

## AMB 301-1

We are going to begin a class called *Ambassadorship*. But before we begin, I want to remind you of what we are doing in this course. I told you when we began, that I am not so much interested in the professional branches of the work of the ministry. And I am not so much interested in teaching you the professional skills of the ministry. I am more interested in the design for the establishment, the stabilization, of the believer's soul (Romans 16). I am interested in you getting this information and this design built up in your souls. Then having the doctrinal edifice in your soul, you can discern on your own, and can be led by the Spirit of God, and can be taught by the word of God. And then the Spirit of God energizes that doctrine in your soul, and gives you the discernment to know what God put you in the Body of Christ to do. And then you, motivated by the word of God, can go do it.

You can always borrow brains but you can't borrow that edification of your soul. There is only one way to get that: out of the book. And that is what we are after, and that is what we are trying to do. And I remind you that:

“him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, *be* glory through Jesus Christ for ever. Amen” (Romans 16:25-27).

And the goal of what we are doing is “to God only”, would be glory through Jesus Christ. And that is accomplished through the body of Christ today. We want God Almighty to get the glory, and to be honored. And that is accomplished when you have your soul established in the doctrine – that doctrine that God has in operation today. That doctrine then works in you both to will and to do his good pleasure.

I'm reminding you again as we start this class: if you were going to seminary or a bible institute, they would probably call this class *Pastoral Theology*. That is the technical name for this type of class. But you know we talked about *Systematic Theology* one time before. And I tried to show you that if you want to go on the basis of human viewpoint, *Systematic Theology* is all fine and good. It is man's systematizing his knowledge of God, and the way he thinks man could be taught to understand God.

But in the bible the proper term for this class (and for what we want to do) is *Ambassadorship*. And we are going to call this class an Ambassadorship Class because that is the proper bible term.

And again, I want to emphasize to you, that I do not want you to be disappointed in what we are doing. And I do not want you to think *I wish it had been this way or that way*. You feel free to tell me anything that you would like to be taught, but understand that my selection of information is not on the basis of the fact that I think I am infinitely wise and know everything you need to know. I have prayed earnestly, and I approach this class with great fear and trembling.

I knelt down in my office this morning (my face before the Lord) before I began to prepare this lesson. I said, “Lord there is one thing I do not want to happen. I do not want to overlook something that they need.” The one thing I fear most is getting to the

end of this class, and in a year from now, looking back and saying, “The one big thing that they need and I forgot to tell them.” I do not want to do that.

So, I do not want you to think I am infinite in wisdom and knowledge and got it all down because that is not true. But I do know something. I do know you need that edification complex broke up in your soul (that edifice of doctrine) because you can borrow brains from somebody, but you cannot borrow character. You either have that or you don't.

You can obtain understanding and I would recommend that you read all the pastoral books you possibly can. I have about fifteen of them in my office (that I have read this past summer) looking for a textbook for you to read. And you need to read all those books. You need to read everything you can get your hands on, that will help you understand how somebody else does these kinds of things.

But if you read all of those books, what do you get? Sometimes you get confused, because one guy says this and the other guy says that. However, you need a basis inside of you to be able to evaluate them, and to be able to pick out what is right and what is wrong – what will work and what will not work. You read a manual and it tells you: *Do this in this circumstance and that in that circumstance*. Immediately you can see the problem with that, right? You are not always in this circumstance and in that circumstance – you are in the one over yonder.

So you need to be able to have some understanding and have the creativity to handle the circumstances. I guarantee you: You do have that creativity. And as you take the doctrine and you go with it, you will have the creativity to do it.

You must fully understand what it means to be *an ambassador for Christ*. What are the issues in ambassadorship? When you understand what the issues in the work of the ministry are, as an ambassador, then you will always be focused on the right things. And even if some of your methods are not the best, your focus will be right.

Is it better to have a lot of good methods focused on the wrong thing, or to have some methods that are just effective, but focused on the right things? Which one is the one of eternal value? Well you ought to know that without me telling you.

Okay, get 2 Corinthians 5 in one hand and Ephesians 6 in one hand. There are two places in the Pauline epistles where he describes his ambassadorship. Now Paul is an apostle to the Lord Jesus Christ. You and I are not apostles, and we are not going to be apostles.

Paul also describes himself as an ambassador for the Lord Jesus Christ. And you and I can share (and do share) that ambassadorship that was committed to the apostle Paul – and through him to the body of Christ.

2 Corinthians 5:20 says, “Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.” Notice we are ambassadors for Christ, “as though God did beseech *you* by us: we pray *you* in Christ's stead.” The emphasis: He is telling you that he is an ambassador for Christ. He is standing and speaking in behalf of the Lord Jesus Christ. The emphasis: He is telling you whom he is speaking for and whom he represents.

Whose ambassador are you: The President's? The church's? Mine? *You are Christ's ambassador!* You do not want to forget that. Who do you represent? Who are you speaking for? You speak for the Lord Jesus Christ and you are his representative.

Eph 6:19,20 says, “And for me, (he is asking that they pray) that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which (for the mystery of the gospel) I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.”

Now there he tells you the burden of his message: He is speaking as a representative of Christ, and the message that he proclaims is the mystery of the gospel.

Now let's look at the term "ambassador". Turn to 2 Corinthians 5 because we are going to study this passage for a few minutes. 2 Corinthians 5:20 says, "Now then we are ambassadors for Christ" (emphasis added).

If you looked in a Greek text, it would be "presbeuo", and the word is a verb. And when Paul says, "we are ambassadors for Christ", it would be we are "ambassadoring."

The reason I point that out to you is this: I remember going through and studying the issue of a *presbytery* – the elder over in Timothy and Titus. (We will get to that later on in the class.) The "presbuteros" is that same word. And "presbuteros" means "an old man, or an old person, or an elder." And it is the term translated "elder" over there in Timothy and Titus.

So I began to wonder why they translated that word "ambassador"? So I began to get some books out to look up the word. And the reason I'm telling you this is so you do not get tripped up, like it tripped me up for a little while.

You will hear somebody say, "Well that's the same word as elder." But that isn't exactly true. When the Greek word is used as a noun, it is a reference to a person who is older – an elder. But the word as a verb has a reference to the role that the individual plays, and the verb means "to represent another, and to speak on the behalf of another."

Now there are two issues you want to understand:

1. You represent someone else.
2. You speak on behalf of someone else.

Now what English word expresses that perfectly? The word *ambassador* expresses it perfectly and that is exactly why it is translated that way. And that is exactly why *that is the word that describes who we are*. We are ambassadors. The English definition of the word "ambassador" means "a diplomatic official of the highest rank appointed and accredited as representative in residence by one government to another, an authorized messenger and representative." In other words, an ambassador is an official representative and spokesman of a foreign head of state, or a foreign government. Do you understand? An ambassador is the official representative and spokesman from one country and one ruler, to another country and another ruler.

The United States has ambassadors to other countries. You know that. You are familiar with the politics involved and that kind of thing. Other countries have ambassadors that come here. When those people come here, or our ambassadors go there, first, they are in a foreign country, because that is where their job is. (Aren't we in a foreign country?) They represent our government and our head of state. They are the president's ambassadors. Do you get the idea?

You are the official representative and spokesman of the Lord Jesus Christ and his country.

Say they have a big party and the ambassador from Canada shows up at the party. Who does the ambassador from Canada represent? He represents Canada. When he comes in and speaks, Canada speaks. Well that is the idea with an ambassador.

Now the verse says "we are ambassadors for Christ." That preposition "for", means "in behalf of, or substituting for," and that is the reason the verse goes on and

says, “as though God did beseech *you (how?)* by us.” God is speaking by us. When we speak, who is speaking? That is how God speaks. God speaks by us.

Now, does that mean God is speaking when you talk about the Bears winning the football game? No, you take the word of God and preach the word of God, and then God is speaking through you.

Verse 20 says “we pray *you* in Christ’s stead”. In other words: we beseech you, we ask you. And instead of him standing here, who is standing here? We are. Do you get the idea? We are doing it instead of him. He is up there and we are down here, and he is doing it through us. We are just official representatives. He’s not here, but as his ambassadors, we represent him and speak for him. I want you to get a hold of that truth.

Listen, you need to understand that you are an ambassador for the Lord Jesus Christ. Every member of the Body of Christ is an ambassador. And as an ambassador, you are the official representative and spokesman for the Lord Jesus Christ on this planet. Now if that doesn’t take the wind out of your sails, you have not been listening.

Let me show you how Paul takes this. Come over to Colossians 1:24: “Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church.” Now notice that passage: “Who now rejoice in my sufferings for you.” Paul said, “I’m suffering for your benefit.” But notice what he says the sufferings are: “fill up that which is behind.” In other words, I’m completing the afflictions of Christ in my flesh for his body’s sake.

You see, the world wouldn’t have the Lord Jesus Christ. They say, “Crucify him, and away with him.” And he ascends into heaven as a royal exile. He is on exile from the planet. His rightful place as the king, is to be reigning on the planet over the earth, over the universe, on his own throne. But he (as a royal exile) has gone away and is seated at the right hand of the Father’s throne on high. The world would not have him.

So what does he do? He sends Paul in his place. He sends Paul to represent him before the world, with an offer of grace and peace. Do you understand that?

So what happens? As Paul goes out and represents Christ before the world, the attitude that the world has toward Christ is turned on Paul. Can you understand why they do not just open up their arms and receive him with glad hearts? He says, “The things that are happening to me are not happening to me just because I am a mean, ornery, nasty guy. They are not happening to me because my methods are a failure.”

I hope you are listening to me, and in ten years from now, when you are out in the ministry batting your head against the bricks, you will remember what I am saying to you and you will know how to evaluate what you are doing. Because you are going to suffer rejection, and if you suppose gain is godliness, Paul says you are proud, and do not know what is going on.

Do you remember the passage in 1 Timothy 6? If you do not, then write it down and read it. You see, he is saying, “Hey, here I am out here. I’m his ambassador. I’m his representative. I’m his spokesman. And the things that the world would aim at him, and do to him, they would do it to me because I am his ambassador.”

That is why in Philippians 3:10 Paul says that the goal and the aim is “That I may know him, (Christ) and the power of his resurrection, (and notice) and the fellowship of his sufferings”. You see Paul is talking about partaking in Christ’s rejection: filling up and finishing the enmity that the world has towards Christ. And he says, “Hey, my desire is to follow him even in that.”

Now what does the world want to do? Does the world want to be rejected? The world's standards say, "No rejection." Am I right? They have to be accepted. You have to do whatever you have to do, to be accepted, and have the world's standards met.

Paul says, "the fellowship of his sufferings". The world says, "Never appear weak and vulnerable." Paul says, "My strength is made perfect in your weakness, and that is what Christ tells me." He says, "Most gladly therefore will I glory in my weaknesses." And, that is not the standard of the world.

Gentlemen, you have to realize that the standard of your ambassadorship (what your ministry is going to be like) is who you are. You are the official representative and spokesman for God the Son. And when you go out like that, the world is going to react to you the way that they reacted to him. This age, in which we live, is the age of the official rejection of God the Son. He's off on exile, sending the message of grace and peace, through his ambassadors, to a world that has declared war on him.

Look at Philippians 1:28-29: "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

You have been given the privilege of getting saved, by believing on the Lord Jesus Christ. Well, when you become a child of God, you also become an ambassador for Christ. He gives you that position; you did not ask for it. It is a privilege that he gives to you. And he says it is not only for the opportunity to get saved, but it is also given to you to "suffer for his sake."

If you do not think it is suffering, look at verse 30: "Having the same conflict which ye saw in me, and now hear *to be* in me." You see, you represent him in enemy territory. Do you know what the world has done? They declared war on him. Psalm 2, they declared war on him and said, "Away with him". They declared war on your king (the one you represent) and on his country (where your citizenship happens to be – in heaven).

Do you know what happens to the ambassadors of the world? They come here and they have great big ceremonies. They have great big parties, and plush surroundings. They have wonderful places to live. They have diplomatic immunity. If you are an ambassador, you can not even get a parking ticket. You can kill somebody and get away with it – that is immunity. I mean the world holds out it's welcome of luxury.

But do you know what happens if that ambassador's country declares war on your country? Do you still hold out the royal hands of hospitality? No you don't, do you? Do you remember in World War II, the Japanese ambassador was talking to Franklin Roosevelt while the planes were coming to bomb Pearl Harbor? And when the word came to Franklin Roosevelt, do you think old Frank thought as good of him after that? You know better, you know what happened. The man went away in humiliation. Why? He represented his country.

Well, it is given to you on behalf of Christ, not just to believe on him, but also to represent him here in enemy territory, the adversary's territory, in Philippians 1:28. And they are going to think about you, and talk about you, like they do in verse 28 because you represent him.

Now those things are true of the apostle Paul, and I recognize that those passages (Colossians 1, Philippians 1 and 3) are referring to Paul. But do you know what? They are also true of us. We too, are the ambassadors of Christ.

Look at 2 Corinthians 5:18. Do you see in verse 20 when he says, “Now then we are ambassadors for Christ”? When he says, “Now then”, that is just another way of saying, this is a conclusion based on what I just told you. Now then, therefore, because of what I just told you, now here is what is true. Well what was it that he just told them in verse 18? He said, “And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation” (emphasis added).

Now who is the “us”? Well, “us” could be a lot of people. It could be Paul and Timothy – 2 Corinthians 1:1: “Paul...and Timothy...unto the church of God which is at Corinth.” But it could also be “us” – members of the body of Christ, couldn’t it?

Look at 2 Corinthians 5:19. The word “wit” means, “know”, so “to wit” means “to know”. And “to wit” is an old English expression that we would say, “that is”, something of that nature. “To wit, that God was in Christ, reconciling (Who?) the world.”

Well, is the world made up of saved people? No the world is the world, isn’t it? If you are in the world that doesn’t mean you are saved. In verse 18, the “us” is a reference to saved people today. Verse 19 is a reference to the world. So, when you get to verse 20 (“Now then we are ambassadors for Christ”) who is he talking about? He’s talking about us, saved people, members of the body of Christ. We are ambassadors for Christ. He is not just talking about himself or Timothy, but he is talking about himself and Timothy, as members of the body of Christ. And you and I are members of the body of Christ. And you and I have that ministry that is comparable. We follow the apostle Paul in that, and we too are ambassadors for the Lord Jesus Christ. And you do not want to forget that. Write it down. *We too are ambassadors for Christ in this world of sin.* We are official representatives of God the Son.

Now listen, gentlemen, God Almighty has not left you here on this planet to build big buildings. God has not left you here to build organizations. God has not left you here to build big churches. God has not even left you here to build “the” church. God has not even left you here to win people to Christ. God Almighty left you here for one reason (one great purpose) and that purpose is to represent his son. Please do not forget that. Please get the focus of your ministry on the right target today. Our purpose and aim here (and the reason God has left us here) is to represent Christ, and to bring his message to the world.

Now if you will do that faithfully, souls will get saved. If you will do that faithfully, believers will be band together and form local churches, and local churches will be built, and “the church” will be edified. *But those results of your ministry are not your responsibility.* Your responsibility is to represent God the Son as a faithful ambassador – to represent him and to speak his word.

Now, look around you at all that goes on in religion today, and Christendom, and I am not talking about modernists and liberals and people that do not have any light and understanding or faith. I am talking about saved people. You look out among bible believing people, and you see the shallow gimmickry, and the emphasis on methods and programs, and this and that and the next thing, and they leave out of the message. And the focus, and the emphasis is on building big things, and big organizations, and big programs, and all that kind of thing, to the leaving in the shadows of their ambassadorship. Let that be a warning to you – that you need to keep your ministry focused on the proper thing.

Come with me to 1 Timothy 3. There is something about being a representative of Christ. You know members of the body of Christ are the official representatives of Christ in the earth today. And when I say that to you, I hope you understand what that

means. It means that you and I, as members of this body, are the only representatives that he has. We are his official representatives.

If I say to you, "Stanley is my official representative. He is my agent. He speaks for me. And then Greg comes along, and he begins to tell you that I said something. And you begin to wonder what brother Rick said, so who would you go to? Is Greg my representative, or is Stanley? Stanley is, because I declared him so. I gave him that official position. Now, who then is my spokesman? Stanley is. There is something marvelous about that, in regard to what your ministry is going to do.

1 Timothy 3:14 says, "These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

Now he is talking about the local assembly. He has told them about the bishops and the deacons – the offices in the local assembly. And, he is telling them how to run the assembly, and he says, "If I don't get there, I'm giving you these instructions so you know how to make this assembly function orderly."

Verse 16, "And without controversy (no arguing about this) great is the mystery of godliness." Okay, he says, "There is no argument about this." (But there seems to be.) "Great is the mystery of godliness" – this is the godliness that belongs to the mystery. When something is *of* the mystery (the mystery *of* godliness) that is a genitive case. It means that godliness belongs to the mystery. It is the mystery *of* godliness, and the godliness that belongs to the mystery is great – great is this thing, godliness. We have talked about it, and we are going to study these Pastoral Epistles later on.

Godliness means proper worship of God – great is the secret of godliness. What is it? God was manifest in the flesh. And that passage, dear friend, is a reference, not to the incarnation of the Lord Jesus Christ, but rather to the church the body of Christ. It is a reference to the local church. Now you think about this, and we are going to study these passages as we go through here; and you will see the importance of the local church in this regard.

*But you, as an individual, are an ambassador for Christ.* You represent him and you are his spokesman. And as you gather other believers together in local assemblies (the local church that you are going to establish and that you are going to pastor) that local church is a representative of the entire body of Christ in that location.

That local church is not an organization just to pay you a salary. Do you get the idea that something different is going on here? It is not just an organization to keep a denominational structure going, or historical body of scholarship and tradition functioning. There is a living, spiritual, principle and activity involved here.

The local church represents the entire body of Christ in the location. So in your ministry, as an ambassador, you are going to be gathering other ambassadors together, representing him individually and collectively, as an assembly. The life, and the attitude, and the actions of Christ and his body, his word proclamation is to come out through you. Well that is some responsibility and privilege.

Turn to 2 Corinthians 3:3: "*Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

You have heard people use that verse and say; "Your life is the only bible some people will ever read". That is not what that verse is saying. "*Forasmuch as ye are* manifest and declared" (emphasis added). Is that word "ye" singular or plural? It is plural. He did not say, "You Dick, You Art". He is saying, "You the church (the local

assemblies of believers at Corinth) you people are manifestly declared to be the epistle of Christ. And you are manifesting the word of God, the written word, hence the living word, to those around you.” What do you get out of starting local churches? You are not just trying to get a group of local people so you can say *I got fifty this week. How many did you have?* It isn’t that at all.

There is a spiritual ministry going on, and if you do not conduct it on the basis of divine viewpoint, and you do it on the basis of human viewpoint, do you know what is going to happen? It is not going to exist. The results will not be there. It will be something else.

1 Corinthians 3:16: “Know ye not that ye (look at that ye) are the temple of God, and *that* the Spirit of God dwelleth in you?” Well, whom is he talking to? He is talking about the local church at Corinth, as it is built together and is functioning together. It is representative, and it is the place where God dwells in the community.

Verse 17, “If any man (there is the individual) defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye (the church) are.” If somebody comes in the local church and messes up that local church, and defiles that local church, God Almighty is going to deal with him.

Doesn’t 1 Corinthians 5 tell them what to do? They are to take that man and put him out for the destruction of the flesh.

Doesn’t 1 Corinthians 11 say that if we judge ourselves we will be judged. The assembly will judge the believer. They will come in and take that believer and lovingly discipline him in light of what God says. And they will go seek to restore him, and then seek to put the man under the pressure that God’s word requires (holding to account to be who he is) and deal with it.

If you are going to be a pastor (building and working in a local assembly) there is no longer just an organization there. You got that? There is life! You represent Christ, and you are the spokesman and ambassador for Christ. And you represent him before the world.

In 1 Corinthians 6:19-20, you see a passage that talks about you individually: “What? know ye not that your body (that is you – your body that you are living in) is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price.” That is the individual passage that tells you that your individual body is the temple of God the Holy Spirit.

But when you get all these little members together, what do you have? You get the collective representation. Every individual is to represent and manifest the life of Christ. The attitude, the actions, and the words of Christ are to live in you. And when we get together as an assembly, we represent the whole body. Do you see the principle? As it gets one individual, then it gets to be bigger, and the collection, and the assembly is just to do what the individual does. And that is to represent and manifest the life of the Lord Jesus Christ.

Well, that is a high calling, gentlemen, it is a holy calling and there isn’t any way to carry this thing out, except according to God’s orders. It will not work on the basis of human viewpoint. Please understand that! You have to go on the basis of divine viewpoint, so we are going to study our ambassadorship from the point of view of what it is God is doing today.

“For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 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. Wherefore henceforth, know we no man after the flesh: yeah, though we have known Christ after the flesh, yet now henceforth know we *him* no more. Therefore if any man *be* in Christ, *he is* a new creature; old things are passed away; behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and that committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. 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" (2 Corinthians 5:13-21).

Now, I read you that passage, and I know you are familiar with it. *But that passage is our great commission.* That passage describes what God is doing today, and what God holds us responsible to be a part of today.

Now I recognize that the Lord Jesus Christ gave other commissions. We know that. We study the bible dispensationally, and we understand Matt 10: that he took his twelve apostles and he gave them a great commission. And later on, after his resurrection, he took his apostles and disciples aside, and gave them an even greater commission – the post-resurrection commission.

But the Lord Jesus Christ has spoken again – this time from heaven through the apostle Paul (and through him to us today). And he has committed a commission that is part of Paul's "my gospel". He has committed that commission to us. And it is our duty to carry it out.

The apostle says in 1 Corinthians 9:16, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me."

Do you see in Romans, when Paul says, "I am a debtor?" Do you know what a debtor has to do? When a debtor goes and pays the bill, is he doing any great thing? No, he's doing what he should do, isn't he? That is what he says here, "When I go preach the gospel, it's no big thing, "for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" He said, "I am a miserable dude if I do not go out and discharge this responsibility."

1 Corinthians 9:17: "For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me." He is saying, "I am duty bound to fulfill my responsibility to this gospel that is given to me."

There is a commission, that is a part of Paul 's "my gospel", that you and I have a responsibility to carry out. So you have to clearly understand what our responsibility is, and that is the passage before us. I would like you to look at it with me for a moment.

Listen people, if you try to follow the wrong commission, you are going to have absolute confusion. Do you know that? Now you think about what goes on. If you go over to Mark 16, and try to follow that commission over there what is going to happen? That commission starts out by telling them that there is going to be worldwide revival. Go get it boys! So you are going to start out seeking worldwide revival.

Then the following few verses say that when you go out seeking that worldwide revival there are going to be signs and wonders that follow you. I am going to confirm the word with signs and wonders, and here they are.

Then you go over in Matthew 28 and he says, "I want you to go out there (worldwide revival) and I want you to water baptize them, after they get saved. And then I want you to teach them to keep the Law of Moses." Now if you are trying to do that today, that can get you confused.

Over in Luke and in Acts he says, "I want you guys to go out (worldwide revival) to all the nations, but I want you to begin at Jerusalem. You have to go to the Jew first."

But the one everyone forgets, John 20, he says, "Okay fellows, I am getting you ready to go, and when you go, I am going to give you the Spirit of God, so you have power to forgive sins when you go."

Now if I thought all those things were working today, what would happen to my ministry? Is it confusion or is it courage that tries to go out here and have a tongues meeting, or a water baptism ceremony, or a worldwide campaign expecting certain things?

They quote the verse, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14).

You would have a mess with that wouldn't you? You know what happens? That is not courage. That is not great faith. That is confusion.

You need to base your ministry on an understanding of what God is doing today. Keep your ambassadorship an ambassadorship for Christ, representing him.

In 2 Corinthians you have to understand where you are at now. In 2 Corinthians Paul is defending his apostleship. He defends his ministry during the whole book – the whole book is a defense of his ministry and his apostleship. And in the first seven chapters, he begins by explaining his message and his ministry. And he does that by talking about the motivation behind it. What is it that is motivating his ministry and his message?

When you get to chapter 5, he deals with the issue of his motivation, being the fact that he has received a commission from Christ. In other words Paul is saying, "The motivation behind my ministry is not just to make myself somebody important, but it is to demonstrate the fact that Christ has given me a commission."

2 Corinthians 5:9: "Wherefore we labour, that, whether present or absent, (that is here or dead and with Christ) we may be accepted of him." That is what I want – I want what I am doing (and my life) to be accepted by whom? Christ (not headquarters) but him!

Verse 10: "For we must all appear before the judgment seat of Christ." He is the evaluator, not somebody else.

Verse 11, "Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences." He is saying, "Listen, God knows my heart. I hope you can see it." But God does know it. That is bold. Do you know that?

Verse 12, "For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart." He said, "All these people are out here glorying in appearance, glorying by the world's standard of success and operation and all that kind of stuff. And that doesn't mean a hill of beans to me. I don't care anything about that stuff, all I want is God's approval. I am going on the basis of divine viewpoint, and I hope you can see that." And if they were spiritually minded, they could see it. If they understood the proper viewpoint of the ministry of being ambassadors for Christ, they would see it.

Verse 13, “For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.”

And then he goes right on down and begins to give them that commission. He says that the love of Christ constrains us. Why? Because he has given us a message and he’s made us ambassadors for him.

Verse 20, “Now then we are ambassadors for Christ.” “Now then”, in other words, based on the verses that I just gave you, the conclusion is that we have been made ambassadors of the Lord Jesus Christ.

Now let me emphasize again to you what I am trying to get across to you, as we begin the issue of our ambassadorship. I want you to see that you are his representative. You are his spokesman. The focus of the ministry is not building denominational structures, and building this, and building that. The focus is representing Christ. Now that does not mean we cannot get together, and you cannot build a building and have a church in a building. You can, if the building is a tool to help the life and the ministry function better. It does not mean other believers and local assemblies cannot work together in cooperation, if that cooperation is something that helps the life function better, and is more effective in its outreach. But it means that the representation that you have (that ambassadorship for Christ that you have) has to be the most important issue.

And there are two issues in ambassadorship:

1. The issue of representation – you represent him. The ministry is God’s work.
2. You speak for him.

Now we’re going to look closely at those two basic aspects of ambassadorship.

Number one, you need an understanding of how to discern the will of God today – how to do the will of God today. How does God work today? We are going to talk about that in some detail.

Then you need to understand the importance of the message that you bear before men from the king, and something of Satan’s policy of evil against that message and ministry.

We are going to go through those things and then (God willing) we are going to study through the Pastoral Epistles, verse by verse. And then we will have some other things.

But remember *you are an ambassador for Christ*. An old preacher said one time, “*You are an ambassador for Christ, young men, don’t ever stop or stoop to be a mere king on the earth.*”

## AMB 301-2

We will continue our discussion about being ambassadors for Christ. And we want to continue where we left off last time in lesson one, with the passage in 2 Corinthians 5. We looked at verse 20 where Paul says, “Now then we are ambassadors for Christ,” and we talked about that being our mission. We are not painters, or mechanics, or bus drivers, or watchmen, or whatever our occupation is right now. We are ambassadors for the Lord Jesus Christ.

An ambassador is not just a follower. An ambassador is somebody who is sent out to represent (and to speak for) somebody else. We are not just following Christ. We are sent out by him to represent him, and to speak for him. We are here to finish the ministry that the apostle Paul started. And that ministry has to do with explaining why Christ is absent from the earth today, and to preach the message and the word of reconciliation.

I was reading a copy of Sir Robert Anderson’s book today – *The Silence of God*. And the “silence of God” refers to the silent heavens – all the suffering, and the affliction, and the persecution, and the terrible things that happen in the world in general (and to God’s peoples, in particular). And why doesn’t God intervene?

Well the explanation for that has to do with the ministry of reconciliation. And it is a great honor, gentlemen, to be able to represent the Lord Jesus Christ during his long absence from this earth. And I say to you again, what I tried to impress on you in lesson one: We are the only representatives that he has on this planet today. If anybody is going to see Christ, they are going to see him through the Church, the body of Christ. If anybody sees or hears Christ, they are going to see him or hear him through the ministry that you and I carry on, wherever we are. That is the issue. If people come to know Christ, it will be because we preach the word, and we preach the message, that he has given us to preach.

He works today through his word resident in the Church, the body of Christ. So when we speak, when we act, when we preach, when we teach, when we beseech others in behalf of Christ during his absence, we are doing it as his official representatives.

2 Corinthians 5 is a passage that gives us our commission for today. And in that passage it is very clear that an adequate understanding of our ambassadorship is necessary, in order to have the proper approach to the ministry. And it is necessary in order to have the proper thing to govern your activities, and what you are doing.

Now the apostle Paul has been explaining his motive for his ministry – the motivation behind his ministry. And he says in the first part of the chapter (beginning at verse 9 and down), “I just want to please God.” I am his representative. And I am motivated by the fact that I have received a commission from him, and I want to walk worthy and execute that commission. And my motive is the fact that he has given me this commission to do.

“Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. Therefore if any man *be* in Christ, *he is* a new creature; old things are passed away; behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation: To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation” (2 Corinthians 5:16-19).

“Now then [because of what he just said in verses 16 to 19... Now then... because of that] “we are ambassadors for Christ” (5:20). In other words, on the basis of what he just said, in verses 16 to 19, his conclusion is: we are ambassadors. We are sent out as representatives and spokesmen of the Lord Jesus Christ.

Well, what did he just tell you in verses 16 to 19? He is talking about the ministry and the word of reconciliation. He is talking about the tremendous change in God’s dealings with mankind.

Now that division is that dispensational division that we talk so much about in Times Past (where there is a middle wall of partition between the Jew and the Gentile). There is that division between the Circumcision and the Gentile. He says, “Now that division between men (where there are some advantaged people and some disadvantaged people) has been done away with. And the world has been reconciled to God. Now there is a dispensational change between Times Past and the But Now.

And that change (that reconciling of the world through the setting aside of the Nation Israel) means God is dealing with the world in a different way today. And because he is dealing with the world in a different way today, all men are on the same level now. And because of that (because God has changed his dealings today) there is an “Every Man Gospel”. There is a message for “every man”. And because of that, you and I have been sent out.

Back in Times Past, we would have never been sent out as the official representatives of Christ. But now, we are and we can be. And as members of the body of Christ, we are. We had this thing committed, and put into our trust, to go out and represent him today.

- Israel represented him in Times Past.
- The Body of Christ represents him now.

The reason the Body of Christ can represent him now is because God has changed his dealings with men.

2 Corinthians 5:16-17: “Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.”

That is just the change in the program stated in a real simple form. And you have to study that, and compare all the passages, to get the understanding of all of it.

You know what verse 16 says: “know we no man after the flesh: yea, though we have known Christ after the flesh.”

And, you know Romans 15:8 – He came as a “minister of the circumcision for the truth of God.” There was a division (a distinction) back there in Times Past. And yet that division (that distinction) is different.

When the Lord Jesus Christ came (in the books of Matthew, Mark, Luke, and John – his earthly ministry) he would not have dealt with the Corinthians. And that is not all. If he had, they would not have listened to him.

Do you remember Ephesians 2:11: (You) “who are called the Uncircumcision by that which is called the Circumcision?” They did not like each other, and they still don’t. And Jesus Christ did not minister to the Corinthians. He would not have, and they would not have paid any attention to him anyway. There is a division.

But Paul says, “Hey that isn’t the way it is, because now things have changed.” Now he says, therefore because of the change “if any man *be* in Christ, [that is now with the change] *he is* a new creature” (2 Corinthians 5:17). There is something new going on here. There is a new species of humanity being formed today.

In Ephesians 2:15 he calls it: the “one new man”. He says that he has broken down the middle wall of partition, that is between them, making peace “Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man” (emphasis added). That has to do with that new species of humanity being formed today in the Church, the body of Christ.

2 Corinthians 5:17 says: “old things are past away; behold, all things are become new.” The old program is gone but that does not mean that your old sin nature has passed away. It does not mean that your old life has passed away. It does not mean that the “old” you passed away. Do you know why? Because you carry him around with you, don’t you? You still have him.

If getting saved results in your old life passing away, (and never being around anymore) why do you have problems? Because, you still have him around.

It is a reference to the program. The old program has passed away, and the new one has come in. All things are of God. In the new program, the issue now is what God is doing. The issue is not what man does. God has provided everything himself, now, through the cross of the Lord Jesus Christ. And there is nothing for man to be involved in. God himself has made a full provision, and you are complete in Christ (Colossians 2:10). The completion is there, and there isn’t anything for you to do, or not to do.

The people in Times Past had things to do in order to be saved and delivered into that kingdom. Now we have talked about that repeatedly as we studied Romans, and you understand that. The men in Times Past were not justified, and declared righteous before God on the basis of their works. But justification and salvation are not the same thing. Today all things are of God - the whole program.

2 Corinthians 5:18: “who hath reconciled us to himself by Jesus Christ” (emphasis added). In other words, you and I (that are saved) have been reconciled to God in the body.

Now, there are two reconciliations in this passage, and we have studied this before, so you understand it. Verse 18 is our individual reconciliation - back to God in one body. It is our individual reconciliation, and participation in the reconciliation program, in the body of Christ. Individually, we have had our status changed. God has changed the condition and the status of the world before himself. And you and I,

individually, have had our status changed with God. We have had our position moved from being enemies to friends – aliens to being reconciled. We have been moved from being an enemy of God to being a Son of God. We have had our status changed, and that is reconciliation. Because of that, he has given to us the ministry of reconciliation.

Now, let's look at the *ministry of reconciliation*. That is the ministry. Because we are members of the body of Christ (reconciled to God in Christ) God has given us the ministry (the job and the opportunity of service) of reconciliation. And, that is the ministry of offering reconciliation to the world about us, not us offering it to ourselves but us offering it to the world.

