E-Sword gives the following explanation:

Grace for grace (*charin anti charitos*). **The point is in anti**, a preposition disappearing in the Koiné and here only in John. It is in the locative case of anta (end), "at the end," and **was used of exchange in sale**.

See Luke 11:11, anti ichthuon ophion, "a serpent for a fish,"

Hebrews 12:2 where "joy" and "cross" are balanced against each other.

Here the picture is "grace" taking the place of "grace" like the manna fresh each morning, new grace for the new day and the new service.

Vincent's Word Studies in E-Sword also elaborates on this:

Grace for grace. The preposition α'ντι originally means **over against; opposite; before** (in a local sense). Through the idea of placing one thing over against another is developed that of **exchange**. So Matthew 5:38, "An eye for (α'ντι) an eye," etc. This idea is at the root of the peculiar sense in which the preposition is used here. We received, not New Testament grace instead of Old Testament grace; nor simply, grace added to grace; but new grace imparted as the former measure of grace has been received and improved. "To have realized and used one measure of grace, was to have gained a larger measure (as it were) in exchange for it." **Consequently, continuous, un-intermittent grace**

Albert Barnes' Notes on the Bible (E-Sword) suggests the following:

Grace for grace - Many interpretations of this phrase have been proposed. The chief are briefly the following:

1. ***"We have received under the gospel, grace or favour, 'instead of' those granted under the law; and God has added by the gospel important favours to those which he gave under the law."*** This was first proposed by Chrysostom.

3. ***"We have received grace 'as grace' - that is, freely. We have not purchased it nor deserved it, but God has conferred it on us 'freely'"*** (Grotius).

4. The meaning is, probably, simply that we have received through him "abundance" of grace or favour. The Hebrews, in expressing the superlative degree of comparison, used simply to repeat the word - thus, "pits, pits," meaning many pits (Hebrew in Genesis

14:10). So here grace for grace may mean “much” grace; superlative favours bestowed on man; favours superior to all that had been under the law - superior to all other things that God can confer on men. These favours consist in pardon, redemption, protection, sanctification, peace here, and heaven hereafter.

John Gill’s Exposition of the Entire Bible (E-Sword) comments as follows:

Grace for grace: according to the different senses of the preposition *αντι* , different interpretations are given of this passage; as that signifies a substitution of a person, or thing, in the room of another, the sense is thought to be, the Gospel, instead of the law; or the grace of the present dispensation, instead of the grace of the former dispensation; grace, different from the former grace, as Nonnus expresses it.

Some think the phrase only **designs the freeness of grace, and the free and liberal manner in which it is distributed**, and received; along with which, I also think, the **abundance of it, at first conversion, with all after supplies**, is intended;

and that grace for grace, is the same with grace upon grace, heaps of grace ; and that the phraseology is the same with this Jewish one (k), טיבו ההוא על טיבו , "goodness upon that goodness", an additional goodness; so here, grace upon grace, an abundance of it, an addition to it, and an increase of it: so חדו על חדו (l), joy upon joy, is an abundance of joy, a large measure of it; and "holiness upon holiness" (m), abundance of it,

The following explanations are given for the word “FOR” (Greek 473 – “anti”):

Strong:

Opposite , that is, instead or because of (rarely in addition to): - for, in the room of.

Thayer:

1) Over against, opposite to, before

2) For, instead of, in place of (something)

Wordstudy:

antí; preposition with the general meaning of over against, in the presence of, in lieu of.

By way of substitution, in place of, instead of (Luke 11:11; 1Corinthians 11:15; James 4:15)

As implying succession (Matthew 2:22, the one king succeeding the other)

In John 1:16, translated with "for" in the phrase "and grace for grace," meaning grace upon grace, most abundant grace, **one favour in place of or after another. God's grace is not given once-and-for-all, but there is a renewal of it that is constant.**

Given all these insightful explanations of “Grace for or upon Grace” I will elaborate on the two mainstream interpretations:

1) FOR: instead of, in place of, in substitution of:

Under the law it was God’s prerogative to decide to whom he wanted to show mercy and grace.

Noah

Gen 6:6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.

Gen 6:8 But Noah found grace in the eyes of the LORD.

Moses

Exo 33:17 So the LORD said to Moses, "I will also do this thing that you have spoken; **for you have found grace in My sight**, and I know you by name."

Exo 33:18 And he said, "Please, show me Your glory."

Exo 33:19 Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. **I will be gracious to whom I will be gracious**, and I will have compassion on whom I will have compassion."

God has, in Christ forfeited His right to decide to whom He wants to extend grace.

The very moment I am in Christ, God is legally obliged to pour out His grace and mercy upon my life!!

Jesus Christ came to the earth

Joh 1:16 And **of His fullness** we have all received, and **GRACE FOR GRACE**.

FOR: instead of, in place of, in substitution of.

“OPTIONAL” Grace was replaced by **“LEGALLY OBLIGATED”** Grace.

2) UPON: one grace after another; favour upon favour; continuous, un-intermittent grace:

There are no limits to God's grace. It reaches to the highest mountain; it flows to the deepest valley; it reaches the unreachable and touches the untouchable.

The more we grow in understanding of the love and grace of God, the more we can receive it and apply it to our daily lives and live a victorious life.

I totally agree with the Amplified Bible translation of this Scripture:

Joh 1:16 For out of His fullness (abundance) **we have all received** [*all had a share and we were all supplied with*]**one grace after another** and **spiritual blessing upon spiritual blessing** and even **favour upon favour** and **gift** [*heaped*] **upon gift**.

Grace is indeed the never ending story of the love of God towards us!

G) GRACE - MERCY- PEACE

When it comes to God dealing with sin, "Grace and Mercy" go hand in hand

The concept "grace" has already been explained and I will now focus on the concepts, "mercy" and "peace"

MERCY: (G1656 : eleos)

Explanations of the concept "Mercy" given by different authors:

- International Standard Bible Encyclopedia (E-Sword)

In the New Testament "mercy" (eleos) is associated with "grace" (cháris) in the apostolical greetings and elsewhere.

The difference between them is that the freeness of God's love is the central point of charis (grace), while eleos (mercy) has in view misery and its relief;

Charis (grace) is His free grace and gift displayed in the forgiveness of sins - extended to men as they are guilty;

His eleos (mercy) (is extended to them) as they are miserable

- Thayer's Greek Definitions (E-Sword)

Mercy: kindness or goodwill towards the miserable and the afflicted, joined with a desire to help them

- The Complete Word Study Dictionary (E-Sword)

Special and immediate regard to the misery which is the consequence of sin

Compassion, active pity

*"The mercy of our Lord Jesus Christ" means **salvation through Christ**;*

*It is always grace and mercy that we find in the apostolic salutations, for **as we experience guilt for our sin and receive God's grace, we also need mercy to alleviate the consequences of our sins** which may remain unaffected by grace. The guilt and power of sin must be removed through God's grace before the alleviation of the misery of sin can be experienced."*

"Charis" (grace) is God's free grace and gift displayed in the forgiveness of sins as offered to men in their guilt.

"Eleos" (mercy) is extended for the alleviation of the consequences of sin.

Grace identifies the free nature of salvation, that which is unmerited and without obligation.

Mercy is the application of grace and rescues us from the pathetic condition of our sinfulness.

Grace takes away my sins and breaks the power of sin in my life, while mercy takes away every feeling of guilt!!!

Peace:

“Peace” is one of the great and awesome blessings flowing from grace and mercy

Grace and peace are combined together in the following salutations:

(Rom 1:7) To all who are in Rome: **Grace to you and peace** from God our Father and the Lord Jesus Christ.

(1Co 1:3) **Grace to you and peace** from God our Father and the Lord Jesus Christ.

(2Co 1:2) **Grace to you and peace** from God our Father and the Lord Jesus Christ.

(Gal 1:3) **Grace to you and peace** from God the Father and our Lord Jesus Christ,

(Eph 1:2) **Grace to you and peace** from God our Father and the Lord Jesus Christ.

(Php 1:2) **Grace to you and peace** from God our Father and the Lord Jesus Christ.

(Col 1:2) To the saints and faithful brethren in Christ *who are* in Colosse: **Grace to you and peace from** God our Father and the Lord Jesus Christ.

(1Th 1:1) To the church of the Thessalonians: **Grace to you and peace** from God our Father and the Lord Jesus Christ.

(2Th 1:2) **Grace to you and peace** from God our Father and the Lord Jesus Christ.

(1Ti 1:2) To Timothy: **Grace, mercy, and peace** from God our Father and Jesus Christ our Lord.

(2Ti 1:2) To Timothy: **Grace, mercy, and peace** from God the Father and Christ Jesus our Lord.

(Tit 1:4) To Titus: **Grace, mercy, and peace** from God the Father and the Lord Jesus Christ our Saviour.

(Phm 1:3) **Grace to you and peace from** God our Father and the Lord Jesus Christ.

(1Pe 1:2) **Grace to you and peace** be multiplied.

(2Pe 1:2) **Grace and peace** be multiplied to you in the knowledge of God and of Jesus our Lord,

(2Jn 1:3) **Grace, mercy, and peace** will be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.

(Rev 1:4) John, to the seven churches which are in Asia: **Grace to you and peace** from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,

The meaning of PEACE - Taken from “The Complete Word Study Dictionary” on E-Sword)

“Peace (eirēnē [G1515]) refers us to the effect of salvation, namely, that we were set free from the condemnation of sin and reconciled to God. This is true not only objectively in that we no longer stand before God as enemies but now as beloved children; but this is also true subjectively in that we have been relieved of the hostility in our hearts toward God and the torment of guilt in our consciences.

Further explanation on the concept “peace”

Peace constitutes welfare, prosperity, every kind of good and arises from reconciliation with God and from a sense of a divine favour bestowed on us.

It denotes all the blessings which accompany and flow from that reconciliation.

Peace is the assurance of your salvation through Christ, fearing nothing from God and consequently living a life of contentment and rest.

Peace is the direct result of redemption by Christ:

Eph 2:13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.

Eph 2:14 **For He Himself is our peace**, who made both *groups into* one and broke down the barrier of the dividing wall,

Eph 2:15 **by abolishing in His flesh the enmity, which is the Law of commandments contained** in ordinances, so that in Himself He might make the two into one new man, *thus establishing peace*,

Eph 2:16 and might reconcile them both in one body to God through the cross, by it having put to death the enmity.

Eph 2:17 **and He came and preached peace** to you who were far away, and peace to those who were near;

Jesus is also referred to as the **“Lord of Peace”** meaning we receive our peace through Him

2Th 3:16 Now may **the Lord of peace Himself continually grant you peace in every circumstance**. The Lord be with you all!

Rom 5:1 Therefore, **having been justified by faith, we have peace with God through our Lord Jesus Christ**,

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

The “God of peace”

God is said to be the “God of peace”, meaning peace is a blessing of which God alone is the author and source and He is the only One who can bestow it on us. It is a free gift from God flowing from His grace and mercy.

Rom 15:33 Now **the God of peace** be with you all. Amen.

1Th 5:23 Now may **the God of peace** Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

Heb 13:20 Now **the God of peace**, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord,

Peace is for now

Peace is the precious present possession of the believer – it denotes the state of the children of God in this present life.

God's peace is independent of outside conditions and is the fruit of salvation, guarding our hearts and minds.

It is not influenced by negative or positive circumstances

Php 4:6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;

Php 4:7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

The expression "with peace" means with good wishes, benediction, and kindness

The salutation: "Peace be unto you" means "every good wish"

"Peace unto this house" means "every good wish for this house"

Shalom:

In the Old Testament the equivalent word for peace is "shalom" and means: wholeness, soundness, health, well-being, prosperity, completeness and welfare

Jesus as the Messiah is called "the Prince of Peace" in Isaiah 9:6

Isa 9:6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counsellor, Mighty God, Eternal Father, **Prince of Peace**. (NASB)

Isa 9:7 **Of the increase** of His government and **of peace there shall be no end**, (AMP)

H) FAVOUR – ANOTHER DIMENSION OF GRACE

The Greek word "Charis" is mostly translated as "Grace" in the New Testament, but sometimes also as "Favour"

In the Old Testament

The Hebrew word used for favour is “Ratson”

As a Noun – “**Ratson**” (H7522) means:

Favour; goodwill; acceptance; desire; pleasure, and the benefits flowing from these;

A kind act; kindness done or granted; benevolence shown by word or deed;

A gift or present; something bestowed as an evidence of good will;

“Ratson – favour” represents a concrete reaction of the superior to an inferior; the position one enjoys before a superior who is favourably disposed toward him.

Pro 19:12 The king's wrath is like the roaring of a lion, But his favour is like dew on the grass.

When used of God, “ratson” may represent that which is shown in His blessings

As a Verb – “**ratsah**” (H7521) means:

To be pleased with or favourable to, be delighted with, be graciously received; make one favoured.

To regard with kindness; to support; to aid or have the disposition to aid, or to wish success to; to be propitious to; to befriend; to encourage..

In the New Testament

Favour, Favoured

The Greek word “Charis” is mostly translated as “Grace” in the New Testament, but sometimes also as “Favour”

As a Noun– “**charis**” (G5485) – translated as “**favour**” meaning the following:

“Grace in a person, graciousness,”

“Grace on the part of a giver, favour, kindness,

“Charis” is translated as favour in the following Scriptures:

Luk 1:30 The angel said to her, "Do not be afraid, Mary; for **you have found favour with God.**

Luk 2:52 And Jesus kept increasing in wisdom and stature, and **in favour with God and men.**

Act 2:46 Day by day continuing with one mind in the temple, and breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart,

Act 2:47 praising God **and having favour with all the people.** And the Lord was adding to their number day by day those who were being saved.

Act 7:9 "The patriarchs became jealous of Joseph and sold him into Egypt. *Yet* God was with him,

Act 7:10 and rescued him from all his afflictions, and **granted him favour and wisdom in the sight of Pharaoh**, king of Egypt, and he made him governor over Egypt and all his household.

Act 7:46 "**David found favour in God's sight**, and asked that he might find a dwelling place for the God of Jacob.

As one can gather from the above explanations and use of the word "favour" that this concept is another profound application of "Grace"

It is used as being favoured by God, but mostly of finding favour with other people, in your workplace and in other secular settings. I believe this is also worked by God, e.g. Joseph found favour in the sight of Pharaoh and was made governor over Egypt.

I want to encourage you – understand and live in the Grace of God and you will find favour with other people, even with those who are not children of God

Grace implies more than favour; grace is a free gift, favour may be deserved or gained .

Another profound application of the word "favour" as a verb is the Greek word

"charitoo" (G5487), which means:

*To endow with **charis** - **grace**, primarily signifying:*

"To make graceful or gracious," or "to cause to find favour,"

The word "**charitoo**" is only used twice in the New Testament in the following instances:

The birth of Jesus Christ is announced

Luk 1:26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

Luk 1:27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

Luk 1:28 And the angel came in unto her, and said, Hail, ***thou that art* highly favoured - "**charitoo**" - ("**endued with grace**")**, the Lord *is* with thee: blessed ***art*** thou among women. (KJV)

We have been made accepted and adopted as sons by grace in Christ Jesus

Eph 1:5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,

Eph 1:6 to the praise of the **glory of His grace**, by which He made us accepted - "**charitoo**" in the Beloved.

(NKJV)

Other translations read:

“The glory of His grace, which He freely bestowed on us in the Beloved”

In the case of Mary special grace (favour) was imparted to her to enable her to fall pregnant with the Son of God.

I believe God will still today endue us with special favour to do extra-ordinary things for Him in this earth

SECTION 3 – It is finished! No more law!

Grace proclaims – Free at Last: No more “Law”

A) GRACE VERSUS THE LAW

A choice unto life vs a choice unto death

Grace, in the Person of Jesus Christ, completely fulfilled the Law of Moses!

Mat 5:17 Do not think that I have come to do away with or undo the **Law or the Prophets**; I have come not to do away with or undo but to **complete and fulfil** them.(AMP)

Meaning of the word “fulfil” NB! NB!

With regard to the “Law”:

To thoroughly accomplish

To bring to an end by completing it

To perform fully

To reach its goal

With regard to the “Prophets”:

To accomplish or perform that which was foretold or prefigured in the Old Testament by the prophets

To prove fully

To confirm with the fullest evidence

Quotation from “The Complete Word Study New Testament” by Spiros Zodhiates, Page 948:

“When Jesus said that He came not to destroy the law or the prophets, but to fulfil, meaning that He came not only to fulfil the types and prophecies by His actions and sufferings, but also to perform perfect obedience to the law of God in His own Person and to enforce and explain it fully by His doctrine. Thus He has fully satisfied the requirements of the law.”

Grace was ever present right from the start of creation

The grace of God toward mankind started with creation of man:

Gen 2:7 And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the **breath of life**; and man became a living being.

The breath of life:

One of the significant meanings of “the breath of life” is: “the Grace of God”

God inflated man with His grace and that was one of the vital keys to walking in God’s purposes and plans.

When Adam and Eve sinned, this vital key, Grace was forfeited.

Grace in the Old Testament after the fall of man:

The bestowing of grace in the Old Testament (after the fall of man) was dependable upon God’s decision. It was His prerogative to show grace and mercy upon whoever He wills.

This prerogative of God was dramatically changed in Chris Jesus – more on this later on.

Exo 33:18 And he (Moses) said, "Please, show me Your glory."

Exo 33:19 Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. **I will be gracious to whom I will be gracious**, and I will have compassion on whom I will have compassion."

Examples of grace in the Old Testament as coming from God

Gen_6:8But Noah found **grace (favour) (grace^{H2580})** in the eyes of the Lord. (AMP)

stands as the fundamental application of this word, meaning: *an unmerited favour or regard in God's sight.*

Gen 18:1 Now the LORD appeared to him (**Abraham**) by the oaks of Mamre, while he was sitting at the tent door in the heat of the day.

Gen 18:2 When he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw *them*, he ran from the tent door to meet them and bowed himself to the earth,

Gen 18:3 and said, "**My Lord, if now I have found favour in Your sight**, please do not pass Your servant by.

Exo 3:20 "So I will stretch out My hand and strike Egypt with all My miracles which I shall do in the midst of it; and after that he will let you (**Moses**) go.

Exo 3:21 "**I (the Lord) will grant this people favour in the sight of the Egyptians**; and it shall be that when you go, you will not go empty-handed.

Exo 33:17 So the LORD said to **Moses**, "I will also do this thing that you have spoken; for you **have found grace in My sight**, and I know you by name."

2Sa 15:25 The king (**David**) said to Zadok, "Return the ark of God to the city. **If I find favour in the sight of the LORD**, then He will bring me back again and show me both it and His habitation.

Psa 84:11 For the LORD God *is* a sun and shield; The **LORD will give grace and glory**; No good *thing* will He withhold from those who walk uprightly.

Psa 102:12 But You, O LORD, abide forever, And Your name to all generations.

Psa 102:13 **You will arise *and* have compassion on Zion**; For it is time to be gracious to **her**, For the appointed time has come.

Psa 145:8 The LORD *is* **gracious and full of compassion**, Slow to anger and **great in mercy**.

Zec 12:10 "And I will pour on the house of David and on the inhabitants of Jerusalem the **Spirit of grace and supplication**; then they will look on Me whom they pierced.

God gave Joseph favour and wisdom in the sight of Pharaoh . Acts 7.

Act 7:9 "The **patriarchs became jealous of Joseph** and sold him into Egypt. *Yet God was with him,*

Act 7:10 **and rescued him** from all his afflictions, **and granted him favour and wisdom in the sight of Pharaoh**, king of Egypt, **and he made him governor over Egypt and all his household.**

The prophet Isaiah speaks of this time of divine grace (favour) – the day of the Lord – when all the blessings of the Covenant will be poured out on God's people – referring to the coming of our Lord Jesus Christ

Isa 49:8 Thus says the LORD, "In a **favourable time I have answered You**, And in a day of salvation I have helped You; And I will keep You and give You for a covenant of the people, To restore the land, to make *them* inherit the desolate heritages;

Isa 61:1 The Spirit of the Lord GOD is upon me, Because **the LORD has anointed me** To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners;

Isa 61:2 **To proclaim the favourable year of the LORD** And the day of vengeance of our God; To comfort all who mourn,

B) WHERE DID THE LAW ORIGINATE FROM?

I believe it is of vital importance to know where the Law of Moses came from, because knowledge of this will give us complete understanding of why it was necessary for Christ to come and to fulfil the Law (to bring it to an end by completing it)

It all started in the Garden of Eden

Gen 2:7 And the LORD God formed man *of*the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

Gen 2:8 The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed.

Gen 2:9 And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The **tree of life** *was* also in the midst of the garden, and **the tree of the knowledge of good and evil.**

Adam and Eve (having a free will) had a choice between life and death

Gen 2:16 And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat;

Gen 2:17 but **of the tree of the knowledge of good and evil you shall not eat**, for in the day that you eat of it you shall surely die."

Of all the trees in the garden there were these two significant ones: "the tree of life" and "the tree of the knowledge of good and evil".

THE TREE OF LIFE SIGNIFIED THE ABUNDANT LIFE OF GOD.

It was designed for their use, to support and maintain their natural life,

Adam and Eve were free to partake of the fruit of the "Tree of Life" and that would have given them the abundant life of God and with that immortality (Some calls it the "tree of immortality").

It might be also a sign, token, and symbol to them of their dependence on God; that they received their life from God; and that this life was preserved by His blessing and providence, and not by their own power and skill; and that this would be continued, provided they transgressed not the divine law - "of the tree of the knowledge of good and evil you shall not eat"

For this reason it was impossible for God to allow them to eat of the fruit of the "Tree of Life" after they have sinned and God drove them out of the Garden of Eden – otherwise they would have gained immortality in a sinful state.

Christ is now to us the Tree of life and the Bread of life:

Joh 1:4 **In Him was life**, and the life was the light of men.

Joh 14:6 Jesus said to him, **I am** the Way, the Truth, and **the Life**; no one comes to the Father but by Me.

Joh 11:25 Jesus said to her, **I am** the Resurrection and **the Life**! He who believes in Me, though he die, yet he shall live.

Joh 6:48 **I am the Bread of life.**

Joh 6:51 **I am the Living Bread** which came down from Heaven. If anyone eats of this Bread, he shall **live forever**.

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat of the **Tree of Life**, which is in the midst of the paradise of God.

Rev 22:2 In the midst of its street, and of the river, from here and from there, was the **Tree of Life**, which bore twelve fruits, each yielding its fruit according to one month. And the leaves of the tree were for the healing of the nations.

What is the “tree of the knowledge of Good and Evil”?

Gen 2:9 And out of the ground the LORD God made every tree grow that is pleasant to the sight and good for food. The **tree of life** was also in the midst of the garden, and the **tree of the knowledge of good and evil**.

The word “knowledge” or “to know” also means:

To experience; to be skilful; to consider; to have a relationship

It also implies the exercise of the affections

“Good “ means:

Well pleasing; morally correct; proper; convenient; useful and profitable; abundant and plentiful; kind and benevolent; wellbeing; happiness

“Evil” means:

Bad; disagreeable; unwholesome; harmful; destructive; terrifying; heavy in heart; poor quality; ugly in appearance; poisonous; negative

“The tree of the knowledge of good and evil” is “God’s second best way of living” – the knowledge of what is wrong and what is right.

Through disobedience they forfeited the privilege of living life according to God’s best – His blessings, His Word and His Spirit together with the possibility of immortality should they partake of the “Tree of Life”.

They chose to live by the secondary source – the knowledge of good and evil.

The forbidden fruit

The Jewish people firmly believe that the forbidden fruit was a pomegranate – a round tropical fruit containing 613 (six hundred and thirteen) seeds in a juicy red pulp representing the Law of Moses which consists of 613 different laws, by-laws, statutes, ordinances, rules and regulations.

NB! Today we still have this choice between life and death

What happened when Adam partook of the “Tree of the knowledge of good and evil”?

He chose death and this resulted in sin entering the world and through sin, death spread to all men

Rom 5:12 Therefore, just as **through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—**

Rom 5:13 (For **until the law sin was in the world**, but sin is not imputed when there is no law.

Rom 5:14 Nevertheless **death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.**

Rom 3:10 as it is written: "There is **none righteous**, no not one;

Rom 3:11 there is none that understands, there is **none that seeks after God.**"

Rom 3:12 "They are all gone out of the way, *they* have together become unprofitable, there is **none that does good**, no, not one."

Rom 3:19 Now we know that **whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.**

Rom 3:20 Therefore **by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.**

The moment Adam and Eve partook of its fruit, the Law with all its guilt, condemnation and resultant death was released over the earth (released but not yet written). They immediately experienced guilt and condemnation.

The Law released but not yet written:

Rom 5:13 (For **until the law sin was in the world**, but sin is not imputed when there is no law.

The writing of the Law ushered in knowledge of sin and constant sin consciousness which stands in direct opposition to grace:

Rom 5:14 Nevertheless **death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.**

Rom 3:20 Therefore **by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.**

Although Christ Jesus completely fulfilled the Law, the Law is not abolished. I can still revert to the law and live life by its ordinances and statutes. By doing this I move away from Grace.

The result of Adam partaking of the fruit of the "Tree of the knowledge (experience) of good and evil" was absolutely devastating:

Sin and death entered the world

Rom 5:12 Therefore, just as **through one man sin entered the world**, and **death through sin**, and thus **death spread to all men**, because all sinned—

Rom 5:13 (For **until the law sin was in the world**, but sin is not imputed when there is no law.

Rom 5:14 Nevertheless **death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam**, who is a type of Him who was to come.

None is righteous because nobody was able to keep the Law perfectly

Rom 3:10 as it is written: "There is **none righteous**, no not one;

Rom 3:11 there is none that understands, there is **none that seeks after God**."

Rom 3:12 "They are all gone out of the way, *they* have together become unprofitable, there is **none that does good**, no, not one."

Knowledge of sin and feelings of guilt and condemnation overwhelmed mankind the moment the Law of Moses was given

Rom 3:19 Now we know that **whatever the law says, it says to those who are under the law**, that every mouth may be stopped, and **all the world may become guilty** before God.

Rom 3:20 Therefore **by the deeds of the law no flesh will be justified** in His sight, for **by the law is the knowledge of sin**.

The religious spirit released:

Satan has no life in himself to impart in other people like Christ has.

Life, eternal life is in God through Jesus Christ

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

Joh 1:4 In Him was life, and the life was the Light of men.

Joh 17:3 **"This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.**

The only alternative which Satan can offer to the life in Christ is "religion" – a set of rules and regulations to adhere to. Satan knew what the result would be of partaking of the Tree of knowledge of good and evil and that is why he did everything in his power to persuade man to eat of this fruit. The very moment they ate of these fruit the religious spirit, emanating from Satan linked up with the Law thus channelling religion through the Law. He used God's second best to further his course and today the religious spirit is still rampant in the earth – every religion on earth has its origin here – driven by the cunningness of the devil.

That is the reason why Satan so fiercely opposed Jesus trying to prevent Him from going to the cross, because he knew the Law of Moses as well as the religious spirit (which is his greatest weapon) will be completely nullified at the cross.

Thank God, Jesus cried out on the cross "it is finished" and died, completely blotted out the Law and religion. Now I serve God in the newness of the Spirit and I can fully live out the original purpose of God:

"Be fruitful and multiply, and fill the earth, and subdue it; and rule"

To summarize:

The Law originated in the Garden of Eden as a result of man's disobedience. Man was henceforth unable to walk in God's original intend and purpose as spelled out in Genesis 1:28 ***"Be fruitful and multiply, and fill the earth, and subdue it; and rule"***

That is one of the main reasons why Jesus came to fulfil the Law – to bring us back to God's original plan for us.

In Christ Jesus the Law has completed a full circle – the first Adam (a living soul) took us out of God's plan – the Last Adam, Jesus Christ (a life giving Spirit) restored and reinstated the fullness of God in us.

C) THE LAW OF MOSES fulfilled BY CHRIST

The law of Moses was completely fulfilled and taken out of the way by Christ. We are now once more enabled to walk in Grace!

Absolute freedom flows from embracing this truth, because through His grace I can again live life as God has intended it for us – in righteousness and without sin consciousness – in the fullness of CHRIST!

Insertion:

It is of the utmost importance that we should discern between the “law of God” and “the Law of Moses”

The “Law of God” consists of specific instructions (commands, guidelines, teachings) given by God to specific people in special circumstances, seasons and dispensations, e.g. God’s dealing with Abraham; whereas the “Law of Moses” consists of the 613 laws, by-laws, statutes, ordinances and commandments that God gave specifically to Israel through Moses.

Listen to what God is saying to Isaac: (concerning the Laws of God)

Gen 26:4 And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed;

Gen 26:5 **because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws."**

"Because Abraham obeyed my summons and kept my charge--my commands, my guidelines, my teachings." (MSG)

Genesis 26:4-5 do not refer to the Law of Moses, because this happened way before the Law was given in writing

Abraham walked in the ways of God long before the Law was given.

Abraham’s obedience was displayed in all the acts of his new life. He kept the charge of God, the special commission He had given him; His commandments, His express or occasional orders; His statutes and His stated prescriptions.

Jesus said:

Joh 8:56 Your forefather Abraham was extremely happy at the hope and prospect of seeing My day (My incarnation); **and he did see it and was delighted.**[*Heb. 11:13.*]

Gen 15:6 And he (Abraham) believed in the LORD, and He accounted it to him for righteousness.

Jas 2:23 And the Scripture was fulfilled which says, "ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS." And he was called the friend of God.

Abraham pleased God through faith and obedience, and not by the keeping of the Law of Moses.

Seeing that I belong to Christ I am a descendant of Abraham (taken out of the bloodline of Adam through rebirth and placed in the blessed bloodline of Abraham) and as such I am no more subjected to the Tree of knowledge of good and evil (the Law of Moses)

Gal 3:29 And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

To fully understand my statement that the Law of Moses was completely fulfilled and taken out of the way by Christ, we first have to gain knowledge and understanding of the covenant that God cut with Abraham

God only cut a covenant with Abraham – Not with Moses

The moment God cut a covenant with Abraham He already had in mind the fulfilment of the Law of Moses (which was not yet written at that stage).

FIRST – A CLOSER LOOK AT THE COVENANT THAT GOD CUT:

Different types of covenants were made in the Old Testament – some between God and men and some between men themselves, **BUT**

NB! God only cut one covenant!

I.E.: the unilateral one that He cut with Abraham

The cutting of the covenant with Abraham

Gen 15:9 So He said to him, "Bring Me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon."

Gen 15:10 Then he brought all these to Him and cut them in two, down the middle, and placed each piece opposite the other; but he did not cut the birds in two.

Gen 15:17 And it came to pass, when the sun went down and it was dark, that behold, **there appeared a smoking oven and a burning torch that passed between those pieces.**

Gen 15:18 **On the same day the LORD made (CUT) a covenant with Abram**, saying: "To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates—

Gen 15:19 the Kenites, the Kenezites, the Kadmonites,

Gen 15:20 the Hittites, the Perizzites, the Rephaim,

Gen 15:21 the Amorites, the Canaanites, the Girgashites, and the Jebusites."

*Meaning of: **to (CUT) a covenant***

H3772 ka^ˆrath kaw-rath'

*To cut (off, down or asunder); by implication to destroy or consume; specifically to covenant (**that is, make an alliance or bargain, originally by cutting flesh and passing between the pieces**):*

*To **cut** or make a covenant, deriving from the practice of cutting an animal in two in the covenant ceremony. God cut a covenant with Abraham (Genesis 15:18).*

A covenant was always CUT this way.

An animal (or animals) were cut in two and the inferior party to the covenant (or in some instances – both parties) would walk between the bleeding pieces of the split animals reciting the following: “ ***May the gods do so to me (and more also) as was done to these animals, if I do not fulfil the terms of this covenant.***”

Because God knew that Abraham would regard himself as the inferior party, He allowed Abraham to fall in a deep sleep and **He (God) made Himself the inferior party to the covenant and passed between the cut animals.**

The smoking oven and a burning torch that passed between those pieces (a single blazing fire), was God Himself (the Shekinah - the manifested glory) who passed between these pieces!

SO – God, as the promising Party, cut a unilateral covenant with Abraham, with Abraham’s seed and with his descendants. God initiated the covenant set the conditions and cut the covenant. God’s oath was unilateral, unconditional, with no requirements demanded from Abram as his part in this covenant. Abram simply believed.

This dramatic cutting of the covenant with Abraham prefigures the precious gift of God’s own Son, Jesus Christ in whom this covenant was finally confirmed.

Jesus made Himself of no reputation to die on a degrading cross for all humanity – in this way His flesh was cut and the unilateral covenant of God made applicable to the whole world. We simply have to believe it

In the heavens this was actually a covenant cut between God and His Son, Jesus Christ manifesting in visibility through Abraham.

The Bible is quite clear about this in Galatians 3

Gal 3:16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "AND TO YOUR SEED," who is Christ.

Gal 3:17 And this I say, *that* the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by God in Christ, that it should make the promise of no effect.

Gal 3:18 For if the inheritance *is* of the law, *it is* no longer of promise; but God gave *it* to Abraham by promise.

Gal 3:19 What purpose then *does* the law *serve*? It was added because of transgressions, till the Seed should come to whom the promise was made; *and it was* appointed through angels by the hand of a mediator.

Everyone who is in Christ is part of this covenant

Gal 3:13 Christ redeemed us from the curse of the Law, having become a curse for us-- for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE"--

Gal 3:14 in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith. (NASB)

Gal 3:26 For you are all sons of God through faith in Christ Jesus.

Gal 3:29 And if you *are* Christ's, then you are Abraham's seed, and heirs according to the promise. (NKJV)

God never "cut" a covenant with Moses!!

The covenant that God cut with Abraham was implemented in two phases:

The first phase of implementation started when Israel were slaves in Egypt and is called "the Old Covenant" and lasted until the crucifixion of Christ

Exo 2:23 Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage.

Exo 2:24 So God heard their groaning, and God **remembered** His covenant with Abraham, with Isaac, and with Jacob.

Exo 2:25 And God looked upon the children of Israel, and God acknowledged *them*.

