

Family Camp 2014

# Identification – Who We Are in Christ

**holiness**

ACCESS eternal life LIGHT

**HEALING** free from condemnation

newness of life children **heirs**

**BLAMELESS** highly favored filled GRACE FORGIVENESS

dead, buried, raised one body, hope, spirit

**seated in the heavenlies** baptized in the name

**justified freely** joy in God Wise servant

**FREE FROM THE LAW OF SIN AND DEATH**

WISDOM, AND RIGHTEOUSNESS, AND SANCTIFICATION, AND REDEMPTION

reign in life **sanctified** MEMBERS IN PARTICULAR

**made alive** anointed triumph A SWEET SAVOR

*maketh manifest the savor of his knowledge* **all one**

a new creation **PROMISE OF LIFE** bold

**quicken together seated together**

created unto good works MADE NIGH

And more, much more!

PA Bible Teaching Fellowship

Greetings, God bless you and welcome to Family Camp 2014! This week will be a wonderful time of learning and growing in God's Word as we consider our:

### **Identification – Who We Are in Christ**

Do you know who you are? Do you *really* know? What an interesting question! God knows and He tells us in Romans that we are identified with Jesus Christ.

Romans 6:5 (Working Translation)

So if we have become identified with *him* in the likeness of his death, *then* we shall also certainly be *in the likeness* of his resurrection,

This week we will consider what the Scriptures say with regard to our identification with our Lord Jesus Christ.

In order to understand and appreciate our first presentation regarding the Kinsman Redeemer, we will briefly consider the importance of recognizing that the Bible is an Eastern book. Then we will consider our redemption and what was accomplished for us in light of the Biblical culture that recognized the Kinsman Redeemer. We will see that God is **The** Kinsman Redeemer and that our lord and savior, Jesus Christ, acting on behalf of our Father, fulfilled the role of Kinsman Redeemer in God's perfect plan of redemption. All that we are is a result of what Jesus Christ accomplished for us.

The prophecy in Isaiah chapters 52 and 53 regarding Jesus Christ provides a rich foundational basis for understanding the identification of our Lord Jesus Christ with mankind and his substitution for us. We will see that this passage, packed with verses cited in the New Testament, reminds us how faithful God is in bringing His Word to fruition.

We will look at how Jesus Christ identified with us and how he sees us now. We will also look at what God thinks of us and how we are seen by Him. In considering these Scriptures, we will see how we are to think of and see ourselves, so as to be in agreement with our Father and our Lord Jesus Christ. Therefore, we benefit from a new way of seeing, speaking and thinking about ourselves.

We will consider the relevance of Communion in the local assembled church--its origin, its significance and its profit, not only to the individual, but also to the local assembled church.

We will also consider how we are identified as vital members in the Church, the Body of Christ, of which Christ is the head. Through his finished work, Jesus Christ has reconciled both Judean and Gentile as one new man, so making peace. We are no longer strangers or foreigners, but fellow citizens with all the saints and of the household of God. Thus we can think and walk as one body.

We will look at our relationship with this world as sanctified sons of God. We will see how we have been set apart from the common lot of people and have been separated unto our Father. In

light of this great truth, we are now to walk and live as sanctified ones in this present world, knowing exactly who we are and what we have in the Lord Jesus Christ.

What we learn at this camp will challenge us to approach our lives in a new way. We will look at how believers lived the Word in the first century with great success. This will be our model for living in this world, until the great day that we are all anticipating arrives!

Let's leave the cares of this world at the doorstep of this camp! A week in God's Word without daily distractions can change a life. Need some physical deliverance or perhaps more prosperity in your life? Do you know someone, struggling with a challenge, who needs to hear the Word? The aim of this week is to help us see who we are and what we have, based on what God says. Our Father really wants His children to enjoy all that has been made available through Christ Jesus. Let's use this time to find out what we have, believe that it's ours and then walk out on it!

God bless you.

Your Family Camp Teachers

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## The Bible Is an Eastern Book

In the Walking in God's Power® - Foundational Class, we consider keys that help us understand the Bible. One of those keys is that we must take into account orientalisms that may be present.

Orientalisms are illustrations which draw on the ancient Eastern way of life and the culture of the people in the lands and times of the Bible. They are illustrations which have their basis of understanding in the customs, the manners and the ways of speech of the lands and times of the Bible. The illustration of the Kinsman Redeemer is an example of an orientalism.

The orientalisms in the Bible, for the most part, represent a culture that has passed on. We might say that the Bible is an Eastern book; but in light of the technical revolution that has occurred in the last century, the Bible is an *ancient* Eastern book. It is not a Western book that reflects the customs, the manners or the ways of speech of the lands and times of the United States.

The Bible IS still the Word of Life. It was given by inspiration of God; it is God-breathed. It is given so that we might understand the things of God. BUT, when God communicated His Word, He spoke to people who lived in the *lands* and *times* of the Bible. He spoke in terms that they would understand. He gave revelation to "holy men of God" in terms that they and their audience would understand.

We, on the other hand, may not understand what is being said. We may understand the words, but understanding the words does not always guarantee that we will understand what is to be communicated. We have terminology in our day and culture that would be unclear to those of times past, just as they have idioms we would not understand. An idiom is a figure of speech in the form of a peculiar word, phrase or an expression; and it is unique to a person, a people, a group of people or a culture. We have them, they had them.

So this Bible is the Word of Life and the Word of Truth, but God communicated His Word to ancient Eastern people in view of the customs and idioms of THEIR day. Generally speaking, those ancient Eastern customs and idioms are not common knowledge to the Western people. If we are to understand the Bible, then it is oftentimes necessary to understand the orientalisms that are *in* the Bible so that we do not misinterpret the Scriptures. As said before, when we read the Bible, we may understand the words, but understanding the words does not guarantee that we will understand *what* the words were to communicate if we are reading concerning an orientalism. Our joy and responsibility as Bible-believing students is to understand orientalisms when they present themselves in Scripture; and then we can understand the truth that is behind the words.

It is not necessary for us to adopt the ancient Eastern culture, but it is necessary for us to appreciate the oriental insights in order to understand those portions of the Scriptures which are used in or with cultural expressions. There are things recorded in God's Word which will remain hidden from understanding or from full appreciation if we do not recognize and learn the manners, the customs, the speech or the way of life of the lands and times of the Bible.

We are taking the time to consider the importance of the Bible as an Eastern book because the first presentation for Family Camp involves the idiom of the Kinsman Redeemer.

# Our Kinsman Redeemer

## Introduction

With this teaching, we will learn:

1. The definition of a kinsman redeemer as applied in Bible times
2. The free-will rights of a kinsman redeemer
3. The three kinsman redeemers that are identified in the book of Ruth
4. Israel's Kinsman Redeemer
5. How God fulfilled the requirements as our Kinsman Redeemer
6. How Jesus Christ acted on God's behalf to redeem us

## The Kinsman Redeemer Defined

### Leviticus 25:25-27

*ga'al* (Hebrew) – to do the part of the kinsman, redeem, rescue a near kinsman from difficulty or danger

The one who had purchased the property was required to give up the property if a near kinsman to the poor man would come and redeem the property. The person who sold the property also retained the right of redemption himself. The person who purchased the property had to be adequately reimbursed for the cost of the property if it were to be recovered.

### Leviticus 25:47-49

A near relative had the right of a kinsman to buy his kinsman out of the slavery to which he had sold himself. In this case, acting as a kinsman would mean to buy back that relative from the slavery to which he had sold himself.

### Numbers 35:12-27

“Revenger, avenger” – *ga'al* (in participle form). The kinsman would revenge the dead blood of his relative upon the one who caused the death of his kinsman. The result of revenging the death would be revenge, counterbalance to the death. A life for a life. It is the right of the kinsman to execute the one who had killed his near relative.

### Deuteronomy 25:5-10

If a man were to die without having a son, the dead man's brother would take to wife his brother's widow to raise up a child unto the dead brother. The male child would then be considered the son of the dead brother. This was not a requirement, but it was the custom.

Summary of the above: Free-will Rights of the Kinsman Redeemer

1. Purchase the property that the near relative had sold
2. Purchase the near relative out of slavery
3. Avenge the blood of his near relative
4. Carry on a brother's name by raising up a child unto the dead brother

## A Practical Example

### Ruth 1:1-13

Naomi had encouraged her daughters to return to their families, since she had no more sons which would be able to marry them as was the custom in the lands and times of the Bible, which is the duty of the husband's brother. They, however, wished to stay.

### Ruth 1:14-2:23

Boaz was a relative. Ruth knew she was not of Israel. Boaz was a kinsman, part of Elimelech's extended family. He could act as a kinsman redeemer. He would be qualified to act in accordance with Deuteronomy 25 above.

Naomi recognized that Boaz had the credentials to be the redeemer. Ruth was indicating to Boaz that he had the right of the kinsman redeemer.

### Ruth 3:1-4:22

Ruth 3:9

And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* a near kinsman.<sup>1</sup>

The "skirt" is a mantle worn around the neck. Ruth was requesting the kinsman's protection.

Verse 12 – "there is a kinsman nearer [greater] than I"; that is, of greater relation.

Verse 13 – *ga'al* – to do the part of a kinsman. Here it is marrying.

Boaz was willing to act as the kinsman redeemer, but he indicated to her that there was a kinsman redeemer closer in relation to her.

In Ruth 4:4, doing the part of the kinsman was referring to purchasing the property of Naomi.

Verse 5 – He also had the responsibility to marry Ruth.

Verse 11 – The elders recognize the transfer of rights.

In verse 14, the child is referred to as a kinsman, that Mahlon's name would be famous.

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<sup>1</sup> See Bishop K. C. Pillai, *Orientalisms of the Bible, Volume I*, 2d ed (New Knoxville OH: American Christian Press, 1986), pp. 115-125.

Three kinsman redeemers of Ruth:

1. The close relative that did not choose
2. Boaz
3. The seed, the child to carry on his father's name

Not only did the kinsman redeemer have the right to purchase the property from Naomi, but also to raise up seed unto the dead kinsman (Ruth's husband). The closest kinsman redeemer was more interested in his own inheritance than doing the part of the kinsman redeemer. Therefore, he passed on his right to be the kinsman redeemer to Boaz.

Boaz purchased all that was Elimelech's, Chilion's and Mahlon's and purchased Ruth to be his wife to raise up seed unto Mahlon.

In Ruth, there are 3 people referred to as kinsman redeemers:

1. The kinsman who refused to do the part of the kinsman redeemer
2. Boaz, who bought Naomi's land and married Ruth to raise up seed to Mahlon
3. The child of Ruth

### **God, the Redeemer**

Psalm 19:14

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

Psalm 78:35

And they remembered that God *was* their rock, and the high God their redeemer.

Isaiah 47:4

*As for* our redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

Isaiah 41:14

Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

Isaiah 54:1-8

God compares Israel to a barren woman. God will be the Kinsman Redeemer. Adam had no one to act to restore the life that was lost other than God.

Thy Maker, the Lord Jehovah, the Lord of Hosts, the Kinsman Redeemer - the God of the whole earth.

God compares His people to a barren woman. He says that He was their maker, husband and kinsman redeemer. Adam willingly disobeyed God by eating of the tree of the Knowledge of Good and Evil and he lost spirit life; that is, he died. From that point on, mankind was no longer made after the image of God, but after the image of Adam. Man was only body and soul. The dominion that Adam enjoyed was transferred to Satan. When Adam died spiritually, there was no brother that could raise up seed to spiritually dead Adam. There was no one else who could

play the role of the kinsman redeemer to Adam except for God. To rectify the situation, as the Kinsman Redeemer, God promised seed unto Eve.

God made promises to Abraham, Isaac and Jacob regarding the seed, in whom all nations of the earth would be blessed.

Isaiah 43:1, 11--44:24

God is the Redeemer Who provided the seed to bruise the head.

All Israel had sinned, but God would blot out all their transgressions for His own sake. God spoke of Himself as Israel's Kinsman Redeemer. He was in the process of providing seed unto Adam so that Israel could once again enjoy the life that Adam had lost.

### **Jesus Christ Redeemed Us**

Remembering Romans 1:3 – “Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;”—and

Luke 1:67-75

God redeemed Israel. The prophecy of Zacharias – a horn of salvation; that is, Jesus Christ. God had visited and redeemed His people; He has raised up a horn of salvation in the house of His servant, David. Jesus Christ was the horn of salvation. God's promised seed of the woman was to come through Abraham, Isaac and Jacob. Israel is depicted as a barren woman. But God said that He would be her kinsman redeemer. At the time of Zacharias, God's plan of salvation was coming to fruition.

John 1:29

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

It was God Who provided the lamb. God, as the Kinsman Redeemer, had the right to regain people again from the bondage of sin and death. The price paid was the Lamb of God.

I Peter 1:18-19

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But [you could supply, “were redeemed”] with the precious blood of Christ, as of a lamb without blemish and without spot:

We are redeemed by the blood of Jesus Christ. The “blood of Christ” refers to the life of Christ that is given for mankind.

Hebrews 4:15

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

Christ was significant, because he was tempted as other men, but he knew no sin. He was clean and innocent. The cost to redeem people was the precious blood of Christ, compared to a clean and innocent animal, a lamb.

Hebrews 9:11-15

The blood is the price to pay for redemption. Jesus Christ knew no sin, exchanged his life for others; he offered himself to God.

Titus 2:14

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

Colossians 2:13-14

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

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Jesus Christ took the debt, paid it and nailed it to the cross.

Hebrews 10:5-10

Sacrifices and offerings were associated with the first covenant. God wanted someone to do His will at the second covenant. Jesus Christ did this by blotting out the handwriting.

Hebrews 5:7-8 Working Translation

5 So also the Christ did not glorify himself to become high priest but *was glorified by Him Who* said with reference to him, Psalm 2:7: **“You are My Son; today I have begotten you.”**

6 Likewise, He says in another *psalm*, Psalm 110:4: **“You are a priest forever according to the order of Melchizedek.”**

7-8 Even though he is a Son, he learned obedience from what he suffered in the days of his flesh when he offered prayer requests and olive branches [*requests for help*] with strong crying and tears to Him Who was able to save [*deliver*] him out of death, and he was heard because of his reverence [*for God*].

When we consider who obeyed God’s will, it is clear that Jesus Christ obeyed and prayed.

Romans 5:19

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

Jesus Christ's obedience resulted in righteousness. Sacrifices are not what God wanted. Doing His will, is what He wanted.

I Timothy 2:3-6

God is called "Saviour" because He is the One Who planned and provided for man's salvation. Jesus Christ paid what was necessary to redeem mankind. In verse 3, God is our Savior. He planned it.

Galatians 1:3-4

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

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

That Jesus Christ acted on the Father's will is very clear. Jesus Christ gave himself to deliver us from this evil age. Jesus Christ gave himself so that he might deliver people from this evil present age, according to the will of God, the Father.

Acts 2:22-31

God planned the way to get man out of sin.

God spoke to David concerning the Christ; the resurrection was the promise of God.

The promise was received and shed forth.

It was not possible that Christ could be held by death. Jesus Christ knew no sin. Death is referred to as the wages earned by sin. Death and the grave had no rightful claim over the Lord Jesus Christ. He did not earn death, but rather underwent death because of the sin and transgressions of others, to pay the penalty of others.

Acts 13:33-39

Remembering Psalm 2:7 and Colossians 1:18:

Psalm 2:7

I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

Colossians 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 might have the preeminence.

Jesus Christ is called the firstborn of the dead.

Revelation 1:5

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

He is called the first begotten of the dead.

I Corinthians 15:45

And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

He is also a life-giving spirit.

God planned, purposed and delivered people. He is the Kinsman Redeemer. The seed for the redemption that is the new life was Jesus Christ.

Christ is called the first fruits from the dead, the first begotten of the dead, the firstborn among many brethren – referring to those who would not be held by the birth pangs of death. Jesus Christ was also made a life-giving spirit.

We see God as fulfilling the requirements of the Kinsman Redeemer.

1. God was the only Kinsman Redeemer for mankind; He was their Father
2. God was the only One Who had the ability to redeem mankind – restore the spirit life.
3. God was willing, in His kindness and mercy to be the Kinsman Redeemer for mankind.
4. God was willing to provide seed to Adam, to raise up children to Adam with the seed that was necessary for the life that God had intended – spirit life, God's incorruptible seed.

Mankind was in need of redemption ever since the transgression of Adam. God's son (Adam) had died (his spirit life died) and there was no one to carry on the family name--Adam had no living (spiritual) heir. Everything was delivered to Satan. All that had been God's son's (Adam's) inheritance was then Satan's. God had promised seed through Abraham, Isaac, Jacob, Boaz, Obed, David. There was no one except God to carry out the part of the Kinsman Redeemer for man – body, soul and SPIRIT – except God.

Galatians 3:6--4:7

Believers are children and blessed with Abraham.

The promise was made through the justness of believing.

Life was needed - seed was needed - to yield the life; something the Law could not do. The life we received, his perfect life - not a tainted life.

The just live by believing. Jesus Christ redeemed us from the curse of the Law. Verse 16 says the promises to Abraham were also made to Abraham's seed; that is, the Christ.

People who believe are called children of Abraham and are blessed with faithful Abraham.

### Romans 8:1-39 Working Translation

In verse 10, “the spirit *is* life.” In verse 9, we have body and soul, which equals the flesh. Those with spirit are children of God and joint heirs with Jesus Christ.

We await the redemption of our bodies at the return of Jesus Christ. God’s family line has been restored. That is, the real life that ceased with Adam, but was promised, now is restored by what God planned and Jesus Christ delivered.

In Romans 8, we see three kinsman activities:

- 1) God provided seed to yield spirit.
- 2) God delivered man from slavery; that is, from death and the grave.
- 3) God will restore property to its heirs. The earth will be restored to God’s family line.

With Adam’s sin and transfer to the Adversary, there was no rightful heir to take possession of what Adam had received. Jesus Christ now is the heir to receive.

God provided Adam with the earth, garden, animals and dominion of it all. God acted as the Kinsman Redeemer and provided the seed necessary for His family to continue. His children have an inheritance - they are joint heirs with Christ. We have sonship now, but we are waiting for the redemption of our bodies. Our bodies are mortal and corruptible, but this is not as God intended for His children. In the future, we are waiting for our bodies to be redeemed from the influence of the mortality of our physical bodies.

God, in His capacity as the Kinsman Redeemer:

1. God provided the necessary seed to continue on the family line of body, soul and spirit of man.
2. God delivered people from the bondage of servitude of death, the grave.
3. God will redeem the earth, the property to its rightful heirs.

The kinsman had to (1) be a near relative, (2) have the ability to be a kinsman, and (3) be willing to be the kinsman redeemer.

### Revelation 5:1

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

When Adam disobeyed God, Adam delivered over his dominion of the earth to Satan. There was no rightful heir to take and redeem what God had given to Adam. The lion was able to open the seven seals and take possession of the earth. He is the rightful heir, he is the heir of the world.

Those who believe regarding him are joint heirs with him. The devil had the power of death. The devil has been instrumental in the death of man ever since Adam's death.

God, as the Kinsman Redeemer, has the right to take vengeance on the death of man, of Adam.

#### Revelation 20:5-10

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

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

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

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

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

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

The devil, death and hell will be cast into the lake of fire. God is a just God and He will take vengeance upon those who have killed and mistreated His family.

#### II Thessalonians 1:7-10

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

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

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

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

There's a day to come when God will be the Kinsman Avenger against sinful man.

In summary, God is the Kinsman Redeemer. Jesus Christ has redeemed us.

God, because of His great love and grace, chose to act as the Kinsman Redeemer for mankind.

1. God provided the necessary seed for what was needed for man to be a whole and complete man.
2. God provided the Lamb to take away the sin of the world so that man could be redeemed from the servitude of the death and the grave.
3. God did what was necessary to take back possession of the earth for his heirs.
4. God will take vengeance upon all those who have caused His family death (Adam's death) and who have not believed the gospel.

## Our Savior's Foretold Identification with Us

The prophecy of Isaiah chapters 52 and 53 provides a rich foundational basis for understanding the identification of our Lord Jesus Christ with mankind and his substitution for us.

### Isaiah 52:13

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

### Isaiah 52:14

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

This verse is in the past tense, unlike verses 13 and 15 which are future. This is the figure of speech enallage, where the flow of future tense is interrupted by a past tense statement in order to call attention to what is being said. In effect, it is saying that the past tense action "is as good as done."

Additionally, the first phrase, "As many were astonished at thee;" is a direct address made towards this servant; and then with the next phrase, it reverts back to second person.

### Isaiah 52:15

So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

This last part of verse 15: "for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider" is cited in Romans 15:21 where Paul wrote that he was to proclaim the gospel in areas where Christ was unknown. He had not yet visited the Roman believers, but had worked his way as far west to Illyricum, which was directly across the Adriatic Sea from Italy. Paul introduced Christ in those areas as that complete and solitary substitute for mankind's justification and wholeness.

## Chapter 53

### Isaiah 53:1

Who hath believed our report? and to whom is the arm of the LORD revealed?

This verse is cited in two places: John 12:38 and Romans 10:16.

#### 1.) John 12:37

But though he had done so many miracles before them, yet they believed not on him:

#### John 12:38

That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

This is the record of Jesus in Jerusalem shortly before the Passover of his crucifixion. The audible voice of God answered Jesus and revealed publicly that He **had** glorified His own name and **would** glorify it. There were people there who heard this voice yet resisted believing on Jesus Christ. **This account is the fulfillment of Isaiah 53:1.**

2.) Romans 10:16

But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

Romans 10:17

So then faith [**THE** faith, the right way of believing] *cometh* by hearing, and hearing by the word of God [concerning Christ].

In John, the voice of God, as a response to His Son Jesus Christ, was heard; yet it was met with unbelief. From Romans, it is the Word of God concerning Christ which must be heard in order to believe rightly. The word concerning Christ includes his work as a substitute who identified with man's sin nature and gave his own life in place of man to pay for mankind's justification and wholeness.

### **Isaiah 53:2**

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

This simile, "as a tender plant, and as a root out of a dry ground" as well as the references to "no comeliness" and "no beauty," mean that, at initial face value, there is nothing to indicate that he is going to produce anything outstanding.

**Starting with verse 3 and on through verse 6, the tense reverts back to past tense.**

### **Isaiah 53:3**

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

### **Isaiah 53:4**

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

The first part of this verse is cited in Matthew 8:17.

Matthew 8:16

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

Matthew 8:17

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

This section of Matthew is thematic with healing (though not in chronological order) beginning with verse 1. A leper was healed; a servant was healed; Peter's mother was healed; and then verse 16, **many** were healed. **These deliverances are the fulfilling of Isaiah 53:4.**

Chapter 53 foretells not only the accomplishments of Jesus Christ for mankind by his sufferings and death, but also here foretells about his earthly ministry with regard to healing the sick as he preached to them about the Kingdom of God.

As we saw in verse 2, on face value Jesus Christ did not have the appearance of one who would amount to anything outstanding. Yet, as the truth he spoke regarding the Kingdom of God was believed, multitudes were healed; and with his accomplishments, untold numbers have been and continue to be completely delivered.

### **Isaiah 53:5**

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

“With his stripes we are healed” is cited in I Peter 2 in the **past** tense.

I Peter 2:24

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

There are a number of citations from Isaiah in I Peter. Peter was writing to former Judeans now living in the area of Asia Minor; and in chapter 2, he is specifically ministering the Word to those former Judeans who are employed as household servants. As they endeavored to “live unto righteousness,” they might well have endured sufferings similar to what Jesus Christ endured and thus needed healing deliverance.