It is in 2 Corinthians 5:19: "To wit, [What is the ministry of reconciliation?] that God was in Christ, reconciling the world unto himself, not imputing their trespasses" (emphasis added).

Now, is he talking about the world or us? In verse 18, he is talking about us. In verse 19, he is talking about the world.

When Israel fell and they were cast away, it resulted in the reconciliation of the world. That did not mean the world was saved, did it?

Do you remember when I taught you those reconciliations back in Romans 5, and I told you how important it was (how basic it was) to understanding everything that is going on today? If you do not understand the distinctive ministry of Paul, (the distinctive, dispensational dealings going on today) you are not going to be able to understand the very heart of your commission today.

The "*Every Man Gospel*" is a gospel that goes out to all men without any distinctions or separations like those in Times Past. And when we believe we are reconciled to God individually into the body of Christ, he gives us the ministry of going out and proclaiming to the world, the opportunity to be reconciled to God also in one body. In other words, the dispensational reconciliation means that you can go to every man now. Those distinctions, which were in Times Past, no longer exist. You go with the message: *you can now be reconciled unto God in one body through the cross*.

So he says that he has committed unto us the word – the preaching of reconciliation. The whole world can now be reconciled, by the same message that reconciled us unto God. And our ministry is to take that word of reconciliation out to men.

2 Corinthians 5:20 says: "Now then we are ambassadors for Christ." Our function is to go out and proclaim to the world (and offer to the world) that message whereby they can be reconciled unto God.

Continuing in verse 20: "Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God." What reconciles them to God? They are reconciled through the word of reconciliation. And verse 21 (one of the greatest gospel verses in the bible) says it clearly: "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."

God took his son, hung him on the cross, poured out his wrath against our sin on the body of the Lord Jesus Christ, and gave his soul to be an offering for sin, that we might be made the righteousness of God in Christ. That is a glorious message to proclaim. That is our ministry – to go out and beseech and pray men, and that is to speak in his stead (to speak in Christ's behalf) and to proclaim the message of reconciliation.

Now I want you to notice the last part of verse 18. He says he has given us the ministry of reconciliation. Verse 19 says that he has committed unto us the word of reconciliation. Now when he says, "he has committed unto us the word of reconciliation", and when he says, "he gave you the ministry", that means he has given you the honor of this privilege. When he has committed it to you, he put it in your trust, in your protection, and in your care.

Come on over to 2 Timothy 1, and notice this word "committed".

2 Timothy 1:12 says: "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." What do you mean, "he is able to keep that which I have committed unto him?" Do you see that issue, that word "commitment"? It has to do with him giving it to you for your safekeeping. Paul says, "He is able to keep (to protect, to preserve) that which I have committed unto him (my soul) against that day. Well when God committed the word of reconciliation to you, he gave it to you as a trust. It is something that he gave to you for a purpose.

Now let's look at 1 Thessalonians 2:4. If you have not memorized this verse, you need to do it now: "But as we were allowed of God." In other words, he is saying, "as God gives us the privilege of being ambassadors for him." He has given us the ministry of reconciliation. He's allowed us the privilege of having this ministry of reconciliation because we are members of the body of Christ. You got it because God gave it to you. You did not seek it. You did not go petition for it. He gave it to you when he put you in Christ. By virtue of being in the body of Christ, he has given you (and allowed you) the privilege to represent him – "to be put in trust with the gospel, even so we speak." And when he says "even so we speak", he means we are carrying out the ministry the way we should carry it out.

Now notice what he did. We were "put in trust with the gospel". Now that word "trust" is a financial term. You occasionally see banks referred to as "Savings n Loans". They are "Bank and Trusts". Do you know what a "trust" is? That is a place where you deposit something, and they keep it, and protect it, and look after it for you. They guard it. They protect the thing that you deposit with them.

And you have been put in trust. God has taken his word (the word of reconciliation) and he has committed it to your trust. And as we have been allowed of God to be put in trust with the gospel "even so we speak; not as pleasing men, but God, which trieth our hearts" (1 Thessalonians 2:4).

It is a financial term, hence in 2 Corinthians 4:7 Paul says: "we have this treasure in earthen vessels." Do you know where you put a treasure for safekeeping?

Well, God took that treasure and he gave it to you. When you look at the ministry that God has given you (like Paul looked at it) it won't be burden to you. It will be something that is the most valuable thing you possess.

Do you know what a treasure is? That is something that makes you rich, isn't it? Wouldn't you like to have a treasure, some untold wealth? Well, you know what he says? He says, "forget about that". It will rust and go away. Somebody else will get it. But that message, and that ministry you have, is a treasure. And it has been committed to your trust. You are to treat it and handle it, and guard it, and protect it, just like the bank does when you deposit something with them.

Now look at 1 Timothy 6:20: "O Timothy, keep that which is committed to thy trust, [Do you see that?] avoiding profane *and* vain babblings, and oppositions of science falsely so called." He is saying, "Don't let somebody come along and try to steal it away from you with those things.

Continuing in verse 21: "Which some professing have erred concerning the faith. Grace *be* with thee. Amen."

Do you see what has been committed to your trust? *The faith* has been committed to your trust. The gospel message (the truth of God) has been committed to your trust.

And you are to avoid some things that are going to contaminate the gospel message.

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing [Now isn't a treasure a good thing? Isn't it precious?] which was committed unto thee keep by the Holy Ghost" (2 Timothy 1:13,14).

That word "keep" means "guard it, protect it, take care of it." You have a responsibility to take the message of reconciliation that God has committed to your trust, and as a faithful ambassador, protect what God has given you. And Timothy is going to protect the message that God committed to his trust. It is a treasure. It is a valuable thing and a privilege to be an ambassador, and to have the message of reconciliation committed to your trust. And he expects you to protect it (guard it) as well as to proclaim it.

Now go back to 1 Thessalonians 2:4, and let's look at it one more time. And notice what he says: "to be put in trust with the gospel." 1 Timothy 6:20 says that you had the faith committed to you. 2 Timothy 1:13 says that you had a form of sound words committed to you. Notice carefully, *none of those verses say that God committed the world to your trust.*

Go back to 2 Corinthians 5 and you will see that God never committed the souls of men into your trust. Please understand that. *God did not commit the souls of men into your trust.* You are just a messenger boy, brother. You are responsible to speak the message that God has given you. You are responsible to be true to the message that is committed to your trust. There is a message, a system of doctrine and information that God has put in your trust. Listen, the souls of men are in his hands. *The souls of men are God's responsibility, and it is his responsibility to save men.*

People say, "Oh, I got a burden for souls." And I am aware of what you mean when you talk about being soul conscious. You are being conscious of the needs of people. But, do you see how much evangelism, and how much of the Lord's work, gets turned around, and is focused on the wrong thing?

God didn't call you to get results with the message. He called you to faithfully preach the message. And if you will preach it faithfully, (deliver the message) he will save people through the message. If a man is going to get saved, he has to hear the gospel – hear the word and hear the message of reconciliation. He has to hear that God made Christ "*to be sin for us, who knew no sin; that we might be made the righteousness of God in him*" (2 Corinthians 5:21).

He does not need to hear anything else. He does not need to hear: *Go to church, quit your meanness, turn over a new leaf, pay your bills, etc.* He does not need to hear: *Quit drinking, quit smoking, quit beating your wife (or letting her beat you).*

But he does need to hear a message of grace. And you are just a messenger boy responsible to deliver the message of grace, by which God himself will save them

that believe. Please understand that. And according to the verse, you are to do it *as it pleases God*.

1 Thessalonians 2:4 says: "But as we were allowed of God to be put in trust with the gospel, even so we speak; [We execute our function, and our job, and our commission, and our ministry, properly. How?] not as pleasing men, but God, which trieth our hearts." You see the divine viewpoint of the ministry is absolutely necessary to sustain you and me against the opposition of the adversary. And in order to enable us to walk worthy of the Lord unto all pleasing, we have to know what pleases the Lord. Now, you are going to carry on your ministry, not as it pleases men, but as it pleases God.

And gentlemen, I guarantee you the pressure is going to be on you in your ministry (day in and day out) to please men. I do not mean that it will be just an overt kind of thing. It is never overt. But the pressure is going to be on you, to use human viewpoint as the basis of evaluating, and as the basis of judging, and as the basis of responding, to your ministry. And I want you to understand that you must have the divine viewpoint of the ministry fastened in your soul, with unflinching certainty. And you must have this in order for you to carry on that ministry, and do it the way God wants you to do it. You have to understand God's view of your ambassadorship, if you are going to please him.

Now you and I are responsible to speak the message, and to be true to the message, that is committed to our trust. If you want to be a good ambassador, the first requirement is for you to be faithful to the message that your king has given you to speak in his behalf. Now, you need to remember that.

Our first commitment, gentlemen, has to be to the message that our king has committed into our trust. If you want to be committed (to represent him the way he wants to be represented) then you have to be faithful to the message that he gives you to proclaim.

The word of reconciliation is the gospel of grace. The word, through which men are reconciled, is the gospel of the grace of God. And it has been committed to our trust.

And, like I said, that is more than just giving it to you (giving you the privilege). When it is committed to you, (to your trust) you are responsible for the thing. If you take a treasure down to the bank (you put it in trust at the bank) and they mishandle it, those people can go to jail for mishandling it. Did you know that? If something is placed into your trust and committed to you at the bank, or in any other fiduciary relationship, you can be held personally accountable. And if you mishandle it, or you depreciate it, or you do not protect it, or you do not care for it properly, you can go to jail. And you can pay the penalty. So when something is put into your trust, it is a serious matter. You are to protect it, to care for it, to see that it is maintained.

Well, that should tell you something. If he committed it to your trust, to protect it, what does that mean? Doesn't that mean there are some enemies to protect the gospel from? Yes it does, and I want to discuss that. I want to try to show you how to be alert to the attacks of the satanic policy of evil against grace.

How many times have I told you, that Satan's ministry today does not reflect the kingdom program? Satan is smarter than most preachers. And he knows God is not executing the kingdom program. He knows what God is doing.

I was reading a book today and the man said, "It is interesting that in the dispensation of the Holy Spirit, (meaning the present dispensation) the Holy Spirit is

down here dwelling in the hearts of believers, and it seems that satanic activity is restrained in a certain way.”

Well that is a bunch of nonsense. That has nothing to do with why the satanic activity functions the way it does today, and not the way it did back then. The reason it functions the way it does today is because Satan has sense enough to know what it is God is doing, and he is attacking God’s program. And he is attacking it at exactly the point that God’s program is attacking him. He knows what is going on.

And the issue today, in the dispensation of grace, is the proclamation of the gospel of grace. That is the issue in your ministry. It is the proclamation of the word of reconciliation. Then what is Satan going to be after? We are going out proclaiming the doctrine of grace, and he is going to come along with some doctrine that denies grace. Isn’t he?

Now, turn to Galatians 1. Here is a passage that I hope you will become real familiar with, because this passage of scripture has a lasting effect on what you are going to be doing in the ministry. And, I want you to understand that I am going to try to talk to you about your ministry. But, when I am talking about you, I am also talking about the people that you are going to be ministering to, and your responsibility to them.

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed” (Galatians 1:6-9).

Now that is quite a statement. And that statement is important, because it lays the foundation for the rest of the book of Galatians.

Verses 6,7: “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.” These people have left the gospel of the grace of God that Paul preached to them, for a counterfeit gospel. They have moved away from the gospel that Paul gave them to another gospel, which he says, “is not another”.

Now I am not going to try to have an exposition of Galatians right here, because it would take a while. And I do not have the time. But he talks about “another gospel, which is not another.” What is he talking about in that verse?

Well, you can read a long drawn out thing in all the commentaries about the word “another”. They say the word “another” in verse 6, is the word “heteros”; and the word “another” in verse 7, is the word “allos”. And “heteros” is supposed to mean, “another of a different kind”; and “allos” is supposed to mean “another of the same kind”. And they say that those Greek words, and what he really meant, was that they were removed unto another gospel of a different kind, but it really was not one of the same kind.

And, I read all of that stuff and I say, “The only thing I know is that they are as confused as I am when I get through”. What in the world are they talking about? And usually, what they are trying to prove is that there is just one real true gospel in the bible. And that these Galatians were taken away from the true gospel to a false gospel.

However, does the bible contain only one true gospel? Well Galatians 2 tells you different than that – the gospel of the uncircumcision, and the gospel of the circumcision. We know better than that, so we know that will not work.

The fact of the matter is, according to the Greek concordance, the word “heteros” and the word “allos” are used interchangeably in your bible. And, if you look those words up in the Greek dictionaries, they do not say what preachers say about the words. “Heteros” is where we get our word “heterodox” from, but the word “allos” we get our word “else”. And when you say “something else”, what do you mean? Something different, don’t you? Well “heteros”, “heterodox”, is two different things, one thing and then something else. So the words are not that terribly different.

Let’s go back to Galatians 1:6,7 where he says: “ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another.” He is saying that you were removed from the gospel of Christ, into another gospel. But, that other gospel was not a spurious one, or a false one, or a fake gospel like we might think of Mormonism, or Russellism, or something like that. It was something that was unscriptural.

Do you remember when I talked to you about the difference between being unscriptural and undispensational? Well I read a book yesterday (put out by a professor at a famous Baptist College) and he said, “The Charismatic Movement is unscriptural.” Well, you know that is dangerous. Because speaking in tongues is not unscriptural, is it? But it is undispensational, and that is the difference.

In essence, Paul is saying in Galatians 1:6,7: “You were removed to another gospel, but it is not an unscriptural gospel”. Well if it is not unscriptural, what is it? It is undispensational.

If you look at verse 8, you will see what “another gospel” is in verse 6: “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.”

Is an angel from heaven going to preach another gospel, in the bible, to Gentiles? “But though we, or an angel from heaven, preach any other gospel unto you” (the Gentiles of Galatia). Well, is an angel from heaven going to preach another gospel to Gentiles, to the nations of the earth? Yes (Revelation 14) he goes out there, and preaches the everlasting gospel to the inhabitants of the earth. The idea is *not* that an angel from heaven can not, at any time, preach another gospel, to anybody at any place. But what is it? *Now in the dispensation of grace, if an angel does that, God did not send him.* He is not God’s man. He is not representing God.

The “other gospel” has to do with putting the Gentiles under a program other than what is delivered to them, by the apostle Paul. And that is exactly what is happening at Galatia.

Look at Acts 15 and Galatians 4. Paul has gone over to Galatia in Acts 13 and 14, and established churches all over Galatia. He comes back to Antioch. And then, some denominationalists from Jerusalem go up into those Gentile churches. And, they put them back under (not an unscriptural program) a scriptural program. They put them back under something (And they can quote the scriptures to back up what they are teaching.) but it is not dispensationally correct.

Acts 15:1 says: “And certain men which came down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.” Now is circumcision scriptural? Is it a true statement that you had to be circumcised, under the Law of Moses, to be part of the Nation Israel? It sure was.

In Acts 15:23,24 the church of Jerusalem writes letters back to the churches:

“after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us [See, they went out from that Jerusalem Church] have troubled you with words, subverting you souls.”

You are going to read in Galatians 1 that they pervert the gospel. They subvert these people’s souls.

Write down 2 Timothy 2:14-16 next to Acts 15:24 in your bible. In 2 Timothy you will read a passage about subverting people’s souls, when you fail to rightly divide the word of truth.

Continuing in Acts 15:24: “saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment.” *How were they subverting the souls of the Gentiles in Galatia? Were they doing it with a gospel that didn’t have anything to do with the gospel? Were they doing it with a spurious gospel that had nothing to do with the scripture at all?* No they were not. What were they doing? They were failing to rightly divide the word. And they were coming in there teaching something, and they were trying to put them back under the law program, under the old Jewish program.

Galatians 4:10 says: “Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.” Do you see what the Galatians are doing? They are going back under the law.

Galatians 4:21: “Tell me, ye that desire to be under the law, do ye not hear the law?” Who do they think they learned that from? Well, they did not learn that from Paul, did they?

Galatians 5:2: “Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.” Somebody is instructing them to get circumcised.

Galatians 5:7 “Ye did run well; who did hinder you that ye should not obey the truth?” Somebody came in there and has them doing something, which would cause them to stop obeying what Paul told them.

Come back to Galatians 1 now. Some of the people at Galatia have forsaken the gospel of grace that was committed to them through Paul. They have gone back under a scriptural (but undispensational) gospel message. And it has perverted the gospel of Christ.

Gentlemen, it is critically essential that you maintain the integrity of Paul’s “my gospel”. Satan’s policy of evil against the gospel is not to deny it, but it is to corrupt it. It is to pervert it into something that it is not.

Now there are people who are going to deny it, and I am not trying to say that won’t happen. But, when somebody comes in and just denies the virgin birth of Christ, and denies the resurrection of Christ, and denies the deity of Christ, and says that Mohammed is the way, do you have any problem with that? That is not any threat to you, is it? Is that going to be any threat to your people? No, they are going to be able to see past that false doctrine. When somebody comes in with nothing but human viewpoint, or somebody comes in with the bible and adds tradition to it, that is not a threat. Where is the real threat? The real threat is when it is scriptural, but not dispensational.

Please remember those three categories of bad doctrine that I have given you: (1) Human Viewpoint (2) Bible plus Tradition (3) Scriptural but not Dispensational. And that last one is where the problem is in these verses that we are discussing.

Notice Galatians 1:7: "Which is not another; but there be some that trouble you, and would pervert the gospel of Christ." The word "pervert" (in Webster's Dictionary) means, "to turn from that which is right, to corrupt it". That is exactly what the Greek word means. The Greek word means, "to turn into something else, make it something else". The Greek word is a compound word, it means, "to give something an after twist." You twist the end of something just enough to turn it into something else. And that is exactly what "perverting" means.

Therefore, he calls it in Verse 6: "another gospel." It is a counterfeit gospel. It is not a denial. It is just a counterfeit. It is different.

Now, it is different in three things:

- It is different in its source.
- It is different in its type (the type of gospel that it is).
- It is different in its results.

Its source, its type, and its results are different from the gospel that Paul preached.

Galatians 1:6 "I marvel that ye are so soon removed from him that called you." Who called them? God called them; God called them through Paul. Paul delivers the message, and that is what I am trying to get you to see. Paul is the messenger. He delivers the message, but who is doing the work. God (through Paul) is doing the work. God is going to beseech them through you. What is the source of Paul's gospel? God is the source of Paul's gospel.

Continuing in verse 6: "into the grace of Christ." What type of a gospel did Paul preach? He preached the grace gospel, didn't he?

Now what is the result of Paul's gospel? When you believed Paul's gospel, what happened to you? You got saved. You got justified, right?

- The *source* of the grace gospel is *God*.
- The *type* of the grace gospel is *Grace*.
- The *result* of the grace gospel is *Justification*.

Now let's look at this *perverted gospel*. *Its source is Satan*. Now when I say that, I want you to understand, the source of that gospel is Satan's policy of evil.

That does not mean that the person that teaches it is the devil. It means that the person who teaches it is participating in Satan's policy and program of evil against the gospel. *Can a believer walk according to the course of this world? Can a believer be conformed to the world's system? Can a believer be conformed to the religious system?* He sure can. And the religious system is nothing more than Satan's policy of evil against the grace of God.

The *result* of Satan's gospel (the perverted gospel – taking the gospel of grace and twisting it into something else) is *to make the gospel of no effect*.

Paul said in 1 Corinthians 1:18 "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect" (emphasis added). Do you know what the perverted gospel does? When it is believed, it has no effect. You believe that gospel and nothing happens. You believe that gospel, and you do not get saved. It is of "none effect".

Now look at 2 Corinthians 11 and notice another passage about this. We will try to identify, a little more thoroughly, what is happening here.

2 Corinthians 11:2,3 says: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, [his trickery] so your minds should be corrupted [that is perverted, like in the other passage] from the simplicity that is in Christ". That word simplicity means, "to be unmixed". He said, "I'm worried, and I'm afraid about you, because Satan wants to come in there and corrupt you, by mixing something together with Christ."

2 Corinthians 11:4 says: "For if he that cometh preacheth another Jesus, whom we have not preached, [something other than Paul's message] or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*".

Where does that "other Jesus" and that "other spirit" and that "other gospel" come from? 2 Corinthians 11:13,14: "For such [that is the guy that comes in and preaches this other one] *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light".

These men come in like they are ambassadors for Christ. But they are really *ambassadors for Satan*. Do you see that? Now these men are saved people, with the wrong message.

Now what is the message? 2 Corinthians 11:15: "Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works". They come in with a message, and they are preaching righteousness. What is righteousness? It is good works, isn't it? They come in with a message of good works. Do you know what righteousness is? Isn't that justification? Isn't it being justified and declared righteousness? How are they telling you to be declared righteous? They are telling you *by justification by works*. And they come in and preach that stuff, and when they do, they pervert the gospel of the grace of God.

Let me show you something. Keep your hand in 2 Corinthians 11, and come back to chapter 4. Satan understands something about grace that most Christians never understand. He understands that if you add works in any shape and in any form to grace, you destroy grace. You cancel it out and grace is no more grace.

You can believe that Christ died for your sins, and he was buried, and that he rose again. But if you just come along with a little twist after that and add works (believe in Jesus plus something else), you destroy the value that God has on the cross. The cross is of no effect for you.

God takes his grace out of the message that contains works, and will not let it function. It doesn't have any place there, and you are going to see verses on that in a minute.

2 Corinthians 4:3 says: "But if our gospel be hid, it is hid to them that are lost." If Paul's message (Paul's gospel) is hid (if the gospel of grace is not seen by man), it is because the guy is lost.

And verse 4 says: "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".

You need to realize, gentlemen, there is a Satanic policy of evil directed against the gospel that we preach. It is directed against grace. Satan does not care what you believe about Christ dying, and his deity, and all the rest of that thing, as long as you do not trust and rely exclusively on that. He comes in there and perverts it just that little bit.

So concerning the *perverted gospel*:

- The source is Satan.

- The type is works. (There is no such thing as works plus grace. If it's works, then there isn't any grace. If it's grace, then there isn't any works. The two cancel one another out, because they are mutually exclusive.)
- The result is none effect. (Nothing happens, you believe it, but you do not get saved.)

Now let's look at 2 Corinthians 3. That verse is talking about how Satan blinds the minds of them that believe. 2 Corinthians 3:13: "And not as Moses, *which* put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished." He said, "Moses put a veil on his face so they could not see that the law. The works program, is going to pass away."

Verse 14,15: "But their minds were [What?] blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart". *What does that veil on their heart do?* It blinds their minds. *Do you know how Satan blinds a person's mind?* He puts them under a work system. The law program is a works system. Now that is right in the context.

I hope I am not spinning my wheels, and that you are getting the importance of what I am trying to say to you, because this is critically important. You have to understand that the issue of the maintenance and of the integrity of grace is your first responsibility. People, the message that you proclaim (the message of grace) must be maintained. That is your job. You are to speak (in his behalf) a message of grace, and to realize that you are in enemy territory, and the adversary is going to try to assault that message and cause you not to speak grace. And the way you destroy grace is to add works to it. So he is going to try to get you to add works of some kind.

And I am going to give you example, after example, after example, in the following lessons, about how that is done to try to put you on guard.

And he also tries to get you to do the same thing in your Christian life, and we are going to study that.

2 Corinthians 11:15 says: "Therefore *it is* no great thing if his ministers" [Satan's ministers].

Listen people, the guys in 2 Corinthians 11 are not lost people. They are simply a part of Satan's policy of evil. And hence, they are not ambassadors for Christ. They are not speaking Christ's message. They are not speaking a message of grace. They are speaking a message that reflects Satan's perversion of the gospel of grace. And when you proclaim a perverted gospel, you are Satan's ambassador. Now that is serious.

Turn to 1 Timothy 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall [Do what?] depart from the faith." You have to be in the faith before you can depart from it, don't you? Saved people, in the faith, depart from the faith. They no longer keep that thing that was committed to their trust, faithfully. They are not protecting it. They depart from it.

How? Continuing in verse 1: "giving heed to seducing spirits, and doctrines of devils." They have succumbed to Satan's doctrines that pervert the gospel of grace. They have perverted grace, and when they did it (by teaching Satan's doctrines) they depart from the faith and become his representatives.

Turn to 2 Timothy 2. Do you want to see demon possession today? Here it is. Do you want to see demon activity today? Here it is. You have heard me say

repeatedly that demon activity (devil activity today) is on the realm of doctrine. And here it is. And this is what it is about. Get this in your mind and in your soul.

2 Timothy 2:24 is a passage that explains how to reclaim demon possessed people today. How are they possessed? They are possessed by the doctrine of the devils. They have been taught a doctrine that perverts grace. And they hold a perverted gospel, like the Galatians did.

That is exactly what happened at Galatia. Those people were holding to a perverted, satanic, perversion of the gospel of grace.

Now what do you do to somebody like that? 2 Timothy 2:24,25: "And the servant of the Lord must not strive; [don't be arguing] but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves." What do you think he is going to be teaching them about? He will be teaching them God's message.

Continuing in verse 25: "if God peradventure will give them repentance [a change of mind] to the acknowledging of the truth." They are going against the truth that has been committed to them. They are perverting it and he said, "You come along and you patiently teach them the truth, if peradventure God will give them repentance (a change of mind) so they would acknowledge the truth, once again".

Paul says in 2 Timothy 2:26: "And *that* they may recover themselves." You do not recover yourself, if you did not have the help to start with. They had the truth, and departed from that truth. Now, they have to be recovered. They are saved people.

Continuing in verse 26: "recover themselves [notice] out of the snare of the devil, who are taken captive by him [Satan] at his will". The will of Satan is a reference to the policy of evil that Satan has against the body of Christ. And they are taking (just like God has) a will that reflects his purpose and program today.

Satan has a will, a purpose and a program today. And these men are caught captives in Satan's program to pervert the gospel of grace.

Now, these men are ministers, and they are claiming a perverted gospel and messing up grace, and participating in Satan's policy of evil. I repeat – they are not the devil. We are talking about brothers in Christ.

And your responsibility is to go to them, and not strive with them, but be patient and gentle with them, and love them, and teach them the truth. Okay? Do not hate them and be mean to them, and do not be afraid of them. Go with the truth and teach them, and instruct them, and give them the truth.

But you need to remember what you are dealing with. And let me say this to you, they are representatives of the adversary, not the Lord Jesus Christ. And you can join their ranks and promote a false gospel too, if you are not careful.

### **AMB 301- 3**

I want to share something with you about a book I just read this past weekend, on the life of John Wycliffe. If you get an opportunity to read about Wycliffe, you should. Wycliffe was the first man that translated the bible into English. And some refer to it as the "The Long Text". Well, let me share something with you that I learned this past week.

When I was teaching Manuscript Evidence, I could not tell you this, because I did not know it.

Evidently Wycliffe had some of the Old Latin available to him. Now what would that tell you? What is the other Latin? It is the Vulgate. The Vulgate is the Roman text, and the Old Latin is a text that matches your bible, in general. It is the right text, and evidently Wycliffe had that text available to him. Now I would not say to you that he had it completely, or that all that he translated matched your bible in its entirety.

But, number one, I do know that he did not translate the Apocrapha, even though some say that he did. His bible did contain the Apocrapha, but he did not translate it. It was translated after his death, and added to his bible. Phillip Schaff has that documented in his text.

And number two is the indication that he did not use the Vulgate in its entirety. But rather, one of his followers was responsible for revising Wycliffe's bible, and changing it back to match the Vulgate. The man's name escapes me, but I could find it for you.

And this book about Wycliffe is fascinating reading. This guy was a bible believing preacher and teacher just like you guys are, and he trained men. Wycliffe's followers are called Lollards, and they were street preachers. He went up to Cambridge and got the preacher boys out of there. And he took these men studying for the ministry and taught them how to preach and teach and study and believe the bible. And he taught them to make the bible the final authority.

And they went all over England and Scotland preaching the word of God. He finally went over into Europe. It was a fantastic ministry. They were preaching the same gospel message you are going to preach, and they were preaching it six centuries ago.

Now that should encourage you. I have been telling you, that you are just in line (not the limelight) with what has been going on since Paul's day.

After Wycliffe's death, one of his followers recanted his Wycliffism, and went back into the Roman Church and was established as prelate.

And that man (whose name now escapes me) revised Wycliffe's Bible. And he changed the text back to match the Vulgate, where Wycliffe departed from it. So, we really do not know but the indications are that Wycliffe was not just using the Vulgate wholesale.

Now I obtained that information last week. And I have checked it as best I can with the reference material that I have. But I think that should help you with your understanding about Wycliffe. Regardless of that, Wycliffe believed that the bible was the final and absolute authority. And he placed no credence and no confidence at all in the Church. And he went around preaching and teaching men to do the same. And they called his preacher boys "poor preachers", "Wycliffe's poor preachers". And the name "Lollard" was given as a name of derision for the itinerant ministry. So, they are great people to be associated with.

Let us go on with the Ambassadorship Class now. It is always good to know some of your kinfolk (spiritually) back down through the annals of church history. And the one thing I want you to know about church history is that you gentlemen, today, are standing in the right line, and you have the right lineage.

The professional church operators of history have never been the people that have been faithful at preserving and proclaiming God's word - the truth of the word of God, the gospel of grace.

That is the issue I have been trying to make for you in this Ambassadorship Class. And we are going to continue with that issue in this lesson.

I have not gone over as much material as I hoped to in the last two lessons, and in this lesson we will probably fall victim to the same prey, that is, the racing red hand on the face of the studio clock.

But there are some real important things that we are going over, and I hope it does not just seem like preaching services to you. I hope you are taking the information that we are dealing with to heart. I know sometimes I get a little bit enthusiastic about it, but it is critical that you understand that the message that you preach has to be the issue.

Now we have talked to you about the responsibility to speak the message, and to be true to the message, that is committed to our trust. I tried to begin talking with you last week about the fact that there are enemies of the gospel. There are enemies that you have to protect the message from.

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed” (Galatians 1:6-9).

In other words, you should just leave him for the wrath of God to get him. Leave him to God’s judgment.

Now that is an important passage. And I tried to talk to you last time about the gospel, in verse 6, that they have been “so soon removed from him [from God] that called you into the grace of Christ unto another gospel: Which is not another.” In other words, they went to another gospel that is not really a gospel message at all, because it destroys the gospel message for today. And it perverts the gospel of Christ.

And I tried to show you, and I tried to discuss with you, the necessity of maintaining the integrity of what Paul calls “my gospel”. And I want to continue with that issue is this lesson.

Now you must maintain the integrity of the message that is presented to us, because Satan’s policy of evil is not against the gospel. It is not to just wholesale deny the gospel. His policy of evil is not simply just to come in and deny the virgin birth, and deny the bodily resurrection, and that kind of thing. He does that, if he can get people to do it. But his policy of evil, against the gospel itself, is to come in and to try to pervert that gospel into something else.

And the Galatians were being scriptural. They were taking the bible, believing the bible, using the bible, but they were not being dispensational. They were not rightly dividing the bible. They were scriptural but not dispensational. And it resulted in them perverting the gospel, and they were preaching “another gospel”.

That other gospel was different. It was a gospel of a different kind. It was different in its source. What did we say? We talked about its source, its type, and its result. *The source of the gospel of grace is God.* Paul’s gospel came from God Almighty. *The source of the perverted gospel is Satan.* *The type of Paul’s gospel is grace.* *The type that is preached and taught by the perverted gospel is a works gospel.* *The result of Paul’s gospel is that people believe it to the saving of their souls.* *The result of the perverted gospel is that people believe it to no effect.* They believe it but nothing happens to them. When they believe that perverted gospel, they do not get saved, nothing happens to them. They do not have any change. Nothing positive happens to them.

Now we went over that, and I tried to show you how that “works gospel” is preached. I tried to show you how men preach the message of good works – justification by works. That is a satanic ploy.

And good men, saved men (you and I) can become a part of that if we are not careful. We could become ministers of Satan: his ambassadors, not God’s ambassadors.

But we want to be faithful ambassadors. We want to be able to represent the Lord, and we want to be able to speak his word faithfully. Therefore, we have to be careful.

First of all, the gospel message that we preach must be kept clear. You know I talked to you about the clarity of the gospel. You know how often I talked about it, but it

is critical. Because, when you do not present the gospel clearly, you take out of the gospel any ability that is there (that power that is there) unto salvation. And then all you are doing is preaching words to no effect.

Now look at Galatians 1:6 “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel” (emphasis added). Notice that Paul marvels that they are so soon removed from Christ. *He did not marvel that they were faced with false doctrine.* Do you understand what he is saying? It did not surprise Paul that somebody came along and preached another gospel to him. He marveled that they were so quickly caught up by that false message, that they were so quickly removed from sound doctrine.

You should underline that word “soon” in you mind, if not in your bible. That tells you something gentlemen. That tells you that Satan does not waste any time making lousy ambassadors out of people who have been (or should have been) good ambassadors. Satan does not waste any time coming in and attacking the ambassador, and the ambassadorship that you (or the people you minister to) are supposed to be executing. These people in Galatia started out in good shape.

Look back in Galatians 5:7. Paul is talking to them about their problem, and he said, “Ye did run well; who did hinder you that ye should not obey the truth?” They did run well. They started out good. They started out being established in the faith. They started out being straight and established, but soon they were destabilized, and they succumbed to a false message and to a perversion of the gospel.

Now, I point that out to you because of this: What was true of the Galatians was also true of the Corinthians. What was true of the Corinthians was also true of the Ephesians.

Come over to 1 Timothy 1 and let me show you a passage of scripture that to me is utterly shocking to me! Sometimes you get the idea that, “Well I get this salvation in my soul built up (I build this edifice of sound doctrine) and I reach spiritual maturity – I am saved and nothing can ever harm me”. Isn’t that right? No you are wrong about that. You have stability, but if you do not maintain the integrity of the foundation and the building, do you know what is going to happen? It is going to fall.