By this time Israel was already a strong nation, but in slavery. When God heard the groaning of Israel He remembered His covenant with Abraham and his descendants and He called Moses to take Israel out of Egypt

Remembered: A verb meaning: **to mention, to recall**, to think about, to think on, to acknowledge, **making known**.

Thus, the first implementation of the covenant was through Moses when he took Israel out of Egypt to the Promised Land. During that time God established and instituted the LAW with all its statutes, ordinances and judgements.

The Israelites were totally dependent on keeping the Law in its totality. Everything – their breakthroughs, successes and acceptance by God – was determined by keeping the Law.

The lives of God's people were directed by the Law of Moses with all its 613 laws, statutes, ordinances and by-laws.

This was their way of living

Note: I elaborate extensively on the Covenant and the Law of Moses in the Second Dispensation Teachings!!

The Law of Moses was only temporarily!! Until Christ came – the second and final implementation of the covenant, which is called “the New Covenant”

The second and final phase of implementation was fulfilled in Christ – in His finished work when His flesh was cut at the Cross.

On the cross Christ cried out “it is finished” and He gave up the ghost. At that point the veil which has blocked the way to the Holiest of All was rent in two symbolizing the fact that we now have free access to the intimate presence of God.

I will now show you step by step how the law was completely fulfilled and taken out of the way by Christ. Grace is now the governing factor

The ways of God

In the Old Testament times the lives of God's people were directed by the law of Moses with all its 613 laws, statutes, ordinances and by-laws.

This was their way of living

This way of living was changed completely by and in Christ.

Under the Law (the Old Covenant) the outcome of my life was determined by what I DID (keeping the Law) – under the New Covenant (Grace) the outcome of my life is determined by my understanding and receiving of what CHRIST DID!!

In Christ we are now able to walk in the ways of God and according to His thoughts and not live life according to the Law of Moses

In the Old Covenant there was a distance between God's thoughts and our thoughts, between His ways and our ways – (confirmed in Isaiah 55)

Isa 55:8 "For **My thoughts are not your thoughts, Nor are your ways My ways,**" says the LORD.

Isa 55:9 "For *as* the heavens are higher than the earth, So are **My ways higher than your ways, And My thoughts than your thoughts.**

Isa 55:10 "For as the rain comes down, and the snow from heaven, And do not return there, But water the earth, And make it bring forth and bud, That it may give seed to the sower And bread to the eater,

Isa 55:11 **So shall My word be that goes forth from My mouth;** It shall not return to Me void, But it shall accomplish what I please, And it shall prosper *in the thing* for which I sent it.

In the above Scripture God is emphasizing the fact that: "His thoughts are not our thoughts" and "His ways are higher than our ways".

But immediately He is giving a promise:

"The word that goes forth from His mouth shall be like the rain and snow that come from heaven – **it will produce a result and will not return void**".

In the New Covenant I am enabled to know the thoughts of God and walk in His ways

Indeed the Word (the Logos) went forth from God fulfilling this promise in Christ Jesus

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

Joh 1:2 He was in the beginning with God.

Joh 1:3 All things were made through Him, and without Him nothing was made that was made.

Joh 1:4 In Him was life, and the life was the light of men.

Joh 1:14 **And the Word became flesh and dwelt among us**, and we beheld His glory, the glory as of the only begotten of the Father, **FULL of grace and truth.**

Joh 1:16 And of His **FULLNESS** we have all received, and **grace for grace.**

The ways of God:

The Word came down from God's mouth (became flesh – Jesus Christ).

He is now “the Way” and in Him I am now acquainted and familiar with His ways.

By grace I now no longer live by the law, but according to the Holy Spirit who is ever teaching me His ways.

Jesus boldly declared in John 14

Joh 14:6 Jesus said to him, **I am the Way** and the Truth and the Life; no one comes to the Father except by (through) Me.

Jesus Christ as the manifested great “I AM” personally became the way TO God and the ways OF God – a new way of living – not by the Law but by the Spirit in Christ Jesus

Rom 7:6 But **now we have been released from the Law**, having died to that by which we were bound, **so that we serve in newness of the Spirit and not in oldness of the letter.**

Rom 11:33 Oh, the depth of the riches and wisdom and knowledge of God! How unfathomable (inscrutable, unsearchable) are His judgments (His decisions)! And how untraceable (mysterious, undiscoverable) are **His ways** (His methods, His paths)! (AMP)

Rev 15:3 And they sang the song of Moses the servant of God and the song of the Lamb, saying, Mighty and marvelous are Your works, O Lord God the Omnipotent! Righteous (just) and true are **Your ways**, O Sovereign of the ages (King of the nations)! (AMP)

The Holy Spirit is constantly teaching us His ways, ever revealing God's will, purpose and plans to us:

Joh 14:16 And I will ask the Father, and He will give you another Comforter (Counsellor, Helper, Intercessor, Advocate, Strengtheners, and Standby), that **He may remain with you forever--**

Joh 14:17 **The Spirit of (THE) Truth**, Whom the world cannot receive (welcome, take to its heart), because it does not see Him or know and recognize Him. But you know and recognize Him, for He **lives with you** [*constantly*] and **will be in you**.(AMP)

Joh 14:26 But the Comforter (Counsellor, Helper, Intercessor, Advocate, Strengtheners, Standby), the Holy Spirit, Whom the Father will send in My name [*in My place, to represent Me and act on My behalf*], **He will teach you all things**. And He will cause you to recall (**will remind you of**, bring to your remembrance) **everything I have told you**.(AMP)

Joh 15:26 And when the Comforter has come, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, **He shall testify of Me**.

Joh 16:12 I have still many things to say to you, but you are not able to bear them or to take them upon you or to grasp them now.

Joh 16:13 But when He, the **Spirit of (THE) Truth** (the Truth-giving Spirit) comes, He will **guide you into all the Truth** (the whole, full Truth). For He will not speak His own message [*on His own authority*]; but He will tell whatever He hears [*from the Father; He will give the message that has been given to Him*], and **He will announce and declare to you the things that are to come** [*that will happen in the future*].

Joh 16:14 He will **honour and glorify Me**, because **He will take of** (receive, draw upon) what is Mine and **will reveal** (declare, disclose, transmit) **it to you**.(AMP)

The thoughts of God:

Rom 11:34 For **who has known the mind of the Lord and who has understood His thoughts**, or who has [*ever*] been His Counsellor? [*Isa. 40:13, 14.*]

Paul says that we have the mind of Christ:

1Co 2:16 For who has known or understood the mind (the counsels and purposes) of the Lord so as to guide and instruct Him and give Him knowledge? But **we have the mind of Christ (the Messiah) and do hold the thoughts (feelings and purposes) of His heart.** [*Isa. 40:13.*] (AMP)

The laws of God (not the Law of Moses) are written in our hearts and minds:

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, says the Lord: **I will imprint My laws upon their minds, even upon their innermost thoughts and understanding, and engrave them upon their hearts;** and I will be their God, and they shall be My people. (AMP)

Heb 10:16 This is the agreement (testament, covenant) that I will set up and conclude with them after those days, says the Lord: **I will imprint My laws upon their hearts, and I will inscribe them on their minds (on their inmost thoughts and understanding),**

Heb 10:17 He then goes on to say, And **their sins and their lawbreaking I will remember no more.** (AMP)

Paul reminds us of a constant renewal of our minds so that we can fully understand the purposes of God

Rom 12:2 Do not be conformed to this world (this age), [*fashioned after and adapted to its external, superficial customs*], but **be transformed (changed) by the [entire] renewal of your mind** [*by its new ideals and its new attitude*], so that you may prove [*for yourselves*] what is the good and acceptable and perfect will of God, even the thing which is good and acceptable and perfect [*in His sight for you*]. (AMP)

Eph 4:22 **Strip yourselves of your former nature** [*put off and discard your old unrenewed self*] **which characterized your previous manner of life** and becomes corrupt through lusts and desires that spring from delusion;

Eph 4:23 **And be constantly renewed in the spirit of your mind** [*having a fresh mental and spiritual attitude*],

Eph 4:24 **And put on the new nature** (the regenerate self) created in God's image, [*Godlike*] in true righteousness and holiness.

Eph 4:25 Therefore, rejecting all falsity and being done now with it, **let everyone express the truth with his neighbour,** (AMP)

The Holy Spirit gives us knowledge, understanding, insight and wisdom – He is the One together with the Word who renew our minds

Isa 11:2 And the Spirit of the Lord shall rest upon Him--the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the reverential and obedient fear of the Lord--

Isa 11:3 And **shall make Him of quick understanding,**

My life is not built upon a set of rules, regulations and principles – that is religion

My life is built upon the life of Jesus Christ - lived by the Holy Spirit

My life is now directed and sustained by grace

Under the law it was God's prerogative to decide to whom he wanted to show mercy and grace, but He forfeited that right in Christ Jesus!

Noah

Gen 6:6 And the LORD was sorry that He had made man on the earth, and He was grieved in His heart.

Gen 6:8 But Noah found grace in the eyes of the LORD.

Moses

Exo 33:17 So the LORD said to Moses, "I will also do this thing that you have spoken; **for you have found grace in My sight**, and I know you by name."

Exo 33:18 And he said, "Please, show me Your glory."

Exo 33:19 Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. **I will be gracious to whom I will be gracious**, and I will have compassion on whom I will have compassion."

God has, in Christ forfeited His right to decide to whom He wants to extend grace.

The very moment I am in Christ, God is legally obliged (bound by His own promise and covenant) to pour out his grace and mercy upon my life!!

Jesus Christ came to the earth

Joh 1:16 And **of His fullness** we have all received, and **GRACE FOR GRACE**.

FOR: instead of, in place of, in substitution of.

"OPTIONAL "Grace was replaced by **"LEGALLY OBLIGATED"** Grace.

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

Col 1:20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

Col 2:9 For in Him dwells all the fullness of the Godhead bodily;

Col 2:10 and **you are complete in Him**, who is the head of all principality and

Joh 1:17 For the law was given through Moses, *but* (THE) **grace** and (THE) **truth** came through Jesus Christ.

Grace, in the Person of Jesus Christ, completely fulfilled the Law of Moses!

Mat 5:17 Do not think that I have come to do away with or undo the **Law or the Prophets**; I have come not to do away with or undo but to **complete and fulfil** them.(AMP)

Meaning of the word “fulfil” NB! NB!

With regard to the “Law”:

To thoroughly accomplish

To bring to an end by completing it

To perform fully

To reach its goal

With regard to the “Prophets”:

To accomplish or perform that which was foretold or prefigured in the Old Testament by the prophets

To prove fully

To confirm with the fullest evidence

Quotation from “The Complete Word Study New Testament” by Spiros Zodhiates, Page 948:

*“When Jesus said that He came not to destroy the law or the prophets, but to fulfil, meaning that He came not only to fulfil the types and prophecies by His actions and sufferings, but also to perform perfect obedience to the law of God in His own Person and to enforce and explain it fully by His doctrine. **Thus He has fully satisfied the requirements of the law.**”*

D) SCRIPTURES ON THE LAW, CHRIST AND GRACE

More scriptures to confirm and explain the position of the law in relation to Christ and His Grace.

Freely you have received, freely give – no pre-conditions as in the Law of Moses

Jesus made this significant statement in Matthew 10:7-8

Mat 10:7 "And as you go, preach, saying, 'The kingdom of heaven is at hand.'

Mat 10:8 "Heal *the* sick, raise *the* dead, cleanse *the* lepers, cast out demons. **Freely you received, freely give.**

This has got nothing to do with forbidding them to receive any form of remuneration for preaching the gospel

The meaning of the word “freely” explains it all:

Freely (Greek – dorean) has the following meaning attached to it:

Without hindrance or restraint, gratuitously, undeservedly, without charge

Freely (dorean) comes from the Greek word “dorea” which means:

“A free gift, stresses its gratuitous character”

Jesus is thus saying the following to His disciples in Mat 10:8?

“I did not put any hindrance or restraint of the Law on you when I ministered my grace to you. See to it that you do exactly the same – do not enforce the requirements of the Law when you preach my gospel. Do not lay any burdens (of the Law) upon the people.

The word “freely – dorean” appears in the following Scriptures confirming its gratuitous character (a free gift):

Rom 3:23 for all have sinned and fall short of the glory of God,

Rom 3:24 **being justified freely by His grace** through the redemption that is in Christ Jesus,

Rev 21:6 And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. **I will give of the fountain of the water of life freely** to him who thirsts.

Rev 22:17 And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. **Whoever desires, let him take the water of life freely.**

Christ met every pre-condition of the Law by dying on the cross – that is the reason why He cried out “IT IS FINISHED” before He died

Joh 19:30 Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

Finished means:

Completed; perfected; to bring to an end; to end; to accomplish; fulfil; to bring to a close

Jesus said that a new garment cannot be put on an old garment and new wine cannot be put in old wineskins

Luk 5:36 And He was also telling them a parable: "**No one tears a piece of cloth from a new garment and puts it on an old garment**; otherwise he will both tear the new, and **the piece from the new will not match the old.**"

Luk 5:37 "And **no one puts new wine into old wineskins**; otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined.

Luk 5:38 "But new wine must be put into fresh wineskins.

Luk 5:39 "And no one, after drinking old *wine* wishes for new; for he says, 'The old is good *enough*.'"

Jesus was talking to the Pharisees about some questions regarding the Law of Moses when He gave this parable about the new garments and new wine. It is quite obvious that

He was referring to the new way of life under grace – grace is never compatible with the Law

In Luke 5:39 He emphasises the fact that it is difficult for someone who is so prejudiced by the Law to change to something as drastically new as the Gospel of Grace

“The prejudiced person will not even try the new, or admit that it has any merits. He knows that the old is pleasant, and suits him; and that is enough; he is not going to change” (Plummer- Robertson’s Word Pictures – E-Sword).

Christ is the end of the Law - elaboration on Romans 10:4

Rom 10:4 For **Christ is the end of the law for righteousness to everyone who believes.**

“Christ is the end of the law” – this part is placed first in the sentence to emphasize the point of thought. This Scripture is conveying the following about the Law:

“Christ is the end of the law” means the following:

1. Christ is the goal or aim of the law –

meaning either that the intent of the law was to make men righteous, which was accomplished in Christ, or that the law became our tutor to Christ

Gal 3:24 Therefore **the Law has become our tutor *to lead us* to Christ**, so that we may be justified by faith.

2. Christ is the fulfilment of the law – He completely blocked and sealed it off

Mat 5:17 "Do not think that I came to abolish the Law or the Prophets; **I did not come to abolish but to fulfil.**

3. The Law was terminated by Christ. He put a stop to the law as a means of salvation

To those who are in Christ the Law has no longer legislative authority to command: “Do this and live; do this or die”. Paul is pointing out two opposing systems, the one based on doing (the Law), the other on believing (righteousness by faith). The system of faith, represented by Christ, brings to an end and excludes the system of law. The Jews, in holding by the system of law, fail of the righteousness which is by faith. (See also Galatians 2:16; Galatians 3:2-14)

Christ put a stop to the law as a means of salvation

Rom 6:14 For sin shall not be master over you, for **you are not under law but under grace.**

Eph 2:15 by **abolishing in His flesh the enmity, *which is* the Law of commandments *contained* in ordinances**, so that in Himself He might make the two into one new man, *thus* establishing peace,

Col 2:13 When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,

Col 2:14 **having cancelled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.**

Luk 16:16 "**The Law and the Prophets *were proclaimed* until John**; since that time the gospel of the kingdom of God has been preached,

Joh 1:17 For the law was given through Moses, *but* **(THE) grace and (THE) truth came through Jesus Christ.**

The main idea of Romans 10:4 is that Christ ended the law as a method of salvation for "every one that believes" whether Jew or Gentile.

Christ wrote "finish" on the Law as a means of salvation.

The ministry of death and condemnation versus the ministry of the Spirit and righteousness

2Co 3:7 But if the **ministry of death**, written *and* **engraved on stones (*the Ten Commandments*)**, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which *glory* was passing away,

2Co 3:8 how will the **ministry of the Spirit** not be more glorious?

2Co 3:9 For if the **ministry of condemnation** *had* glory, the **ministry of righteousness** exceeds much more in glory.

2Co 3:15 But even to this day, when Moses is read, a veil lies on their heart.

2Co 3:16 Nevertheless when one turns to the Lord, the veil is taken away.

2Co 3:17 Now the **Lord is the Spirit**; and **where the Spirit of the Lord *is*, there *is* liberty**.

2Co 3:18 But we all, with unveiled face, **beholding** as in a mirror the **glory of the Lord**, are being **transformed into the same image** from glory to glory, just as **by the Spirit** of the Lord.

Righteousness is through Grace

Rom 3:19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

Rom 3:20 Therefore **by the deeds of the law no flesh will be justified** in His sight, for **by the law *is* the knowledge of sin. (*and also sin consciousness*)**

Rom 3:21 But now the **righteousness of God apart from the law is revealed**, being witnessed by the Law and the Prophets,

Rom 3:22 even **the righteousness of God, through faith in Jesus Christ**, to all and on all who believe. For there is no difference;

Rom 3:23 for all have sinned and fall short of the glory of God,

Rom 3:24 **being justified freely by His grace** through the redemption that is in Christ Jesus,

The promises of God to Abraham are obtained by faith, according to Grace and not through the works of the Law

Rom 4:13 For the **promise that he would be the heir of the world *was not*** to Abraham or to his seed **through the law, but through the righteousness of faith.**

Rom 4:14 For **if those who are of the law *are* heirs**, faith is made void and the promise made of no effect,

Rom 4:15 **because the law brings about wrath**; for where there is no law *there is* no transgression.

Rom 4:16 Therefore ***it is* of faith that *it might be* according to grace, so that the promise might be sure to all the seed**, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all

By faith we were moved from one “position” (the Law) to another “position” (Grace)

Rom 5:1 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

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

Paul states it as a fact – we are not under law, but under grace

Rom 6:14 For sin shall not have dominion over you, **for you are not under (*underneath*) law but under (*underneath*) grace.**

Message translation : Rom 6:14 Sin can't tell you how to live. After all, you're not living under that old tyranny any longer. You're living in the freedom of God.

By death we are freed from the Law and now married to Christ to walk in the newness of the Spirit and not in the oldness of the letter.

Rom 7:1 Or do you not know, brethren (for I speak to those who know the law), that **the law has dominion over a man as long as he lives?**

Rom 7:2 For the woman who has a husband is bound by the law to *her* husband as long as he lives. But **if the husband dies, she is released from the law of *her* husband.**

Rom 7:3 So then if, while *her* husband lives, she marries another man, she will be called an adulteress; **but if her husband dies, she is free from that law**, so that she is no adulteress, though she has married another man.

Rom 7:4 Therefore, my brethren, **you also have become dead to the law through the body of Christ, that you may be married to another**—to Him who was raised from the dead, that we should bear fruit to God.

(Message Translation of Romans 7:4: When Christ died he took that entire rule-dominated way of life down with him and left it in the tomb, leaving you free to "marry" a resurrection life and bear "offspring" of faith for God.)

Rom 7:5 For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.

(Message Translation of Romans 7:5: For as long as we lived that old way of life, doing whatever we felt we could get away with, sin was calling most of the shots as the old law code hemmed us in. And this made us all the more rebellious. In the end, all we had to show for it was miscarriages and stillbirths.)

Rom 7:6 **But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not *in* the oldness of the letter.**

The law of the Spirit of the life in Christ freed me from the law of sin and death enabling me to live according to the Spirit

Rom 8:1 *There is* therefore now **no condemnation to those who are in Christ Jesus**, who do not walk according to the flesh, but according to the Spirit.

Rom 8:2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. *(Young's Literal Translation: for the law of the Spirit of the life in Christ Jesus did set me free from the law of the sin and of the death)*

Rom 8:3 For **what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh**, on account of sin: **He condemned sin in the flesh**, [*subdued, overcame, deprived it of its power over all who accept that sacrifice AMP*]

Rom 8:4 **that the righteous requirement of the law might be fulfilled** in us who do not walk according to the flesh **but according to the Spirit.** [*our lives governed not by the standards and according to the dictates of the flesh, but controlled by the Holy Spirit* AMP]

Jesus came to take away the first and establish the second

Heb 10:4 For *it is* not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 Therefore when He comes into the world, He says, "**Sacrifice and offering You did not desire,** but You have prepared a body for Me.

Heb 10:6 In burnt offerings and *sacrifices* for sin You have had no pleasure.

Heb 10:7 Then I said, Lo, **I come** (*in the* volume of the Book it is written of Me) **to do Your will, O God."**

Heb 10:8 Above, when He said, "Sacrifice and offering, and burnt offerings and *offering* for sin You did not desire, neither did You have pleasure in them" (which are offered according to the Law),

Heb 10:9 then He said, "**Lo, I come to do Your will, O God."** He takes away the first so that **He may establish the second.**

Heb 10:10 By this will we are sanctified through the offering of the body of Jesus Christ once for all.

Christ is the Mediator of a better covenant to replace the old one.

He is now writing His laws in our hearts

Under the Old Covenant (the Law) there was a constant reminding of sin – under the New Covenant (Grace), God remembers my sins and my iniquities no more

Heb 8:6 But now He has obtained a more excellent ministry, by so much He is also the **Mediator of a better covenant**, which was built upon better promises.

Heb 8:7 For if that first *covenant* had been without fault, *then* no place would have been sought for *the* second.

Heb 8:8 For finding fault with them, He said to them, "Behold, days are coming, says *the* Lord, and I will make an end on the house of Israel and on the house of Judah; a new covenant *shall be*,

Heb 8:9 not according to the covenant that I made with their fathers in the day I took hold of their hand to lead them out of the land of Egypt," because they did not continue in My covenant, and I did not regard them, says the Lord.

Heb 8:10 "For **this *is* the covenant** that I will make with the house of Israel after those days, says the Lord: **I will put My Laws into their mind and write them in their hearts**, and I will be their God, and they shall be My people.

Heb 8:11 And they shall not each man teach his neighbour, and each man his brother, saying, Know the Lord, for all shall know Me, from the least to the greatest.

Heb 8:12 For I will be merciful to their unrighteousness, and **their sins and their iniquities I will remember no more."**

Heb 8:13 In that He says, A new *covenant*, **He has made the first one old**. Now that which decays and **becomes old *is* ready to vanish away**.

Heb 10:14 For by **one offering He has perfected forever** those who are sanctified.

Heb 10:15 The Holy Spirit also is a witness to us; for after He had said before,

Heb 10:16 "**This *is* the covenant** that I will make with them after those days, says the Lord; **I will put My Laws into their hearts, and in their minds I will write them,"**

Heb 10:17 also *He adds*, "**their sins and their iniquities I will remember no more."**

Heb 10:18 Now where remission of these *is*, *there is* no more offering for sin.

Man is not justified by the law or by the works of the law but by faith in Jesus Christ

Gal 2:15 We *who are* Jews by nature, and not sinners of the Gentiles,

Gal 2:16 knowing that a **man is not justified by the works of the law but by faith in Jesus Christ**, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for **by the works of the law no flesh shall be justified**.

Gal 2:19 For **I through the law died to the law** that I might live to God.

[Gal 2:19 For I through the Law [under the operation of the curse of the Law] have [in Christ's death for me] myself died to the Law and all the Law's demands upon me, so that I may [henceforth] live to and for God.(AMP)]

Gal 2:20 I have been crucified with Christ (*when Christ was crucified, the Law was crucified with Him*); it is **no longer I who live, but Christ lives in me**; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Gal 2:21 I do not set aside the grace of God(*I do not make the grace of God of no effect*); for if righteousness *comes* through the law, then Christ died in vain."

Gal 3:11 **But that no one is justified by the Law in the sight of God *is* clear, for, "The just shall live by faith."**

Gal 3:12 But the Law is not of faith; but,

Jesus redeemed us from the curse of the Law resulting in us now partaking of the blessing of Abraham (righteousness given through the covenant) and receiving the promised Holy Spirit

Gal 3:5 Then He supplying the Spirit to you and working powerful works in you, *is it* by works of *the* law, or by hearing of faith?

Gal 3:6 Even as Abraham believed God, and it was counted to him for righteousness.

Gal 3:7 Therefore know that those of faith, these are the sons of Abraham.

Gal 3:8 And the Scripture, foreseeing that God would justify the nations through faith, preached the gospel before to Abraham, *saying*, "In you shall all nations be blessed."

Gal 3:9 So then those of faith are blessed with faithful Abraham.

Gal 3:10 For as many as are out of works of the Law, these are under a curse; for it is written, "Cursed *is* everyone who does not continue in all things which are written in the Book of the Law, to do them."

Gal 3:11 But that no one is justified by the Law in the sight of God *is* clear, for, "The just shall live by faith."

Gal 3:12 But the Law is not of faith; but, "The man who does these things shall live in them."

Gal 3:13 Christ redeemed us from the curse of the Law, being made a curse for us (for it is written, "Cursed *is* everyone having been hanged on a tree");

Gal 3:14 so that the blessing of Abraham might be to the nations in Jesus Christ, and that we might receive the promise of the Spirit through faith .

The Law was our tutor (trainer) until Christ (the Seed of Abraham) came

Gal 3:15 Brothers, I speak according to man, a covenant having been ratified, even *among* mankind, no one sets aside or adds to *it*.

Gal 3:16 And to Abraham and to his Seed the promises were spoken. It does not say, And to seeds, as of many; but as of one, " And to your Seed," which is Christ.

Gal 3:17 And I say this, A covenant having been ratified by God in Christ, the Law (coming into being four hundred and thirty years after) does not annul the promise, so as to abolish it.

Gal 3:18 For if the inheritance *is* of Law, *it is* no more of promise; but God gave *it* to Abraham by way of promise.

Gal 3:19 Why then the Law? It was added because of transgressions, until the Seed should come *to those* to whom it had been promised, being ordained through angels in the Mediator's hand.

Gal 3:20 But the Mediator is not *a mediator* of one, but God is one.

Gal 3:21 *Is* the Law then against the promises of God? Let it not be *said*! For if a law had been given which could have given life, indeed righteousness would have been out of Law.

Gal 3:22 But the Scripture shut up all under sin, so that the promise by faith of Jesus Christ might be given to those who believe.

Gal 3:23 **But before faith came, we were kept under Law**, having been shut up to the faith about to be revealed.

Gal 3:24 **So that the Law has become a trainer of us (our guardian, our tutor) until Christ, that we might be justified by faith.**

Gal 3:25 **But faith coming, we are no longer under a trainer.**

Gal 3:26 For you are all sons of God through faith in Christ Jesus.

Gal 3:27 For as many as were baptized into Christ, you put on Christ.

Gal 3:28 There cannot be Jew nor Greek, there is neither bond nor free, there is no male nor female; for you are all one in Christ Jesus.

Gal 3:29 And if you *are* Christ's, then you are Abraham's seed and heirs according to the promise.

“The faith” of Galatians 3:23 & 25 explained

Gal 3:23 But **before faith came, we were kept in custody under the law**, being shut up to the faith which was later to be revealed.

Gal 3:24 Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.

Gal 3:25 But **now that faith has come**, we are no longer under a tutor.

The word Faith (actually “the faith”) in these two verses refers to the Person of Christ who is the Source of our faith and means the following:

Jesus Christ, the Messiah, has come and through faith in Him we obtain eternal salvation and entrance into the kingdom of God

Not my faith, but His faith that never ever waivers

God sent forth His Son to redeem those who were under the law

Gal 4:4 But when the fullness of the time had come, God sent forth His Son, born of a woman, **born under the law**,

Gal 4:5 **to redeem those who were under the law, that we might receive the adoption as sons.**

Rom 8:15 For [*the Spirit which*] you have now received [*is*] **not a spirit of slavery** to put you once more in bondage to fear, but you have **received the Spirit of adoption** [*the Spirit producing sonship*] in [*the bliss of*] which we cry, Abba (Father)! Father!

The law produces slaves. The Spirit by grace produces sons of God.

We are saved by grace and not by works

Rom 11:5 Even so then, at this present time there is a remnant according to the election of grace.

Rom 11:6 **And if by grace, then *it is* no longer of works; otherwise grace is no longer grace. But if *it is* of works, it is no longer grace; otherwise work is no longer work.**

Eph 2:4 But God, who is rich in mercy, because of His great love with which He loved us,

Eph 2:5 even when we were dead in trespasses, made us alive together with Christ (**by grace you have been saved**),

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

Eph 2:7 that in the ages to come **He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.**

Eph 2:8 **For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,**

Eph 2:9 **not of works,** lest anyone should boast.

The priesthood of the Law has changed, and there is of necessity also a change of the law. We are now governed by the Law of the Spirit of the life in Christ Jesus, our High Priest

Heb 7:11 Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?

Heb 7:12 **For the priesthood being changed, of necessity there is also a change of the law.**

The Levitical Priesthood has come to an end. A new Priesthood was established under our High Priest, Jesus Christ, according to the order of Melchizedek, and we now enjoy a 24/7 access to the most Holy presence of God.

The Law of the Levitical priesthood only condemned, while there is no condemnation under our new High Priest, Jesus Christ:

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

Rom 8:2 For **the law of the Spirit of life** in Christ Jesus has set you free from the law of sin and of death.

Paul spoke to the people at Antioch – by Jesus everyone who believes is justified from all things from which they could not be justified by the law of Moses.

Act 13:38 Therefore let it be known to you, brethren, that **through this Man (Jesus)** is preached to you the **forgiveness of sins**;

Act 13:39 and **by Him** everyone who believes is **justified from all things from which you could not be justified by the law of Moses.**

The church in Antioch was confronted with the problem of mingling the law and grace

Act 15:1 And **certain men** came down from Judea and **taught the brethren**, "Unless you are circumcised according to the custom of Moses, you cannot be saved."

Act 15:2 Therefore, when **Paul and Barnabas had no small dissension and dispute** with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question.

Act 15:4 And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them.

Act 15:5 But **some of the sect of the Pharisees** who believed rose up, saying, "It is **necessary to circumcise them, and to command them to keep the law of Moses.**"

Act 15:6 Now the apostles and elders came together to consider this matter.

Act 15:7 And when there had been **much dispute**, **Peter** rose up and **said** to them: "Men and brethren, you know that a good while ago God chose among us, that by my mouth the **Gentiles should hear the word of the gospel and believe.**

Act 15:8 So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as *He did* to us,

Act 15:9 and made no distinction between us and them, purifying their hearts by faith.

Act 15:10 Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?

Act 15:11 **But we believe that through (*through=the channel of the act*) the grace of the Lord Jesus Christ we shall be saved in the same manner as they."**

Act 15:12 Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles.

NB!

I can choose to either function from grace or from the law, or I can mingle the two.

I can choose to live from "The Tree of Knowledge of Good and Evil" (the Law) or to live from "The Tree of Life"

Justification by the law; means we have fallen from grace.

You do not fall from Grace when you sin – you fall from Grace when you attempt to be justified by the Law.

Gal 1:6 I marvel that **you are turning away** so soon from Him who called you in the **grace of Christ**, to a different gospel,

Gal 1:7 which is not another; but there are **some** who trouble you and **want to pervert the gospel of Christ**.

Gal 2:21 **I do not set aside the grace of God**; for if righteousness *comes* through the law, then Christ died in vain."

Gal 5:1 Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.

Gal 5:2 Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.

Gal 5:3 And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.

Gal 5:4 **You have become estranged from Christ, you who *attempt to be justified by law*; you have fallen from grace.**

Gal 5:5 For we through the Spirit eagerly wait for the hope of righteousness by faith.

Gal 5:6 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but faith working through love.

2Co 5:21 For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

2Co 6:1 We then, *as* workers together *with Him* also plead with *you* **not to receive the grace of God in vain.**

Heb 12:14 Pursue peace with all *people*, and holiness, without which no one will see the Lord:

Heb 12:15 **looking carefully lest anyone fall short of the grace of God;** lest any root of bitterness springing up cause trouble, and by this many become defiled;

Heb 13:9 **Do not be carried about with various and strange doctrines.** For *it is good that the heart be established by grace*, not with foods which have not profited those who have been occupied with them

Guilt and condemnation flows from the Law, while blessings flow from Grace

Eph 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with **every spiritual blessing** in the heavenly *places* in Christ,

Eph 1:6 **to the praise of the glory of His grace**, which He freely bestowed on us in the Beloved.

Gal 3:13 **Christ redeemed us from the curse of the Law**, having become a curse for us-- for it is written, "Cursed is everyone who hangs on a tree"--

Gal 3:14 **in order that in Christ Jesus the blessing of Abraham might come to the Gentiles**, so that we would receive the promise of the Spirit through faith.

The blessing of Abraham is the blessing of "righteousness" – the ability to stand before God without any feeling of guilt or condemnation

I can attract all the blessings flowing from God by adhering to the advice given in the following Scriptures:

Rom 12:17 **Never pay back evil for evil to anyone.** Respect what is right in the sight of all men.

1Th 5:15 **See that no one repays another with evil for evil**, but always seek after that which is good for one another and for all people.

1Pe 3:8 To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit;

1Pe 3:9 **not returning evil for evil or insult for insult, but giving a blessing instead;** for you were called for the very purpose **that you might inherit a blessing.**

1Pe 3:10 For, "The one who desires life, to love and see good days, must keep his tongue from evil and his lips from speaking deceit.

Inherit a blessing means:

To take into possession; to receive the portion assigned to one, receive as one's own or as a possession

From the above we gather that it is possible to be born again and still not enjoy all the blessings of salvation, because the moment I return evil for evil, or insult for insult, I stop the flow of blessings to my life.

I can inherit blessings the moment I bless other people (bless means to speak well of and to speak good things over others), especially those who have done me wrong. So when someone has done me wrong, for me to inherit blessings, I have to not only forgive, but also have to speak well of that person and proclaim well being over him/her.

My wife, Averille received the following revelation from God regarding the above:

The moment you speak bad or gossip about other people, or slander people you find yourself functioning under the Law, because the Law is always judgemental and condemning.

The danger of functioning under the Law is that you have fallen from grace and have been severed from Christ and no blessing will flow to your life.

Gal 5:4 You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.