Whereas Isaiah 53:5 stated “we **are** healed,” I Peter states “ye **were** healed.” The work of Christ was successfully completed. The results of his work are free, past-tense realities that need only be claimed in believing.

Whereas Peter was addressing these household servants with regard to “by whose stripes ye were healed,” it is a vital scripture that is applicable to us also.

### **Isaiah 53:6**

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

The first part of verse 6 is also cited in I Peter 2.

I Peter 2:25

For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Jew and Gentile alike were gone astray and needed God’s mercy. God responded to man’s iniquity problem inherited from Adam and put that iniquity on our substitute Jesus Christ, who willingly took it. This accomplished what was needed for reconciliation, a comfort about which Peter is reminding these household servants.

### **Isaiah 53:7**

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

**Isaiah 53:8**

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

“He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb” is cited in Acts 8:32 and 33.

Acts 8:32

The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

Acts 8:33

In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

The Ethiopian eunuch was uncertain as to who the scripture in Isaiah 53 was referring. Little did he know that God was at work ahead of the curve to orchestrate an understanding of the substitution and identification of Jesus Christ for him by way of Philip, who “opened his mouth, and began at the same scripture, and preached unto him Jesus.”

**Isaiah 53:9**

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

“He had done no violence, neither *was any* deceit in his mouth.” is also cited in I Peter 2.

I Peter 2:22

Who did no sin, neither was guile found in his mouth:

Again, in ministering to the former Judeans of Asia Minor that were household servants, Peter is directing them here to imitate the model of Christ in spite of provocations:

I Peter 2:18 Working Translation

Household servants, be subject to your masters with all fear [*reverence*], not only to the good and forbearing but also to the crooked *ones*.

20b However, if you patiently endure when you do good and suffer *for it*, this *is* grace before God.

21 Moreover, for this purpose you were called, because Christ also suffered for you, leaving an example to you so that you might follow his tracks,

23 When he was insulted, he did not retaliate with an insult. When he suffered, he did not threaten *in return*, but he delivered *himself* to Him Who judges justly.

Neither they, nor we, are here to be reactive to injustice, but to imitate and submit to the model left us by Jesus Christ, delivering ourselves to Him who judges justly. That is key to vocal restraint. That was all part of the requirements Jesus Christ had to carry out in order for us to be redeemed. Had he succumbed to a loose tongue, our salvation would have been lost.

**Isaiah 53:10**

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

**Isaiah 53:11**

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

**Isaiah 53:12**

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

“And he was numbered with the transgressors” is cited twice--in Luke 22 and Mark 15.

Luke 22:37

For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

Mark 15:27

And with him they crucify two thieves; the one on his right hand, and the other on his left.

Mark 15:28

And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

Though Jesus Christ was reckoned among transgressors, scaling the depths in order to identify with man's need, God was to reward Jesus Christ and divide to him the spoil of the great and strong.

## **Jesus Christ the Man**

### **His Identification with Us**

**Romans 1:1 – 4** Working Translation

**1 Paul, a servant of Jesus Christ, a called apostle, separated unto the gospel of God  
2 (which He previously promised by His prophets in the holy Scriptures)  
3 concerning His Son, who came from the seed of David according to the flesh  
4 and who was marked out as the Son of God with power according to the Spirit,  
Who is Holiness [*Sanctification*], by the resurrection of the dead, *namely*, of Jesus Christ  
our Lord.**

- ◇ John bore witness, the Father bore witness and Jesus Christ's works bore witness as to who he was. But it was the resurrection from the dead that marked him out as the Son of God.

**John 3:16**

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

- ◇ What God and His Son Jesus Christ did for mankind was the greatest act of love ever seen. What God accomplished and made available to all was the most benevolent act of justice ever demonstrated. Jesus Christ's willingness to so identify with man to the end that he emptied himself of any reputation and became obedient unto death on behalf of mankind is the most unselfish act ever carried out by a man.

**Hebrews 4:14, 15** Working Translation

**14 Therefore, having a great high priest who has passed into the heavens, *namely*, Jesus, the Son of God, let us hold fast the confession [*what is to be confessed*].  
15 Moreover, we do not have a high priest who is unable to sympathize with our weaknesses but *one* who has been tempted in all *things* in the same manner *as we are*, yet without sin.**

- ◇ Jesus Christ, as a man, completely identified with man in his substitutionary sacrifice. He was tempted in ALL points in the same manner as we are.

**Matthew 4:1 - 10**

**1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.  
2 And when he had fasted forty days and forty nights, he was afterward an hungred.  
3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.  
4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**

- 5** Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
- 6** And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.
- 7** Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
- 8** Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;
- 9** And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
- 10** Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

- ◇ He would be betrayed by one of his own. Those closest to him would fail, not only to just pray with him at his darkest hour, but would flee, leaving him alone with the Father. One of those closest to Jesus would deny that he even knew him six times. He would be falsely accused, illegally tried and unjustly condemned to a violent torture and crucified as a common criminal. This he did voluntarily at the command of his Father for us.

**Matthew 26:31 – 54**

- 31** Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.
- 32** But after I am risen again, I will go before you into Galilee.
- 33** Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.
- 34** Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.
- 35** Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.
- 36** Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.
- 37** And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

- ◇ sorrowful = great grief or sadness  
 very heavy = in great distress or great depression

- 38** Then saith he unto them, My soul is exceeding sorrowful, [to be overcome, surrounded with sorrow] even unto death: tarry ye here, and watch with me.
- 39** And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*.
- 40** And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?
- 41** Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.  
43 And he came and found them asleep again: for their eyes were heavy.  
44 And he left them, and went away again, and prayed the third time, saying the same words.  
45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.  
46 Rise, let us be going: behold, he is at hand that doth betray me.  
47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.  
48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.  
49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.  
50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.  
51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.  
52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.  
53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

Mark 14:32 – 42

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.  
33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

◇ sore amazed = thrown into a terror or amazement

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

◇ exceeding sorrowful = To be overcome with grief

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

**40** And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

**41** And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

**42** Rise up, let us go; lo, he that betrayeth me is at hand.

**Luke 22:40 – 46**

**40** And when he was at the place, he said unto them, Pray that ye enter not into temptation.

**41** And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

**42** Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

**43** And there appeared an angel unto him from heaven, strengthening him.

**44** And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

◇ agony = severe mental struggles and emotions (used only of Jesus Christ)

**45** And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

**46** And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

**Philippians 2:6 – 8** Working Translation

**6** Being in the form of God, he did not consider being equal with God plunder [*for personal gain*].

**7** Instead, he emptied himself [*of reputation*], taking the form of a servant. Being made in the likeness of men

**8** and being found in fashion as mankind, he humbled himself, becoming obedient [*as a son and servant*] until death, death even of the cross.

◇ The crucifixion in the mind of the world was to do away with the one they hated. The crucifixion in the mind of justice was the perfect man, the Son of God, voluntarily paying the price of redemption as mankind's substitute.

**Romans 4:25** Working Translation

who was delivered over because of our trespasses and *who* was raised because of our justification.

**Romans 5:6 – 8**

**6** For when we were yet without strength, in due time Christ died for (*huper*) the ungodly.

**7** For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

**8** But God commendeth (*to show, to demonstrate*) his love toward us, in that, while we were yet sinners, Christ died for (*huper*) us.

- ◇ for – *huper* = in place of, instead of, on behalf of. Jesus Christ died in place of, on our behalf. He was our substitute.

### **II Corinthians 5:21**

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

### **Galatians 3:13**

**Christ hath redeemed us from the curse of the law, being made a curse for us [on our behalf]: for it is written, Cursed *is* every one that hangeth on a tree:**

- ◇ He put our sin away by becoming sin for us.
- ◇ He put our diseases away by becoming a curse on our behalf.

### ◇ **Romans 5:6 – 21**

In this section, God is revealing how it's the CAUSE of man's need that has been dealt with. It is THE sin and THE death. The sin is the direct disobedience of Adam which brought about the death (first and foremost the death refers to the loss of spirit life, followed by the loss of body and soul life many years later).

### ◇ **Ephesians 2:1**

**And you *hath* he quickened, who were dead in trespasses and sins;**

### **Romans 5: 12 – 21 Working Translation**

**12 Therefore, as by one man the sin entered into the world and the death by the sin, even so the death passed unto all men, by which all have sinned.**

**13 In fact, sin was in the world until the law *came*, but sin is not imputed when there is no law.**

**14 Nevertheless, the death *still* reigned from Adam until Moses, even over them who had not sinned after the likeness of Adam's transgression, who is a type of him who was to come.**

- ◇ type = *tupos* = example, pattern, model. Adam was a type, a model of him that was to come.

Adam was formed, made and created by God as a man of body, soul and spirit. This gave him access to God. Adam was tasked by God to oversee that which God had made and was given a command directly by God to not eat of the tree of knowledge. Although Eve was the first deceived, it was in Adam's direct disobedience, as head of the race of mankind, that the death and the sin entered over all of Adam's descendants.

**15 However, the free gift of grace *is* not like the trespass. For example, if many died by the trespass of the one [*Adam*], much more *then* the grace of God and the gift by the grace of the one man, Jesus Christ, abounded to many.**

**16 Likewise, the gift is not as *the trespass* by the one who sinned, for the judgment was of one [Adam] unto condemnation, but the free gift of grace is from many trespasses unto a standard for justice.**

**17 So, if by the trespass of the one, the death reigned through the one [Adam], much more *then* they who receive the abundance of the grace and of the gift of the justice will reign in life through the one, Jesus Christ.**

**18 So then as through one trespass *judgment was passed* to all men unto condemnation, even so through one standard for justice *judgment was passed* to all men unto justification of life.**

◇ The grace mentioned in verse 17 refers back to the “the grace of God” and “the grace of the one man, Jesus Christ.” Out of this abundance of grace came the gift of a new justice. This standard of justice, rather than making one just or righteous by the deeds of the Law, one is made just by believing on Jesus Christ.

◇ **I Corinthians 15: 45 – 47**

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

**46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.**

**47 The first man is of the earth, earthy: the second man is the Lord from heaven.**

◇ As the man Adam was head of those in the old creation, the last Adam, Jesus Christ, is now the head of all that are in him, a new creation. We are legally released from the bondage and the death of the first, and have received life and freedom through the accomplishments of the last Adam – Jesus Christ.

**19 Therefore, as by the one man’s disobedience, many were made sinners, even so by the obedience of the one, many will be made just.**

**20 Now the law also entered *the scene* that the trespass might increase, but where the sin increased, the grace did superabound,**

**21 so that as the sin reigned in the death, even so should the grace reign through justice unto eternal life through Jesus Christ our Lord.**

### **Our Lord, Brother, Leader and Head of the Body**

Acts 9:1 – 4 Working Translation

**1 Now, Saul, who was still breathing threat and murder against the disciples of the lord, went to the high priest,**

**2 and requested from him epistles to the synagogues at Damascus, so that if he found any who were of the way (both men and women), he could bring *them* bound to Jerusalem.**

**3 As he journeyed, it came to pass that he was approaching Damascus, and suddenly a light from heaven flashed around him.**

**4 Falling upon the ground, he heard a voice saying to him, “Saul, Saul, why are you persecuting me?”**

**5 Then he said, “Who are you, lord?” And he {+the lord said} “I am Jesus whom you are persecuting.**

**6 “So rise up and enter the city, and it will be told to you what you must do.”**

- ◇ Jesus Christ in speaking to Saul (Paul) spoke of his persecution of the saints as “persecuting me.”

**Hebrews 2:5 – 18 Working Translation**

**5 Moreover, He did not put the coming world, about which we speak, in subjection to [spirit] messengers.**

**6 However, someone testified somewhere saying: Psalm 8:4-6 “What is man that you remember him or the son of man that you visit him?**

**7 “You briefly made him lower than the [spirit] messengers. You crowned him with glory and honor {+and appointed him *to be* over the works of your hands }**

**8 “You put all *things* in subjection under his feet.” Now in subjecting “all *things*” to him, He did not leave anything unsubjected to him. At this present time, however, we do not yet see “all *things*” subjected to him.**

**9 Notwithstanding, we do see Jesus crowned with glory and honor, who was briefly made lower than the [spirit] messengers for the suffering of death so that he, by the grace of God, might taste death for everyone.**

**10 In fact, in guiding many sons unto glory, it was fitting for Him [God] (because of Whom *are all things* and by Whom *are all things*) to perfect the leader down the path of their salvation [*deliverance*] through sufferings.**

**11 Moreover, both he [Jesus] who sanctifies and they who are sanctified *are* all from one. For this reason, he is not ashamed to call them brothers,**

**12 saying, Psalm 22:22 “I will report Your name to my brothers; in the midst of the assembly I will sing hymns to You.”**

**13 Furthermore, “I will put *my* trust in Him,” and also, Isaiah 8:18 “Behold, I and the children whom God has given to me.”**

**14 Therefore, since the children share of flesh and blood, he likewise partook of the same so that through death he might render inactive him who holds the strength of death, that is, the devil,**

**15 and might release those who throughout all *their* lifetime were held in bondage by fear of death.**

**16 Clearly he does not take *the hand* of the [spirit] messengers [*to deliver them*], but he takes *the hand* of the seed of Abraham.**

**17 For this reason, it was necessary *for him* to be made like *his* brothers in all *respects*, that he might become a merciful and faithful high priest with reference to [*the plan of*] God in order to make atonement for the sins of the people.**

**18 Moreover, by what he suffered when he was tempted, he is able to help those who are tempted.**

- ◇ Our Lord, our leader down the path of deliverance, our captain was one of us! The man who laid down his life on our behalf is not ashamed to call us brothers!

**Hebrews 4:14, 15 Working Translation**

**14 Therefore, having a great high priest who has passed into the heavens, *namely*, Jesus, the Son of God, let us hold fast the confession [*what is to be confessed*].**

**15 Moreover, we do not have a high priest who is unable to sympathize with our weaknesses but *one* who has been tempted in all *things* in the same manner *as we are*, yet without sin.**

**16 Therefore, let us approach the throne of grace with confidence, so that we may receive mercy and find grace for timely help.**

## **Know We No Man after the Flesh**

### **Our Identifying with Him**

- ◇ **Identification:** The complete union with Jesus Christ in his substitutionary sacrifice. We are now identified with Jesus Christ rather than Adam.

#### **Romans 6:1-4**

**1 What shall we say then? Shall we continue in [the] sin, that grace may abound?**

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

- ◇ God forbid = *me genoito* = No way. Don't even think about it; may it not be!

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

- ◇ There are a number of baptisms spoken of in God's Word. In I Peter 3:20 and 21, the flood at the time of Noah is referred to as a type of baptism. Israel's crossing the Red Sea is also referred to as a type of baptism in I Corinthians 10:1 and 2. The purpose of John's baptizing with water was to make the Christ manifest to Israel, according to John 1:29 – 34. In Mark 1:6 – 8, John spoke of a greater baptism that the Christ would baptize with – spirit. Jesus referred to his sufferings, death and resurrection as a kind of baptism in Matthew 20:22 and 23 and Mark 10:38 and 39.

#### **Mark 10:38, 39**

**38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?**

**39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:**

- ◇ Here in Romans 6:3 "were baptized" refers to the baptism in the name (all of his accomplishments) of Jesus Christ by which people receive the gift of holy spirit.

#### **Acts 2:38**

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

- ◇ This is the "greater" baptism spoken of by John the Baptist and that Jesus Christ spoke of in Acts 1.

#### **Acts 1:5 - 8**

**5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.**

**6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?**

**7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.**

**8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.**

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

- ◇ We were buried with him in his death. When we called on the name of Jesus Christ (Romans 10:9, 10, legally we died and were buried with him. "Newness of life" is the life spoken of in Romans 5. It's that life that Jesus Christ came to make available through his acts of justice which is "eternal life," a life of greater significance than the mortal life of those who were condemned with Adam. Rather than the sin reigning in the death, it is the grace that reigns through righteousness unto eternal life!

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

- ◇ planted together = *sumphutos* = of joint origin, to be born together with, united together or identified with something. God so completely identifies us with Christ, that when he paid the ultimate price in laying down his life, we died with him.

**6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve [enslaved by, in subjection to] sin.**

**7 For he that is dead is freed from [the] sin.**

- ◇ Our death ends our history as men and women of Adam. We are now men and women of Christ. We are identified with Christ and all of his accomplishments, being freed from Adam and the results of his disobedience.

- ◇ **Colossians 2:13, 14 Working Translation**  
**13 Yes you, who were dead in the trespasses and the uncircumcision of your flesh, he made alive together with him and forgave us all the trespasses.**  
**14 Having blotted out the document handwritten against us in decrees, which was hostile to us, he even took it out of the way and nailed it to the cross.**

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

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

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

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

- ◇ reckon = *logizomai* = to reckon, consider, to account, calculate, conclude. This is the first imperative to the Church. It's imperative because it is critical to the subject at hand, which is walking in newness of life as men and women released from the bondage of the sin and the death brought about by Adam.

**12 Let not [the] sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.**

**13 Neither yield ye your members *as* instruments of unrighteousness unto [the] sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.**

- ◇ The price for the sin is death. Since we died with him, the price is paid. There is nothing left to pay. We now live as those who were dead and have been raised from the dead.

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

**15 What then? shall we sin, because we are not under the law, but under grace? God forbid.**

**16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?**

**17 But God be thanked, that ye were the servants of [the] sin, but ye have obeyed from the heart that form of doctrine which was delivered you.**

**18 Being then made free from [the] sin, ye became the servants of righteousness.**

- ◇ The truth of Christ's substitution for us and our identification (how we see ourselves) with him for many is simply "doctrine" and not reality. In his substitution, we suffered with him, we were nailed to the cross with him, we died with him, we were buried with him, we were raised from the dead with him, we conquered Satan with him and we are seated with him.

If he was made sin for us, we need not be ruled by sin. If he bore our sickness and disease, we need not be ruled by sickness and disease.

#### **Romans 8:1 – 11 Working Translation**

**1 So *there is* now no condemnation to those *who are* in Christ Jesus.**

**2 because the law of the spirit, that is to say, the life in Christ Jesus, has made me free from the law of the sin and of the death.**

**3 In fact, what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and concerning sin, condemned the sin in the flesh**

**4 so that the standard for justice of the law [*of Moses*] might be fulfilled in us who walk not according to the flesh but according to the spirit.**

**5 (In fact, those who are according to the flesh think the *things* of the flesh, but those *who are* according to the spirit *can think* the *things* of the spirit.**

**6 So the thinking of the flesh *is* death, but the thinking of the spirit *is* life and peace,**

**7 because the thinking of the flesh *is* hostility against God, for it is not in subjection to the law of God, nor can it be.)**

**8 Those who are in the flesh cannot please God.**

**9 You are not in the flesh but in the spirit, since the spirit from God dwells in you. If anyone does not have the spirit, that is to say, Christ, *then* he does not belong to him, 10 but since Christ *dwells* in you, *then* the body [*the old nature*] is indeed dead because of sin, but the spirit is life because of justness.**

**11 If the spirit from Him Who raised Jesus from the dead dwells in you, *then* He Who raised Christ from the dead will also give life to your mortal bodies /because of {Or /by} His spirit dwelling in you.**

- ◇ God our Father sees us as He sees Jesus Christ, as belonging to Him. Jesus Christ is not ashamed to call us brethren; we are his Body. They are in agreement. What is left is our agreeing with our Father and Lord in how we see ourselves.

## **II Corinthians 5:14 – 17, 21**

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

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

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

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

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

- ◇ We are to know no man according to the flesh. This includes ourselves! We are a new creation. God's justice, His righteousness is on exhibit to a dark world **in us**, who have been justified and made righteous in Christ. This is how we see ourselves and one another.

## **II Corinthians 3:7, 8, 17, 18 Working Translation**

**7 If the ministry of death, which was engraved in letters on stones, occurred with *such* glory that the sons of Israel were not able to look intently at the face of Moses because of the glory of his face (which is *now* made inactive)**

**8 *then* how will the ministry of the spirit not be even more glorious?**

**17 Now the lord is the spirit, and where the spirit from the lord *is*, *there is* freedom.**

**18 So as we with unveiled face behold as in a mirror the glory of the lord, we are all transfigured into the same image from glory to glory, even as by the spirit from the lord.**

- ◇ We now behold the glory of our Lord Jesus Christ as a reflection and reflect that glory via our new nature. The day is coming when we will behold and reflect the glory of our Lord clearly, in all of its fullness.

- ◇ Our lives past, present and future are defined by Jesus Christ.

**Colossians 3:1 – 4**

- 1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.**
- 2 Set your affection on things above, not on things on the earth.**
- 3 For ye are dead, and your life is hid with Christ in God.**
- 4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.**

**Galatians 2:20**

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

**Philippians 2:5 – 16 Working Translation**

- 5 Think in this manner within yourselves, which was also [*the thinking that was*] in Christ Jesus.**
- 6 Being in the form of God, he did not consider being equal with God plunder [*for personal gain*].**
- 7 Instead, he emptied himself [*of reputation*], taking the form of a servant. Being made in the likeness of men**
- 8 and being found in fashion as mankind, he humbled himself, becoming obedient [*as a son and servant*] until death, death even of the cross.**
- 9 Wherefore God also highly exalted him and graciously gave him a name that *is* above every name**
- 10 so that in the name of Jesus every knee is to bow, of *those* in heaven and of *those* on the earth and of *those* underground [*buried*],**
- 11 and that every tongue is to confess that Jesus Christ *is* lord to the glory of God, the Father.**
- 12 Therefore, my beloved *ones*, even as you have always obeyed [*God*], not only in my presence but now even more in my absence, work out your own salvation [*deliverance*] with fear and trembling [*reverence and obedience*].**
- 13 for it is God Who works in you both to will and to work for *His* good pleasure.**
- 14 Do all *things* without grumbling and disputing**
- 15 so that you may be blameless and pure [*unmixed*], children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as stars [*luminaries*] in the world**
- 16 by holding on to the Word of life.....**

- ◇ We are what God our Father and our Lord Jesus Christ declare we are. We can now see through love's eyes. Instead of condemning, we edify. Rather than criticize the weaknesses of others, we are a help and a strength to them. Rather than judge those who are bound by Satan and darkness, we encourage them to walk with us in light as free men whose destiny is eternal life with our Lord Jesus Christ.

## A New Way of Seeing, Speaking and Thinking

### How God Sees Us

#### II Corinthians 5:17, 18 Working Translation

17 Wherefore, if anyone *is* in Christ, *he is* a new creation. The old *things* passed away. Behold, new *things* have come,

18 and all [*of the new things*] *are* from God, Who reconciled us to Himself through Christ and Who gave us the ministry of reconciliation

Each born-again one is a new creation in Christ. He has new things that are from God. He has been reconciled to God through Christ and given the ministry of reconciling others.

#### Romans 7:6 Working Translation

Now, however, we have been discharged from the law, having died *to that* in which we were held, with the result that we should serve in newness of the spirit and not *in* oldness of the letter [*the law of Moses*].

Being discharged (King James Version says “delivered”) from the Law, we are to serve in newness of spirit and not in oldness of the Law. The Law was part of the old covenant God made with Israel. The spirit is associated with the new covenant that Jesus Christ made available through his accomplishments.

#### Romans 8:8-11 Working Translation

8 Those who are in the flesh cannot please God.

9 You are not in the flesh but in the spirit, since the spirit from God dwells in you. If anyone does not have the spirit, that is to say, Christ, *then* he does not belong to him,

10 but since Christ *dwells* in you, *then* the body [*the old nature*] *is* indeed dead because of sin, but the spirit *is* life because of justness.