You can build a nice beautiful edifice out there, but what happens if you let termites get in it? They mess it up, and the thing will eventually go to pieces. It will not be of any value. And you can’t let termites eat the building after you have the building up either. You have to keep the termites out of the structure during the building process. And also after the structure is completed, it must remain pest free.

1 Timothy 1:3 says: “As I besought thee to abide still at Ephesus.” Do you see where Timothy is? He is at Ephesus. What have we been studying in Ephesians? What did we say about the Ephesians? They are faithful. These are people who have the edification. They have the foundation established in their soul. They are getting the instruction in the book of Ephesians to build that super structure. They are faithful saints.

Well look what happened to them: “when I went into Macedonia, that thou mightest charge some that they teach no other doctrine” (verse 3). Somebody has come in there and they are teaching them “other doctrine.” Do you see that? They are preaching something other than the grace doctrine that Paul is preaching to them.

1 Timothy 1:4 “Neither give heed to fables and endless genealogies.” What is that? He says, “Tell them not to change the doctrine, not to pay any attention to stories, or to endless genealogies. Do not pay any attention to personalities. Quit looking around at things. Quit trying to adjust the message to suit the times you live in, and quit

worrying about all these stories that you hear. Quit worrying about the political stuff. Quit worrying about personalities.”

Continuing in verse 4: “which minister questions, rather than godly edifying which is in faith.” Those things (changing the doctrine, paying attention to stories and all those things, and doing homage to personalities) do not minister. They do not edify. They do not build up. What do they do? They gender questions and strife. They tear you down. They tear down the work of the ministry. They do not build it up.

1 Timothy 1:5,6 says: “Now the end of the commandment [if you do what I tell you] is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: From which some having swerved have turned aside unto vain jangling.” Do you know what you do when you swerve? We know how to swerve because we drive in Chicago. To swerve is to make a sudden motion. When you swerve you make a sudden move. These people have swerved. That is just what the book of Galatians said, “ye are so soon removed”. Do you see the comparison? These people have swerved away from sound doctrine. What are they doing?

Verse 7: “Desiring to be teachers.” Can you imagine that? After all the instruction that they had from Paul, after all those years of Paul’s grace teaching and here are a bunch of people that are going back under the law. It is scriptural in the law, but it is not dispensational.

Now, what are they doing? They are moving back under a works program. Do you see that?

Now look gentlemen, it was true of the Galatians, and it was true of the Corinthians, and it was true of the Ephesians. When you begin to minister to Christian people (saved people) you are going to find that the typical condition is that they are going to be led away quickly. They are going to be assaulted. They are going to have people come after them (from within and from without) to try to draw them away from grace. Now you better count on it! You better understand that when you go out and you begin to preach to people, and you begin to meet people, you are going to be meeting people who probably, more probably than not, have been led away from grace, just like the Galatians were.

They are not going to deny the virgin birth of Christ. They are not going to deny that Christ died for their sins. They are not going to deny that salvation is through faith in his finished work at Calvary. But they are going to twist it, and mess it up, and pervert it. They are going to move toward a works program. And they are going to do what the Galatians did. They are going to pervert the gospel.

Now, notice that the Galatians had a couple problems. And I am going to talk to you, in a minute, about how this came about.

But first, I want you to see how the gospel is perverted. Then I want you to see how it comes about that it gets perverted.

But I want you to understand that you have to focus your ministry on protecting, first and foremost, that message of grace. Because, that is where the assault is, and that is where the issue is.

The issue is not going to be, “Am I going to get paid at the end of the week?” If that is the issue for you, that’s the wrong issue. If you do not have any money, and you need a paycheck, that can be an issue. But listen, the issue has got to be the work of the ministry. It is the protection of that message

And you need to understand that there will be a typical condition that you are going to find in the ministry, and that is going to follow your ministry. Satan is going to come in and try to make lousy ambassadors out of the people, that you are training to

be good ambassadors. And they are going to swerve away from grace. Because the old man wants to be under the law because walking under the law is (What did we learn that was in Rom 7?) walking in the flesh. And who is the flesh? Doesn't the flesh want you to walk in the flesh?

Galatians 1:6,7 says: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ." This is what their desires are, and this is what they are willing to do. And this is what you have to look out for – a willingness to allow the gospel of grace to be perverted.

Now again, the issue will not be the *source* of the gospel, or the *result* of the gospel, but it will be the *type* of gospel. The *type* of the gospel will be the issue with you.

You need to develop in yourself (and in the people that you minister to) an ear to pick up the gospel of grace, and an ear to pick up the gospel of works. And you need to develop in people the ability to hear. When they are hearing grace, they must know they are hearing it. And when they are not hearing grace, they must know they are not hearing it.

The most frustrating thing in all the world is to have an assembly of people together who profess to understand the grace message, and understand the gospel of grace; and then hear a guy stand up there and proclaim it to them, and pervert it, and add works to it.

What would they do if someone preached salvation by baptism to them? They would raise their hand and say, "That is wrong". Wouldn't they? Don't they have an ear to hear that? See, they would say, "Hey, that's works, not truth and grace."

You need to develop the ability in people to recognize when they are hearing the grace message and when they are not hearing the grace message. They must know it is not the grace message when someone tells them that salvation includes baptism and keeping the commandments, etc.

But listen, what if someone comes in and preaches: *Now you need to make your commitment to Christ. You need to repent and turn to Christ, and make your commitment to him.* Now what? You have to make sure your people need to have an ear that says, "Wait! Wait! Wait! It's faith only". It is not commitment. It is resting in what Christ did for me. It is not "me" doing anything. It is me resting in what "Christ" did for me.

I heard a grace preacher the other day. He is a man that I know – a friend of mine who understands the word rightly divided. He is a man who will sit down and demonstrate to you that water baptism has nothing to do with salvation today. And he will demonstrate that keeping the commandments does not have anything to do with getting saved today and right down the line dispensationally and doctrinally.

And I heard him preaching just the other day, and he got up and told people that they could not get saved (they could not be saved) unless they lived the Christian life. And the congregation of people sitting there were just nodding their heads and nodding their heads.

After the service was over a couple of men came over to me and said, "What did you think about that message?"

I said, "Well what part are you asking me about?"

And they asked me about that particular statement and I said, "Well what do you think about it?"

And they said, "I don't think he was right, was he?"

I said, "Don't say you didn't think he was right, say I know he wasn't right, okay?"

Do you see that their ear had been tuned into grace, and they were beginning to pick it up? That is what you must develop in your people.

You are going to get out in churches, and you are going to find that that is what goes first. And you have to keep peoples ears (and your ears) tuned because your ear gets dull. And if yours will get dull, then theirs will get dull. So you have to keep this issue alive in front of people.

Now how is grace perverted? Turn to Romans 11:6, and I want you to look at this verse. It is important for you to understand grace. You need to understand grace, and how you can destroy grace, and how you can make grace, no longer grace.

I guess we emphasized this verse when we went through Romans, but this verse is so critically important for you.

Now you know the context. Paul is talking about Israel, and he is talking about how God has not cast away his people that he foreknew, but that there is an election according to grace. Then he says about grace in Romans 11:6:

"And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work".

Now, do you see what that verse says? Notice it carefully because most people misread it. If you put works into it you destroy grace, then grace is no more grace. All you have to do is add works, and you have canceled out grace. Do you understand that? Works in a message cancels out grace. If it is of grace then it is no more of works, otherwise grace is no more grace. If it is works, then it isn't grace, and if you add any works to the message at all, you just destroyed the grace. God pours his grace *out* of a message that adds works to it.

Look at that verse and make sure you see that, because you have got to make sure that the message is clear, and that it spells out grace – and nothing else. Because, if you add works in any way, shape, or form (just one little bit) you destroy grace; and that is what the verse says. If it is of grace then it is not of works. It is no more grace otherwise grace is no more. It doesn't exist anymore. It's canceled out, it's zilch, and it's gone!

Now this idea that people have salvation, and salvation is grace, and grace is you going out here and doing a certain bunch of works, is the Roman idea.

There are seven means of grace, and you former Roman Catholics know about that, don't you? Get your nine Fridays in, go down and take the sacraments.

It always fascinated me. They have seven sacraments that are means of grace and there is no way you can take the sixth one, but you have to take all seven to make sure you are going to heaven. (One of them is Holy Orders, and one of them is Marriage) But if you take Holy Orders, you can not get married. And if you get married, you can not take Holy Orders (Ordination, Priest-hood).

I never have figured out why somebody could say, "We know it is grace, but grace is going over here and working". When you say that, do you know what you just did? You destroyed grace. Please see that in that verse. You have to understand grace.

Romans 11:6 "And if by grace, then *is it* no more of works: otherwise grace is no more grace". It doesn't exist anymore. Works cancel it out, and destroy it, and God

pulls his grace out of the message that adds works. So what did you do with the gospel?

You come along and you preach to them how Christ dies for their sins, he's buried, and he's raised again the third day; and that he died as a payment and a sacrifice for their sins. And then after you tell them all about that, what do you tell them? How do you get saved? What is the power of God to salvation? It is he gospel, right? Who is the power of God unto salvation for? It's for them that believe. What does a guy have to do to get saved? He has to believe the gospel, doesn't he?

Now, if you tell him to do anything but believe it, what did you do to the gospel? You destroyed it, and it is not a grace gospel anymore. Its type is no longer a grace gospel, its type is a works gospel. And you can preach about Christ dying at Calvary, and you can preach about him shedding his life's blood there. And, you can preach about the nails in his hands, and you can cry, and you can squall, all you want to, all day long. But when you go down and give that man the proposition of what he has to do (believe on the Lord Jesus Christ) and if you tell him that believing is doing something (anything) you know what happens when he believes that gospel, when he does what you tell him? Nothing!

Now you understand that you can get a long way from that – you can pervert it. Can you understand from that, how people in religion can believe that Christ died for their sins, and that he was born of a virgin, and that he died at the cross, and that he was raised again the third day and so forth?

Have you ever been around Roman Catholicism and seen how much gospel, and how much truth, and how much light, there could be in that? But do you know why there is not any light in it? Because they do not preach grace, they pervert it.

Many Roman Catholics are good fundamentalists. The Roman Catholic believes every one of the five or ten things, that the fundamentalist folks say they have to believe to be a fundamentalist. Sure they do. They all believe the bible is the word of God. They all believe the virgin birth of Christ, and the deity of Christ. And they all believe in the godly resurrecting, and in the sinless nature of the vicarious death. They believe all of those things! They all believe in the Second Coming, Christ bodily (literally) coming back to this earth.

But do you know what they do not believe? They pervert it, and put that little twist on it. And they say, "The way you get it, is you work". Please, be careful about that, okay?

Turn to Galatians 2, and notice another verse about that. Now here is the apostle Paul dealing with the issue about grace and justification by faith alone in verse 16.

Galatians 2:21 says: "I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain." Notice what Paul says: "if righteousness *come* by the law." What is righteousness? What does it mean to be justified? It means to be declared righteousness.

Galatians 3:6 says: "Even as Abraham BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS." The issue there is: if justification comes by the law, then it would be works, because the law is a works system, it is not a grace system.

Galatians 3:12 says: "And the law is not of faith: but, THE MAN THAT DOETH THEM SHALL LIVE IN THEM." The law is to do, do, do, and do!

Now, if justification came by works, (and that is what he is saying – that if it was a works principle that got me justified) then Christ's death was just worthless, useless, in

vain. There would have been no reason for it at all. If justification came by your works, then Christ's work at Calvary was useless. Now that is a strong statement.

So Paul says in Galatians 2:21: "I do not frustrate the grace of God." Do you know how you frustrate the grace of God? According to the verse, you do it by teaching justification by works.

According to the dictionary sitting on my desk "to frustrate" is "to defeat a thing by nullifying another persons accomplishment." In other words, it means to prevent somebody from accomplishing the purpose they have. It means to nullify it, to do away with it. I do not frustrate it.

Well, I do not defeat the grace of God by nullifying what Christ did at Calvary. You frustrate the grace of God by teaching justification by grace plus works – by adding something to "faith alone" in Christ. Romans 4:16: "Therefore *it is* of faith, that *it might be* by grace."

Do you understand, gentleman, that you can destroy grace in the offer of the gospel message? You can present the gospel in such a way that there is no grace, and it is no longer a grace gospel, but now it is a works type. And when you do that, you frustrate God's grace.

So, what must you do? You must teach people to listen for grace. A man could ask God to save him, and just trust God Almighty and nothing else, and by faith cast himself upon God and his mercy, and God will save him, won't he? That man might not understand about the virgin birth of Christ. He may have never heard about it.

People say, "How much doctrine does a man have to have before he gets saved?" Well I have seen people get saved without understanding the virgin birth of Christ. They just knew God loved them, and that Christ died for them, and they just rested in him. And do you know what made the difference? They believed grace. They did not work. They just turned their case completely, and totally, and forever, over to God Almighty, and trusted what God did.

After they got saved then they got into the details of it. Then they began to understand all about what Christ did, and then they built the doctrine in their souls so they have stability. And they know why God would accept them - they were accepted on the basis of grace.

I know other people who know all about the virgin birth of Christ, and they know that Christ died for their sins, and he died for everybody's sins, and he was buried. They believe he was raised from the dead, and they believe he is going to come back one day. And, they are just lost and going to hell. Do you know why? Because they have works involved in it. They believe *Jesus paid a part and I a part you know, and the crimson stain, we're going to wash it white as snow*. Now they would not say it to you that way, but that is what they do in their practice. You have to be careful.

Now, how is it that the Galatians, of all people, could be so quickly subverted? How is it that somebody could come into the Galatians and pervert the gospel, and change it from a grace gospel to a works gospel, and frustrate the grace message?

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

Notice they had a clear understanding of the gospel message. They understood the crucifixion of Christ so clearly it was as though they were right there living when he died. They started out right, but they lapsed. They quit obeying the truth: "who hath bewitched you, that ye should not obey the truth." They *were* obeying the truth, they *were* running well, but now they are not obeying it.

They got a good start: “before whose eyes Jesus Christ hath been evidently [plainly and clearly] set forth, crucified among you” (3:1). Paul spelled out the issues of the gospel, and so plainly, that they saw their position in Christ as though they were actually there with him. And yet then they lapse.

Well, why in the world did they do that? The second word in the verse tells you: “O foolish Galatians”. That word “foolish”, according to Webster, means “unthinking, a thoughtless person”. We would say somebody is lazy minded. Did anyone ever say to you that you are not thinking, or you are not using your head? That is what the Galatians were doing.

Look in Luke 24:25. Jesus is talking to the two on the road to Emmaus: “Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken.” What is a fool? A fool is somebody that is slow of heart to believe. A fool is somebody that is not thinking about what they are reading, and hearing, and what is going on. These people were just not getting it.

And the Galatians were doing just that. You see they did not detect the different gospel, when these people came in and preached “another gospel which, was not another.” They come in and pervert the gospel of Christ, and remove them from grace, and they do not detect the difference. What are you doing when you do not detect differences? You are not thinking! These people got confused and didn’t even know they were confused. (Have you ever met anybody like that?) These people come in and confuse them, and they do not even notice it. In fact, they just were not listening very carefully, were they?

Well what were they doing? 1Timothy 1:4: They were giving “heed to fables and endless genealogies.” They were changing the doctrine. They are looking around at things. They are looking at appearances. They are looking at things, and they are not listening to the message. And all of the sudden the message is no longer the important thing. Instead it is: “Boy, aren’t there a lot of people coming. The offerings are up, and attendance is up.” And it is all those things.

Galatians 6:12 says: “As many as desire to make a fair shew in the flesh, [They just want to have an impressive show.] they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.” They put you under a works program, and they give you a physical operation to perform, lest they suffer the offense of the cross, which is grace.

Galatians 6:13 says: “For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh” (emphasis added). That is all it is. It is just the fulfillment of the lust of the flesh and it is not going to sanctify you, or help your spiritual life. That person who is trying to get you circumcised, and trying to get you to keep all those things, he doesn’t keep them. He doesn’t do it. It is just show.

Do you know what it is? It’s a perversion of the gospel of grace. Do you know what the Galatians were doing? They got all enamored in the big show.

Look at Galatians 4:16: “Am I therefore become your enemy, because I tell you the truth?” Now that’s a good question, isn’t it?

Continuing in verse 17: “They [the law teachers in verse 21] zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.” They come in there and they zealously affect you. They get you all stirred up, but not well. They are not getting you established in the doctrine. What are they doing? They are moving you away from it. They are getting you all stirred up, getting the program going. But they are moving you away from grace, and you are getting confused. And they are throwing

a spell on you – they bewitched you and they tricked you. They would exclude you. They want to exclude them from Paul.

Look at the last part of Galatians 4:17: “that ye might affect them.” They get you all stirred up so that you then will be benefiting them.

Galatians 4:18 says: “But *it is* good to be zealously affected always in a good *thing*, and not only when I am present with you.” Well I hope you get the idea there.

Go back to Galatians 3:1: “O foolish Galatians, [slow thinking, lazy minded, not thinking about the message, and you have to think about the message] who hath bewitched you.” The word “bewitched” means “to fool somebody with a trick or an imitation”.

The only way you will ever be able to tell the true colors of somebody (the only way you will ever be able to try them genuinely and tell their true colors) is by the message that they preach. That is why Paul tells them in Galatians 1:8: “But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” If anybody preaches anything but a grace message (a grace gospel) to you just leave the guy. Leave him go and get away from him, and leave him to God’s judgment. Do you see? If any man “preach any other gospel unto you than that which we have preached unto you, let him be accursed.”

And the result of that curse is: foolishness, being bewitched, not running well, being excluded from Paul, having a big impressive show with no stability in it, biting and devouring one another. And that was the confusion, and the contention, and the ranker that was at Galatia. It all comes from that one issue: moving away from grace.

Come with me to Romans 16 and 1 Corinthians 1. I want you to see something about this “beguiling”.

Romans 16:17,18: “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (emphasis added). These folks come in, and with good words and fair speeches, deceive those people, (people that are unmixed, people that are just going on grace) and move them away from grace.

Now look at Romans 16:19: “For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.” Don’t be all mixed up, and get all this other stuff. Just keep your focus on right doctrine.

And believe it gentlemen, your ministry is going to be affected. You are going to be affected, and your ministry is going to be affected by good words and fair speeches, and people that want to make a fair shew in the flesh, and all the rest. And you have to stay and keep your focus (and train your people to keep their focus) on that message. You have to develop an ear to hear grace, and to know when you are not hearing grace. And you have to be able to identify it when you are not hearing it, and to mark it when you are not hearing it, and say: “That isn’t grace”.

And you must develop that ability in your people. You are going to minister to people who do not have that ability, and you are going to have to instill it in them. And you do that by calling it to their attention, and teaching it to them, and instructing them, and slowly building that perception in them.

Turn to 1 Corinthians 1. Here is a passage that we are not going to have time to really deal with, but I want you to see this issue in regard to what we are talking about – good words and fair speeches.

1 Corinthians 1:17 says: “For Christ sent me not to baptize, but to preach the gospel.”

Now we talked a lot about the first half of that verse, but I want you to notice the last half of it of verse 17: “not with wisdom of words, lest the cross of Christ should be made of none effect.” If you preach the gospel with wisdom of words, you make the gospel (and the cross, the work of Christ) of no value.

Continuing in 1 Corinthians 1:18: “For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.”

Do you see in verse 17 that “wisdom of words” (the good words and fair speeches)? That is what deceived the Galatians. And that issue of the “wisdom of words” is critically important.

Now you are going to see right here why Romans 1 did what it did. What is the wisdom of words? Well Paul would not allow anything to distract from the crosswork. He said, “I’m not going to allow anything to distract from the cross where Jesus Christ pays the just penalty for our sin, and the righteousness of God is declared there.” That is the issue. Well, “wisdom of words” comes along here, and they remove grace.

Now what is “wisdom of words” in the verse? 1 Corinthians 1:17: “For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words.” Well if I am to preach the gospel, not with wisdom of words, what didn’t he send me to do? In the verse “*wisdom of words*” is *preaching water baptism in the gospel message*. Do you see that? *The “wisdom of words” is preaching some religious right, or ceremony, or performance, or works, for the person to do*. And it’s just an expression of human viewpoint. The “wisdom of words” is simply a way of saying the “expression of human viewpoint”.

We learned long ago that human viewpoint is just man’s plan to get around God and do things himself. Do you remember that in Romans 1?

Romans 1:21 says: “Because that, when they knew God, they glorified *him* not as God, neither were thankful.” They rejected him. They had the knowledge of God but they rejected him. They do not want God to rule over them.

Continuing in verse 21: “but became vain in their imaginations, [They became vain – empty meaningless, worthless thinking.] and their foolish heart was darkened.” I love that! They just got all this worthless thinking, and the result was that they put the light out. Their foolish heart was darkened; they got rid of the light. They got rid of God. They got rid of the light - the revelation that they had (verse 19 and 20), and they just put him out. I mean, God is light isn’t he? They put him out, verse 28: “And even as they did not like to retain God in *their* knowledge.” Their foolish hearts were darkened.

So what do they do? Romans 1:22 says: “Professing themselves to be wise, they became fools.” Human wisdom (professing themselves to be wise) is foolishness.

Hold your hand here and go back to 1 Corinthians 1, and see if that is what Paul says. 1 Corinthians 1:19,20 is talking about the wisdom of men: “For it is written, I WILL DESTROY THE WISDOM OF THE WISE, AND WILL BRING TO NOTHING THE UNDERSTANDING OF THE PRUDENT. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?” You know how God did it? He just left them to themselves because human wisdom is self-destructive.

If you leave men to themselves, what do they do? Look at the great technological advances in the 20<sup>th</sup> century, and what can we do? Well, we can kill each other better, can't we? We are much more proficient, and efficient, in killing one another. Am I right? Sure I am. Oh you can just go on and on with it, can't you? We put a man on the moon, so what do we do? We are all afraid somebody is going to put a satellite up there and shoot us all. Pushing back the horizons of mankind. Why? So some desperate can come along and control us better.

Do you know what man's wisdom does? It winds up ruining him. How does God destroy it? He leaves it to himself and then he brings the foolishness of man to naught, how? It's by the gospel.

1 Corinthians 1:21 says: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Isn't that great!

Do you know that science has never had an answer, never brought an answer, to anybody bereaved over the loss of their loved one? Did you ever see science help anybody who was sorrowing in bereavement? Science comes along, and education is the answer. But have you ever seen education bring comfort to some guilty soul (some troubled heart) ridden by sin? They can all go to the gospel, go to the cross and find peace and shelter there, can't they? Sure they can. Wisdom of men is foolish. Why? Because they put God out, and he's the answer.

Now, go back to Romans 1 and notice what the wisdom of men did. Recall this in your memory. Romans 1:22 says: "Professing themselves to be wise, they became fools." They used rationalism. They developed their own wise plans to get rid of God and to put themselves in his place.

Continuing in verse 23: "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." They have a religion of some sort. Maybe their religion is evolution, which is what that verse describes. They developed their own ways, their own works, and their own things to do.

Romans 1:24 says: "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: [Notice] Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen" (emphasis added). They developed their own ways to walk in. And, whether their religion is intellectualism (And you know that is a religion don't you?), or whether their religion is philosophy, or whether their religion is hedonism, or whether their religion is twiddling the beads and crossing themselves down at a Cathedral somewhere, the whole intent of the wisdom of man is to make himself God – to worship the creature more than the Creator.

Now, can you tell me how anybody could take the gospel message and do that? Do you understand that when you add works to the gospel, you are taking out God's grace, and you are putting in your works? Aren't you making your works equal with the work of the Lord Jesus Christ at Calvary? Aren't you making your righteousness equal with God's righteousness? If you have any question about the answer to that, the answer is, "Yes you are". And God Almighty will not take it.

The wisdom of words make the cross of none effect. The wisdom of words has to do with man making his own ways, his own works, equal with God's works, and with God's ways. Professing himself to be wise, he becomes foolish.

Now come with me to 1 Timothy 4. How is the gospel perverted? It is perverted by destroying grace and by taking grace out of the gospel. (And adding works does

that.) And it happens when people are constantly bombarded with the works program (that satanic policy of evil) and they are affected by it.

1 Timothy 4:1 says: “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” They are doctrines or teachings that are according to the satanic policy of evil against the grace message.

And, he’s going to seduce him. What do you do when you seduce somebody? The word “seduce” means “to draw away from the path of rectitude (right living) with the promise of delight”. Doesn’t that match Galatians 6:12: “make a fair shew in the flesh”, make an impressive show? I’m going to pull you away from sound doctrine (from the faith) by seducing you.

When somebody is seduced, are they tricked? Sure, that is the very nature of it. It is to draw you, to trick you, to beguile you, to pull you away from the right way. You are confused and you don’t catch it, you don’t understand it. You are not thinking it through, with the promise of physical ecstasy, and delight, and enjoyment.

And then someone comes along and says, “Yeah, but did you hear what they said?” And you say, “Oh let’s not be so picky about doctrine!”

1 Timothy 4:2 says: “Speaking lies in hypocrisy; having their conscience seared with a hot iron.” People are going to be bombarded by this program constantly. Whether it’s intellectually, some other religion or whatever, they are all the same things. They are just different strokes for different folks, but the end is all the same for lost people.

Now, the message is the most important thing that you have. Look at 1 Timothy 4:16: “Take heed [in light of that apostasy in verse one] unto thyself.” Take heed first to yourself. Gentlemen, you always have to keep your own self right. There better never be a day in your life, starting long ago, that you don’t spend time on yourself – in prayer, and study over that blessed book. You need to constantly guard yourself, constantly keep your ear from being dull of hearing.

Continuing in verse 16: “and unto the doctrine; [Watch yourself, watch your doctrine.] continue in them: [continue taking care of yourself, keeping yourself right, keeping the doctrine right, and then what?] for in doing this thou shalt both save thyself, and them that hear thee.”

## **AMB 301 – 4**

Let’s look at the “Pride of Life”. Do you remember that long list of things that God gave men “up to” in Romans 1?

Listen gentlemen, too often too many of us, even in the name of Christ and in the name of what is right, go about demanding our rights. Too often in the name of what is right and what is righteous, too many of us go about demanding our rights.

Just recently we had some correspondence with some folks who are interested in not paying income tax. They have all kinds of loopholes to get around the legality of the income tax. And all those things *may* be right.

Do you know what you do when you meet people that are claiming “our rights” and “this right” and “We have a right”? We live in a world that talks about “civil rights”,

“women’s rights”, “kids rights”, “old peoples rights”, “everybody’s rights”. You can write next to all those things “SELF”. That is all that is, demanding “my rights”.

God did not call you to demand your rights? You and I should know that if we got our just deserves, we would not want it. Do you know that? If you got what you deserved, you would wind up in hell. Do you know why people want their rights? They do not think they deserve hell.

Now in your ministry, you want to be careful to understand that *exalting self* and *claiming your rights* is wrong. You want to look out for *the other man*, and serve the interest of others. But human wisdom never serves the interest of others. Human wisdom always goes on pride and arrogance and that kind of thing. And the “wisdom of words” is designed to appeal to that.

When you are talking and ministering to people, you need to develop an ability and an ear to hear the “wisdom of words” as it appeals to human wisdom, and pride, and ego, so that you know what people are resting upon. When you are dealing with somebody about their soul, you need to know whether they are relying on human viewpoint or divine viewpoint, whether they are relying on their works, or whether they are relying on the work of Christ.

And you need to have the ability to discern those things. You need to develop in the people you minister to the ability to discern the message they hear. They need to discern whether the message points them to human works or to God’s works. We have talked about that, and we are going to talk about it more in the next few lessons.

The issue of the “wisdom of words” is focused in two areas. First, it is focused on grace. The attempt is to destroy grace, and the way you destroy and eliminate grace is to add works. This is the dispensation of grace, and today, God works on the basis of grace. So if you want to destroy God’s working today, you destroy grace.

Satan is no dummy. He isn’t out promoting sinful activities, immorality, drunkenness, and that type of thing. Do you know what happens when sin abounds? When sin abounds, grace just gets bigger and bigger and bigger.

The religious myth about Satan is that every time you do something bad you say, *Satan made me do it*. Satan is not the cause of every evil thing that happens. When a man is led away and enticed, he is led away and enticed of his own lust. Do you know why it appeals to human wisdom to think, “The Devil did that?” It doesn’t make “me” responsible. But your book says, “You are responsible”. You read James 1:13-15. *You did it*.

In Mark 7:21-23 Jesus said: “Out of the heart of man, proceeds the things that defile and corrupt men”. That is human nature. Satan’s area of interest is religion. It’s the faith. It’s destroying grace today. And you and I need to understand that.

We are going to break it down into two things. First, we want to look at *how he attacks the gospel*, because the gospel of grace is what you proclaim to lost people. And then after we talk about that, and see how he attacks the gospel, I want you to see *how he attacks grace in the believer’s life*. There are two issues that you have to get straight: (1) You have to get the gospel that you preach straight. (2) You have to get the walk of the believer straight.

*You are saved by grace but you also serve by grace.* And if Satan cannot keep you from getting saved by grace, he will try to keep you as a believer from operating on the principle of grace so that your Christian life is ineffective. And instead of allowing God to work in your Christian life, it's the flesh operating in your life.

*Salvation is by grace, and sanctification is by grace.* And in the next couple lessons we are going to look at the issue of salvation by grace, and how the attempt is made to destroy grace and confuse the issue. Then we are going to talk about how grace works in the Christian life, and how the attempt is made to destroy and confuse that issue.

Turn to Colossians 2:4 and let me show you a passage that (to me) is one of the most blessed passages in Paul's epistles. It just covers this whole issue. Colossians 2:4: "And this I say, lest any man should beguile you with enticing words."

Now isn't that an interesting little verse? Haven't we already been studying that? After we talked about the "wisdom of words" and "with good words and fair speeches" (how they deceive the hearts of the simple) and after we talked about the foolish Galatians being bewitched, can't you understand what verse four is talking about? He says to these people, "Beware this I say (I'm telling you something) lest somebody would come along and beguile you (cast a spell on you, bewitch you, trick you) with enticing words" (come along and give you the "wisdom of words"). Human viewpoint is going to come along and they are going to try it.

And here are some of the enticing words. Colossians 2:8 "Beware lest any man spoil you through philosophy [That's a lover of wisdom, he's a philosopher.] and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Somebody is going to come along and try to spoil you.

That word "spoil" is a military term. When we get in Ephesians 6, and we study the warfare that we are engaged in, we are going to study the passages where Paul uses military terminology to describe our spiritual warfare with the adversary. One of the terms that he uses is that word "spoil" and it is a military term. It is not like the apple is spoiled in the barrel. We say, "to the victor belongs the spoils" (the duty that is gained after the war and a victory has been won).

And I've told you before that in our 20<sup>th</sup> century jargon, we are familiar with POW's (prisoners of war). These are people who have been taken captive in the battle and have been neutralized, and cannot fight anymore because they are held captive. And that is the term that Paul is referring to in this passage. People are caught in the snare (the trap) and they are not out there fighting. They are not good soldiers; they are neutralized. How? It happens through philosophy, human wisdom, enticing words, words that puff up and appeal to human wisdom, and your pride, and your ego, and they put you out of the battle spiritually.

Look at Colossians 2:16 "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*." Do you see all those religious systems?

Colossians 2:18,19: "Let no man beguile you of your reward [How?] in a voluntary humility and worshipping of angels, [Do you see how all those things are religious oriented?] intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head..." They have become the head. They want to be the head themselves, not allowing Christ to be the head, from whom the life comes. They are going to have their own way. They are going to do their own thinking. They are going to be independent and do it their way.

Isn't that Romans 1:22? Didn't we say in the last lesson that was what the "wisdom of words" was: "Professing themselves to be wise, they became fools."

Here he says, "It's possible for you and me to do that as believers". He says back in verse 4, "I don't want anybody to trick you and make you start acting like an unbeliever".

Continuing in Colossians 2:5: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."

Notice what he rejoices in them. There are two things: First, their "order", and then their "steadfastness in Christ."

Let all things be done decently and in order. Order is very important. That again is a military term, and it describes the ranks of soldiers standing up against the battle. And they are all there (shoulder to shoulder in battle array) standing in order – all the gaps filled up, not in disarray.

Did you ever go to a fire drill in school? Everybody got up and went out in single file, and there was no talking. You walk in the fire drill, and you go in order. You do not want confusion; you want order.

Well, in a military operation order is important and Paul says, "You people are holding the ranks against the enemy." The enemy attacks and you just hold the order. He attacks and you don't flee in confusion, you stand there in place, steadfast. You are established in the faith. These were established saints. They are not tossed to and fro by every wind of doctrine (Ephesians 4:14).

Continuing in Colossians 2:6: "As ye have therefore received Christ Jesus the Lord." How did you receive him? You receive him by the faith of Christ (verse 5). Your faith in Christ, by grace through faith you received Christ.

I tell you over and over, two of the greatest words (to help you understand the bible) are the words *like* and *as*: "As ye have therefore received Christ [Do you understand how you got saved, by grace through faith? Yes.] so walk ye in him" (2:6).

Your Christian life (day by day) operates on the exact same principle that getting saved does. Grace, through faith, plus nothing saves you. Am I right? You could not do anything. God had to do it all. You just rest in what God has done in his working. Now, walk day by day the same way in your progress through life.

Walk where? "Walk ye in him." You are not walking in your own strength. Your Christian life (day by day, as a believer) operates on the same principle that salvation operates on – grace.

So Paul said, "You Galatians are standing, and you are steadfast in an understanding that your salvation is by grace, and your Christian life, day by day, is by grace". And they operate with order, and they are standing against the enemy.