Always remember: Grace covers my weaknesses, but also weaknesses in other people

Rest your hope fully upon the grace

1Pe 1:10 Of this salvation the prophets have inquired and searched carefully, who prophesied of **the grace that would come to you,**

1Pe 1:12 To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.

1Pe 1:13 Therefore gird up the loins of your mind, be sober, and **rest your hope fully upon the grace** that is to be brought to you at the revelation of Jesus Christ;

The Law could never inherit the Promises of God

Moses never entered the Promised Land, because it would have been a manifestation that the Law (of which Moses was the representative and personification) could take into possession the promises of God.

Only Grace can take hold of what God has measured out for us.

The Law of commandments is called “the enmity” - a barrier of dividing wall between Israel and the rest of the world excluding the Gentiles from God. This enmity was abolished and put to death through the cross of Christ. All are now one new man in Christ:

Eph 2:13 But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ.

Eph 2:14 For He Himself is our peace, who made both *groups into* one and broke down the barrier of the dividing wall,

Eph 2:15 **by abolishing in His flesh the enmity, *which is* the Law of commandments *contained* in ordinances**, so that in Himself He might make the two into one new man, *thus* establishing peace,

Eph 2:16 and might reconcile them both in one body to God **through the cross, by it having put to death the enmity.**

Jesus completely wiped out the handwriting of requirements (the Law) by nailing it to the cross

Col 2:13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,

Col 2:14 **having wiped out the handwriting of requirements that was against us**, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

(AMP)Col 2:14 Having cancelled and blotted out and wiped away the handwriting of the note (bond) with its legal decrees and demands which was in force and stood against us (hostile to us). This [note with its regulations, decrees, and demands] He set aside and cleared completely out of our way by nailing it to [His] cross.

Col 2:15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

Col 2:16 **So let no one judge** you in food or in drink, or regarding a festival or a new moon or sabbaths,

Col 2:17 which are a shadow of things to come, but the substance is of Christ.

Col 2:18 Let no one cheat you of your reward, taking delight in *false* humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,

Col 2:19 and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase *that is* from God.

Col 2:20 **Therefore, if you died with Christ from the basic principles of the world, why, as *though* living in the world, do you subject yourselves to regulations—**

Col 2:21 "Do not touch, do not taste, do not handle,"

Col 2:22 which all concern things which perish with the using—according to the commandments and doctrines of men?

Col 2:23 These things indeed have an appearance of wisdom in self-imposed religion, *false* humility, and neglect of the body, *but are* of no value against the indulgence of the flesh.

E) HOW DID CHRIST WIPE OUT THE LAW?

How did Christ wipe out the handwriting of requirements (the law)?

A very significant statement is made in the Hebrews 9 where the layout and priestly service of the Tabernacle of Moses is described

Heb 9:1 Then indeed, even the first *covenant* had **ordinances of divine service** and the earthly sanctuary.

Heb 9:2 For **a tabernacle was prepared: the first *part***, in which *was* the lampstand, the table, and the showbread, which is called the sanctuary;

Heb 9:3 and **behind the second veil**, the part of the tabernacle which is called **the Holiest of All**,

Heb 9:6 Now when these things had been thus prepared, **the priests always went into the first part of the tabernacle**, performing *the services*.

Heb 9:7 **But into the second part the high priest *went* alone once a year, not without blood**, which he offered for himself and *for* the people's sins *committed* in ignorance;

Heb 9:8 the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.(NKJV)

This first tabernacle represented the Law with its religious order of the day and was blocking the way to the permanent heavenly spiritual Holiest of All – the intimate presence of God.

One of the assignments of Jesus was to take the first tabernacle out of the way and to open up the way to the presence of God for all nations

That is the reason why Jesus said in John 14:6

Joh 14:6 Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me. (NKJV)

Jesus is now starting to prepare the way to His Father

An interesting story is recorded in John 2 where Jesus visited the temple in Jerusalem and drove those out of the temple who were doing business there

Joh 2:13 Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.

Joh 2:14 And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business.

Joh 2:15 When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables.

Joh 2:16 And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!"

Joh 2:17 Then His disciples remembered that it was written, "ZEAL FOR YOUR HOUSE HAS EATEN ME UP."

The Jews asked Jesus

Joh 2:18 So the Jews answered and said to Him, "What sign do You show to us, since You do these things?"

Jesus' answer is very significant

Joh 2:19 Jesus answered and said to them, "**Destroy this temple, and in three days I will raise it up.**"

Joh 2:20 Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?"

Joh 2:21 **But He was speaking of the temple of His body.**

Joh 2:22 **Therefore, when He had risen from the dead, His disciples remembered that He had said this to them;** and they believed the Scripture and the word which Jesus had said.

Jesus was referring to His body when He challenged the people to destroy this temple. His body symbolically became the first tabernacle to be destroyed at the end of His life on earth.

Jesus' body (the first tabernacle) was systematically broken down in the most horrific way (this was prophesied in detail by Isaiah)

Isa 53:2 For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no *stately* form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him.

Isa 53:3 He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him.

Isa 53:5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being *fell* upon Him, And by His scourging we are healed.

Isa 53:7 He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth.

Isa 53:10 But the LORD was pleased To crush Him, putting *Him* to grief; If He would render Himself *as* a guilt offering,

The breaking down of the first tabernacle:

The fulfilment of Isaiah's prophecy is recorded in all four Gospels (Matthew, Mark, Luke and John)

Luk 22:63 Now the men who held Jesus **mocked Him and beat Him.**

Luk 22:64 And **having blindfolded Him, they struck Him on the face** and asked Him, saying, "Prophecy! Who is the one who struck You?"

Luk 23:16 I **will therefore chastise Him** and release *Him*"

Joh 19:1 So then Pilate took Jesus and scourged *Him*.

Mar 15:15 Wishing to satisfy the crowd, Pilate released Barabbas for them, and **after having Jesus scourged, he handed Him over to be crucified.**

Concerning the scourging Psalm 129:3 has the following to say:

Psa 129:3 "The plowers plowed upon my back; They lengthened their furrows."

Mar 15:17 They *dressed Him up in purple, and **after twisting a crown of thorns, they put it on Him;**

Mar 15:18 and they began to acclaim Him, "Hail, King of the Jews!"

Mar 15:19 **They kept beating His head with a reed, and spitting on Him,**

Luk 23:21 But they shouted, saying, "**Crucify *Him*, crucify Him!**"

Joh 19:16 Then **he delivered Him to them to be crucified.** Then they took Jesus and led *Him* away.

Joh 19:17 And **He, bearing His cross, went out to a place called *the Place* of a Skull, which is called in Hebrew, Golgotha,**

Joh 19:18 **where they crucified Him,**

Mar 15:25 **It was the third hour when they crucified Him.**

Mar 15:33 When the sixth hour came, darkness fell over the whole land until the ninth hour.

Mar 15:34 At **the ninth hour Jesus cried out with a loud voice, "ELOI, ELOI, LAMA SABACHTHANI?"** which is translated, "**MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"**

Luk 23:46 And **when Jesus had cried out** with a loud voice, He said, "**Father, 'INTO YOUR HANDS I COMMIT MY SPIRIT.'**" Having said this, **He breathed His last.**

Joh 19:30 So when Jesus had received the sour wine, **He said, "It is finished!"** And bowing His head, **He gave up His spirit.**

Mar 15:38 **And the veil of the temple was torn in two from top to bottom.**

Joh 19:33 But when they came to Jesus and **saw that He was already dead,** they did not break His legs.

Joh 19:34 But **one of the soldiers pierced His side with a spear, and immediately blood and water came out.**

"Scourging" and "Crucifixion"

I will now elaborate on the concepts "Scourging" and "Crucifixion". This will give us a vague idea of what Jesus went through to ensure salvation and freedom from the Law for us:

Mat 27:26 Then he (Pilate) let Barabbas go free: but **after having Jesus whipped (scourged)**, he gave him up to be put to death on the cross. (BBE)

Scourge; Scourging; whipped:

The scourging before the crucifixion was a brutal Roman custom and was part of the capital punishment.

Among the Romans it was customary to scourge or whip a “slave” before he was crucified. This was done to inflict greater suffering, than crucifixion would be alone, and to add to the horrors of the punishment. Our Lord, being about to be put to death after the manner of a slave, was also treated as a slave as one of the lowest and most despised of mankind.

The instrument used in scourging:

(Taken from the International Standard Bible Encyclopedia – E-Sword)

A Roman implement for severe bodily punishment. Horace calls it horribile flagellum. It consisted of a handle, to which several cords or leather thongs were affixed, which were weighted with jagged pieces of bone or metal, to make the blow more painful and effective. It is comparable, in its horrid effects, only with the Russian knout. The victim was tied to a post (Act_22:25) and the blows were applied to the back and loins, sometimes even, in the wanton cruelty of the executioner, to the face and the bowels. In the tense position of the body, the effect can easily be imagined. So hideous was the punishment that the victim usually fainted and not rarely died under it. It usually preceded capital punishment

Thank God by His stripes we are healed

The crucifixion of Jesus

The Cross

(Taken from Fausset's Bible Dictionary – E-Sword)

The instrument of a slave's death, associated with the ideas of pain, guilt, and ignominy. Scourging generally preceded crucifixion: Jesus bore His own cross toward Golgotha outside the city (Heb_13:12;), but sinking exhausted probably He was relieved, and it was transferred to Simon of Cyrene;

Crucifixion described by different authors:

Easton:

Crucifixion

(Taken from Easton's Bible Dictionary – E-Sword)

A common mode of punishment among heathen nations in early times

This was regarded as the most horrible form of death, and to a Jew it would acquire greater horror from the curse in Deu_21:23.

This punishment began by subjecting the sufferer to scourging.

The condemned one carried his own cross to the place of execution, which was outside the city, in some conspicuous place set apart for the purpose. Before the nailing to the cross took place, a medicated cup of vinegar mixed with gall and myrrh (the sopor) was given, for the purpose of deadening the pangs of the sufferer. Our Lord refused this cup, that his senses might be clear (Mat_27:34).

The accounts given of the crucifixion of our Lord are in entire agreement with the customs and practices of the Roman in such cases. He was crucified between two "malefactors" (Isa_53:12; Luk_23:32), and was watched by a party of four soldiers (Joh_19:23; Mat_27:36, Mat_27:54), with their centurion. The "breaking of the legs" of the malefactors was intended to hasten death, and put them out of misery (Joh_19:31); but the unusual rapidity of our Lord's death (Joh_19:33) was due to his previous sufferings and his great mental anguish. The omission of the breaking of his legs was the fulfilment of a type (Exo_12:46). He literally died of a broken heart, a ruptured heart, and hence the flowing of blood and water from the wound made by the soldier's spear (Joh_19:34).

Smith:

Crucifixion

(Taken from Smith's Bible Dictionary – E-Sword)

Crucifixion was in used among the Egyptians, Gen_40:19, the Carthaginians, the Persians, Est_7:10, the Assyrians, Scythians, Indians, Germans, and from the earliest times, among the Greeks and Romans. Whether this mode of execution was known to the ancient Jews is a matter of dispute. Probably, the Jews borrowed it from the Romans. It was unanimously considered the most horrible form of death.

The one to be crucified was stripped naked of all his clothes, and then followed the most awful moment of all. He was laid down upon the implement of torture. His arms were stretched along the cross-beams, and at the centre of the open palms, the point of a huge iron nail was placed, which, by the blow of a mallet, was driven home into the wood. Then through either foot separately, or possibly through both together, as they were placed one over the other, another huge nail tore its way through the quivering flesh.

Whether the sufferer was also bound to the cross, we do not know; but, to prevent the hands and feet being torn away by the weight of the body, which could not "rest upon nothing but four great wounds," there was, about the centre of the cross, a wooden projection strong enough to support, at least in part, a human body, which soon became

a weight of agony. Then, the "accursed tree", with its living human burden, was slowly heaved up and the end fixed firmly in a hole in the ground. The feet were but a little raised above the earth. The victim was in full reach of every hand that might choose to strike.

A death by crucifixion seems to include all that pain and death can have of the horrible and ghastly, -- dizziness, cramp, thirst, starvation, sleeplessness, traumatic fever, tetanus, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds, all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness.

*The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds, inflamed by exposure, gradually gangrened; the arteries, especially of the head and stomach, became swollen and oppressed with surcharged blood; and, while each variety of misery went on gradually increasing, there was added to them, the intolerable pang of a burning and raging thirst. Such was the death to which **Christ** was doomed. -- Farrar's "Life of **Christ**."*

The crucified was watched, according to custom, by a party of four soldiers, Joh 19:23, with their centurion, Mat 27:66, whose express office was to prevent the stealing of the body. This was necessary from the lingering character of the death, which sometimes did not supervene even for three days, and was, at last, the result of gradual benumbing and starvation. But for this guard, the persons might have been taken down and recovered, as was actually done, in the case of a friend of Josephus. Fracture of the legs was especially adopted by the Jews to hasten death. Joh 19:31.

In most cases, the body was suffered to rot on the cross by the action of sun and rain, or to be devoured by birds and beasts. Sepulture [burial or internment] was generally, therefore, forbidden; but in consequence of Deu 21:22-23, an express national exception was made in favour of the Jews. Mat 27:58. This accursed and awful mode of punishment was happily abolished by Constantine.

Barnes:

And they crucified him –

(Taken from "Albert Barnes' Notes on the Bible" on E-Sword)

To "crucify" means to put to death on a cross. The "cross" has been described at Mat 27:32. The usual manner of the crucifixion was as follows: After the criminal had carried the cross, attended with every possible gibe and insult, to the place of execution, a hole was dug in the earth to receive the foot of it. The cross was laid on the ground; the person condemned to suffer was stripped and was extended on it, and the soldiers fastened the hands and feet either by nails or thongs. After they had driven the nails deeply in the wood, they elevated the cross with the agonizing sufferer on it, and, in order to fix it more firmly in the earth, they let it fall violently into the hole which they had dug to receive it. This sudden fall gave to the person that was nailed to it a violent and convulsive shock, and greatly increased his sufferings. The crucified person was then

suffered to hang, commonly, until pain, exhaustion, thirst, and hunger ended his life. Sometimes the sufferings continued for days; and when friendly death terminated the life, the body was often suffered to remain - a loathsome object, putrefying in the sun or devoured by birds.

This punishment was deemed the most disgraceful and ignominious that was practiced among the Romans. It was the way in which slaves, robbers, and the most notorious and abandoned wretches were commonly put to death. It was this, among other things, that exposed those who preached the gospel to so much shame and contempt among the Greeks and Romans. They despised everything that was connected with the death of one who had been put to death as a slave and an outlaw.

Since it was the most ignominious punishment known, so it was the most painful

The following circumstances made it a death of special pain:

- 1. The position of the arms and the body was unnatural, the arms being extended back and almost immovable. The least motion gave violent pain in the hands and feet, and in the back, which was lacerated with stripes.*
- 2. The nails, being driven through the parts of the hands and feet which abound with "nerves," created the most exquisite anguish.*
- 3. The exposure of so many wounds to the air brought on a violent inflammation, which greatly increased the poignancy of the suffering.*
- 4. The free circulation of the blood was prevented. More blood was carried out in the arteries than could be returned by the veins. The consequence was, that there was a great increase of blood in the veins of the head, producing an intense pressure and violent pain. The same was true of other parts of the body. This intense pressure in the blood-vessels was the source of inexpressible misery.*
- 5. The pain gradually increased. There was no relaxation and no rest. There was no prospect but death. The sufferer was commonly able to endure it until the third, and sometimes even to the seventh day. The intense sufferings of the Saviour, however, were sooner terminated. This was caused, perhaps, in some measure, by his previous fatigue and exhaustion, but still more by the intense sufferings of his soul in bearing our griefs and carrying our sorrows in making an atonement for the sins of the world.*

End of insertion

I don't think words can truly describe the horrific death that Jesus suffered for the forgiveness of our sins and to free us from the Law of Moses.

F) A SURGEON'S PERSPECTIVE ON CHRIST'S CRUCIFIXION

The scourging and crucifixion of our Lord through the eyes of a surgeon

Christ's crucifixion from a medical point of view

The following was taken from the website: www.crucifixion1.com (with permission - granted as per the under mentioned email)

from: WILLIAM GREENE <gudoc96@hotmail.com>
to: Deon Gerber <deongerber@gmail.com>, gudoc96@hotmail.com>
date: Mon, May 20, 2013 at 3:10 PM
subject: crucifixion
mailed-
by: hotmail.com

Dear Deon

I am pleased that you found my work useful. One of my goals is to share this powerful message with the world.

As I believe I mentioned at the end, I did not do the research for publication. I use it only for group PowerPoint presentations.

I did not keep notes on where I obtained the information. In many cases, the original words were so powerful, I used them directly. This is acceptable for my purposes, but might be considered plagiarism, if used in print.

***You have my permission to use my material.** Keep me informed of your progress.*

I will be happy to make presentations in S. Africa, but need transportation funding.

Dr Bill Greene

- THE SCOURGING AT THE PILLAR AND THE CROWNING OF THORNS

Jesus was lead a short distance from Pilate's chambers into a courtyard for the scourging. He was stripped of His clothing, except for His undergarment. His hands were tied to a post. Scourging used a whip with 7 leather strips. To make the suffering greater and the damage more serious, two small lead balls were sharpened and tied to the ends of each leather strip so that they would cut deeply into the flesh. There was a team of

6 executioners.

They were violent criminals from Egypt who were condemned for their crimes to hard labour. They resembled wild beasts that were half-drunk; they took delight in scourging prisoners. One executioner stood on either side of Him so that Jesus; entire body, front and back from His neck to His feet, was covered with lashes. The two executioners alternately swung their whips with the force of their entire bodies. At each stroke, Christ's body shook with an agonized shudder, but He did not utter a word, and His silence redoubled the satanic rage of His executioners. When they tired, a second and then a third team took control of this barbarous torture.

The Jews were required to limit the scourging to 40 lashes, and in order to be strictly correct they limited the scourging to 39 lashes. But the Roman soldiers were in control of Jesus and they had no interest in being strictly correct. Scourging had the potential to kill the victim, because of the violence that was inflicted. The art of the torture was to bring someone close to the point of death, without having Him expire. As I mentioned earlier, Jesus' subcutaneous tissue was unusually sensitive because of the sweating of blood, the Hemathidrosis, so that the scourging was even more severe for Him. The Shroud clearly shows the effect of the leather strips with the lead balls attached. At first, the thongs bruised the skin and caused contusions. Then as the blows continued, they cut deeper into the subcutaneous fatty tissue causing an oozing of blood and serum from smaller vessels. Finally, the sharp lead balls cut more deeply into the underlying muscle tissue. Blood spurted from open arteries; the skin and muscles hung in long, quivering ribbons. The entire area was an unrecognizable mass of torn, bleeding tissue.

After 45 minutes, when this brutal torture was completed, and Christ was nearly unconscious, they untied His hands and He collapsed to the ground. His open, bleeding wounds were contaminated with dust and dirt. Christ's clothes were returned to Him.

During the night, the Roman soldiers demonstrated their ingenuity and cruelty in further defaming and debasing our sacred Lord. Since He claimed to be a king, they stripped Him of His tunic and draped a purple rag over His shoulders to signify His royalty. A reed was placed in His hand to serve as a scepter.

They then fashioned a crown of thorns for His head. This was not part of the normal Crucifixion ritual. One of the soldiers brought branches from a wild hawthorn bush with long, sharp, hard thorns. Although depictions of Christ usually show the crown as a wreath placed around His forehead, investigations suggest it was more likely shaped like the bottom of a basket and covered His entire scalp. The thorns penetrated the skin, and were driven more and more deeply when He was repeatedly struck on the head with reeds. Surgeons know that scalp wounds can bleed profusely. Long streams of blood flowed down Our Lord's forehead, through His tangled hair, into His beard and down His neck. They had Him sit on a tub which served as His throne. A comedy of adoration was played out as the crowd yelled, "Hail, King of the Jews!" They roared with laughter. Jesus uttered no rebuke and accepted their vile treatment without response. When they tired of their amusement, they violently tore off the purple cape. The open wounds across His shoulders and back were stuck to the fabric; as it was removed, the raw lacerations were once again torn open.

- THE CARRYING OF THE CROSS AND THE CRUCIFIXION

Jesus was placed in the hands of Longinus, a centurion who was responsible for one hundred soldiers. This Roman officer was curious about his unusual prisoner, and felt a sense of compassion for His plight. He offered Jesus a drink of wine to lessen His suffering, but Jesus refused. I believe the centurion told Jesus, "I will try to make You suffer only what is necessary." Jesus was later offered a mixture of water and honey. He would have been extremely thirsty as a consequence of dehydration, blood loss and shock, but Jesus refused because, "He did not want to suffer less." Although condemned men were often taken on a long route around the city, to be viewed and mocked by the citizenry, Jesus was observed to be in an extremely weakened condition, so a shorter route was taken to Golgotha.

As I mentioned earlier, I believe the Crucifixion

occurred on a Tau cross. The patibulum weighed approximately 100 pounds. It was placed on the shoulders of the each of the condemned men, and their arms were extended and tied to it. Jesus started on His journey, along the Via Dolorosa (the Way of Sorrow), walking along the rough, rocky path with bare feet. The raw wood of the patibulum wore deeply into the lacerations over His shoulders, created by the scourging. The soldiers had cords that bound Him, and controlled His course. Longinus was anxious to have the execution completed before dark, because of the upcoming Passover holiday.

According to the tradition of the Stations of the Cross, Jesus fell at least three times. With the weight of 100 pounds on His shoulders, and His arms extended and tied to the wood, these falls were extremely damaging to His knees and His chest. The soldiers became impatient and whipped Him repeatedly to get Him to His feet and to move more quickly. The road they travelled was approximately 650 yards to the hill at Calvary, outside of the city gates.

Along the Via Dolorosa, the citizens of Jerusalem mocked Jesus; they again threw rocks and trash at Him, they struck Him with sticks and spat upon Him. The midday sun was hot; Jesus' salty perspiration bathed His countless wounds, increasing the pain of each of the stripes from the flagellation. The group climbed the hill of Golgotha (the Place of the Skull) outside of the city limits.

We know that Jesus was near death at this point, and the Romans were fearful that He might expire before reaching the Crucifixion. Longinus enlisted the reluctant assistance of Simon, a visitor from Cyrene in North Africa, to carry the cross.

When He encountered Mary along the journey, He called out His first word, "Mother." It was a heartbroken and heartbreaking cry of a little boy who was dying all alone, surrounded by His torturers and tormentors. Mary pressed her hand against her heart as if she had been stabbed.

When they reached the top of the hill, the ropes were released, and Jesus carefully removed the patibulum from His shoulders, trying not to rub against His open sores or displace His crown of thorns. He pressed His hands against His chest

because He experienced pain from His heart. He was very short of breath at this point. The 2 thieves threw their crosses on the ground, and yelled vile profanities. JESUS was silent. The journey along the Via Dolorosa was completed. The Crucifixion was about to begin.

The victims must first be stripped of their garments. The lower garments were dealt with more easily, but Christ's upper garments firmly adhered to His wounds. Stripping them was a horrible business. In the hospital we frequently have patients with open wounds and burns. Doctors cover the wounds with sterile dressings to keep them clean. But the raw surfaces weep a liquid called serum. When it dries it becomes like glue. To change a dressing, we often take the patients to the operating room a place them under general anaesthesia to alleviate their suffering. But Jesus was controlled by the Romans, and they had no interest in alleviating His suffering. His tunic was viciously ripped from His body; blood streamed to the ground again from the freshly opened wounds. His entire body felt like it had been set on fire.

Part of the humiliation and degradation of the crucified was to hang from the cross totally naked. I believe that Longinus demonstrated compassion for Jesus' modesty. He took Mary's veil, which was soaked with her tears, and offered it to Jesus. He discreetly turned His back to the crowd, removed His undergarment, and wrapped the veil several times about His loins securely.

Initially, the thieves were simply tied to their crosses, one at the right and one at the left of where Jesus was to be crucified. They howled, and swore, and complained about the pain of the ropes cutting into their wrists. They blasphemed the Lord and cursed the Roman soldiers who were punishing them. It was now Jesus' time for intense suffering.

Although the thieves had been forced to the ground by several of the torturers, Jesus offered no resistance. He lay down in the dirt where He was told. The raw, open wounds on His back were caked with dirt and pieces of gravel. He stretched out His arms. Two executioners sat on His chest to hold Him fast, the third stretched out His right arm. The fourth had in his hand the quadrangular nail with a flat head. The nail was 1/3 of an inch in thickness and approximately 8 inches in length. The

executioner carefully felt for the proper point in the wrist, he raised the hammer and gave the first strike.

Jesus, who had closed His eyes, uttered a piercing cry from the sharp, lancinating pain; His eyes flooded with tears. The pain was excruciating. Mary responded to the cry of her tortured Son with a groan that sounded like the moaning of a lamb at slaughter. She held her head in her hands. Jesus sensed her suffering. In order not to cause her further anguish, He uttered no more cries. Repeated strokes drove the nail through the wrist, securing Him to the patibulum.

The executioners then moved to His left arm. They took a rope, tied it to His wrist and forcefully pulled on it to extend the arm. There was a hole in the patibulum where the nail was to be placed. Jesus' arm was too short to reach the hole. The guards pulled more forcefully on the rope, dislocating His left shoulder, tearing muscles and ligaments. The second nail was driven through the wrist and deeply into the wood.

Once Jesus' wrists were secured to the cross, He was forced to get onto His feet. The executioners raised the heavy beam. He came first to a sitting position and then was made to stand. They moved Him backwards and placed His back against the stipes. Very quickly, they lifted the patibulum. At this point, Christ was hanging with His full weight from the nails in His wrists, like an animal suspended from two meat hooks. The nails tore deeply into the open wounds. His feet dangled just above the ground. His shoulders, wounded by whips and by carrying the cross, were painfully scraped against the splinters in the raw wood. They fitted the hole in the patibulum on the top of the stipes and attached the sign which is known as the titulus, recognizing Jesus as King of the Jews, just behind His head.

His feet were then impaled. The left foot was pushed flat against the stipes, and with one blow, the 3rd nail was driven through the top of his foot between the 2nd and 3rd metatarsal bones. The assistant then bent the other leg, and the executioner, bringing the left foot around in front of the right, pierced the right foot with a second blow. The nail was pounded into the wood.

- A SURGEON'S PERSPECTIVE

To help us understand the injury from the nails, Dr. Barbet experimented with cadavers. He estimated Christ's weight to be approximately 160 pounds. But, His body sagged with the arms forming an angle of 65 degrees. From the physics of vectors, it can be shown that the force exerted on each nail was not what we might expect (half of 160 pounds or 80 pounds). Because of the oblique angle of the arms, there were approximately 209 pounds of force exerted on each nail. In experiments, Barbet showed that a nail through the palm of the hand, as depicted by many artists, could not support the force. The nail would tear through the skin very quickly, and probably tear off part of the hand. But, the Roman guards were very skilled at performing a Crucifixion. They had done this hundreds of times before. We believe both from his experiments and from the Shroud of Turin, that the nails were skilfully passed through the wrist between the eight carpal bones. The nails penetrated Destot's space and were supported by the transverse carpal ligament.

Although this location would not result in significant bleeding, it did result in a significant injury and possibly partial transection of the Median Nerve in the wrist. This large nerve trunk supplies motor function to the thumb, causing it to flex. It is also a major sensory nerve to the first three fingers. Injury to the nerve would result in excruciating pain known as Causalgia. Patients who have experienced such a critical injury have considered suicide for relief.

The nails in the feet are thought to have penetrated the second intermetatarsal space. No major vessels were injured by this placement, although it is likely the Peroneal Nerve and the Plantar Nerves, which supply sensation to the bottom of the foot, would be pierced by the nail.

When we observe pictures of Christ on the cross, or watch Mel Gibson's movie, "The Passion of the Christ," we are lulled into the assumption that Christ simply hung in one position for 3 long hours. Nothing could be further from the truth. Death by

Crucifixion was a gruesome, morbid torture that involved asphyxiation or suffocation. We all have a major muscle below our lungs called the diaphragm. In order to breathe in, this muscle contracts expanding the chest cavity. This function is aided by the accessory muscles of respiration, the pectoralis major and the intercostal muscles. When these muscles contract, our chest cavity expands and we inspire. Then to expire, the muscles simply relax and our chest cavity compresses.

But when Christ hung down on the cross, He had no difficulty breathing in. He just couldn't breathe out. So after He was lifted up, His respirations became more shallow. He turned blue from cyanosis. In order to keep from passing out, He pulled on the nails in His hands and pushed on the nails in His feet. This allowed Him to raise up to a higher position, dropping His arms to a lower position. He was able to take a few normal breaths. Then He was overcome by the pain of the nails and dropped back to a lower position. So for three long hours, Jesus was involved with dynamic, exhausting up-and-down movements. And each time He moved, the open wounds across His shoulders and back, created by the scourging, were scraped across the splinters in the raw wood.

After the exquisite pain of the nails being driven into His body had dulled somewhat, the muscles of His arms tightened with contractions that became more and more violent. For 3 long hours, He experienced waves of cramps throughout most of the muscles of His body. We have all awakened in the night and experienced the acute pain in the calves of our legs from a cramp. We have felt the intense burning pain and the need to relax the muscles and stretch in order to alleviate the pain. Jesus suffered from tetany, a horrible series of muscle spasms without relief. Occasionally, the muscles of His neck would spasm, throwing His head backward, driving the thorns from the crown more deeply into His sacred scalp.

People often ask, "What was the cause of Jesus' death on the cross?" We really don't for certain; many theories have been offered. Although we believe that Christ was in good health, His extreme suffering and severe pain could have brought about a sudden, catastrophic heart attack. He could have suffered from a cardiac arrhythmia or arrest. He may have developed blood clots in the calves of His legs early on. If these clots migrate to the lungs,

they cause a pulmonary embolus, which would shut off the respirations. This is one of the common causes of death in older people in the hospital.

There is another interesting theory. If Christ had suffered a heart attack early on, blood supply to a portion of the heart would have been blocked. As a result, a portion the heart muscle would die and the area would become soft or mushy. With continued torture, it is possible that the heart muscle could have been torn open. Doctors would refer to this as a ruptured heart; lay people would call this a "broken heart." Christ would have experienced bleeding into the sac that surrounds the heart, the pericardium. He would have died from internal hemorrhage.

There is no question that Jesus experienced shock. Shock represents inadequate blood flow, depriving vital tissues of oxygen and nutrients. When this develops, a patient becomes weakened and nauseated. He vomits. He lapses into unconsciousness or coma and slowly dies. There are three principal forms of shock. Traumatic shock results from tissue injury and pain. Hypovolemic shock results from diminished circulating fluid volume, due to bleeding and dehydration. Cardiogenic shock develops when the heart is no longer strong enough to pump blood under sufficient pressure to vital organs. Breathing would become more laboured as the lungs fill with fluid (congestive heart failure). In my opinion as a surgeon, shock was the ultimate cause of Christ's death on the cross.

Taking into account all the pain, agony and suffering that Jesus went through on our behalf, let us take heed of the words written in Hebrews 10

Heb 10:9 then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second.

Heb 10:10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

Heb 10:14 For **by one offering He has perfected for all time those who are sanctified.**

Heb 10:15 And the Holy Spirit also testifies to us; for after saying,

Heb 10:16 " **this is the covenant that I will make with them after those days, says the Lord: I will put my laws upon their heart, and on their mind I will write them ,**" *He then says,*

Heb 10:17 "**and their sins and their lawless deeds I will remember no more.**"

Heb 10:18 Now where there is forgiveness of these things, there is no longer *any* offering for sin.

Heb 10:19 **Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus,**

Heb 10:20 **by a new and living way which He inaugurated for us through the veil, that is, His flesh,**

Heb 10:21 and since *we have* a great priest over the house of God,

Heb 10:22 **let us draw near with a sincere heart in full assurance of faith,** having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water.

Heb 10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful;

Heb 10:24 and let us consider how to stimulate one another to love and good deeds,

LET US HONOUR GOD BY ACCEPTING AND RECEIVING HIS GRACE UNCONDITIONALLY!!

SECTION 4 – Grace and the Holy Spirit

A) THE WORKING OF THE HOLY SPIRIT WITH REGARDS TO GRACE

The Day of Pentecost or Shavuot where Moses received the Law (Torah)

Shavuot is a major Jewish festival (the Festival of Weeks) held on the 6th (and usually the 7th) of Sivan, fifty days after the second day of Passover. It originally began as a harvest festival, but it also commemorates the revelation at Sinai and the giving of the Torah (the Five Books of Moses)

Shavuot is also called the Day of Pentecost.

It was on this day that God visited His people after their exodus from Egypt and through Moses, brought the Law down from Mount Sinai. This day of visitation is the birthday of the nation of Israel. Moses brought down the Torah or Law for the nation.

"From the day that Israel went out of Egypt, unto the day that the law was given, were fifty days"

According to the later Jews, the day of Pentecost was kept also as a festival to commemorate the giving of the Law on Mount Sinai.

The Day of Pentecost where the church was born and the Holy Spirit was given

Acts 2:

Act 2:1 When the Day of Pentecost had fully come, they were all with one accord in one place.

Act 2:2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting.

Act 2:3 Then there appeared to them divided tongues, as of fire, and *one* sat upon each of them.

Act 2:4 And **they were all filled with the Holy Spirit** and began to speak with other tongues, as the Spirit gave them utterance.

50 days from when Christ, our Passover has been sacrificed God again visited His people by His Holy Spirit. But on this occasion God's presence is not as unapproachable as on the former visitation back at Sinai, where only Moses could stand in His presence.

Back at Sinai it was a fearful thing to fall into the hands of the living God, but this visitation on the Day of Pentecost was quite different – it was inspired by grace and not the law.

Tongues of fire came down from heaven to rest upon consecrated individuals gathered to wait upon God. Moses had seen the burning bush that was not consumed by the fire – similarly tongues of fire descended and rested upon the hundred and twenty people in the upper room, not to consume them but to fill them with the Holy Spirit. This was the beginning of the Holy Spirit outpouring continuing until today (according to Revelation 5:6)

Rev 5:6 And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.