11 If the spirit from Him Who raised Jesus from the dead dwells in you, *then* He Who raised Christ from the dead will also give life to your mortal bodies /because of {Or/by} His spirit dwelling in you.

We learned from Romans 8:8-10 that the spirit from God dwelling in those who have received that spirit is life. Romans 7:6 referred to newness of spirit. The new spirit from God is new spirit life and it lives in those who have received it. In these verses, the flesh

and the body refer to a former nature--the old man nature--that passed away just like the Law of Moses passed away by Jesus Christ's accomplishments. In these verses, the spirit refers to the new nature, that new spirit nature which is life. God sees us as new creations, with His new spirit nature dwelling within.

#### Romans 5:15-18 Working Translation

15 However, the free gift of grace *is* not like the trespass. For example, if many died by the trespass of the one [*Adam*], much more *then* the grace of God and the gift by the grace of the one man, Jesus Christ, abounded to many.

16 Likewise, the gift *is* not as *the trespass* by the one who sinned, for the judgment *was* of one [*Adam*] unto condemnation, but the free gift of grace *is* from many trespasses unto a standard for justice.

17 So if by the trespass of the one, the death reigned through the one [*Adam*], much more *then* they who receive the abundance of the grace and of the gift of the justice will reign in life through the one, Jesus Christ.

18 So then as through one trespass *judgment was passed* to all men unto condemnation, even so through one standard for justice *judgment was passed* to all men unto justification of life.

God sees us as those who received the free gift of grace, the abundance of grace, the gift of justice and who reign in life through Jesus Christ because we have justification of life.

#### Romans 8:1, 2 Working Translation

1 So *there is* now no condemnation to those *who are* in Christ Jesus,

2 because the law of the spirit, that is to say, the life in Christ Jesus, has made me free from the law of the sin and of the death.

We are delivered from condemnation by means of the spirit of life in Christ Jesus.

#### Romans 8:33, 34 Working Translation

33 Who will bring legal charges against God's chosen *ones*? God, the Justifier?

34 Who can condemn *them*? Christ? *No, he is* the one who died, and rather who was raised [*from the dead*], who is also at the right *side* of God, *and* who also makes intercession for us.

God sees us as His chosen, those He has justified and those He has delivered from condemnation.

Romans 8:15-17 Working Translation

15 So you have not received a spirit of bondage to again *cause* fear, but you have received a spirit of sonship [*making you sons*], whereby we shout, “Abba,” *that is*, “Father.”

16 The spirit itself bears witness with our own spirit that we are children of God,

17 and since *we are* children, *then we are* heirs also: first of all heirs of God and secondly joint heirs with Christ, so that if we do suffer together, we shall also be glorified together *as heirs*.

God sees us as His sons, which enables us to shout, “Daddy!” Since we are His children, we are heirs of God and joint heirs with Christ.

Romans 8:37-39 Working Translation

37 On the contrary, in all these *things*, we are superconquerors through him who loved us.

38 In fact, I am convinced that neither death, nor life, nor [*spirit*] messengers, nor rulers, nor *things* present, nor *things* to come, nor powers,

39 nor a high place, nor a deep place, nor any other created being will be able to separate us from God’s love that *is* in Christ Jesus our Lord.

God sees us as “superconquerors” through Jesus Christ and as ones who could never be separated from His love in Christ Jesus our Lord.

Romans 5:1, 2 Working Translation

1 Therefore, being justified by believing, we have peace with God through our Lord Jesus Christ.

2 Through him we also /by the [*right way of*] believing {-} have had the access into this grace in which we have stood, and we boast in hope of the glory of God.

God sees us as those whom He justified and with whom He is at peace. Because we believed the right way concerning Jesus Christ, we have access into grace and we have hope of the glory of God.

II Corinthians 2:14, 15 Working Translation

14 Now thanks *be* to God, Who always leads us in triumph in Christ and makes the fragrance of His knowledge manifest by us in every place,

15 because to God we are a sweet aroma of Christ among those who are saved [*delivered*] and among those who are perishing.

God sees us as those He always leads in triumph and those by whom the fragrance of His knowledge is made manifest. We make known His Word and we are to God a sweet aroma of Christ among those who believe God's Word and get delivered and among those who reject Christ and perish.

I Corinthians 6:11 Working Translation

Such were some of you, but you washed yourselves, but you were sanctified, but you were justified in the name of the Lord Jesus {+ Christ} and by the spirit from our God.

No matter what we did in our past, God sees us as those He sanctified and justified in the name of Jesus Christ by giving us His spirit.

Colossians 1:12-14 Working Translation

12 giving thanks to the Father, Who made us competent for a part in the share of the holy [*sanctified*] ones in the light.

13 He delivered us from the authority of darkness, and He transferred us into the kingdom of His beloved Son,

14 in whom we have redemption, the forgiveness of sins,

God made us qualified to receive a part in the share of the sanctified ones, because He sanctified us. He sees us as those He delivered from the authority of darkness. He transferred us into the kingdom of His dear Son. Although our entrance into that kingdom is future (see II Peter 1:11), we already have the legal status as those who have been transferred to that position as heirs of the kingdom. He sees us as those He rescued from the Adversary. He redeemed us and forgave our sins because of Jesus Christ's finished work.

Philippians 3:20 Working Translation

On the other hand, our citizenship is in heaven, from where we also patiently wait for the Savior, the Lord Jesus Christ,

God sees us as citizens of heaven. We have rights, privileges and abilities because of our legal status as citizens.

Ephesians 1:3-7 Working Translation

3 Blessed *is* the God and Father of our Lord Jesus Christ, Who has blessed us in Christ with every spiritual blessing in the heavenly *realm*,

4 even as He chose us in him [*in Christ*] before the foundation of the world that we should be holy [*sanctified*] and without blemish before Him.

5 In love, He determined beforehand for us *to have* sonship to Himself through Jesus Christ in accordance with the good pleasure of His will

6 unto the praise of the glory of His grace [*favor*], by which He highly favored us in the beloved *one* [*Jesus Christ*].

7 In him [*the beloved one*] we have redemption through his blood, the forgiveness of trespasses according to the riches of His grace [*favor*],

God sees us as those He has blessed with every spiritual blessing in Christ. We are ones He chose in Christ to be sanctified and without blemish before Him. We were not chosen according to our own merits, but in Christ. In love, He prearranged for us to be sons. This was His desire and His delight. He highly favored us in Christ and in him redeemed us and forgave us according to the abundance of His grace.

Ephesians 1:11 Working Translation

In him [*the Christ*], we were also chosen, which was determined beforehand in accordance with the purpose of Him Who works all things according to the deliberation of His own will,

You were chosen by lot in Christ, not by your own merits.

Ephesians 1:13 Working Translation

In him [*the Christ*] you also, after you heard the word of the truth, the gospel of your salvation [*deliverance*], having also believed in him, were sealed with the holy spirit of promise,

You are one He sealed with holy spirit.

Ephesians 2:4-10 Working Translation

4 However, God, Who is rich in mercy because of His great love with which He loved us,

5 even when we were dead in trespasses, made *us* alive together with Christ (by grace you are saved [*delivered*]),

6 and He raised *us* up together and caused *us* to sit together in the heavenly *realm* in Christ Jesus

7 so that in the coming ages He might display the exceeding riches of His grace in kindness toward us in Christ Jesus.

8 By grace, you have certainly been saved [*delivered*] through believing, and this [*salvation*] is not from yourselves. *It is* the offering of God.

9 *It is* not of *our* works so that no one may boast,

10 for we are His workmanship, created in Christ Jesus on the basis of good works that God previously prepared, so that we may walk in them.

God has great love for us. This love is the basis for His abundant mercy. The things mentioned in these verses were done in Christ rather than according to a person's own merits. God sees us as those He has raised up together and caused us to sit together in the heavenly places (at His right side according to Ephesians 1:20). In the coming ages, He will display the exceeding riches of His grace in His kindness toward us in Christ Jesus. He gave us salvation. "We are God's workmanship created in Christ Jesus on the basis of the good works that God prepared for the Christ to do so that we may walk in those good works that he did for us." See Working Translation, Vol. 1, p. 408, footnote on verse 10.

I Corinthians 12:7-11 Working Translation

7 However, the manifestation of the spirit is given to each *person* for profit.

8 (For example, for one *profit* a word of wisdom is given by the spirit; for another, a word of knowledge by the same spirit;

9 for another, believing by the same spirit; for another, gifts of healings by the /same {Or/ one} spirit;

10 for another, operations of miracles; for another, prophecy; for another, discernings of spirits; for another, kinds of tongues; for another, interpretation of tongues.)

11 The one and the same spirit energizes all these [*manifestations*], distributing to each *person* individually even as he wills.

God sees us as ones He has equipped to operate nine manifestations of holy spirit. Those who have received holy spirit have new abilities.

As we read and believe God's Word, we begin to see ourselves as God sees us. This new way of seeing ourselves and each other is seeing the truth about ourselves. New things are true of us, because of what Jesus Christ accomplished on our behalf.

### **A New Way of Speaking**

#### Hebrews 4:14 King James Version

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

#### Hebrews 4:14 – 16 Working Translation

14 Therefore, having a great high priest who has passed into the heavens, *namely*, Jesus, the Son of God, let us hold fast the confession [*what is to be confessed*].

15 Moreover, we do not have a high priest who is unable to sympathize with our weaknesses but *one* who has been tempted in all *things* in the same manner *as we are*, yet without sin.

16 Therefore, let us approach the throne of grace with confidence, so that we may receive mercy and find grace for timely help.

In verse 14, the word translated “profession” in the King James Version is *homologia* in Greek. It means “to be in agreement, to make a statement of allegiance or agreement.” We are to say what God's Word says regarding our Lord Jesus Christ and what he accomplished for us. Let us say what God's Word says about the finished work of Jesus Christ, the Son of God who purchased our redemption and complete deliverance. Let us not deny the wholeness that is ours by speaking words contrary to the good news regarding Jesus Christ. He can help us boldly claim what is ours.

#### Romans 10:9, 10 Working Translation

9 that if you will confess with your mouth the Lord Jesus and will believe in your heart that God raised him from the dead, *then* you will be saved [*delivered*],

10 for with the heart it is believed unto justness and with the mouth it is confessed unto salvation [*deliverance*].

God said Jesus is Lord. When you say it, you are agreeing with God and His Word. It is vitally important that we say what God says about ourselves, too. We need to agree with God about the work He has done for us and in us.

#### Proverbs 18:21

Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

### **A New Way of Thinking**

#### Romans 6:4 Working Translation

Thus we were buried with him by baptism into death so that as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life.

Since we are told to walk in newness of life, this can't be referring to the gift that is received by grace. This walk, or conduct, in newness of life does not happen automatically for us when we get born again and receive new spirit life. It is something the individual believer chooses to do. Each born-again one makes freewill choices about how he will conduct his life. We can make choices based on the finished work of Christ or continue to live as those who don't have new spirit life.

#### Romans 12:1-3 Working Translation

1 Therefore, brothers, I exhort you by the compassion of God to present your bodies a living sacrifice, holy [*sanctified*], well-pleasing to God, *which is* your logical divine service [*as sons of God*].

2 Do not be fashioned by this age, but be transfigured by the renewing of the mind so that you may prove what *is* the good and well-pleasing and mature will of God.

3 So by the grace that was given to me, I say to everyone among you to not think beyond what you ought to think but to think with sober thinking according as God has distributed the measure of [*the foundation for*] believing to each *of you*.

#### Galatians 1:4 Working Translation

who gave himself for our sins so that he might rescue us from this present evil age according to the will of God, even our Father.

### I Corinthians 2:6 Working Translation

Now we do speak wisdom among the mature *ones*, but not the wisdom of this age nor of the rulers of this age, who are being made inactive.

There are two sources for information. We can choose which one to take heed to.

### II Corinthians 4:4 Working Translation

in whom the god of this age has blinded the thinking processes of the unbelievers so that they do not distinctly see the radiance of the gospel of the glory of Christ, who is the image of God.

In the new birth, we're blessed with many new things in Christ. But we still live in this present evil age. We could allow ourselves to be conformed to this age, but that wouldn't benefit us at all. Instead, we can choose to be transformed by renewing our minds. We can change our minds to say and think what the Word of God says. As we hold the truth regarding all that God and His Son Jesus Christ did for us regarding our rights, privileges and abilities as born-again ones, we prove what is the good, acceptable and perfect will of God.

### II Corinthians 10:3-5 Working Translation

3 Although we walk in the flesh, we do not war according to the flesh,

4 for the weapons of our warfare *are* not of the flesh but powerful by God to the demolition of fortified strongholds,

5 demolishing reasonings and every high *thing* that exalts itself against the knowledge of God and leading captive every kind of thinking in obedience to Christ

### Philippians 2:1- 16 Working Translation

1 If *there is*, therefore, any encouragement in Christ, if *there is* any comfort from love, if *there is* any fellowship pertaining to the spirit, if *there is* any compassion and pity,

2 *then* fill me with joy to the end that you think the same, having the same love, with souls together thinking as one.

3 *Let* nothing *be done* out of factious strife or conceit, but with humility of mind consider one another more excellent than self,

4 everyone focusing not on his own *interests* but everyone even on the *interests* of others.

5 Think in this manner within yourselves, which was also [*the thinking that was*] in Christ Jesus.

6 Being in the form of God, he did not consider being equal with God plunder [*for personal gain*].

7 Instead, he emptied himself [*of reputation*], taking the form of a servant. Being made in the likeness of men

8 and being found in fashion as mankind, he humbled himself, becoming obedient [*as a son and servant*] until death, death even of the cross.

9 Wherefore God also highly exalted him and graciously gave him a name that *is* above every name

10 so that in the name of Jesus every knee is to bow, of *those* in heaven and of *those* on the earth and of *those* underground [*buried*],

11 and that every tongue is to confess that Jesus Christ *is* lord to the glory of God, the Father.

12 Therefore, my beloved *ones*, even as you have always obeyed [*God*], not only in my presence but now even more in my absence, work out your own salvation [*deliverance*] with fear and trembling [*reverence and obedience*],

13 for it is God Who works in you both to will and to work for *His* good pleasure.

14 Do all *things* without grumbling and disputing

15 so that you may be blameless and pure [*unmixed*], children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as stars [*luminaries*] in the world

16 by holding on to the Word of life (so that in the day of Christ my boasting *will be* that I did not run the race in vain nor labor hard in vain).

#### John 13:34, 35

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

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

#### John 15:12

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

Ephesians 5:1, 2 Working Translation

1 So be imitators of God like beloved children,

2 and walk in love even as Christ also loved us and delivered himself up for us *as* an offering and a sacrifice to God for a sweet aromatic fragrance.

John 14:12

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

## The ABCs of Deliverance

### A IS FOR ASK, ANSWER.

James 1:5, 6a Working Translation

5 Now if anyone among you lacks wisdom, let him **ask** of God, Who gives to all generously and without insulting, and *so* it will be given to him.

6a Moreover, let him ask in believing, without wavering . . .

Jeremiah 33:3

Call unto me, and I will **answer** thee, and shew thee great and mighty things, which thou knowest not.

When we or someone we are trying to help needs deliverance, we can **ask** God for wisdom and expect Him to generously provide the wisdom we need. He will show us what we need to know.

### B IS FOR BELOVED, BLOTTED OUT.

III John 2 King James Version and Working Translation

**Beloved**, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

**Beloved**, I pray that you may be successful and healthy in all *matters*, even as your soul is successful.

To prosper or to be successful in this verse means to be well guided or to be led in a good way, to have a prosperous journey. Our prayer for ourselves and for our brothers and sisters can be for success in all matters. We are God's **beloved**. He wants to lead us in a good way, to help us so that we are well guided. This success would include having healthy bodies, sound minds, our material needs supplied, opportunities to give, etc. He wants us to be blessed in living for Him.

Colossians 2:13 – 15 Working Translation

13 Yes you, who were dead in the trespasses and the uncircumcision of your flesh, he made alive together with him and forgave us all the trespasses.

14 Having **blotted out** the document handwritten against us in decrees, which was hostile to us, he even took it out of the way and nailed it to the cross.

15 Having stripped the rulers and the authorities, he exposed them openly *to public shame*, and by it he led them in a triumphal procession.

The debt of our sin is blotted out; we're forgiven. Anything we could be accused of was nailed to the cross and taken away. See Working Translation, Vol.1, p.460, note regarding verse 14.

## C IS FOR CHRIST IN YOU, COMPLETELY FILLED, CASTING CONCERNS, CARES.

Colossians 1:27 Working Translation

to whom God desired to make known what *is* the riches of the glory of this mystery among the Gentiles, which is **Christ in you**, the hope of glory,

Colossians 2:10 Working Translation

and you are **completely filled** in him who is the head over every ruler and authority.

I Peter 5:7 Working Translation

**Cast** your every **concern** upon Him because He **cares** about you.

We have Christ in us! We're completely filled in the one who is head over everything! No need for concern or anxious care! We can cast those concerns to God, knowing He cares for us.

## D IS FOR DELIVERANCE FROM THE AUTHORITY OF DARKNESS.

Colossians 1:13, 14 Working Translation

13 He **delivered** us **from the authority of darkness**, and He transferred us into the kingdom of His beloved Son,

14 in whom we have redemption, the forgiveness of sins,

God has **delivered** us from the power of darkness and hath transferred us into the kingdom of His dear Son. Although our entrance into that kingdom is future (see II Peter 1:11), we already have the legal status as those who have been transferred to that position as heirs of the kingdom. We are not under the power of darkness! We have rights, privileges and abilities as those in the kingdom. For more information on this transfer, see Working Translation, Vol. 1, pages 453 and 454.

Hebrews 2:14, 15 King James Version

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

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

Hebrews 2:14-16 Working Translation

14 Therefore, since the children share of flesh and blood, he likewise partook of the same so that through **death** he might render inactive him who holds the strength of **death**, that is, the devil, 15 and might release those who throughout all *their* lifetime were held in bondage by fear of **death**.

16 Clearly he does not take *the hand* of the [*spirit*] messengers [*to deliver them*], but he takes *the hand* of the seed of Abraham.

Jesus Christ's death **delivered** (or released) us from the devil's authority. We are not in bondage to the fear of death, because we know we have eternal life. He takes our hand to **deliver** us, to help us. The devil has no right to be active in our lives. We are the seed of Abraham by the right way of believing regarding Jesus Christ. See Galatians 3:6-29.

## E IS FOR ENERGIZED, EVERLASTING, ETERNAL, EXCEEDINGLY HEAVY WEIGHT OF GLORY.

James 5:16b Working Translation

The **energized** prayer request of a just *person* prevails greatly.

John 5:24

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath **everlasting life**, and shall not come into condemnation; but is passed from death unto life.

II Corinthians 4:17, 18 Working Translation

17 Thus our momentary light *weight* of the affliction produces for us an **eternal, exceedingly heavy weight of glory**

18 while we focus not on the *things* that are seen but on the *things* that are not seen. In fact, the *things* that are seen *are* temporary, but the *things* that are not seen are **eternal**.

Even in times of pressure, we can remember that our prayers prevail greatly. They work! We have already passed from a state of death (having no spirit) to **everlasting** life. We can focus on the greater realities of our Hope, knowing that all the challenges we face are temporary and light compared to what is in store for us.

## F IS FOR NO FEAR, FORGET NOT, FORGIVE.

II Timothy 1:7 King James Version

For God hath **not** given us the spirit of **fear**; but of power, and of love, and of a sound mind.

Our conduct, manner of life is not to be characterized by fear. God has enabled us to live lives characterized by power, love and a sound mind. We're clothed with power from on high, nine manifestations of holy spirit. What should we be afraid of? We have the ability to walk in love as Christ also loved us. When we replace the information the world provides with the Word of God, we have sound minds. We're transfigured by renewing our minds. Our thinking has the soundness of God's Word. So our whole manner of life is one of **fearless**, powerful, loving men and women of God who bring deliverance with the Word of God we hold in our minds. See Luke 24:49, Ephesians 5:2, and Romans 12:2.

Romans 8:15 Working Translation

So you have **not** received a spirit of bondage to again *cause* **fear**, but you have received a spirit of sonship [*making you sons*], whereby we shout, "Abba," *that is*, "Father."

In contrast to manifesting a lifestyle of bondage again to fear, we manifest the new-birth spirit which makes us sons who can call our Heavenly Father “Daddy.” For more information on this verse see *Walking in God’s Power™ Intermediate Class Student Study Guide*, p.153.

Psalm 103:2, 3

2 Bless the LORD, O my soul, and **forget** not all his benefits:

3 Who **forgiveth** all thine iniquities; who healeth all thy diseases;

## G IS FOR GIVE, GIFTS OF HEALINGS, GIFT, GOOD PLEASURE, GOD.

Acts 3:6 Working Translation

Peter said: “Silver and gold have I none, but what I have, this I **give** to you: In the name of Jesus Christ of Nazareth, rise up and walk.”

I Corinthians 12:9 Working Translation

for another, believing by the same spirit; for another, **gifts of healings** by the /same {Or/ one} spirit;

James 1:17 King James Version

Every **good gift** and every perfect **gift** is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Philippians 2:13 King James Version

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

Hebrews 2:4 Working Translation

**God** joined *them* in witness by signs and by wonders and by many kinds of miracles and by distributions of holy spirit according to His will.

Healing is a **gift**. We don’t earn it. It’s not based on what the recipient has done or hasn’t done. None of the people in God’s Word who received healing earned it. Each time it was a **gift**. The **gift** is from God. It’s His will, His **good pleasure** to heal. We’re carrying out His will when we allow Him to work in us to bring deliverance. He joins us in witness as we operate the manifestations of holy spirit. It’s a **gift** that was purchased for us by Jesus Christ.

## H IS FOR HIMSELF, HEALED, HEAVEN.

Matthew 8:17

That it might be fulfilled which was spoken by Esaias the prophet, saying, **Himself** took our infirmities, and bare *our* sicknesses.

Jesus himself carried our sicknesses. It's not necessary for us to carry them.

Psalm 107:20

**He** sent his word, and **healed** them, and delivered *them* from their destructions.

The Word of God brings **healing** and deliverance.

Philippians 3:20, 21 Working Translation

20 On the other hand, our citizenship is in **heaven**, from where we also patiently wait for the Savior, the Lord Jesus Christ,

21 who will transform our humiliated body *that it may have* the same form as his glorious body according to the energizing by which he is able to subordinate all *things* to himself.

We're citizens of **heaven**. We've been transferred out of the authority of darkness even while living on earth. See Colossians 1:13 and 14. We need to learn and claim our rights as citizens of **heaven**.

**I IS FOR I HAVE BEEN CRUCIFIED, I LIVE BY BELIEVING, IT IS FINISHED, INHERITANCE.**

Galatians 2:20 Working Translation

With Christ **I have been crucified** and I live no longer, but living in me is Christ. So what I now live in the flesh **I live by believing concerning the Son of God**, who loved me and gave himself for me.

Christ is living in me and I live by believing concerning Jesus Christ.

John 19:30

When Jesus therefore had received the vinegar, he said, **It is finished**: and he bowed his head, and gave up the ghost.

Jesus Christ fulfilled all the requirements for our redemption. Our deliverance was purchased on legal grounds. We have every right to claim it.

Colossians 1:12 King James Version

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

**J IS FOR JESUS CHRIST, JOINT HEIRS.**

Hebrews 13:8 Working Translation

**Jesus Christ** the same yesterday and today and forever.

Jesus Christ's finished work is just as able to deliver today as it was in the first century church.