Do you know what the enemy is going to try to attack? The enemy will try to attack those two things in your life, and in your ministry. He's going to try to destroy your message of grace *to the lost man* and also *to the believer*. And you need to be aware of it.

You need to be able to train the people you minister to so they are aware, and they have an ear to hear grace in the gospel message when they go out and preach to unsaved people. They need to be able to hear when someone preaches about the words of grace, and when someone preaches the words of human wisdom. And they need to be able to understand that and respond to it in the Christian life also.

How do you walk by grace? Colossians 2:6,7: "so walk ye in him: [Your walk is in Christ, not in yourself.] Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." That is the whole thing right there in a nutshell. You are rooted in him, and that is the book of Romans. You are established in him, and you understand your position and all that God has done for you in him.

I talked to you about laying the foundation, putting up the super structure, well that is the issue. Rooted in him, built up in him, and established in the faith, as you've been taught. Your Christian life will not operate on the basis of ignorance. You have to get the intake of the sound doctrine that gets you established, and built up so you are not tossed to and fro. And you are stabilized in the faith (in the doctrine that you believe) and you are abounding therein (in the doctrine) with thanksgiving. That is grace motivation.

Now, you have to learn to apply grace in these two vital areas: *the gospel* and *the walk*. Gentlemen you have to learn to apply it *in your own life* and *in your ministry*. And you have to learn to teach others to take grace and apply it to these two areas in their lives and in their ministries. Apply grace to salvation and your service – your sanctification, your Christian walk.

First, we want to deal with the issue of salvation. Go back with me to Galatians 1 and I want to talk to you about how the “wisdom of words” comes in to attack the gospel of grace. We already talked about it a little bit, but I want to go into some real detail with you now, about developing discernment.

Galatians 1:6,7 says: “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.”

Romans 1:16 says: “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.” The gospel is “the power of God unto salvation” to *every one* that believes it. Please understand that. The gospel of Christ is the power of God unto salvation – the fact that Jesus Christ died for our sins, was buried, and was raised again for our justification. *Faith in that alone is the power of Almighty God to salvation.*

Therefore, if the gospel is the power of God unto salvation, you have to keep that gospel focused on grace. Because when you allow it to be focused on anything but grace, and you let works come in, then the gospel is not the gospel any longer. Now it's another gospel. It's a different gospel. Its been twisted, its been perverted into something other than the gospel of grace, and it won't help anybody to believe it. You can believe all kinds of things about the Lord Jesus Christ. You can believe all kind of things about his death, his burial, and his resurrection. But if you take grace out of it, God takes salvation out of it.

Now I talked to you about that “other gospel”. It's different in its source, in its type, and in its result. Do you remember that? It is a different *source* – one comes from *God*, one comes from *Satan*. It is different in its *type* – one is a *grace gospel* and the other is a *works gospel*. And it is different in its *result* – one is *the power of God unto salvation* and the other is of *none affect* (nothing happens when you believe it).

The question arises then – How is the gospel twisted and corrupted and distorted and perverted into another gospel? Well, I want you to notice two passages. Turn to Acts 15:23, because there are some things here that tell us one of the ways this can happen. Now you know the account of the context in these passages. You are at the conference at Jerusalem where Paul has gone up there, and he communicated his gospel to the people there. And they come to a conclusion in verse 23.

“Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren: And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words” (Acts 15:22-24).

Do you see that? They troubled you with the “wisdom of words.” They were “subverting your souls” (verse 24). What did they do with the words? They subverted their souls.

Continuing in Acts 15:24: “saying, [What?] *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment.” How did the people that went to Galatia, Syria, and Antioch, and Cilicia subvert the souls of the Gentiles? They did it with words, with a message. What was the message? You have to be circumcised and keep the law. You have to get circumcised and keep the law to get saved.

Look back at Acts 15:1: “And certain men which came down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.” They are telling them that they have to keep the law. They are subverting them. They are turning them upside down. They are ruling and overthrowing them by teaching them the law program, aren't they?

Now is the law scriptural? Sure it is. But what is the problem with teaching that to the Gentiles at that time? It is not dispensational. And tremendous confusion and harm set in among the Gentile Churches, because these people came in with a scriptural message that was

not dispensational. And it resulted in the subverting, the overthrow, and the turning upside down of the people.

If you take something and turn it upside down, do you know what you do with it? You make a mess of it, and you ruin it.

Turn to 2 Timothy 2 and watch exactly the same words used in this context. Verse 14: "Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, [Don't be arguing and striving about words that don't have any value in them.] *but* [What are the words?] to the subverting of the hearers." He says, "Don't get all wrapped up in a bunch of words that just result in the subverting of the hearers". They just destroy them. They just turn them upside down, and ruin the hearers. Isn't that the same thing we saw in Acts 15?

2 Timothy 2:16-18 says:

"But shun profane *and* vain babblings: [Just a bunch of empty vain, ungodly words. Profane is something that is ungodly, and something that God did not give you to do.] for they will increase unto more ungodliness. And their word [Notice "their word", babblings, the words] will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (emphasis added).

These men had a dispensational problem. Their problem was that they were not rightly dividing the word of God. They were not rightly dividing the resurrections. And the result was: "they overthrew the faith of some." They took the foundation upon which some of the believers were standing and they destroyed it.

Do you remember Romans 15, when Paul talks about *for meat, don't destroy the work of God*. He isn't talking about sending the man to hell. He's talking about destroying that edification issue – making him a child who is tossed to and fro instead of bringing stability in his life.

Do you know what these men are doing? Look at the context of 2 Timothy 2:15. Do you think verse 15 *is not* talking about a dispensational principle? Then you never read the context of that passage.

In the gospel message, the most basic confusion that you are going to run into comes from a dispensational confusion. Gentlemen, in the gospel message, the first confusion (the most basic confusion) you are going to run into is a dispensational confusion.

And you must distinguish between the gospel messages in the bible. If you don't, you are going to subvert the people that hear you. You must maintain the integrity of Paul's "my gospel". You must distinguish between the various gospel messages, and you must rightly divide the gospel messages. And you are going to find a tremendous amount of confusion about this among the people you minister to, and you are going to face human wisdom and pride and ego against Paul's gospel.

They are going to say, "Well, I believe we ought to follow Jesus." Or, "Well, who do you think you are anyway?" Or, "You mean to tell me you know more than all the great men of the past; they never preached what you preach. You don't know more than they do." Or, "You just think you're right and everybody else is wrong." Or, "Why didn't Dr. So and So see this? Are you saying he wasn't a great man of God?"

Do you know what all of that is? That is all logical, right? I mean if it is the truth, wouldn't you think everybody would have seen it? (I'm talking about saved people and bible-believing people.) You would think so. You would wish so. It's all logical arguments, but it's all based on human viewpoint. And it is all an attempt to get you to shut up and go away and leave them alone. And it is just the "words of wisdom". It's man's wisdom. It's man's pride, and man's ego focused at the message you are going to preach to them. And the issue that you have to go on is divine viewpoint.

Let me give you a little tip about things in your ministry. When saved people begin to start sounding like unsaved people, you know exactly what you are doing. You know right where they are. They are in the flesh.

That is one reason you need to spend some time on the street corner, passing out tracks. Just stand out there and pass out tracks, and talk to people. I don't mean one afternoon, I mean for three or four years every Saturday, you should be out there.

I thank God back in my younger days (when I had the time to spend, before I got married) that for two years another brother and I didn't miss one Saturday preaching on the street somewhere. We would drive two or three hundred miles to get to preach on an afternoon somewhere. We preached every Saturday – rain or shine. And I wouldn't give anything for that experience.

I used to go down skid row and pass out tracks in those bars and old hotels, and meet ungodly old reprobates, and what society would call *the scum of the earth*.

Then I stood outside a nice big department store, and watched the upper crust come out, and those upper crust (with their religion and all of the rest) sounded just like the bums down there on skid row. They had the same excuses. Through the years when I meet a Christian person and we're talking about doctrine in the word, at times they begin to sound like one of those guys on the street out there.

See, when you are out there on that street, you are getting some experience. I told you that one of the greatest ways to get some illustrations and some understanding when you are preaching, and to make your preaching touch people, is to get out there with the people. You go into a town and you start preaching in a town.

And if you want to start a church in a community, you need to spend at least one afternoon a week (at least for the first two years you are there) passing out tracks on Main Street. You need to get to know the people that you are talking to. You cannot know people by sitting in a room somewhere. And you cannot know people in a community by getting eight or ten people together and talking to them. The only way you are going to get to know the people you are ministering to (and the community that you are in) is to get out there. I'm talking about getting to know them, and to do that you have to take the word of God, the gospel message, those tracks, and start passing them out to them, and watch what they do with it. That is how you get to know them. And also, they get to know you too.

Now when you see saved people begin to sound just like unsaved people, (going with all this human words of wisdom) do you know what you are dealing with? You are dealing with the flesh. And you are going to find that – the “words of wisdom” against Paul's “my gospel”.

Now I want to spend the rest of the class talking about the three categories in which the gospel messages in the bible can be distinguished. And you need to understand these three categories. And you need to get them fixed in your mind so that you are not confused about what the gospel message is, and what the various gospel messages are in the bible. Now I have been over this material with you before, but I'm going to diagram it one more time.

You are going to find that even grace believers, even grace preachers, sometime are not clear about this issue. I have been in Pastors Conferences that were made up of nothing but grace preachers, and I saw them get so confused about this issue. And that fascinates me, and I don't want you to be that way.

There are three categories in which you can list the various gospel messages in the bible to distinguish them:

1. Messages that refer exclusively to the kingdom program and to the prophecy program. They are messages that deal exclusively with Israel's Kingdom and the Prophetic Program.
2. Messages that refer exclusively to the Grace Program, the Mystery Program, the dispensation of grace.
3. Messages that are inter-dispensational - related to both the Mystery and the Prophecy Programs.

You can think about it like a house. You put a foundation down, and then on one side of the foundation you build a wing of the house and on the other side of the foundation you build another wing of the house. And you have messages in each of those wings, but they do not have anything to do with each other – they are totally separate. But under-girding both of them is a common foundation.

Now there are messages in your bible (gospel messages) which refer exclusively to the nation Israel. An example of this is the gospel of the circumcision. Then there is the gospel of the kingdom and those messages refer exclusively to the Nation Israel. Those messages have to do with prophecy, and they have to do with Israel's kingdom program.

Now, on the other side you have some messages that have to do with the mystery program, the secret program. It is a gospel message called the gospel of the uncircumcision – the gospel of the grace of God proclaimed in the dispensation of grace.

These messages are separate and distinct.

And then, you have some messages that are inter-related and used in reference to both of the programs. Let me show you this.

First let's look at the gospel of the circumcision. I am going to assume that by now you understand the details of the gospel of the circumcision, and the gospel of the kingdom. Is that a safe assumption?

Let me give you some verses for the gospel of the circumcision: Galatians 2:7; Genesis 12 and 17; and Acts 3:25,26.

In Galatians 2:7 Paul talks about "the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter."

In Genesis 12 God calls Abraham out from among the nations.

In Genesis 17 he gives them the sign of circumcision and erects that middle wall of partition between the circumcision and the uncircumcision. And there is a "good news" that is given to the circumcision.

Peter just verbalizes it in Acts 3:25,26: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, AND IN THY SEED SHALL ALL THE KINDREDS OF THE EARTH BE BLESSED. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." That verbalizes the meaning of the gospel of the circumcision.

The blessing in "thy seed" (the circumcised seed of Abraham) shall all the kindreds of the earth be blessed. The gospel of the circumcision proclaims the good news of blessing and salvation *through Israel* to the world. It is based on the Abrahamic Covenant – the blessings of God and salvation of God goes to the nations through Israel.

And that "good news" of the circumcision is the basic expression of the Abrahamic Covenant. It concerns the people and the land that they are going to get. That is what it focuses on.

Then there is the gospel of the kingdom, which is built upon that message. The gospel of the kingdom is exclusively a Jewish message. And it focuses on the dynasty and the throne that is to be given to the Nation in the land. The gospel of the circumcision identifies the Nation Israel in her land, and the salvation and blessing of God that will go to the nations (the Gentiles) through them.

The gospel of the kingdom (Matthew 4:23, 9:35, 24:14) is the gospel that Christ preaches and trains his apostles to preach. The gospel of the circumcision is based on the Abrahamic Covenant, and the gospel of the kingdom is based on the Davidic Covenant (2 Samuel 7). And it has to do with the formation and the establishment of the government and the throne over the Nation.

In the gospel of the kingdom the Nation Israel is saved from her enemies. There is no blood atonement preached in the gospel of the kingdom. The salvation in the gospel of the kingdom is a literal, physical, visible salvation in a kingdom, through the blessings and so forth.

These messages are exclusively the province of the prophetic program. They have nothing to do with us today. Baptismal salvation is included in these messages along with "repent for the kingdom of heaven is at hand". Those messages are there and they are exclusively there and you need to know how to distinguish those things.

Now, on the other side, there is the gospel of the uncircumcision. It is not based on the Abrahamic Covenant, but it has its basis in the mystery given to Paul. It goes back and shows how God (foreseeing that he would justify the heathen through faith) justified Abraham in a special and unique manner. He did this so that the Gentiles also might inherit the promise of eternal life.

Now the gospel of the uncircumcision is committed to the apostle Paul, and it is based on the grace of God (Acts 20:24). The gospel of the grace of God is committed to Paul – that is salvation without man's works before or after (the whole issue is God's grace).

And that message is the message that is proclaimed in the dispensation of the mystery – the dispensation of the grace of God. When God is dispensing grace, he calls the gospel: *the gospel of grace*. That is easy to understand.

When he is dispensing the blessings through Israel's kingdom, he calls the gospel: *the gospel of the kingdom*.

The kingdom program and the mystery program (the grace program) are two different programs. Now that is not hard to understand, but these messages have to be distinguished.

The gospel message today is a message of absolute total grace. The program today is grace.

Now please understand me. There is a difference between *grace in a dispensation* and *the dispensation of grace*. We learned in Romans 4 that God always saved all men on the basis of the finished work of Christ at Calvary. But in Times Past, they were not proclaiming a message of grace. Therefore, works (baptismal salvation, enduring to the end and those things) were not excluded as an expression of their faith, of their saving faith, none the less.

But today we do proclaim a message of grace. It is a dispensation (a giving out) of a program and a system of grace where works are excluded both for salvation and as an expression of the faith that saves you. Today God refuses works of any kind, and the man who is saved today is not the man who says, "I can prove I'm saved; look at my works." He's the man, who says, "I can prove I'm saved, just look how I do not have any works". Do you understand what I am saying? Look at the work Christ did at the cross. You know how man is saved today, and you get his testimony when he tells you he isn't working unlike the man in Times Past who would point to works.

Now you have to distinguish between these messages. But on the other hand, there are some gospel messages that are inter-related, for example, *the gospel of God*.

Come with me to 1 Thessalonians 2:2: "But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention" (emphasis added).

1 Thessalonians 2:8: "So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls" (emphasis added).

Verse 9: "we preached unto you the gospel of God" (emphasis added).

Notice Paul says, "When I went down there at Thessalonica, I preached to you the *gospel of God*". What did Paul preach to them? He preached the gospel of God.

1 Peter 1:12 "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." Some people are preaching the gospel to these people.

Look at 1 Peter 1:25: "BUT THE WORD OF THE LORD ENDURETH FOR EVER. And this is the word which by the gospel is preached unto you." What gospel is being preached unto them?

1 Peter 4:17 says: "For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?" (emphasis added).

Well now wait a minute. Did Paul preach the gospel of God? Yes he did. Did Peter and those saints in the kingdom church preach the gospel of God? Yes they did. Then the gospel of God is a term that is used inter-dispensationally. It relates to both of them.

The term "the gospel of God" is used by both programs because it is a general term referring to the fact that God has some "good news" to be proclaimed. It is a very general term, and it covers all ages and all men, in all situations, and it describes the fact that God Almighty has some "good news" for men.

What does the word gospel mean? It means "good news from God". And good news from God was preached by both of these men. It is an inter-related gospel.

Turn to Romans 1. Now, you remember when we studied Romans 1, we studied about the gospel of God, so I assume you understand these things. You have it in your frame of reference, and you know it. The gospel of God is based on Genesis 3:15: the promise of the seed of the woman. A long time ago, God Almighty promised a redeemer identified as the seed of the woman. The seed of the woman is an important issue in progressive revelation. That seed line becomes the seed of Abraham, Isaac, Jacob, Judah, and the seed of David. And the seed of Abraham (the basis of that covenant) and the seed of David (the basis of that covenant) is the seed of the woman – that long promised redeemer. And the seed of the woman becomes the seed of Abraham, which becomes the seed of David, which is the basis of these gospel messages.

Romans 1:1 says: "PAUL, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God." Now a lot of people get all bent out of shape about Paul being "separated unto the gospel of God". That is an inter-dispensational term that can refer to what is preached in both messages. Why? Because of what he goes on to tell you, what it concerns.

Continuing in Romans 1:2: "(Which he had promised afore by his prophets in the holy scriptures.)" In other words, it has been something that has been long predicted that God is going to send a redeemer.

Continuing in verse 3,4: "Concerning [What does it concern?] his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Clearly the gospel of God concerns Jesus Christ and his death at Calvary, his burial, and his resurrection. Then, the gospel of God focuses in and on the Lord Jesus Christ – his death, burial, and resurrection.

Paul says in Romans 1:16: "For I am not ashamed of the gospel of [Who?] Christ." And the gospel of Christ is also a gospel message that is inter-dispensational.

Mark 1:1 "The beginning of the gospel of Jesus Christ, the Son of God" (emphasis added). Now wait a minute. If the gospel of Christ is purely a Pauline term, do you know what you have? You have Paul's message starting in Mark 1. That is also an inter-related term. And it refers to the death, burial, and resurrection.

What is the good news about the Lord Jesus Christ? It's that he died, and was buried, and he rose again. What is the good news that God had? It's the seed of a woman became the seed of Abraham, became the seed of David.

But Paul says, "Hey, I know something about this long line of progressive revelation God has been given. That seed died, and was buried, and raised again. And all of the good news of God focuses on that."

Now look at 1 Corinthians 15:1,2: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved."

Doesn't Paul tell you in Romans 1:16 that the gospel of Christ is the power of God unto salvation? What gospel are you saved by? You are saved by the gospel of Christ. What is the gospel of Christ?

1 Corinthians 15:3,4: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." The gospel of Christ concerns the death, the burial, and the resurrection of the Lord Jesus Christ. It is an inter-related message.

Now did Peter preach about the death, burial, and resurrection of Christ? Yes he did. Did Paul preach about the death, burial, and resurrection of Christ? Yes he did. It is an inter-related message.

You have Mr. Stam's book *The Two-fold Purpose of God*. He talks about God's two-fold purpose – purpose in prophecy and purpose in the mystery in the incarnation. God prophesied a mystery purpose in his death, in his resurrection, in his ascension, and in his Second Coming. The two purposes go out distinct, and separate, but the basis that they go out of is the same.

God had good news. Paul comes along and he says, "I'm going to tell you something about that good news that you did not know before, and add some information here about the gospel (about what Christ did at Calvary) that the others didn't know about".

Christ was the long promised redeemer that God had promised. He was the deliverer. That promise, in Time Past, had been centered in a king, and in a kingdom.

Now, when Paul comes along, he gives some further light, and some further information. He gives some secret information, and he adds the capstone and the end to the progressive revelation.

So, see the thing is used interchangeably. Every "good news" God has ever given to man has been based on the crosswork. It has been based on the Lord Jesus Christ. And it is based on his death, his burial, and his resurrection.

Now you know that Peter preached the death, burial, and resurrection one way, and Paul preached it another way.

Peter said, "He's raised to sit on David's throne".

Paul said, "He's raised for your justification so you can be seated in his throne in the heavenly places". It is a different deal.

I Corinthians 15:3 says something that you want to notice carefully, “Christ died for our sins” (emphasis added). Who were the “our” in that verse? He said, “This is what I preach to you Gentiles”. It is the uncircumcised gospel. But it is based on what Christ does at Calvary. Are you with me? Three categories of doctrine:

1. Prophesied gospels exclusively prophecy.
2. Mystery gospels exclusively mystery program.
3. Inter-related terms that are related one to another (the gospel of God, and the gospel of Christ).

Now, there is one other one that I was going to look at in this lesson. It is the *gospel of peace* (Ephesians 6:15, Isaiah 57). Eph 6:15 talks about the gospel of peace, a reference back there to Isaiah.

The gospel of peace as Paul preached it, is different from the gospel of peace that is preached in prophecy. In prophecy what kind of peace is it? It is earthly, universal, worldwide peace on earth. In Paul, it is individual and corporate spiritual peace with God and between Jew and Gentile in one body. We have peace with God, and he’s made peace through the blood of the cross. He is our peace (Ephesians 2).

This is my point – you have to keep the applications straight. And if you do not, there is going to be absolutely hopeless confusion when you go out and proclaim the gospel. Because you are going to go out here and proclaim the gospel of Christ, the gospel of the uncircumcision, the gospel of grace, and people are going to take this information and go over there and do just what happened at Galatia. You have to be sure you keep the distinctions.

I want you to understand all of this. I went over this quickly because I know you understand the issues that were involved with it. But I want you once again to grasp the necessity of maintaining the integrity of the gospel of grace, dispensationally from the other messages.

And the first level of this great confusion is going to be in the minds of people – a dispensational confusion. It will be where they do not distinguish between three categories of gospel messages.

## **AMB 301 – 5**

We have been discussing “the wisdom of words” that men use to try to present the gospel. In the last lesson, we saw the dispensational confusion over “which” gospel.

And I talked to you about the necessity of rightly dividing the word of truth, in order to be able to define the gospel, as well as defend the gospel of grace. If you cannot rightly divide the word, you are not going to be able to know how to define the gospel that is operative today, in the dispensation of grace.

But, if you rightly divide the word, you will know how to defend the gospel, in the dispensation of grace, against people who use scripture from other dispensations to try to pervert, and to cloud, and to ultimately destroy the gospel of grace. You must know how to rightly divide the word.

But there is more than just a dispensational issue involved, because unfortunately, many folks have the dispensational things correct, but have doctrinal misconceptions. They distinguish between the gospel of the kingdom (the gospel of the circumcision) and the gospel of grace (the gospel of the uncircumcision). They distinguish between Israel’s message and the message for the church, the body of

Christ. And yet, they still have some doctrinal misconceptions in their statements, and in their proclamation, of the gospel. And we want to talk about that in this lesson.

And then in the next lesson, we are going to look at the verses that are used to teach those doctrinal misconceptions.

Acts 16:30 is a very familiar passage. Paul and Silas have been in the Phillipian jail. Verse 30 begins, "And brought them out." It is talking about the Phillipian jailer who came to them, and he brings them out of jail. And he says, "Sirs, what must I do to be saved?"

Verse 31: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." In other words, you (and all of your people) can be saved, if you will believe on the Lord Jesus Christ. Now, that is a clear statement of how man can be saved today. All he has to do is believe on the Lord Jesus Christ.

There is a contrasting statement in Acts 2:37,38. The Jews asked Peter: "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

Peter gives an answer when asked that question. Peter was asked the question, "What must we do?" And he says, "Repent, and be baptized."

John the Baptist gives an answer when asked that question in Luke 3.

Christ gives an answer to the young man in Matthew 19. The young man asked, "Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, ... keep the commandments."

Now, Paul is asked the question, "What must I do to be saved?" And he says, "Believe on the Lord Jesus Christ, and thou shalt be saved."

John gives an answer. Christ gives an answer. And Peter gives an answer. And none of their answers match the answer that Paul gives.

The solution to the different answers is a dispensational one. But having understood that, we need to understand what Paul is saying when he says, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Notice Acts 16:32. "And they spake unto him [the jailer] the word of the Lord, and to all that were in his house." In other words, the man says, "What must I do to be saved?" And he says, "Believe on the Lord Jesus Christ." And then, he takes him aside and speaks unto him the word of the Lord, the word of God, concerning the Lord Jesus Christ. He speaks it clearly.

In order for that man to believe on the Lord Jesus Christ, he had to know what to believe about the Lord Jesus Christ that would enable him to be saved. What did he have to believe about the Lord Jesus Christ?

When he says, "Believe on the Lord Jesus Christ", he is talking about relying upon him, and depending upon him. Well, what are you depending upon him to do? *The content of faith is the issue.* Do you believe that he is just a good man?

Once before I gave you the verse of a song: "Jesus paid it all, all to him I owe. Sin had left a crimson stain. He washed it white as snow."

I have met many people that would sing that song: "Jesus paid a part, and I a part, you know. Sin had left a crimson stain. We washed it white as snow."

Now, that last version of the song would be "believing on the Lord Jesus Christ", wouldn't it? You believe on him to be the one that came to help "you" please God.

In other words, you can believe on the Lord Jesus Christ in a lot of ways, and by doing a lot of things. You can rely upon him for many different things. But the issue that Paul is making here, and that I am trying to point out to you, is that Paul does not just tell the man, "Believe on the Lord Jesus Christ." He then takes the man aside, and

opens up the word of God to him, and teaches him what he must believe. The content of our faith is extremely important. It is critical to understand the issue of faith – of what we are to believe.

Turn to 1 Corinthians 15:1-4. Here is the gospel whereby we are saved. “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved.” He is saying, “This is the message I preached to you. This is the message you received from me. This is the message that you stand in. This is where you have your hope and standing. This is the message that saved you.

What is it? Verse 3: “For I delivered unto you first of all that which I also received, how that Christ died for our sins.” When the Lord Jesus Christ died at Calvary, he died for our sins. The wrath of God was poured out upon the Lord Jesus Christ. When he died, he died as the payment for our sins. He was buried, and then he rose again the third day according to the scripture. Christ died for our sins – paid the penalty in full. He was buried, and he rose again for our justification. You understand that issue.

We have been through Romans, and it is clear in your mind that he is talking about the finished work of Calvary – the finished work of Christ on the cross. He dies as a completely satisfying payment for our sin. Then, he is resurrected, indicating that he has put away sin by the sacrifice of himself. And sin (the wages of which is death) cannot hold him, because he has completely done away with sin. Therefore, the resurrection says that the crosswork is complete, and finished, and totally adequate.

Now, that is the message that saves. Paul said in Romans 1:16, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.” Salvation comes when we believe on the Lord Jesus Christ – we believe that Jesus Christ has completely, and totally, paid our sin debt. We believe that he, and he alone, is our Saviour. And we rely exclusively and completely on him, and depend upon him to be our Saviour. We are satisfied with what he did at Calvary, as being that which will give us an adequate standing before God, and it is by faith. We take him at his word, and we rest in him.

Well, obviously, it is critical that a person clearly understands these issues of the crosswork – the importance of understanding that Christ died for our sins, was buried and was raised again. It is important to know exactly what that means.

Now turn to 2 Corinthians 11:2,3. “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty.”

Do you remember how he beguiled Eve in Genesis 3? He did it by:

1. Questioning the word of God.
2. Adding to the word of God.
3. Subtracting from the word of God.
4. Denying the word of God.
5. Watering down the word of God.

Satan questioned the word of God. Eve added to it and subtracted from it, and then Satan denied it. Do you remember all of those things?

Continuing in 2 Corinthians 11:3: “as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” That

word “simplicity” does not mean “something that is simplistic – too simple, too easy.” The word “simple” means “it is unmixed; it is not a complicated deal; it is not a bunch of ideas mixed together.” “The simplicity that is in Christ” just means what *he* did is not mixed with anything that *you* do. You do not add anything. You do not take anything away. Satan’s tactic is to corrupt the simplicity that is in Christ, by mixing what Christ has done with a *works program*, with a *works message*, with a *works invitation*. And we saw that in verse 15. And we also saw that in 2 Corinthians 4:3,4 – how Satan seeks to destroy the grace gospel by adding works to it. The issue is faith in the finished work of Christ.

Turn to 2 Corinthians 3:12. “Seeing then that we have such hope.” And, that “hope”, in the context, has to do with the finished work of Christ – putting away the works program. “Seeing then that we have such hope, we use great plainness of speech” (emphasis added). That is exactly what the translation should be. “We use great plainness of speech.” The terminology that we use in communicating the gospel message is critically important.

Now, you understand that every time you preach the gospel, you do not just stand up and say, “Christ died for our sins. Christ died for our sins. Christ died for our sins.” We communicate that proof in words, different words that express it. And our words should not add to the wisdom of men’s words. But rather, we are to take the words of God and say them. One of the great difficulties, today, is the popular appeals, and expressions, and clichés that are used in salvation invitations. Many of them are faulty, many are the addition of the wisdom of words that bring about the corrupting and perverting of the gospel, because all you have to do to destroy grace is add works.

There is different terminology in communicating the gospel. And when you sit down and you deal with somebody, and you talk to them, you are trying to ascertain what their faith rests in.

Somebody says, “Are you going to heaven when you die?”

And they answer, “Well I hope so.”

Well what is their hope in? You try to find out what the basis of their hope and confidence is. Well, when you are dealing with people or you are hearing people preach the gospel, or you are preaching it, you need to be a good ambassador and have discernment in these areas.

Our terminology is faulty if it does one or more of these 5 things:

1. If it fails to provide an adequate basis for our faith to rest in.

Romans 3:25: “Whom God hath set forth *to be* a propitiation through faith in his blood.” It isn’t just faith in his birth, or faith that he was a good man, but it is *faith in his blood – faith in his sacrifice at Calvary*. That is what satisfies the justice of God.

2. If it implies that something other than exercising faith is necessary in order to be saved.

If the terminology that is used in communicating the gospel implies that something other than exercising faith is necessary in order to be saved, then the terminology is faulty. And you have to be careful in this particular point. Romans 4:16: “Therefore *it* [the blessing in the passage] *is* of faith, that *it*

*might be* by grace.” The only way to maintain grace is to exclude works. Therefore the only way to maintain grace is to present “faith alone” as the means of salvation, as that which is necessary, in order for the person to be saved.

3. If it causes the unbeliever to depend upon his subjective, emotional response for his assurance.

In other words, if you tell a man that he needs to feel it, etc. There are a lot of different ways that is done.

4. If it fails to declare that the issue in believing is, *Where is your hope? Upon what are you depending?*

That is the issue in believing. *What are you depending upon? Is what you are depending upon adequate to save you?*

5. If it deals too lightly with sin and its consequences.

In other words, if we fail to convey, to the unbeliever, the horrors of his being lost, our terminology is failed in communicating the gospel.

Romans 1:18 is the first issue and it's the issue of wrath.

Romans 6:23: “For the wages of sin is death.”

If we communicate the gospel in terms that fail to deal adequately with sin, the terminology is faulty. If our terminology deals too lightly with sin, and its consequences (with the horror of being lost) then we haven't communicated the gospel. The terminology is faulty.

That is where you get the issue of “easy believism.” It is not that believing is easy, but it is trying to get people to believe without understanding the nature, and the consequences of their sin, and dealing adequately with the need of a Savior. The Lord Jesus Christ comes to save people. The only people that are going to trust a Savior are people who need a Savior. And you will find the problem, at its most basic level, right here.

The problem of faulty terminology is evidenced in using many of the modern, popular appeals (expressions, and clichés) in salvation invitations. A man might preach the gospel clearly – that Christ died for his sins, he was buried and he was raised again. Every Roman Catholic believes that. Every Seventh Day Adventist believes that. Billy Graham preaches that very clearly.

Many people preach the gospel clearly. But the problem arises when they begin to tell people the gospel, and then they add something “to” faith in the finished work of Christ. They add works rather than presenting the gospel clearly and concisely.

The gospel is what saves, but it is *faith* in the gospel that allows you to be saved – *believing* the gospel is the power of God. The gospel is the power of God “to” everyone that *believes*. The only way it will save you is if you *believe it*. So, the

invitation, the proposition that you give the unbeliever, is critically important. The thing upon which that person is trusting is extremely important. It is critical; it is the issue.

Lots of these popular expressions just simply bewilder and confuse the unsaved man. Some of the approaches are unscriptural. Some of them are scriptural, but they are instructions for someone that is *already* saved.

So, the appeals come under two categories:

- First, unscriptural things. They are basically wrong.
- Second, others are scriptural and right, but they are not instructions for unbelievers, they are instructions for believers.

Now, I picked out 6 or 7 of what I think are the most commonly heard expressions that are really difficult and confusing. I am not listing these in any order of priority.

- *You must give your heart to Christ.* Give your heart to Jesus. Come tonight to Christ and give him your heart. Make your commitment to Christ.

Now, that sounds positively romantic, doesn't it? Give your heart to Christ tonight, and let him win your heart. It may sound romantic, but it lacks any adequate basis of salvation, because giving your heart to Christ is simply "works". Salvation is not our gift to God, but it is God's gift to us, right?

Romans 3:24: "Being justified freely by his grace."

Romans 6:23: "For the wages of sin *is* death; but the gift of God."

Romans 5:18: "*the free gift.*"

Ephesians 2:8,9: "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast."

Salvation is God's gift to us. It is not "us" giving God anything. There is nothing in your heart that God wants. It is God giving "us" eternal life, God giving "us" his righteousness. That is salvation.

Ephesians 2:10: "For we are his workmanship, created in Christ Jesus unto good works."

Proverbs 23:26 says, "My son, give me thine heart." Now notice the passage. "My son, give me thine heart" (emphasis added). That is an appeal to his son – the relationship is *already* established. That is not an appeal to someone to come and *be* a son, by giving Christ his heart. But that is "to" the son. He is saying, "Now that you are my son, give me your allegiance and your devotion."

Now, when some people talk about "giving your heart to Christ", they mean the right thing, and they will go on to explain it properly. But the problem is that when most people hear that term, they do not understand it clearly.