Whereas three thousand people had died under the Law on the previous visitation three thousand are now saved by Grace as the Apostle Peter preaches to the crowds coming up to the Feast. And so on this awesome day, the Day of Pentecost comes to its appointed New Covenant fulfilment - the **day on which the Church is born**.

It is noteworthy that this feast is called the time of the giving of the Torah, rather than the time of the receiving of the Torah. We are constantly in the process of receiving the Torah - we receive it every day, but it was first given at this time. Thus it is the giving, not the receiving, that makes this feast significant.

God gave it to Moses – Moses received it and gave it to Israel.

The same with the Day of Pentecost (the outpouring of the Holy Spirit) –

We celebrate the Giving of the Holy Spirit to us.

God gave Jesus the Spirit without measure.

Joh 3:34 For since He Whom God has sent speaks the words of God [*proclaims God's own message*], **God does not give Him His Spirit sparingly or by measure, but boundless** is the gift God makes of His Spirit! [*Deut. 18:18.*] (AMP)

Jesus Christ our Lord, received the Spirit and gave Him to us.

Act 2:32 This Jesus God has raised up, of which we are all witnesses.

Act 2:33 Therefore being exalted to the right hand of God, **and having received from the Father the promise of the Holy Spirit**, He poured out this which you now see and hear.

Jesus commanded us to receive the Spirit

Joh 20:21 Then Jesus said to them again, Peace to you! [*Just*] as the Father has sent Me forth, so I am sending you.

Joh 20:22 And having said this, He breathed on them and said to them, **Receive** the Holy Spirit!

Why is the Holy Spirit so important with regard to Grace?

Because the Holy Spirit is the Spirit of (the) Grace!! (the Person – Grace – Jesus Christ)

Heb 10:29 Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted **the Spirit of grace?**

(AMP)thus profaning it and insulting and outraging **the [Holy] Spirit [Who imparts] grace** (the unmerited favour and blessing of God)? [*Exod. 24:8.*]

Wherever the Bible speaks of “The Spirit of....” it points to that specific work of the Spirit in explaining, revealing and imparting the contents, quality and value of that which follows the word “of” e.g.:

The Spirit of Truth – is the Holy Spirit revealing and imparting God’s Truth to you

The Spirit of Christ – is the Holy Spirit at work revealing everything about Christ to you

The Spirit of God – is the Holy Spirit revealing the deep things of God to you

Etc., etc

The Spirit of grace

The Holy Spirit reveals and imparts to us the fullness and completeness of Grace – of Jesus Christ as God’s manifestation of Grace to us.

Without the Holy Spirit it will be impossible to understand and grasp the depth of Grace.

For Israel:

The Passover lamb that was sacrificed symbolised their deliverance and exodus from Egypt.

The Torah provided the requirements by which they had to live by.

For the believer:

The death and resurrection of our Passover Lamb, Jesus Christ is our deliverance from a life of sin. The Holy Spirit is now guiding us into all Truth, taking us into the fullness of Grace and teaching us the complete and finished work of Christ.

- A few examples in the Bible of the profound working of the Holy Spirit with regards to Grace

It is only by the impartation and revelation of the Holy Spirit that we can come to know everything that God has done for us by His Grace.

1Co 2:9 But as it is written: "eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him."

1Co 2:10 But God has revealed *them* to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.

1Co 2:11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.

1Co 2:12 Now **we have received**, not the spirit of the world, but **the Spirit who is from God, that we might know the things that have been freely given (*given by grace*) to us by God.**

The meaning of "that we might know" in 1 Cor 2:12 is "to know and understand intuitively" through the revelation of the Holy Spirit

"Freely given" means: That which are conferred on us as a matter of grace or favour.

The ministry of death versus the ministry of the Spirit:

2Co 3:2 You are our epistle written in our hearts, known and read by all men;

2Co 3:3 clearly *you are* an epistle of Christ, ministered by us, **written** not with ink but **by the Spirit of the living God**, not on tablets of stone but on tablets of flesh, *that is*, of the heart.

2Co 3:4 And we have such trust through Christ toward God.

2Co 3:5 Not that we are sufficient of ourselves to think of anything as *being* from ourselves, but our sufficiency *is* from God,

2Co 3:6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; **for the letter kills, but the Spirit gives life.**

2Co 3:7 But if the **ministry of death, written *and* engraved on stones (*the Ten Commandments*), was glorious**, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which *glory* was passing away,

2Co 3:8 **how will the ministry of the Spirit not be more glorious?**

2Co 3:9 For if the **ministry of condemnation** *had* glory, the **ministry of righteousness exceeds much more in glory.**

2Co 3:10 For even what was made glorious had no glory in this respect, because of the glory that excels.

2Co 3:11 For if **what is passing away** *was* glorious, what remains *is* much more glorious.

2Co 3:12 Therefore, **since we have such hope, we use great boldness of speech—**

2Co 3:13 unlike Moses, *who* put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.

2Co 3:14 But their minds were blinded. **For until this day the same veil remains unlifted in the reading of the Old Testament** (*the Law* ♦), because the *veil* is taken away in Christ

2Co 3:15 But **even to this day, when Moses** (*the Law* ♦) is read, a veil lies on their heart.

2Co 3:16 Nevertheless **when one turns to the Lord, the veil is taken away.**

2Co 3:17 Now the Lord is the Spirit; and where the Spirit of the Lord *is*, there *is* liberty. (*A constant revelation by the Spirit about the fullness and completeness of Christ given freely to us and our unhindered access to it* ♦)

2Co 3:18 But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.

♦ *My own insertion.*

The law of the Spirit.....sets me free from the law of sin and death and we now walk in the newness of the Spirit.

Rom 8:1 *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

Rom 8:2 **For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.**

Rom 7:5 For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.

Rom 7:6 But **now we have been delivered from the law**, having died to what we were held by, **so that we should serve in the newness of the Spirit** and not *in* the oldness of the letter.

The righteous requirement of the law is fulfilled in us by the Spirit.

Rom 8:3 For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

Rom 8:4 **that the righteous requirement of the law might be fulfilled in us** who do not walk according to the flesh but **according to the Spirit.**

The Law produces slavery – the Spirit produces sons of God

Rom 8:15 For [*the Spirit which*] you have now received [*is*] **not a spirit of slavery to put you once more in bondage to fear**, but **you have received the Spirit of adoption** [*the Spirit producing sonship*] in [*the bliss of*] which we cry, Abba (Father)! Father!

Rom 8:16 The Spirit Himself [*thus*] testifies together with our own spirit, [*assuring us*] that we are children of God.

Christ has redeemed us from the curse of the law so that we can receive the promised Holy Spirit.

Gal 3:13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "cursed is everyone who hangs on a tree"),

Gal 3:14 **that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit** through faith.

Jesus redeemed those who were under the law, that we might receive the adoption as sons. As sons we receive the Spirit of His Son (the Spirit conveying the fullness of Jesus to us) to take into possession our inheritance in Christ

Gal 4:1 Now I say *that* the heir, as long as he is a child, does not differ at all from a slave, though he is master of all,

Gal 4:2 but is under guardians and stewards until the time appointed by the father.

Gal 4:3 Even so we, when we were children, were **in bondage** under the elements of the world.

Gal 4:4 But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,

Gal 4:5 to redeem those who were under the law, that we might receive the adoption as sons.

Gal 4:6 And because you are sons, **God has sent forth the Spirit of His Son** into your hearts, crying out, "Abba, Father!"

Gal 4:7 Therefore you are **no longer a slave but a son**, and if a son, then an heir of God through Christ.

Sons of God are led by the Spirit and not by their natural senses. We are no longer subject to the spirit of slavery to fear (a result of the law), but we have received the Spirit of adoption (the Spirit producing sonship)

Rom 8:14 For all **who are led by the Spirit of God** are sons of God.

Rom 8:15 For [*the Spirit which*] you have now received [*is*] not a spirit of slavery to put you once more in bondage to fear, **but you have received the Spirit of adoption** [*the Spirit producing sonship*] in [*the bliss of*] which we cry, Abba (Father)! Father!

Rom 8:16 The Spirit Himself [*thus*] testifies together with our own spirit, [*assuring us*] that we are children of God. (AMP)

Paul is contrasting the flesh (the keeping of the law and the results worked by it) with the Spirit. We received the Spirit not by the works of the law, but through faith.

Gal 3:1 O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?

Gal 3:2 This only I want to learn from you: **Did you receive the Spirit by the works of the law**, or by the hearing of faith?—

Gal 3:3 Are you so foolish? **Having begun in the Spirit, are you now being made perfect by the flesh?**

Gal 3:4 Have you suffered so many things in vain—if indeed *it was* in vain?

Gal 3:5 Therefore **He who supplies the Spirit to you** and works miracles among you, **does He do it by the works of the law, or by the hearing of faith?**

Only by walking in the Spirit can I overcome the lust of the flesh (which is an outflow of the law - 1Co 15:56 Now sin is the sting of death, and sin exercises its power through the Law. AMP)

Gal 5:16 I say then: Walk in the Spirit, and you shall not fulfil the lust of the flesh.

Gal 5:17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

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

The Holy Spirit is ever applying the finished work of Jesus Christ (the redemption from sin and the law) to my life.

Gal 5:18 But if you are led by the Spirit, you are not under the law.

You are not under the law:

You are under a different dispensation - the dispensation of the Spirit. You are free from the restraints and control of the Mosaic Law, and are under the control of the Spirit of God.

Rom 6:14 For sin shall not have dominion over you, for **you are not under law but under grace.**

Whatever a man sows, that he will also reap.

Keeping in mind that Paul's letter to the Galatians is all about the question of should the Law be kept or not.

Gal 6:7 Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.

Gal 6:8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.

The flesh (the resultant outflow of the Law) will always produce corruption, but the Spirit will always produce everlasting life (life without limitations).

No condemnation for those who are in Christ and walk according to the Spirit

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

Rom 8:2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

Rom 8:3 **For what the Law could not do, weak as it was through the flesh, God *did*:** sending His own Son in the likeness of sinful flesh and *as an offering* for sin, **He condemned sin in the flesh,**

Rom 8:4 **so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit. (NASB)**

Every work in the Kingdom will be done and finalised by the Spirit through Grace.

Zec 4:6 So he answered and said to me: "This *is* the word of the LORD to Zerubbabel: 'Not by might nor by power, **but by My Spirit** ,' Says the LORD of hosts.

Zec 4:7 'Who *are* you, O great mountain? Before Zerubbabel *you shall become* a plain! And he shall bring forth the capstone With shouts of "**Grace, grace** to it!" '

B) THE FLESH VS THE HOLY SPIRIT

The Flesh as an outflow of the Law

versus

The Holy Spirit (The one who will always take me into the fullness of the finished work of Jesus Christ)

Life lived in and by the Holy Spirit opposed to life lived by the law through the dictates of the flesh – Overcoming the flesh by walking in Grace through the Holy Spirit

In this Teaching on “Grace” we have talked a lot about the Law and the Holy Spirit, but there is another significant concept mentioned in the Bible which requires our attention – that is the concept of “the flesh”.

I believe clarity on this subject will empower and enable you to walk in the Spirit and thereby reign in this life over the flesh

I) DEFINITION OF THE CONCEPT "FLESH"

The term "flesh" in the Bible has different meanings and connotations attached to it. Here are some of the main ones:

General meaning of the word "flesh"

*1) **Flesh** is the soft substance of the living body, which covers the bones and is permeated with blood of both man and animals*

*2) **Flesh** also means: the whole body of man*

*3) The term "**All Flesh**" means: all living things having flesh, and particularly humanity as a whole*

*4) **Flesh** is "the weaker element in human nature," as in: Matthew 26:41 and Romans 6:19*

Mat 26:41 "Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak."

Rom 6:19 I am speaking in human terms because of the weakness of your flesh. For just as you presented your members as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

*5) To be "**wise after the flesh**," as in 1 Corinthians 1:26 means: "with wisdom acquired by mere human study without the Spirit*

With regard to Christ the word "flesh" has the following connotations:

*1) **The human nature of Christ** (John 1:14, "The Word was made flesh.")*

Compare also 1 Timothy 3:16 and Romans 1:3:

1Ti 3:16 By common confession, great is the mystery of godliness: He who was revealed in the flesh,

2) The complete person (personality) of Christ (John 6:51-57)

Joh 6:51 **"I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."**

Joh 6:52 Then the Jews *began* to argue with one another, saying, "How can this man give us *His* flesh to eat?"

Joh 6:53 So Jesus said to them, "Truly, truly, I say to you, **unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.**

Joh 6:54 "He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.

Joh 6:55 "For My flesh is true food, and My blood is true drink.

Joh 6:56 "He who eats My flesh and drinks My blood abides in Me, and I in him.

Joh 6:57 "As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me.

Joh 6:58 "This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever."

"And the bread . . . is my flesh," mentioned by Jesus in John 6:51 means that Jesus Himself is the principle of life and nutrition to the regenerated person;

See also Matthew 26:26 While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body."

3) The expression "in the days of His flesh," in Hebrews 5:7, means: His past life on earth in distinction from His present resurrected life

When "flesh" is used in relation to the Law and the Holy Spirit it means the following

1) The human nature without the Holy Spirit

2) The mind which is not renewed – also called the "carnal mind" (Romans 8:7; 12:2)

Rom 8:6 For **the mind set on the flesh is death**, but the mind set on the Spirit is life and peace,

Rom 8:7 because the mind set on the flesh is **hostile toward God**;

Rom 12:2 And do not be conformed to this world, but **be transformed by the renewing of your mind**, so that you may prove what the will of God is, that which is good and acceptable and perfect.

3) The unregenerate state of man; man not being renewed (Romans 7:5),

Rom 7:5 For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death .

Note the link between the flesh and the Law of Moses – the Law arouses sinful passions resulting in a life lived in the flesh

4) “The seat of sin in man” and “ the sinful element of human nature as opposed to the “Spirit” (1John 2:16; Romans 6:19; Matthew 16:17)

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

Rom 6:19 I am speaking in human terms because of **the weakness of your flesh**. For just as you presented your members as slaves to impurity and to lawlessness, resulting in *further* lawlessness, so now present your members as slaves to righteousness, resulting in sanctification.

Mat 16:17 And Jesus said to him, "Blessed are you, Simon Barjona, because **flesh and blood did not reveal *this* to you**, but My Father who is in heaven.

5) To live “according to the flesh” is to live and act sinfully according to the dictates of the flesh (Romans 8:4, 5, 7 and 12).

II) ORIGIN OF THE FLESH AND HOW IT OPERATES

The flesh originated from the Tree of Knowledge of good and evil, which is also the origin of the Law

A brief overview of the creation of man and how man started to live by the dictates of the flesh

(See First Dispensation Teachings: “Created in His Image to function in His Likeness” for a detailed teaching on the creation process)

Man was created a spirit being in the image of God, who is a Spirit.

Man, as a spirit being was attached to this Spirit God and was thus able to walk in and by the Holy Spirit. His life was governed by the Word of God, the blessing of God and by the Holy Spirit

However man fell in sin by eating of the Tree of knowledge of good and evil and was detached from God thus forfeiting the ability to walk in the Spirit (he existed now without the Holy Spirit). Man also had to live without the blessing of God and the power of the Word of God.

Man is now alienated from God and instead of being governed by the Spirit of God working through his spirit, he is now governed by his flesh working through his soul dimension.

Man as a social being (now separated from God) was unable to live life on his own and he desperately had to find another system which could direct and govern his life. His flesh (his nature without the Holy Spirit) found that in the Law of Moses – man had a feeling of satisfaction and security in keeping the Law – a feeling of pleasing God.

The relationship between the Law and the flesh

The flesh, functioning out of guilt and condemnation is constantly seeking recognition and acceptance from God and man – the flesh always wants to impress God and his fellow man. One way of achieving this is for the flesh to adhere to manmade rules, regulations and principles and by keeping the Law – and by doing this, man has a feeling of, “I deserve to be blessed, because I have performed”.

Rom 7:5 For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death.

Rom 8:3 For God has done **what the Law could not do, [its power] being weakened by the flesh [the entire nature of man without the Holy Spirit]**. Sending His own Son in the guise of sinful flesh and as an offering for sin, [God] condemned sin in the flesh [subdued, overcame, deprived it of its power over all who accept that sacrifice], [Lev. 7:37.] (AMP)

That is the reason why people feel secure in doing things like:

- Tithing in order to be blessed by God and to avert being cursed,
- Sowing a seed (money) to obtain a harvest,
- Paying first fruits to gain benefits,
- Submitting to the authority of leaders, and
- Living up to the expectations of others in order to be accepted by society and not being rejected, etc.

The Bible confirms the above:

Gal 6:12 **Those who desire to make a good showing in the flesh** try to compel you to be circumcised, simply so that they will not be persecuted for the cross of Christ.

The Law, which is the backbone of the flesh, was released over mankind the moment they ate of the “Tree of knowledge of good and evil” and since then man’s flesh (the human nature now without the Holy Spirit) endeavoured to find favour with God by keeping the Law. The flesh found a safe haven in the Law, thus trying to impress God.

The Law finds expression through the flesh (the carnal mind). The flesh acts as a channel for everything that the Law wants to obtain and achieve.

The Jezebel spirit and the authoritarian spirit were released over the earth the moment Adam and Eve fell in sin and the flesh is driven by these two spirits. (More on this in another Teaching)

Why is the Law and the flesh so detrimental to us?

Sin entered into this world through Adam and death entered through sin

Rom 5:12 Therefore, just as through one man **sin entered into the world, and death through sin**, and so death spread to all men, because all sinned--

Sin is described as the sting of death (the channel through which death flows) and sin is kept alive and active by the Law – the power of sin is the Law finding expression through the flesh

1Co 15:56 the sting of death is sin, and **the power of sin is the law; (the strength of sin *is* the law.)**

The word “power” or “strength” (Greek: dunamis) used in this Scripture is the same word for “power” used in Acts 1:8 where Jesus told His disciples that they will receive power when the Holy Spirit will come upon them

The Law (and the keeping of the Law) is the driving force behind sin which eventually leads to death. That is the reason why Jesus came to fulfil the Law (to complete it and take it out of the way) – He annulled the driving force behind sin so that we can live victorious through the Holy Spirit.

After annulling the Law, Jesus forgave us our sins (took it away completely), cleansed us from all guilt and condemnation and imputed His righteousness to us.

As one can see from the above – the Law and the flesh work hand in hand – the one compliment the other. The Law finds visible expression through the flesh and the flesh finds comfort and security in the Law

III) THE DEVASTATING RESULTS OF LIVING BY THE FLESH

The flesh only produces death and hostility towards God. It cannot please God:

Rom 7:5 For while we were in the flesh, the sinful passions, which were *aroused* by the Law, were at work in the members of our body to bear fruit for death.

Rom 8:5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit.

Rom 8:6 **For the mind set on the flesh is death**, but the mind set on the Spirit is life and peace,

Rom 8:7 because **the mind set on the flesh is hostile toward God**; for it does not subject itself to the law of God, for it is not even able *to do so*,

Rom 8:8 and **those who are in the flesh cannot please God**.

Rom 8:12 Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh.

Rom 8:13 **For if you live according to the flesh you will die**; but if by the Spirit you put to death the deeds of the body, you will live.

The flesh can take you captive and that captivity can take you away from the fullness of Christ:

Col 2:8 **See to it that no one takes you captive** through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

The desire of the flesh to uphold the Law will sever you from Christ and will make you fall from grace

Gal 5:1 **It was for freedom that Christ set us free**; therefore keep standing firm and do not be subject again to a yoke of slavery.

Gal 5:2 Behold I, Paul, say to you that **if you receive circumcision, Christ will be of no benefit to you.**

Gal 5:3 And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law.

Gal 5:4 **You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.**

The flesh produces guilt and condemnation which can lead to all kinds of sicknesses and diseases

The flesh leads to division amongst people and in the church:

1Co 3:1 And I, brethren, **could not speak to you as to spiritual *people* but as to carnal, as to babes in Christ.**

1Co 3:2 I fed you with milk and not with solid food; for until now you were not able *to receive it*, and even now you are still not able;

1Co 3:3 **for you are still carnal. For where *there are* envy, strife, and divisions among you**, are you not carnal and behaving like *mere* men?

1Co 3:4 For when one says, "I am of Paul," and another, "I *am* of Apollos," are you not carnal?

Paul's answer to division is – preach Christ and Him alone:

1Co 2:2 For I **determined to know nothing among you except Jesus Christ, and Him crucified.**

1Ti 6:3 If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness,

1Ti 6:4 he is conceited *and* understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions,

1Ti 6:5 and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.

The significant results of those who sow to the flesh as opposed to those who sow to the Spirit

Keeping in mind that Paul's letter to the Galatians is all about the question of should the Law be kept or not (should believers be circumcised or not).

Gal 6:6 The one who is taught the word is to share all good things with the one who teaches *him*.

Gal 6:7 Do not be deceived, **God is not mocked; for whatever a man sows, this he will also reap.**

Gal 6:8 For **the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.**

Gal 6:9 Let us not lose heart in doing good, for in due time we will reap if we do not grow weary.

The flesh (the resultant outflow of the Law) will always produce corruption, but the Spirit will always produce everlasting life (life without limitations – the good things of God).

Galatians 6:6-9 is closely related to what Jesus said in John 10:10

Joh 10:10 The **thief comes only in order to steal and kill and destroy. I came that they may have and enjoy life, and have it in abundance (to the full, till it overflows).**

Satan (depicted as a thief here) through deception stole, killed and destroyed Adam and Eve's intimate relationship with God in the Garden of Eden.

Jesus came and restored life and abundance back to us

Sowing to one's own flesh means to still believe Satan's lies and live a life according to the flesh which will only result in the destructive and corruptive deeds (works) of the flesh as described in Galatians 5:19-21

Gal 5:19 Now **the deeds of the flesh** are evident, which are: immorality, impurity, sensuality,

Gal 5:20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,

Gal 5:21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.

Sowing to the Spirit means to embrace the fullness of the life and abundance of Jesus Christ by the power and ability of the Holy Spirit which will result in bringing forth the fruit of the Spirit and a life without limitations.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

Living life through the flesh results in ugly deeds (works) of the flesh – carnal thoughts and deeds:

Gal 5:19 Now **the deeds (doings, practices, works) of the flesh are evident**, which are: immorality, impurity, sensuality,

Gal 5:20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,

Gal 5:21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.

Those who practice the deeds of the flesh will never inherit the Kingdom of God:

1Co 6:9 Or do you not know that **the unrighteous will not inherit the kingdom of God? Do not be deceived; neither** fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,

1Co 6:10 nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, **will inherit the kingdom of God.**

1Co 15:50 Now this I say, brethren, that **flesh and blood cannot inherit the kingdom of God**; nor does corruption inherit incorruption.

Gal 5:21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that **those who practice such things will not inherit the kingdom of God.**

To inherit means:

To take into possession; to receive the portion assigned to one, receive as one's own or as a possession

To inherit the Kingdom of God means:

To gradually advance in the kingdom and take into possession what is measured out for you in the kingdom.

The kingdom is a realm of power, strength and authority. Partaking in the works of the flesh deprives you of a privileged position of ruling and reigning, while walking in the Spirit will allow you to operate in the power and authority of the kingdom

There is only one way to see, enter and inherit the Kingdom of God and that is to be born again (born from above, born from the Spirit) – the flesh can never know God, never walk with Him and never have a relationship with Him:

Joh 3:3 Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."

Joh 3:4 Nicodemus *said to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"

Joh 3:5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.

Joh 3:6 "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Joh 3:7 "Do not be amazed that I said to you, 'You must be born again.'

Tit 3:3 For **we also once were foolish ourselves**, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.

Tit 3:4 But when the kindness of God our Saviour and *His* love for mankind appeared,

Tit 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, **by the washing of regeneration and renewing by the Holy Spirit**,

Tit 3:6 whom He poured out upon us richly through Jesus Christ our Saviour,

IV) FLESH VERSUS THE HOLY SPIRIT – OUR FREEDOM IN CHRIST

Life in the flesh flows from the Law, whereas life in the Spirit flows from the fullness of the finished work of Jesus Christ. It is therefore of vital importance to have full insight and understanding of the finished work of Christ.

The Law, although coming from God is not compatible with the Holy Spirit.

The Law (the Tree of Knowledge of Good and Evil) finds practical expression through the flesh (the carnal mind)

The fullness of Christ (the Tree of Life - His finished work) is practically expressed and implemented in us, by and through the Holy Spirit

God entirely moved away from the Law because of Christ – He is not involved there anymore – so why should I try to please God through an obsolete system.

From the beginning of creation it was never God's idea for us to live by the flesh— His desire for us was and still is, to know Him through the Spirit and to walk in and by His Holy Spirit!!

Only Christ could fulfil the Law, conquer the flesh and bring us into this new life in the Holy Spirit

Jesus said in John 6:63

Joh 6:63 **"It is the Spirit who gives life; the flesh profits nothing;** the words that I have spoken to you are spirit and are life.

The profound prayer of Jesus recorded in John 17 confirming the following:

- the authority of the Son of God over all flesh
- eternal life is to know God and Jesus Christ

Joh 17:1 Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You,

Joh 17:2 even as **You gave Him authority over all flesh**, that to all whom You have given Him, He may give eternal life.

Joh 17:3 **"This is eternal life, that they may know You**, the only true God, **and Jesus Christ** whom You have sent.

Joh 17:4 "I glorified You on the earth, having accomplished the work which You have given Me to do.

Paul confirms that only Christ can set me free from this body of death

Rom 7:24 Wretched man that I am! Who will set me free from the body of this death?

Rom 7:25 **Thanks be to God through Jesus Christ our Lord**

Bear in mind that just as Adam and Eve had a choice between eating of the fruit of the Tree of knowledge of good and evil, and the fruit of the Tree of Life, we also have that same choice today!

I can choose (even if I am a believer) to follow the flesh (the practical expression of the Law) or I can choose to follow the Holy Spirit – the One who will always take me into the fullness of the finished work of Christ

Some Scriptures to confirm this:

Paul in his letter to the Romans tells us that we have the choice of who will master over us

Rom 6:12 Therefore **do not let sin reign in your mortal body** so that you obey its lusts,

Rom 6:13 and **do not go on presenting** the members of your body to sin *as* instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God.

Rom 6:14 For **sin shall not be master over you**, for you are not under law but under grace.

Rom 6:18 and having been freed from sin, you became slaves of righteousness.

Rom 6:19 I am speaking in human terms because of the weakness of your flesh. **For just as you presented your members as slaves** to impurity and to lawlessness, resulting in *further* lawlessness, **so now present your members as slaves to righteousness**, resulting in sanctification.

Rom 6:22 But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

Rom 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

In his letter to the Philippians Paul beautifully describes how he forsakes his confidence in the flesh and how he chooses to follow Christ

Php 3:1 Finally, my brethren, rejoice in the Lord. To write the same things *again* is no trouble to me, and it is a safeguard for you.

Php 3:2 Beware of the dogs, beware of the evil workers, beware of the false circumcision;

Php 3:3 for **we are the *true* circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,**

Php 3:4 **although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more:**

Php 3:5 circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee;

Php 3:6 as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless.

Php 3:7 **But whatever things were gain to me, those things I have counted as loss for the sake of Christ.**

Php 3:8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ,

Php 3:9 and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith,

Php 3:10 that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;

Php 3:11 in order that I may attain to the resurrection from the dead.

Php 3:12 Not that I have already obtained *it* or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus.

Php 3:13 Brethren, I do not regard myself as having laid hold of *it* yet; but one thing I *do*: forgetting what *lies* behind and reaching forward to what *lies* ahead,

Php 3:14 I press on toward the goal for the prize of the upward call of God in Christ Jesus.

I will now take you on an exciting journey through different Scriptures, showing you how Christ accomplished the victory for us over the Law and the flesh and in the process gave us His Holy Spirit

The Law operating through the flesh is in direct opposition to the Holy Spirit. The flesh (thriving through feelings of guilt and condemnation) will constantly try bringing you back to the keeping of the Law, while the Holy Spirit will constantly remind you of the finished work of Jesus Christ through which the Law was fulfilled and annulled

Gal 5:16 But I say, walk by the Spirit, and you will not carry out the desire (lust) of the flesh.

Gal 5:17 For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

Gal 5:18 But if you are led by the Spirit, you are not under the Law.

The desire or lust of the flesh is a human endeavour to obtain righteousness through the Law (through human efforts and works) –an impossible exercise

One cannot live by the Law of Moses and by the Holy Spirit simultaneously – it is impossible – you either live by the Spirit or you live by the Law which expresses itself through the flesh.

God is a Spirit and only the regenerated spirit man can have fellowship and communion with God.

Scriptures to substantiate the above:

Gal 3:1 You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed *as* crucified?

Gal 3:2 This is the only thing I want to find out from you: **did you receive the Spirit by the works of the Law, or by hearing with faith?**

Gal 3:3 Are you so foolish? **Having begun by the Spirit, are you now being perfected by the flesh?**

Gal 4:22 For it is written that **Abraham had two sons**, one by the bondwoman and one by the free woman.

Gal 4:23 But **the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise.**

Gal 4:28 And **you** brethren, like Isaac, **are children of promise.**

Gal 4:29 But as at that time he who was born according to the flesh persecuted him *who was born* according to the Spirit, so it is now also.

Gal 5:24 Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.

Gal 5:25 **If we live by the Spirit, let us also walk by the Spirit.**

The ministry of the Spirit and of righteousness, which gives life, has exceedingly more glory than the ministry of death and condemnation

2Co 3:3 being manifested that **you are a letter of Christ**, cared for by us, **written** not with ink but **with the Spirit of the living God**, not on tablets of stone but **on tablets of human hearts.**

2Co 3:6 who also made us adequate *as* **servants of a new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.**

2Co 3:7 But **if the ministry of death, in letters engraved on stones, came with glory**, so that the sons of Israel could not look intently at the face of Moses because of the glory of his face, fading *as* it was,

2Co 3:8 **how will the ministry of the Spirit fail to be even more with glory?**

2Co 3:9 For if the ministry of condemnation has glory, much more does the ministry of righteousness abound in glory.

2Co 3:13 and *are not like Moses, who used to put a veil over his face* so that the sons of Israel would not look intently at the end of what was fading away.

2Co 3:14 But their minds were hardened; for until this very day **at the reading of the old covenant the same veil remains unlifted, because it is removed in Christ.**

2Co 3:15 But to this day whenever Moses is read, a veil lies over their heart;

2Co 3:16 but **whenever a person turns to the Lord, the veil is taken away.**

2Co 3:17 Now the Lord is the Spirit, and where the Spirit of the Lord is, *there is liberty. (free access to the finished work of Christ)*

2Co 3:18 But **we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit .**

The Amplified Bible on 2 Cor 3:17-18

2Co 3:17 Now the Lord is the Spirit, and **where the Spirit of the Lord is, there is liberty (emancipation from bondage, freedom).** [*Isa. 61:1, 2.*]

2Co 3:18 And all of us, as with unveiled face, [*because we*] continued to behold [*in the Word of God*] as in a mirror the glory of the Lord, **are constantly being transfigured into His very own image in ever increasing splendor and from one degree of glory to another; [for this comes] from the Lord [Who is] the Spirit.**

The flesh takes us back to the Law, while the Holy Spirit is constantly changing us into the image of the Lord Jesus Christ

One of the main reasons why Jesus came to the earth, was to give the Holy Spirit back to us, to enable us to live life in the Spirit

A few Scriptures to confirm this:

Two profound prophecies in the Old Testament about the coming of the Holy Spirit:

1) God will create a new heart and spirit in us which will have the ability to accommodate the Holy Spirit by whom we will be enabled to walk in His will and plans

Eze 36:26 "Moreover, **I will give you a new heart and put a new spirit within you;** and I will remove the heart of stone from your flesh and give you a heart of flesh.

Eze 36:27 "**I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.**

Eze 36:28 "You will live in the land that I gave to your forefathers; **so you will be My people, and I will be your God.**

2) God will pour out His Spirit on all flesh

Joe 2:26 "You will have plenty to eat and be satisfied And praise the name of the LORD your God, Who has dealt wondrously with you; Then My people will never be put to shame.

Joe 2:27 "Thus **you will know that I am in the midst of Israel, And that I am the LORD** your God, And there is no other; And My people will never be put to shame.

Joe 2:28 "It will come about after this That **I will pour out My Spirit on all mankind (all flesh)**; And your sons and daughters will prophesy, Your old men will dream dreams, Your young men will see visions.

Joe 2:29 "**Even on the male and female servants I will pour out My Spirit in those days.**

The Holy Spirit came as a result of the finished work of Jesus Christ

John, the Baptist:

Joh 1:32 John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him.

Joh 1:33 "I did not recognize Him, but He who sent me to baptize in water said to me, '**He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.**'

Joh 1:34 "I myself have seen, and have testified that this is the Son of God."

Jesus said:

The Holy Spirit is the Spirit of Truth who will ever be with us and in us

Joh 14:16 "**I will ask the Father, and He will give you another Helper**, that He may be with you forever;

Joh 14:17 *that is the Spirit of truth*, whom the world cannot receive, because it does not see Him or know Him, *but* you know Him because **He (the Holy Spirit) abides with you and will be in you.**

Joh 14:18 "I will not leave you as orphans; I will come to you.

The Holy Spirit is the true Teacher

Joh 14:26 "**But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things**, and bring to your remembrance all that I said to you.

The Holy Spirit will always testify of Jesus

Joh 15:26 "**When the Helper comes**, whom I will send to you from the Father, *that is the Spirit of truth* who proceeds from the Father, **He will testify about Me**,

The Holy Spirit will convict concerning sin, righteousness and judgement

Joh 16:7 "**But I tell you the truth, it is to your advantage that I go away**; for if I do not go away, the Helper will not come to you; **but if I go, I will send Him (the Holy Spirit) to you.**

Joh 16:8 "And He, when He comes, will convict the world concerning sin and righteousness and judgment;

The flesh desires principles to live by – the Holy Spirit leads us into all the truth, i.e. the fullness of Jesus Christ

Joh 16:12 "I have many more things to say to you, but you cannot bear *them* now.