Romans 8:17 Working Translation

and since *we are* children, *then we are* heirs also: first of all heirs of God and secondly **joint heirs** with Christ, so that if we do suffer together, we shall also be glorified together *as heirs*.

## K IS FOR KEEP, KNOW.

Proverbs 4:22, 23

22 For they [the words of wisdom of God's Word] *are* life unto those that find them, and health to all their flesh.

23 **Keep** thy heart with all diligence; for out of it *are* the issues of life.

Proverbs 4:4

He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

To **keep** in Proverbs 4:23 means "to guard." We should guard our hearts (the depth of our minds). Above all, that must be guarded. We need to pay attention to what we're receiving into our minds, even more than what we receive into our bodies. We guard our hearts by retaining God's Word in our minds.

I Corinthians 6:19, 20 Working Translation

19 On the other hand, do you not **know** that your body is a sanctuary of the holy spirit *that is* in you, which you have from God? Moreover, you are not your own,  
20 for you were purchased with a price. Therefore, glorify God in your body.

We need to **know** Who we belong to and remember Who we serve.

## L IS FOR LET US.

Hebrews 4:14 King James Version

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, **let us** hold fast *our* profession.

Hebrews 4:14 – 16 Working Translation

14 Therefore, having a great high priest who has passed into the heavens, *namely*, Jesus, the Son of God, **let us** hold fast the confession [*what is to be confessed*].

15 Moreover, we do not have a high priest who is unable to sympathize with our weaknesses but *one* who has been tempted in all *things* in the same manner *as we are*, yet without sin.

16 Therefore, **let us** approach the throne of grace with confidence, so that we may receive mercy and find grace for timely help.

In verse 14, the word translated “profession” in King James Version is *homologia* in Greek. It means to be in agreement, to make a statement of allegiance or agreement. We are to say what God’s Word says regarding our Lord Jesus Christ and what he accomplished for us. **Let us** say what God’s Word says about the finished work of Jesus Christ, the Son of God who purchased our redemption and complete deliverance. **Let us** not deny the wholeness that is ours by speaking words contrary to the good news regarding Jesus Christ. He can help us boldly claim what is ours.

## M IS FOR MERRY, MOUTH.

Proverbs 17:22

A **merry heart** [rejoicing] doeth good *like* a **medicine**: but a broken spirit drieth the bones.

Proverbs 16:23, 24

23 The heart of the wise teacheth his **mouth**, and addeth learning to his lips.

24 Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones.

We need to use wisdom with our words so that we’re saying what the Scriptures say regarding our wholeness. We can rejoice in the deliverance that is ours even before we see it.

## N IS FOR THE NAME OF JESUS CHRIST.

Philippians 2:9, 10 Working Translation

9 Wherefore God also highly exalted him and graciously gave him a **name** that *is* above every **name**

10 so that in **the name of Jesus** every knee is to bow, of *those* in heaven and of *those* on the earth and of *those* underground [*buried*],

Acts 3:6 – 16 Working Translation

6 Peter said: “Silver and gold have I none, but what I have, this I give to you: In the **name of Jesus Christ** of Nazareth, rise up and walk.”

7 Then taking him by the right hand, he raised him up. Immediately his feet and anklebones were strengthened,

8 and leaping up, he stood and walked, and he entered with them into the Temple, walking and leaping and praising God.

9 All the people saw him walking and praising God.

10 They also recognized him, that it was he who had been sitting for alms at the Temple gate “Beautiful,” and they were filled with astonishment and amazement at what had happened to him.

11 As he was clinging to Peter and John, all of the people ran together to them in the porch that is called Solomon’s, greatly astonished.

12 When Peter saw *it*, he responded to the people, “Gentlemen, Israelites, why are you marveling

at this, or why are you gazing at us as though by our own power or godliness we have made him to walk?

13 “The God of Abraham and of Isaac and of Jacob, the God of our fathers, glorified his dear child Jesus, whom you had delivered up and denied before Pilate when he had decided to release *him*.

14 “You denied the holy and just *one* and requested that a man *who was* a murderer be pardoned to you,

15 “but you killed the leader down the path of life, whom God *in turn* raised from the dead, of which we are witnesses.

16 “His **name** has made this *man* strong, *the man* whom you see and know, by the [*right way of*] believing in his **name**, and the [*right way of*] believing which *is* through him [*Jesus Christ*] gave him this perfect soundness in the presence of you all.

The **name of Jesus Christ** (which represents all that Jesus Christ accomplished and the authority given to Peter to heal this lame man) was the basis for the man’s believing and his deliverance.

Peter acted with knowledge of Jesus Christ’s finished work and specific instructions to act on behalf of Jesus Christ in order to heal this man, making him perfectly sound. The man had the desire and believing to receive healing. Peter had the desire and believing to heal the man. The believing of both men was based on the accomplishments of Jesus Christ and Peter’s authority to act on his behalf. For further information on the use of a name in the Scriptures, see “The Right to Use a Name,” published in *Scripture Consulting Select Studies* by Walter J. Cummins, p 121-162.

Acts 4:7 – 14 Working Translation

7 When they had stood them in the middle, they inquired, “By what power or by what **name** have you done this *healing*?”

8 Then Peter, being filled with holy spirit, said to them: “Rulers of the people and elders {+ of Israel},

9 “if we are being examined today on account of a benevolent work *done* to a *physically* weak person, by which this *man* has been saved [*delivered*],

10 “*then* let it be known to you all and to all the people of Israel that in the **name of Jesus Christ** of Nazareth, whom you crucified *and* whom God raised from the dead, *even* in **this name** has this *man* been made to stand before you sound.

11 “This *one* is Psalm 118:22: ‘**the stone which was despised by you, the builders, and which became the head of the corner,**’

12 “and the salvation [*the deliverance*] is in none other at all, for there is **no other name** under heaven that has been given among people by which we must be saved [*delivered*].”

13 Now when they observed the confident outspokenness of Peter and John and when they grasped that they were laymen and without credentials, they were amazed. They also recognized that they had been with Jesus.

14 Seeing the man who had been healed standing with them, they could say nothing against it.

“There may have been other names used for certain kinds of deliverance, but there is only one name that is backed by the accomplishments and authority necessary for the kind of

deliverance spoken of here. There are different kinds of salvation or deliverance mentioned in the Scriptures, and the context of each occurrence must be considered to determine what kind is referred to. Here in the context of someone who was delivered physically, Psalm 118:22 is cited with reference to the total salvation or deliverance that became available by Jesus Christ's accomplishments, who was the stone that became the head of the corner." See Working Translation, Vol. 1, p. 28, notes on verse 12.

The foundation for our wholeness is the finished work of Jesus Christ. By his **name** we *must be* saved, made whole physically, delivered from sickness.

Psalm 118:21-24

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 The stone *which* the builders refused is become the head *stone* of the corner.

23 This is the LORD'S doing; it *is* marvelous in our eyes.

24 This *is* the day *which* the LORD hath made; we will rejoice and be glad in it.

To rejoice in verse 24 is to spin around with joy. To be glad is to be joyful, merry, rejoice. We marvel at God's plan of salvation, the complete deliverance He accomplished in our Lord Jesus Christ. Rather than despise or refuse our deliverance, we praise Him and rejoice in what He did for us.

## O IS FOR OFFERETH, ORDERETH.

Psalm 50:23

Whoso **offereth** praise glorifieth me: and to him that **ordereth** *his* conversation *aright* will I shew the salvation of God.

We can glorify God by praising Him for what He has done for us. The word "conversation" here has the archaic meaning of conversation. It means "the manner of life" or "course of life." This would include one's conduct as well as one's words.

Hebrews 13:15 King James Version

By him therefore let us **offer** the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

## P IS FOR PREACH, POWER, PRAISE.

Mark 16:17 – 20

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and **preached** every where, the Lord working with *them*, and confirming the word with signs following. Amen.

Luke 5:17

And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the **power** of the Lord was *present* to heal them.

Acts 1:8 Working Translation

“However, you will receive **power** when the holy spirit comes upon you, and you will be my witnesses not only in Jerusalem but also in all Judea and Samaria and to the farthest *part* of the earth.”

Acts 4:33 Working Translation

In addition, the apostles gave witness to the resurrection of the Lord Jesus with great **power**, and great grace was upon them all.

Psalms 28:7

The LORD *is* my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

Psalms 71:8

Let my mouth be filled *with* thy praise *and with* thy honour all the day.

Deliverance starts with someone **preaching** the good news about Jesus Christ and what he’s done for us. That’s the foundation for all deliverance. When someone believes the good news and expects deliverance, someone with **power** from on high can heal him. Then he’ll **praise** Him (God) for his deliverance.

## Q IS FOR QUICKEN, QUICKLY.

Ephesians 2:5 King James Version, 2:6-10 Working Translation

5 Even when we were dead in sins, hath **quicken** [made us alive] us together with Christ, (by grace ye are saved;)

6 and He raised *us* up together and caused *us* to sit together in the heavenly *realm* in Christ Jesus  
7 so that in the coming ages He might display the exceeding riches of His grace in kindness toward us in Christ Jesus.

8 By grace, you have certainly been saved [*delivered*] through believing, and this [*salvation*] *is* not from yourselves. *It is* the offering of God.

9 *It is* not of *our* works so that no one may boast,

10 for we are His workmanship, created in Christ Jesus on the basis of good works that God previously prepared, so that we may walk in them.

Ephesians 1:20 – 23 Working Translation

20 which He energized in the Christ when He raised him from the dead and caused him to sit at His right *side* in the heavenly *realm*

21 far above every ruler and authority and power and lordship, even every name that is named, not only in this age but also in the coming *age*.

22 He put all *things* in subjection under his feet and made him head over all *things* in the Church, 23 which is his body, the fullness of him who fills all *things* in all *people*,

Everything we have is on the basis of the good works God prepared for Jesus Christ to do. He did what was necessary for our redemption. Now we can walk in the good works, too. We've been made to sit with Jesus Christ in a position of authority. Let us use the authority we've been given.

Romans 16:20a Working Translation

20a The God of peace will **quickly** crush Satan under your feet....

This is a future reality, but it's fun to think about now.

## R IS FOR REDEEMED, RICH, REJOICE.

I Peter 1:18, 19 Working Translation

18 knowing that you were **redeemed**, not with corruptible *things* (silver or gold) from your futile manner of life of the fathers' traditions,

19 but [*you were redeemed*] with the precious blood of Christ (as of a lamb without blemish and without spot).

Galatians 3:13 Working Translation

Christ **redeemed** us from the curse of the law by becoming a curse on our behalf (for it has been written, Deuteronomy 21:23: "**accursed is everyone who hangs on a wood post**"),

Psalms 107:2

Let the **redeemed** of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

Ephesians 2:4 Working Translation

However, God, Who is **rich in mercy** because of His great love with which He loved us,

Philippians 4:4 Working Translation

**Rejoice** in the lord always. Again I will say, "**Rejoice.**"

We were **redeemed** with the blood of Jesus Christ (by his giving his life for us.) This means we are not and can never be under the curse of the Law. The curse of the Law included all kinds of diseases and other problems. We're **redeemed**, because God is **rich** in mercy. That's worth **rejoicing** about!

## S IS FOR SURELY, STRIPES.

Isaiah 53:4, 5

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

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

I Peter 2:24 Working Translation

He himself bore our **sins** in his body on the wood post so that being removed from the sins we might live by justness, Isaiah 53:5: “**by whose stripes you were healed.**”

We can be **sure** that by his **stripes** (wounds), we have been healed.

## T IS FOR TRUST.

Psalms 62:8

**Trust** in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah.

Proverbs 3:5

**Trust** in the LORD with all thine heart; and lean not unto thine own understanding.

## U IS FOR UTTERANCE, UNDER.

Ephesians 6:19 King James Version

And for me, that **utterance** (word) may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

What a joy it is to boldly proclaim the good news concerning our Lord Jesus Christ!

Ephesians 1:22, 23 Working Translation

22 He put all *things* in subjection **under** his feet and made him head over all *things* in the Church,

23 which is his body, the fullness of him who fills all *things* in all *people*,

## V IS FOR VERILY.

John 14:12 – 14

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

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

### W IS FOR WAR, WEAPONS, WITNESS, WONDERS, WILL, WAITING.

II Corinthians 10:3, 4 Working Translation

3 Although we walk in the flesh, we do not **war** according to the flesh,

4 for the **weapons** of our **warfare** *are* not of the flesh but powerful by God to the demolition of fortified strongholds,

Hebrews 2:4 Working Translation

God joined *them* in **witness** by signs and by **wonders** and by many kinds of miracles and by distributions of holy spirit according to **His will**.

I Corinthians 1:7 Working Translation

so that you do not lack in even one *aspect of the* gift while you are **waiting** for the revelation [*appearing*] of our Lord Jesus Christ.

We have everything we need in the wonderful gift of holy spirit. We're fully equipped to bring deliverance while we're **waiting** for the appearing of our Lord Jesus Christ.

### X IS FOR EXPECTATION, EXCEEDING.

Psalms 62:5 – 7

5 My soul, wait thou only upon God; for my **expectation** *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

Ephesians 3:20 WT

Now to Him Who is able to do **exceeding** abundantly above all that we request or think about, according to the power that works in us,

### Y IS FOR YOU, YOUTH.

I John 4:4 Working Translation

**You** are from God, little children, and **you** have overcome them, because greater is He Who is in **you** than he who is in the world.

Psalms 103:5

Who satisfieth thy mouth with good *things*; *so that* thy **youth** is renewed like the eagle's.

We can speak of the wonderful things God has done for us. Even as we get older, we can expect to manifest the physical wholeness and sound minds that Jesus Christ paid for until the Lord returns or we take our last breath.

## Z IS FOR BEING ZEALOTS OF SPIRITUAL MATTERS.

I Corinthians 14:12 Working Translation

So you also, since you are **zealots** of *matters relating to* the spirit, seek that you may abound to the edifying of the church.

The “*matters relating to* the spirit” refers “to the full range and scope of the matters of the gift of holy spirit received from God by people on and after Pentecost.” See Working Translation, Vol. 1, page 315, note on verse 12. In our zeal to learn about and operate all nine manifestations of the gift of holy spirit, we can seek to abound to the edifying of the church.

## Communion - A Profitable Tradition

### I Corinthians 11:1, 2

- 1 Be ye followers of me, even as I also *am* of Christ.
- 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances [*paradosis*], as I delivered [*paradidomi*] *them* to you.

*paradosis* - Thayer

2) “a giving over which is done by word of mouth or in writing, i.e. tradition by instruction, narrative, precept, etc.”

2a) “objectively, *what is delivered, the substance of the teaching*”

2b) “of the body of precepts, esp. **ritual**, which in the opinion of the later Jews were orally delivered by Moses and orally transmitted in unbroken succession to subsequent generations, which precepts, both illustrating and expanding the written law, as they did, were to be obeyed with equal reverence”

*paradidōmi* - to deliver, to commit, to entrust to another.

### Are traditions good or bad?

#### Mark 7:1-13

- 1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.
- 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.
- 3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.
- 4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.
- 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition [*paradosis*] of the elders, but eat bread with unwashen hands?
- 6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.
- 7 Howbeit in vain do they worship me, **teaching for doctrines the commandments of men.**
- 8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.
- 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.
- 10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:
- 11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*
- 12 And ye suffer him no more to do ought for his father or his mother;
- 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

#### II Thessalonians 2:15

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

## **I Corinthians 11:3-16**

The topic of verses 3 through 16 is dealing with the topic of covering of, or the not covering of, the head of a woman in prayer, men with long hair, women with shorn hair and the like which, in verse 16 Paul writes, "...we have no such custom, neither the churches of God."

**Verse 17** Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

- This addresses a weightier matter, a more profitable tradition in the assembled local church. Paul writes, "...I praise *you* not, that ye come together ..."
- "...ye come together..." *sunerchomai* - the assembling together of a group
- Notes from the Working Translation, Vol.1, page 303: "...Here it occurs in the first sense of a group assembling together. It also occurs...in verses 18, 20, 33, and 34."
- **"The assembling of a local church carries through the rest of this section and into the next section (chapters 12-14) with regard to the manifestations of holy spirit in the assembled church."**

**Verse 18** For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

- "...ye come together in the church..." - **the church** - *ekklesia* - an assembly or meeting of the called-out ones
- "divisions among you" – This was a problem in Corinth starting with reproof in chapter 1 with division as to whom they followed.
- "heresies" - sects

**Verse 19** For there must be also heresies among you, that they which are approved may be made manifest among you.

- This is likely stated in the form of irony.

**Verse 20** When ye come together therefore into one place, *this* is not to eat the Lord's supper.

- "Lord's Supper" - κυριακον δειπνον - *kuriakon deipnon* - which is in the accusative case - objective or the object of the verb "eat," not the genitive case - possessive. A supper fit for a lord or an imperial supper; a full-blown banquet.

## **Verses 21, 22**

**21** For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

**22** What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

- Look at the divisive and ungodly behavior.
- If that is what you think this is, then, "What? have you not houses to eat and to drink in, or do you despise the church of God and shame them that have not? Shall I praise you in this? I praise you not."
- Contrast this with verse 2 where Paul praises them concerning keeping certain traditions of less importance which, in verse 16 "...we have no such custom, neither the churches of God."

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

- The origin of the communion tradition: “For I have received of the Lord.” Paul received this from the Lord Jesus Christ. The Lord Jesus Christ delivered or entrusted Paul with this tradition to deliver to the church.
- Galatians 1:11, 12 But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.
- "...which also I **delivered** unto you..." - **delivered** - *paradidōmi* -to deliver, to commit, to entrust to another. See verse 2 "...keep the ordinances [traditions], as I delivered [*paradidōmi*] them to you."
- The word "betrayed" is also the word *paradidōmi*, but here it is used in the sense of delivering up someone for trial. The figure *antanaclasis* - the word *paradidomi* being used twice in the same location with two different meanings.

#### **Verses 24, 25**

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

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

- “Take, eat” - omitted according to all critical Greek texts.
- “broken” - omitted according to most critical Greek texts.
- Compare to Luke 22:19 and 20.
- Some scholars have pointed out that the gospel of Luke could very well have been written before this epistle; but how did Paul receive this tradition? By reading Luke? Or was it received of the Lord? Verse 23 indicates the latter. There is also a difference between what was delivered by Paul in verse 25 and what was written in Luke 22:20; namely, in Luke there is no reference to do this “in remembrance of me”; but in I Corinthians 11:25 "...as oft as ye drink *it*, in remembrance of me."
- “After the same manner” - This bread and this cup were significant. They were not just part of the meal. The meal had already been well under way or near completion. Both the bread and the cup were to be done in remembrance of Jesus Christ and his sacrifice.

- "**remembrance**" - *anamnesis* - a calling to remembrance again. This word is only used in Luke 22:19; I Corinthians 11:24; I Corinthians 11:25; and Hebrews 10:3.

### Hebrews 10:1-3

1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a **remembrance again** made of sins every year.

In the priests' sacrifices, in the doing of, was a remembering again of sins again and again and again.

In this tradition or "communion" - this bread and this cup - there is a remembering again and again and again, not of sins, **but of our Savior from sin**, Jesus Christ - a remembering again of the accomplishments of his sufferings and death. This is a very profitable remembering again to his church.

#### Matthew 26:19 -30

:19 And the disciples did as Jesus had appointed them; and they made ready the passover.  
 :20 Now when the even was come, he sat down with the twelve.  
 :21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.  
 :22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?  
 :23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.  
 :24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.  
 :25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.  
 :26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, **Take, eat; this is my body.**  
 :27 And he took the cup, and gave thanks, and gave *it* to them, saying, **Drink ye all of it;**

#### Mark 14:16 -26

:16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.  
 :17 And in the evening he cometh with the twelve.  
 :18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.  
 :19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another *said, Is it I?*  
 :20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.  
 :21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.  
 :22 And as they did eat, **Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.**  
 :23 **And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.**  
 :24 **And he said unto them,**

#### Luke 22:13-39

:13 And they went, and found as he had said unto them: and they made ready the passover.  
 :14 And when the hour was come, he sat down, and the twelve apostles with him.  
 :15 And he said unto them, **With desire I have desired** to eat **this** passover with you before I suffer:  
 :16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.  
 :17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:  
 :18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.  
 :19 **And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.**  
 :20 Likewise also the cup after supper, saying, **This cup is the new testament in my blood, which is shed for you.**  
 :21 But, behold, the hand of him that betrayeth me *is* with me on the table.  
 :22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

:26 But ye *shall not be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.  
 :27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.  
 :28 Ye are they which have continued with me in my temptations.  
 :29 And I appoint unto you a kingdom, as my Father hath appointed unto me;  
 :30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.  
 :31 And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:  
 :32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.  
 :33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.  
 :34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.  
 :35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said,

|  |   |   |  |
|--|---|---|--|
| <p><b>:28 For this is my blood of the new testament, which is shed for many for the remission of sins.</b></p> <p>:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.</p> <p>:30 And when they had sung an hymn, they went out into the mount of Olives.</p> <p>***verse 23 "... He that dippeth <i>his</i> hand with me in the dish,..." verse 26 "And as they were eating, Jesus took bread,..." The meal already well in progress.</p> | <p><b>This is my blood of the new testament, which is shed for many.</b></p> <p>:25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.</p> <p>:26 And when they had sung an hymn, they went out into the mount of Olives.</p> <p>***verse 18 "And as they sat and did eat,..."</p> <p>Verses 24, 25 right before they had, in verse 26, sung an hymn and went out into the Mount of Olives</p> | <p>:23 And they began to enquire among themselves, which of them it was that should do this thing.</p> <p>:24 And there was also a strife among them, which of them should be accounted the greatest.</p> <p>:25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.</p> <p><i>(follow to top of 4th column on previous page)</i></p> <p>*** verse 20 "Likewise also the cup after supper...."</p> | <p>Nothing.</p> <p>:36 Then said he unto them, But now, he that hath a purse, let him take <i>it</i>, and likewise <i>his</i> scrip: and he that hath no sword, let him sell his garment, and buy one.</p> <p>:37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.</p> <p>:38 And they said, Lord, behold, here <i>are</i> two swords. And he said unto them, It is enough.</p> <p>:39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.</p> |
|--|---|---|--|

### John 6:32-36, 53-57, 63, 64; 6:67, 68

- "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."
- "But there are some of you that believe not...."
- "And we believe and are sure that thou art that Christ, the Son of the living God."

### I Corinthians 11

**Verse 26** For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come

- "as often as ye eat this bread, and drink this cup,..." When? - " For as often as..."
- "this" bread and "this" cup—a demonstrative pronoun meaning "this one visibly present, the same."
- "ye do shew" - *kataggello* - to publicly proclaim, to preach, to declare with emphasis.

**What are we publicly proclaiming**, preaching, or declaring with emphasis when we partake of the communion, when we partake of this bread and this cup together?

**We** are proclaiming publicly **our** identification, **our** uniting, inseparable bond, **our** legal oneness with Christ, partaking of our just healing wholeness in the completed finished substitutive sacrifice of our Lord Jesus Christ, his tortured body and his shed blood.

**We** are proclaiming publicly **our** identification, **our** uniting, inseparable bond, **our** legal oneness with Christ, partaking of the just redemption and the forgiveness of sins which is **ours** in the completed finished work of **our** Lord Jesus Christ.

**We** are proclaiming publicly **our** partaking of the new covenant and the promises of God in the completed finished work of Jesus Christ as the ratifying, consecrating covenant sacrificial victim.

**We** are proclaiming publicly **our** identification, **our** uniting, inseparable bond, **our** legal oneness with Christ, partaking of the substitutive justice which is **ours** in the completed finished work of **our** Lord Jesus Christ.