Now, every time you hear somebody say that, you don't need to run up and tell him (or her) that they are a bunch of apostates. You need to find out what they mean. When somebody says, "I gave my heart to Christ (x) number of years ago," you don't, immediately, say, "No, you can't get saved by giving your heart to Christ." You have to find out what they mean by that.

Most of the time you will find that they mean they came and did something to be saved. It is confusing terminology. When you hear that, you do not know whether they did the right thing, or they didn't. Maybe they did, but maybe they did not. It is

confusing to an unbeliever because he *wants* to do something, and you just gave him something to do.

What is the heart supposed to do? What can the heart do?

Romans 6:17: "But God be thanked, that ye were the servants of sin, [You were unsaved.] but ye have obeyed from the heart that form of doctrine which was delivered you." Now, "the gospel of Christ" is a doctrine, and the only way it can be obeyed is from the heart. The gospel says, "There is all the work that can be done, and you can't do any work."

Well, how do you obey something when you can't go out and do any work for it? The only thing you can do is "obey from the heart" – believe. What is the heart to do? It is to believe. Your heart is the mentality of your soul.

Proverbs 23:7: "For as he thinketh in his heart, so *is* he." It is the mentality of your inner man – your soul. And it is required to believe.

Romans 10:10: "For with the heart man believeth unto righteousness [justification]." The heart is to believe. It is not to give something. The heart is incapable of doing anything, therefore, he says, "Don't do anything, just believe."

And once again, faith is not a work. It is a nonmeritorial system of perception whereby you perceive that salvation is only in what Christ did, and you rely exclusively upon that.

Sometimes you will need a definition of faith. Here are two passages that will help you define what faith is for people.

John 3:33: "He that hath received his testimony hath set his seal that God is true." In other words, when you receive the word (believe the word of God), you simply say, "It is true." You set your seal upon it. God says something, and faith accepts it as truth. Faith is just taking God at his word – accepting it as true. God said Christ died for my sins and that is the totally, completely, satisfying sacrifice and payment. And I accept it as true, and I rely on it, and I depend on it.

1 John 5:9-12: "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life."

Do you see the point? He says, "If you receive the witness of men."

Let's say you go up to a man and say, "Hey I am lost, and I need to find out how to get to Berean Bible Society in Chicago."

And he says, "Okay, you go out Madison street, west to Harlem Avenue, take a right on Harlem Avenue, and go north to Belmont Avenue, and then take a left on Belmont, and go about 4 blocks and you will see it on the left there."

And you say, "Thank you, and you follow the directions and you get there."

Now, what did you do? You received a witness of men. You just took what the man said, and you said, "I figure he knows what he's talking about, and I'll do what he tells me." I believe, and I just act like it's true and what happens? I get there.

Well, he said, "the witness of God is greater." A man might make a mistake, but the "witness of God is greater." It is greater destiny and greater truth. But, it is the same principle. If you know how to take men's word for something, you know how to

take God's word. Faith is just something that people have. They understand it. They know how to do it – to believe God is "faith." It is taking God at his word.

Now, you must have God's word. God has to take the initiative and give you his word. Without God taking that initiative, you will never get saved. You will never get saved unless God takes the initiative. But when he does, and he gives you the word, and you have the message, and you see the truth of it, then you believe. Now, that is what the heart does. It believes!

The essence of "saving faith" is just being personally satisfied in what Christ did for you on the cross, when he paid your debt in full. He did it all, and I am satisfied with that. That is what the heart is supposed to do. It is to believe.

And if that is what somebody means when they say that they gave their heart to Christ, that's fine. But that is not what the term (that expression) means. Do not go around and tell people, "You need to give your heart to Jesus." That terminology is for saved people. That is an obligation of a son to give his allegiance, and his duty, and his affection, to his father.

You tell the believer, "Set your affections on things above." But you do not tell unsaved people that.

Do you see how confusing that can get? Because it is "them" loving something, and "them" doing something, rather than resting by faith – having their heart just rest by faith – just quit acting and just obey from the heart - just trust.

Okay, the next confusing terminology that is used:

- You must open up the door of your heart. Let Christ come into your life. Ask Jesus to come into your heart. Ask Jesus to come into your life and transform you. Open up the door and let Christ come in.

Again, you can say that and mean the right thing, but you have to explain it. It is not an invitation, and it is not an appeal, and a way of stating the gospel invitation, which doesn't need explanation. When you say it, you can mean the right thing, if you go on to explain the term properly. But, because it needs explanation, it is confusing. And when an unsaved man hears it, it just bewilders him.

It is sort of like quoting John 3:16, when you say, "Open the door and let Jesus come into your heart. Invite him into your life and into your heart."

John 3:16 says, "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." That is good, but it just isn't enough.

What are you supposed to believe about his son? Are you supposed to believe that "God so loved the world, that he gave his only begotten Son." What does "gave" mean? Does it mean he "gave" him just to come into the world? No! He gave him at Calvary. You have to go on to explain it. It is good, but it just isn't adequate.

You have to understand that the gospel is an objective message that is to be believed. The gospel is made up of historical facts that are to be believed. Christ, the infinite Son of God incarnate (God Almighty in human flesh) died at Calvary as a payment for your sins. He was buried and was raised again the third day. Those are historical facts, just like Gettysburg, or the Revolutionary War, or the fact that you are sitting in that seat right now. He was crucified, buried, and rose again for our sins. And the issue in salvation is not how you "feel" about it, but how you "believe" about it. It is

an objective issue that requires faith. *What are you relying on? What are you depending on?* It is not how you “feel”, but *what are you trusting in?*

The idea, when I invite Jesus into my heart, is that I am getting him into my life, and I will obey him, and I will do this and this. Well listen, salvation is not asking God to come down and help me clean up my life. Salvation is looking to Calvary, and it is by conscious choice to rely exclusively on what Christ did there on that cross. It is an objective thing. Entering into a love affair with the Lord Jesus Christ does not save you. People’s faith must be based on the factual reality of the gospel, not on heated passion.

Now, please don’t misunderstand me. Tears may flow, and often they do. But crying does not save you. Joy, peace, relief, cleansing, the rolling away of guilt do not cause salvation, but they result from salvation. Salvation is the result of objective faith in the gospel.

So, when you hear someone use terminology like, *Open the door of your heart and let Jesus come into your heart*, they may mean the right thing. But you have to examine them. So, you want to avoid that confusing type of terminology.

The next terminology:

- You must surrender everything to Jesus. Surrender all. (“All to Jesus I surrender. I surrender all.”) Make Jesus the Lord of your life. Are you willing to come tonight and trust Jesus as your Lord and make him the Lord of your life? Make your commitment to Christ and make him the Lord of your life.

Now, the natural man wants to do something, gentlemen. He wants to be told that he can do something. He wants to be told to pay as he goes. And the idea that you are going to “surrender all to Jesus and make him Lord of your life”, is nothing but works. It is called “lordship salvation” – you promise to obey the Lord and you promise to serve him.

A fellow used to say, “If Jesus isn’t Lord of all, he isn’t Lord at all.” And that is blasphemy. Jesus Christ is Lord whether or not you recognize it or not, whether or not you pay any attention to it or not. He is Lord and what you do is not going to affect his sovereign headship. The point of the “lordship” of Christ is that you are saying, “You give everything to him. You surrender everything to him.” The issue is dedication and commitment. You are committing your life to Christ. Now that is something that every believer must do. Every believer has an obligation to God Almighty to yield himself as instruments of righteousness. They are to present their bodies as living sacrifices, to be totally and completely dedicated to God Almighty and to be under the lordship of Jesus Christ. That is exactly what “a believer” is supposed to do. It is a message for believers.

I don’t have any problem with the issue of the message of the “lordship of Christ”, but the problem is when you aim it at unbelievers. Every believer should surrender every thing, every area, and every detail of their daily life to the lordship of Jesus Christ. Every believer should make him Lord and give him absolute obedience in every area of their life.

But, that is not the issue with lost people. And when you make it the issue with lost people, you are telling them that the way you get saved is by bringing the areas of your life into obedience to the Lord Jesus Christ. Be careful because that is a message directed at *saved people*. It is not the issue with lost people.

You will find, more often than not, that the terminology that is used (this one especially) is something that is aimed at saved people. And this lost man wants to be saved so he says, "What I need to do is what saved people do." No! No! No! You need to do what lost people should do – trust Christ, believe the gospel. And then as a saved person, you do the things saved people do. You can't become a saved person. God has to make you one.

Now the previous two that I gave you about "the heart" and "asking Jesus into your heart – giving your heart to Christ", is just confusing terminology. That is not scriptural because scripture never tells you to do anything like that. That is just confusing and an inadequate basis of salvation.

But when you come to the "lordship salvation", it is scriptural. But it is aimed at the believer, not an unbeliever.

The next terminology that you hear quite often:

- You must confess your sins and ask the Lord to forgive you.

How many times do you hear that at the Rescue Mission? *Are you willing tonight to confess your sins and ask God to forgive you?* How many times have I seen fellows come down to the altar, and pray, and say, "Oh God, forgive me!"

I used to ask them, "Why do you think God will forgive you?"

And they would cry and say, "Well, I'm asking him to, and I'm praying."

Well listen, God Almighty never asked you to identify every sin in your life, in order for him to forgive it. There is not one verse in that bible that requires you (as an unsaved person) to confess your sin, and name every sin and everything you ever did, in order to have God forgive you. God never required that of a believer or an unbeliever. That is just total, absolute legalistic nonsense. God doesn't ask an unbeliever to identify every known sin.

An unbeliever must recognize his sinful condition – he is a sinner, he is lost. *That is an absolute requirement.* You will never want a Savior if you don't know you are lost and in danger.

You know the story about the man running out across the field. And his shirt is blowing off his back and he is just running across the field. And he comes to the lone tree out in the pasture, and he jumps up that tree and gets up to the top of it, out of breath. And he says, "I'm safe. I'm saved. I'm saved."

Well, there wasn't anything chasing him.

So you say, "Well, what were you saved from? There wasn't anything chasing you."

He was not in any danger. Was he saved? No, he just had a good foot race that's all.

Then, you see another man run across the same field with a big black bear chasing him. And he runs with his shirttail flapping, and every time the bear reaches out, he shreds his shirt with his claw. And he goes up the tree and the bear is clawing at the bottom of the tree. And when that man says he's saved, he's saved. He was in danger, and he got saved.

Well, God wants that unsaved man to recognize his sinful condition. Then he wants him to trust Christ. Asking God to forgive you of your sins is not an adequate basis upon which faith rests.

That unsaved man at the Rescue Mission came down and prayed for God to forgive him. And when he would get up, I would say, "Now, if you were to die right now, would you go to heaven."

He would say, "Boy, I hope so."

I asked, "Why?"

He said, "Because I just asked God to save me."

When you "just ask God to save you", *you are working*. Why in the world do you think God is going to save you? Why would God let you in his heaven? What makes you think that a holy God would forgive a rascal like you? Do you think just because you ask him, he is going to forgive you? Do you think the justice of God is going to wipe away all of your sins, just because you ask him? You know better than that. There is no adequate basis for salvation in that.

Now, that does not mean that you don't ask God to forgive you. But the forgiveness is based on the redemption that you have in Christ. And forgiveness is one of the blessings, and privileges, that the believer has, because he is in Christ. The issue is the redemption that is in Christ – the payment that is there. So, it is not adequate to just say, "Well, I asked the Lord to forgive me." It is the basis – you have to turn from what you are doing and trust in the basis.

The next terminology:

- You must confess all your sins to Christ. You must turn from your sins and receive Christ.

People say, "Are you willing to turn from your sins and trust the Lord Jesus Christ? Will you, right now, repent of your sins and turn to Christ?"

Now, any terminology, (Forsake all your sins. Turn from your sins and receive Christ. Repent of your sins and turn to Christ.) that deals with sin in that way, is very inadequate and confusing. It is a misunderstanding of terms.

- The word "repentance" = "a change of mind."
- The word "penance" = "payment for sin." It is something that you do to pay for your sin.
- The word "penitence" = "sorrow for sin."

Now the bible word is "repentance." But, when you take *repentance*, *penance*, and *penitence* and you confuse them together into one, you wind up with a Billy Graham type message. He says, "You need to repent of your sins." What does repent mean?

It is an astounding thing to hear people tell unsaved people that they have to turn from their sins, forsake all their sins, repent of their sins (meaning be sorry for it) in order to be saved. It is astounding, because they continue in the same message, and within 15 minutes, they are calling on the *Christians* in the congregation to do the same thing. They tell the Christians that they need to forsake their sins.

Well, wait a minute. If a Christian needs to forsake his sins, and then an unbeliever needs to forsake his sins to be saved, what is going on? That is just an

impossible deal. Besides that, the lost man doesn't have any ability to forsake his sins. When you tell a man that *you have to turn from your sins, repent of your sins, forsake all of your sins* as a condition of being saved, you are preaching self-reformation. You are not preaching regeneration. You are preaching that that man should clean up his life (work), and get his life presentable so God will accept it, and that is works.

You make the lost man think that the first thing he has to do is stop sinning, and then receive Christ. So people say, "Well, preacher I can't live it!" They have it backwards.

The results of salvation (godly conduct, a godly lifestyle) are confused with the method of salvation (believing in Christ). So, they take the results (godly conduct) and say, "That is the requirement." They get the cart before the horse.

Do you realize what that would mean if you had to forsake all your sins, and turn from all your sins, or even be *willing* to do it? There is sin in your life right now that you are not willing to turn from, as a believer. Well, if you had to do all that, no one would ever qualify for salvation, because sin remains a battle in the life of the believer.

We want to communicate the gospel, and we want to listen to testimonies. We want to hear that *Christ fully paid for our sins and we simply have to believe in him!*

Now, repentance is a changing of one's mind about sin and a person's need of salvation. That is good. And when a person gets saved, they do repent – they change their mind about their sin, and they change their mind about their need of a savior. But repentance must be followed by faith in Christ to save from sin and to give spiritual life.

And to tell somebody that they have to forsake sin in order to be saved is to preach works and self-reformation. Clean up your life, then God will do something. No! No! No!

The next terminology:

- You must pray the sinner's prayer and call on the name of the Lord, in order to be saved.

Now, you do not have to pray to get saved. We will look at those verses in Luke and Romans in the next lesson. The bible does not say, "*Pray* to be saved." The bible says, "*Believe* to be saved." There is no adequate basis to tell somebody to call on the name of the Lord.

Romans 10:14 says, "How then shall they call on him in whom they have not believed?"

Why would God accept your prayer? ("I asked him to forgive me.") Why would he accept your prayer? Why would he be merciful to you? Would he do it just because you asked him to be? You know better than that.

We want to communicate to people, and we want to listen for the fact that Christ fully paid for sin, and that our requirement is just to simply *believe in him*.

Now, the terminology that I listed gives you an idea of the things that you should be listening for.

Why is it that these terms begin to be a problem? What is the origin? Why is this confusing terminology used, in these popular appeals and expressions, in salvation invitations? Where do people get that terminology from, and why do they do it?

If we neglect to stress the need of salvation, invariably you are going to start looking for the reality, or the punch, of conversion – the change in a person that comes with conversion. You will begin to look at that in the conditions that are attached to obtaining salvation. So, it happens just as people begin to minimize the wrath of God, and the sinfulness of man. The necessity to rely exclusively upon Christ, as that need of salvation, begins to be minimized. And the holiness and justice of God begins to be minimized. And the human element of salvation begins to be emphasized – the punch and the transformation. People begin to look for that in the gaining of salvation.

We don't want people to miss the fact that there is a difference between saved people and lost people. We do not want an unsaved man to miss the fact that his life is going to be different after he gets saved. There is going to be new life. We don't want him to miss the fact that now that he has gone through Romans 1-5, he is in chapter 6. He has been identified with Christ, and made a participant of a total victory program over sin. And now it is totally inconsistent for him to live in sin. We don't want him to miss that. So, we force that difference between the saved and the lost to be the commitment of our lives to Christ. People force it into the invitation to salvation.

Gentlemen, if you spend more time dealing with the wretchedness of being lost, with the horror of our own sinfulness (human sinfulness), with the depth and the rottenness of our sinfulness, you won't attach requirements to the gospel of grace. Because soon you will see that there is nothing "you" can do that God would ever accept. We are simply *his ambassadors* to share Christ's perfect provision and ask dying men to claim it as their own – to lay hold on it by faith alone.

Anything that indicates a change of conduct or performance, as a prerequisite for salvation, is adding human works to faith and is in direct opposition to the scripture.

It is important for you to be a good ambassador because:

1. The honor and integrity of God's grace is at issue.
2. The salvation of the souls of men is at stake.

It is important that we are good ambassadors for the Lord Jesus Christ and that we avoid confusing terminology in our presentation of the gospel. We must develop an ability to discern what people are trusting. Are they trusting "their" works, or are they trusting in what Christ did? And, if they trust what Christ did, they have to trust it exclusively, in order for it to be adequate for salvation. It can be a part of something else, but then nothing happens when you believe that message. It is important because you are going to minister to people, and deal with people, who are bombarded constantly with all kinds of doctrinal confusion. You must develop people that rejoice and look out of themselves "to Christ", and him alone, and find in him their *all in all*.

**We have been discussing problems that people use to disturb the gospel message. I tried to tell you that it is necessary, as a representative of the Lord Jesus Christ upon the earth, to clearly, plainly, and accurately present his message to men. That is your function. That is your purpose. There is not a more important issue that you face.**

**The measure of your success, in your ambassadorship, is the measure of your faithfulness to the message. It is not having your people respond to our appeals, and make decisions, and that kind of thing. But the way the Lord measures our success, and the way we should measure it, is by our faithfulness as his representatives to speak the message that he entrusted to us clearly, plainly, boldly, and accurately.**

Now, we are discussing two areas. The first one is the gospel of grace – salvation by grace for the lost. We are studying salvation, and how it is to be presented clearly.

Then, in the next lesson, we will study the grace “walk” – walking by grace, the walk of grace for the believer (service). We will study the issue in service and how that is “grace” also, and how that is to be presented clearly.

We studied Satan’s policy to corrupt the gospel of grace – how he wants to take the grace gospel and destroy grace through the wisdom of words.

We saw the dispensational confusion that surrounds the gospel, and we have seen the doctrinal confusion, and misconceptions that people have on their minds with regard to what the gospel of grace is. I have talked to you about how it is messed up, and how *not to do* things, and what the bad things are.

But, now I want to talk to you about how to make a clear statement of the gospel, how to make the message clear, how to state it in such a way that when you give the proposition to somebody, they understand it completely.

You remember I told you repeatedly, “You can preach the details of the gospel.” Billy Graham does that and a lot of people preach the gospel – Christ died for our sins, and was buried and rose again, and you need to make him your savior. But then when they talk about how to take those truths and apply them to the soul of an unbeliever, they pervert the gospel of grace.

How can an unbeliever take those truths of the gospel and make them applicable in his life? The proposition (the application) is where, most of the time, grace is destroyed and the gospel of grace is perverted.

Remember that what you are involved in is God’s work. It is God’s work to convince, and to convict a person, to believe the gospel. *Your* task is not to convince them and convict them. Your task is to “clearly and skillfully” present the gospel message. The scripture is what God uses. The Spirit of God uses the word of God; he uses the gospel. So let its grip be felt; let it be the issue – not you and not other things, not the lost person. Let the gospel be the issue.

Now, the first thing you want to remember is the issue in the gospel – the issue in stating the gospel to people. The bottom line issue is *faith in the finished work of Christ alone*.

There are three crucial issues in gospel presentation:

1. Man’s problem.
2. God’s provision.

### 3. Our responsibility.

You have to understand those things, and the person you are dealing with has to understand those things.

1. Man's problem is that we are sinners, and sin separates from God.
2. God's provision is that Calvary is God's only answer for man's sin. The crosswork is God's only provision for man's sinfulness.
3. And our responsibility is simply to exercise *saving faith* in God's provision. Faith – recognizing our problem and resting in God's provision.

Now, I want you to memorize this definition. It will be on an exam. This is a definition of "saving faith." I am not giving you this definition because I want you to repeat what I am saying. I want you to have, clearly in your mind, the definition of "saving faith."

*Saving faith – claiming my personal choice and relying exclusively upon Christ's work on the cross to be sufficient payment for my sin.*

Now, there are two parts to the definition:

- First, claiming my personal choice. A person's will is involved in trusting Christ. A person is making a choice. The gift of eternal life is available to all those who will claim it for themselves. And that individual must understand that he must make a choice to trust Christ.
- Second, trust Christ. Rely exclusively upon Christ's work on the cross to be the sufficient payment for my sin. "Trust" means "to depend, to rely upon" – to rely upon exclusively, in this case. Salvation is simply your reclining and your resting in the promise that God makes you in the word of God.

You should be able to clearly express those issues to people. A person's decision to trust Christ must be based on understanding. It must be made on a clear, intelligent understanding of God's revelation, of God's word, of the gospel, of what the real situation is. So you want to take great pains here. The proposition that you make that person is all-important, and it is where everything rises and falls.

And there are 3 ways that people add works to the gospel at the point of invitation.

1. They teach that you have to work to get saved.

Now, we talked about that. People say, "You have to turn from your sins. You have to commit your life to Christ. You have to make Christ Lord of your life. You have to surrender all to Jesus. You have to get baptized in water. You have to keep the commandments." People give you all kinds of things to make you work in order to get saved. That just destroys grace.

2. They teach that you do not have to work to get saved, but you have to work to stay saved.

That is what happened at Galatia. Galatians 3:3 says, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" The idea is "live it or lose it!" You will hear that all your life. I was raised with that expression. People say, "I believe if you don't live it, you lose it."

And, that is Galatians 5:4: "whosoever of you are justified by the law; ye are fallen from grace." And, there are people that come along and try to do that. And you have to watch out for that.

Now, the third one is more prevalent today than it was 20 years ago, as I recall.

3. They teach that you have to work to prove that you are saved.

The doctrine of "good works" must follow salvation. And, after you trust Christ, if you do not produce "good works," you are really not saved.

Now, I knew a man that believed the grace message, and understood the dispensational issues, and preaches them. And yet he is confused about some of these things. He said, in one of the grace publications, "God does not justify ungodly sinners apart from a positive change in their lifestyle." Now, as far as I am concerned that is wrong. That is heresy. The issue for a lost man is not one of his life after conversion. The issue for a lost man is his depravity, his depraved lost standing before God Almighty, and how to have that changed. And it is how to gain an adequate position before God, and there is not anything he is going to do to affect that.

If you get the cart before the horse, you are going to produce a situation where there is absolute confusion. But worse, you are going to produce a situation where God takes his grace out of the gospel message that you are proclaiming. And you are going to have them trusting Christ *and* something else, which is damnation. And the "wisdom of words" that men use do not get you anywhere.

The answer to that is Ephesians 2:8-10:

"For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

God saves you by grace, through faith, plus nothing.

And after he saves you, you should walk in good works. That word “should” is not in the sense that you “must.” But, it is a subjunctive. It is something that you ought to do, that you are obligated to do, but that you might possibly not do. But, you *should* because God ordained that you do it, and that is God’s will and purpose.

You look at the Corinthians. 1 Corinthians 1:2 says that they are sanctified, and that they are God’s children. And again in chapter 5, and other chapters, you see heinous sins in their midst. And yet Paul calls them “saints.” He recognizes their salvation.

So, you have to always to be on guard for those 3 things and don’t let those kinds of things get into your presentation. God says, “I have done everything. You do nothing.” And that is the issue – faith alone.

Now, man needs to be brought to the place where he can make a clear decision based on an intelligent understanding of what that gospel message is – not emotions, not crying and weeping, not indifference. You will see people walk down aisles and do all these things, and they do not have any idea what they are doing. That is not how you want to present the gospel, because often times people get saved in situations where they didn’t really know a lot about what they were doing. And we look at it and say, “How in the world could they have gotten saved?” Well, they got saved because they just turned toward God in faith and the best they understood.

But when you are responsible for the presentation of the gospel, you don’t want to presume unto grace, and the goodness of God, and what that person might have heard somewhere else. You want to present it clearly, and plainly, and thoroughly, and accurately.

After the presentation, at the point of giving what we call “the invitation,” there are a couple of questions that you can ask, because you want to ascertain where the person is.

- *Does this make sense to you?* It is a good question. You presented the material to them, now you want to know if it makes sense to them.
- *Is there any reason you can think of that would prevent you from placing your trust in the Lord Jesus Christ as your Savior right now?*  
Is there something in their mind that would stand between them and trusting Christ? You want to review the matter.
- *Will you take your place before God as a sinner?*
- *Are they absolutely sure that they can’t lift a finger to save themselves?* Do they understand that?
- *Do you believe that the Lord Jesus Christ, God’s perfect son, shed his blood at Calvary to pay the full penalty for your sins?* Well, if they understand those two issues (man’s problem – God’s provision) then they have a responsibility.
- *Will you, right now, claim by faith the free gift of eternal life, which God has promised to all who place their faith in Christ’s finished work?*

You are just looking for ways of stating those 3 issues again. And when you get here, in your conversation, you will notice that it gets pretty tense because the battle is

on. There is a spiritual battle going on that you cannot see, but you have to be prepared for it, and be patient. So, you want to be prepared to know what you are going after, and then just go right straight toward it.

If you were a heart surgeon, you would train yourself to be skilled in all the procedures that needed to be done ahead of time, so when you got there, you would be able to do it.

Now, you do not have to do it *my way*. I am just giving you demonstrations of how it could be done. But make sure they intelligently understand those 3 issues, and then by their own personal choice rely upon that information.

There are 3 things to remember in making the message clear:

1. When you present the invitation, be careful to emphasize the only adequate basis for faith.

Now what is the only adequate basis for a person's faith? The crosswork is the only adequate basis, so be sure that *that* is the issue. Make sure that the appeal that you make is designed to encourage the person to claim, by their own choice, an objective message that deals with an event that is outside of themselves in the real world of time and space in history.

Last evening, I preached about the issue of justification. And after the meeting, I talked to a young lady who came up to me and said, "You know, I need to talk with you about some of that."

And we began to discuss it, and we were talking about the fact that God's love for you is not tied to circumstances. It is not tied to him demonstrating it to you now, but it is tied to the demonstration that he made at Calvary. And God's love is tied to the cross, and that is the place, and the means, whereby you measure it.

And she said, "Well why shouldn't he show it to me now? Why shouldn't he demonstrate it to me today?"

Well my question to her was "Why should he?"

She said, "Well, because then I could see it!"

Do you see where I am going with this? If you could see it right now, what you saw today would be history tomorrow, right? Now, what makes it any better if it's a day-old history or a 2000 year-old history? Look at the event you are talking about 2000 years ago. See the magnitude of it. That event could only take place one time in human history – it is a once-and-for-all event when God makes an eternal sacrifice for sin. People want something real in history – an objective, historical event that demonstrates God's love, and you got it. This is not mystical, esoteric, spooky kind of stuff that is just a mystic experience. The cross was a real historic event. And you want to point people to that, and make them understand that *that* is what they are trusting. Emphasize that what happened at Calvary is the issue. That is the bedrock of everything that you are doing, of all of our hope.

And insist that the issue is not feelings. It is not subjective experiences. It is not objective current experiences, but it is what you believe. It is what you are relying on. Focus on the promise of God, and that is the issue.

So, be careful about presenting an adequate basis of faith – the cross.

2. Never present a message that stresses human performance of any kind, as a part of what is necessary, or required, to being saved.

Now, maybe you think I do not need to say that to you, and I am glad if I don't have to say it to you. But, I know a lot of places where I do have to say it, because I know that a lot of times you just slip back into that kind of business. You have to always be challenging yourself about this. Never give the impression that some kind of mechanics must be fulfilled in the decision making process. *Would you raise your hand? Would you take my hand? Would you pray and ask Christ to be your Savior? Would you come to the altar?*

Anything like that that you add as a means whereby the person is trusting Christ is going to be confusing to them. Anything that you can hold out to that old man, and that would give that old sinful man something to do, he will grab it! You want to take everything away from him. Strip him bare – that's the offence of the cross.

Avoid the "pet phrases" and terminology that neglect to convey the adequate basis for faith. Instead, they convey that you have to do something. And we have talked about them. Avoid those things. Stay away from them. You are going to constantly find them creeping into your terminology. Never imply anything other than coming to your senses (repentance – changing your mind about your lostness) and faith in the sufficiency of Christ (payment at Calvary) is necessary for salvation. Never emphasize anything else. Do not ever imply that anything other than a person realizing their lost condition, coming to their senses about who they are and what their condition is, and the fact that Christ at Calvary has made the sufficient payment for their sins. And they have to rest in that, depend on that. Do not emphasize, imply, or allow anything else to come in.

Now, we talked about that so much that you might think, *Well why do you keep fusing about that?* Well, I will tell you people. All you have to do is walk out on the street corner and pass tracks out for 30 minutes (on any corner you want to choose), and you will understand that that message is not perceived by hardly anybody you talk to.

### 3. Never neglect the first part of the gospel presentation.

Again, there is a temptation to add to the invitation. I said this to you before. If you emphasize the issue of sin, and its consequences, and if you emphasize that first foundation of the gospel (the wrath of Almighty God against sin) the lost man will know there is nothing he can do. If you will go at it like God's word goes at it, and you will emphasize God's offended justice at sin, when people see their sinfulness, and their lostness, and their bankrupt condition, they will know there is nothing to do. When it comes to giving them the gospel, you are not going to have anything to offer that lost bankrupt person *to do*. And we have a tendency to add things for people *to do* at the invitation. That comes from an inadequate presentation of the lost condition of man to start with.

If a man realizes he is lost, and comes to his senses about what that means, he knows instinctively that there is nothing he can do. So, the best presentation, or the best preservation (the best medicine to preserve the clarity of the invitation) is a good hot presentation at the beginning about the issues of the consequences of sin.

Now, I want to go through some verses with you that are used to object to "faith only" as the invitation.

Turn to Romans 10. Here is a verse that we talked about before, and we have really gone over it in detail when we studied Romans. And I am just going to try to call it to your remembrance, and point it out to you again. These passages in Romans 10, and the passage in Matthew 10, are passages that are often used to try to prove that “faith alone” is not adequate to save you.

Matthew 10:32,33: “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” If you have been to many churches, you have heard preachers stand in front of the congregation and give invitations to walk down the aisle and trust Christ as their savior. And when people didn’t come, then they quoted this verse somewhere in the invitation. They say, “What’s the matter, are you chicken? If you are ashamed to confess him before men, he isn’t going to confess you before the Father.”

In other words, if you don’t walk that aisle, and stand up for Jesus, he will not stand up for you. You are going to die and go to hell when you get to the White Throne Judgment. Do you see the confusion in the doctrine? That is terrible!

Look at that passage. That passage has nothing to do with a Gentile, in the dispensation of grace getting saved or a Jew, in the dispensation of grace, getting saved. That passage has to do with rewards given to the disciples of Christ during the kingdom. That passage is a reference, specifically, at the 12 apostles. And it is a passage that deals with rewards – getting rewards in the kingdom for the kingdom saints. So, you want to be sure that when you hear people do that, you understand what that passage is talking about. That is not a passage that deals with salvation. I know all the “big guys” use it, but that does not change the thing.

Now, if you confront somebody about it, they will say, “Yes, but what about Romans 10:9?” And here is another one.

“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. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, WHOSOEVER BELIEVETH ON HIM SHALL NOT BE ASHAMED” (Romans 10:9-11).

I know a man that used to go to the church that I attended in Chicago. And he believes, on the basis of that passage, that if someone prays and asks Christ to save them, they have to then get up and go tell someone that they trusted Christ before God will save them. And he is just reading the verse.

Now, you want to notice the context. And I say to you again, “You should go back and review your notes in Romans 10, if you are still confused about this passage in anyway. But the context of the passage is Paul’s message to the Nation Israel. And Paul is not describing here how people are to be saved, and how the gospel invitation is to be extended to people, in the dispensation of grace. That is not the purpose of the passage and I don’t care how often books about “soul winning” use this passage as the invitation. That is not its purpose in God’s word! It is no more legitimate than using Matthew 10.

Those verses are the application of verse 8. Verse 8 says, “But what saith it? [What does the righteousness of faith say?] THE WORD IS NIGH THEE *EVEN* IN THY MOUTH, AND IN THY HEART: that is, the word of faith, which we preach.”

Then Paul applies the passage: "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" (Romans 10:9-10). Well where would he get the "mouth" and the "heart" from? He got it from verse 8. They were confessing, and they were saying these things. It says it was according to scripture. Now they needed to believe what they were saying. And it is a Jewish passage about what is going on with regard to the nation Israel.

Again, go back to Romans and get your notes, and go through the passage if you don't understand what I am saying. We have already been through Romans and you ought to understand this passage because we spent a lot of time talking about it. But that passage is not dealing with a presentation of the gospel today. It is dealing with what happened, and why Israel failed to receive her Messiah.

Notice Romans 10:10: "For with the heart man believeth unto righteousness." If you believe unto righteousness, isn't that justification? Sure it is! Well, if you are justified, doesn't that mean, you are going to be saved from wrath? Sure it does! Well, then if you are justified by faith ("with the heart man believeth unto righteousness") what more do you need? Well, you do not need anything (Romans 3 and 4).

Roman 10:10 says, "and with the mouth confession is made unto salvation." This passage is especially designed to teach some things about the Nation Israel. Notice verse 10, when he explains what the doctrine of verse 9 is, he reverses the order. You believe unto righteousness (You get the justification that way) and *then*, with the mouth, confession is made unto salvation.

Now, that verse is rough, if you take the mouth as being physical. The heart that you believe with is not the physical pump in your chest. It is the mentality of your soul. You understand that it is a figure of speech. Well, if the heart isn't the pump in your chest, in the passage, how say ye the mouth is? If one is a figure of speech, why isn't the other one a figure of speech?