Joh 16:13 "**But when He, the Spirit of truth, comes, He will guide you into all the truth**; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come.

The Holy Spirit will constantly disclose everything about Christ to us. He will never ever take us back to the Law and the flesh

Joh 16:14 "**He will glorify Me, for He will take of Mine and will disclose *it* to you.**

Joh 16:15 "All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose *it* to you.

John, the Baptist foretold the coming of the baptism with the Holy Spirit and fire through Jesus Christ:

Mat 3:11 "As for me, I baptize you with water for repentance, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; **He will baptize you with the Holy Spirit and fire.**

Mat 3:12 "His winnowing fork is in His hand, and **He will thoroughly clear His threshing floor**; and He will gather His wheat into the barn, but **He will burn up the chaff with unquenchable fire.**"

Malachi also prophesied about the coming of the Messiah as a refiner's fire:

Mal 3:1 "Behold, I am going to send My messenger (*John, the Baptist*), and he will clear the way before Me. And the Lord (*the Messiah, Jesus Christ*), whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts.

Mal 3:2 "But **who can endure the day of His coming?** And who can stand when He appears? **For He is like a refiner's fire and like fullers' soap.**

Mal 3:3 " **He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the LORD offerings in righteousness.**

Mal 3:4 "Then the offering of Judah and Jerusalem **will be pleasing to the LORD as in the days of old and as in former years.** (*Referring to the original intent of God as in the Garden of Eden*)

I think we are in urgent need of the baptism of fire by the Holy Spirit to purge, cleanse and purify us from the flesh (from old mindsets, ways, and wrong motives and of the desire to keep the Law)

No justification (righteousness) through the Law and the flesh – we need a Saviour

Paul speaks about the desire or lust of the flesh which is human endeavour to obtain righteousness through the Law (through human efforts and works) –an impossible exercise!

Gal 5:16 But I say, **walk by the Spirit, and you will not carry out the desire (lust) of the flesh.**

Some Scriptures to confirm that man cannot be justified (made righteous) before God through the Law and the flesh:

Rom 3:19 Now we know that whatever the Law says, it speaks to those who are under the Law, so that every mouth may be closed and all the world may become accountable to God;

Rom 3:20 **because by the works of the Law no flesh will be justified in His sight;** for through the Law *comes* the knowledge of sin.

Rom 3:21 But now apart from the Law *the* righteousness of God has been manifested

Rom 3:28 For we maintain that **a man is justified by faith apart from works of the Law.**

Gal 2:16 nevertheless knowing that **a man is not justified by the works of the Law** but through faith in Christ Jesus, even we have believed in Christ Jesus, **so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.**

Gal 3:10 For as many as are of the works of the Law are under a curse; for it is written, "cursed is everyone who does not abide by all things written in the book of the law, to perform them."

Gal 3:11 **Now that no one is justified by the Law before God is evident;** for, "The righteous man shall live by faith."

Rom 9:7 and not all are children of Abraham because they are his offspring, but "Through Isaac shall your offspring be named."

Rom 9:8 This means that it is **not the children of the flesh** who are the children of God, **but the children of the promise are counted as offspring.**

Jesus Christ came and freed us from the power of the flesh and the Law:

The Spirit gives life - the flesh profits nothing

Joh 6:63 "It is **the Spirit who gives life;** the **flesh profits nothing;** the words that I have spoken to you are spirit and are life.

We died to the Law through the body of Christ and have been released from the Law

Rom 7:1 Or do you not know, brethren (for I am speaking to those who know the law), **that the law has jurisdiction over a person as long as he lives?**

Rom 7:4 Therefore, my brethren, **you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.**

Rom 7:5 For **while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death.**

Rom 7:6 But now **we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit** and not in oldness of the letter.

Rom 13:12 The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armour of light.

Rom 13:13 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.

Rom 13:14 But **put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.**

Heb 9:13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh,

Heb 9:14 **how much more will the blood of Christ**, who through the eternal Spirit offered Himself without blemish to God, **cleanse your conscience from dead works to serve the living God?**

The physical circumcision (representing the Law), avails nothing:

Gal 5:2 Behold I, Paul, say to you that **if you receive circumcision, Christ will be of no benefit to you.**

Gal 5:3 And I testify again to **every man who receives circumcision, that he is under obligation to keep the whole Law.**

Gal 5:6 For in Christ Jesus neither circumcision nor uncircumcision means anything, but **faith working through love.**

Gal 6:12 **Those who desire to make a good showing in the flesh try to compel you to be circumcised**, simply so that they will not be persecuted for the cross of Christ.

Gal 6:13 For those who are circumcised do not even keep the Law themselves, but **they desire to have you circumcised so that they may boast in your flesh.**

Gal 6:14 But may it never be that I would boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

Gal 6:15 **For neither is circumcision anything, nor uncircumcision, but a new creation. (a new creative act)**

The flesh was removed by Christ through a spiritual circumcision

Col 2:9 For in Him all the fullness of Deity dwells in bodily form,

Col 2:10 **and in Him you have been made complete**, and He is the head over all rule and authority;

Col 2:11 **and in Him you were also circumcised with a circumcision made without hands, in the removal of the body of the flesh by the circumcision of Christ;**

Php 3:2 Beware of the dogs, beware of the evil workers, beware of the false circumcision;

Php 3:3 **for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh,**

Php 3:4 although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more:

Php 3:8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ,

Php 3:9 and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith,

This spiritual circumcision took place as follows:

Col 2:12 **having been buried with Him** in baptism, in which **you were also raised up with Him** through faith in the working of God, who raised Him from the dead.

Col 2:13 **When you were dead** in your transgressions and **the uncircumcision of your flesh**, He made you alive together with Him, having forgiven us all our transgressions,

Col 2:14 **having cancelled out the certificate of debt consisting of decrees against us**, which was hostile to us; and **He has taken it out of the way**, having nailed it to the cross.

Col 2:15 **When He had disarmed the rulers and authorities**, He made a public display of them, having triumphed over them through Him.

We are not to allow the flesh to rule over us anymore, because we now belong to the body of Christ and to Christ who is the Head of the body

Col 2:16 **Therefore no one is to act as your judge** in regard to food or drink or in respect to a festival or a new moon or a Sabbath day--

Col 2:17 things which are a *mere* shadow of what is to come; but the substance belongs to Christ.

Col 2:18 **Let no one keep defrauding you of your prize** by delighting in self-abasement and the worship of the angels, taking his stand on *visions* he has seen, **inflated without cause by his fleshly mind**,

Col 2:19 and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from God.

1Pe 4:1 Therefore, since **Christ has suffered in the flesh**, arm yourselves also with the same purpose, **because he who has suffered in the flesh has ceased from sin**,

1Pe 4:2 so as **to live the rest of the time in the flesh no longer for the lusts of men, but for the will of God**.

1Pe 4:3 For the time already past is sufficient *for you* to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries.

1Pe 4:4 In *all* this, they are surprised that you do not run with *them* into the same excesses of dissipation, and they malign *you*;

Rom 13:12 The night is almost gone, and the day is near. Therefore let us lay aside the deeds of darkness and put on the armour of light.

Rom 13:13 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.

Rom 13:14 **But put on the Lord Jesus Christ, and make no provision for the flesh in regard to *its* lusts.**

Gal 3:26 For you are all sons of God through faith in Christ Jesus.

Gal 3:27 **For all of you who were baptized into Christ have clothed yourselves with Christ.**

Gal 3:28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

We have died with Christ to the principles of the world (the flesh) and should not revert to it

Col 2:20 **If you have died with Christ to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as,**

Col 2:21 "Do not handle, do not taste, do not touch!"

Col 2:22 (which all *refer to* things destined to perish with use)- **-in accordance with the commandments and teachings of men?**

Col 2:23 These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, *but are* of no value against fleshly indulgence.

Gal 3:1 You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed *as* crucified?

Gal 3:2 This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?

Gal 3:3 Are you so foolish? **Having begun by the Spirit, are you now being perfected by the flesh?**

Two great promises of God will manifest in our lives if we adhere to the instruction to cleanse ourselves from all defilement of flesh and spirit

2Co 6:16 Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, " **I will dwell in them and walk among them; and I will be their God, and they shall be my people.**

2Co 6:17 "Therefore, come out from their midst and be separate," says the Lord. "and do not touch what is unclean; And I will welcome you.

2Co 6:18 "And **I will be a father to you, And you shall be sons and daughters to Me,**" Says the Lord Almighty.

2Co 7:1 Therefore, having these promises, beloved, **let us cleanse ourselves from all defilement of flesh and spirit**, perfecting holiness in the fear of God.

How can I cleanse myself from something if it is only the blood of Jesus that can cleanse me?

I cleanse myself from something by avoiding something that I know is harmful to my spiritual life.

I can cleanse myself from the flesh by ensuring not to submit to its promptings to revert to the Law

I can cleanse myself by asking the Holy Spirit to purge and purify me through His fire from all wrong attitudes, motives and behaviour.

In Romans 8 Paul eloquently narrates the working of the Holy Spirit opposed to the working of the flesh and the Law: (I quote from the New American Standard Bible)

*The starting point to a victorious life through the Holy Spirit is to grasp and understand the profound truth mentioned in the first verse – **no condemnation for those who are in Christ:***

In Christ there is no condemnation whatsoever – condemnation came through the Law via the flesh and is now replaced by a life of no condemnation through the Holy Spirit

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

Insert:

Other Translations (using another Greek Manuscript) for Romans 8:1 reads as follows:

*Rom 8:1 there is therefore now no condemnation to those who are in Christ Jesus, **who** do not walk according to the flesh, but according to the Spirit.*

From the above translation it would appear that “walking according to the Spirit and not according to the flesh” is conditional to “no condemnation”.

But let’s have a careful look at this verse in this translation:

The second word “who” (which I have highlighted) does not appear in the original Greek manuscript meaning that that part of the sentence actually belongs to verse two. A more correct translation should be:

Romans 8:1-2

Therefore there is now no condemnation for those who are in Christ Jesus

Those who are in Christ now walk according to the Spirit and not according to the flesh, for the law of the Spirit of life in Christ Jesus has set them free from the law of sin and of death.

Feelings of guilt and condemnation are strong weapons in the hands of Satan and he would love us to read this as a precondition to experiencing no condemnation.

Let us continue our journey through Romans 8

A new law (the law of the Spirit of life in Christ Jesus) came into effect, setting me free from the law of sin and death (the Law of Moses) and the flesh.

The Law could not make us righteous – so God had to send His Son in the likeness of flesh to condemn sin and to rule out the flesh

Christ fulfilled the righteous requirements of the Law in us, thus replacing a life according to the flesh with a life according to the Spirit.

Rom 8:2 For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.

Rom 8:3 For what the Law could not do, weak as it was through the flesh[*the entire nature of man without the Holy Spirit*], God *did*: sending His own Son in the likeness of sinful flesh and *as an offering* for sin, He condemned sin in the flesh, [*subdued, overcame, deprived it of its power over all who accept that sacrifice*],

Rom 8:4 so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

Two groups of people now exist: those who are according to the flesh (people who cling to the Law) and those who are according to the Spirit (whose lives are now controlled and directed by the Holy Spirit)

Rom 8:5 For those who are according to the flesh set their minds on the things of the flesh, but **those who are according to the Spirit, the things of the Spirit.**

1 Corinthians 2:2-5 and 13-15 elaborates on this:

1Co 2:2 For I determined to know nothing among you except Jesus Christ, and Him crucified.

1Co 2:3 I was with you in weakness and in fear and in much trembling,

1Co 2:4 and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,

1Co 2:5 so that your faith would not rest on the wisdom of men, but **on the power of God.**

1Co 2:13 which things we also speak, **not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual *thoughts* with spiritual *words*.**

1Co 2:14 **But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.**

1Co 2:15 But he who is spiritual appraises all things, yet he himself is appraised by no one.

Each group produces their own significant results – those of the flesh are hostile toward God which leads to death (the flesh cannot please God), while those of the Spirit experience life and peace:

Rom 8:6 For **the mind set on the flesh is death, but the mind set on the Spirit is life and peace,**

Rom 8:6 Now the mind of the flesh [which is sense and reason without the Holy Spirit] is death [death that comprises all the miseries arising from sin, both here and hereafter]. But the mind of the [Holy] Spirit is life and [soul] peace [both now and forever]. (AMP)

Rom 8:7 because **the mind set on the flesh [with its carnal thoughts and purposes] is hostile toward God;** for it does not subject itself to the law of God, for it is not even able *to do so, (God's Law here is not the Law of Moses)*

Rom 8:8 **and those who are in the flesh cannot please God.**

Rom 8:9 However, **you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.**

Rom 8:10 **If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. [the righteousness *that He imputes to you*].**

Rom 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

For those who are in Christ, living in the flesh is no option – there is no other way but to live by the Spirit

Life in the flesh leads to death – life in the Spirit is true life and freedom

Rom 8:12 So then, brethren, we are under obligation, not to the flesh, to live according to the flesh--

Rom 8:13 for if **you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.**

The sons of God are led by the Spirit and are not influenced by natural things. They live according to Isaiah 11:1-3

Rom 8:14 For all **who are being led by the Spirit of God, these are sons of God.**

Isa 11:1 Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit.

Isa 11:2 The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.

Isa 11:3 And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear;

The Spirit produces sons– the flesh produces slaves

Rom 8:15 For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons [*the Spirit producing sonship*] by which we cry out, "Abba! Father!"

The Spirit gives constant testimony that we are children of God (born from Him), that we are heirs of God and fellow heirs with Christ. WOW! What a testimony!

Rom 8:16 The Spirit Himself testifies with our spirit that we are children of God,

Rom 8:17 and if children, heirs also, heirs of God and fellow heirs with Christ [*sharing His inheritance with Him*];, if indeed we suffer with *Him* so that we may also be glorified with *Him*.

Rom 8:16 The Spirit Himself [*thus*] testifies together with our own spirit, [*assuring us*] that we are children of God.

Rom 8:17 And if we are [*His*] children, then we are [*His*] heirs also: heirs of God and fellow heirs with Christ [*sharing His inheritance with Him*]; only we must share His suffering if we are to share His glory.

To conclude:

A wise man will follow the Holy Spirit

SECTION 5 – Charisma – The results of Grace

A Profound work of the Holy Spirit

A) CHARISMA – THE RESULT OF GOD'S GRACE

**Readers - Very important*

"Charis" (Grace) produces a constant result called "CHARISMA" (Translated in English as "Gifts")

Charisma means:

The practical, operational and functional results of God's Grace

A gift of grace, an undeserved benefit

The suffix - ma , indicates "the result of grace".

There are seven Greek Words in the New Testament all translated in English as "GIFT(S)", but all with different meanings:

Gifts (Different Meanings)

- 1. "**Doron**" (1435) Gift This word is used of gifts given as an expression of honour; for support of the temple; for God; as the gift of salvation; for celebrating. The word "doron" appears in the following scriptures: Matt 2:11; 5:23,24; 8:4; 15:5; 23:18,19; Mark7:11; Luke21:1,4; Eph2:8; Heb 5:1; 8:3,4; 9:9; 11:4; Rev 11:10*
- 2. "**Dorea**" (1431) Denotes a "free gift" stressing its gratuitous character. Used in the New Testament of a spiritual or supernatural gift. It appears in the following Scriptures: John 4:10; Acts 2:38 (where the gift of the Holy Ghost is the Holy Ghost Himself); Acts 8:20; 10:45; 11:17; Rom 5:15,17; 2 Cor 9:15; Eph 3:7; Eph 4:7; Heb 6:4*
- 3. "**Dorema**" (1434) "The thing given" and "the result of giving" and appears only in Rom 5:16 and James 1:17 (Every good gift (1394) and every perfect gift (1434) is from above)*
- 4. "**Dosis**" (1394) "The act of giving" It appears only in Phil 4:15 and James 1:17 (See scripture under point 3).*
- 5. "**Doma**" (1390) "Gifts" Lends far greater emphasis to the character of the gift rather than its beneficent nature. It appears in the following scriptures: Matt 7:11; Luke 11:13; Phil 4:17 and Eph 4:8 (In this latter verse the gifts refer to the fivefold ministry of Eph 4:11 - the fivefold is purely about the developing of your character to be Christlike).*
- 6. "**Merismos**" (3311) "a dividing" This word is used in Heb 4:12 as "dividing asunder" and in Heb 2:4 as "gifts of the Holy Ghost" meaning the distributions of and made by the Holy Ghost. This is the only place where the expression "gifts of the Holy Ghost" is used.*
- 7. "**Charisma**" (5486) Gift ; "A gift of grace"; "The result of grace"; "an undeserved benefit from God" "A favour done without expectation of return"; "unearned and unmerited favour" and "absolute freeness of the loving-kindness of God to men, finding its only motive in the bounty and free heartedness of the Giver". "Charisma" is found in the*

following scriptures: Rom 1:11; 5:15,16; 6:23; 11:29; 12:6; 1 Cor 1:7; 7:7; 12:4,9,28,30,31; 2 Cor 1:11; 1 Tim 4:14; 2 Tim 1:6; 1 Pet 4:10

To clearly understand the concept “Charisma – the result of Grace” and how the “result of grace” is realised in my life, one needs to take a closer look at what Paul is saying in 1 Corinthians 12:1-11

What Paul had in mind in 1 Corinthians 12, 13 and 14

For the sake of this teaching I am only quoting 1 Corinthians 12:1-11

1Co 12:1 Now concerning spiritual *gifts*, brethren, I do not want you to be ignorant:

1Co 12:2 You know that you were Gentiles, carried away to these dumb idols, however you were led.

1Co 12:3 Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

1Co 12:4 There are diversities of gifts, but the same Spirit.

1Co 12:5 There are differences of ministries, but the same Lord.

1Co 12:6 And there are diversities of activities, but it is the same God who works all in all.

1Co 12:7 But the manifestation of the Spirit is given to each one for the profit *of all*:

1Co 12:8 for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit,

1Co 12:9 to another faith by the same Spirit, to another gifts of healings by the same Spirit,

1Co 12:10 to another the working of miracles, to another prophecy, to another discerning of spirits, to another *different* kinds of tongues, to another the interpretation of tongues.

1Co 12:11 But one and the same Spirit works all these things, distributing to each one individually as He wills. (NKJV)

From 1 Corinthians 1:1 up to 1 Corinthians 11:34 Paul deals with various issues (mainly administrative things) like the division in the church, their fleshly and immoral conduct, things pertaining to marriage life, things offered to the idols, self-denial, idolatry and the Lord's supper.

In 1 Corinthians 12:1 Paul ushers in a whole new teaching concerning the spiritual things:

1Co 12:1 Now¹¹⁶¹ concerning⁴⁰¹² spiritual⁴¹⁵² gifts, brethren,⁸⁰ I would²³⁰⁹ not³⁷⁵⁶ have you⁵²⁰⁹ ignorant.⁵⁰

The word now¹¹⁶¹ used here indicates the start of a whole new section

Explanation on the word “gifts” used in 1 Corinthians 12:1

NB! In most Translations of 1 Corinthians 12:1 the word “gifts” is printed in italics indicating that the word “gifts” (charisma) does not appear in the original Greek manuscripts

A more correct translation of “concerning the spiritual” would be:

Now concerning “spiritual matters”; “the things of the Spirit”; “the things pertaining to or proceeding from the Holy Spirit”; or “the things communicated or imparted by the Holy Spirit”

The following Translations of 1 Corinthians 12:1 convey the correct meaning:

1 Corinthians 12:1

(BBE) But about the things of the spirit, my brothers, it is not right for you to be without teaching.

(LITV) But concerning the spiritual matters, brothers, I do not wish you to be ignorant.

(MSG) What I want to talk about now is the various ways God's Spirit gets worked into our lives. This is complex and often misunderstood, but I want you to be informed and knowledgeable.

(YLT) And concerning the spiritual things, brethren, I do not wish you to be ignorant;

So what Paul is actually saying here is:

Nothing can be compared to a life of knowledge and experience of spiritual things.

He is also saying:

It is good to know and apply all the teachings of the previous chapters, but what is most important is to be acquainted with the spiritual order of the Godhead.

In other words: 1 Corinthians 12, 13 & 14 is not about the “gifts” of the Spirit, but is about spiritual matters and various aspects pertaining to the Holy Spirit!!

(See my detailed Teaching on these chapters)

The only place in the Bible where the expression “gifts of the Spirit” appears is in Hebrews 2:4 (English Translations) meaning “distribution”

Heb 2:4 God²³¹⁶ also bearing *them* witness,⁴⁹⁰¹ both⁵⁰³⁷ with signs⁴⁵⁹² and²⁵³² wonders,⁵⁰⁵⁹ and²⁵³² with divers⁴¹⁶⁴ miracles,¹⁴¹¹ and²⁵³² **gifts**³³¹¹ of the Holy⁴⁰ Ghost,⁴¹⁵¹ according²⁵⁹⁶ to his own⁸⁴⁸ will?²³⁰⁸

Heb 2:4 God also bearing witness both with signs and wonders, with various miracles, and **gifts**(*athe distributions of and made by the Holy Spirit*) of the Holy Spirit, according to His own will?

GIFTS³³¹¹ here is the Greek word: “merismos” meaning:

A separation or distribution:

The only other place in the Bible where the Greek word “merismos” appears is in Hebrews 4:12 where it has the meaning of “separation” or “dividing asunder”

Now Paul starts to highlight the various aspects and workings of the Holy Spirit:

1 Corinthians 12:3 is pivotal:

1Co 12:3 Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and **no one can say that Jesus is Lord except by the Holy Spirit.**

The primary work and function of the Holy Spirit is to make Jesus the Lord of my life (the Supreme Master in every area of my life), to reveal Christ to us, to testify of Christ and to glorify Christ (See also John 15:26 and John 16:14)

In 1 Corinthians 12:4-6 Paul describes the spiritual order and functioning of the Deity:

1Co 12:4 There are **diversities of gifts**, but the same Spirit.

1Co 12:5 There are **differences of ministries**, but the same Lord.

1Co 12:6 And there are **diversities of activities**, but it is the same God who works all in all.

*In 1 Corinthians 12:4 “There are diversities of **gifts** (5486 **charisma** - the resultant work of grace) but the same Spirit” Paul is using the word “charisma” to explain this particular working of the Holy Spirit*

The use of the word “charisma” here indicates that:

Every “charisma” – resultant working of grace - is being realised and made tangible and visible by the Holy Spirit. That is the profound function and work of the Spirit – to practically bring to fruition the result of grace in my life

Verse 5: "And there are differences of administrations, but the same Lord (Christ).

Administrations (ministries) (Greek word – diakonia) mean:

"Serviceable labour, service, compassionate love toward the needy

Every business, every calling, so far as its labour benefits others, is a diakonia").

Jesus came as a servant to the earth and that is why every ministry is linked to Him.

Verse 6: "And there are diversities of operations, but it is the same God which works all in all". "Operations" are "the results of the energy (power) of God in the believer" or "the results energized by God's grace."

Within the spiritual order and functioning of the Deity, the following is important to know:

- "Charisma" – the result of God's grace is linked to the Holy Spirit
- "Ministry" or "serving" is linked to our Lord Jesus Christ
- "Operations" or "activities" are linked to God the Father

The 7th verse is very significant:

1Co 12:7 But the manifestation of the Spirit is given to each one for the profit *of all*:

"Manifestation means to make known, to make visible, to show. It also refers to those to whom the revelation is made."

The "manifestation of the Spirit" in this context also means: the way the Holy Spirit expresses Himself through me!

As from verse eight, Paul lists a few things which are made known by the Spirit - word of wisdom, word of knowledge, faith, gifts (charismata) of healing (the plural indicates healing of the total man - body, soul and spirit), working of miracles, prophetic activities, discerning of spirits, tongues, interpretation of tongues.

(It is absolutely clear that the nine things that are listed here are not "gifts", but "manifestations" of the Spirit. There is a vast difference between a "gift" and a "manifestation".)

These are not all the manifestations of the Spirit. The Spirit is there to realise everything which God the Father creates and which is brought into the earth by Jesus Christ the Word (Logos).

To summarize for the purpose of this Teaching on "Charisma":

1Co 12:4 Now there are **varieties of gifts (charismata), but the same Spirit.**

“Charisma” – the result of God’s grace in my life – is realized and made tangible and visible by the Holy Spirit. Truly a unique work of the Spirit

Every “charisma” is implemented and put into effect in my life through the Holy Spirit.

(See separate teachings on “A study in 1 Corinthians 12, 13 and 14” for a comprehensive exposition on this topic)

B) VARIOUS CHARISMAS

We will now have a look at the various “charismas” in the New Testament – the results produced by the Grace of God through Jesus Christ and which are practically realised by the Holy Spirit.

i) Paul’s urgent prayer that we come short in no gift (charisma)

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

1Co 1:4 I thank my God always concerning you **for the grace of God which was given to you** by Christ Jesus,

1Co 1:5 that **you were enriched in everything** by Him in all utterance and all knowledge,

1Co 1:6 even as the testimony of Christ was confirmed in you,

1Co 1:7 so that **you come short in no gift (charisma)**, eagerly waiting for the revelation of our Lord Jesus Christ,

1Co 1:8 who will also confirm you to the end, *that you may be* blameless in the day of our Lord Jesus Christ.

1Co 1:9 God *is* faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Paul is confirming that “**Grace was given in Jesus Christ**” and through this “**Grace we were enriched in everything in Christ**”

Now he is praying that every “**charisma – every resultant work of grace**” will manifest in our lives and that we will come to **complete understanding** of it

ii) Paul is praying for the opportunity to impart spiritual gifts (charismas)

Rom 1:9 For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers,

Rom 1:10 making request if, by some means, now at last I may **find a way** in the will of God **to come to you**.

Rom 1:11 For I long to see you, that I **may impart to you some spiritual gift (charisma), so that you may be established--**

That I may impart –

That the results of Grace may flow through me to you

That I may “give,” or communicate to you

To communicate the knowledge of something; to make known; to show by words or tokens

To share with one

His heart’s desire is to make known to them all the benefits of the resultant working of Grace.

iii) “Charisma” – the result of God’s grace is irrevocable

Rom 11:29 For the **gifts (charisma)** and the **calling** of God are **irrevocable**. (Without repentance, unregretted)

Gifts (charisma): Jesus paid the price once and for all, and God will never ever change His mind regarding Grace or the “results produced by Grace”

Calling: The word “calling” “klēsis” here denotes that act of God by which He extends an invitation to people to come and partake of His favours, whether it is by a personal revelation, or by the promises of the gospel, or by the influences of his Spirit. All such invitations or callings imply a pledge that He will bestow the favour, and will not repent, or turn from it.

iv) “Charisma” – eternal life in Christ Jesus

Rom 6:22 But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life.

Rom 6:23 For the wages of sin *is* death, **but the gift (charisma) of God *is* eternal life in Christ Jesus** our Lord.

Grace produces eternal life

1Co 15:45 And so it is written, "The first man, Adam, became a living soul," the last Adam was a **life-giving Spirit. (Imparting the life of Christ to us)**

Eternal life: = “life without limitations” (and of course: eternal life after death)

The restrictions of Law

Gal 3:23 But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.

Gal 3:24 Therefore the law was our **tutor (schoolmaster, guardian, trainer)** *to bring us to* Christ, that we might be justified by faith.

Gal 3:25 But after faith has come, we are no longer under a tutor.

Gal 3:26 For you are all sons of God through faith in Christ Jesus.

Tutor (schoolmaster, guardian or trainer):

The law so designated by Paul (Gal 3:24, Gal 3:25). As so used, the word does not mean teacher, but pedagogue, i.e., one who was entrusted with the supervision of a family, taking them to and from the school, being responsible for their safety and manners. Hence the pedagogue was stern and severe in his discipline.

The Law set strict boundaries, rules and regulations. Under the Law you were deprived of your freedom.

One of the greatest “charismas – the result of God’s grace in my life” is a “life without limitations.” The boundaries set by the Law were removed by Christ and I am now able to adhere to the five commands of God in Gen 1:28

Gen 1:28 Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion

Joh 10:10 The thief does not come except to steal and to kill and to destroy. I have come so that they might **have life**, and that they might **have more abundantly**.

The Holy Spirit creates and realised the life of Christ in my life!

2Co 3:6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the **Spirit gives life**.

v) *“Charisma” – imputed righteousness*

Rom 5:15 But the **free gift (charisma)** *is* not like the offence. For if by the one man's offence many died, much more the grace of God and the **gift (dorea-free gift stressing its gratuitous character)** by the grace of the one Man, Jesus Christ, abounded to many.

Rom 5:16 And the **gift (dorema-the thing given & the result of giving)** *is* not like *that which came* through the one who sinned. For the judgment *which came* from one *offence resulted* in condemnation, but the **free gift (charisma)** *which came* from many offences **resulted** in justification.

Rom 5:17 For if by the one man's offence death reigned through the one, much more those who receive **abundance of grace and of the gift (dorea) of righteousness** will reign in life through the One, Jesus Christ.)

“Charisma” here is justification = justified means to be rendered (regarded) as just or innocent and free i.e. righteousness.

God's righteousness is imputed and imparted as a gift and cannot be earned.

Justification comes by faith in the blood and the finished work of Christ and is realised in me by the Holy Spirit.

1Co 6:11 Such were some of you; but you were washed, but you were sanctified, but you were **justified in the name of the Lord Jesus Christ and in the Spirit of our God.**

vi) “Charisma” – God's comfort in troubled times and protection in life threatening situations being the result of prayer

2Co 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

2Co 1:4 **who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble,** with the comfort with which we ourselves are comforted by God.

2Co 1:8 For we do not want you to be ignorant, brethren, of **our trouble** which came to us in Asia: **that we were burdened beyond measure, above strength, so that we despaired even of life.**

2Co 1:9 Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead,

2Co 1:10 **who delivered us from so great a death,** and does deliver us; in whom we trust that He will still deliver *us*,

2Co 1:11 **you also helping together in prayer for us,** that thanks may be given by many persons on our behalf for the **gift (charisma)** *granted to us* through many.

vii) "Charisma" – complete healing

1Co 12:9 to another faith by the same Spirit, to another **gifts (charismas) of healings** by the same Spirit,

1Co 12:28 And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, **then gifts (charisma) of healings**, helps, administrations, varieties of tongues.

"charisma" here is: healing

Healing: restoration of health, remedy, cure, deliverance, refreshing

Salvation is God's rescue of the entire person and healing is His complete repair of that person (body, soul, spirit – spiritual and material). A complete lifelong restoration process –as we grow in the knowledge and understanding of the complete and finished work of the Lord Jesus Christ.

The Holy Spirit is ever changing me into the very image of Christ.

viii) "Charisma" – talents, abilities, traits and potential

Rom 12:3 For I say, through the grace given to me, to every one who is among you, not to think *of himself* more highly than he ought to think. But **set your mind to be right-minded**, even as **God has dealt to every man the measure of faith**.

Eph 4:7 But to each one of us grace was given according to the measure of Christ's gift.

Rom 12:6 Having then **gifts (charisma)** differing according to the grace that is given to us, *let us use them*: if **prophecy (prophetic functioning or activity)**, *let us prophesy* in proportion to our faith;

Rom 12:7 or **ministry**, *let us use it* in *our* ministering; he who teaches, in **teaching**;

Rom 12:8 he who exhorts, in **exhortation**; he who **gives**, with liberality; he who **leads**, with diligence; he who **shows mercy**, with cheerfulness.

Having means: we are clothed with it or, we are pregnant with it; we have it as a permanent possession

"Charisma" here is:

Seven different traits, abilities and talents given to us by God the moment we were conceived by our parents. Every one of us is born with all seven of these abilities, each one having them in a different compilation.

These charismas must be activated and developed through the power of the Holy Spirit so that we can operate and function effectively in the earth.

Note:

SEE SUPPLEMENTARY TEACHING ONE (under section 8) WHERE I elaborate on the seven abilities and how they function

Paul and Peter are urging us to “not neglect”, but to “stir up” and to “minister to each other” the gifts (charismata)

1Ti 4:12 Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.

1Ti 4:13 Till I come, give attention to reading, to exhortation, to doctrine.

1Ti 4:14 **Do not neglect the gift (charisma) that is in you**, which was given to you by prophecy with the laying on of the hands of the eldership.

1Ti 4:15 Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

2Ti 1:6 Therefore I remind **you to stir up the gift (charisma) of God** which is in you through the laying on of my hands.

2Ti 1:7 For God has not given us a spirit of fear, but of power and of love and of a sound mind.

1Pe 4:7 But the end of all things is at hand; therefore be serious and watchful in your prayers.

1Pe 4:8 And above all things have fervent love for one another, for "LOVE WILL COVER A MULTITUDE OF SINS."

1Pe 4:9 *Be* hospitable to one another without grumbling.

1Pe 4:10 **As each one has received a gift (charisma), minister it to one another, as good stewards of the manifold grace of God.**

1Pe 4:11 If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

The laying on of hands and prophecy are instrumental in activating these gifts (charisma) in other peoples' lives

1Ti 4:14 Do not neglect the gift (charisma) that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.

2Ti 1:6 Therefore I remind you to stir up the gift (charisma) of God which is in you through the laying on of my hands.

ix) "Charisma" – special grace (ability) to fulfil your God given assignment

1Co 7:7 For I wish that all men were even as I myself. But each one has his own gift(charisma) (proper gift) from God, one in this manner and another in that.

"Charisma" here is: Special Grace in Paul's life to stay unmarried for the purpose of fulfilling his special assignment and calling to bring the Gospel to the Gentiles.

Proper gift: denotes "property" or "special relationship"

Paul is saying here, that as a result of a special relationship between him and the Holy Spirit, God entrusted this peculiar gift (charisma) to him to enable him to fulfil his destiny unhindered.

In conclusion:

The Holy Spirit is ever at work to realize and implement the thoughts and plans of God in my life.

SECTION 6 – The results energized by God's grace

A) THE ENERGY OF GOD AT WORK

Another outflow of His grace

In 1 Corinthians 12:4-6 Paul describes the spiritual order and functioning of the Deity:

1Co 12:4 There are diversities of gifts, but the same Spirit.