- The “where” and the “with whom” is this speaking? Remember, the assembling of a local church carries through this section (starting in verse 17) and into the next section (chapters 12-14) with regards to the manifestations of holy spirit in the assembled church. A public proclamation, preaching, declaration **in and by** the assembled local church.
- When should the assembled local church stop doing this tradition? The answer to the question is clear - till he (Jesus Christ) come!

**Verse 27** Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, **unworthily**, shall be guilty [*enochos* – liable] of the body and blood of the Lord.

#### **Verse 27** Revised Standard Version

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord.

- "unworthily" - verse. 27 - *anaxios* - in an unworthy manner (Thayer). Part of speech – adverb. An **adverb** describes the **verb**. The verbs here are “eateth” and “drinketh.” This adverb describes the eating and the drinking of the communion bread and communion cup. It is not an adjective describing the "eater" or the "drinker."
- Many people ascribe the meaning of "unworthily" as "unworthy" (an adjective) and their hearts are evaluating themselves as the ones eating, or the ones drinking.
- Roman Catholics: "Lord, I am not worthy to receive you, but only say the word and I shall be healed."
- If I think that "I" am unworthy of the Lord's Table, then I could take this verse to mean that I am eating and drinking unto the liability of the body and blood of our Lord. If I am unsure as to whether I am even supposed to partake of this communion, then I am not participating in believing, and my conscience is not one with the Word of God.
- **We are eating worthily** when **we** eat the communion bread representing the Lord Jesus Christ's body, which, by **the eating**, we remember again and proclaim publicly the completed, finished work of the healing wholeness which is ours by the Lord Jesus Christ's sacrifice of his own body.

### **Isaiah 53:3-5**

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

4 Surely he hath borne our griefs [diseases, sicknesses], and carried **our** sorrows [afflictions, pains]; yet we did esteem him stricken, smitten of God, and afflicted.

5 But **he** *was* wounded for **our** transgressions, **he** was bruised for **our** iniquities [faults and sins]: the chastisement [the reproof, punishment] of [\*\*\*producing] **our** peace [shalom, shalom - state of well being, of nothing lacking, nothing broken, all is very well] *was* upon **him**; and **with his stripes we are healed**.

\*\*\* *Figures of Speech Used in the Bible* by E.W. Bullinger, pages 990,991. "The Genitive of Origin and Efficient Cause. This usage marks the source from which anything comes or is supplied...denoting the efficient cause **producing** or **effecting**...thus originating, whatever is spoken of."

**I Peter 2:24** Who his own self bare **our** sins in **his** own body to the tree, that we, being dead to sins, should live unto righteousness [the justice of God]: **by whose stripes ye were healed**.

### **Galatians 3:13, 14**

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree.

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

We have been redeemed from **all** sicknesses and **all** diseases by the sacrifice of our Lord and Savior Jesus Christ.

**We are drinking worthily** when we drink the cup of blessing, representing the Lord Jesus Christ's shed blood, which, by **the drinking**, we remember again and proclaim the perfect sacrifice of God giving His only-begotten Son, Jesus Christ, as the ratifying, consecrating sacrifice of the new covenant and the completed finished work of the pardon and forgiveness of sins for many, by the shedding of the Lord Jesus Christ's blood.

### **Hebrews 9:12 -18**

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

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

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament [covenant] *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator [the ratifying, consecrating, covenant sacrificial victim] liveth.

[Literally should read – “a covenant is of force upon death...” “Death” referring to the testator, the covenant-ratifying, consecrating sacrificial victim.]

18 Whereupon neither the first *testament* was dedicated without blood.

### **Jeremiah 31:31-34**

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

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

**I John 2:2** And he [Jesus Christ] is the **propitiation** for our sins: and not for ours only, but also for *the sins* of the whole world.

**I John 4:10** Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

- Propitiation - *hilasmos* - the vicarious (substitutive), expiator (one who by death fully atones) Jesus Christ who, by the substitutive sacrifice of his own life, annulled, once and for all, the power of sin to separate God and the believer.
- It was God Who offered the sacrifice of His Son, Jesus Christ. Jesus Christ made the vicarious, expiatory sacrifice to deal with man's sin, so that God can show man mercy and favor. It is God, by way of the obedience of His Son, Jesus Christ, Who has removed man's guilty sentence and implemented the forgiveness of our sins under the new covenant.
- This word is never used as any act whereby man brings God into a favorable disposition. This was God's plan, this was God's doing, this was God's joy that He set before the Lord Jesus Christ who obediently carried the plan to fulfillment.

### **Romans 4:25** Young's Literal Translation

who was delivered up because of our offences, and was raised up because of our being declared righteous.

### **I Corinthians 11**

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

- "examine" - *dokimazo* - to test, to prove, with the expectation of approving as genuine.

### **I Corinthians 11:21, 22**

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

### **I Corinthians 11**

**Verse 29** For he that eateth and drinketh unworthily, eateth and drinketh damnation [**krima** – judgment] to himself, not **discerning** the Lord's body.

- "unworthily" - Omitted by most critical Greek texts; but as a continuation of thought, it fits from verse 27
- "Lord's" - Omitted according to most critical Greek texts.
- "discerning" - *diakrino* - to separate thoroughly, to discern  
“Separating thoroughly” in significance the bread (which metaphorically represents the body) from their meal (which was described in I Corinthians 11:20-22).

Possibly “separating thoroughly” from the bread from that which was offered to idols (as described in I Corinthians 10:20-22).

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

- “For this cause...” - For this reason. The reality was that **many** were weak and sickly among them. “And many sleep” - many were weak, ill, and had died.
- Doesn't it stand to reason that **if** we discern, discriminate, thoroughly separate the Lord's body and hold in significance the partaking of "this" bread, being aware of, understanding, acknowledging, remembering again, believing, and proclaiming the delivering significance of Christ's sacrifice that the bread metaphorically represents - **if** we do this, doesn't it stand to reason that the very opposite would be reality?

The reality of being **strong** instead of being weak.

The reality of being **healthy and whole** instead of being sickly.

The reality of being **alive** instead of being asleep or dead.

**Verse 31** For if we would **judge** [*diakrin*] ourselves, we should not be **judged** [*krino*].

**Verse 32** But when we are **judged** [*krino*], we are **chastened** [*paideuo*] of the Lord, that we should not be **condemned** [*katakrino*] with the world.

- *diakrino* - to separate thoroughly, to distinguish between, to discriminate
- *krino* - to be judged, i.e. summoned to trial that one's case may be examined and judgment passed upon it
- *paideuo* - to chastise or castigate with words, to correct, to train or instruct.
- *katakrino* - to give judgment against, to judge worthy of punishment
- *krima*- judgment, the sentence of a judge.

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

**Verse 34** And if any man hunger, let him eat at home; that ye come not together unto condemnation [*krima*]. And the rest will I set in order when I come.

#### **I Corinthians 10:1-4**

- 1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
- 2 And were all baptized unto Moses in the cloud and in the sea;
- 3 And did all eat the same spiritual meat;
- 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

#### **I Corinthians 10:16-18**

- 16 The **cup of blessing** which we bless, is it not the **communion of the blood of Christ**? The bread which we break, is it not the **communion of the body of Christ**?
- 17 **For we being many are one bread, and one body**: for we are all **partakers of that one bread**.
- 18 Behold Israel after the flesh: are not they which eat of the sacrifices **partakers** of the altar?
  - "Communion"- *koinonia* - the share which one has in anything, a fellowship recognized and enjoyed
  - "partakers" - *metecho* - participation, to share in
  - Fellowship, sharing, participation, with whom? The Lord Jesus Christ and his church, the assembled-together ones.

As we partake of **communion**, it is not **only** an individual event. We can look around at the sanctified ones for whom God so loved that He gave His only-begotten Son. We are one. We remember again together and publicly proclaim together the accomplishments of Christ's sufferings and death--not just for ourselves but for the church.

Here is another place where both *koinonia* and *metecho* are also used in the same verse.

**Look at the strength of these words and the identification realities.**

### **Hebrews 2:14**

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

### **I Corinthians 11:33-34**

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

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

## **Communion - An Expectation of Deliverance**

**Psalms 105:37** He brought them forth also with silver and gold: and *there was not one feeble person* among their tribes.

### **I Corinthians 5:7, 8**

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even **Christ our Passover is sacrificed for us:**

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

### **II Chronicles 30:1 - 31:1**

5 So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for **they had not done it of a long time in such sort as it was written.**

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover **otherwise than it was written.** But Hezekiah prayed for them, saying, The good LORD pardon every one

19 *That* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and **healed the people.**

26 So there was **great joy** in Jerusalem: for since the time of Solomon the son of David king of Israel ***there was not the like in Jerusalem.***

## Identification in the Church – The One Body

### INTRODUCTION

- We not only have our identity in Christ individually as born-again believers, but we also have our identity in Christ as individual members of **the Church, the One Body**, of which Christ is the head.
- The church epistles of Ephesians and Colossians reveal that Jesus Christ accomplished things by his sufferings, death and resurrection that were previously hidden to the Old Testament prophets before his coming. These things were the creating of the **one new man, the One Body** out of Judean and Gentile that is spoken of in Ephesians 2:13-16; **the Mystery** spoken of in Ephesians 3:6.
- To look at our identification in Christ in **the Church**, we can begin by considering certain truths that were presented as reproof in the book of Corinthians, then advance to the doctrine of the **Mystery pertaining to Christ, the One Body**, as it is revealed in the books of Ephesians and Colossians.

### THE CHURCH OF GOD

I Corinthians 10:32

**Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.**

- The Greek word that is rendered “church” is *ekklesia*, composed of the prefix *ek* (meaning “out from”) and the verb *kaleo* (meaning “to call” or “to invite”). Thus the Greek word *ekklesia* was used to refer to **a group of people who were called out or invited from others to be part of a group, assembly, congregation, or gathering together that would unite them in some fashion.**
- The “church of God” in this verse refers to the group of people who were called out or invited from others (namely, the Judeans and the Gentiles) to be a part of a group or gathering together that would be united by being born of God their Father with the same new birth spirit.

**JESUS CHRIST DIED FOR ALL, THEN ALL DIED (WITH HIM) AND CAN NOW LIVE FOR HIM.**

II Corinthians 5:14-15 Working Translation

14 Moreover, Christ's love constrains us who judge thus: If one died for all, then all died,

15 and he died for all so that they who live should no longer live for themselves but for him who died for them and was raised [*from the dead*].

- The "us" who were constrained by Christ's love in verse 14 refers to Paul and those men who travelled and served with him.
- They judged that if Jesus Christ died for all, then all (who believe on him) died.
- All they who now live should no longer live for themselves, but for Jesus Christ who died for them and was raised from the dead.
- They no longer should live in the old identity of self, but in the new identity of the Lord Jesus Christ, who identified with them by his death and was raised again.

Romans 6:3-11 Working Translation

3 On the other hand, are you ignorant of the fact that whoever of us were baptized into Christ Jesus were baptized into his death?

4 Thus we were buried with him by baptism into death so that as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life.

5 So if we have become identified with *him* in the likeness of his death, *then we* shall also certainly be *in the likeness* of his resurrection,

6 knowing this, that our old man was crucified with *him* so that the body of the sin might be made inactive to the end that we are no longer servants to the sin.

7 In fact, he who has died has been justified from the sin.

8 Now since we died with Christ, *then we* believe that we shall also live with him,

9 knowing that Christ having been raised from the dead dies no more. Death is no longer lord over him,

10 for in that he died, he died to the sin once and for all, but in that he lives, he lives to God.

11 So you too, consider yourselves first of all dead to the sin and secondly being alive to God in Christ Jesus.

- Notice the many occurrences of the first person plural pronouns we, us and our, that are in these verses of Romans 6:3-11. II Corinthians 5:14 said that if one (Jesus Christ) died for all (those who believe on him), then all died.

HENCEFORTH WE KNOW NO ONE ACCORDING TO THE FLESH.

II Corinthians 5:16-17 Working Translation

16 Wherefore, we henceforth know no one according to the flesh. Even if we have known Christ according to the flesh, yet now we no longer know *him so*.

17 Wherefore, if anyone *is* in Christ, *he is* a new creation. The old *things* passed away. Behold, new *things* have come,

- "Anyone *is* in Christ" would refer to anyone who has confessed Jesus as Lord and believe that God has raised him from the dead.

- Paul and those who had ministered to the Corinthian church declared that they now no longer knew anyone according to the flesh (their physical nature).

#### HOW GOD VIEWED THE CORINTHIANS.

I Corinthians 1:1-2 Working Translation

**1 Paul, a called apostle of Jesus Christ by the will of God, and the brother**

**Sosthenes**

**2 to the church of God that is in Corinth, to those who are sanctified in Christ Jesus, the called holy [*sanctified*] ones, with all who call upon the name of our Lord Jesus Christ in every place, theirs as well as ours.**

- The church at Corinth Paul addressed as those who are sanctified, set apart from that which is common, in Christ Jesus. Being sanctified is associated with the idea of cleansing or purifying in certain contexts.
- They were the called or invited saints, sanctified ones, along with all of those who call upon the name of our Lord Jesus Christ in every place.

Romans 10:12-13 Working Translation

**12 There is no difference between Judean and Greek, for *it is* the same lord of all who is rich to all who call on him.**

**13 In fact, everyone who calls on the name of the lord will be saved [*delivered*].**

- God continues to lay out how rich the Lord Jesus Christ is to all who call on his name in the following verses of I Corinthians 1:3-7.

I Corinthians 1:3-7 Working Translation

**3 Grace and peace to you from God our Father and the Lord Jesus Christ.**

**4 I thank my God always concerning you for the grace of God given to you in Christ Jesus,**

**5 that you were enriched in him in everything, in all word and *in* all knowledge,**

**6 even as the witness of Christ was established in you,**

**7 so that you do not lack in even one *aspect of the* gift while you are waiting for the revelation [*appearing*] of our Lord Jesus Christ.**

- The grace of God had been given to these Corinthians in Christ Jesus and they were enriched in him in everything – in all word and in all knowledge.
- The witness of Christ had been established in them by the gift of holy spirit they had manifested.
- They were told they did not lack in even one aspect of the gift of holy spirit while they were waiting for the appearing of the Lord Jesus Christ.

I Corinthians 1:8-9 Working Translation

**8 He will also establish you until the end and hence unimpeachable in the Day of our Lord Jesus Christ.**

**9 God is faithful, by Whom you were called into the fellowship of His Son Jesus Christ our Lord.**

- The Corinthians were assured that, with the gift of holy spirit, God would establish them until the end and that they would be unimpeachable “in the Day of our Lord Jesus Christ,” the day of his return.
- The word translated “blameless” in this verse in King James Version is the Greek word *anekletos*, translated in the Working Translation as “unimpeachable.” It can also be understood to mean not accused, with nothing laid to one’s charge as the result of public investigation, undeserving of blame even if blamed. The Corinthians were certainly justified!
- God is faithful and by Him they were also called, or invited, into the fellowship of His Son Jesus Christ their Lord. The word “fellowship” denotes a sharing relationship, which was all part of their identification in Christ in the church at Corinth.

#### THE CORINTHIANS WERE EXHORTED TO HAVE NO DIVISIONS.

I Corinthians 1:10-13 Working Translation

**10 Now I exhort you, brothers, by the name of our Lord Jesus Christ, that you all speak the same *thing* and *that* there be no divisions among you but *that* you be fully equipped with the same mind and with the same opinion.**

**11 As a matter of fact, it was indicated to me concerning you, my brothers, by those *who are of the household* of Chloe, that there are strifes among you.**

**12 Now this I say that some of you say, “I am of Paul,” and others say “I am of Apollos,” and others say “I am of Cephas,” and others say “I am of Christ.”**

**13 Has Christ been divided? Paul was not crucified for you, *was he*, nor were you baptized in the name of Paul, *were you*?**

- After writing to the Corinthians in the opening concerning all that they had been given in their Lord Jesus Christ, Paul then exhorts them not to have divisions among themselves but to be **fully equipped** with the same mind and opinion.
- The primary cause for the **strife** among them appears to be that they had begun to identify themselves in and claim allegiance to the different ministers of Christ.
- It was the Lord Jesus Christ **alone** in whom they been sanctified, been given grace, been enriched by, had his witness established in them, did not lack in even one aspect of the gift and would be blameless at his return.
- God was faithful and they had **all** been called, or invited, to the **fellowship of His Son Jesus Christ**, who was their Lord. Paul asks the rhetorical question, “Has Christ been divided?” that there should be divisions in his body?

- Paul also pointedly asks them the questions, “Paul was not crucified for you, *was he*, nor were you baptized in the name of Paul, *were you?*” They certainly were not identified in Paul’s finished work or accomplishment.

#### THE CORINTHIANS WERE TO LOOK AT THEIR CALLING.

I Corinthians 1:26-31 Working Translation

26 **Moreover, look at your calling, brothers: not many of you were wise according to the flesh, not many were powerful according to the flesh, not many were noble-born according to the flesh,**

27 **but God chose the foolish things of the world that He might put the wise to shame, and God chose the weak things of the world that He might put the strong things to shame,**

28 **and God chose the low-born things of the world and the despised things and the things that are nothing so that He might make the things that are something inactive,**

29 **so that no flesh may boast before God.**

30 **However, from Him you are in Christ Jesus, who was made not only wisdom from God to us, but also justness and sanctification and redemption,**

31 **so that even as it has been written, Jeremiah 9:24 “He who boasts, let him boast in the Lord.”**

- This first chapter of I Corinthians was an exhortation for the Corinthians to be humble and appreciative for all that they had all been given in the Lord Jesus Christ.
- Very few of them had any wisdom according to the flesh, any strength or nobility.
- They should not have been boasting in Paul, Apollos or Cephas or anyone else they claimed allegiance to. Their response should have been to boast in the Lord for all they had been given in the Lord Jesus Christ.

#### PAUL REMINDS THE CORINTHIANS HOW HE FIRST PREACHED TO THEM.

I Corinthians 2:1-5 Working Translation

1 **Even when I came to you, brothers, I did not come with excellency of word or wisdom preaching the mystery of God to you,**

2 **for I determined not to know anything among you except Jesus Christ and him crucified.**

3 **I was also with you in weakness and in fear [*reverence*] and in much trembling [*obedience*],**

4 **and my word and my heralding were not with persuasive words of [*human*] wisdom but in demonstration of spirit and of power**

5 **so that your believing would not be in the wisdom of men but in the power of God.**

- Paul had not come to them with excellency of word or wisdom, not even with the wisdom of **the Mystery**, which he knew very well.
- His heralding Jesus Christ and him crucified would have involved heralding what Jesus Christ had accomplished by laying his life down for them on the cross. It would have also involved demonstrating spirit and power.

- I Corinthians 15 states that he also delivered to them the truths about Jesus Christ's resurrection, even if he did not at first.

#### THE CORINTHIANS HAD BEEN UNABLE TO RECEIVE THE MYSTERY.

I Corinthians 2:6-8 Working Translation

**6 Now we do speak wisdom among the mature *ones*, but not the wisdom of this age nor of the rulers of this age, who are being made inactive.**

**7 However, we speak the wisdom of God in a mystery, *even the hidden wisdom that God determined before the ages for our glory.***

**8 None of the rulers of this age had known it, for if they had known *it*, then they would not have crucified the lord of glory.**

- Paul and those who served with him could speak the wisdom of the Mystery to those who were mature in Christ.
- The Mystery had previously been hidden, and none of the rulers of this age had known it, or they would not have crucified the Lord Jesus Christ.

I Corinthians 3:1-6 Working Translation

**1 I, in turn, was unable to speak to you, brothers, as to spiritual but as to fleshly, as to infants in Christ.**

**2 I gave you milk to drink, not solid food, for you were not yet able *to eat it*, but neither are you yet able now.**

**3 In fact, you are still fleshly, because where *there is* envy and strife {+and divisions} among you, are you not fleshly, and do you not walk according to *the manner of mankind*?**

**4 For example, when someone says, "I am of Paul," and another, "I *am* of Apollos," are you not *as other* human beings?**

**5 Then what is Apollos, and what is Paul? *They are* ministers by whom you believed, even as the Lord gave to each *one*.**

**6 I planted, Apollos watered, but God was causing the growth.**

- Paul was still unable to make known to the Corinthian church the wonderful wisdom concerning the Mystery, due to their manifesting divisive fleshly traits.
- The Corinthians did not understand their identification as all being part of the Church, the same Body of Christ, rather than being divided into different bodies.
- They were walking as other human beings who did not have the new birth.
- Paul, as a minister of God, had continued to faithfully feed these "infants" in Christ with milk and not with meat.

I Corinthians 3:10-11 Working Translation

**10 According to the grace of God that was given me, I have laid the foundation as a wise master builder, and another builds on it. Let each watch how he builds on it,  
11 for no one can lay another foundation besides what is laid, which is Jesus Christ.**

- Paul had laid that wonderful foundation at Corinth, which is Jesus Christ and him crucified, what he had accomplished for them in his death and resurrection.

I Corinthians 3:21-23 Working Translation

**21 Therefore, let no one boast in men. Moreover, all things are yours  
22 (whether Paul or Apollos or Cephas or the world or life or death or things present or things to come, all are yours),  
23 and you are Christ's, and Christ is God's.**

- Paul was bringing them back to the proper foundation of Jesus Christ being their Lord and they belonged to Christ and Christ belonged to God.

THE CORINTHIANS HAD BEEN CLEANSED, SANCTIFIED AND JUSTIFIED.

I Corinthians 6:9-11 Working Translation

**9 Do you not know that the unjust will not inherit the kingdom of God? Do not be misled. Neither fornicators nor idolaters nor adulterers nor catamites nor homosexuals  
10 nor thieves nor the greedy nor drunkards nor abusers nor swindlers will inherit the kingdom of God.  
11 Such were some of you, but you washed yourselves, but you were sanctified, but you were justified in the name of the Lord Jesus {+Christ} and by the spirit from our God.**

- The Corinthians had washed themselves by repenting and believing on Jesus Christ, and had received the gift of holy spirit. They were sanctified and justified.
- Had these Corinthians, from a Gentile background, been Judeans under the Mosaic Law before Christ came, some of these offenses would have been worthy of death.
- Notice that it does not say that they were cleansed, sanctified and justified by abstaining from their old Gentile practices.
- This emphasizes the greatness of Jesus Christ's accomplishments.
- They previously had no inheritance and were unworthy of the kingdom of God.

## THE CORINTHIANS' BODIES WERE THE SANCTUARY OF HOLY SPIRIT.

I Corinthians 6:19-20 Working Translation

**19 On the other hand, do you not know that your body is a sanctuary of the holy spirit *that is in you, which you have from God?* Moreover, you are not your own,  
20 for you were purchased with a price. Therefore, glorify God in your body.**

- The Corinthians were reminded that their physical bodies were a sanctuary of the gift of holy spirit that they had received from God.
- They were reminded that due to that, they were no longer their own, for they had been purchased by God offering up His Son Jesus Christ on their behalf. That was again their new identity in Christ, and they should behave accordingly.

Romans 6:13 Working Translation

**Likewise, do not present your bodily members *as instruments of injustice to the sin, but rather present yourselves to God as being alive from the dead and your bodily members as instruments of justice to God.***

## THE CORINTHIANS WERE TO UNDERSTAND SPIRITUAL MATTERS.

I Corinthians 12:1 Working Translation

**Now concerning spiritual *matters*, brothers, I do not want you to be ignorant.**

- Since an aspect of their identification in Christ was by way of the gift of holy spirit, which they all had received, God's will was for them not to be ignorant of matters that pertained to that gift of holy spirit.