If you have to confess, with your physical mouth, the Lord Jesus, what happens with somebody that can't talk? What happens to someone who does not have the ability to communicate physically. Are you saying that you have to physically be able to communicate with people or you can't be saved? You know better than that. And that is the kind of questions you should ask people to demonstrate to them the problems in the passage.

When he talks about "with the mouth confession is made unto salvation," he is talking about the fact that they have to claim that personal choice. By their own personal choice, they have to claim the thing. That is the way you have to deal with somebody about the passage.

Romans 10:11: "For the scripture saith, WHOSOEVER BELIEVETH ON HIM SHALL NOT BE ASHAMED." When the heart believes *then* you have to claim it. There are two issues there.

Romans 10:13 is another verse people use: "FOR WHOSOEVER SHALL CALL UPON THE NAME OF THE LORD SHALL BE SAVED." Therefore you must pray the "sinners prayer" and ask God to save you.

Now, notice that the passage is a quote from Joel 2:32. Peter uses that passage on the day of Pentecost in Acts 2:21. So, that is a rather interesting passage, and again we discussed it in Romans.

The issue is Romans 10:14: "How then shall they call on him in whom they have not believed?" Faith is the issue. Faith is the issue in verse 13. You are saved through faith, not through praying. You don't have to pray to get saved, but you do have to

make a personal choice to trust Christ. And that is what verse 13 is talking about. God will save anybody that wants to be saved, and that is the issue there.

He is not talking about praying through and all that kind of business. The place of prayer, in the gospel presentation, is tricky. People get all confused about it. Prayer is simply one person verbalizing their thoughts to another person. In this case, one person is a human and the other person is a divine person – God. And you are just verbalizing your thoughts to him – either audibly or silently.

After a person has made the decision in their heart (in their soul) to trust Christ, it is perfectly appropriate to pray and to communicate that decision to God in prayer. God of course knows what they decided. Prayer, often times, brings clarity of thought to the individual by giving an affirmation of the decision, giving a testimony both to God and to you, of the decision.

Now, it is not necessary to pray. Prayer doesn't save people, Christ does. You have to remember that. It is perfectly appropriate to pray, but it is not necessary. And, you want to be sure that the person does not trust the fact that they prayed to save them. They can pray and tell God what they have done, what they did do, or what they are doing. But, that is all it is.

Turn to Luke 18, and notice the “sinners prayer.” (That is good Rescue Mission terminology.) Verse 13: “And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”

I have seen people tell men at the Rescue Mission that they need to pray the “sinners prayer.” And a man would come down to the front and start crying and praying for God to be merciful to him, etc. And I used to think, *Why do people do that kind of stuff?* Don't tell God about all that. Tell him you trust in his son, and really get saved. Don't be begging him to forgive you. The basis of forgiveness is the finished work of Christ. Tell God you trust in his son, and you get forgiveness and a whole bunch of other things.

So, they say, “God be merciful to me a sinner.” Let me ask you a question. Why should God forgive you? I used to ask them, “Why do you believe God would forgive you?” And you know 99% of the time they tell you because they prayed or because they did something – no adequate basis for faith. They are asking God to do something for them (forgive them) because of what *they are doing*, not because of what *Christ has done*. Trusting in your prayers does not save you, but trusting God's payment saves you. If you analyze that thing in Matthew 18, that is what this guy is doing.

Matthew 18:13 says, “God be merciful to me a sinner.” That word “merciful” is the word for the “mercy seat.” And that publican is saying as he goes by that temple, “Lord you remember that mercy seat. Remember the blood on that mercy seat in there, when you think about me. Be satisfied with the payment of the dead sacrifice on the mercy seat, when you think about me.” Now, that is great, if that is what they mean by saying the “sinners prayer.” Be satisfied with the blood that Christ shed. And if that is what you explain it to be, that's fine. But, when did you ever hear anybody explain the “sinners prayer” that way? You never have, and I know it, because I have heard it explained for 25 years.

So, you want to be careful about the issue of prayer and especially the “sinners prayer.” You want people to know that prayer doesn't save you, the payment of Christ does. And when you hear people emphasizing the issue of prayer, ask them, “Why should God forgive you? Why should he have mercy on you?” And if they answer, “Well, because I am praying,” what are they trusting in?

Turn back to Romans 10 and look at that verse again. Not only is that verse used to teach “confessional salvation” but it is also used to teach “lordship salvation.” Romans 10:9: “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” The idea of “lordship salvation” is “confess that Jesus is Lord.” And usually people that do that will retranslate that verse and say, “confess that Jesus is Lord.” And, the idea is – if Jesus isn’t Lord of all, he isn’t Lord at all, and you have to make Christ the Lord of your life.

All of Billy Graham’s invitations are “lordship invitations.” He says that you have to commit your life to Christ and promise him obedience (perfect obedience). “Lordship salvation” simply says that in getting saved, you make a deal with God that you are going to trust Christ as your savior. You are going to commit your life to him, and you are going to promise him perfect obedience. You are going to promise to follow him and make him the lord of your life. Now, frankly that is not what that passage is talking about in any way, shape, or form when he says, “thou shalt confess with thy mouth the Lord Jesus.”

In John 8:24 Jesus said, “I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.” Nobody gets saved, if he doesn’t recognize who Jesus Christ is. Jesus Christ is the Lord who died for your sins. And if you are not going to recognize that the one who died for your sins is God Almighty (God Almighty making a perfect sacrifice of himself) you can forget it.

But the issue is not making him the Lord of your life. It is recognizing who it was that paid for your sins. That is why the emphasis is on the resurrection in Romans 10:9.

He is declared to be the son of God with power by the resurrection from the dead (Romans 1:4).

The issue in Romans 10:9 is the finished work of Christ. That is what the resurrection points to – the finished work. And the work is finished, because it is God making a sacrifice. So “lordship salvation” will be used, in that passage, on you. That is the verse they always go to.

Turn to Acts 20:21. Paul is talking and he says that his custom was “Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” People say, “See there, you have to repent to get saved.” And you will hear, “Turn or burn. Repent or perish.” Well, if you properly define “repentance” that is fine to say that.

The same thing is true in Acts 26:20: “But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.” If you properly define the term “repentance,” then it is fine to say, “Repent. Repentance toward God and put your faith in Christ – repent and trust Christ.” But you see, that is where the problem comes in. If you keep the cart and the horse in the right order, it is okay.

When he says in 26:20, “that they should repent and turn to God, and do works meet for repentance,” you have to understand that grace does not mean that God is not interested in how you live after you get saved. Grace never means that God is not interested in how you live.

Grace means that God doesn’t save you on the basis of how you live. That is what it is.

But after you get saved, grace is going to teach you to deny ungodliness and worldly lusts and to live soberly righteously and godly in this present world. Grace brings forth fruit – the change of mind, the moving of thinking that you have. But you understand that repentance is more often defined as penance. “Repentance”, in the bible, means, “to change your mind about something, to think a new way about it.”

And so, if you properly define repentance, you understand that every person that gets saved does repent, in the scripture sense. You change your mind from unbelief to belief, from trusting yourself to trusting Christ. And that is a change. But you want to be sure you have the proper definition. And 99% of the people you hear talking about it won’t define it in a proper manner.

Now, here is a favorite one (another Rescue Mission verse). Revelation 3:20: “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” What you need to do is *open your heart’s door and let Jesus come into your heart*. That verse right there is the basis of all of the things that people say about “letting Jesus come into their heart.”

I have talked to people for years about that term. I ask them, “What do you mean you invited Jesus into your heart?” Often times when you talk to the person, you find that they mean the right thing. They are just using bad terminology. But other times you will find that they don’t mean the right thing, and this is the verse that they will point to.

Notice that verse: “Behold, I stand at the door, and knock.” Who is he talking to? Go back to verse 14. He is talking to the church at Laodicea. Well when it says, “I stand at the door and knock” what door is he talking about? He is not talking about the door of your heart. He is talking about the church door – the door of the church. And he says to them, “If you open, I will come in and sup with you and you with me.”

Verse 21: “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Folks, that is talking about a kingdom church. And it is talking about the kingdom program.

You are going to find that people use verses to muddy-up the quality of the gospel. They use kingdom verses over and over again – constantly.

Now, turn to James 2:14: “What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?” Well, that is a good question.

James 2:17: “Even so faith, if it hath not works, is dead, being alone.”

James 2:20: “But wilt thou know, O vain man, that faith without works is dead?”

James 2:24: “Ye see then how that by works a man is justified, and not by faith only.”

They are clear verses, aren’t they? So you will hear people say, “You have to work to have real faith.”

I heard someone the other day say, “In order to have faith, you had to go work first. And if you went and worked, then you got faith.” And I saw that on the Jimmy Swaggart Show. Now, I confess that I was watching a bad television program. I watched that show for a few minutes, and this guy was sitting there and he actually said, “In order to have faith, you have to work, because work produces faith.” And I thought, *How weird can a fellow get?* Be obedient and that will produce faith.

Anyway, James 2:20 says, “faith without works is dead.”

James 2:24 says, “Ye see then how that by works a man is justified, and not by faith only.” People say, “You see, preacher, you have to work to have real faith.”

Well, do you know how to answer that passage? James 1:1 tells you who the book is written to – to the twelve tribes which are scattered abroad. It is written to Israel.

James 2:14-16 tells you what the works are. Did you ever notice in James 2 what the works are that you are supposed to do? The works aren't *going to church*, and *tithing*, and *supporting the program in a local church in a Gentile city with a bunch of Gentiles*. The works are feeding your brother when he is hungry, like in Matthew 25 for example. You do know what I am talking about don't you? “Inasmuch as ye have done *it* unto one of the least of these my brethren ye have done *it* unto me” (Matthew 25:40). Pure religion, in James, is defined as meeting the conditions of Matthew 25. James 1:26,27. The idea in that passage is that Israel and her program had some issues to deal with in which works were involved in their justification program.

James 2:21 says, “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?” The issue being dealt with in James 2 is an issue out of Genesis 22.

You will see Paul quote Abraham as an example of being justified by faith only and not by works. He says, “A man is justified by faith.” And he quotes Genesis 15, which is many chapters before Genesis 22.

And James refers to that in 2:23: “And the scripture was fulfilled which saith, ABRAHAM BELIEVED GOD, AND IT WAS IMPUTED UNTO HIM FOR RIGHTEOUSNESS.” In other words, James is looking at the outcome in that program – the faith that produces works, that laid before the physical eye, the issue of the spiritual reality.

Paul looks at it and says, “Now you understand that the works do not have anything to do with a man's justification, the faith is the issue.”

There are two different programs involved there, two different programs entirely. And it is a dispensational issue, and that is the explanation for that.

Now, the way you handle passages like that when you deal with people, and they throw them at you, is you show them the dispensational explanation. And that should take care of it for you.

Here is another verse that people are going to try to use to try to show you that you have to work to get saved – works involved in believing (a works invitation). Luke 14:26,27: “If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.” Now, brother that is rough, if that is how you get saved. But, notice, the issue there isn't salvation. It is discipleship. It is the kingdom program, so it is kingdom discipleship.

Well, again I say to you, “Most of the time people are going to use verses out of the kingdom program.” And it is those kinds of verses that are going to be used on you. So, you want to emphasize that fact that there has to be an adequate basis for salvation in the message that is preached. You need to preach clearly and accurately, and always make the issue faith alone – re sting in the finished work of Christ alone.

## AMB 301 – 7

### (TEST)

On a separate sheet of properly headed paper answer the following questions using complete sentences where appropriate. You may use an unmarked Bible to look up references.

1. What is the function of an “Ambassador”?
2. What is our “Great Commission” and the basic standard it sets for our service?
3. What is the general condition in which you can expect to find believers and into which you can expect them to move?
4. How is the grace gospel perverted into “another gospel”?
5. It takes far more than the mere addition of human merit to cancel out grace. True or False?
6. Why did the Galatians fall for this perversion?
7. Explain what Paul means by “the wisdom of words” (1Cor 1:17).
8. What is the main issue in our Ambassadorship?
9. The two areas in which the clarity of grace must be maintained are the salvation of the lost and the service of the saints. True or False?
10. What three categories of Gospel messages are to be distinguished in Scripture?
11. List the following in the proper categories given in #10:
  - a. The Gospel of Peace
  - b. The Gospel of the Kingdom
  - c. The Gospel of Grace
  - d. The Gospel of the Circumcision
  - e. The Gospel of the Uncircumcision
  - f. The Gospel of God
  - g. The Gospel of Christ
12. Define the Gospel of God.

13. The Gospel of the Circumcision is based upon what Covenant?
14. We learned five marks to identify faulty terminology in the presentation of the gospel. List three.
15. Explain the problems with the following popular appeals:
  - a. "Give Your Heart to Christ"
  - b. "Let Christ Come Into Your Heart (or life)"
  - c. "Make Christ the Lord of Your Life"
  - d. "Repent (i.e. forsake your sins) and Turn to Christ"
  - e. "Confess Your Sins and Ask the Lord to Forgive You"
16. The neglect to stress what important issue invariably leads to these type terms?
17. What are the "Three Crucial Issues" of a proper gospel presentation?
18. What three methods are commonly used to add works to the gospel of grace?
19. To present the gospel clearly we must: (choose one)
  - a. Be careful to emphasize the cross-work as the only adequate basis for faith.
  - b. Never present a message that stresses Human Merit or performance of any kind as a part of being saved.
  - c. Never neglect the explanation of Sin and its consequences.
  - d. All of the above.
20. Explain the following verses which are often used to object to faith-only:
  - a. Romans 10:9 (Confessional Salvation) (Lordship Salvation)
  - b. Romans 10:13 (Must Pray)
  - c. Luke 13:3
  - d. Revelation 3:20
  - e. James 2:24

## AMB 301 – 8

Turn to Galatians 3, and we want to begin to look at the issue of how grace works in the life of a believer. And we want to look at the principle of grace and how it operates in the believer's life. And we want to look at Satan's policy of evil against the dispensation of grace (not only his design to distort the grace gospel) but also his design to destroy and distort the *grace walk* of the believer.

You will find, gentlemen, in your life as an ambassador, that you have to understand the principle upon which your ambassadorship operates. You have to understand the power that operates your ambassadorship. You have to understand the process, so you have to understand how grace functions for you as a believer.

We have talked about the message of grace with regard to the gospel, and how Satan attacks it and tries to destroy grace and pull grace out of the gospel, and thus make the gospel of none effect.

Well the same thing is true with the issue after you get saved. A person gets saved (they trust Christ) and they are a member of the body of Christ. Well your life as a believer has to operate on the same principle of grace. So you need to understand how grace works for you as a believer.

And Satan's policy is to make the Christian life empty and useless and vain and defeated by seeking to substitute a works program for the Christian life – the law principle instead of the grace principle by which you operate.

Your life as an ambassador must be built on an understanding of grace in your walk. As you minister to people, and as you preach to people, your ministry must minister grace to people.

A great deal of the frustration that goes on in the church today is because the whole system operates on the law principle. And a great deal of frustration in your life comes about because you operate on the basis of the law principle rather than on the basis of grace.

Grace allows you to be accountable. It allows you to be open and honest. Anytime you are covering up things it is the *old reactionary legalism*. And you need to understand how to have the life that is in you produce that walk that allows the life of the Lord Jesus Christ to be the thing that dominates you.

Now look at Galatians 3. We talked about verse 1: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth." They were slow thinkers and they were not keenly thinking. Their minds were not keen and alert and consequently they had become bewitched. Somebody came along and cast a spell on them, and it had deceived them with regard to grace. We talked about those things in regard to them departing from the gospel of grace and perverting the gospel.

But notice the next part: "that ye should not obey the truth" (Galatians 3:1). They were no longer obedient to the truth of grace that had been committed to them.

Continuing: "before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you" (Galatians 3:1,2). He said, "Let me ask you some questions." And then he asks: "Received ye the Spirit by the works of the law, or by the hearing of faith?" (3:2). *How did you get the Spirit? How did you get eternal life? How did you receive the Spirit of God? Did you get it by working or by faith?* It was by faith, wasn't it?

"Are ye so foolish?" (3:3). He said, "You have the fact that you got saved by grace figured out and that you have eternal life from the Spirit of God by grace through faith. And

then: "having begun in the Spirit" (3:3). I mean if your works could not save you and the Spirit had to do it: "are ye now made perfect by the flesh?" In other words, you could not save yourself – the Spirit of God had to come in and save you. You just quit working and received him by faith. Now that you are saved (and you know you did not save yourself) are you so foolish as to think that you are going to do something that is going to perfect your salvation?

The issue here is growing to maturity. The issue is sanctification. The issue is *if you understand that you are justified by faith, then you understand that your sanctification is also by faith.*

"Have ye suffered so many things in vain? If *it be* yet in vain" (Galatians 3:4). He says, "Are you just going to take the Christian life and make it all empty and useless and worthless?"

Look back at a passage that we went down through when we studied Roman 6-8. In Galatians 2:17,18 Paul is talking to Peter about justification by faith and he says: "But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed." *What did he destroy? He destroyed the law. He put aside the law.*

Justification by faith puts aside the law. You are not justified by the law, but you are justified by faith in Christ. But it says, "Now that I am justified, and now that we are saved and we are right with God (and have his righteousness) if I now build the law again as a principle, I make myself a transgressor" (Galatians 2:18).

Do you know what the law does in your Christian life? "For I through the law am dead to the law, that I might live unto God" (Galatians 2:19). The law does the same thing in the life of a believer that it does in the life of an unbeliever. The law condemns the unbeliever and it points him out as a sinner. Every time you try to do something it says, "Not good enough." Do you know what the law does in the life of a believer? It does the same thing. It says, "Sinner, sinner, sinner!"

The law is not going to help you bring forth fruit to God. "For I through the law am dead to the law, that I might live unto God. 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" (Galatians 2:19-20, emphasis added). He is talking about "my life." The only way I can live for the Lord, and the only way the Lord can bring forth fruit in me, is for me to live according to the position that I have in Christ. The life I live in the flesh is not me (and me operating) it is the life of Christ living in me.

Now we studied these doctrines in Romans 6-8, and we spent weeks and months literally going over those things very carefully and I expect you to understand the doctrinal framework there.

I want to take those doctrines and apply them to the issue of your ambassadorship in the next couple lessons.

There is a tremendously important issue involved in these verses. The Galatians were trying (after they had gotten saved and were justified by faith) to go back under the law to try to live their Christian life. They were justified before God. They have acceptance before God on the basis of grace. But now as saved people they have to perform and do things in order to perfect their salvation. In other words, now they put themselves under the law as believers.

If Satan cannot get you to work for your salvation (you just trust Christ and what he did and get saved) then as a believer Satan tries to get you to put yourself under a performance system. He gets you to put up all these expectations and live up to them, and say, "See I am pleasing God because I am living up to this."

But you should have his word inside of you guide your Christian life by grace.

It is critical that you understand that principle – the difference between law and grace – with regard to your Christian life as well as in regard to getting saved. That is a tremendously important principle.

Look at Romans 6:14: "For sin shall not have dominion over you: for ye are not under the law, but under grace." Do you see the later part of that verse: "ye are not under the law, but under grace." How often do we quote that verse in regard to dispensational things? Somebody says, "We don't keep the commandments because we are not under the law but under grace." Or, "I don't go to church on the Sabbath because we are not under the law but under grace."

That verse is not talking about failure to keep the commandments because you are under grace and not under the law. I am talking about the ordinances and the sacrifices and those kinds of things.

It does say: "For sin shall not have dominion over you." Sin will not run you. How can you have sin *not* dominate you? There is only one way and that is not to live under the law, but to live under grace.

What do people say about the law? They say, "Give me a law and I will control sin." Or, "Give me a law and I will show you how to please God."

Paul says, "No. Do you want to have freedom and liberty from sin, from the dominion, and the running, and the power, and the control of sin in your life as a believer? You will never have it under the law."

You are not under the law, but under grace and that is the reason sin shall not have dominion over you. Now that is an important issue in the life of a believer. It is the difference between grace and the *principle of grace* (and how it operates) and the law and the *principle of the law*.

This issue is important because if you take the average believer (you folks included) and talk to them about problems in their lives (and how they deal with those problems) I guarantee you 99 percent of them deal with them on the basis of the law. It is just a fact.

So you are going to have to minister to people and teach people constantly. I am going to show you *why they* do it and *why you* do it. We will see that in a minute.

But first you must understand the principle. These are two *exactly opposite* principles. They are both good and right. The law is good and it is righteous and it is holy, and it says so in Romans 7. They are both perfect systems, but they are opposite systems. And they do not intermingle.

Now let's look at the law principle. The law principle says, "If you do this, then you will get that." The law principle is a "*perform and be blessed*" kind of a principle. The law is quite simple. It is a performance system. Get Exodus 19 in one hand and 2 Chronicles 7 in the other.

I pick on this one because it is used a lot today. I was in a grace church some time ago and the man quoted 2 Chronicles 7:14 and he said, "See that is a good verse for today." And I thought, *Wow, I wonder if he ever read that.* He said, "I know that is Israel in the Old Testament, but the principle is true today." And I thought, *No it is not.*

Now I want you to notice what is being said here: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine" (Exodus 19:5, emphasis added). Do you see that? He says, "Here are some commandments." And he gave them the law. He said, "If you keep those commandments, I will bless you and give you all these wonderful and fantastic blessings our here. And if you want the blessings, you just have to do what I tell you." *If* you will keep my commandment (if you will perform up to my expectations) *then* the result – you get the blessing.

But do you know what happens if you fail? What happens then? You get a curse. It is going to be "*blessed are they because they keep them*" and "*cursed are they because they don't.*"

The condition of getting the blessing is perform, and match the expectations. Here are the mandates, and if you live up to them you get the blessings, and if you fail you get the curse. That is a performance system.

And fear is used as motivation in the performance system. It is the fear of missing the blessing, and fear of getting the curse. He struck terror in their hearts so they would not sin.

Now look at Exodus 20:19: "And they [the children of Israel] said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." They were scared of getting killed.

"And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not" (20:20). The motivation is – he terrorized them. They were afraid by the thunder and the lightning and the presence of Almighty God, and the holiness of God. The terror was used to motivate them to sin not.

People, fear is the emotional response from the *if – then* type performance system. And the law operates that way. And whether it is the law of Moses or whether it is the expectations that you place on other people, and your legalistic reactions to people, and the way you live with them, and the way you deal with them - it is perform or face the fear.

It does not make any difference if it is those things or if it is the way you want to try to please God. That principle is the way the law works. That is always the way any law system works. It is a performance/fear syndrome. The performance system uses fear as its motivation and it always results in condemnation because you always fail.

Now that is the reason that people put one another under this system. If I am your husband and I can put you (as my wife) under a system of performance, you are going to fail and I can put myself on top. And I am interested in being on top, right? Sure your are. You are power hungry.

And in every relationship in life your old man wants to be on top. And you want to manipulate people and push them and pull them to get on top. You do not want to be on an even level.

But God Almighty tells you to get down below them and put them above you. And your old man does not want any part of that.

So how does your old man operate? He operates on the performance system. He gives mandates and imposes expectations on people that they cannot live up to and then he can condemn them. They come and say something to him and what does he say back? "Yes but you said." Or, "Yes but you did."

Remember it is not because it has been done to you, but because you do it. You understand that all too well, and that is why you do that

The old man, the old sin nature, *always* operates on the basis of the law principle. It is the only principle he knows how to operate on. And you put up expectations over here and you do it to protect yourself. The psychology in it is, *I'm protecting myself because I can condemn others.*

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself" (Romans 2:1). You put up those systems so you can protect yourself by always being able to say, "Yes but you ..." Or, "I'm better than you." Or, "I'm not as bad as him." And it always ends up in condemnation, and it always produces guilt.

Guilt is simply "the condition of having sin." That is the dictionary definition of the word "guilt." Guilt is "the condition of having violated mandates, laws, having sinned."

And the law condemns you because of your failure, and it produces a psychological complex of guilt in you. You are aware that you are condemned and you are pushed down. That is why you do it to other people, and that is why they do it to you. The old man wants to be exalted. And there is not anything pretty about it, people.

When you deal with people in your counseling ministry, you are going to find out that they are operating according to that law system. And as long as they do, sin is going to run them and there is not going to be any freedom from sin. So you have to move them over to a grace system.

Now how does grace work? Grace just says, "Look yonder to Calvary and see how much God loves you. And you have to look what God has done for you when Jesus died at Calvary. And look at all the things that God has provided for you. Take it! It is a free gift! It's yours!"

By the way we did not look at 2 Chronicles 7 did we? I started preaching before we made it there. Let's look at it now: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14, emphasis added). Do you see the conditions there? (*If and then*).

You can go into my study and get the books of psychology from Young, and Skinner, and Rogers and all those unsaved people in the psychological epistemologies. Do you know what the standard model in psychology is? It is *if/then*. After you read those books, you realize that you did not get any further than Exodus 19. Do you know why? It is because your old sin nature cannot operate on any other basis.

Do you know what the answer is? Get under grace. The world does not have any grace. Modern psychology does not have any grace. All they can do is tell you how to handle guilt. They can tell you how to shift the blame, or deny it, or rationalize it away.

We will study Genesis 3 and I will show you how all those things come right out of Genesis 3. We will see what people do with those things.

So the law system says, "If you perform then I will give you the blessing, and if you don't I will give you the curse." And because of who you are, you fail and the result is condemnation, or it results in you being plagued with a guilt complex because of the condemnation. And the emotional reaction produced in your heart, is one of shame and worthlessness and hostility and fear.

And I do not care how big you are, you do not always get it done perfectly. And when you fail this syndrome produces shame, and fear, and worthlessness, and the hostility that reacts. And all of the sudden you just have an emotional revolt in your soul.

Now grace is just the opposite. Grace says, "It is a gift of God. Here is a gift for you." Romans 6:23 says: "the gift of God *is* eternal life."

Romans 5:15 says: "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace" (emphasis added).

In verse 16 he talks about the gift and "the free gift *is* of many offences unto justification."

In verse 17 he talks about "they which receive abundance of grace and of the gift of righteousness" (emphasis added).

In verse 18 he talks about "the righteousness of one *the free gift came* upon all men unto justification" (emphasis added).

Do you get the idea when you read through those passages that there is a gift and it is grace? And there are not any strings that are attached to the gift. It is grace.

Now with the grace principle, a person wants to serve, but not to get anything. He will serve out of the gift. He has the gift and instead of serving out of fear of losing the blessing, and being cursed, and being punished, and being rejected (and the shame and the worthlessness that comes from it) he will serve just because of the love that gave him the gift, and his gratitude and appreciation for it.

With the performance principle you have a performance/fear syndrome. The motivation is fear.

But with the grace principle you have the gift/love syndrome. With the grace principle, you have everything you need in Christ. You have total complete acceptance.

You are blessed with all spiritual blessings (Ephesians 1:3).

"Ye are complete in him" (Colossians 2:10).

And our walk with the grace principle is the result of what we have. And our walk is simply by faith. We recognize and appropriate the merits of the finished work of the Lord Jesus Christ.

Look at Roman 5:1,2: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand" (emphasis added). We have the ability to go in and appropriate this grace (that we stand in *by faith*) and see it become a reality in our life.

In Philippians Paul says: "stand fast in the Lord." He is not saying to stand fast for the Lord. He is saying, "Stand fast in the Lord." Take your stand in what God has done for you. "Finally, my brethren, be strong in the Lord, and in the power of his might" (Ephesians 6:10, emphasis added). Do you see that?

There are two different principles.

1. The *Performance Principle*. You perform and you get the blessing. If you do not perform, you get the curse.
2. The *Gift Principle*. You get everything up front and any performance comes out of response of a grateful heart for what you want.

Now look, the motivation in the law principle is fear resulting in condemnation, because you always fail.

The motivation in the grace principle is love resulting in freedom, because in Christ, God has given you absolute total victory. And that is wonderful!

The emotional response in the law principle is shame and reproach and rejection and worthlessness and hostility.

The emotional response in the grace principle is thanksgiving.

They are entirely different systems. But unfortunately most believers think that their daily acceptance by God (in other words, their progressive sanctification, being accepted by God on a day by day basis) comes on a different basis than their eternal acceptance.

They will say, "We understand that we get to heaven on the principle of grace. We cannot merit heaven. We cannot earn heaven. So we understand that the only way we can get to heaven is for God's grace to give us the gift of eternal life." And these people will go on the basis of grace for justification.

But then they turn around and feel that they must *earn* their daily acceptance – in other words, on a day by day basis you have to maintain your relationship with God.

If I want the blessing of answered prayer, what do I have to do? Do I have to find out the mandate and perform it? And if I fail, what will happen? I will not get my prayers answered. If I want to be healthy and wealthy, I find the mandate and perform. If I do not, what will happen? It will result in financial reversal and ill health. Do you see that?

You go visit somebody in the hospital and they say, "Preacher I do not know what I did to put me here. I have been racking my brain and I cannot figure out what I did to put me here."

Now if you go out and live and sin and make decisions and sow to the flesh, you are going to reap what you sow. You do not need to blame God for it, because you did it.

And when you get sick, you do not need to blame God for it. You get sick because you are part of a fallen creation, and that is where it comes from.

Now if you go out and get drunk and get in a car wreck and cut your arm off, do not say God did that and do not say Adam did it. You did it. You can figure some of this out and some of it you cannot. You know why it all comes though.

People have a problem because they feel that they have to earn that daily acceptance from God.

And consequently they feel quite secure in their salvation – that eternal life is mine. I am saved eternally by God's grace. But they are much less secure about their daily life.

We talked about the fact that the gospel message gets messed up when grace is extracted by the addition of works and hence there is no salvation as a result of believing that *works message*.

Well you are going to find that most believers are confused to such a degree about their daily walk that they actually fear God's displeasure. And the only way you can help them is move them away from the *law principle* and move them over to the *grace principle*.

Now if you look at Galatians 5, you will see why you do that, and why it is an important issue in your ministry. "For, brethren, ye have been called unto liberty" (Galatians 5:13). Listen you have been called unto perfect liberty and freedom. Freedom is the result of grace.

You have liberty in Christ: "Stand fast therefore in the liberty wherewith Christ hath made us free" (Galatians 5:1).

Look at Romans 6:7: "For he that is dead is freed from sin." You have perfect freedom and liberty in Christ. It is yours. Where did you get that freedom? You got it from grace.

Go back to Galatians 5:13: "only *use* not liberty for an occasion to the flesh, but by love serve one another." How are you supposed to serve? You serve on the basis of grace motivation. You are to be motivated by grace. Do not use it as an occasion to walk in the flesh.

"For all the law is fulfilled in one word, *even* in this" (Galatians 5:14). Every mandate God ever gave is fulfilled in this one thing: "Thou shalt love thy neighbor as thyself."

When you walk on the basis of grace motivation, you produce things that please the justice of God. You do what God wants done.

Galatians 5:15 says: "But if ye bite and devour one another, [and that is the law system] take heed that ye be not consumed one of another." You "bite and devour one another." Do you know what that is talking about? I am going to set up a performance system and expect you to meet it. And we put unreal and unbiblical expectations on one another.

There are responsibilities that God Almighty gives you in the grace program and we are going to talk about them. I am going to show you how this system works. We are going to forget about the law system after this lesson, and I will show you how the grace system works. I will show you how love works and how God has given you (as a person in Christ) certain responsibilities. Because of who you are, God gave you responsibilities.

I am a daddy and as a father I have certain responsibilities. As a husband I have certain responsibilities. As an employer, and as the president of this Bible Society, I have certain responsibilities.

Any time you have a privilege, you have responsibilities, and the only way you will ever live up to those responsibilities, is to live under grace. That does not mean it is a free ride. It does not mean that God is not interested in how you live. It just means that he has equipped you so you can do that which pleases and honors him.

But the point is – if you bite and devour one another (meaning if you go over and put these unscriptural expectations on people) you are not walking in grace as expected.

And when you go back under the law, you begin to impose expectations on yourself. And they are unreal expectations that you place on yourself and on others. Do you know what happens before long? You do not live up to your expectations, and the other person does not live up to your expectations. So now what are you doing? Now you start whacking them over the head, because instead of getting your approbation they get your curse. Pretty soon your relationship begins to get tense because you are condemning them. You are putting a guilt trip on them. You are making them feel worthless. You are pushing them down, down, and down. And maybe you just turned the cold shoulder on them and said, *I won't talk to you anymore.* (Maybe you just have an unforgiving spirit.)

However, If you operate on the basis of grace, it is a different situation. In the grace principle you forgive one another as God for Christ's sake forgave you. That is grace.

So when you work in the law principle you bite and devour one another.

But, "*This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh*" (Galatians 5:16). What is the Spirit of God doing today? Look at that verse, and "*ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh*" (5:17).

Do you remember when we studied Romans 7? I kept telling you that *walking in the flesh is walking under the law principle? And walking in the Spirit is walking under the grace principle.*

"But if ye be led of the Spirit, ye are not under the law" (Galatians 5:18). The Spirit of God never led anyone to walk under the law principle. He leads them to walk under the grace principle.

The old sin nature works on the basis of the law. It works on the basis of a reactionary legalism. Now you listen to me. The reaction that you have to the stimulus that comes into life is that imposing of that legalistic system.

Legalism is a style of life. It is a lifestyle. It is designed to resist God's attempts to show us that we are sinners and to manifest his love and grace through the finished work of Christ. It is an attempt to exalt ourselves and to avoid God's attempt and God's desire to show us that we are sinners and that the only thing we have is in Christ.

And your old sin nature will do it in a lot of different ways, but it will always use that kind of a system. And there is going to be a constant battle there. And that is what verse 17 is talking about. And it is a constant battle that you can win. And as long as you have that flesh, you are going to have the battle.