1Co 12:5 There are differences of ministries, but the same Lord.

1Co 12:6 And there are diversities of activities, but it is the same God who works all in all.

The essence of the Deity (Father, Son and Holy Spirit) is grace

God the Father is a gracious God:

Neh 9:31 **You are a gracious and compassionate God.**

1Co 15:10 But by **the grace of God** I am what I am,

The grace and the truth came through Jesus Christ

Joh 1:14 And **the Word became flesh** and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, **full of grace and truth.**

Joh 1:16 And of His fullness we have all **received, and grace for grace.**

Joh 1:17 For the law was given through Moses, *but* **grace and truth came through Jesus Christ.**

The Holy Spirit is the Spirit of grace

Zec 12:10 "I will pour out on the house of David and on the inhabitants of Jerusalem, the **Spirit of grace** and of supplication,

Heb 10:29 ...and has insulted **the Spirit of grace?**

Within the spiritual order and functioning of the Deity, the following is important to know:

- "Charisma" – the result of God's grace is linked to the Holy Spirit
- "Ministry" or "serving" is linked to our Lord Jesus Christ
- "Operations" or "activities" are linked to God the Father

With regard to this teaching I would like to highlight 1 Corinthians 12:6 which speaks of the energy of God at work through His grace

1Co 12:6 And there are **diversities of activities (differences of workings, different operations)** but it is **the same God who works all in all.**

1Co 12:6 And there are **distinctive varieties of operation [*of working to accomplish things*]**, but it is the same **God Who inspires and energizes** them all in all. (AMP)

Diversities of activities (operations), but the same God who works all in all:

In this Scripture we have the "energy" of God at work.

God is the Energy and the Energizer of the Universe. All the diverse activities originate from Him and He works all of that in all of us.

The Greek word used for “activities” or “operations” is “energema” which comes from the word “energēō” which means: “to effect” or “to produce and effect”

The suffix -ma in “energema” makes it (the operations of 1 Corinthians 12:6), the result or effect of enérgeia (G1753), energy.

1 Corinthians 12:6 therefore speaks of:

“The results of the energy of God in the believer” or

“THE RESULTS ENERGIZED BY GOD’S GRACE”

The word “**energema**” is also used in 1 Corinthians 12:10 where it also carries the meaning of:

“The results of the energy of God in the believer”

1Co 12:10 to another the **working of miracles**,

By His grace God releases His energy in and through us to enable us to accomplish great and awesome things!

This is a covert working of the Holy Spirit which sometimes produces spectacular overt results.

Energy:

The best way to explain the invisible "ENERGY" of God is to compare it with "ELECTRICITY".

"ELECTRICITY" is best defined by the results it produces. It is generated in a power station and conveyed to our homes and offices via a network of cables and wires. It is invisible and not so easily defined. We experience the results of the electricity: electrical equipment is working e.g. lights, computers, stoves, microwave ovens etc.

The "ENERGY OF GOD" works in a similar way. It is invisible, is generated by God Himself and produces some awesome results in our everyday walk of life.

God’s energy is released through speaking

God’s speaking is His action, for God’s speech is His “energy released”

If God wants to do something He just speaks it into existence.

The moment God speaks His energy is released in any given situation.

Rom 8:10 "THE WORD (Rhema) IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART" (that is, the word of faith which we preach):

THUS: The moment we speak in the Name of Jesus our speaking becomes God's action and His energy released.

In that way we work miracles in our everyday walk of life!

Results energized by God's Grace are produced:

Healings take place, restoration, deliverance, miraculous provision and many more

"Energema": is God in His infinite Grace working with man, ever releasing His Divine energy to accomplish great things in the earth

Mar 16:20 And going out, they proclaimed everywhere, **the Lord working with them and confirming the Word by miraculous signs following.**

God wants us to utilize all the "Charismas - results of His Grace" which He worked in Christ to live out the mandate of Gen 1:28... Then God blessed them, and God said to them, **"Be fruitful and multiply; fill the earth and subdue it; have dominion.**

To enable us to accomplish this God released His energy – a covert working of the Holy Spirit into our lives. Now by His Grace His energy is producing amazing results.

Placed in the body of Christ:

Through this "energema – (activities, workings, operations: the results energized by His grace), God also places us unilaterally in a functional position in His body.

1Co 12:13 For by one Spirit we were **all baptized into one body**—whether Jews or Greeks, whether slaves or free—

1Co 12:18 But now **God has set the members**, each one of them, **in the body just as He pleased.**

ALSO:

In His infinite wisdom, God decides who He wants to separate for specific tasks.

By His Grace and energy (the Holy Spirit) and **"the results energized by His grace"**

God decided that Peter will work amongst the Jews and Paul amongst the Gentiles.

Gal 2:7 But on the contrary, when they saw that the **gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter**

Gal 2:8 (for **He who worked effectively in Peter** for the apostleship to the circumcised also **worked effectively in me** toward the Gentiles),

Worked effectively: means He who effected (produced an effect - the results energized by His grace), in the case of Peter that he should be the apostle of the Jews, effected also in my case that I should go to the Gentiles.

Be satisfied with the functional position in the body of Christ into which you were placed by God Himself and live it out to the full, for this is where God's power and provision is at work.

Do not question God and rebel against Him for He knows best for each and every one of us.

B) MORE SCRIPTURES ABOUT THE ENERGY OF GOD

Some more Scriptures where the "energy of God at work" is beautifully portrayed – indeed a precious work of the Holy Spirit:

- God raised Jesus from the dead through His energy!

.....that you may know what is

Eph 1:19the exceeding greatness of His power toward us who believe, according to the **working (energy, operation, efficiency, active power)** of His mighty power

Eph 1:20 which **He worked (effectively produced by His energy)** in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*,

Eph 1:21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

Eph 4:15 but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—

Eph 4:16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

- The body of Christ is joined and kept together and is growing by the energy of God!

Eph 4:15 but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—

Eph 4:16 from whom the whole body, joined and knit together by what every joint supplies, according to **the effective working ((energy, operation, efficiency, active power) by which every part does its share**, causes growth of the body for the edifying of itself in love.

- *His energy enables me to touch and influence other people's lives!*

Col 1:28 Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

Col 1:29 To this *end* I also labour, striving according to His **working (energy, active power)** which **works (effectively produced by His energy)** in me mightily.

Col 2:9 For in Him dwells all the fullness of the Godhead bodily;

Col 2:10 and you are complete in Him, who is the head of all principality and power.

Col 2:11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ,

Col 2:12 buried with Him in baptism, in which you also were raised with *Him* through faith in the **working (energy, operation, efficiency, active power)** of God, who raised Him from the dead.

SECTION 7 – Grace & “Praise and Worship”

Worshipping through the law vs worshipping through Grace

A) WORSHIP DEFINED

Purpose of this teaching:

We are constantly confronted with choices and it is no different when it comes to worshipping God. We can choose to praise and worship God the way the people of Israel did, i.e. governed by the Old Covenant system, or we can as Paul told the Corinthians “And yet I will show you a still more excellent way [*one that is better by far and the highest of them all*]”, choose this better way which is governed by Grace through the Holy Spirit.

Remember what we said earlier in this teaching:

The law was completely fulfilled by Christ Jesus and we are now able to walk fully by Grace!

Absolute freedom flows from embracing this truth

Joh 1:17 For the law was given through Moses, *but* (THE)grace and (THE)truth came through Jesus Christ.

Grace, in the person of Jesus Christ now succeeded the law, because the law was completely fulfilled in Christ

Mat 5:17 Do not think that I have come to do away with or undo the **Law or the Prophets**; I have come not to do away with or undo but to **complete and fulfil** them.(AMP)

Adam and Eve had a choice between life and death

Gen 2:16 And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat;

Gen 2:17 but **of the tree of the knowledge of good and evil you shall not eat**, for in the day that you eat of it you shall surely die."

"The tree of the knowledge of good and evil" is the Law and the moment Eve and Adam partook of its fruit, the Law with all its condemnation was released over the earth (released but not written yet). The writing of the Law ushered in knowledge of sin and constant sin consciousness.

Although Christ Jesus completely fulfilled the Law, the Law is not abolished. I can still revert to the law and live life by its ordinances and statutes. By doing this I move away from Grace.

(This is more fully explained in Section 3)

So, you and I can choose today to praise and worship God according to the pattern of the Tabernacle or we can choose to praise and worship Him in the newness of the Spirit created by the Grace of God. The old has been replaced by the new –a life lived by the Law was replaced by a life lived by the Spirit.

Praise and worship is of course not limited to an activity during a church meeting - Worship is a way of life – a lifestyle.

Sadly, much of our praise and worship (singing) in our churches today is based upon the religious order of the Tabernacle of Moses – the Outer Court, the Inner Court and the

Holiest of Holies. That by doing so most of the time we do not realize we are approaching God through an obsolete system.

A brief explanation of the concept “worship”:

The concept “worship” is nowhere defined in Scripture.

*The Greek word for “worship” is: **Proskunéo**; **G4352**: which means:*

To kiss, adore. To worship, show respect, fall or prostrate before.

*Literally, **to kiss toward someone**, to throw a kiss in token of respect or homage*

*The ancient oriental (especially Persian) mode of salutation between persons of equal **ranks** was to kiss each other on the lips; when the **difference of rank was slight**, they kissed each other on the cheek;*

*When **one was much inferior**, he fell upon his knees and touched his forehead to the ground or prostrated himself, throwing kisses at the same time toward the superior . It is this latter mode of salutation that Greek Writers express by **proskunéo**.*

Psalms 2 gives a wonderful description of Jesus Christ being appointed as the Son of God and receiving the nations as His inheritance and the ends of the earth as His possession, and ends with this significant verse:

Psa 2:12 Kiss the Son [pay homage to Him in purity],....(AMP)

“The word “kiss” here is used in accordance with Oriental usages, for it was in this way that respect was indicated for one of superior rank. This was the ancient mode of doing homage or allegiance to a king” (Albert Barnes’ notes on the Bible)

In the New Testament “**Proskunéo**” generally means: to do reverence or homage to someone, usually by kneeling or prostrating oneself before him.

In the Septuagint (the Greek translation of the Jewish Bible, the Old Testament) it means to bow down, to prostrate oneself in reverence, homage (Gen_19:1; Gen_48:12).

Another meaning of “worship”:

A dog licking his master’s hand in appreciation and adoration

Someone once defined worship as follows:

WORSHIP IS OUR RESPONSE, BOTH PERSONAL AND CORPORATE, TO GOD – FOR WHO HE IS AND WHAT HE HAS DONE – EXPRESSED IN AND BY THE THINGS WE SAY AND THE WAY WE LIVE.

In the Old Testament times “worship” found its expression in and through the Tabernacle (the Tabernacle of Moses was replaced by later on by the Temple), i.e. different sacrifices, the keeping of certain feasts and once a year the highlight when the High Priest enters the Holiest of Holies. These rituals were done over and over.

It is absolutely imperative that we understand that the old system was abolished and replaced by a far better and more excellent way – a permanent dwelling in the Most Holy Place

NB!! The intimate activities of God take place in the Most Holy Place – not in the Outer Court or Inner Court.

God met with the High Priest once a year in the Most Holy Place of the Tabernacle and revealed His Shekinah Glory (His manifested glory).

With this in mind, I would love to take you on an exciting journey through the book of Hebrews to show you how the Old Covenant high priest was replaced permanently by the New Covenant High Priest, Jesus Christ.

I will also explain the major shift that took place when the Most Holy Place was moved to another location.

First, a brief description of the Tabernacle of Moses

Heb 9:1 Then indeed, even the first *covenant* had ordinances of divine service and the earthly sanctuary.

Heb 9:2 For a tabernacle was prepared: the **first part**, in which *was* the lampstand, the table, and the showbread, which is called the sanctuary;

Heb 9:3 and **behind the second veil**, the part of the tabernacle which is called the **Holiest of All**,

Heb 9:4 which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which *were* the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant;

Heb 9:5 and **above it were the cherubim of glory overshadowing the mercy seat**. Of these things we cannot now speak in detail.

Heb 9:6 Now when these things had been thus prepared, **the priests always went into the first part** of the tabernacle, performing *the services*.

Heb 9:7 But into the **second part the high priest *went* alone once a year, not without blood**, which he offered for himself and *for* the people's sins *committed* in ignorance;

B) WORSHIP IN GRACE

Now the journey to show you how Jesus Christ replaced everything of the old (the "first") with Himself and how we obtained the legal right to function boldly in the Most Holy presence of God.

- By faith we became partakers of Christ and obtained the right to enter His rest

Heb 3:1 Therefore, holy brethren, **partakers of the heavenly calling, consider** the Apostle and High Priest of our confession, Christ Jesus,

(Consider – see to it that you carefully know and understand Jesus as Apostle and High Priest)

Heb 3:5 And Moses truly *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken afterward.

Heb 3:6 But Christ *was faithful* as a Son over his own house; **whose house we are,**

Heb 3:7 Therefore, as the Holy Spirit says, **"Today if you will hear His voice,**

Entering His rest in the wilderness,

Heb 3:11 so I swore in my wrath, 'they shall not enter my rest.' "

Heb 3:12 **Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;**

Heb 3:13 but exhort one another daily, while it is called "TODAY," lest any of you be hardened through the deceitfulness of sin.

Heb 3:14 **For we have become partakers of Christ**

Heb 3:18 And to whom did He swear that they would **not enter His rest**, but to those who did not obey?

Heb 3:19 So we see that **they could not enter in because of unbelief.**

- By entering His rest we have ceased from works (the works of the Law)

Rest (a dynamic activity of the Holy Spirit) is a perpetual celebration of Christ and His finished works

Heb 4:1 Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.

Heb 4:9 There remains therefore a rest for the people of God.

Heb 4:10 For he who has entered His rest has himself also ceased from his works (*the works of the Law*) as God *did* from His.

Heb 4:11 Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

Heb 4:12 For the word of God *is* living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

Heb 4:13 And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account.

- *Our High Priest, Jesus Christ paved the way for us (we are IN Him) to come boldly to the throne of grace (i.e. the place where "Grace" emanates from)*

Heb 4:14 Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast *our* confession.

Heb 4:15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all *points* tempted as *we are*, yet without sin.

Heb 4:16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. [*Appropriate help and well-timed help, coming just when we need it*]

- *God appointed His Son, Jesus Christ as High Priest (according to the order of Melchizedek) to become the author of our eternal salvation and also to annul the Law and usher in a new hope.*

Heb 5:5 So also Christ did not glorify Himself to become High Priest, *but it* was He who said to Him: "You are my Son, today I have begotten you."

Heb 5:6 As *He* also says in another place: "you are a priest forever according to the order of Melchizedek";

Heb 5:8 though He was a Son, *yet* He learned obedience by the things which He suffered.

Heb 5:9 And having been perfected, **He became the author of eternal salvation** to all who obey Him,

Heb 5:10 **called by God as High Priest "according to the order of Melchizedek,"**

Heb 7:14 For *it is* evident that **our Lord arose from Judah**, of which tribe Moses spoke nothing concerning priesthood.

Heb 7:15 And it is yet far more evident if, **in the likeness of Melchizedek, there arises another priest**

Heb 7:16 **who has come**, not according to the law of a fleshly commandment, but **according to the power of an endless life.**

Heb 7:17 For He testifies: "**You are a Priest forever according to the order of Melchizedek.**"

Heb 7:18 For on the one hand there is an annulling of the former commandment **because of its weakness and unprofitableness,**

Heb 7:19 for the law made nothing perfect (*not even our worship*); on the other hand, *there is the* bringing in of a better hope, through which we draw near to God.

Heb 7:20 And inasmuch as *He was not made priest* without an oath

Heb 7:21 (for they have become priests without an oath, but He with an oath by Him who said to Him: " **The Lord has sworn and will not relent, 'You are a Priest forever according to the order of Melchizedek'** "),

Heb 7:22 by so much more **Jesus has become a surety of a better covenant.**

Heb 7:25 Therefore **He is also able to save to the uttermost** those who come to God through Him, **since He always lives to make intercession for them.**

Heb 7:26 For **such a High Priest was fitting for us**, *who is* holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

Heb 7:27 **who does not need daily**, as those high priests, **to offer up sacrifices**, first for His own sins and then for the people's, **for this He did once for all when He offered up Himself.**

Heb 7:28 For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever.

- *Through which "oath swearing" was Jesus made High Priest?*

Heb 7:21 (for they have become priests without an oath, but He with an oath by Him who said to Him: "THE LORD HAS SWORN AND WILL NOT RELENT, 'YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK' "),

Heb 7:28 For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, *appoints* the Son who has been perfected forever.

The answer is given in Psalm 110- the only place in the Bible where this "Oath swearing" is recorded – God revealed it to David.

Psa 110:1 *A Psalm of David.* The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."

Psa 110:2 The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!

Psa 110:4 The LORD has sworn And will not relent, "You *are* a priest forever According to the order of Melchizedek."

- Jesus as High Priest, became a Minister of the "heavenly sanctuary" and of "the true tabernacle" – an outflow of the New Covenant.

Heb 8:1 Now *this is* the main point of the things we are saying: **We have such a High Priest**, who is seated at the right hand of the throne of the Majesty in the heavens,

Heb 8:2 **a Minister of the sanctuary** and of **the true tabernacle** which the Lord erected, and not man.

Heb 8:3 For every high priest is appointed to offer both gifts and sacrifices. Therefore *it is* necessary that this One also have something to offer.

Heb 8:6 But now He has **obtained a more excellent ministry**, inasmuch as **He is also Mediator of a better covenant**, which was established on better promises.

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

Heb 8:8 Because **finding fault with them**, He says: "behold, the days are coming, says the Lord, when **I will make a new covenant** with the house of Israel and with the house of Judah—

Heb 8:10 **for this is the covenant that I will make** with the house of Israel after those days, says the Lord: **I will put My Laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.**

Heb 8:12 **for I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."**

Heb 8:13 In that **He says, "A NEW COVENANT,"** He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

- The outcry of the Holy Spirit – "the way into the Holiest of All is blocked by the existence of the "first tabernacle"

Heb 9:1 Then indeed, even **the first *covenant* had ordinances of divine service and the earthly sanctuary.**

Heb 9:2 For **a tabernacle was prepared: the first *part***, in which *was* the lampstand, the table, and the showbread, which is called the sanctuary;

Heb 9:3 and **behind the second veil**, the part of the tabernacle which is called the **Holiest of All**,

Heb 9:6 Now when these things had been thus prepared, **the priests always went into the first part of the tabernacle, performing *the services*.**

Heb 9:7 But into the **second part the high priest *went* alone once a year**, not without blood, which he offered for himself and *for* the people's sins *committed* in ignorance;

Heb 9:8 **the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.**

From the above we conclude that it is impossible to enter the Most Holy presence of God (the Holiest of All, where the intimate activities of God are taking place) while you are still functioning in the “first tabernacle” with all its rituals and human performance and fleshly activities. It is two different worlds – you are either functioning from the Most Holy Place (the Heavenly

Tabernacle), or you are functioning from the First Tabernacle (which represents the Law).

- By His own blood, Jesus Christ secured a permanent entry into the Most Holy Place on our behalf – once and for all. He took away our sins, Grace made it possible!

Heb 9:11 But **Christ came *as* High Priest of the good things to come**, with the **greater and more perfect tabernacle** not made with hands, that is, **not of this creation.**

Heb 9:12 Not with the blood of goats and calves, but **with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.**

Heb 9:13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,

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

Heb 9:22 And according to the law almost all things are purified with blood, and **without shedding of blood there is no remission.**

Heb 9:24 For **Christ has not entered** the holy places made with hands, *which are* copies of the true, but **into heaven itself, now to appear in the presence of God for us;**

Heb 9:25 not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—

Heb 9:26 He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, **He has appeared to put away sin by the sacrifice of Himself.**

- ***We now have boldness to enter the Holiest.***

Heb 10:19 Therefore, brethren, **having boldness to enter the Holiest by the blood of Jesus,**

Heb 10:20 **by a new and living way** which He consecrated for us, through the veil, that is, His flesh,

Heb 10:21 and ***having a High Priest*** over the house of God,

- ***Let us draw near***

Heb 10:22 **let us draw near** with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

“Let us draw near” means:

- Let us keep on coming to our High Priest; Instead of deserting Him,
- Let us make daily use of Him.
- Let us maximise our rightful place in the presence of God.

This verb “draw near” in the Book of Hebrews means “reverent approach for worship” and is used in the following Scriptures in Hebrews:

Heb 4:16 Therefore **let us draw near** with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

Heb 7:25 Therefore He is able also to save forever those who **draw near** to God through Him, since He always lives to make intercession for them.

Heb 10:1 For the Law, since it has *only* a shadow of the good things to come *and* not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those **who draw near.**

Heb 10:22 **let us draw near** with a sincere heart in full assurance of faith, having our hearts sprinkled *clean* from an evil conscience and our bodies washed with pure water.

Heb 11:6 And without faith it is impossible to please *Him*, for **he who comes to God** must believe that He is and *that* He is a rewarder of those who seek Him.

- *Let us hold fast and let us consider*

Heb 10:23 **Let us hold fast the confession of *our* hope without wavering**, for He who **promised *is* faithful**.

Heb 10:24 And **let us consider one another in order to stir up love and good works**,

Heb 10:25 not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching.

Jesus Christ is the High Priest of our confession

Heb 3:1 Therefore, holy brethren, partakers of a heavenly calling, **consider Jesus, the Apostle and High Priest of our confession**;

- *Do not ever cast away this confidence of living in His presence without condemnation – it has great rewards*

Heb 10:35 **Therefore do not cast away your confidence, which has great reward**.

- *We have come to the new things of God in Christ.*

Heb 12:18 For **you have not come to** the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest,

Heb 12:19 and the sound of a trumpet and the voice of words, so that those who heard *it* begged that the word should not be spoken to them anymore.

Heb 12:20 (For they could not endure what was commanded: "and if so much as a beast touches the mountain, it shall be stoned or shot with an arrow."

Heb 12:21 And so terrifying was the sight *that* Moses said, "I am exceedingly afraid and trembling.")

Heb 12:22 But **you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels**,

Heb 12:23 to **the general assembly and church of the firstborn *who are* registered in heaven**, to **God the Judge of all**, to the spirits of just men made perfect,

Heb 12:24 to **Jesus the Mediator of the new covenant**, and to **the blood of sprinkling** that speaks better things than *that of* Abel

The first tabernacle

As one can see from the aforementioned, our dilemma is “the first tabernacle”. The “first tabernacle today is not a physical place, but the old way of serving and worshipping God – i.e. according to all the rituals of the law (this is religion and not life).

- *How was the way into the “Holiest of All” been opened?*

Heb 9:7 But into the second part the high priest *went* alone once a year, not without blood, which he offered for himself and *for* the people's sins *committed* in ignorance;

Heb 9:8 the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.

- *Jesus did it! He took away the “first tabernacle” and opened the way for us to enter the Most Holy Presence of God once and for all.*

Some of the Jews were asking a sign from Jesus to which He replied:

Joh 2:19 Jesus answered and said to them, “**Destroy this temple, and in three days I will raise it up.**”

Joh 2:20 Then the Jews said, “It has **taken forty-six years** to build this temple, and will You raise it up in three days?”

Joh 2:21 **But He was speaking of the temple of His body.**

Heb 10:5 Hence, when He [*Christ*] entered into the world, He said, Sacrifices and offerings You have not desired, but **instead You have made ready a body for Me [*to offer*];** (AMP)

The body of Jesus became the “First Tabernacle” (the outer and inner courts where human activities take place) and Jesus is telling the people “destroy this temple so that I can establish the permanent perfect tabernacle.

Only the Holiest of All will remain where there is no human effort, but it is only God through grace.

- *The breaking down (destroying) of the body of Jesus began (prophesied by Isaiah):*

Isa 53:5 And he is **pierced** for our transgressions, **Bruised** for our iniquities,
The **chastisement** of our peace *is* on him, And **by his bruise** there is healing to us. (YLT)

Mat 27:26 Then he (Pilate) let Barabbas go free: but **after having Jesus whipped**, he gave him up to be put to death on the cross. (BBE)

Having Jesus whipped:

The scourging before the crucifixion was a brutal Roman custom and was part of the capital punishment.

Among the Romans it was customary to scourge or whip a “slave” before he was crucified. This was done to inflict greater suffering, than crucifixion would be alone, and to add to the horrors of the punishment. Our Lord, being about to be put to death after the manner of a slave, was also treated as a slave as one of the lowest and most despised of mankind.

Mat 27:29 And, **weaving a crown of thorns, they put it on His head** and put a reed (staff) in His right hand. (AMP)

Mat 27:30 And **they spat on Him**, and took the reed (staff) and **struck Him on the head**.

Mat 27:31 And when they had **mocked Him**, they took the robe off Him, put His *own* clothes on Him, and **led Him away to be crucified**.

Mat 27:35 Then **they crucified Him**,.....

The following insertion on crucifixion which was taken from “Albert Barnes’ Notes on the Bible” on E-Sword beautifully describes how the First Tabernacle was destroyed and the way into the Holiest of Holies was opened

And they crucified him - To “crucify” means to put to death on a cross. The “cross” has been described at Mat 27:32. The usual manner of the crucifixion was as follows: After the criminal had carried the cross, attended with every possible gibe and insult, to the place of execution, a hole was dug in the earth to receive the foot of it. The cross was laid on the ground; the person condemned to suffer was stripped and was extended on it, and the soldiers fastened the hands and feet either by nails or thongs. After they had driven the nails deeply in the wood, they elevated the cross with the agonizing sufferer on it, and, in order to fix it more firmly in the earth, they let it fall violently into the hole which they had dug to receive it. This sudden fall gave to the person that was nailed to it a violent and convulsive shock, and greatly increased his sufferings. The crucified person was then suffered to hang, commonly, until pain, exhaustion, thirst, and hunger ended his life. Sometimes the sufferings continued for days; and when friendly death terminated the life, the body was often suffered to remain - a loathsome object, putrefying in the sun or devoured by birds.

This punishment was deemed the most disgraceful and ignominious that was practiced among the Romans. It was the way in which slaves, robbers, and the most notorious and abandoned wretches were commonly put to death. It was this, among other things, that exposed those who preached the gospel to so much shame and contempt among the Greeks and Romans. They despised everything that was connected with the death of one who had been put to death as a slave and an outlaw.

Since it was the most ignominious punishment known, so it was the most painful

The following circumstances made it a death of special pain:

- 1. The position of the arms and the body was unnatural, the arms being extended back and almost immovable. The least motion gave violent pain in the hands and feet, and in the back, which was lacerated with stripes.*
- 2. The nails, being driven through the parts of the hands and feet which abound with “nerves,” created the most exquisite anguish.*
- 3. The exposure of so many wounds to the air brought on a violent inflammation, which greatly increased the poignancy of the suffering.*
- 4. The free circulation of the blood was prevented. More blood was carried out in the arteries than could be returned by the veins. The consequence was, that there was a great increase of blood in the veins of the head, producing an intense pressure and violent pain. The same was true of other parts of the body. This intense pressure in the blood-vessels was the source of inexpressible misery.*
- 5. The pain gradually increased. There was no relaxation and no rest. There was no prospect but death. The sufferer was commonly able to endure it until the third, and sometimes even to the seventh day. The intense sufferings of the Saviour, however, were sooner terminated. This was caused, perhaps, in some measure, by his previous fatigue and exhaustion, but still more by the intense sufferings of his soul in bearing our griefs and carrying our sorrows in making an atonement for the sins of the world.*

End of insertion

The above describes how the body of Jesus (the temple, the first tabernacle) was destroyed.

- A more detailed description of the suffering of Jesus (His scourging and crucifixion) is given in Sections 3D and E of these Teachings

When Jesus cried out – “it is finished” and He died – the first tabernacle died with Him.

The first tabernacle is now taken out of the way and we have a permanent blood bought legal right into the Most Holy Presence of God. Let us draw near with boldness!

- ***The tabernacle of God is now with us***

Heb 9:11 But **Christ came *as* High Priest** of the **good things to come**, with the **greater and more perfect tabernacle not made with hands**, that is, **not of this creation**.

Rev 21:1 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea.

Rev 21:2 Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:3 And I heard a loud voice from heaven saying, "Behold, **the tabernacle of God *is* with men**, and **He will dwell with them**, and **they shall be His people**. **God Himself will be with them *and be* their God**.

Now, one can understand the outcry of Paul

Gal 4:9 Now, however, that you have come to be acquainted with and understand and know [*the true*] God, or rather to be understood and known by God, **how can you turn back again to the weak and beggarly and worthless elementary things** [*of all religions before Christ came*], whose slaves you once more want to become?

Something very profound happened when Jesus died and was buried. During the three days between His death and His resurrection, the unthinkable and unexplainable happened.

Jesus prepared a place for us at the right hand of the Father and the Most Holy Place was moved from the earthly Tabernacle to the following locations!

1. My spirit
2. The church

Jesus is talking to His disciples before His crucifixion, telling them that He will die and go and prepare a place. After He has prepared a place He will come again and receive us to Himself so that we may be where He is.

Joh 14:1 Let not your heart be troubled. You believe in God, believe also in Me.

Joh 14:2 In My Father's house are many mansions; if *it were not so*, I would have told you. **I go to prepare a place for you.**

Joh 14:3 And if I **go and prepare a place for you**, **I will come again** and receive you to Myself, so that where I am, you may be also.

I will come again: is written in the present tense and does not refer to the Second Coming of Christ.

The whole process of going away, preparing a place, coming again and receiving to Himself has to do with something different – Jesus is referring to His position at the Right Hand of His Father, which He prepared by entering the Heavenly Tabernacle with His own blood once and for all.

This process is carefully described in Ephesians 2 – all done by Grace

Eph 2:4 But God, who is rich in mercy, because of His great love with which He loved us,

Eph 2:5 even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),

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

For this purpose!

Eph 2:7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.

We are now seated with (in) Him (Christ) at the right hand of God, our Father – the place that Jesus went and prepared for us. This is now our spiritual home (abode) from where we function in every facet of our lives – whether that may be my everyday walk of life, ministry, praise and worship, relationships etc.

Further explanation on this is given in 1 Peter 3 and Ephesians 4

1Pe 3:18 For Christ [*the Messiah Himself*] died for sins once for all, the Righteous for the unrighteous (the Just for the unjust, the Innocent for the guilty), that He might bring us to God. In His human body He was put to death, but He was made alive in the spirit,

1Pe 3:19 In which He went and preached to the spirits in prison, (AMP)

Eph 4:8 Therefore He says, "When He ascended up on high, He led captivity captive and gave gifts to men."

Eph 4:9 (Now that He ascended, what is it but that He also descended first into the lower parts of the earth?

Eph 4:10 He who descended is the same also as He who ascended up far above all heavens, that He might fill all things.)

- ***What Jesus said about worship in John 4 is very significant***

A very interesting question is put to Jesus: Where (in what place) should we worship?

Joh 4:19 The woman said to Him, Sir, I perceive that you are a prophet.

Joh 4:20 **Our fathers worshiped in this mountain, and you say that in Jerusalem is the place where men ought to worship.**

Joh 4:21 Jesus said to her, Woman, believe Me, **the hour is coming when you shall neither worship the Father in this mountain nor yet at Jerusalem.**

Joh 4:22 You worship what you do not know, we know what we worship, for salvation is of the Jews.

Joh 4:23 But **the hour is coming**, and now is, when the **true worshipers shall worship the Father in spirit and truth**, for the Father seeks such to worship Him.

Joh 4:24 **God *is* a spirit, and they who worship Him must worship in spirit and truth.**

The place of worship has been moved from the mountain, from Jerusalem right into my spirit.

True worship takes place in and from my spirit, which is now “the Most Holy Place”, from where I am ever pursuing the truth about the love and grace of God.

The word “in” means: “a fixed place of rest”

The Message Translation of John 4:23-24

Joh 4:23 But the time is coming--it has, in fact, come--when what you're called will not matter and where you go to worship will not matter. "It's who you are and the way you live that count before God. Your worship must engage your spirit in the pursuit of truth. That's the kind of people the Father is out looking for: those who are simply and honestly themselves before him in their worship.

Joh 4:24 God is sheer being itself--Spirit. Those who worship him must do it out of their very being, their spirits, their true selves, in adoration."

The Apostle Paul is confirming where the “Most Holy Place” is now situated:

- Within me as an individual:

God regards my body (and spirit) as His Most Holy Place where His intimate presence dwells

1Co 6:17 But the person who is **united to the Lord becomes one spirit** with Him.

1Co 6:19 **Do you not know that your body is the temple (the very sanctuary) of the Holy Spirit Who lives within you**, Whom you have received [*as a Gift*] from God? You are not your own,

1Co 6:20 You were bought with a price [*purchased with a preciousness and paid for, made His own*]. So then, honour God and bring glory to Him in your body. (AMP)

- ***Within the church collectively:***

God regards the coming together of the saints (i.e. church) also as His Most Holy Place where His Holy Spirit is dwelling and actively working.

1Co 3:16 **Do you not discern and understand that you [*the whole church at Corinth*] are God's temple (His sanctuary), and that God's Spirit has His permanent dwelling in you [*to be at home in you, collectively as a church and also individually*]? (AMP)**

1Co 3:17 If anyone defiles the temple of God, God will destroy him. For **the temple of God is holy, which *temple* you are.**

2Co 6:16 What agreement [*can there be between*] a temple of God and idols? **For we are the temple of the living God**; even as God said, I will dwell in and with and among them and will walk in and with and among them, and I will be their God, and they shall be My people. [*Exod. 25:8; 29:45; Lev. 26:12; Jer. 31:1; Ezek. 37:27.*]

The Greek word for “temple” is “naos”: which means “the Most Holy Place of the Tabernacle”.

“Naos” – was moved by Christ to my body (to be more exact – to my spirit) and to the church (church is the coming together of believers – it can be any time, any place. The moment God’s children come together it constitutes the church)

In other words: the “naos” or “Most Holy Place” is no longer a visible, tangible place, but is invisible inside of me and inside of the church (believers coming together). These are now the places where the intimate workings and activities of God are taking place.