I Corinthians 12:4-6 Working Translation

**4 Now there are *various* distributions of gifts, but the same spirit.**

**5 There are also *various* distributions of services, but the same lord.**

**6 Likewise, there are *various* distributions of operations [*effects produced*], but the same God Who energizes all *things in all people*.**

- The emphasis is on what is the same, despite all the various gifts, services and effects that are produced. They all had the same gift of holy spirit, they all had the same Lord Jesus Christ, and they all had the same God Who energized all these things.
- The manifestation of the gift of holy spirit was given to each person for profit.

I Corinthians 12:7-11 Working Translation

**7 However, the manifestation of the spirit is given to each *person* for profit.**

**8 (For example, for one *profit* a word of wisdom is given by the spirit; for another, a word of knowledge by the same spirit;**

**9 for another, believing by the same spirit; for another, gifts of healings by the /same {Or/one} spirit;**

**10 for another, operation of miracles; for another, prophecy; for another, discernings of spirits; for another, kinds of tongues; for another, interpretation of tongues.)**

**11 The one and the same spirit energizes all these [*manifestations*], distributing to each *person* individually as he wills.**

- It was the same gift of holy spirit, which they all had, that energized all the manifestations in each individual believer as they desired to manifest.
- Jesus Christ himself had spoken to his disciples about the works they would do, previous to his crucifixion.
- He told them they would be able to do the works that he himself had done during his earthly ministry, and even greater works, when he went to His Father.
- The gift of holy spirit and the ability to manifest it and to do these works would become available on the Day of Pentecost after the gift had been poured out.

John 14:12

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

- One way in which those who believed on Jesus Christ would be identified would be by having the ability to do the works that he did during his earthly ministry and greater works than those, when he would ascend to the right hand of God.
- Just as there was one gift of holy spirit and all had been given the manifestation of that gift, there was also One Body of Christ and all were vital members.

**THE CORINTHIANS WERE ALL MEMBERS OF THE SAME BODY.**

I Corinthians 12:12-13 Working Translation

**12 Moreover, even as the body is one and has many members and all the members of the body, being many, are one body, so also *is* Christ.**

**13 In fact, we were all baptized by one spirit into one body (whether *we were* Judeans or Greeks, whether *we were* slaves or free *people*), and we were all given to drink one spirit.**

- Here in I Corinthians 12, the One Body of Christ is being compared to the human body, in that they both have many parts, many members.
- We were all baptized by the one gift of holy spirit into the One Body of Christ, and we were all given to drink into one spirit, even though we are many members.
- We are therefore all identified in the Church as being vital members in the same Body of Christ.

I Corinthians 12:14-20 Working Translation

14 **Surely the body is not one member but many.**

15 **If the foot would say, "Because I am not a hand, I am not of the body," is it therefore not of the body?**

16 **If the ear would say, "Because I am not an eye, I am not of the body," is it therefore not of the body?**

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

18 **As a matter of fact, God set the members, each one of them, in the body even as He wanted to.**

19 **If they were all one member, *then* where is the body?**

20 **As a matter of fact, *there are* many members but one body.**

- If your foot could talk and it would say, "I am not part of the body because I am not a hand," would that make it true?
- Paul gives the simple illustration of our human body to teach the Body of Christ.

I Corinthians 12:21-27 Working Translation

21 **An eye cannot say to the hand, "I do not have a need for you," not in turn the head to the feet, "I do not have a need for you."**

22 **Quite the contrary! Those members of the body that seem to be weaker are necessary,**  
23 **and those *members* of the body that we suppose to be less honorable, we deck these with more abundant honor, and *so* our unattractive *parts* have more abundant elegance.**

24 **Our elegant *parts*, on the other hand, have no need. However, God put the body together giving more abundant honor to that which lacked**

25 **so that there may not be a division in the body but *that* the members may have the same concern for one another.**

26 **If one member suffers, *then* all the members suffer with *it*, or if one member is glorified, *then* all the members rejoice with *it*.**

27 **Now you are the body of Christ and individually members**

28 **and *those* whom God has set in the church: first apostles, secondly prophets, thirdly teachers; then miracles, then gifts of healings, assistance, guidance, kinds of tongues.**

- Paul continues to give reproof by the illustration that one member of the human body, if it could talk, would not say to the other member, "I have no need for you."
- God designed the human body to have no divisions.
- The members of our human body have the same concern for each other.
- Paul tells them they are the **Body of Christ** and individually members of one another, who should also have the same concern for one another.
- God has set the members in our human body as it has pleased him; likewise we are set in the body of Christ to serve in certain capacities as it pleases God.
- If it pleased God to set us in the Body in whatever way He does, it should also please us. We should feel honored to be part of this One Body.

- God never set the members in the Body that some were priority in His concern, while others were expendable, unnecessary or unneeded.

#### MEMBERS ONE OF ANOTHER

Romans 12:3 Working Translation

**So by the grace that was given to me, I say to everyone among you to not think beyond what you ought to think but to think with sober thinking according as God has distributed the measure of [*the foundation for*] believing to each of you.**

- Paul said to everyone to not think beyond what they ought to think. Sober thinking would be recognizing that all of us have had distributed to us the foundation for believing; which is the resurrection of Christ.
- With that simple believing, by God's grace, we receive all that God has given to us in the new birth. That new birth includes the gift of holy spirit with all of our rights, privileges and abilities.

Romans 12:4-6 Working Translation

**4 Even as we have many members in one *physical* body and as all members do not have the same function,**

**5 so we, the many, are one body in Christ and individually members one of another, 6 having gifts differing according to the grace given to us. If it is prophecy, then let us *prophecy* according to the proportion of the believing.**

- We are to recognize that we are all members of the same Body of Christ; therefore we are **members one of another** and we are in this together. Each member has a function in the Body of Christ. We have gifts differing according to the grace.
- Because of that grace, we are to be about our business, get busy with our function.
- Serving in different capacities in the One Body is to be done according to what God has given to be believed, which is Christ's resurrection, as it said in verse 3.
- **This is our identification in the Church;** it is based on what has been given to us **by grace.** We do not serve according to our own ability, but who we are in Christ.

Romans 12:7-8 Working Translation

**7 Or if it is another ministry, then let us minister according to the proportion of the believing in the ministry. Or if it is teaching, then let us teach according to the proportion of the believing in the teaching.**

**8 Or if it is any other service such as exhorting...in the exhortation; giving...in integrity; leading...in diligence; showing mercy...in cheerfulness.**

I Peter 4:10-11 King James Version

10 **As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold [*diversified*] grace of God.**

11 **If any man speak, *let him speak* as the oracles [*declarations*] of God; if any man minister, *let him do it* as of the ability which God giveth [*supplies as a chorus leader*]: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen**

- Since we have all received the gift of holy spirit and some have gift ministries or other services, when we minister by the diversified gifts, we are being good stewards, or administrators, of the diversified grace of God.
- We can minister according to the ability God gives. The Greek word for “give” is *choregeo* which is defined: “to be chorus leader, to lead out, or furnish a chorus.”

WE CAN SERVE AND MINISTER IN LOVE AS MEMBERS.

I Corinthians 12:29-31 Working Translation

29 ***Are all apostles? Are all prophets? Are all teachers? Are all miracles?***

30 ***Do all have gifts of healings? Do all speak in tongues? Do all interpret? [*in the church*]***

31 ***Be zealous of the greater gifts. However, I will show you a more excellent way.***

- The Corinthians needed to understand that the ministries and manifestations in operation in the church were under God’s direction.
- The figure of speech of irony, expressing a truth by stating the opposite of what is meant, is used in I Corinthians 12:31, saying, “Be zealous of the greater gifts.” The various distributions of gifts were by the same gift of holy spirit, which was by God’s grace and were not given as a result of their being zealous of them.
- The more excellent way and most profitable manner of operating manifestations of the gift of holy spirit, or operating any gift ministry in the body of Christ, is with the love described in chapter 13.

I Corinthians 13:4-5 Working Translation

4 ***The [right kind of] love is long-suffering. It is kind. The [right kind of] love is not envious. The [right kind of] love is not a braggart. It is not puffed up [with pride].***

5 ***It does not behave itself dishonorably. It does not seek its own benefit. It is not easily upset. It does not consider evil.***

Romans 12:9-21 Working Translation

9 ***Let love be without hypocrisy....***

## CONCLUSION

- We all have our identity in Christ, in the Church, as all having been sanctified, justified, cleansed, by believing on the Lord Jesus Christ and having received the same gift of holy spirit. We are not lacking in even one aspect of that gift. We were all baptized into the same Body of Christ and are not to be divided into different bodies. We all were given the same foundation for believing – Christ’s resurrection. We all have been given grace, in the One Body, by which we may serve and minister. We all have a vital part, because we are all needed as vital members. The more excellent way and most profitable way to serve is with the right kind of love described in I Corinthians 13--love that is without hypocrisy.

## One-Body Thinking

### INTRODUCTION

- Having been called together as members of the One Body of Christ, we can learn from the epistle of Ephesians and Colossians and other church epistles how we are to think and act as Members of this One Body, as Members one of another.
- Before we consider how we are to apply this One-Body thinking, we can begin by considering the riches with which God has blessed us, the Members of the Church, the One Body of Christ, as it is revealed in the opening chapters of Ephesians and Colossians. In order to apply this One-Body thinking, we need to understand how greatly our Father God loves us, so we understand how to love one another.

### TO THE FAITHFUL IN CHRIST JESUS

- The salutations of both the epistles to the Ephesians and to the Colossians are addressed to the faithful in Christ Jesus. The truths concerning the One Body are in those epistles, and are able to be understood and appreciated by those who are faithful in Christ Jesus.

Ephesians 1:1, 2 Working Translation

**1 Paul, an apostle of Jesus Christ by the will of God, to the holy [*sanctified*] ones who are /at Ephesus { - } and faithful [*believing*] in Christ Jesus.**

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

Colossians 1:1, 2 Working Translation

**1 Paul, an apostle of Jesus Christ by the will of God, and the brother Timothy**

**2 to the holy [*sanctified*] and faithful [*believing*] brothers in Christ at Colosse. Grace and peace to you from God our Father**

### HOW GOD HAS BLESSED US IN CHRIST.

Ephesians 1:3, 4 Working Translation

**3 Blessed is the God and Father of our Lord Jesus Christ, Who has blessed us in Christ with every spiritual blessing in the heavenly *realm*,**

**4 even as He chose us in him [*in Christ*] before the foundation of the world that we should be holy [*sanctified*] and without blemish before Him.**

- God is blessed and He has blessed us **in Christ**, rather than in our own works or accomplishments.
- He blessed us with **every** spiritual blessing, and He blessed us in the **heavenly** realm, rather than in the earthly realm. Not one blessing was withheld from us.

- God chose us in Christ **before** the foundation of this physically ordered world.
- The laying down of this foundation occurred after the fall of man, when the ground became cursed as a result of Adam’s sin and man was put out of the garden. Before that, He made the promise to send the Christ in Genesis 3:15.
- What is translated “**without blame**” in the King James Version can be translated as “**without blemish**” as it is in the Working Translation.
- Jesus Christ was as “**a lamb without blemish and without spot**” as stated in I Peter 1:19. That was God’s requirement of sacrifices under the Mosaic Law. God sees us in that unblemished sacrifice in Christ as holy and without blemish!

Ephesians 1:5 Working Translation

**In love, He determined beforehand for us to have sonship to Himself through Jesus Christ in accordance with the good pleasure of His will**

Romans 8:29 Working Translation

**because those whom He foreknew, He also determined beforehand for them to be conformed to the image of His Son, so that he might be the firstborn among many brothers.**

- God determined beforehand for us to be conformed to the image of His Son and to be considered his brothers. Our identification God planned on long ago.
- **I John 3:1, 2** – Behold what great love that we should be called the sons of God!

Ephesians 1:6 Working Translation

**unto the praise of the glory of His grace [favor], by which He highly favored us in the beloved one [Jesus Christ].**

- We are to be to the praise of the glory of God’s grace, or favor, by which favor He highly favored us in His beloved one, Jesus Christ.
- The angel Gabriel said to Mary, the mother of the Lord Jesus Christ, as recorded in Luke 1:28, “**Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.**” “Favored” is the same Greek word *charis* - grace.

Ephesians 1:7, 8 Working Translation

**7 In him [the beloved one] we have redemption through his blood, the forgiveness of trespasses according to the riches of His grace [favor],  
8 which He caused to abound unto us...**

- The redemption and forgiveness we enjoy is according to the riches of His grace.

Ephesians 1:11, 12 Working Translation

**11 In him [*the Christ*], we were also chosen, which was determined beforehand in accordance with the purpose of Him Who works all things according to the deliberation of His own will,  
12 that we who previously hoped in the Christ should be unto the praise of His glory.**

- Again it says we have been chosen, reaffirming what was said in Ephesians 1:4. The word for “chosen,” a verb *kleroo* means we were chosen by lot.
- Acts 1:26 (King James Version) says, “**And they gave forth their lots; and the lot [*kleros-noun*] fell upon Matthias; and he was numbered with the eleven apostle.**”  
A custom in the lands and times of the Bible when votes were cast and decisions were made.
- The “**we**” in verse 12 refers to those of Israel who had previously hoped in Christ; “**you**” in verse 13 refers to those of the Gentiles who previously had no hope.

Ephesians 1:13, 14 Working Translation

**13 In him [*the Christ*] you also, after you heard the word of the truth, the gospel of your salvation [*deliverance*], having also believed in him, were sealed with the holy spirit of promise,  
14 which is the earnest of our inheritance until the redemption of the acquisition, unto the praise of His glory.**

Colossians 1:12-14 Working Translation

**12 giving thanks to the Father, Who made us competent for a part in the share of the holy [*sanctified*] ones in the light.  
13 He delivered us from the authority of darkness, and He transferred us into the kingdom of His beloved Son,  
14 in whom we have redemption, the forgiveness of sins,**

- Ephesians was written to those who have been sealed with the holy spirit of promise until the redemption of the acquisition, unto the praise of God’s glory.
- Colossians mentions some things that add to what we are told in Ephesians; namely, that we are competent for a part in the share of the holy ones in light and that we were already transferred by status into the kingdom of His beloved Son.

#### PRAYER FOR THE EYES OF YOUR HEART TO BE ENLIGHTENED

Ephesians 1:15-23 Working Translation

**15 Wherefore, ever since I heard of your believing in the Lord Jesus and your love to all the holy [*sanctified*] ones,  
16 I do not cease giving thanks for you, making mention in my prayers  
17 that the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and of revelation in the knowledge [*acknowledgment*] of Him.  
18 In other words, that the eyes of your heart may be enlightened so that you know what is the hope of His calling, what is the riches of the glory of His inheritance in the holy [*sanctified*] ones,**

19 and what *is* the exceeding greatness of His power to us who believe. *That power is according to the working of the strength of His ability,*  
20 which He energized in the Christ when He raised him from the dead and caused him to sit at His right *side* in the heavenly *realm*  
21 far above every ruler and authority and power and lordship, even every name that is named, not only in this age but also in the coming *age*.  
22 He put all *things* in subjection under his feet and made him head over all *things* in the Church,  
23 which is his body, the fullness of him who fills all *things* in all *people*,

- The results of this prayer may be enjoyed by us today as we read Ephesians, so that the eyes of our hearts can also be enlightened to know:
  1. What is the hope of His calling
  2. What is the riches of the glory of His (God's) inheritance in the saints
  3. What is the exceeding greatness of His power to us who believe
- Understanding that Christ fills all of us with all and, as our head, is far above every ruler and authority helps us to understand our power and position in Christ.

Colossians 1:18, 19 Working Translation

18 and the head of the body, the Church, is he who is a beginning, *that is*, firstborn from the dead, with the result that in all *things* he might have preeminence.  
19 *This was done* because it pleased God for all the fullness to dwell in him

YOU, WHO WERE ENEMIES; DEAD IN YOUR TRESSPASSES AND SINS.

Colossians 1:21, 22 Working Translation

21 You too, who were formerly alienated and hostile in the mind with wicked works, He has now reconciled  
22 in the body of his flesh through death in order to present you holy [*sanctified*] and without blemish

Ephesians 2:1-7 Working Translation

1 even you who had been dead in your trespasses and sins.  
2 You formerly walked in those things according to this worldly age, according to the ruler of the authority of the atmosphere, [*the ruler*] of the spirit that is now working in the sons of disobedience.  
3 Likewise, we all had our manner of life among them formerly in the cravings of our flesh, doing the wills of the flesh and of the mind, and by nature we were children of wrath, even as the rest...

NOW WE ARE GOD'S WORKMANSHIP.

Ephesians 2:4 –10 Working Translation

4 However, God, Who is rich in mercy because of His great love with which He loved us,  
5 even when we were dead in trespasses, made *us* alive together with Christ (by grace you are saved [*delivered*]),

6 and He raised *us* up together and caused *us* to sit together in the heavenly *realm* in Christ Jesus

7 so that in the coming ages He might display the exceeding riches of His grace in kindness toward us in Christ Jesus.

8 By grace, you have certainly been saved [*delivered*] through believing, and this [*salvation*] is not from yourselves. *It is the offering of God.*

9 *It is not of our works so that no one may boast,*

10 for we are His workmanship, created in Christ Jesus on the basis of good works that God previously prepared, so that we may walk in them.

- We were made alive **together**, raised up **together** and seated **together** in the heavenly realm in Christ Jesus. This was what Jesus Christ accomplished for us.
- We are God's workmanship, not just as individuals, but together as the One Body, created in Christ Jesus. (II Corinthians 5:17 – any man in Christ is a new creation.)
- By God's grace, we have been delivered through believing on Jesus Christ. It was not of our works, but the offering of God of His Son on behalf of all mankind.
- We were created in Christ Jesus on the basis of the good works that God prepared for the Christ to do, so that we may walk in those good works that he did for us.

#### THE CREATING OF THE ONE NEW MAN OUT OF JUDEAN AND GENTILE

Ephesians 2:11-22 Working Translation

11 Wherefore remember that you *were* formerly Gentiles in the flesh, who were called Uncircumcision by those who are called Circumcision made by hand in the flesh,

12 *and* that you were at that time without Christ, alienated from the citizenship of Israel and strangers from the covenants of promise, having no hope and *being* without God in the world.

13 However, you who were formerly far away have now in Christ Jesus become nearby by the blood of Christ.

14 In fact, he is our peace, who has made both [*Judeans and Gentiles*] one and who has broken down the dividing wall

15 (*that is the hostility*) by means of his flesh, *and* who has made the law of the commandments in decrees inactive so that he could create in himself one new man from the two (*thus making peace*)

16 and *so that* he could reconcile them both to God in one body by means of the cross, by which he killed the hostility....

- Ephesians tell us that the **one new man** was a result of **the accomplishments of Jesus Christ** on the cross. These accomplishments were not previously known.
  1. The Gentiles, who were far away, now in Christ Jesus became nearby by the **blood of Christ**.
  2. Jesus Christ is our **peace** (the cause of our peace) and he has made both (Judeans and Gentiles) **one**.
  3. The word "**peace**" occurs four times in verses 14-18, referring to the peace between **Judean and Gentile** and between **both groups and God**.
  4. He has broken down the dividing wall (the hostility) by means of **his flesh**.

5. He has made the law of commandments in decrees inactive so that he could create in himself **one new man** from the two (thus making **peace**).
6. He reconciled them both (Judeans and Gentiles) to God in **One Body by means of the cross**, by which he killed the hostility.

Ephesians 2:17-22 Working Translation

17 **He also came and proclaimed the gospel *regarding* peace to you *who were* far away and peace to those *who were* nearby,**

18 **because through him we both have access to the Father by one spirit.**

19 **So then you are no longer strangers and visiting foreigners, but you are fellow citizens with the holy [*sanctified*] ones and members of the household of God, 20 who are being built upon the foundation of the apostles and prophets, of which Christ Jesus himself is the main corner *stone*.**

21 **In him, the entire building being framed together grows into a holy [*sanctified*] sanctuary in the lord.**

22 **In him, you also are being built together for God's dwelling place by the spirit.**

- Both Judeans and Gentiles have access to God by one spirit (the gift of holy spirit).
- The Gentiles are no longer strangers and foreigners, but **fellow citizens** with the saints and are **members of the household of God**.
- Both Judeans and Gentiles are being built upon the foundation laid by the apostles and prophets, of which Christ Jesus is the main corner stone.
- In **Christ**, the entire building being **framed together** grows into a holy sanctuary in the Lord.
- The **one new man** here is compared to a building, a sanctuary. When the Temple, God's former dwelling place, was built by Solomon, parts were fitted before it was assembled in Jerusalem, so there was not heard the sound of a tool (**I Kings 6:7**).
- You are also being built together for **God's dwelling place** by the gift of **holy spirit** that each has received. God now dwells in this Body of Christ by the **spirit**.

#### THE MYSTERY REVEALED.

Ephesians 3:6 Working Translation

***namely*, that the Gentiles should be joint heirs and joint members of the same body and joint partakers of the promise [*what was promised*] in Christ Jesus by the gospel.**

- In Ephesians 3:6, Paul summarizes what he began to speak of in chapter 2 (**in verse 3-“as I briefly wrote previously”**) of **the Mystery pertaining to Christ**.

- **In verse 4** it says the faithful in Christ Jesus would be able, by reading, to grasp Paul's understanding of the Mystery pertaining to Christ, just as we are today.
- **Colossians 1:26, 27** – The riches of the glory of this mystery – **Christ in you!**

#### THE PURPOSE OF MAKING KNOWN THE MYSTERY

Ephesians 3:10, 11 Working Translation

**10 so that through the Church the multifarious wisdom of God could now be made known to the rulers and authorities in the heavenly *realm***

**11 in accordance with the purpose of the ages, which He accomplished in Christ Jesus our Lord.**

- Paul, by grace, was to make known to all the **administration of the Mystery.**
- **The purpose is that the Church** now makes known the multifarious wisdom of God to the rulers and authorities in the heavenly realm, in accordance with the purpose of the ages which He accomplished in Christ Jesus our Lord!

#### WALK WORTHILY OF THE CALLING WITH WHICH YE WERE CALLED.

Ephesians 4:1-3 Working Translation

**1 Therefore, I, the prisoner in the lord, exhort you to walk worthily with regard to the calling to which you were called**

**2 with all humility and meekness, with longsuffering, upholding one another in love,**

**3 putting forth a diligent effort to guard the unity *that is* from the spirit in the uniting bond of peace.**

- We are to put forth a diligent effort to **guard** the unity that God has given us through the gift of holy spirit, in the **uniting bond of peace.**
- This **peace** is an accomplished reality of Jesus Christ's work--the peace between the Judeans and Gentiles, and between both of them and God. The unity is described in verses 4-6 by the word "**one,**" placed in front of each noun.

Ephesians 4:4-7 Working Translation

**4 *There is one body, and one spirit, even as you were called in one hope of your calling.***

**5 *There is one lord, one believing, one baptism.***

**6 *There is one God and Father of all, Who is over all and through all and in all.***

**7 *Now grace was given to each of us according to the measure of the gift of Christ.***

- The measure of the gift of Christ was the gift of grace that was mentioned in Ephesians 2:8-10. It was God's workmanship, which we are, created in Christ Jesus, and it was given by grace to those who believe in Christ.