So the problem that you face has to do with walking in grace rather than walking under the law principle. When you desire to earn God's acceptance in your daily walk the logic is real simple. I want you to get the principle. Now do not miss it! *If I do such and such then I'm going to please God.*

But if I fail to do such and such, whatever it is (go to church on Sunday, give them money, and treat my wife right) then God is going to get even with me. He is going to get angry and he is going to punish me. I will not get my prayers answered. It will result in financial reversal and ill health or whatever it might be. He is going to get even with me by making me feel worthless, and showing me that I should hate myself. He is going to get even with me by rejecting me, and giving me the cold shoulder and the silent treatment.

And those kinds of punitive emotions are a result of the old sin nature – taking and twisting those emotions that God wants to use in a positive way. And the reason for those punitive emotions is you are operating under the law principle.

The problems that you face (and that your are going to face) in your own life and in the ministry, are a result of people operating under the law system. And I guarantee you (as you get out among Christian people) you are going to face this. It is going to be one of the things you deal with in a local assembly over and over and over, because you are dealing with people that go out into a world that bombards them with the law principle.

You see grace as God's way to get to heaven. The grace principle is great to get to heaven.

But how often do you sit and talk to believers and they say, "We understand this but we want to know how to live the Christian life." Do you ever hear people talk about that? *We want to know how to do this! How does this work?*

Do you know what the problem is? They de-emphasize grace in their walk and they are going under the law principle and it will not work! And they get all confused. And they want little formulas to tell them how to do this, this, and this and get the blessing.

You go read the "How To" books: *How to get your prayers answered. How to be happy though married. How to overcome depression.* They all say that *if* you do this and this *then* you get the blessing. If you do not do this and this then you got the curse. What do they do for your Christian life? They put you under the law principle. They de-emphasize grace as a way to deal with the here and now.

And ladies and gentlemen (gentlemen especially) you cannot de-emphasize grace in the here and now and have a life that is free and that serves God, and that brings forth fruit that God Almighty will accept.

I spoke with a man just the other day. He said, "Preacher I understand that it is through what Christ did at Calvary and that alone that we have forgiveness of sins and have eternal life. But now that I am saved, now that I am a son of God, certainly I have got to do some things to merit his favor and to earn his blessing and to avoid his anger. I mean, before I got saved I could not do anything to earn his blessing. I could not do anything to merit his favor. I could not do anything to avoid his anger. But now that I am a son, I can right? Now that I am a son there has to be something I can do that is going to merit his blessing, that is going to help me avoid his displeasure."

Do you know what that would be like? That would be God treating a lost man better than he treats his own son. And it would not make any sense. Why would he take a lost man and treat him by grace, put him in Christ and give him everything, and then take his son who has everything and say, "If you do this, I'll give you everything, and if you do not I will not give you everything." Do you see that they are mutually exclusive, and it does not make any sense?

But your old sin nature wants to be under the law principle because it allows it to have the upper hand.

I remember an example with my boys. When kids get around 10 to 12 years old you begin to have problems with them cussing. And they would come home with a few cuss words, and I remember sitting them on the couch in the living room and asking them, "Have you thought about why you do that?"

Now the words "damn" and "hell" are not terrible words. We say, "For heavens sake." And we say, "Heavens yes!" What do you get all bent out of shape for when somebody says, "Hell no!" Or, "Hell yes!" Did you ever notice that? Do you know why that is? It is not the word. It is what the person is doing with the word.

Do you know why people cuss? People cuss because they want to put other people down below them. Do you know who curses and blesses people? The only person who can (and has the authority to) is somebody bigger than you are. Nobody in the world can bless you unless they are bigger than you are. God Almighty can bless and God Almighty can curse. And people want to take the position of the higher authority. And if I am cursing you and I am putting you down, I am putting you below me, and I am putting myself above you.

People cuss because they have a sin problem. They got a big old "I" problem. They are stuck on themselves, and they are a bunch of dirty rotten proud rascals.

Wait until you give a lecture like that to your children. And it is not so much that it will stop them – the idea is that they understand *why*. You see some poor fellow out here on the corner and he is just cussing like a sailor and do you know what his problem is? I just told you.

So I said, "Son, how do you want to be? Do you want to be somebody who just slaps people around and abuses them just to make yourself look bigger? (You did not really lift yourself up, you just tried to bring everybody else lower than you.) Or would you rather be someone who reaches out and helps people? Now which one do you want to be son?"

And that is how you talk to your children.

Do you know why the old man works on that basis of the law principle? I just explained it to you. He does it because he wants to curse. He wants to lift himself up. That is the performance system, and that is the only reason for it. That is what the old man wants to do.

And when you mix law and grace, people, you are trying to earn acceptance. That fearful anxiety, and all those things that are a part of the law, is not grace. When you find yourself trying to earn God's acceptance, and when you find yourself all torn up inside with fearful anxiety about God Almighty's acceptance and his attitude about you, recognize that you are operating under the law principle. When you find yourself looking around and considering yourself under the punishment of God, that is all a part of the law. That is not working under grace.

Turn to Romans 6:14-15: "For sin shall not have dominion over you: for ye are not under the law but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."

Now notice verse 15. Do you see how he asks that question, "What then?" Look back in verse 1: "What shall we say then? [Do you see how he asks the same question?] Shall we continue in sin, that grace may abound?"

Just like people misunderstand grace for justification they misunderstand grace for sanctification. When you tell them that God justifies a man on the basis of grace through faith plus nothing and that there is nothing a man could do to merit it, and there is nothing a man can do to affect it in any way (It is all what Christ did.) somebody will come along and ask you the question and raise the objection that Paul anticipates in Romans 6:1.

And if you properly preach grace, that objection will come up. And so you go on with the rest of the doctrine. That is the reason Paul moves on over into chapters 6, 7, and 8 and shows you the justification unto life, that life begins now and it produces an effect.

But if you begin to preach grace as the principle whereby the Christian life operates, (the Christian life operates under grace not under the law) you will find that people do the same thing. They do it in verse 15 and Paul anticipates it. He is anticipating a misunderstanding that people are going to have with regard to operating in the Christian life on the basis of grace just like they misunderstood the thing over there with the gospel of grace. And just like people develop confusing terminology to add on to the gospel of grace in order to keep people living right after they get saved, so it is they will move from the grace principle back under the law principle (the works principle) in the Christian life to try to get Christians to operate in a proper way. And it will not work.

The way to stop abuses of grace is not to put people under the law. Because what does that do to grace? It cancels it out, and it destroys grace. The way to stop abuses of grace is to fully appreciate what grace is.

When people fully appreciate what God's grace is, what is it going to do? Is it going to motivate them to go live in sin? No people! He says, "God forbid" (Romans 6:15). What is grace going to motivate them to do? It will motivate them to serve out of a heart of gratitude with thanksgiving.

So the solution to the problem – to recognize what grace is.

Ephesians 1:6 says, "he hath made us accepted in the beloved."

In Ephesians 1:7 he says you "have redemption through his blood, the forgiveness of sins." You have absolute total acceptance and absolute total forgiveness in Christ.

God says, "I take you and I put you in Christ, and I seal you there. And when I look at you I look at Christ." That is the issue. And then you understand that grace (by its very nature) is unconditional. The forgiveness and the acceptance that you have in Christ is total and unconditional, because God cannot reject his perfect son. And when you go to heaven he is receiving his son.

Godly motivation in service is that godly mental attitude of grace. It is the lifestyle principle of grace motivation that compels the believer to bear fruit according to what the scripture calls *good works*, as opposed to appearing good by following legalistic rules and punitive regulations. Now that is important for you to grasp.

That is the principle that Satan is going to try to destroy in your life and in the life of the people that you minister to. And there is not going to be any victory.

Listen gentlemen, believers are to walk under grace, and not serve the Lord out of fear – trying to avoid his punishment. That is the old carrot and stick routine. You do well because you do not want to get the stick. We should not serve God out of fear, just because we want to avoid his punishment and keep from getting whacked in the head.

We should serve God out of gratitude for all that he has blessed us with in Christ. We do not serve him out of self-righteousness to obtain a reward. (That is the carrot.) We serve him

just out of appreciation, and out of thankfulness. We serve the Lord for the natural positive consequences of righteous thoughts and behavior.

Turn to Galatians 4:13-15: “Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus. Where is then the blessedness ye spake of?” Do you see that? Those folks lost their joy. They lost their revival. And they needed to be revived. Do you know what their problem was?

Look down at Galatians 4:21, and you will see the problem. They quit walking under the grace principle and they went under the law principle. The only path to true Spirit-filled living and blessedness in your life, or in the life of a local assembly, or in the life of the church the body of Christ, is to walk by grace.

And in Ephesians 4:12 when he talks about “perfecting the saints,” it has to do with bringing the saints into proper adjustment and activity, functioning like they should. “Perfecting the saints” has to do with having them properly adjusted to the way grace operates. You have to be properly grace oriented, and your ambassadorship has to be built on that principle.

Now, in the next lesson we are going to talk about the power that grace provides and how you obtain that power.

The old man walks under the law principle. You understand how he empowers you and operates.

Well, it is critical that you understand how God empowers you so that the grace principle can be a reality.

The principle of your ambassadorship, and the motivation behind your ambassadorship, and the principle upon which it operates, is grace. And it will not operate on the basis of any other principle.

## **AMB 301 – 9**

In the last lesson we began to talk about the principle of grace and how it operates. Now I went over that in the class but I am always hesitant to believe that I thoroughly communicated everything to you.

I hope you understand the issue about grace, and that the motivation for your ambassadorship is grace.

Now we want to talk about grace motivation and empowerment. How does God empower the believer today? Well the answer is on the basis of grace. Grace is the empowerment mechanism (the motivating factor) of your ambassadorship. Your ambassadorship will only operate on the basis of grace motivation.

The apostle Paul says, “For the love of Christ constraineth us” (2 Corinthians 5:14). The constraint (the thing that presses you together and pushes

you onward) in your ambassadorship is God's love for you. As you appreciate how much he values and esteems you, and how much he has done for you, then you are motivated more and more to live a life of grateful service. You desire to be pleasing to him in everything that you do.

You will want to differentiate between the position that you have in Christ and your sinful activity. And we want to put away that sinful activity and bring the details of our life into line and make it reflect consistently who we are.

*The result of grace motivation is biblical purity.* It is not religious externalism, but bible purity. It is what the bible calls *godliness*, and what the bible calls *holiness*. It is not externalism but the product of grace motivation is biblical purity.

In Titus 2:11-12 Paul says: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us" (emphasis added). Grace teaches us to "deny ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (2:12). Grace motivates and teaches you to live a life of purity. It never teaches, or motivates, or leads you to live a life of unworthiness. It always motivates the believer. And grace is a tremendous motivating and teaching factor, when you understand it properly.

Now in your ministry as an ambassador, your ambassadorship has to operate on the basis of grace – whether it is you individually or your ministry.

You are going to be discouraged, and you are going to get tired, and you are going to have all kind of opposition against you, and if you are motivated by any of the standards of the world, your ambassadorship is not going to operate correctly.

If looking at yourself or anybody else motivates you, your ambassadorship will not work. You have to look to Christ, and let the love of Christ (his value and his esteem, what he has done for you) be the thing that motivates you. You are his ambassador. And that is what has to motivate you.

Now your ministry is a *two-fold ministry*. We have talked about this before. *You have a ministry to the lost and you have a ministry to saved people.* I want you to see that with me.

In Colossians 1 Paul describes his (and your) two-fold ministry. You need to begin in 1:19 and read down through 2:3. We are not going to read that whole passage in this lesson because of time.

Look at verse 23: "If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister." Do you see that expression "I Paul am made a minister?"

Look in verse 25: "Whereof I am made a minister." Do you see the repetition of it?

In verse 23 he is talking about being made a minister with the gospel to be preached to every creature which is under heaven.

He is talking about his ministry to the lost with the gospel, with the message of reconciliation:

"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. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and

unreproveable in his sight”  
(Colossians 1:20-22, emphasis added).

I am made a minister to lost people with the gospel of grace. And we have talked about your ambassadorship as a minister to the lost with the grace gospel. And we talked about how you have to maintain that issue of grace. And we talked about the clarity of the gospel of grace.

But Paul also is made a minister to the church, the body of Christ. And that is what he begins to do in Colossians 1:24-25: “Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church: “Whereof I am made a minister.” Paul has a ministry, not just to unsaved people but also to the saints.

And you as a pastor, and as a preacher, and as a believer, and as an ambassador for Christ, have a ministry to the lost with the gospel of grace.

But you also have a ministry and a responsibility to the saints, and it has to do with the dispensation of the grace of God:

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make know what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory”  
(Colossians 1:25-27).

God wants his people and his saints to know the wealth that is theirs in the mystery. He wants his saints to know the riches of the glory of this mystery among the Gentiles. God wants his people to know the program they are a part of – what he is doing today. And he wants them to know the mystery truth.

And your ambassadorship focuses on presenting the gospel to the lost but it also focuses on communicating the issues of the *dispensation of the mystery* to saved people.

Now *the dispensation of the mystery* has to do with the dispensational and doctrinal truths that relate to the mystery program.

Paul desires for people to understand the word of God (not just head knowledge) but look at Colossians 2:2: “That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding.”

Notice in 1:27, he wants them to know “the riches of the glory of this mystery.” In 2:2,3 he wants them to possess the “riches of the full assurance of understanding to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge.”

In other words, there is the issue of understanding the doctrinal issues of the mystery, and the riches, and the wealth that you have in Christ. But there is *also* the issue of understanding the motivational truths, the acknowledgment of the mystery.

And that is not just “knowing it”, but that is taking the knowledge that you have and it causing you to take a stand for it – and to acknowledge it – and to represent it – and to proclaim it. When you acknowledge something, you do more than just know it is there. You say, “That is true and I take my stand with it, and I register my approval of it. And I am standing here and I am adorning it and I am acknowledging the thing. I am

speaking it out there.” It is more than just knowing. It is having the “knowing” possess you, and motivate you, and empower you.

And the issue here has to do with the fact that – in the believer not only is there the grace gospel for the lost man, but there is the grace walk: “As ye have therefore received Christ Jesus the Lord, so walk ye in him” (Colossians 2:6). There is the grace walk for the believer. And the grace walk takes place, as I’ve tried to say to you over and over, on the basis of grace.

First you understand the doctrinal things. And I explained to you that the reason we rightly divide the word is so we know where to go in the bible to get our information. Then we need to go get the information. That is what I am trying to point out to you. That is what Paul is saying in these verses.

The dispensational issues give you the ability to understand how to rightly divide the word. It gives you an ability to get in there and find out all God has for you. And as you do that, that word (as it dwells in you) brings the capacity to the acknowledgment (being motivated by that doctrinal truth – by the mystery - by that understanding) to live in light of it.

Now there are two issues: *proclaiming grace to a lost man* and *proclaiming grace to a saved man*.

There is the issue of proclaiming the gospel of grace to the lost and maintaining it’s clarity and it’s integrity so that when they believe it, it does something to them – it saves them.

Then there is the issue of proclaiming grace as the principle, and the process, and the procedure, and the power whereby saved people walk, so that when they believe God’s word and they obey God’s word, it does something. It brings forth fruit unto righteousness. It brings forth the fruit of the Spirit, not just religious externalism (a bunch of activities and things) but it brings forth the fruit of the Spirit from inside.

Now in the last lesson we went over the principles of grace – how grace works. And we saw how grace works on the gift principle. The whole thing is given to you free based on the *free gift principle* – there it is, and it is a gift of God. The issue in grace is complete and total acceptance in Christ: our complete blessing, and our total blessing in Christ.

Now just like Satan tries to use human works to take grace out of the gospel, he also tries to use human works to take grace out of the walk of the believer. Satan uses the law principle, *If you do this then you get that*. It is the performance principle. He uses that law performance principle to appeal to the old sin nature in the believer, and to destroy the walk of grace in the details of your life.

And we have talked about it before as we looked in Romans 6, 7, and 8. We looked at the difference between the walk in the flesh and the walk in the Spirit. One is a walk motivated by performance standards.

And one of the issues is the overt sinful behavior or the sinful thought patterns that people exercise in the flesh, and the issue is not the details of the flesh as much as it is that the motivation is the work of the flesh. It is the thing that is motivated by the flesh, whether it is human evil or human good.

To walk in the Spirit is to walk in line with what the Spirit of God motivates you to do today.

Now I want to talk to you about the power of God’s grace. We want to discuss some things: the details of grace motivation (about the empowerment side of the coin).

We discuss the dispensational issue at great lengths. We talk at great length about the doctrinal side of the grace coin in the believer’s life (and the mystery coin).

We want to talk a little bit about the other side. Do you remember that verse in 2 Timothy 2:19: “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, [the other side of the coin] Let every one that nameth the name of Christ depart from iniquity.” Do you know that verse?

Well we want to turn the coin over. We usually talk about the fact that the Lord knows and tells you about all that you have in Christ, but now there is the other side. There is the motivational side, not the doctrinal and dispensational side so much as the motivational.

And when I say that, you know doctrine is on both sides. You understand doctrine about your practical walk or your motivation empowerment. That is teaching just like the teaching about the deity of Christ, or the dispensational things.

So there is the dispensational side – the dispensation of the mystery. Then there is the motivational side – the acknowledgment of the mystery. And that is where the empowerment comes to walk daily in light of the dispensational truth.

Turn to Colossians and notice the amazing energy of the apostle Paul:

“Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily. For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh; That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ” (Colossians 1:28,29 – 2:1,2).

Do you see how Paul works – laboring – and he has great conflict? He is pushing and he has saturation evangelism on his mind in verse 28.

When the believer is walking in grace (as in Colossians 2:6) and he diligently rightly divides the word of truth and he properly applies the rightly divided word, to his life, *God energizes that word*. That energetic word comes in and takes up residence in his soul and that word energizes the believer to be fruitful in every good work. It enables the believer to bring forth the fruit of the Spirit. It enables the believer to bring forth the fruits of righteousness.

Listen gentlemen, grace is the motivational power for the believer in the dispensation of grace. You need to understand how God empowers people today. That is something that you are always going to think about, and you are going to hear it preached about a lot. You are going to be interested in knowing about it.

And you need to understand that now because when your ambassadorship goes out and you begin to go out, the motivation upon which your ambassadorship operates is going to determine how much of a sustained walk and work you are going to have.

Your motivation is on the basis of grace, and that is where the empowerment comes from. The principle of grace is the *free gift principle*.

Turn to Ephesians 3:16. Paul is praying for the Ephesians: “That he [God] would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.” Well where does strength and might come from for the believer? Where will this power and might come from? Doesn’t the verse say you are “strengthened with might [*How?*] by his Spirit in the inner man.” All power and all might

(any strength and empowerment you are going to get today from God) comes from God the Holy Spirit.

And by the way gentlemen, in 2 Thessalonians 1:11 Paul says we might do “the work of faith with power.” I love that! That is the way the work of the ministry is to be done. Your ambassadorship is to be done with spiritual power.

The average believer and the average preacher today, that you will meet in your ministry (the average Christian you are going to meet in your ministry) does not have enough spiritual power to blow the wax out of his ears. And it should not be that way.

If that is the issue, then you need to know how God empowers people today. You have to follow these things because this is critical with regard to the empowerment that you have in this age.

Turn to Colossians 1:9-11:

“For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.” [Why does he want them to be filled with the knowledge of his will, have his word dwelling in them?]

“That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness” (emphasis added).

People, God empowers his saints in their ministry for Christ, and he makes them fruitful. How does he do this? He does it by “the knowledge of his will in all wisdom and spiritual understanding” filling that believer.

Now that “knowledge of his will” in Colossians 1:9 is that special *knowledge of the mystery*. You understand God’s secret purpose for today (and you understand what God is doing) and that fills your life, and it fills you up. Being “filled with the knowledge of his will in all wisdom and spiritual understanding” (verse 9) results in “That ye might walk worthy” (verse 10).

Do you want to have a worthy walk? Do you want to be fruitful, and growing, and strong, and empowered? Do you want to be motivated “unto all patience and longsuffering with joyfulness” (1:11). Do you want to have a happy effervescent Christian life?

The way it comes about, the way God motivates you, the way God empowers you is his Spirit takes the knowledge of the truth of the word of God rightly divided (the knowledge of what God is doing) and stores that in your soul. And God the Holy Spirit energizes his word and the motivation comes that way.

Look at Hebrews 4:12: “For the word of God *is* quick, and powerful, and sharper than any twoedged sword.” Notice the word of God is “quick.” What does “quick” mean? It means “alive”. It is living. Why is it living? It is living because it is the word of God, and he is the living God.

It is not the word of some dead saint. It is not the word of some dead religionist. It is not the word of some dead diluted philosopher.

It is the word of God, so it is living, because it has God’s life in it. And it is powerful. That word has energy in it. It has power in it. It is the thing that represents the power of Almighty God. His word is power.

Now turn to 1 Thessalonians 2:13: “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received

*it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.”*

You see the word of God works. It is energetic – it is moving – it is active. The word of God is energy. The word of God is the thing that energizes the believer because it is energy. It is power, and it is the thing that God the Holy Spirit uses to energize and motivate and empower the believer. It is the offensive weapon of the Spirit. It is called the “sword of the Spirit” (Ephesians 6:17).

Do you know what the “sword” is? The sword is the business end of the Spirit. The sword is the thing that gets the business done – it is the active working business end of the Holy Spirit.

Now look at Philemon 4-6 and notice a very interesting verse:

“I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; That the communication of thy faith may become effectual (How?) by the acknowledging of every good thing which is in you in Christ Jesus” (emphasis added).

Do you see that “acknowledging of every good thing?” That is like Colossians 2:2 “the acknowledgement of the mystery.” It has to do with the fact that the communication of thy faith becomes effectual. It becomes energetic and it becomes active by the acknowledging of every good thing. As you take in the word of God and as you use the word of God, that word of God energizes you and it becomes effectual. It becomes energy.

As we share and as we see what we have in Christ (and in this passage particularly) we communicate that with other people. In other words, as we use it (not just have it but as we use it) it becomes energy. It becomes the thing that empowers and motivates us.

Now because of that principle (because it’s the word of God that the Holy Spirit is going to use to energize the believer) there is a whole package of divine operating assets that God has provided to the believer to assure the accomplishment of the perfection and the performance of each believer.

There are four divine operating assets that God has given to you and to me as members of the body of Christ to ensure the accomplishment of the perfection of our soul and of the performance of our ambassadorship. These four issues are things that you need to clearly understand. We have talked about them before, and I am going to give them to you briefly again. I want you to understand why they are important.

These things are there so that you can build up the word of God, and you can take in the word of God, and you can use the word of God, and you can practice the word of God, and therefore be energized.

There are *four divine operating assets*, and these are things that God has provided to assure the accomplishment in the believer of his perfection and his performance. The doctrines of inspiration and preservation identify for you the written word of God. The reason we started with that issue had to do with the fact that in your ministry these four issues are going to be the whole thrust and framework in which your ministry has to operate. And the reason that your ambassadorship has to be within the framework of these four assets is because this is the work that God has given for the ministry to be carried on in. This is the way our ministries operate.

*Number one is the written word of God.* And that is inspiration, preservation, and right division of the word. God Almighty has not only given you his written word, but he has given you a prescribed method of study and intake of that book. You are to go according to his pattern. And when you do not, you vitiate and you make the word of God of no value through your traditions and your human viewpoint.

Do you remember what Jesus told them in Mark 7:13: "Making the word of God of none effect through your tradition."

You teach the commandments of doctrines of men and you take all the value (the profit) God put in his word, and you just make it no good. You make it of no effect, and it no longer performs its valuable service. You make the word of God destructive, and it can be deadly and dangerous, if it is not rightly divided.

*Number two is the indwelling and teaching ministry of the Holy Spirit.* (The indwelling ministry of the Holy Spirit as our teacher)

Look at 1 Corinthians 2:6-16. We will not read the whole passage because it is too much to get involved in (and it is not really my point with you to get involved in all these verses) but I want you to see these issues. "Howbeit we speak wisdom among them that are perfect" (2:6, emphasis added.) The issue has to do with perfecting the saints.

Well, how do we speak wisdom among them that are perfect? Verses 9-16 is clear that we speak wisdom among them that are perfect because God the Holy Spirit teaches us the deep things of God. We have the Spirit of God that shows us and teaches us "that we might know the things that are freely given to us of God" (2:12) and so forth. We have the teaching ministry of God the Holy Spirit who indwells our body, and one of the ministries of God the Holy Spirit as he indwells us is to be the teacher and to teach us the written word of God.

Without the ministry of God the Holy Spirit you will never understand that book. So you have his permanent indwelling, but he does not just permanently indwell you. He practically indwells you in that he performs functions that work out for your benefit. You do not have to go to the word of God and try to understand it on your own because you have the illuminating teaching ministry of God the Holy Spirit.

You need to develop an understanding of how God the Holy Spirit teaches you and know when he taught it to you and stand with confidence on that. Now if you have not already developed that understanding you should have enough information to do it now.

*Number three is pastors and teachers for the accurate and authoritative communication of sound doctrine.* ( Ephesians 4:11,12; Titus 2:15; 1 Timothy 4:15,16) Now pastors and teachers are for the accurate communication of sound doctrine, therefore the authoritative communication of sound doctrine. Do you understand what is going on?

God has given you a book. Then he has given you the indwelling ministry of the Holy Spirit to teach you. And that is all to help you learn God's word.

How is he going to motivate you? He motivates you by his word. So he gives you all these assets that help you take in his word. Number one, you have it in written form, preserved for you in your language to read. Number two, you have God the Holy Spirit inside of you to teach it to you. And you have the human instrument, the pastor and the teacher to come along and authoritatively and accurately teach you. The pastor and teacher can rebuke the adversary, and convince the mouth of the gainsaying, and get rid of heresy, and teach you truth positively and negatively. You have people to be

your teacher. God ordained it, and established them and gave them positions to do that.

*Number four, the local church as a classroom and as a laboratory.* It is a living and learning environment to learn the practice and the responsibility of the application of grace to the details of your life. Do you understand that a local church is a laboratory in which doctrine is communicated by the pastor and teacher? It is where people can learn the doctrine, but it is also a living environment, not just a learning environment.

Come over to Colossians 2:4-6. This is why the local church is so critically important in the life of believers. And this is why what you are going to be doing and establishing and strengthening and carrying on in the ministry of the local churches is so important. And this is what your ministry has to be focused on in the local church.

The ministry and function of the local church is not simply to build buildings and promote programs and help somebody or help some organization do this or that. The function of that local church is to perfect those saints, and to help them to perform as perfected saints, and give them a vehicle through which they can function with other members of the body of Christ

The local church makes the body life (the life that is in the body of Christ) a reality. It allows you to live in conjunction with other members of the body of Christ and function as a living organism. And there is no other way to do it. Otherwise you are just isolated. And only people with terribly independent spirits can do that.

You cannot properly function as a member of the body of Christ outside of the context of the local church. Now maybe your local church is made up of just a small group of people. That is fine. You do not have to have a building and thousands of people, but you have to have other body members around in order to make the life of the body of Christ a reality.

That is exactly what he is talking about there in Colossians 2:4,5: "And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of you faith in Christ." He is talking to the assembly and he is talking to them about how they are working together, and he is talking about this protection and this activity. And there is order and there is stedfastness and so on and so forth. Paul sees that they are properly functioning in that way.

Now, let's look at the power of God today – God empowers the believer through his word. Please understand this: *The power of God from the Holy Spirit travels indirectly to believers through the word of God as the believer daily and diligently executes his task to take in the word of grace.* Build up that edifice of doctrine in your soul and as you are faithful to do that, God will empower you through his word.

The instrumentality that God the Holy Spirit uses to give you strength and empowerment is his word, and he will take that word and indirectly the power comes that way.

Now the reason that is important and the reason that I emphasize it to you about it being "indirect" (the empowerment being from the Holy Spirit *indirectly* to the believer through the word) is because that is in contrast with the nation Israel under the New Covenant in the millennium. It is in contrast to the kingdom program with the Nation Israel. In the millennium under the New Covenant, Israel will have a direct channel of power directly from God the Holy Spirit. It will not be *indirectly* through the word, but *directly* from the Holy Spirit.

In Acts 1:8 he says: "But ye shall receive power, after that the Holy Ghost is come upon you." And they have a *direct* access power. It is a part of their program.

You do not want to confuse the way God empowers people under the kingdom program with the way he empowers the believer today. In the kingdom program it is *direct empowerment*, but today it is an *indirect empowerment*. And if you go around following 99.7% of the preachers that tell you how to get power from God today, they are going to put you under the kingdom program and you are going to be confused and frustrated and never get anywhere in your ambassadorship.

Even most grace preachers do not understand this, and you hear them praying about *the power falling* and *give us power*. And they do not have any idea about how God empowers the believer today. And if you do not believe that you just get a group of believers together (even preachers) and suggest that the empowerment from the Holy Spirit is indirect through the word of God. And you watch them come with big ears and little mouths, because it is a mystery to them.

I do not want it to be a mystery to you men in your ambassadorship about how God is going to empower you. It is going to be indirectly through his word. It is not going to be fire falling on Mt. Carmel and all that kind of business. And it is not going to be the rushing mighty wind of Pentecost. And it is not going to be Hebrews 8:11: "AND THEY SHALL NOT TEACH EVERY MAN HIS NEIGHBOR, AND EVERY MAN HIS BROTHER, SAYING, KNOW THE LORD: FOR ALL SHALL KNOW ME, FROM THE LEAST TO THE GREATEST" (emphasis added.)

There is a direct plug-in through the ministry of the Holy Spirit under the New Covenant where they have that *direct* access and that *direct* teaching and they do not need a teacher, because they *know*.

1 John 2:20 "But ye have an unction from the Holy One, and ye know all things."

Look at verse 27: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

I just want you to see that these people have a different situation than you. They do not need a teacher. They have a direct plug-in. Do you see that?

That is not true of you. Folks, the process of our empowerment is different from the kingdom program process. And we are going to talk about the process. First understand the *power*. Where does it come from? The energy and the motivational power for the believer in the dispensation of grace is grace. The source of that power is God the Holy Spirit.

The power from the Holy Spirit travels *indirectly* to the believer through the word. God the Holy Spirit has given you all of the operating assets you need to have the motivation and empowerment of grace. He has given you his written word. He has given you a prescribed method to study that word. He has given you his own personal tutelage by indwelling your body and being available to you at every moment of your life to teach you God's word when you apply the principles of the Holy Spirit's teaching ministry. When you go by his teaching ministry you rightly divide the word, and you follow his design for the edification of your soul. He will teach you.

You cannot just sit in a closet and say, "Oh God show me something." That is not how he does it. You do not get direct revelations from God today.

If you want to know what God wants you to do, and you want to have the power to practice those things, then you take the edification complex that God Almighty put down in his word and you store that up in your soul. And you give yourself to an understanding of that and God Almighty will teach it to you. You sit under the teaching ministry of a pastor and a teacher who will teach you those things in the context of the

local church and you function together with those believers, and you will see a transformation and an empowerment.

But if you sit off on a stump on your own, and want to do it your way, you will just sit on the stump doing it your way.

But in your ministry, gentlemen, if you want to see God Almighty work in people's lives, that is the way it has to work.

Or you can do it your way and reap the consequences of corruption. It will just disintegrate and there will not be anything to it.

And you look out at the church today and you sit in total apostasy, in ruin and disintegration and you want to know why it is like that in the church (like it is your life)? It is because the flesh is running things.

Now I do not have to preach to you and I know you understand this, but I want you to understand gentlemen – there is a cause.

Now I want to talk to you a little bit about the *process* of grace motivation. First we talked about the principle of grace motivation being the free gift principle. Second was the power of grace motivation. And now we are going to talk about the process of grace motivation and empowerment.

And we are not going to get through this in this lesson, so we will finish it in the next lesson and then see the product of it and then some problems.

But I want to take my time because what we are dealing with is more critical for you than it is to learn how to do a funeral.

I told you when we started this class, I was not interested in the professional branches of the ministry: *How to do this and that*. You can learn how to do those things after one time. You preach one funeral and you will know how to do the rest of them the rest of your life. And if you have the right doctrine in your soul to be sensitive and know how to comfort people with the word of God, and know how God is going to empower you, and strengthen and stabilize and fortify them to get through the problem, you will figure out how to do the funeral.

And funeral customs change just like geography does. Do you know the funerals in Chicago are almost entirely different from the funerals in Alabama? They have funerals in Southern Alabama different than they have them 50 miles away in Montgomery, Alabama and different still 200 miles away in Mobile, Alabama.

And when you get in the local situation, you learn the custom. But if you do not know the principles and you do not know how God motivates and empowers and strengthens and fortifies believers today it will not help even if you know the custom. And if you do not know the process, by which it operates, you can know all kind of customs and you are not going to have anything to minister. So that is why this is critically important and your ambassadorship and its motivation and its empowerment is something you have to grasp thoroughly.

We are going to digress here for a moment. 1 Thessalonians 5:23: "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." Now God the Holy Spirit takes his word and his word functions and operates in the anatomy of the believer (in the spirit and the soul, and the body of the believer) through the process of progressive sanctification. And through progressive sanctification God the Holy Spirit takes his word and produces the byproduct of the fruits of the Spirit – the byproduct of the fruits of righteousness.

It is important therefore that you understand the issue of sanctification. We have talked about this some especially when we were studying through Romans.

Sanctification comes in three categories. There is *initial sanctification*, then there is *progressive sanctification*, and then there is the *ultimate sanctification* of the believer.

God creates man. Man goes along for a little while and then he falls, and there is the fall of man. With the fall of man, you have introduced into mankind the *old sin nature* that is called the *old man*. All men are now born with an old sin nature, and they are lost.