I live a life of worship from this Most Holy Place – the permanent dwelling place of God and of Christ through the Holy Spirit.

- ***Now we can understand the significance of Ezekiel 36***

Eze 36:26 I will give you a **new heart** and put a **new spirit within you**; I will take the heart of stone out of your flesh and give you a heart of flesh.

Eze 36:27 **I will put My Spirit within you and cause you to walk** in My statutes, and you will keep My judgments and do *them*.

Eze 36:28 Then you shall dwell in the land that I gave to your fathers; **you shall be My people, and I will be your God.**

C) SINGING AND MAKING MUSIC AS PART OF WORSHIP

Singing and making music: a profound and wonderful way of giving expression to a life of praise and worship in an audible and physical way.

In this short discussion I will focus on what is said about singing in the New Testament.

Eph 5:14 Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light."

Eph 5:15 See then that you walk circumspectly, not as fools but as wise,

Eph 5:16 redeeming the time, because the days are evil.

Eph 5:17 Therefore do not be unwise, but understand what the will of the Lord *is*.

Eph 5:18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,

Eph 5:19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

Correct translation of verse 19: "speaking to one another. (Full stop after "another" and then the start of a new sentence) Sing and make melody in (in = a fixed place of rest) your heart (heart = the centre of man's inward life) to the Lord in psalms and hymns and spiritual songs"

Eph 5:20 giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,

Eph 5:21 submitting to one another in the fear of God.

Col 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Correct translation of Col 3:16: ".. teaching and admonishing one another. (Full stop after "another" and then the start of a new sentence) Sing with (with = a fixed place of rest) GRACE in (in = a fixed place of rest) your hearts (heart = the centre of man's inward life) psalms and hymns and spiritual songs.

The heart is the seat of true psalmody, "singing with grace in your hearts to the Lord"

Psalms

Comes from a word that means: "to touch or play on a musical instrument"

"Psalms" are sacred songs or poems which are sung to stringed instruments, (telling the story of man's deliverance or commemorating mercies received) and may here refer to those of David.

Hymns

A hymn is a song of praise, in honour of God.

Whereas a psalm is the story of man's deliverance or a commemoration of mercies received, a hymn is a declaration of how great someone or something is. Examples of this can be found in the following Scriptures: (Luke 1:46-55, Luke 1:67-79; Act 4:24; Act 16:25).

It is a direct address of praise and glory to God.

According to Augustine a hymn has three characteristics: It must be sung; it must be praise; it must be to God.

Spiritual Songs

The word "song" on its own is the general term for a song of any kind and comes from a word which means: "to sing in praise or honour of someone".

The original use of singing among both believers and idolaters was in the confessions and praises of the respective gods. Paul qualifies it in Ephesians 5:19; Colossians 3:16 as spiritual songs in association with psalms and hymns, because "song" by itself might mean any kind of song, as of battle, harvest, festal etc.

SPIRITUAL means:

Filled with and governed by the Spirit of God

Pertaining to or proceeding from the Holy Spirit

Of things spiritual, communicated or imparted by the Holy Spirit:

"Spiritual songs," meaning those composed in the Spirit - songs of which the burden is the things revealed by the Spirit – and can thus flow into "prophetic songs"

Spiritual songs spring from the Spirit of God and are imparted to the spirit of man. They are an infusion of the Holy Spirit to quicken and inform.

In the Bible the concept “spiritual” indicates man regenerated, indwelt, enlightened, endued, empowered and guided by the Holy Spirit; conformed to the will of God, having the mind of Christ, living in and led by the Spirit.

The spiritual man is a new creation born from above.

- *More examples of singing in the New Testament*

Mat 26:30 And when they had sung a hymn, they went out to the Mount of Olives.

Act 16:25 But at midnight Paul and Silas were **praying and singing hymns to God**, and the prisoners were listening to them.

The results: Act 16:26 Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed.

1Co 14:15 Then what am I to do? I will pray with my spirit [*by the Holy Spirit that is within me*], but I will also pray [*intelligently*] with my mind and understanding; **I will sing with my spirit [*by the Holy Spirit that is within me*], but I will sing [*intelligently*] with my mind and understanding also.**

1Co 14:26 How is it then, brethren? Whenever you **come together, each of you has a psalm**, has a teaching, has a tongue, has a revelation, has an interpretation. **Let all things be done for edification.**

Heb 2:12....., "I will declare Your name to My brothers; **in the midst of the assembly I will sing praise to You.**"

Jas 5:13 Is anyone among you suffering? Let him pray. **Is anyone cheerful? Let him sing psalms.**

Rev 5:9 And **they sang a new song**, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation,

Rev 5:10 And have made us kings and priests to our God; And we shall reign on the earth."

Rev 14:3 They **sang as it were a new song** before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred *and* forty-four thousand who were redeemed from the earth.

Rev 15:3 They **sing the song of Moses**, the servant of God, and **the song of the Lamb**, saying: "Great and marvelous *are* Your works, Lord God Almighty! Just and true *are* Your ways, O King of the saints!

Rev 15:4 Who shall not fear You, O Lord, and glorify Your name? For *You alone are* holy. For all nations shall come and worship before You, For Your judgments have been manifested."

The song of Moses as celebrating the deliverance of God's people, and the song of the Lamb as celebrating redemption by atoning sacrifice.

Praise and thanksgiving is an outflow of a life of worship!

D) FURTHER ElabourATION ON THE SUBJECT OF WORSHIP

- *Just to recap on the concept "worship":*

The concept "worship" is nowhere defined in Scripture.

*The Greek word for "worship" is: **Proskunéo**; G4352: which means:*

To kiss, adore. To worship, show respect, fall or prostrate before.

Literally, to kiss toward someone, to throw a kiss in token of respect or homage

*The ancient oriental (especially Persian) mode of salutation between persons of equal **ranks** was to kiss each other on the lips; when the **difference of rank was slight**, they kissed each other on the cheek;*

*When **one was much inferior**, he fell upon his knees and touched his forehead to the ground or prostrated himself, throwing kisses at the same time toward the superior . It is this latter mode of salutation that Greek Writers express by **proskunéo**.*

Psalm 2 gives a wonderful description of Jesus Christ being appointed as the Son of God and receiving the nations as His inheritance and the ends of the earth as His possession, and ends with this significant verse:

Psa 2:12 Kiss the Son [*pay homage to Him in purity*],....(AMP)

"The word "kiss" here is used in accordance with Oriental usages, for it was in this way that respect was indicated for one of superior rank. This was the ancient mode of doing homage or allegiance to a king" (*Albert Barnes' notes on the Bible*)

In the New Testament "**Proskunéo**" generally means: to do reverence or homage to someone, usually by kneeling or prostrating oneself before him.

In the Septuagint (the Greek translation of the Jewish Bible, the Old Testament) it means to bow down, to prostrate oneself in reverence, homage (Gen_19:1; Gen_48:12).

Another meaning of “worship”:

A dog licking his master’s hand in appreciation and adoration

Someone once defined worship as follows:

WORSHIP IS OUR RESPONSE, BOTH PERSONAL AND CORPORATE, TO GOD – FOR WHO HE IS AND WHAT HE HAS DONE – EXPRESSED IN AND BY THE THINGS WE SAY AND THE WAY WE LIVE.

- We have been designed and created by God for the purpose of worshipping and praising Him

Eph 1:5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,

Eph 1:6 to the praise of the glory of His grace, which He freely bestowed on us in the Beloved.

Eph 1:9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him

Eph 1:10 with a view to an administration suitable to the fullness of the times, *that is*, the summing up of all things in Christ, things in the heavens and things on the earth. In Him

Eph 1:11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,

Eph 1:12 to the end that we who were the first to hope in Christ would be to the praise of His glory.

Eph 1:13 In Him, you also, after listening to the message of truth, the gospel of your salvation--having also believed, you were sealed in Him with the Holy Spirit of promise,

Eph 1:14 who is given as a pledge of our inheritance, **with a view to the redemption of *God's own* possession, to the praise of His glory**.

Php 1:11 **having been filled with the fruit of righteousness** which *comes* through Jesus Christ, to the glory and praise of God.

Some more Scriptures in the New Testament referring to praise and worship:

Rom 11:33 Oh, the depth of the riches both of the wisdom and knowledge of God! **How unsearchable are His judgments and unfathomable His ways!**

Rom 12:1 Therefore I urge you, brethren, by the mercies of God, to **present your bodies a living and holy sacrifice, acceptable to God, *which is your spiritual service of worship.***

Rom 14:11 For it is said in the holy Writings, By my life, says the Lord, to me every knee will be bent, and **every tongue will give worship to God.** (BBE)

Rom 15:8 For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises *given* to the fathers,

Rom 15:9 and **for the Gentiles to glorify God for His mercy;** as it is written, "Therefore I will give praise to you among the Gentiles, and I will sing to your name."

Rom 15:10 Again he says, "Rejoice, o Gentiles, with his people."

Rom 15:11 And again, "**Praise the Lord all you Gentiles, and let all the peoples praise Him.**"

Rom 16:27 to the only wise God, through Jesus Christ, **be the glory forever.** Amen.

Php 3:3 for **we are the *true* circumcision, who worship in the Spirit of God** and glory in Christ Jesus and put no confidence in the flesh,

1Ti 1:17 Now to the King eternal, immortal, invisible, the only God, *be* honour and glory forever and ever. Amen.

Heb 13:15 Through Him then, **let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name.**

1Pe 1:7 so **that the proof of your faith, *being* more precious than gold** which is perishable, even though tested by fire, **may be found to result in praise and glory and honour at the revelation of Jesus Christ;**

Jud 1:24 **Now to Him** who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy,

Jud 1:25 to the only God our Saviour, through Jesus Christ our Lord, ***be* glory, majesty, dominion and authority, before all time and now and forever.**Amen.

Rev 4:10 the **twenty-four elders fall down** before Him who sits on the throne and **worship Him** who lives forever and ever, and cast their crowns before the throne, saying:

Rev 4:11 "You are worthy, O Lord, To receive glory and honour and power; For You created all things, And by Your will they exist and were created."(NKJV)

(The twenty-four elders represent the earthly church in the heaven)

Rev 15:4 Who shall not fear You, O Lord, and **glorify Your name?** For *You alone are holy. For all nations shall come and worship before You, For Your judgments have been manifested.*"

Rev 19:5 And a voice came from the throne, saying, "**Give praise to our God**, all you His bond-servants, you who fear Him, the small and the great."

E) HEBREW AND GREEK WORDS RELATING TO PRAISE AND WORSHIP

(taken from the website www.justworship.com with their permission)

- HEBREW WORDS RELATING TO PRAISE AND WORSHIP

Listed below are 58 Hebrew words related to praise and worship. Scripture references are given for each word with the translated word in bold. The New King James Version was used unless otherwise noted. Most of the Hebrew definitions have been compiled from Strong's Exhaustive Concordance of the Bible.

The 10 most prominent words are listed first.

Barak:

To kneel or bow, to give reverence to God as an act of adoration, implies a continual conscious giving praise to God, to be attuned to him and his presence

*Psalms 34:1 I will **bleſs** the Lord at all times; His praise shall continually be in my mouth.*

*Psalms 100:4 Enter into his gates with thanksgiving, and into his courts with praise. Be thankful to him, and **bleſs** his name.*

*Psalms 95:6 Oh come, let us worship and bow down; Let us **kneel** before the Lord our maker.*

Guwl:

To spin around, under the influence of any violent emotion

*Psalm 32:11 Be glad in the Lord and **rejoice**, you righteous; And shout for joy, all you upright in heart!*

*Psalm 35:9 And my soul shall be **joyful** in the Lord; It shall rejoice in his salvation.*

*Psalm 118:24 This is the day the Lord has made; We will **rejoice** and be glad in it.*

Hallal :

To praise, to make a show or rave about, to glory in or boast upon, to be clamorously foolish about your adoration of God

*Psalm 22:23 You who fear the Lord, **praise** him! All you descendants of Jacob, glorify him, and fear him, all you offspring of Israel!*

*Psalm 44:8 In God we boast all day long, and **praise** your name forever. Selah*

*Psalm 63:5 My soul shall be satisfied as with marrow and fatness, and my mouth shall **praise** you with joyful lips.*

Ranan :

To creak, to emit a stridulous sound, to shout aloud for joy

*Psalm 7:17 I will praise the Lord according to his righteousness, and will **sing** praise to the name of the Lord Most High.*

*Psalm 33:1 **Rejoice** in the Lord, O you righteous! For praise from the upright is beautiful.*

*Psalm 98:4 **Shout** joyfully to the Lord, all the earth; Break forth in song, rejoice, and sing praises.*

Shachah :

To depress or prostrate in homage or loyalty to God, bow down, fall down flat

*Psalm 29:2 Give unto the Lord the glory due to his name; **Worship** the Lord in the beauty of holiness.*

*Psalm 66:4 All the earth shall **worship** you and sing praises to You; They shall sing praises to your name." Selah*

*Psalm 95:6 Oh come, let us **worship** and bow down; Let us kneel before the Lord our maker.*

Shuwr :

Trolling minstrelsy, to sing, singer (man or woman)

*Psalm 18:49 Therefore I will give thanks to you, O Lord, among the Gentiles, and **sing** praises to your name.*

*Psalm 33:3 **Sing** to him a new song; Play skilfully with a shout of joy.*

*Psalm 144:9 I will **sing** a new song to you, O God; On a harp of ten strings I will sing praises to you...*

Tehillah :

To sing hallal, a new song, a hymn of spontaneous praise glorifying God in song

*Psalm 34:1 I will bless the Lord at all times; His **praise** shall continually be in my mouth.*

*Psalm 40:3 He has put a new song in my mouth -- **praise** to our God; Many will see it and fear, and will trust in the Lord.*

*Psalm 149:1 Praise the Lord! Sing to the Lord a new song, and his **praise** in the assembly of saints.*

Todah :

An extension of the hand, avowal, adoration, a choir of worshipers, confession, sacrifice of praise, thanksgiving

*Psalm 50:14 Offer to God **thanksgiving**, and pay your vows to the Most High.*

*Psalm 69:30 I will praise the name of God with a song, and will magnify him with **thanksgiving**.*

*Psalms 100:4 Enter into his gates with **thanksgiving**, and into his courts with praise. Be thankful to him, and bless his name.*

Yadah :

To use, hold out the hand, to throw (a stone or arrow) at or away, to revere or worship (with extended hands, praise thankful, thanksgiving)

*Psalm 33:2 **Praise** the Lord with the harp; Make melody to him with an instrument of ten strings.*

*Psalm 61:8 So I will sing **praise** to your name forever, that I may daily perform my vows.*

*Psalm 18:49 Therefore I will give **thanks** to you, O Lord, among the Gentiles, and sing praises to your name.*

Zamar :

To touch the strings or parts of a musical instrument i.e. play upon it, to make music accompanied by the voice, to celebrate in song and music, give praise, sing forth praises, psalms

*Psalm 66:2 **Sing** out the honour of his name; Make his praise glorious.*

*Psalm 71:22 Also with the lute I will praise you -- and your faithfulness, O my God! To you I will **sing** with the harp, O Holy One of Israel.*

*Psalm 144:9 I will sing a new song to you, O God; On a harp of ten strings I will **sing** praises to you...*

Alats :

To jump for joy, exult, be joyful, rejoice, triumph

*Psalm 5:11 But let all those rejoice who put their trust in you; Let them ever shout for joy, because you defend them; Let those also who love your name be **joyful** in you.*

*Psalm 9:2 I will be glad and **rejoice** in you; I will sing praise to your name, O Most High.*

*Ps 68:3 But let the righteous be glad; Let them **rejoice** before God; Yes, let them rejoice exceedingly.*

Alaz :

To jump for joy, exult, be joyful, rejoice, triumph

*Psalm 28:7 The Lord is my strength and my shield; My heart trusted in him, and I am helped; Therefore my heart greatly **rejoices**, and with my song I will praise him.*

*Psalm 68:4 Sing to God, sing praises to his name; Extol him who rides on the clouds, by his name YAH, and **rejoice** before him.*

*Psalm 98:4 Shout **joyfully** to the Lord, all the earth; Break forth in song, rejoice, and sing praises.*

Anah :

To eye or to heed, pay attention, to respond, to begin to speak, to sing, shout, testify, announce, give, account, and afflict

*Psalm 147:7 **Sing** to the Lord with thanksgiving; Sing praises on the harp to our God...*

Calal :

To mound up, exalt, reflex, to oppose, cast up, exalt (self), extol, make plain, raise up

*Psalm 68:4 Sing to God, sing praises to his name; **Extol** him who rides on the clouds, by His name YAH, and rejoice before him.*

Caphar :

To score with a mark, to inscribe, to enumerate, recount, celebrate, show forth, speak, talk, tell

*Psalm 9:14 That I may **tell** of all your praise in the gates of the daughter of Zion. I will rejoice in your salvation.*

*Psalm 79:13 So we, your people and sheep of your pasture, will give you thanks forever; We will **show** forth your praise to all generations.*

*Isaiah 43:21 This people I have formed for myself; They shall **declare** my praise.*

Chagag :

To move in a circle, to march in a sacred procession, to observe a festival, to be giddy, celebrate, dance, to keep or hold a solemn feast (holiday), to reel to and fro

*1 Sam 30:16-17 And when he had brought him down, there they were, spread out over all the land, eating and drinking and **dancing**, because of all the great spoil which they had taken from the land of the Philistines and from the land of Judah.*

Chuwł :

To twist or whirl in a circular spiral manner, to dance

*Judges 21:23 And the children of Benjamin did so; they took enough wives for their number from those who **danced**, whom they caught. Then they went and returned to their inheritance, and they rebuilt the cities and dwelt in them.*

Dagal :

To flaunt, to raise a flag, to be conspicuous, set up with banners,

*Psalm 20:5 We will rejoice in your salvation, and in the name of our God we will set up our **banners!** May the Lord fulfil all your petitions.*

Gadal :

To cause to be large, increase in estate, honour or pride, advance, boast, bring up, exceed, excellent, lift up, magnify, promote, speak proudly of

*Psalm 34:3 Oh, **magnify** the Lord with me, and let us exalt his name together.*

*Psalm 69:30 I will praise the name of God with a song, and will **magnify** him with thanksgiving.*

*Psalm 70:4 Let all those who seek you rejoice and be glad in you; And let those who love your salvation say continually, "Let God be **magnified!**"*

Giyl :

A revolution (of time and age), exceeding joy, gladness, greatly, rejoice

*Psalms 32:11 Be glad in the Lord and **rejoice**, you righteous; And shout for joy, all you upright in heart!*

*Psalms 65:12 They drop on the pastures of the wilderness, and the little hills **rejoice** on every side.*

Gol :

To call aloud, a voice or sound, bleating, crackling, cry, fame, lightness, lowing, noise, proclaiming, sing, sound, thunder, voice, yell

*Psalms 95:1 Oh come, let us sing to the Lord! Let us **shout** joyfully to the rock of our salvation.*

*Psalms 95:2 Let us come before his presence with thanksgiving; Let us **shout** joyfully to him with psalms.*

*Psalms 98:4 **Shout** joyfully to the Lord, all the earth; Break forth in song, rejoice, and sing praises.*

Hilluwl :

A sense of rejoicing, a celebration of thanksgiving for harvest, merry, praise

*Leviticus 19:24 But in the fourth year all its fruit shall be holy, a **praise** to the Lord.*

Kabed :

Numerous, rich, honourable, to make weighty

*Psalms 22:23 You who fear the Lord, praise him! All you descendants of Jacob, **glorify** him, and fear him, all you offspring of Israel!*

*Psalms 86:9 All nations whom you have made shall come and worship before you, O Lord, and shall **glorify** your name.*

*Psalms 86:12 I will praise you, O Lord my God, with all my heart, and I will **glorify** your name forevermore.*

Kabod :

Splendour, copiousness, glorious, glory, honourable

*Psalm 29:1 Give unto the Lord, O you mighty ones, Give unto the Lord **glory** and strength.*

*Psalm 66:2 Sing out the honour of his name; Make his praise **glorious**.*

*Psalm 96:8 Give to the Lord the **glory** due his name; Bring an offering, and come into his courts.*

Kara :

To bend the knee, to sink, to prostrate, bow down self, bring down low

*Psalm 22:29 All the prosperous of the earth shall eat and worship; All those who go down to the dust shall **bow** before him, even he who cannot keep himself alive.*

*Psalm 95:6 Oh come, let us worship and **bow** down; Let us kneel before the Lord our maker.*

Karar :

To dance, whirl

*2 Samuel 6:14 Then David **danced** before the Lord with all his might; and David was wearing a linen ephod.*

Macha :

To rub or strike the hands together (in exultation), clap

*Psalm 98:8 Let the rivers **clap** their hands; Let the hills be joyful together before the Lord...*

Machowl :

A round dance, dancing

*Psalm 30:11 You have turned for me my mourning into **dancing**; You have put off my sackcloth and clothed me with gladness...*

*Psalm 149:3 Let them praise his name with the **dance**; Let them sing praises to him with the timbrel and harp.*

*Jeremiah 31:13 13 "Then shall the virgin rejoice in the **dance**, and the young men and the old, together; For I will turn their mourning to joy, will comfort them, and make them rejoice rather than sorrow."*

Mangiynah -

A satire, music

*Lamentations 3:63 Look at their sitting down and their rising up; I am their taunting **song**.*

Massa :

A burden, an utterance chiefly a doom, especially singing, prophecy, song, tribute

*Habakkuk 1:1 The **burden** which the prophet Habakkuk saw.*

Note: *Habakkuk 3:19 The Lord God is my strength; He will make my feet like deer's feet, and he will make me walk on my high hills. To the Chief Musician. With my stringed instruments.*

Mechowlah :

A dance company, dances

*Exodus 15:20 Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with **dances**.*

*Jeremiah 31:4 Again I will build you, and you shall be rebuilt, O virgin of Israel! You shall again be adorned with your tambourines, And shall go forth in the **dances** of those who rejoice.*

Mizmowr :

Instrumental music, a poem set to notes, the word most frequently used for titles of the Psalms

*Psalm 3:1 A **Psalm** of David when he fled from Absalom his son.*

*Psalms 13:1 To the Chief Musician. A **Psalm** of David.*

*Psalm 15:1 A **Psalm** of David.*

Nacah :

To lift, exalt, extol, hold, up, honourable, magnify, regard, respect, yield

*Psalm 28:2 Hear the voice of my supplications when I cry to you, when I **lift** up my hands toward your holy sanctuary.*

*Psalm 63:4 Thus I will bless you while I live; I will **lift** up my hands in your name.*

*Psalm 134:2 **Lift** up your hands in the sanctuary, and bless the Lord.*

Nagan :

To thrum, to beat a tune with the fingers, to play a stringed instrument, to make music, sing to stringed instruments

*Psalm 33:3 Sing to him a new song; **Play skilfully** with a shout of joy.*

Natsach :

To glitter from afar, to be eminent (as a superintendent), especially of the temple services and it's' music, to be permanent, excel, chief musician (singer), overseer, set forward, used in the title of the Psalms

*Psalm 4:1 To the Chief **Musician**. With stringed instruments. A Psalm of David.*

*Psalm 5:1 To the Chief **Musician**. With flutes. A Psalm of David.*

*Psalm 8:1 To the Chief **Musician**. On the instrument of Gath. A Psalm of David.*

Negiynath :

Instrumental music, a stringed instrument, a poem set to music, an epigram

*Lamentations 5:14 The elders have ceased gathering at the gate, and the young men from their **music**.*

Paras :

To break apart, disperse, break, chop in pieces, lay open, scatter, spread (abroad, forth, selves, out), stretch (forth, out)

*Psalms 143:6 I **spread** out my hands to you; My soul longs for you like a thirsty land. Selah*

Patsach :

To break out (in joyful sound), break forth into joy, make a loud noise

*Psalms 98:4 Shout joyfully to the Lord, all the earth; Break forth in **song**, rejoice, and sing praises.*

*Psalms 98:6 With trumpets and the sound of a horn; **Shout** joyfully before the Lord, the King.*

*Psalms 100:1 Make a joyful **shout** to the Lord, all you lands!*

Pazaz :

To solidify (as if by refining), to spring (as if separating the limbs), leap, be made strong

*2 Samuel 6:16 Now as the ark of the Lord came into the City of David, Michal, Saul's daughter, looked through a window and saw King David **leaping** and whirling before the Lord; and she despised him in her heart.*

Ragad :

To stamp, to spring about (wildly or for joy), aloud, noise, shouted

Ecclesiastes 3:4 A time to weep, and a time to laugh; A time to mourn, and a time

to **dance**...

1 Chronicles 15:29 And it happened, as the ark of the covenant of the Lord came to the City of David, that Michal, Saul's daughter, looked through a window and saw King David **whirling** and playing music; and she despised him in her heart.

Renanah :

A shout (for joy), joyful voice, singing, triumphing

Psalms 100:2 Serve the Lord with gladness; Come before his presence with **singing**.

Rinnah :

A shrill sound, shout of grief or joy, gladness, proclamation, rejoicing, shouting, triumph, singing

Psalms 107:22 Let them sacrifice the sacrifices of thanksgiving, and declare his works with **rejoicing**.

Psalms 118:15 The voice of **rejoicing** and salvation is in the tents of the righteous; The right hand of the Lord does valiantly.

Psalms 126:6 He who continually goes forth weeping, bearing seed for sowing, shall doubtless come again with **rejoicing**, bringing his sheaves with him.

Rowmam :

Exaltation, praise, be extolled

Psalms 66:17 I cried to him with my mouth, and he was **extolled** with my tongue.

Ruwa :

To split the ears with sound, shout (for alarm or joy), blow an alarm, make a joyful noise, shout for joy, sound an alarm

Joshua 6:20 So the people **shouted** when the priests blew the trumpets. And it happened when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat. Then the people went up into the city, every man

straight before him, and they took the city.

*Psalm 47:1 Oh, clap your hands, all you peoples! **Shout** to God with the voice of triumph!*

*Psalm 65:13 The pastures are clothed with flocks; The valleys also are covered with grain; They **shout** for joy, they also sing.*

Samach :

To brighten up, cheer up, make glad, make merry

*Psalm 31:7 I will be glad and **rejoice** in your mercy, for you have considered my trouble; you have known my soul in adversities...*

*Psalm 48:11 Let Mount Zion **rejoice**, let the daughters of Judah be glad, because of your judgments.*

*Psalm 105:3 Glory in his holy name; Let the hearts of those **rejoice** who seek the Lord!*

Sameach :

Blithe or gleeful, glad, joyful, making merry, hearted, rejoice

*Psalm 96:11 Let the heavens **rejoice**, and let the earth be glad; Let the sea roar, and all its fullness...*

Sason :

Cheerfulness, welcome, gladness, joy, rejoicing, mirth

*Psalm 119:111 Your testimonies I have taken as a heritage forever, for they are the **rejoicing** of my heart.*

Shabach :

To address in a loud tone, a loud adoration, a shout, proclaiming with a loud voice (unashamed), to glory, triumph, power, a testimony of praise

*Psalm 63:3 Because your loving kindness is better than life, my lips shall **praise** you.*

*Psalm 106:47 Save us, O Lord our God, and gather us from among the Gentiles, to give thanks to your holy name, to triumph in your **praise**.*

*Psalm 145:4 One generation shall **praise** your works to another, and shall declare your mighty acts.*

Shaown :

Uproar (as a rushing), destruction, noise, pomp, rushing, tumult

*Psalm 66:1 Make a joyful **shout** to God, all the earth!*

*Psalm 81:1 Sing aloud to God our strength; Make a joyful **shout** to the God of Jacob.*

Shebach :

Adore, praise, to adulate

*Daniel 2:23 "I thank you and **praise** you, O God of my fathers; You have given me wisdom and might, and have now made known to me what we asked of you, For you have made known to us the king's demand."*

*Daniel 4:34 And at the end of the time I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me; and I blessed the Most High and **praised** and honoured him who lives forever: For his dominion is an everlasting dominion, and his kingdom is from generation to generation.*

Shiryah :

A song, singing, musical song

*Psalm 96:1 Oh, sing to the Lord a new **song**! Sing to the Lord, all the earth.*

*Psalm 98:1 Oh, sing to the Lord a new **song**! For he has done marvelous things; His right hand and his holy arm have gained him the victory.*

Suws :

To be bright, cheerful, be glad, make mirth, rejoice

*Psalm 35:9 And my soul shall be joyful in the Lord; It shall **rejoice** in his salvation.*

*Psalm 40:16 Let all those who seek you **rejoice** and be glad in you; Let such as love your salvation say continually, "The Lord be magnified!"*

*Psalms 119:162 I **rejoice** at your word as one who finds great treasure.*

Taga :

To clatter, slap hands together, clang an instrument, to become bondsman by hand clasping, blow a trumpet

*Psalms 47:1 Oh, **clap** your hands, all you peoples! Shout to God with the voice of triumph!*

Teruwah :

An acclamation of joy or a battle cry, clangor of trumpets, sounding of an alarm

*Psalm 27:6 And now my head shall be lifted up above my enemies all around me; Therefore I will offer sacrifices of **joy** in his tabernacle; I will sing, yes, I will sing praises to the Lord.*

Zammar :

An instrumental musician, singer

*Ezra 7:24 Also we inform you that it shall not be lawful to impose tax, tribute, or custom on any of the priests, Levites, **singers**, gatekeepers, Nethinim, or servants of this house of God.*

Zemar :

Instrumental music

*Daniel 3:7 So at that time, when all the people heard the sound of the horn, flute, harp, and lyre, in symphony with all kinds of **music**, all the people, nations, and languages fell down and worshiped the gold image which King Nebuchadnezzar had set up.*

Daniel 3:10 You, O king, have made a decree that everyone who hears the sound of the

*horn, flute, harp, lyre, and psaltery, in symphony with all kinds of **music**, shall fall down and worship the gold image...*

Zemirah :

A song to be accompanied by instrumental music

*Psalms 95:2 Let us come before his presence with thanksgiving; Let us shout joyfully to him with **psalms**.*

Zimrah :

A musical piece, song to be accompanied by an instrument, melody, psalm

*Psalms 81:2 Raise a **song** and strike the timbrel, the pleasant harp with the lute.*

*Psalms 98:5 Sing to the Lord with the harp, with the harp and the sound of a **psalm**...*

- GREEK WORDS RELATING TO PRAISE AND WORSHIP

Listed below are 45 Greek words related to praise and worship. Scripture references are given for each word with the translated word in bold. The New King James Version was used unless otherwise noted. Most of the Greek definitions have been compiled from Strong's Exhaustive Concordance of the Bible.

The 8 most prominent words are listed first.

Agalliao :

Jump for joy, exult, be exceedingly glad, with exceeding joy, rejoice (greatly)

*Luke 10:21 In that hour Jesus **rejoiced** in the Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and prudent and revealed them to babes. Even so, Father, for so it seemed good in your sight.*

*Acts 16:34 Now when he had brought them into his house, he set food before them; and he **rejoiced**, having believed in God with all his household.*

*Revelation 19:7 Let us be glad and **rejoice** and give him glory, for the marriage of the Lamb has come, and his wife has made herself ready."*

Kampto :

To bend

*Romans 14:11 For it is written: "As I live, says the Lord, Every knee shall **bow** to Me, And every tongue shall confess to God."*

*Ephesians 3:14 For this reason I **bow** my knees to the Father of our Lord Jesus Christ...*

*Philippians 2:10 ...that at the name of Jesus every knee should **bow**, of those in heaven, and of those on earth, and of those under the earth...*

Humneo :

To hymn, religious ode, to celebrate God in song, sing a hymn, praise (unto)

*Matthew 26:30 And when they had sung a **hymn**, they went out to the Mount of Olives.*

*Acts 16:25 But at midnight Paul and Silas were praying and **singing hymns** to God, and the prisoners were listening to them.*

Humnos :

To celebrate, one of the psalms, hymn

*Ephesians 5:19 ...speaking to one another in psalms and **hymns** and spiritual songs, singing and making melody in your heart to the Lord...*

*Colossians 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and **hymns** and spiritual songs, singing with grace in your hearts to the Lord.*

Oide :

A chant or ode (the general term for any words sung), song

*Ephesians 5:19 ...speaking to one another in psalms and hymns and spiritual **songs**, singing and making melody in your heart to the Lord...*

*Colossians 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual **songs**, singing with grace in your hearts to the Lord.*

*Revelation 5:9 And they sang a new **song**, saying: "You are worthy to take the scroll, and to open its seals; For you were slain, and have redeemed us to God by your blood out of every tribe and tongue and people and nation..."*

Proskuneo :

To kiss like a dog licking the master's hand, to fawn or crouch, to prostrate oneself in homage, to reverence, to adore, worship

*Matthew 28:9 And as they went to tell his disciples, behold, Jesus met them, saying, "Rejoice!" So they came and held him by the feet and **worshiped** him.*

*John 4:24 God is Spirit, and those who **worship** him must worship in spirit and truth."*

*Revelation 5:14 Then the four living creatures said, "Amen!" And the twenty-four elders fell down and **worshiped** him who lives forever and ever.*

Psallo :

To rub or touch the service, to twitch or twang, to play on a stringed instrument (celebrate the divine worship with music and accompanying odes), make melody, sing, psalms

*1 Corinthians 14:15 What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will **sing** with the spirit, and I will also sing with the understanding.*

*Ephesians 5:19 ...speaking to one another in psalms and hymns and spiritual songs, singing and making **melody** in your heart to the Lord...*

*James 5:13 Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him **sing psalms**.*

Psalmos :

A set piece of music, a sacred ode accompanied with the voice, harp or other instrument

*1 Corinthians 14:26 How is it then, brethren? Whenever you come together, each of you has a **psalm**, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification.*

*Ephesians 5:19 ...speaking to one another in **psalms** and hymns and spiritual songs, singing and making melody in your heart to the Lord...*

*Colossians 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in **psalms** and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

Ado :

To sing

*Ephesians 5:19 ...speaking to one another in psalms and hymns and spiritual songs, **singing** and making melody in your heart to the Lord..*

*Colossians 3:16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, **singing** with grace in your hearts to the Lord.*

*Revelation 15:3 3 They **sing** the song of Moses, the servant of God, and the song of the Lamb, saying: "Great and marvelous are your works, Lord God Almighty! Just and true are your ways, O King of the saints!*

Aineo :

To praise

*Luke 2:13 And suddenly there was with the angel a multitude of the heavenly host **praising** God and saying...*

*Luke 24:53 ...and were continually in the temple **praising** and blessing God. Amen.*

*Acts 3:8 So he, leaping up, stood and walked and entered the temple with them -- walking, leaping, and **praising** God.*

Ainesis :

The act of praising, to thank

*Hebrews 13:15 Therefore by him let us continually offer the sacrifice of **praise** to God, that is, the fruit of our lips, giving thanks to his name.*

Ainos :

A story, praise

*Luke 18:43 And immediately he received his sight, and followed him, glorifying God. And all the people, when they saw it, gave **praise** to God.*

Allelouia :

Praise ye Jehovah, an adoring exclamation

*Revelation 19:1 After these things I heard a loud voice of a great multitude in heaven, saying, "**Alleluia!** Salvation and glory and honour and power belong to the Lord our God!*

*Revelation 19:4 And the twenty-four elders and the four living creatures fell down and worshiped God who sat on the throne, saying, "Amen! **Alleluia!**"*

*Revelation 19:6 And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, " **Alleluia!** For the Lord God Omnipotent reigns!*

Arete :

Manliness, excellence, praise, virtue

*1 Peter 2:9 But you are a chosen generation, a royal priesthood, a holy nation, his own special people, that you may proclaim the **praises** of him who called you out of darkness into his marvelous light...*

Chairo :

To be cheerful, happy or well off, God speed, hail, joy, rejoice

*Philippians 3:1 Finally, my brethren, **rejoice** in the Lord. For me to write the same things to you is not tedious, but for you it is safe.*

*Philippians 4:4 **Rejoice** in the Lord always. Again I will say, **rejoice!***

Choros :

A ring, round dance, choir, dancing

*Luke 15:25 "Now his older son was in the field. And as he came and drew near to the house, he heard music and **dancing***

*Acts 6:5 And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and the Holy Spirit, and Philip, **Prochorus**, Nicanor, Timon, Parmenas, and Nicolas, a proselyte from Antioch...*

Note: Prochorus, one of appointed deacons, means leader of the dance.