## GIFT MINISTRIES GIVEN TO AID IN THE GROWTH OF THE ONE BODY

Ephesians 4:8 Working Translation

**Wherefore He says: Psalm 68:18:“When he ascended on high, he took captive those who captivate, {+ and} he gave gifts to people,”**

Ephesians 4:11-13 Working Translation

**11 and he gave the apostles and the prophets and the gospel messengers and the shepherds and teachers.**

**12 He gave them for the complete equipping of the holy [*sanctified*] ones, for the work of the ministry [*service*], for the edifying of the body of Christ**

**13 until we all reach the unity of the [*right way of*] believing and of the [*right*] knowledge [*acknowledgment*] of the Son of God, *that is*, a mature man, the measure of the full-grown Christ.**

- The gift ministries fully equip the saints, so they can **each** do their **work of service**, so the Body of Christ can be **edified**, until **all** in the Body reach the **unity of the right way of believing**.
- God did not give the ministries to have Christ divided in allegiance to ministers.
- God’s will is that the Body of Christ can grow to a mature man, to grow into the measure of the full-grown Christ. That is quite an identity the Body has in Christ!

## GROWING UP INTO HIM WHO IS THE HEAD, CHRIST

Ephesians 4:14-16 Working Translation

**14 *This is* so that we may no longer be infants, billow tossed and carried about by every wind of the deceptive teaching of crafty men with *their* strategies of delusion.**

**15 In contrast, as we speak the truth in love, let us grow up in all ways in him who is the head, *even* Christ.**

**16 From him, the entire body, which is framed together and united by every joint of supply, causes the growth of the body by the measurable working of each single part for the edifying of itself in love.**

- God’s will was that the Body would not remain infants in Christ, as they were at Corinth at the time of the writing of I Corinthians.
- Speaking the truth in love in the One Body is the key to growing up into Christ
- From the head, Jesus Christ, the Body is framed together and united. Every part of the body can contribute to the growth by the measurable working of each part.

## CLOTHE YOURSELVES WITH THE NEW MAN.

Ephesians 4:17-24 Working Translation

17 **This I say, therefore, and I testify in the lord that you no longer walk as the Gentiles are indeed walking in the futility of their mind,**

18 **who are darkened in the mind, who are alienated from the life of God because of the ignorance that is in them, *which is* because of the hardness of their heart.**

19 **Being without feeling, they gave themselves up to unbridled lusts for the business of all uncleanness with greediness.**

20 **However, you did not learn about the Christ in that manner,**

21 **inasmuch as you heard of him and were taught about him, even as the truth is in Jesus,**

22 ***namely*, that you strip off the old man according to the former manner of life, which is corrupt according to deceptive cravings,**

23 **and that you be renewed in the spirit of your mind**

24 **and that you clothe yourselves with the new man, which was created in accordance with God in justness and devotion to the truth.**

- The faithful in Christ Jesus are to strip off the **old man**, which was according to the former manner of life and is corrupt according to deceptive cravings.
- Their former manner of life was mentioned in Ephesians 2:3, when they were by nature children of wrath; their walk is described here in Ephesians 4:17-19.
- Romans 6:6 states that the old-man nature was crucified with Christ and is dead.
- The faithful in Christ Jesus are now to clothe themselves with **the new man**, which was **created** in accordance with God in justness and devotion to the truth.
- “**Created**” is used in Ephesians 2:10, which states that **we** are God’s workmanship, **created** in Christ Jesus. Then “**create**” is used in Ephesians 2:15 which speaks of how Christ **created** in himself **one new man** from Judean and Gentile.
- Clothing ourselves with the new man takes renewing the mind –**Romans 12:2**.

## ONE-BODY THINKING

Ephesians 4:25 Working Translation

**Wherefore, putting off the lying, speak the truth, each one with his neighbor, because we are members one of another.**

- We are members one of another. We are to **think as One Body**. We are all identified with Christ and are to speak the truth to ourselves and each other.
- To speak of ourselves as unneeded in the One Body would be lying. To say we have no need of another member in the Body would be lying. All members are needed, all are filled, all are part of His workmanship created in Christ Jesus.

Ephesians 4:26, 27 Working Translation

**26 Be angry and do not sin. Do not let the sun set on your anger,  
27 and do not give place to the devil.**

- Anger and grief are emotions even the Lord Jesus Christ had at times. We are to be in control of our emotions, such as anger, in our walk so as not to sin.
- With God, we can resolve things; we can pray for our enemies and do good to all.

Ephesians 4:28 Working Translation

**Let him who has stolen steal no more, but rather let him labor hard by working what is good with his own hands so that he may have something to share with him who has a need.**

- We are to work what is good with our own hands. Not only do we have occupations, in which we work with our own hands, but we can labor as vital members in this One Body and have to share with him who has a need in the Body.

Ephesians 4:29 Working Translation

**Do not let any decadent word proceed out of your mouth, but rather whatever is good for edification, as needed, so that it may impart grace to those who hear.**

- We can speak words from God's Word, specific words that are good for edification as needed, rather than the decadent words of man's wisdom.

Ephesians 4:30 Working Translation

**Likewise, do not grieve the Holy Spirit, that is to say, God, by Whom you were sealed until the day of redemption.**

- To not clothe ourselves with the new man would grieve God and make Him sad.

Ephesians 4:31, 32 Working Translation

**31 Let all bitterness and hot temper and wrath and clamorous bickering and slander be removed from you with all evil,  
32 and be kind to one another, tenderhearted, forgiving each other even as God also forgave you in Christ.**

- This **evil** would be contrary to One-Body thinking and would be destructive.
- The faithful in Christ Jesus are to be kind one to another, tenderhearted and forgiving, as each of them have been forgiven by God in Christ.
- A great key for this is for every member to remember how much God forgave him for in Christ, such as it says in **Ephesians 2:4-5** or **Romans 5:8-10**.

Ephesians 5:1, 2 Working Translation

**1 So be imitators of God like beloved children,  
2 and walk in love even as Christ also loved us and delivered himself up for us as an offering and a sacrifice to God for a sweet aromatic fragrance.**

- The Lord Jesus Christ delivered himself up as offering and sacrifice to God for a sweet aromatic fragrance to God. Ephesians 2:8 tells us that our salvation was God's offering made on behalf of mankind. Romans 8:32, tells us that God did not spare His own Son, but delivered him up for us all. Both of them agreed to it.
- **Luke 6:27-36** – The kind of love Jesus taught his disciples and which he walked in when he laid down his life for us. God was rich in His mercy and love to us.
- **John 13:34, 35** – Jesus Christ gave his disciples a new commandment to love one another as he had loved them. Thus men could identify them as his disciples.
- **John 13:14** – Jesus Christ, their Lord and Master, washed their feet as a servant!

Galatians 5:13 Working Translation

**Certainly you were called to freedom, brothers. Only *do not use* the freedom for an opportunity of the flesh, but rather by love serve one another.**

Galatians 6:1, 2 Working Translation

**1 Brothers, even if a person is overtaken by some trespass, *then you who are spiritual, restore such a person in a spirit of meekness, keeping a watchful eye on yourself so that you also are not tempted.*  
2 Bear one another's burdens, and so fulfill the law of Christ.**

Philippians 2:3-5 Working Translation

**3 *Let nothing be done out of factious strife or conceit, but with humility of mind consider one another more excellent than self,*  
4 *everyone focusing not on his own interests but everyone even on the interests of others.*  
5 **Think in this manner within yourselves, which was also [*the thinking that was*] in Christ Jesus.****

- We can serve one another. We can restore someone and bear one another's burdens, fulfilling the law of Christ. We can think in the same manner as Christ.

Colossians 3:1-4 Working Translation

**1 So then, since you were raised together with Christ, seek the *things that are above*, where Christ is sitting at the right *side* of God.  
2 **Think the *things that are above*, not the *things that are upon the earth.*  
3 **In fact, you died, and your life has been hidden with Christ in God.**  
4 **When Christ /our {Or/your} life, will be manifested, then you also will be manifested with him in glory.******

- Since we have been raised together and seated together as One Body with Christ at the right side of God, we are to seek and think the things that are above.

Colossians 3:9-11 Working Translation

**9 Do not lie to one another, stripping off the old man with his acts,  
10 and clothing yourselves with the new *man*, which is renewed in knowledge  
[*acknowledgment*] in accordance with the image of Him Who created it,  
11 where there does not exist Greek and Judean, circumcision and uncircumcision,  
barbarian, Scythian, servant, free *person*, but *where* Christ is all *things* in all *people*.**

- Our identity in Christ is not based on our previous background as a Gentile or a Judean, a barbarian or a Scythian, a servant or a free person, not even as male or female. Our identity in the **new man** is totally **in Christ**, who now is all things in all people in the One Body of Christ, the one new man.
- The clothing ourselves with the new man is renewed in acknowledgment (recognition), in accordance with the image of God Who created it (the new man).

Colossians 3:12-14 Working Translation

**12 Therefore, holy [*sanctified*] and beloved *ones*, as God's chosen *ones*, clothe yourselves with merciful compassion, kindness, humbleness, meekness, long-suffering,  
13 upholding one another and forgiving each other. If anyone has a complaint against anyone, *then* even as the *lord* {Or/Christ} forgave you, so you also *ought to do*.  
14 Above all these *things*, clothe yourselves with love, which is the uniting bond of maturity,**

- Clothing ourselves with the new man means clothing ourselves as faithful in Christ Jesus with certain qualities in our walk, such as merciful compassion, kindness, humbleness, longsuffering, which are mentioned in Ephesians 4. This is our new nature, for Judean and Gentile who are at peace with God and each other. We uphold one another and forgive one another, because we are at peace.
- Above all, we clothe ourselves with love, the uniting bond of maturity.

Colossians 3:15-17 Working Translation

**15 and let the peace of Christ preside in your hearts, unto which you were also called in one body, and be thankful.  
16 Let the Word concerning Christ dwell in you richly, teaching and admonishing one another with all wisdom, singing in psalms, hymns, and spiritual songs with grace [*favor*] in your hearts to God.  
17 Moreover, whatever you do in word or in work, *do it all* in the name of the Lord Jesus, giving thanks to God, the Father, through him.**

- The peace of Christ, which he made through his accomplishments, should preside in this One Body; and we should be thankful to be part of it. The Word concerning Christ we let dwell in us richly, so that we are teaching and admonishing one another with all wisdom.

We can do this with singing of psalms, hymns and spiritual songs, singing with grace in our hearts to God. This One Body can sing!

- We do all things in the name of the Lord Jesus, with whom we are all identified!
- No one is short changed when they walk worthily and clothe themselves this way.

Ephesians 5:8, 15-21

**8 In fact, you were formerly darkness, but now *you are* light in the lord. Walk as children of light.**

**15 See to it then that you walk accurately, not as unwise but as wise,**

**16 redeeming time because the days are evil.**

**17 Wherefore, do not be foolish, but understand what the will of the Lord is.**

**18 Moreover, do not be drunk with wine, with which is debauchery, but be filled with spirit,**

**19 speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.**

**20 Give thanks always to the God and Father for all *people* in the name of our Lord Jesus Christ.**

- We are now light in the Lord Jesus Christ; and we walk as children of light, not like those with an old nature who are in darkness. We can walk accurately and wisely, understanding what the will of God is. Again it says, we can speak to ourselves with psalms and hymns and spiritual songs in this One Body. And we can give thanks for all people in the name of the Lord Jesus Christ. And we all get to do our part--function and think as vital members of the One Body of Christ

Colossians 3:19-4:2 Working Translation

**19 Wives, be subject to *your* husbands, as it is proper in the lord.**

**20 Husbands, love *your* wives, and do not become bitter against them.**

**21 Children, obey *your* parents in all *things*, for this is well-pleasing in the lord.**

**21 Fathers, do not irritate your children lest they become discouraged.**

**22 Servants, obey the lords according to the flesh in all *things*, not with eye service as people-pleasers but with integrity of heart, fearing [*reverencing*] the lord.**

**23 Whatever you do, work heartily as to the lord and not to people.**

**24 Knowing that you will receive the reward of the inheritance from the lord, *so* serve the Lord Christ.**

**25 Moreover, he who is unjust will receive in return for what he has done unjustly, and there is no respect of persons.**

**1 Lords, give *your* servants that which is just and equal, knowing that you also have a lord in heaven.**

**2 Give persistent attention to prayer, keeping watch in it with thanksgiving.**

## CONCLUSION

- Husbands, wives, children, fathers, servants and masters may all have different services in the Body of Christ, but they all can walk and serve as vital members in that One Body. There is no distinction with respect to background. All have been given the same rights, privileges and abilities, although they all serve in many different ways. We are to recognize we are part of the same Body, and no one is unneeded, including ourselves.

- There are many aspects to this One-Body thinking, and so much of it involves walking in love as God loved us and as Jesus Christ loved us. We can clothe ourselves with the new man; the accomplished realities we have in our Lord Jesus Christ. We are not strangers and foreigners but fellow citizens with the saints and are of the household of God. We are God's dwelling place. It is in this One Body that has been fitly framed together, with Christ as the head; that God our Father dwells. And we can have the eyes of our hearts enlightened to recognize what He sees in all of us--the riches of the glory of His inheritance in the saints, which we are!

## Our Relationship with the World – Holy Ones

“holy/sanctified”- *hagios*- holy, sanctified. This word family is primarily used of those who are set apart from the common lot of people. This word family is used of the dividing, marking off and setting apart of people and things from that which is common, with the result that they are dedicated or devoted to a special purpose. It is associated with washing and cleansing in certain contexts.

### **Deuteronomy 7:1-9 Israel’s relationship with other nations as God’s holy people:**

**1** When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

**2** And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:

**3** Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

**4** For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

**5** But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

- **Israel was to destroy the altars and images of *other* nations. They were not to be turned away from following God and serve false gods because of the influence of those nations. The reason why is shown in the next verse...**

**6** For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

- **They were holy *unto* God; they were His special people that He had separated out from all other people *unto* Himself. This is holiness/sanctification.**

**7** The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

**8** But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

**9** Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

### **Deuteronomy 26:17-19 New American Standard Bible**

**17** You have today declared the LORD to be your God, and that you would walk in His ways and keep His statutes, His commandments and His ordinances, and listen to His voice.

**18** The LORD has today declared you to be His people, a treasured possession [special], as He promised you, and that you should keep all His commandments;

**19** and that He will set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated [holy] people to the LORD your God, as He has spoken.

- **They would be holy unto God; He would set them high above all other nations for praise, fame and honor. They would be His people and a treasured possession.**

### **SANCTIFICATION FOR THE CHURCH:**

#### **II Timothy 1:8-10**

**8** Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

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

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

#### **II Thessalonians 2:13**

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

#### **Romans 15:16**

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

- **We are sanctified by means of the holy spirit. It is a holy spirit which makes us holy. This holy spirit is from God, Who is Holiness.**
- **The holy spirit is the distinctive entity that marks us out from all other people as sanctified.**

- It was *not* our works that sanctified us; it was the *gift* of holy spirit. We did not receive sanctification by means of our good works, and the works that we do now cannot *change* it.

### Hebrews 13:12

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

### Hebrews 10:10

By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

- Our sanctification was accomplished by *Jesus Christ's* shed blood and the offering up of himself. This sanctification was not free; it was paid for by Jesus Christ.

### I Corinthians 1:2 Working Translation

to the church of God that is in Corinth, to those who are sanctified in Christ Jesus, the called holy [*sanctified*] ones, with all who call upon the name of our Lord Jesus Christ in every place, theirs as well as ours.

- There was an invitation to sanctification made in Christ Jesus, and all who have called upon the name of the Lord Jesus Christ are now sanctified *in him*. Sanctification is found in the completed work of Jesus Christ.

### Colossians 1:21-22

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

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

- “holy”- *hagios*- holy, sanctified; set apart from the common lot
- “unblameable”- *amōmos*- without blemish, without a visual defect
- “unreprouvable”- *anenklētos*-unblameable, unimpeachable, not accused, with nothing laid to one’s charge as the result of investigation, undeserving of blame even if blamed
- We have been *presented* by Jesus Christ in this manner!

### **I Corinthians 6:9-11**

**9** Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

**10** Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

**11** And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

- **It is *not* by the giving up the things of verses 9-10 that makes us holy, but rather the name of Jesus Christ and the spirit.**
- **It is *not* the continual abstaining from these things that makes us holy, but rather the name of Jesus Christ and the spirit.**
- **We are holy or sanctified; it is a state of being, one of the new things in Christ.**
- **There is never a time when we are *not* holy before our God; we have been presented to him as holy, without blemish and unimpeachable.**

### **I Corinthians 6:12 Working Translation**

**12** All *things* are lawful for me, but not all *things* are profitable. All *things* are lawful for me, but I will not be controlled by any *of them*.

- **We are sanctified and justified, and all things are lawful; but we must also consider what is *profitable*. What is profitable to ourselves *and* what is profitable to God?**
- **Considering all that God has blessed us with in Jesus Christ, including sanctification, how do we respond?**

### **OUR RELATIONSHIP WITH THE WORLD IN THE SANCTIFIED WALK:**

#### **Romans 12:1-2**

**1** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

- **Sanctification is part of our reasonable service or logical response. We respond with presenting ourselves as living sacrifices, holy and acceptable to God.**
- **We respond in this manner by walking in sanctification; *thinking* and *living* as those whose position and status has been changed from common and unclean to holy, special and separated unto God as His beloved children.**

2 And be not conformed to this world [age]: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

- **“conformed”- *suschēmatisō-* to form, fashion or shape one thing after or like another; to be conformed to another’s pattern. It occurs here in the passive voice.**

### 1Peter 1:13-17

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

- **“fashioning”- *suschēmatisō-* The same word as Romans 12:2. Again, it occurs in the passive voice and could be translated as “not being fashioned.” We are not to be conformed to former lifestyles; we have new realities to walk in.**

15 But as he which hath called you is holy [sanctified], so be ye holy [sanctified] in all manner of conversation;

- **“conversation”- *anastrophē-* manner of life, conduct, behavior. Here, we are instructed to be sanctified in our manner of life. We already *are* sanctified by the holy spirit; but we are now to live our lives in a sanctified manner, not according to the former lusts as those of this age do.**

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

### I Thessalonians 3:12-4:3

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

- **They already were holy, but they prayed that their *hearts* would be unblameable in holiness before God. A sanctified walk begins in the heart.**

1 Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

## **Ephesians 5:5-17**

**5** For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

**6** Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

**7** Be not ye therefore partakers [joint-partakers] with them.

**8** For ye were sometimes darkness, but now *are* ye light in the Lord: walk as children of light:

- **“sometimes”- formerly, at one time. We *were* darkness- it defined us.**
- **“light in the Lord”- We are light in the Lord Jesus Christ. Jesus Christ dwelling within us (by the new spirit nature) makes us “light in the Lord.” Not only are we “in the light,” it says, “we *are* light.”**
- **“walk as children of light”- There has been a change in identity from being darkness to being light. Now that our identity has changed there is also a change of walking/practicing.**

**9** (For the fruit of the Spirit [light] *is* in all goodness and righteousness and truth;)

**10** Proving what is acceptable [well pleasing] unto the Lord.

- **“proving”- *dokimazō*- to prove, to examine, to test, then to approve, to sanction, to consider genuine (following examination)**
- **As we choose to walk as children of light, we prove and approve what is acceptable (well pleasing) to the Lord Jesus Christ. Walking as children of light serves as an example of what is well pleasing to the Lord.**

**11** And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

**12** For it is a shame even to speak of those things which are done of them in secret.

**13** But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

**14** Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

**15** See then that ye walk circumspectly, not as fools, but as wise,

- **“circumspectly”- exactly, accurately, with diligence**

**16** Redeeming the time, because the days are evil.

- **Colossians 4:5:** “Walk in wisdom toward them that are without, redeeming the time.”

**17** Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

### **1John 2:15-17**

**15** Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

➤ **John 14:15**

If ye love me, keep my commandments.

➤ **I John 2:3-5:**

**3** And hereby we do know that we know him, if we keep his commandments.

**4** He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

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

➤ **I John 5:3**

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

➤ **John 14:31**

But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

**16** For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

**17** And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

➤ **II Timothy 4:10**

For Demas hath forsaken me; having loved this present [now] world, and is departed unto Thessalonica...

### **II Corinthians 6:11-7:1**

**11** O ye Corinthians, our mouth is open unto you, our heart is enlarged.

**12** Ye are not straitened [constricted] in us, but ye are straitened [constricted] in your own bowels [feelings].

**13** Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

**14** Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

**15** And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

➤ **They were constricted in their hearts *because* they had joined themselves to unbelievers in an unequal yoke and had been affected by their influence.**

**16** And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

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

**18** And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

**1** Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness [sanctification] in the fear of God.

- **They were already sanctified, but now they were to accomplish sanctification in their walk with reverence toward God. They would do that by no longer yoking themselves with unbelievers.**

## **II Peter 2:6-8**

**6** And turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

**7** And delivered just Lot, vexed [worn down, exhausted] with the filthy conversation of the wicked:

**8** (For that righteous man dwelling among them, in seeing and hearing, vexed [tormented, tortured] *his* righteous soul from day to day with *their* unlawful deeds;)

## **Galatians 6:14-16**

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

- **We are dead to the world and the world is dead to us. We are no longer under the bondage, influence and authority of this world. This is our relationship with the world.**

**15** For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

**16** And as many as walk according to this rule [standard, measuring rod], peace *be* on them, and mercy, and upon the Israel of God.

- **The identification of being a new creation in Christ is our standard or measuring rod, not the influence of the world.**

## **Colossians 2:20-22**

**20** Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

**21** (Touch not; taste not; handle not;

**22** Which all are to perish with the using;) after the commandments and doctrines of men?

## **II Peter 3:8-13**

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

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

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

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

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

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

## **I John 3:1, 2**

**1** Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

**2** Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

## **I Thessalonians 5:23, 24**

**23** And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

**24** Faithful *is* he that calleth you, who also will do *it*.

## Our Relationship with the World – Sent Ones

### John 17:9 – 11, 14 - 20

**9** I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

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

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

**14** I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

**15** I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

**16** They are not of the world, even as I am not of the world.

**17** Sanctify them through thy truth: thy word is truth.

**18** As thou hast sent me into the world, even so have I also sent them into the world.

**19** And for their sakes I sanctify myself, that they also might be sanctified through the truth.

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

### John 16:7

**7** Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

expedient = profitable, good, more advantageous, better

### John 14:18 – 20

**18** I will not leave you comfortless: I will come to you.

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

**20** At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

comfortless = bereaved or orphaned

Before, he could be with them; now, he could be in them.

## **Mark 16:15 -- 20**

**15** And he said unto them, Go ye into all the world, and preach the gospel to every creature.

**16** He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

**17** And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

**18** They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

**19** So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

**20** And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

## **PREACHING THE GOSPEL TO EVERY CREATURE IN THE 1<sup>ST</sup> CENTURY**

### **Acts 1**

- Right before Christ ascends he says:

#### **Acts 1:8b Working Translation**

you will receive power when the holy spirit comes upon you, and you will be my witnesses not only in Jerusalem but also in all Judea and Samaria and to the farthest *part* of the earth.”

### **Acts 2**

- The holy spirit is poured out on the day of Pentecost. Peter stands up and proclaims:

#### **Acts 2:32 – 33 Working Translation**

**32** “God resurrected this Jesus, of which we are all witnesses.

**33** “Therefore, having been lifted up [*into heaven*] to the right *side* of God and having received the promise of the holy spirit from the Father, he has poured out this, which you see and hear.

- Three thousand gladly receive his word and are baptized.
- Believing like this was never seen in Jerusalem during Jesus Christ’s earthly ministry.

#### **Acts 2: 47b Working Translation**

The Lord daily added together those who were being saved.