Doxa :

Glory, dignity, honour, praise, worship

*Luke 2:14 "**Glory** to God in the highest, and on earth peace, goodwill toward men!"*

*1 Peter 4:11 If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the **glory** and the dominion forever and ever. Amen.*

Doxazo :

To render or esteem, glorious, honour, magnify, full of glory

*Luke 18:43 And immediately he received his sight, and followed him, **glorifying** God. And all the people, when they saw it, gave praise to God.*

*Revelation 15:4 Who shall not fear you, O Lord, and **glorify** your name? For you alone are holy. For all nations shall come and worship before you, For your judgments have been manifested."*

Enopion :

In the face of, before, in the presence (sight) of

*Luke 4:7 Therefore, if you will **worship** before me, all will be yours."*

Epaineo :

To applaud, commend, laud, praise

*Romans 15:11 11 And again: "Praise the Lord, all you Gentiles! **Laud** him, all you peoples!"*

Epainos :

Laudation, a commendable thing, praise

*Ephesians 1:6 ...to the **praise** of the glory of his grace, by which he made us accepted in the beloved.*

*Ephesians 1:12 ...that we who first trusted in Christ should be to the **praise** of his glory.*

*Ephesians 1:14 ...who is the guarantee of our inheritance until the redemption of the purchased possession, to the **praise** of his glory.*

Ethelothreskeia :

Voluntary, arbitrary and unwarranted piety, sanctimony, will worship

*Colossians 2:18 Let no one cheat you of your reward, taking delight in false humility and **worship** of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind...*

Eucharistia :

Gratitude, grateful language (to God as an act of worship) thankfulness, giving of thanks

*Ephesians 5:4 ...neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of **thanks**.*

*Revelation 4:9 Whenever the living creatures give glory and honour and **thanks** to him who sits on the throne, who lives forever and ever...*

Eucharisteo :

To be grateful, to express gratitude, to say grace at a meal

*Ephesians 5:20 ...giving **thanks** always for all things to God the Father in the name of our Lord Jesus Christ...*

*Colossians 3:17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving **thanks** to God the Father through him.*

*Revelation 11:17 ...saying: "We give you **thanks**, O Lord God Almighty, the one who is and who was and who is to come, because you have taken your great power and reigned.*

Euloged :

To speak well of, to bless, thank, invoke benediction on, bless, praise

*Matthew 21:9 Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David! '**Blessed** is he who comes in the name of the Lord!' Hosanna in the highest!"*

*Luke 1:64 Immediately his mouth was opened and his tongue loosed, and he spoke, **praising** God.*

Eulogetos :

Adorable, blessed

*Ephesians 1:3 **Blessed** be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ...*

Eusebeo :

To be pious toward God, to worship, to respect, show piety, support (toward parents)

*Acts 17:23 ...for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the one whom you **worship** without knowing, him I proclaim to you...*

Hallomai :

To jump, to gush, leap, spring up

*Acts 3:8 So he, leaping up, stood and walked and entered the temple with them -- walking, **leaping**, and praising God.*

Homologeo :

To assent, covenant, acknowledge, confession is made, give thanks, promise

*Hebrews 13:15 Therefore by him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving **thanks** to his name.*

Hosanna :

Oh save, an exclamation of adoration

*Matthew 21:9 Then the multitudes who went before and those who followed cried out, saying: "**Hosanna** to the Son of David! 'Blessed is he who comes in the name of the Lord!' **Hosanna** in the highest!"*

*Mark 11:10 Blessed is the kingdom of our father David that comes in the name of the Lord! **Hosanna** in the highest!"*

Kauchema :

A boast, to glory, glorifying, rejoice

*Hebrews 3:6 ...but Christ as a Son over his own house, whose house we are if we hold fast the confidence and the **rejoicing** of the hope firm to the end.*

Latreuo :

To minister, render religious homage, serve, to do service, worshiper

*Acts 24:11 ...because you may ascertain that it is no more than twelve days since I went up to Jerusalem to **worship**.*

*Philippians 3:3 For we are the circumcision, who **worship** God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh...*

*Hebrews 10:2 For then would they not have ceased to be offered? For the **worshippers**, once purified, would have had no more consciousness of sins.*

Megaluno :

To make or declare great, increase or extol, enlarge, magnify, show great

*Luke 1:46 And Mary said: "My soul **magnifies** the Lord...*

*Acts 10:46 For they heard them speak with tongues and **magnify** God...*

Mousikos :

Musical (as a noun), a minstrel, musician

*Revelation 18:22 The sound of harpists, **musicians**, flutists, and trumpeters shall not be heard in you anymore. No craftsman of any craft shall be found in you anymore, and the sound of a millstone shall not be heard in you anymore.*

Proskunetes :

An adorer, a worshiper

*John 4:23-24 But the hour is coming, and now is, when the true **worshipers** will worship the Father in spirit and truth; for the Father is seeking such to worship him.*

Skirtao :

To jump, sympathetically move, leap for joy

*Luke 6:23 Rejoice in that day and **leap** for joy! For indeed your reward is great in heaven, for in like manner their fathers did to the prophets.*

Sebasma :

Something adored, an object of worship (god, altar), devotion, that is worshiped

*2 Thessalonians 2:4 ...who opposes and exalts himself above all that is called God or that is **worshiped**, so that he sits as God in the temple of God, showing himself that he is God.*

Sebazomai :

To venerate, adore, worship

*Romans 1:25 ...who exchanged the truth of God for the lie, and **worshiped** and served the creature rather than the creator, who is blessed forever. Amen.*

Sebomai :

To revere, adore, devout, religious, worship

*Acts 18:7 And he departed from there and entered the house of a certain man named Justus, one who **worshiped** God, whose house was next door to the synagogue.*

*Acts 18:13 ...saying, "This fellow persuades men to **worship** God contrary to the law"*

*Acts 16:14 Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira, who **worshiped** God. The Lord opened her heart to heed the things spoken by Paul.*

Sugchairo :

To sympathize in gladness, congratulate, rejoice

*Philippians 2:17 Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and **rejoice** with you all.*

Sumphonia :

Unison of sound (symphony), a concert of instruments (harmonious note) music

*Luke 15:25 "Now his older son was in the field. And as he came and drew near to the house, he heard **music** and dancing.*

Theosebes :

Reverent toward God, worshiper of God

*John 9:31 Now we know that God does not hear sinners; but if anyone is a **worshiper** of God and does his will, he hears him.*

Therapeuo :

To wait upon menially, to adore, to relieve of disease, cure, heal, worship

*Acts 17:25 Nor is he **worshiped** with men's hands, as though he needed anything, since he gives to all life, breath, and all things.*

Threskeia :

Ceremonial observance, religion, worshiping

*Colossians 2:18 Let no one cheat you of your reward, taking delight in false humility and **worship** of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind...*

Time :

A value, money paid, valuables, esteem, honour and precious

*Revelation 4:9 Whenever the living creatures give glory and **honour** and thanks to him who sits on the throne, who lives forever and ever...*

I believe we still have to fathom the depths of praise and worship but for the purpose of this Teaching on Grace the above will suffice

SECTION 8 – Supplementary teaching

Elaboration on the abilities (Charisma) of Romans 12:6-8 – What they are and now they effect my daily life

A) CHARISMA AS THE PRACTICAL PART OF THE “IMAGE” OF GOD IN US

THE CHARISMA OF ROMANS 12

(See First Dispensation Teachings: “Created in His Image to function in His Likeness” for a detailed exposition on “The Image of God in us”

What are the different talents, abilities, interests, traits and characteristics that God has placed inside of us when He created us in His “image”?

The answer is found in Romans Chapter 12 – the Bible calls it “Gifts” [Greek: Charisma – (Plural: Charismata) – a more correct translation would be: “grace gifts”]

Rom 12:3 For **through the grace given to me I say** to everyone among you **not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.**

Eph 4:7 But **to each one of us grace was given according to the measure of Christ's gift.**

Rom 12:6 Since **we have gifts (charisma)** that **differ** according to the grace given to us,

{Rom 12:6 **Having gifts (faculties, talents, qualities) (AMP)**}

each of us is to exercise them accordingly: if **1)prophecy (prophetic activity or functioning), according to the proportion of his faith;**

Rom 12:7 if **2)service, in his serving; or he who 3)teaches, in his teaching;**

Rom 12:8 or he who **4)exhorts, in his exhortation; he who 5)gives, with liberality; he who 6)leads, with diligence; he who 7)shows mercy, with cheerfulness.**

Paul states in Romans 12:6 - “We HAVE gifts (having gifts)” meaning:

We are clothed with it

We are pregnant with it

We have it as a permanent possession

We are wired with it

It is similar to a tree with leaves – the leaves grow from the tree. The ability to bring forth leaves is vested in the tree itself – these gifts (charismata) are vested inside of us and must become visible.

- Just to recap on the meaning of **Charisma and Grace** :

Charisma

The practical, operational and functional results of God's Grace

A gift of grace, an undeserved benefit

The suffix -ma, indicates the result of grace.

Grace :

Grace is God's disposition (approach) towards us – unearned and unmerited favour.

Grace is the absolute freeness of the loving kindness of God to men finding its only motive in the bounty and free heartedness of the Giver (God).

Grace denotes a free and spontaneous willingness to bestow good on him that is destitute of it, either in a way of kindness, or in a way of compassion.

Grace is to show favour, mercy and pity.

The word excludes all idea of merit in the object of free favour.

Mercy is the practical, daily outflow of His grace in the form of His deeds in my life.

So by His grace God impregnated me with potential, different talents, abilities, interests, traits and characteristics!!

NB!! First I want you to clearly understand that these "charismata" are not a "Christian or church thing". They are given by God through His Grace to every person on this planet called earth!!

The “Charismas” in Romans 12 are:

Seven different gifts (characteristics, traits, abilities, talents, interests and potential) given to us by God the moment we were conceived by our parents. Every one of us is born with all seven of these gifts, each one having them in a different compilation.

We are wired by God with these traits, characteristics and interests – each one of us in a different compilation, composition or make up.

One, two or even three of these are normally dominant and that dominance will describe your main (or general) purpose and direction in life.

God gave these abilities to us to enable us to live our daily lives in a practical way, to interact with each other, to live together in harmony with other people and to take me into His purpose for my life.

These abilities enable me to live a balanced integrated life in relation with my environment and the community.

They were never intended to be used in the church – although it will certainly manifest in church meetings.

NB! “Charisma” – the result of God’s grace in my life – is realized, implemented and put into effect in my life by the Holy Spirit.

1Co 12:4 Now there are **varieties of gifts (charismata), but the same Spirit.**

The charismas of Romans 12 must also be activated and developed through the power of the Holy Spirit so that we can operate and function effectively in the earth.

I was born with these seven “charismata” and the moment I am born again, these “charismata” are also “born again - regenerated” by the Word of God and the Holy Spirit. They are infused by the Spirit

Now Paul and Peter are urging us to “not neglect”, “stir up” and “minister to one another” these gifts

1Ti 4:12 Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.

1Ti 4:13 Till I come, give attention to reading, to exhortation, to doctrine.

1Ti 4:14 **Do not neglect the gift (charisma) that is in you**, which was given to you by prophecy with the laying on of the hands of the eldership.

1Ti 4:15 Meditate on these things; give yourself entirely to them, that your progress may be evident to all. (NKJV)

2Ti 1:6 Therefore I remind **you to stir up the gift (charisma) of God** which is in you through the laying on of my hands.

2Ti 1:7 For God has not given us a spirit of fear, but of power and of love and of a sound mind. (NKJV)

1Pe 4:7 But the end of all things is at hand; therefore be serious and watchful in your prayers.

1Pe 4:8 And above all things have fervent love for one another, for "LOVE WILL COVER A MULTITUDE OF SINS."

1Pe 4:9 *Be* hospitable to one another without grumbling.

1Pe 4:10 **As each one has received a gift (charisma), minister it to one another, as good stewards of the manifold grace of God.**

1Pe 4:11 If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen. (NKJV)

B) THE 7 CHARISMAS OF ROMANS 12

The seven charismata mentioned in Romans 12, explained in more detail:

Rom 12:6 Since **we have gifts (charisma)** that **differ** according to the grace given to us,

{Rom 12:6 **Having gifts (faculties, talents, qualities)** (AMP)}

each of us is to exercise them accordingly: if **1)prophecy (prophetic activity or functioning), according to the proportion of his faith;**

Rom 12:7 if **2)service, in his serving;** or he who **3)teaches, in his teaching;**

Rom 12:8 or he who **4)exhorts, in his exhortation;** he who **5)gives, with liberality;** he who **6)leads, with diligence;** he who **7)shows mercy, with cheerfulness.**

1) Prophecy (prophetic ability, activity or functioning), according to the proportion of his faith;

2) Service, in his serving;

3) Teaches, in his teaching;

- 4) Exhorts, in his exhortation;
- 5) Gives, with liberality;
- 6) Leads, with diligence;
- 7) Shows mercy, with cheerfulness.

These are all designs given by God to us freely to enable us to realise our potential, live life to the fullest and to walk in the mandate that He has given us in Gen 1:27 "Be fruitful and multiply, and fill the earth, and subdue it; and rule (have dominion)

1) Prophecy (prophetic ability, activity or functioning)

The word "PROPHECY" has two meanings attached to it:

A) "Prophetic ability, working, functioning or activity" "divine enablement"

It has this meaning in

Romans 12:6; 1 Cor 12:10; 1 Cor 13:2; 1 Thes 5:20; 1 Tim 4:14; Rev 11:6; Rev 19:10

B) "That which is prophesied"

It has this meaning in

1 Cor 13:8; 1 Cor 14:6 & 22; 1 Tim 1:18; 2 Pet 1:20 & 21; Rev 1:3; Rev 22:7,10,18,19

What is prophetic activity (ability)?

NB!!

Each one of us moves and lives in the prophetic (prophetic functioning, activity) or has prophetic abilities. God made us that way – we were created in His IMAGE and according to His LIKENESS!!

Prophetic ability is an invisible, divine driving force laid inside each one of us (this one common factor working in each and every one of us) enabling us to express ourselves in this world in line with what God has measured out for us.

The prophetic ability in me gives me insight and understanding of life with all its complications and challenges and allows me to formulate and practically implement answers and solutions. The prophetic is the ability to apply these answers and solutions to all the areas of my life.

The prophetic gives birth to and accomplishes things – it gives life and visibility to potential. This is indeed the creative part of the image of God within us!!

Therefore the prophetic ability in me enables me to complete life's assignments, fulfil my purpose and reach my destiny.

God in His infinite wisdom placed "Prophetic abilities" in each one of us to enable us to fully know and understand His plans, purpose, thoughts, dream, vision, will and calling for our lives and to enable us to live it out fully.

By flowing in the prophetic, I act as an ambassador of God and the interpreter of His mind and plan – in other words the speaking forth and doing of the mind and the counsel of God

REMEMBER – God's speaking is God's action. We operate like God operates – in His likeness. So it is not only the speaking forth of, but simultaneously the acting out and the practical implementation of the mind and the counsel of God.

The prophetic is not something static. It is dynamic, active, operative, energizing, functional, effective and operational.

Prophetic functioning is pivotal to the proper functioning of the other gifts of Romans 12:6-8

The prophetic is the ability to realize and implement in practical ways the other six gifts (charismata).

We won't be able to live a successful life without this most wonderful and dynamic "charisma" that God has placed inside each and every one on this earth. Allow the Holy Spirit to optimize this ability in you!

Prophetic functioning and faith goes hand in hand

Rom 12:6 Since we have gifts (charisma) that **differ** according to the grace given to us, *each of us is to exercise them accordingly:* if

1) prophecy (prophetic activity or functioning), according to the proportion of his faith;

Faith is the sense of my spirit enabling me to understand God and to direct and adapt my life accordingly.

The greater my knowledge and understanding of Jesus Christ and His finished work, the greater my application of the gifts of Romans 12!

NB! The prophetic working, activity or functioning flows from without the complete work of Christ – the last Adam – a Life-giving Spirit – it testifies of the fullness and completeness of Jesus Christ.

Rev 19:10 Then I fell at his feet to worship him. But he *said to me, "Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; **worship God. For the testimony of Jesus is the spirit of prophecy (prophetic ability, activity or functioning).**"

Lost abilities restored in Christ

We lost the efficiency of this ability when Adam & Eve sinned, but Jesus came to rectify it and on the day of Pentecost these prophetic activities and abilities were restored and activated

Act 2:16 but this is what was spoken of through the prophet Joel:

Act 2:17 "And it shall be in the last days, says God, I will pour out of My Spirit upon all flesh. And **your sons and your daughters shall prophesy**, and your young men shall see visions, and your old men shall dream dreams.

"Your sons and your daughters shall prophesy" – not only the prophets as was the custom in the Old Testament, but "your offspring" shall move in the prophetic

Be acquainted with God's plan for your life

If the purpose of the prophetic ability in me is to establish in a practical, visible and tangible way in the earth that which God has in mind for me and what He has measured out for me, it implies that I must be acquainted with and understand His plan, His purpose and His destiny for my personal life.

*Therefore prophetic ability and functioning is connected not only with revelation, but with **vision***

At the outpouring of the Holy Spirit (recorded in Acts 2) – "vision" was restored

Act 2:17 "And it shall be in the last days, says God, I will pour out of My Spirit upon all flesh. And your sons and your daughters shall prophesy, and your young men **shall see visions**, and your old men shall dream dreams.

"SEE VISIONS" AND "DREAM DREAMS" in this context means: the ability to know and to understand the inherent personal plan and purpose of God for your life and the ability (wisdom) to live it out fully.

- One example of the efficiency of the prophetic in the OT:

Prophetic activities played a vital role in rebuilding the temple in Jerusalem

NB!!- The elders prospered through the prophesying of Haggai, the prophet and Zechariah, the son of Iddo:

Ezr 6:14 And the elders of the Jews **were successful in building through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they finished building** according to the command of the God of Israel and the decree of Cyrus, Darius, and Artaxerxes king of Persia.

Ezr 6:15 This **temple was completed** on the third day of the month Adar;

2) Service, in His serving (or ministry, in the ministry);

Ministry (serving) is the passion, compassion and love that we have for other people to alleviate their need and to love and to serve them

Without this wonderful ability we would not be able to establish and maintain meaningful relationships. –

This is a truly amazing part of the image of God within us as illustrated by Jesus who set the example of true ministry: He came to serve and not to be served

Mat 20:28 just as the Son of Man **did not come to be served, but to serve, and to give** His life a ransom for many."

Php 2:5 **Have this attitude in yourselves** which was also in Christ Jesus,

Php 2:6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

Php 2:7 but **emptied Himself, taking the form of a bond-servant,**

Jesus said in Mathew 20:28

Mat 20:26 "It is not this way among you, but **whoever wishes to become great among you shall be your servant,**

Mat 20:27 and whoever wishes to be first among you shall be your slave;

Mat 20:28 just as **the Son of Man did not come to be served, but to serve, and to give** His life a ransom for many." (Amplified Bible: Just as the Son of Man came **not to be waited on but to serve**)

Ministry – (Greek word “diakonia”) means:

Serviceable labour, service, assistance

Ministry involves ***compassionate love towards the needy***

Service (ministry) means to be of service to each other. It involves other people and my relationship with them.

Every business, every calling, so far as it labour benefits others is a “diakonia” – ministry, service

The Greek word for a **minister, servant** or deacon is “Diakonos” and comes from the meaning: “one who is labouring in the dust, or running through the dust”.

“To minister” or “to serve” (Greek “Diakoneo”) means: “to wait upon” with emphasis on the work to be done and not on the relationship as such, although building a strong relationship is also part of ministry

The core meaning is: to wait upon, to be a waiter (a waiter is there for the benefit of other people – to ensure they are served properly)

A waiter only serves what is on the menu, not questioning or criticizing the circumstances of the one who is being served

Also means: to adjust, regulate, set in order

In MINISTRY the main reference is to the voluntary service or advantage rendered to another – in contrast to a slave “doulos” who is compelled to serve his/her master

A few examples from Scripture regarding ministry (service) in the context of Romans 12:7

Certain women ministered to Jesus and His disciples in a striking manner – they provided for them out of their personal means financially and materially:

(What a great example of how business people and people with means should sustain the spreading of the Gospel)

Luk 8:2 and *also* some women who had been healed of evil spirits and sicknesses: Mary who was called Magdalene, from whom seven demons had gone out,

Luk 8:3 and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others who were **contributing to their support out of their private means.**

(Amplified Bible: many others, **who ministered to and provided for Him and them out of their property and personal belongings**)

Other people who ministered in different ways to Jesus:

Peter's mother-in-law

Mat 8:14 And when Jesus went into Peter's house, He saw his mother-in-law lying ill with a fever.

Mat 8:15 He touched her hand and the fever left her; and she got up and **began waiting on Him.** (AMP) (**she arose and served them** NJKV)

The sinner woman with the alabaster vial of perfume

Luk 7:37 And there was a woman in the city who was a sinner; and when she learned that He was reclining *at the table* in the Pharisee's house, **she brought an alabaster vial of perfume,**

Luk 7:38 and standing behind *Him* at His feet, weeping, **she began to wet His feet with her tears, and kept wiping them with the hair of her head, and kissing His feet and anointing them with the perfume.**

Women who used to follow Christ and minister to Him

Mar 15:40 There were also *some* women looking on from a distance, among whom *were* Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome.

Mar 15:41 When He was in Galilee, **they used to follow Him and minister to Him;**

Jesus said that whoever wishes to be great must be a servant:

Mat 20:26 Not so shall it be among you; but **whoever wishes to be great among you must be your servant,** (AMP)

Luk 22:26 But this is not to be so with you; on the contrary, let him who is the greatest among you become like the youngest, and him who is the chief and leader like one who serves. (AMP)

In Acts 6 the ministry of food to the widows is mentioned:

Act 6:1 Now at this time while the disciples were increasing *in number*, a complaint arose on the part of the Hellenistic *Jews* against the *native* Hebrews, because their **widows were being overlooked in the daily serving of food.**

Act 6:2 So the twelve summoned the congregation of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve tables.

Act 6:3 "Therefore, brethren, **select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task.**

Act 6:4 "But **we will devote ourselves to prayer and to the ministry of the word."**

(The "ministry of the word" is also mentioned in this passage of Scripture but I will deal with that concept and other meanings of the word "minister" separately)

In 1 Corinthians 16 and 2 Corinthians 8 and 9 Paul is highlighting the ministry of material things to needy saints

1Co 16:1 Now **concerning the collection for the saints**, as I directed the churches of Galatia, so do you also.

1Co 16:2 **On the first day of every week each one of you is to put aside and save, as he may prosper**, so that no collections be made when I come.

1Co 16:3 When I arrive, whomever you may approve, **I will send** them with letters to carry **your gift to Jerusalem**;

2Co 8:4 imploring us with much urgency that we would receive the gift and the fellowship of the **ministering to the saints**.

2Co 9:1 For it is superfluous for me to write to you about **this ministry to the saints**;

2Co 9:7 Each one *must do* just as he has purposed in his heart, **not grudgingly or under compulsion**, for God loves a cheerful giver.

2Co 9:12 For **the ministry of this service is not only fully supplying the needs of the saints**, but is also overflowing through many thanksgivings to God.

2Co 9:13 Because **of the proof given by this ministry, they will glorify God** for *your* obedience to your confession of the gospel of Christ and for the liberality of your contribution to them and to all,

In 1 Corinthians 16:15 Paul is making special mention of the household of Stephanas who devoted (addicted) themselves to the service of the saints (That is, by aiding the ministry; by showing hospitality; by providing for their needs)

1Co 16:15 Now, brethren, you know that the household of Stephanas were the first converts and our first fruits in Achaia (most of Greece), and **how they have consecrated and devoted themselves to the service of the saints** (AMP)

In 2 Timothy 1:16-18 Paul is commending the ministry of the household of Onesiphorus

2Ti 1:16 The Lord grant mercy to the household of Onesiphorus, for **he often refreshed me**, and was not ashamed of my chain;

2Ti 1:17 but when he arrived in Rome, he sought me out very zealously and found *me*.

2Ti 1:18 The Lord grant to him that he may find mercy from the Lord in that Day— **and you know very well how many ways he ministered to me** at Ephesus.

Ministry to the saints will never be forgotten by God:

Heb 6:10 For God is not unrighteous to forget or overlook your labour and the love which you have shown for His name's sake in ministering to the needs of the saints , as you still do.

3) Teaches, in his Teaching;

God as the great Teacher and Instructor of His people placed this wonderful ability in us as part of His image

To teach: (1321 didasko) means: – to give instructions, to know or teach. Instruct by word of mouth or by example

To teach has inherent in it the calculation of the increase in understanding of the pupil (learner),

The thing aimed at when teaching is the shaping of the will of the pupil (learner)

Teaching is about the impartation of knowledge and experience to other people's lives, and also the receiving of impartation from others.

Teaching (1319 didaskalia): The act of teaching, instructing, tutoring

Teaching refers not only to that which is taught, but **also to the authority** of the teacher, thus not simply the subject taught, **but that which is accomplished and achieved by the teaching.**

Teaching is a daily activity done by each and every one – it might be:

As parents educating our children; training people in the workplace; imparting skills to other people; training people at education institutions; self-education and self-development; etc.

We are daily teaching, training and educating other people and ourselves while also learning from each other.

We not only have the ability to teach and to train, but also to be taught and to learn

4) Exhorts, in his exhortation (encouragement);

He who exhorts, in the encouragement (exhortation)

Exhorts (3870 "parakaleo") means: to call to one's side and aid, to help

To admonish or urge one to pursue some course of conduct (always prospective, looking to the future, in contrast to the meaning “to comfort”, which is retrospective, having to do with trial experienced)

To give advice and guidance

This “charisma” enables you to encourage and support people to reach their purpose and destiny in life, helping them to develop strong areas in their lives and to overcome weaker areas. This applies to our everyday walk of life; i.e. family, workplace, relationships, etc. and is aimed at bringing out the good in each and every one of us.

Something amazing is mentioned in Romans 12:2

Rom 12:1 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship.

Rom 12:2 And do not be conformed to this world, but **be transformed by the renewing of your mind, so that you may prove what the will of God is**, that which is good and acceptable and perfect.

To optimize this “charisma”, Paul urges us not to be conformed to this world, but to be transformed by the renewing of our minds so that we may prove what the will of God is

“That we may prove” means: to bring out that which is good in me or in somebody else

Exhortation (3874 paraklesis) means: the act of calling toward helping, exhortation and encouragement toward virtue.

The entire Scripture is actually a “paraklesis” – an exhortation, admonition, encouragement or comforting words for the purpose of strengthening and establishing us.

From the word “paraklesis” comes the word: “Parakletos” (or “paraclete”) and means: He who has been called to help, a helper; legal advisor; pleader; an advocate; one who comes forward on behalf of and as the representative of another.

In 1 John 2:1 Christ is termed our intercessory Advocate (“Parakletos”).

1Jn 2:1 My little children, I am writing these things to you so that you may not sin. And if anyone sins, **we have an Advocate with the Father, Jesus Christ the righteous;**

1Jn 2:2 and He Himself is the propitiation for our sins; and not for ours only, but also for *those of* the whole world.

Christ designates the Holy Spirit as “Parakletos” (John 14:16) and He calls Him “another”, which means of equal quality.

Therefore, the Holy Spirit is designated by Jesus Christ as equal with Himself and God.

Joh 14:16 And I will ask the Father, and He will give you another **Comforter (Counsellor, Helper, Intercessor, Advocate, Strengtheners, and Standby)**, that He may remain with you forever-

Joh 14:17 **The Spirit of Truth**, Whom the world cannot receive (welcome, take to its heart), because it does not see Him or know and recognize Him. But you know and recognize Him, for **He lives with you [*constantly*] and will be in you**. (AMP)

This new “Paraclete”, the Holy Spirit was to witness concerning Christ and to glorify Him – He will always declare the fullness and the completeness of the finished work of Christ to us.

The Holy Spirit is called a “Paraclete”, because He undertakes Christ’s office in the world while Christ is away from the world. He is also called the “Paraclete”, because He acts as Christ’s substitution on earth.

The Holy Spirit “in us” and “with us” enables us to encourage and exhort people even if we are experiencing difficult times.

If we do not allow the Holy Spirit to develop this “charisma” in and through us, we will act in a harsh way towards others, always criticising and finding fault. That is the reason why Paul says in Romans 12:2 “do not be conformed to this world, but be transformed...”

5) Gives, with liberality;

He who shares (gives), in simplicity (liberality)

The ability to make room for and accommodate each other and to share your life and all your life experiences with other people

Give: to give over, share, impart, to give a share of, to share with someone, communicate and converse with each other

Rom 1:11 For I long to see you so **that I may impart** some spiritual gift to you, that you may be established;

Giving means: to share with someone, communicate, to give cooperation, to help carry the burden, to love one another, to take joint responsibility

The opposite meaning:

To receive from; take to oneself; to withdraw; to remove, take away

Simplicity (liberality): (572): *purity, sincerity, faithfulness, generosity*

Not having a double motive

faithfulness toward others, manifest in helpfulness and giving assistance to others

Faithful benevolence out of proper motivation

It is imperative to know and understand that we are not alone in this world. We are part of a family, a community and a nation and we are interdependent of each other.

Therefore sharing with each other what we have (not talking of material things only) is of crucial importance.

What a profound part of the image of God – God shared His Son, Jesus Christ with us. Christ as a life-giving Spirit imparted His eternal life to us

6) Leads, with diligence;

He who takes the lead, in diligence, he that rules, with diligence

Leadership: to take the lead; to give direction; the ability to influence other people

Rule: to stand before (i.e. in rank), to preside, to lead, to set over, to care for something (to attend to), leader, ruler, director.

Diligence: eagerness, earnestness (with haste and speed) zeal

We all have leadership abilities which we apply in our everyday walk of life in every area of our lives – giving guidance, direction, advice etc. – as parents, in the workplace, amongst our friends and so forth

Leadership with diligence is also the ability to follow the lead, to take and adhere to instructions, to give cooperation and to take joint responsibility.

Leadership is not a position – it is a function

7) Shows mercy, with cheerfulness.

Closely related to no. 2 – “service; ministry”

Show Mercy: To feel sympathy with the misery of another, and especially sympathy manifested in act.

To show compassion; To extend help; to have pity or mercy on;

Mercy is my caring side

MERCY: The outward manifestation of pity; it assumes need on the part of him who receives it and resources adequate to meet the need on the part of him who shows it.

Mat 9:35 Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Mat 9:36 But when He saw the multitudes, He was **moved with compassion** for them, because they were weary and scattered, like sheep having no shepherd. (NKJV)

The general meaning is to have compassion or mercy on a person who is in unhappy circumstances – implying not merely a feeling for the misfortunes of others involving sympathy, but also an active desire to remove those miseries.

Mercy is the ability to take care of each other (of your children, family, friends, colleagues etc.) and to love and respect each other regardless of the prevailing circumstances.

Gal 6:2 Bear one another's burdens, and thereby fulfil the law of Christ.

Cheerfulness: that readiness of mind, that joyousness, which is prompt to do anything with gladness.

Php 2:14 **Do all things without grumbling or disputing;**

Php 2:15 **so that** you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world,

****Reader - So there you have it!***

God's image in us contains all seven of these traits, abilities, talents and potential.

This enables us to live a successful, victorious life where we could experience fulfilment and satisfaction.

We are indeed His representatives on the earth.

I want to encourage you: there is so much more potential in you than what you have achieved up to now. Don't just stick to one thing – realize all of your potential (potential means capable of being or becoming).

2Co 13:14 The amazing grace of the Master, Jesus Christ, the extravagant love of God, the intimate friendship of the Holy Spirit, be with all of you . (MSG)