### **Acts 3 & 4**

- Peter and John heal a man who was lame from his mother’s womb. All the people see him walking and praising God.
- The people are astonished and Peter answers with the truth of the gospel.

- Many of those who hear the Word believe. The number of the men is about five thousand.
- Threats come from the Sanhedrin, but Peter and John answer, saying unto them:

**Acts 4: 19b – 20 Working Translation**

**19b** “If it is right in the sight of God to listen to you rather than to God, you judge.

**20** “We, moreover, cannot but speak the things that we have seen and heard.”

- They pray for more boldness to speak the Word and then:

**Acts 4:31b, 33b Working Translation**

**31b** they were all filled with holy spirit, and they spoke the Word of God with boldness.

**33b** the apostles gave witness to the resurrection of the Lord Jesus with great power, and great grace was upon them all.

**Acts 5 & 6**

- The high priest and all of those with him are filled with jealousy and put the apostles in prison.
- An angel opens the prison doors during the night, and says:

**Acts 5:20 Working Translation**

“Go, stand, and speak in the Temple all the words regarding this life to the people.”

- They get brought before the Sanhedrin again and respond with: “It is necessary to obey God rather than men.”

**Acts 5:42 Working Translation**

and every day in the Temple and in homes, they did not cease to teach and to proclaim the gospel *regarding* Jesus the Christ.

**Acts 6:7 Working Translation**

Then the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly. A large group of the priests were also obedient to the [*right way of*] believing.

**Acts 7 & 8**

- Great persecution arises and yet, they “went every where preaching the word.”
- Philip goes down to the city of Samaria and preaches Christ unto them. Great deliverance and great joy is brought to that city.
- He is asked by an Ethiopian eunuch regarding Isaiah 53; and Philip opens his mouth and, beginning from that scripture, proclaims the gospel regarding Jesus to him.
- He proclaims the gospel in all the cities as he travels from Azotus to Caesarea.

## Acts 9

- Jesus Christ himself appears to a man named Saul, who, after being healed by a certain disciple named Ananias, begins to boldly herald Jesus in the synagogues at Damascus-- that he is the Son of God.

### **Acts 9:31b Working Translation**

the Church throughout all of Judea and Galilee and Samaria had peace and was edified, and moving on in the fear [*reverence*] of the Lord and in the encouragement from the Holy Spirit, it was increasing.

- Peter heals a man named Aeneas, who was paralyzed, and all who were dwelling at Lydda and throughout the area of Sharon saw him now healed and they turn to the Lord.
- Peter raises a woman named Dorcas from the dead. It becomes known throughout all of Joppa “and many believed on the lord.”

## Acts 10 & 11

- Peter gets direction to speak the gospel to a Gentile in Caesarea named Cornelius, along with all who are gathered in his house to hear everything ordered to him by God. While Peter is still speaking, the holy spirit falls upon all of those who hear the Word. Those from the circumcision are amazed “because that on the Gentiles also was poured out the gift from the Holy Spirit.” They hear them speaking in tongues and magnifying God.
- Disciples have now traveled out from Jerusalem as far as Phoenicia, Cyprus and Antioch, speaking the Word.
- A man named Barnabas is sent to Antioch where “a great number” of Greeks” believe and turn to the Lord.
- Barnabas seeks out and brings Saul to Antioch, where they teach and a “considerable multitude *of people*” are added to the Lord. The disciples are “first named ‘Christians’ in Antioch.”

## Acts 12

- Peter is imprisoned. However, prayer to God for him is done earnestly by the Church. At night an angel walks him out.

### **Acts 12:24 Working Translation**

However, the Word of God was growing and multiplying

## Acts 13 – 28

- Paul’s three itineraries

### **Acts 16:5b Working Translation**

the churches were strengthened in the [*right way of*] believing, and abounded in number daily.

- Some notable places of believing:
  - *Antioch of Psidia*
    - **Acts 13:48a Working Translation**  
When the Gentiles heard *those things*, they rejoiced and glorified the Word of the Lord and believed,
  - *The Region of Galatia*
    - **Acts 13:49 Working Translation**  
and the Word of the Lord was spread throughout the whole region.
  - *Iconium*
    - **Acts 14:1b Working Translation**  
a great multitude of Judeans and Greeks believed.
  - *Philippi*
  - *Thessalonica*
    - **Acts 17:4b Working Translation**  
a great multitude of the devoted Greeks and not a few of the prominent women.
  - *Berea*
    - **Acts 17:11b – 12 Working T**  
**11b** they received the Word with all eagerness, examining the Scriptures daily *to see* whether those *things* were so.  
**12** Therefore, many of them did believe, including not a few of the honorable Greek women and men.”
  - *Athens*
  - *Corinth*
    - **Acts 18:9 – 10 Working Translation**  
**9** Then the Lord said to Paul by a vision in the night: “Do not be afraid, but speak and do not be silent,  
**10** “because I am with you, and no one will assault you and harm you, for there are many people for Me in this city.”
  - *Ephesus*

### **Acts 16:6 – 15 Working Translation**

**6** Now they passed through Phrygia and the region of Galatia. Being forbidden by the Holy Spirit to speak the Word in Asia,

**7** they came to Mysia and attempted to go to Bithynia, but the Spirit did not permit them.

**8** Then passing through Mysia, they went down to Troas,

**9** and a vision appeared to Paul during the night. A certain man of Macedonia was standing [*in the vision*], beseeching him and saying, “Come over into Macedonia and help us.”

**10** When he saw the vision, we [*Paul, Silas, Timothy, and Luke*] immediately sought to go into Macedonia, concluding that God had called us to proclaim the gospel to them.

**11** Therefore, sailing from Troas, we ran a straight course to Samothracia, and on the next *day* to Neapolis.

**12** From there, *we went* to Philippi, a [*Roman*] colony, which is a chief city of the region of Macedonia, and we spent several days in this city.

**13** On the Sabbath day, we went outside of the *city* gate beside a river, where we supposed was a *place of prayer*. Having sat down, we spoke to the women who had gathered *there*,

**14** and a certain woman named Lydia, a seller of purple *dye* of the city of Thyatira, one who was devoted to God, was listening. The Lord opened her heart as she gave attention to the *things* that were spoken by Paul.

**15** When she was baptized, as well as her household, she besought *us*, saying, “If you have judged me to be faithful to the Lord, *then* come to my house and stay *with me*,” and she constrained us.

### **Acts 19: 9b, 10, 17b – 20 Working Translation**

**9b** reasoning daily in the school of Tyrannus.

**10** This continued for two years with the result that everyone living in Asia heard the Word of the Lord, both Judeans and Greeks.

**17b** Fear [*reverence*] fell upon them all, and the name of the Lord Jesus was magnified.

**18** Many of those who had believed came, confessing and reporting their practices.

**19** A considerable number of them who practiced magical *arts* brought *their* books together and burned *them* before all. They also counted up the prices of them, and found *the total to be* 50,000 *pieces* of silver.

**20** In this manner, the Word of the Lord was growing and prevailing mightily.

### **Acts 28:30 – 31 King James Version**

**30** And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

**31** Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

### **Isaiah 55:7 – 12**

**7** Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

**8** For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

**9** For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

**10** For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

**11** So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

**12** For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

### **Romans 1:15, 16 Working Translation**

**15** Thus I am eager to proclaim the gospel to you in Rome also.

**16** Surely, I am not ashamed of the gospel, for it is the power of God for salvation [*deliverance*] to every one who believes: first to the Judean, and *also* to the Greek.

### **II Timothy 1:7b, 8a Working Translation**

**7b** God did not give us a spirit of cowardice but of power and of love and of sober thinking.

**8a** Therefore, do not be ashamed of the witness of our lord,

### **Romans 10:8 – 15 King James Version**

**8** But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

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

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

**11** For the scripture saith, Whosoever believeth on him shall not be ashamed.

**12** For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

**13** For whosoever shall call upon the name of the Lord shall be saved.

**14** How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

**15** And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

### **Isaiah 52:7**

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

### **Nahum 1:15 Revised Standard Version**

Behold, upon the mountains the feet of him that bringeth good tidings, that publisheth peace! Keep thy feasts, O Judah, perform thy vows: for the wicked one shall no more pass through thee; he is utterly cut off.

### **I John 4:4 – 6a King James Version**

**4** Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

**5** They are of the world: therefore speak they of the world, and the world heareth them.

**6a** We are of God: he that knoweth God heareth us:

### **Psalm 145:9 – 12**

**9** The LORD *is* good to all: and his tender mercies *are* over all his works.

**10** All thy works shall praise thee, O LORD; and thy saints shall bless thee.

**11** They shall speak of the glory of thy kingdom, and talk of thy power;

**12** To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

### **II Corinthians 2:14 – 17 King James Version**

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

**15** For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

**16** To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

**17** For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

- As we speak this knowledge in every place, we give off a fragrance.

### **II Corinthians 3:17, 18**

**17** Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

**18** But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

- This is how we now see ourselves.
- The more we behold that image of his glory, the more we are changed to seeing that glory in ourselves. It is God in Christ in you. See him in you.

### **II Corinthians 4:1 – 6 King James Version**

**1** Therefore seeing we have this ministry, as we have received mercy, we faint not;

**2** But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

**3** But if our gospel be hid, it is hid to them that are lost:

**4** In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

**5** For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

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

## Appendix I – New Things in Christ

*by him, with him, through him, in him, and under him*

### IN CHRIST

**Romans 3:24** Being **justified freely** by his grace through the **redemption that is in Christ Jesus:**

#### **Romans 8:1-2**

1 *There is* therefore **now no condemnation to them which are in Christ Jesus...**

2 For the law of **the Spirit of life in Christ Jesus** hath **made me free from the law of sin and death.**

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

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

#### **I Corinthians 1:2, 30**

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

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

**I Corinthians 6:11** And such were some of you: but **ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus**, and by the Spirit of our God.

**I Corinthians 15:22** For as in Adam all die, even so **in Christ shall all be made alive.**

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

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

**II Corinthians 11:3** But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the **simplicity [purity and integrity] that is in Christ.**

#### **Galatians 3:26 - 28**

26 For ye are all **the children of God by faith in Christ Jesus.**

27 For as many of you as have been **baptized into Christ have put on Christ.**

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: **for ye are all one in Christ Jesus.**

**Galatians 6:15** For in Christ Jesus **neither circumcision availeth any thing, nor uncircumcision, but a new creature.**

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

**Ephesians 1:23** Which is his body, **the fulness of him that filleth all in all.**

**Ephesians 2:6, 10, 13**

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

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

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

**Ephesians 3:6** **That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:**

**Ephesians 5:8** For ye were sometimes darkness, but **now are ye light in the Lord:** walk as children of light:

**I Thessalonians 4:16** For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise first:**

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

**II Timothy 2:1, 10**

1 Thou therefore, my son, be strong in the **grace that is in Christ Jesus.**

10 Therefore I endure all things for the elect's sakes, that they may also **obtain the salvation which is in Christ Jesus with eternal glory.**

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

**II Corinthians 5:21** For he hath made **him to be sin for us**, who knew no sin; **that we might be made the righteousness of God in him.**

**Ephesians 1:4** According as **he hath chosen us in him** before the foundation of the world, **that we should be holy and without blame** before him in love:

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

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

**Colossians 2:9, 10**

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

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

**Colossians 3:11** Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: **but Christ is all, and in all.**

**II Thessalonians 1:12** That the name of our **Lord Jesus Christ** may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

**Ephesians 1:7, 11, 13**

**7 In whom we have redemption through his blood, the forgiveness of sins**, according to the riches of his grace;

**11 In whom also we have obtained an inheritance** [we were chosen], being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

**13 In whom ye also trusted**, after that ye heard the word of truth, the gospel of your salvation: **in whom also after that ye believed, ye were sealed with that holy Spirit of promise**,

**Ephesians 2:21, 22**

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

**22 In whom ye also are builded together for an habitation of God through the Spirit**.

**Ephesians 3:12** **In whom we have boldness and access with confidence** by the faith of him.

**Colossians 1:14** **In whom we have redemption through his blood, even the forgiveness of sins**:

**Colossians 2:11** **In whom also ye are circumcised with the circumcision made without hands**, in putting off the body of the sins of the flesh by the **circumcision of Christ**:

**Ephesians 4:21** If so be that ye have heard him, and have been taught by him, **as the truth is in Jesus**:

**I Thessalonians 4:14** For if we believe that Jesus died and rose again, even so them also which **sleep in Jesus will God bring with him**.

**Colossians 1:13** Who hath delivered us from the power of darkness, and hath translated *us* **into the kingdom of his dear Son**:

**Colossians 1:21, 22**

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

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

**Philippians 4:19** But my God shall supply all your need according to **his riches in glory by Christ Jesus**.

**Romans 8:29** For whom he did foreknow, he also did predestinate *to be* **conformed to the image of his Son, that he might be the firstborn among many brethren**.

**II Corinthians 3:18** But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even as* by the Spirit of the Lord.

**Ephesians 2:14, 15**

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

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

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

**I John 5:11, 20**

11 And this is the record, that **God hath given to us eternal life, and this life is in his Son.**

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

### **BY CHRIST**

**I Peter 2:24** Who his own self **bare our sins in his own body on the tree,** that we, being dead to sins, should live unto righteousness: **by whose stripes ye were healed.**

**Romans 5:9** Much more then, **being now justified by his blood,** we shall be saved from wrath through him.

**Hebrews 9:12** Neither by the blood of goats and calves, **but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.**

**Acts 13:39** **And by him all that believe are justified from all things,** from which ye could not be justified by the law of Moses.

**I Corinthians 1:5** **That in every thing ye are enriched by him,** in all utterance, and *in* all knowledge;

**I Corinthians 8:6** But to us *there is but* one God, the Father, of whom *are* all things, and we in him; **and one Lord Jesus Christ, by whom are all things, and we by him.**

**Colossians 1:20** And, **having made peace through the blood of his cross, by him to reconcile all things** unto himself; **by him, I say, whether they be things in earth, or things in heaven.**

**Hebrews 7:25** Wherefore **he is able also to save them** to the uttermost **that come unto God by him, seeing he ever liveth to make intercession for them.**

**I Peter 5:10** But the God of all grace, who hath called us unto **his eternal glory by Christ Jesus,** after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

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

**Romans 5:21** That as sin hath reigned unto death, even so might **grace reign through righteousness unto eternal life by Jesus Christ our Lord.**

**I Corinthians 1:4** I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

**II Corinthians 4:14** Knowing that he which raised up the Lord Jesus **shall raise up us also by Jesus,** and shall present *us* with you.

**Ephesians 1:5** Having predestinated us unto the **adoption of children by Jesus Christ** to himself, according to the good pleasure of his will,

**Philippians 1:11** Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

**Romans 5:2, 11**

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

11 And not only *so,* **but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement [reconciliation].**

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

### **THROUGH CHRIST**

**John 3:17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

**Romans 5:9** Much more then, being now justified by his blood, **we shall be saved from wrath through him.**

**Romans 8:37** Nay, in all these things **we are more than conquerors through him that loved us.**

**Ephesians 2:18** For **through him we both have access by one Spirit unto the Father.**

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

**Galatians 4:7** Wherefore thou art no more a servant, but a son; and if **a son, then an heir of God through Christ.**

**Ephesians 2:7** That in the ages to come he might shew **the exceeding riches of his grace in his kindness** toward us **through Christ Jesus.**

**Romans 6:11, 23**

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

23 For the wages of sin *is* death; **but the gift of God is eternal life through Jesus Christ our Lord.**

**Galatians 3:14** That the **blessing of Abraham** might come on the Gentiles **through Jesus Christ; that we might receive the promise of the Spirit** through faith.

## WITH CHRIST

### **Romans 6:4, 6, 8**

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

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

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

### **Romans 8:17, 32**

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

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

### **Colossians 2:12, 13, 14**

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

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

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, **nailing it to his cross;**

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

**Ephesians 2:5** Even when we were dead in sins, **hath quickened us together with Christ,** (by grace ye are saved;)

**Colossians 2:20** Wherefore **if ye be dead with Christ from the rudiments of the world,** why, as though living in the world, are ye subject to ordinances,

### **Colossians 3:1, 3**

1 If ye **then be risen with Christ**, seek those things which are above, where **Christ sitteth on the right hand of God.**

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

## UNDER CHRIST

### **Philippians 2:9, 10**

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

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

### **I Corinthians 15:24-28**

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put **all enemies under his feet.**

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath **put all things under his feet.** But when he saith **all things are put under him**, *it is* manifest that he is excepted, which did **put all things under him.**

28 **And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.**

**Ephesians 1:22** And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,

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

## Appendix II – One Another (One-Body Thinking)

### THINGS WE ARE COMMANDED AND EXHORTED TO DO:

#### 1. LOVE ONE ANOTHER.

##### **JOHN 13:34-35**

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

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

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

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

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

**I THESSALONIANS 3:12** And the Lord make you to increase and abound in love **one toward another**, and toward all *men*, even as we *do* toward you:

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

**I PETER 1:22** Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye love one another* with a pure heart fervently:

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

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

**I JOHN 4:7** Beloved, let us love **one another**: for love is of God; and every one that loveth is born of God and knoweth God.

**I JOHN 4:11** Beloved, if God so love us, we ought also to love **one another**.

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

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

2. FORBEARING (UPHOLDING) ONE ANOTHER IN LOVE

**EPHESIANS 4:2** With all lowliness and meekness, with longsuffering, forbearing [upholding] **one another** in love;

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

3. BE KIND ONE TO ANOTHER, TENDERHEARTED, FORGIVING.

**EPHESIANS 4:32** And be ye kind **one to another**, tenderhearted, forgiving **one another**, even as God for Christ's sake hath forgiven you.

4. BE TENDERLY AFFECTIONATE IN BROTHERLY LOVE. TAKE THE LEAD IN SHOWING HONOR TO ONE ANOTHER.

**ROMANS 12:10 Working Translation** *Be* tenderly affectionate in brotherly love to **one another**. Take the lead in *showing* honor to **one another**.

5. BY LOVE SERVE ONE ANOTHER.

**GALATIANS 5:13** For, brethren, you have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve **one another**

6. GREET ONE ANOTHER WITH A HOLY KISS (EMBRACE).

**ROMANS 16:16** Salute **one another** with an holy [sanctified] kiss [embrace]. The churches of Christ salute you.

**I CORINTHIANS 16:20** All the brethren greet you. Greet ye **one another** with an holy [sanctified] kiss [embrace].

**II CORINTHIANS 13:12** Greet **one another** with an holy [sanctified] kiss [embrace].

**I PETER 5:14** Greet ye **one another** with a kiss [embrace] of charity [love]. Peace *be* with you all that are in Christ Jesus. Amen.

7. MEMBERS SHOULD HAVE THE SAME CARE ONE FOR ANOTHER. SPEAK THE TRUTH, FOR WE ARE MEMBERS ONE OF ANOTHER.

**I CORINTHIANS 12:25** That there should be no schism in the body; but *that*

members should have the same care [concern] **one for another**.

**EPHESIANS 4:25** Wherefore putting away lying, speak every man truth with his neighbour: for we are members **one of another**:

8. CONSIDER ONE ANOTHER TO PROVOKE (STIR UP) TO LOVE AND GOOD WORKS.

**HEBREWS 10:24 Working Translation** Let us also carefully consider **one another** with a view to stirring up love and good works,

9. EDIFY AND ENCOURAGE AND EXHORT ONE ANOTHER.

**ROMANS 14:19 Working Translation** So then, let us pursue the *things pertaining to* peace, and the *things pertaining to* the edification of **one another**.

**I THESSALONIANS 4:18** Wherefore comfort [encourage] **one another** with these words.

**I THESSALONIANS 5:11** Wherefore comfort [encourage] yourselves together, and edify **one another**, even as also ye do.

**HEBREWS 3:13** But exhort **one another** daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.

**HEBREWS 10:25** Not forsaking the assembling of ourselves together, as the manner of some *is*, but exhorting **one another**: and so much the more, as ye see the day approaching.

10. BE LIKEMINDED ONE TO ANOTHER.

**ROMANS 12:16** *Be* of the same mind **one toward another**. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

**ROMANS 15:5** Now the God of patience and consolation [encouragement of the Scriptures] grant you to be likeminded **one toward another** according to Christ Jesus:

11. RECEIVE YE (ACCEPT) ONE ANOTHER.

**ROMANS 15:7** Wherefore, receive ye [accept] **one another**, as Christ also received [accepted] us to the glory of God.

12. SUBMITTING ONE TO ANOTHER

**EPHESIANS 5:21** Submitting yourselves **one to another** in the fear of God.

**I PETER 5:5** Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject **one to another**, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

13. ADMONISH ONE ANOTHER (PUT IN MIND OF GOD'S WORD).

**ROMANS 15:14** And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish **one another**:

**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.

14. MINISTER (BY THE GIFT RECIVED) TO ONE ANOTHER.

**I PETER 4:10** As every man hath received the gift, *even so* minister the same **one to another**, as good stewards of the manifold grace of God.

15. USE HOSPITALITY ONE TO ANOTHER.

**I PETER 4:9** Use hospitality **one to another** without grudging.

16. BEAR YE ONE ANOTHER'S BURDENS.

**GALATIANS 6:2** Bear ye **one another's** burdens, and so fulfill the law of Christ.

17. WHEN YE COME TOGETHER TO EAT, TARRY ONE FOR ANOTHER.

**I CORINTHIANS 11:33** Wherefore, my brethren, when ye come together to eat, tarry **one for another**.

18. (WALKING) IN THE LIGHT, WE HAVE FELLOWSHIP ONE WITH ANOTHER.

**I JOHN 1:7 Working Translation** On the other hand, if we walk in the light as He is, *then* in the light we have fellowship with **one another**, and the blood of Jesus, His Son, cleanses us from every sin.

19. CONFESS YOUR SINS AND PRAY FOR ONE ANOTHER.

**JAMES 5:16 Working Translation** Therefore, confess *your* sins to **one another** and pray for **one another** so that you may be healed. The energized prayer request of a just *person* prevails greatly.

**THINGS WE ARE COMMANDED AND EXHORTED NOT TO DO**

1. JUDGE ONE ANOTHER.

**ROMANS 14:13** Let us not therefore judge **one another** any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

2. BE PUFFED UP FOR ONE [MINISTER] AGAINST ANOTHER.

**I CORINTHIANS 4:6 Working Translation** Now, brothers, I have applied these *matters* in a figure to myself and *to* Apollos for your sakes that you might learn by us [*our example*] not {+to think} beyond what has been written, so that none of you will be puffed up for **one** [*minister*] **against another**

3. GO TO LAW [HAVE LAWSUITS] ONE WITH ANOTHER.

**I CORINTHIANS 6:7** Now therefore there is utterly a fault among you, because ye go to law [have lawsuits] **one with another**. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?

4. BITE AND DEVOUR AND BE CONSUMED ONE OF ANOTHER.

**GALATIANS 5:15** But if ye bite and devour **one another**, take heed that ye be not consumed **one of another**.

5. PROVOKING AND ENVYING ONE ANOTHER

**GALATIANS 5:26** Let us not be desirous of vain glory, provoking **one another**, envying **one another**

6. LIE NOT ONE TO ANOTHER.

**COLOSSIANS 3:9 Working Translation** Do not lie to **one another**, stripping off the old man with his acts,

7. SPEAK NOT EVIL ONE OF ANOTHER.

**JAMES 4:11** Speak not evil **one of another**, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

8. GRUDGE [GROAN] NOT ONE AGAINST ANOTHER.

**JAMES 5:9 Working Translation** Brothers, do not groan against **one another**, so that you are not judged. Behold, the judge is standing before the doors.