Now you look at the believer, and he believes in the Lord Jesus Christ and he is saved. When he trusts Christ as his savior, God Almighty identifies him with the Lord Jesus Christ and now he has a position in Christ.

However, he is still living with the old sin nature that was introduced with Adam, but now he has a new nature introduced at the new birth. At the point of the new birth is *initial sanctification*. This man is set apart and belongs to God Almighty.

In 1 Corinthians 6:11 the Apostle Paul says: "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." Initial sanctification takes place by the Spirit of God based on the blood of the Lord Jesus Christ that was shed at Calvary. Initial sanctification is an instantaneous act that takes place at the point of justification where you are set apart by God, and it is something that takes place at one instant in time.

Now when you get saved a bunch of things happen to you. You got that new nature.

Now you are living as a Christian and there is a *progressive sanctification* that takes place in your life until the rapture, or death. The old man, the old sin nature is there with you until death or the rapture. The new nature takes place the instant you are saved and it goes on forever and you never lose it. But the end of the old sin nature happens when you die, and then you will no longer have him.

In your life as a believer progressive sanctification takes place from the time you trust Christ until death or the rapture takes place. And then *ultimate sanctification* is at the rapture or death when you get a new body.

Now progressive sanctification is the process between the instant you get saved and your death or the rapture, where you are (on a daily basis) walking and living. Your condition in the world is that you were created in Christ Jesus unto good works. Your condition is that God is going to perform his good work until the day Christ meets us in the air. Your condition is that you are to be energized by sound doctrine, and you understand all that God made you in Christ, and the result and responsibilities that gives you every privilege you ever had in your life had a counter balancing responsibility to it. You know that.

You never had a privilege in your life that did not have a responsibility to go with it. You are a son of God, so what should you do? You should act like it. Why should you act like it? You should act like it because that is who you are. That is grace motivation, isn't it? You are not acting like a child of God to become a child of God. You are acting like a child of God because you are a child of God. That is grace motivation.

Progressive sanctification takes place from the instant you got saved until the rapture or your death. And during this period there is a process going on and in that process, the Holy Spirit takes his word and through the progressive sanctification, he builds it up into the believer. And he uses that word as the energy and the motivating and the empowerment whereby that believer brings his life more and more and more into conformity with who he is. We will never perfectly get there until the rapture, but there is more and more of a reflection to be had.

Now the question about empowerment deals with this period of time between initial sanctification and ultimate sanctification. If the power and the motivation for the Christian life comes from the Spirit indirectly from his word, what is the process of that empowerment? And what is the procedure whereby it works?

And there are two things you need to understand. First you need to understand the method and then the mechanics of the process, and we talk about those in the next lesson.

I have given you a lot of information and I am trying to structure it so it will work for you in your mind.

We are going to continue with the issue of grace motivation in this class. Now we are going to look at the process of grace motivation and empowerment. And it is especially important that you understand how God motivates and empowers the believer today.

In the last lesson we talked about the fact that the method of empowerment today is an *indirect* method. And I want you to understand that and grasp it because you need to know how God works today.

The Holy Spirit empowers the believer indirectly through the word of God. The power from the Holy Spirit travels through the word of God as the believer daily and diligently executes his task to take the word of God in and then to have it take root in his life. We will talk more about that in this lesson. But it is indirect empowerment. The power flows indirectly to the believer through the word that he builds up in his soul, and there is not any other way.

Therefore, in your ministry, you do not pray for the fire to fall and that kind of thing. We do not have to pray (and we do not seek) for showers of blessings to fall down and the fire of God to fall down like it did in the day of Elijah.

I was reading a tract this afternoon by a grace evangelist, and he was decrying the lack of the power of God in the ministry. (And I decry that lack also.) And I was enjoying the tract and I thought it was great, and then he got down toward the end. Then he explained that we need to get on our knees and pray that God would allow the power to fall.

Well, power does not fall like it did in Elijah's day – with the fire coming out of heaven. It does not fall like it did in Moses' day – with the glory coming and filling the temple.

The power of God today (and what you pray for in your ministry today) is for spiritual perception that people be filled with the knowledge of his will. And the emphasis in your ministry should be that you would gain spiritual perception and that you would be filled with the knowledge of God's will (Colossians 1, Ephesians 1, and Philippians 1).

Study those passages to see the things that Paul prayed about for the saints:

- That the eyes of their understanding be enlightened.
- That they be properly oriented to the teaching ministry of God the Holy Spirit as he teaches them the word of God.

So it is an indirect empowerment and it is important that you see the process involved in that issue.

The passage in Colossians 1 deals with the methodology or process whereby God motivates and empowers the ambassador today. It is the empowerment for our ambassadorship. It explains how God deals with us in the issue of progressive sanctification.

Now I remind you of what we talked about last time about progressive sanctification. You have to remember the issue of sanctification in three tenses. First there is *initial sanctification* – you are sanctified by the Spirit of God through the blood of Christ.

1 Corinthians 6:11 says: “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.” That is when God the Holy Spirit places you into the Lord Jesus Christ and you have all spiritual blessings,

and you are complete in him. And you are set apart belonging to God, and separated from the world unto God Almighty in Christ.

This is positional sanctification.

The human race starts with Adam and it goes until the fall and with the fall, the old sin nature took place and from that time onward men are separated from God. Men are in sin and have an old sin nature. When you trust Christ as your savior God saves you and gives you a position in Christ, and you are absolutely totally and completely sanctified to God. You are set apart to God.

And at that point when you trust Christ (at salvation), you have the new nature – the new man is introduced. You are introduced into the new man and you are given a new nature. God the Holy Spirit comes in and gives life to your dead spirit and imparts to you a new man (just as you have the old man – now you have the new man).

The old man comes into the human race at the fall, and the new man comes into the believer's life at salvation. You are initially given a position in Christ absolutely and completely perfect.

And at death or at the rapture (when Christ comes for us) you get rid of the old sin nature. The old man does not go any further than the rapture. He is gone, and you drop him. The only way you will ever get rid of the old sin nature is death or the rapture.

Now at the rapture you are brought up to the position where your condition in the world matches your position in Christ – *ultimate sanctification*. And at that point you are given the adoption – you are publicly declared to be the full-grown sons of Almighty God.

Now in the interval between *initial sanctification* and *ultimate sanctification*, you have the spirit of adoption. And God Almighty desires that from the time you get saved to the time of the rapture, that you grow and your condition in the world match your position.

Now from the time you get saved (initial sanctification) to the time of the rapture (ultimate sanctification) is what we call *progressive sanctification*. And progressive sanctification is by the Spirit of God through the word of God.

Look at Ephesians 5:25-26: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word." He gave himself for it, and he died for it. It is his. He buys it. Why? "That he might sanctify and cleanse it [How?] with the washing of water by the word."

Folks, the cleansing process in the "now time" is by the word. In John 15:3 Jesus told his disciples: "Now ye are clean through the word which I have spoken unto you."

The word is the agent whereby progressive sanctification takes place. The Holy Spirit takes God's word and through the word those "good works that we are created unto" become a living reality in our life.

In Colossians 1:9,10 Paul prays: "that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk" (emphasis added). That progressive sanctification is a reference to your walk.

That initial sanctification is a reference to your position in Christ, and that is a constant.

But, your walk is not constant, but you are to be growing.

He says in Ephesians 4:15: "grow up into him in all things, which is the head." There is a constant growing process in progressive sanctification. And this process is carried on, on the basis of grace motivation – the empowerment of God in your life to carry you up that scale progressively bringing more and more until your walk and the

details of your life (whether it's your thought life or your outward behavior) line up with what God is doing.

And that empowerment for your ambassadorship and your service enables you to walk according to the position that you have in Christ more and more. And the empowerment of that is the Spirit of God – he is the power. And the process whereby you gain the application and the flowing of his power is through the word of God.

The method the Lord has given for the body of Christ to enable us to grow to perfection (to identify sin in our life, to identify the things that are unworthy and to appropriately replace those sinful things thoughts and deeds with proper godly behavior and attitudes) is important to you. You need to understand how God has enabled you to put off the old man and put on the new man. That is progressive sanctification and it is critically important in your walk.

That is the issue in your ambassadorship. I am using the issue of grace motivation, and empowerment together now. How is it that God enables you to grow? He does it through the word.

Look at a verse that deals with the process, the methodology that God uses for us today. There are different methodologies in different ages and different dispensations for different people.

I talked with you last time how in the ages to come God will plug Israel directly in. We do not have a direct plug-in today. Ours is indirect. You have to remember that and you want to function on the basis of what is true today.

So often because people do not rightly divide the word, you see people go back into the gospel accounts (which look forward to the kingdom) or they go back into the Old Testament (where they can see the fire literally fall) and they say, "That is what we want today."

How many times are you going to hear preachers talk about Elishah? Elijah followed Elishah and Elijah saw the mantle fall on him and Elishah has two times the power that Elijah does – a double portion. And Elijah goes back over there to the Jordan River. When Elijah and Elishah went across the Jordan River, they just jumped in and swam it. Elijah was trying to get rid of him. Going back, he takes Elijah's mantle and he whacked that river and it parted back and he cried, "Where is the Lord God of Elijah?"

And the preachers say, "That is what we need today! We need the power of God to fall!" And they mean they want some outward demonstration outside of themselves (outside of the people) to come down and take control and supernaturally affect things. And that is not how God works today.

God works indirectly by putting his word inside of you and motivating you. So what is that going to tell you in your ministry? How are you going to have the power of God in your ministry? You get the word in you!

Paul says, "Don't worry about what a man says, but rather I want to know about his power. I want to know about the spiritual activity of God in him." That is what counts.

When you go into a ministry there will be people that are dead – the power of God is not in evidence in their midst. And in all those verses Paul talks about doing the work of faith with power, but there is not any power or anything that is causing something to happen. Power is the ability to accomplish something, but you will not see any power over sin and you will not see any power over activities and so forth. There is nothing there.

What is the key to that? Is the key to have a prayer meeting and pray for the fire to fall? Or is it to go back to where those people are spiritually and teach them the issues of grace. You have to get them properly adjusted to how the spirit of God works in the believer, and to become oriented to his teaching ministry.

Now when you go about doing that in your life individually (and a lot of times I am talking to you guys about *you*) you will have to understand that what works for you individually is what is going to work for your ministry. It will not be any different. You are not to go out there in the ministry and tell people to do something you are not doing.

In the last lesson we went over the passage in Colossians 1 and I showed you the two-fold ministerial responsibility that Paul had in his ministry.

First was to the lost man – (verses 10-23) to give him the gospel of grace and give him the message of reconciliation.

Then there was the ministerial responsibility to the saint beginning in verse 24 and down through chapter 2 – you give them the truths of the mystery. You teach them both the dispensation of the mystery (verse 24-27) and also you bring them to the place where they do not just know some historical truths about a change in program, but they come to acknowledge the mystery. They learn to walk according to the mystery truth (the grace truth) and it motivates them and empowers them. The grace walk is the issue there.

We talked about the principle of grace and how grace is the free gift principle.

We talked about the power of the ambassadorship today – that grace is the motivational power for the believer today.

Now the *process* of grace motivation (the process of this sanctification) is the Spirit of God through the word: “Whom we preach, [talking about Christ] warning every man, and teaching every man in all wisdom; [Why?] that we may present every man perfect in Christ Jesus” (Colossians 1:28, emphasis added). Now that is the goal.

The goal is to bring every man that we preach to – to the point of perfection. And that means bring them to the place where their Christian walk matches their position, bring them to the place of maturity.

Paul was not discouraged by the fact that this thing will not take place until the rapture.

He has his mind focused on bringing those believers to the place of maturity, where their walk matches their position, where grace is not just a theoretical thing, but it is a living reality demonstrated and manifested in the details of their lives.

Now there are two things that get that accomplished. In Colossians 1:28 “warning every man, and teaching every man.”

First there is a *warning ministry*. Now that is the negative side of the ministry. The word “to warn” means “to impart knowledge and information in the form of a caution.” There is danger out there, so you tell them to be careful.

One of the brothers describes this with a real unique word, instead of saying, “confrontation,” he says, “carefrontation.” He is softening the idea down and he is reflecting what Paul means when he talks about “warning every man.”

When you are taking on this negative aspect (of warning, counseling, caution) you are not taking on the job of being everybody’s policeman. Please memorize this: *God did not call me to be a policeman*. God did not call you to run everybody else’s life. Please understand that. And please do not think that is what we are talking about.

Because the carnal believer (the believer who does not walk on the basis of grace empowerment and motivation) misunderstands these truths, and he interprets them as, *it is my responsibility is to go out and correct everybody that comes along*.

And they use the legalistic procedures of setting up performance systems and demanding that people match their performance system. And if they do not match their performance systems, *We reject you*. Isn't that what a policeman does?

Your purpose in the ministry is not simply to apply the law and put people under a legalistic performance system. But neither is it to excuse sin.

People say, "If you are not a policeman then you excuse sin." That is not true. You deal with sin on the basis of grace motivation – warning them.

By the way, the Greek word for "warning" (noutheteo) is the word that we get the English word "nouthetics" from. And if you ever read any of the Christian books that are available today on counseling (and I hope you will not read too many of them) you will see that word "nouthetic" – counseling.

Jay Adams (the Presbyterian counselor) wrote a lot of books and the whole basis of his books is the nouthetic approach, which he gets out of Paul's epistles.

It is a word unique to Paul. Nobody else uses it and the word means "to counsel with a view to change behavior." So when you see the word "nouthetic" know that that is what they are dealing with. They are talking about this warning aspect of the teaching ministry.

Look at Colossians 3:16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another."

We looked at teaching back in Colossians 1:28. And "the admonishing" is the same word as warning. We teach him – which is positive input.

But then there is the negative input, the confrontation of an individual with the thing that is wrong.

Let's read a few passages where this word is used so you get the flavor of it. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you" (1 Thessalonians 5:12, emphasis added). A pastor and an elder in the assembly is over the folks in the Lord and they admonish them. He bears a responsibility for oversight. And part of the oversight is admonition – the "warning every man." It is the negative side, and it has to do with giving counsel to people with a view of having them change their lifestyle.

Look at another passage: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31, emphasis added). Paul knew Satan's tactics and his policy against the body of Christ, and he knew that when he left those Ephesians there was going to be a Satanic attack against them. And he knew what Satan's policy was, so he warns them. He says, "There is danger out there, and there are going to be problems and you need to be aware of it!" That is counsel and that is admonition. That is warning, and that is the negative side.

Here is another important verse that expresses this issue: "I write not these things to shame you, but as my beloved sons I warn you" (1 Corinthians 4:14, emphasis added). Notice that verse demonstrates *carefrontation*. A lot of people use *confrontation* – legalistic methods that are designed just to bring shame and reproach on people.

Do you remember the three punitive motives of the legalistic system that we have talked about: Fear, Shame, and Rejection.

And Paul says, "I write these things to you, and I'm rebuking you really. I am admonishing you, and I'm warning you. I write things not to shame you and put you under the legalism and not to put you down. But this is a caution that comes from my concern for you in light of your wrong behavior." Now that is the issue. The idea is to

have a concern for them in light of sinful behavior, in light of bad behavior, and in light of bad attitudes.

It is not putting someone down, and it is not being a policeman, and it is not putting someone under the law. But rather it is warning people about the dangers of sin, and about the deceitfulness of sin, and about the devices of Satan, and about the desires of self, and about the dangers of the world system. It is a warning, and it is sounding that warning.

And in your ministry, and in your life, you are going to have to take heed to yourself. Do you remember that verse in 1 Timothy 4: you are going to have to take heed to the doctrine? He is talking about warning – knowing the fact that you must have instruction with a view to a change in behavior (inner thoughts, overt behavior). It is cautioning people to put these things off. And that is part of your ministry.

In these passages Paul is explaining the way and the process that grace motivation operates.

How does he seek to bring the believer from initial sanctification to growth toward ultimate sanctification?

*Number one is warning him.* When there is improper behavior, what do you do? You carefront it. In your life you should constantly be reviewing your attitudes and your thoughts and the things that you are doing. You should be reviewing all of your actions, and bring them in line with the word of God.

Now, I know what you do. You do the same thing everybody else does. Somebody points something out to you and what do you do? You go right into self-justification. And every time you do that (as we will see in a little while) you are doing exactly what happened in Genesis 3. That is the dynamics of reversionism exactly.

But is there anyway for you to go up the progressive sanctification scale by justifying yourself and saying, "But, I didn't."

Old man Bob Jones used to say, "Do doubt the trouble is with you."

Do you know the best thing to do? If you have a problem, recognize that the best person to be the cause of the problem is you. Because don't you have absolute total control over yourself?

If somebody else is the problem can you control him or her? No you can not control them. But you can control yourself. And all of the sudden, *I want to be at fault.* I want to be responsible because I can do something about me. Grace allows you to be free to do that, doesn't it?

Is sin threatening to you under grace? Is sin going to cut you off from God? Is it going to make God mad at you and withdraw the blessings from you, and inflict punishment and anger and wrath on you? No, grace enables you to look the failures square in the eyeball and say, "You do not belong here."

Rather than being threatened and pushed down and destroyed by it, and immobilized and controlled by it, you put it out.

Now you can be those things but it is because you want to be. You never have to be controlled by sin. And when you are, it is because you make a decision to do it, and it is your choice.

When you minister to people, you have to communicate an understanding of that to them, and then you have to deal with them on that basis.

Turn to Galatians 6:1,2: "Brethren, if a man be overtaken in a fault, ye which are spiritual, [you that are properly oriented to how God's Spirit motivates and empowers people today] restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." What are you to do if somebody is overtaken in a fault? You deal with them on the basis of grace.

You have a brother with a fault. Now what should my proper reaction be to him? It is to go and seek to restore him. You go to him and emphasize the negative consequences of sin. That is what Paul does in Galatians 6:7,8.

And then emphasize the positive consequences of obedience. Paul also does that in verse 8.

You should suggest the biblical and scriptural alternatives – *Put off the old man and put on the new*. It is warning.

Now that warning is important. Carefrontation means that you sit down with the issue in your life (and the life of others) and you confront the real issues. You are free to do it on the basis of grace.

Grace takes away the law, and it takes away the wrath, and it takes away the anger, and it takes away the rejection, and it gives you the ability to get rid of that, which is unworthy. And you walk worthy and grow toward that ultimate sanctification.

It motivates you to do it because of who you are and not because of the fear of rejection. It is an appreciation for who you are in Christ.

When we study Genesis you are going to find out what happened with Adam and Eve. Satan came along and he says, “You go do these things and God knows you are going to be like gods.” Do you know what happened to Adam and Eve? She failed to appreciate and be thankful to God for what God had made her, and for the freedom that she had. Adam and Eve were made in the image of Almighty God. Why would someone who was made in the image and the likeness of Almighty God want to go be like someone else? Eve was not thankful for what God had made her and consequently she wanted something else. She began to covet other things.

Well reversionism is just going back and on the old sin nature basis – acting like the *old man*. It is reverting back.

Continuing with Colossians 1:28: “warning every man, and teaching every man” (emphasis added). That teaching is the positive intake of sound doctrine. You warn someone to put off the old man, and then they are to *put on the new man*.

Here are some verses about that warning aspect. 2 Timothy 2:22: “Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.” You are to flee one thing and follow the other (warning - teaching).

1 Timothy 6:11: “But thou, O man of God, flee these things; [warning – get rid of them] and follow after righteousness, godliness, faith, love, patience, meekness.” Flee these things and follow after those things.

If you sow to the flesh you reap corruption, but if you sow to Spirit you reap life everlasting (Galatians 6:8). It is that *warning – teaching*. Information is imparted in the form of a warning, and then it is imparted in the form of an encouragement. And that positive intake of doctrine is to be on the new man.

Let me show you a verse: “Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*” (1 Thessalonians 5:14, emphasis added). Look at those words: warn, comfort, support, and be patient. People that are disorderly and unruly and are not walking, as they ought to be walking, so Paul says to warn them about the negative consequences of what they are doing. If you sow to the flesh, you are of the flesh going to reap corruption. You are going to have problems.

Do you remember the three ways God interjects that kind of intervention? He does it: (1) *directly through the word in your soul*, (2) *through the nouthetics, the nouthetic carefrontation*. The other believer comes along and confronts you, and warns

you that the path you are following will lead to danger, so be careful. The other way is (3) *the natural consequences of your sin demonstrating the danger and impropriety of what you are doing*. The natural consequence of sin causes problems, and problems intensify the doctrine and they throw you back into the first two.

Continuing in 1 Thessalonians 5:14: “warn the unruly, comfort the feebleminded.” You understand that “feebleminded” in the passage is not talking about someone who should be institutionalized. “Feebleminded” is the idea of the fact that they are not able to use their mind (but not in the social sense that we think about) in the doctrinal sense. They have the doctrine in their minds but the doctrine is not functioning properly.

Look at an example. Some folks recently had a death in the family over the weekend. When you go see people that have suffered a death or the loss of a loved one, that is a traumatic experience.

Do you know what 1 Thessalonians 4:18 says? It says, “comfort one another with these words.” That is an exact parallel to “comfort the feebleminded.”

Now what does that mean? Death is a trauma, and it induces sort of a mental blackout. Your mind does not function right. Paul does not say you should put your arm around them and tell them what a wonderful person the deceased was. That is not comfort. That causes them more grief because they lost that wonderful person.

How do you comfort people? Now listen because I am telling you how to deal with people at funerals. I am telling you how to deal with people in grief situations. It is so simple people do not want to believe it. You are to “comfort one another with these words.” You go in and you repeat the words to them. You do not have to have fifty million little phrases that are wonderful to say.

Why do you repeat the word? The doctrine is in their soul, but it is not functioning. It has been suppressed, and there has been a mental blackout. And you recall that doctrine back into their thinking and into their consciousness. You recall it back into their memory and that doctrine (as it is called back into their memory) comforts them and encourages them. You are going in and comforting them with the doctrine. Their mind is not functioning right so you go in and you comfort them with the doctrine.

Let’s continue to look at the verse: “support the weak” (1 Thessalonians 5:14). Now these people do not have the doctrine. The feebleminded have the doctrine but it is not working right. However, these people do not have the doctrine. So what do you do with them? You teach the doctrine to them.

Romans 14:1: “Him that is weak in the faith receive ye, *but* not to doubtful disputations.” Give the doctrine to him, and put up with what you have to put up with, Romans 14:15.

Back to 1 Thessalonians 5:14: “be patient toward all *men*.” When you are warning unruly and disorderly people, you have to be patient. When you have to comfort the feebleminded, you have to be patient. When you are supporting the weak, you have to be patient. You have to be longsuffering in doctrine. That word “longsuffering” is in there for a reason.

See gentlemen, you have to know what you are doing. And when you know that what you are doing is what God said for you to do, the reaction you encounter is not important. When you get a negative reaction and they jump up and down, what happens? You say, “That is okay, he told me I would have to be patient. He told me it was going to take awhile.”

Now if somebody just goes on and on and on and will not respond, you quit “supporting the weak” and “comforting the feebleminded” and you go to “warning the

unruly.” When you give them the information, you are comforting the feebleminded and supporting the weak. And if they will not take the information, now they are disorderly brethren. Now they are unruly. And now you take that unruly person and you warn him. You tell him, “If you do not take this doctrine and you do not rest on it, there is confusion and bitterness and heartache – those kinds of consequences down the road. It will cause spiritual destruction.” And he says, “Oh, then I better do it, so he does it.”

So then you give him a little more, and now he will not take it. So you warn him. And you warn him and you say, “You need to continue with this information and stand in it.” He says, “No I do not need it.” And you continue going back and forth with “Yes, you need it” and “No, I do not need it.” Now what do you do?

Look at 2 Thessalonians 3:6: “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly” (emphasis added). Now you see that issue – once someone has confirmed himself to be disorderly and unruly and refuses instruction then there is another reaction you are to have.

In each situation you have to have the capacity as a son of God (and as an ambassador for the Lord Jesus Christ) to discern the necessary and the appropriate response. I keep telling you, “As a son, God expects you to discern the will of God in these details.”

How do you do that? You do it on the basis of grace. And even when you come to the place (and it is way down the road, but maybe the place will come) when you have to withdraw yourself from this brother, why do you do it? So as not just to confirm him, because that is the way human nature does it.

Human nature will cause them to string you along. If your old sin nature can avoid accountability by coming that close and not doing anything, it will do that. You better not put up with that in yourself for one minute. You cannot keep looking at something and saying, “I know I should get right.” *It is not what you know, but it is what you do about what you know.* And that is what will make a change. You can know all those things, but growth does not take place by how much knowledge you have in your head, but it takes place by what you put in your soul and what you make a part of your walk.

Now the process of grace motivation is the continuous process of watch-care in the interaction of the believer. That is why the local church is so important. We have a responsibility *for one another* and *to one another*. And it is a continuous process.

One of the primary ways that the body of Christ takes on the characteristics of a living organism fighting against sin is for its members to continually utilize the carefrontation for both the preventive maintenance (that is just the proper functioning) and the crisis management. But it is as you utilize these two issues of carefrontation (*warning and teaching*) then the body functions together in its fight against sin in its midst and in the walk of the believers. And then you have an impact on the world around you because of the purity of your walk.

By the way, the goal is to “present every man perfect in Christ” (Colossians 1:28). The goal in what you are doing is the imparting of God’s wisdom. You are to preach and teach practical wisdom that matures and equips the believer to handle his life for the glory of God. It makes a perfected and a mature (properly functioning) saint. That is the goal of grace motivation. It is to have you function properly as a perfected believer. And that is the goal of your ambassadorship. It is to take those believers and have them properly and fully function under grace.

Now the process of growth is the *negative warning* and then the *teaching*. And both of those things are under the basis of grace.

Now there are four things concerning the mechanics of grace motivation and of grace empowerment that I want to give you, and we have been over these things before:

- (1) The word of God renews the believer's mind by reeducating it (Romans 12:1,2; 2 Corinthians 3:18; and 4:16-18).
- (2) The word transforms the believer's behavior by the renewed mind (Romans 12:1,2; 6:11-13; Colossians 1:9-11).
- (3) The word energizes the believer by sound doctrine. Sound doctrine is energy for the believer (1 Thessalonians 2:13, Philemon 6).
- (4) The word of God strengthens the inner man through the Spirit. The doctrine that is in a person's soul fortifies and sustains the inner man by the Spirit of God (Colossians 1:11, Ephesians 3:16).

Now, do we need to go over those things? You do understand these things don't you? We have talked about them enough, especially in Romans. So you should be able to understand but I want you to see the leads between them.

Now referring to (1), do you remember when we studied Romans 12 and I talked to you about those *operative grace principles*? They were the principles by which grace operates in the details and practical living. It was that new thinking process – you take out the old thoughts and you put in the new thoughts. You begin to think like God thinks. That is what “taking in the doctrine” means. That is saying, “No, that is not the way God thinks. Yes, this is the way God thinks.”

Referring to (2), that passage, Romans 6:11-13, you want to remember those three words: the fact, the faith, and the fruit. The fact is “for we know”, and then faith “reckon” (believe it to be so, count it so), and then “yield ye your members as instruments.” If you want the yielding and you want the fruit, and you want your body to be instruments of righteousness, first you have to have the facts. You must have the knowledge, then you must have the faith, and you have to yield. And you must understand and believe those things, and make them a part of your soul and then you see the fruit. And that is the transformation (Colossians 1:9-11).

Referring to (3), that is the word working in you. The reason (1) and (2) work to change you is because the word is the energy. Again it is not something just falling down over here, and shaking you at night, and making the hair stand up on the back of your neck, and all of the sudden it is all done for you. It is indirectly through the doctrine.

And lastly referring to (4), it is the ability to continue growth without going backwards. The fortification, and the strength, and the ability to be sustained is the Spirit of God through the word.

We are talking about grace motivation and empowerment in the believer. We talked about how the adversary comes in and takes grace out of the gospel but we also talked about how grace was in the gospel. Now we are talking about how he is going to come and take grace *out of your walk* as a believer. And I am trying to talk to you right now about how it is *in your walk*.

In the next class we will see how Satan tries to take grace out of your walk by counterfeiting it – by putting human works in.

I want you to notice one other verse (Acts 20:20) and this particularly about your ministry. Paul exemplifies the two basic methodologies of the work of the ministry in this passage. Gentlemen in your ministry you want to have an Acts 20:20 vision.

Notice what the verse says. Paul is describing his ministry at Ephesus: “*And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house.” He said, “I didn’t keep anything back from you that you needed. I gave you what you should have, and I gave it to you according to the design God gave it in, and in the order God gave it. And I did it two ways and these two methods are going to be the methodology of your ministry.”

And I do not care how many books you read about how the ministry ought to be done.

There are two ways to do the work of the ministry: *publicly* and *from house to house*. Now there is not any other way to do the work of the ministry. And you have not done the work of the ministry unless you have done it both of these ways.

“Publicly” is your sermons, your bible studies, literature, radio or whatever. He is talking about your public services.

And in your public preaching, and in your public teaching you must carry on the issues of carefrontation. It is of no value to the people you preach to if when you preach to them you do not preach the truth of God in such a way that they both understand it and that it can take root in their heart. And the way it takes root in their heart is by *the warning* and *the teaching* process. You have to warn and you have to teach.

Listen, God did not call you to be a counselor. He called you to be a pastor. Now, you are going to do plenty of counseling in the context of pastoral counseling. That is what the “house to house” is about, that is private carefrontation.

So there is public carefrontation, warning – teaching. Warning about the negative (cautioning about the danger out there) and positive teaching (giving them the doctrine).

Then there is the house to house and that is the personal and private carefrontation.

Those two things are what make up the ministry of a pastor.

Most of the counseling, and most of the teaching, and most of the carefrontation, you will be able to do publicly. People are going to hear it and it is going to take root in their life.

But there are going to be situations where you have to go *with hands on* and sit down and help them walk through it.

Do you understand what I am saying? It is both publicly and from house to house.

Talking about the mechanics and the methodology: When I came to Chicago I went down to Moody Bible Institute and took a course on urban evangelism. I figured there is not any way for a fellow from Alabama to know how to do evangelism and work in Chicago. So I thought, I will go down to Moody and take a course.

And when I took that course I found out those guys did not know beans about anything. And I was shocked! And about half way through that course, it dawned on me. I said, “The work of the ministry in Alabama and the work of the ministry in Chicago are exactly the same.” There is one issue and that is – get the word out. And the way you get the word out is “publicly” and from “house to house” (public proclamation and personal). And that is what makes up the ministry of a pastor.

You are not a counselor, and God did not call you to be a counselor. And when you hear these preachers talk about their counseling ministries, they are doing

something God never called them to do. God Almighty called you to be an ambassador for Jesus Christ. And as an ambassador for Jesus Christ, he put you in a position to be a pastor.

A pastor is somebody who does not just stand and say, "Go over there." But he goes and gets those sheep one by one and takes them too.

There is a heart of love and care for a person that gets down in their life and he is there when they need him to be there.

Now when you get into the "house to house" ministry, let me tell you how to counsel people and how to deal with people. I use that word "counseling" because it is a good word, but I use it advisedly. You are not a psychiatrist.

Did you know that 85% of the counseling that goes on in America today goes on by pastors? The shrinks and the psychiatrists get about 15%.

And did you know that everybody that did some studies of their own (in their own profession) found out that people that go to psychiatrists get well at the same rate as people that do not go to them. In other words you can go spend fifty dollars an hour and you are going to get well as quick as if you do not go.

Let me give you an illustration. On the basis of what we talked about on the carefrontation issues (the warning and the teaching) how can you apply that? Someone has a problem or difficulty and you go sit down with him or her.

Now, you do not publicly blast an individual from the pulpit, but you go sit down with them privately.

You can deal with the generalities from the pulpit and you can deal with the issues and that is appropriate. And you ought to be doing that on a regular basis, and you will probably be dealing with people's individual problems when you do not even know about them.

Most of the time people get mad at me and they say, "You are preaching against me." And I do not even know what they were talking about.

They tried to justify themselves. They tried to get the monkey off their back and put it on mine by shifting the thing to me. And that is reversion, and that is never true repentance.

Anyway you are going to face that and you need to know what it is.

But when you get somebody who comes to you, it is real simple to deal with him or her.

Number one, sit and listen to them. And you make a deal with them when you start, *You talk and I'll ask questions. And then I'm going to talk and you do what I tell you.* It is that simple. If they did not come for that and they just came to talk say, "There is the door because you are not interested."

You do not have to spend all your time talking to people. That is not the issue. You want to help somebody if they want to be helped. If they do not want to be helped then they do not belong there. If they do not want help that you can give them, then you need to show them that they are going to get spanked, and I do not mean be negative and shame them. I mean you are not going to put up and pacify their sinful reactions.

So you tell them that you want to understand their situation and then we are going to look into God's word. And I am going to give you answers out of God's word and I am going to give you homework to do because you need to go home and learn to walk. How do you learn to walk? You need to go home and practice. Then you find out the answer to their problem in the word of God, and give them the homework so they can overcome the thing and never do it again.

There is no sinful unworthy activity in your life (be it an attitude or an outward activity) that you can not be free from if you want to. You can stop and never do it again, if you make a decision to do so. And when you do not, it is because you choose not to do so.

That is true of you and that is true of the people you minister to. And when you teach them to walk on the basis of grace, there is liberty (fantastic freedom) as you do it. You just need to warn and teach. You need to confront the problems and show them the negative consequences, the biblical alternatives, and teach them sound doctrine and how they ought to walk. And let the word of God (as it reeducates their mind) transform their behavior, and energize them and strengthen them so they never repeat those unworthy activities. But rather, they walk in the new man.

Now that is the process of grace motivation. That is the process that produces holiness – our activities and our conduct matches the position that we have in Christ.

Now let me say this to you about this issue of *the warning* and *the teaching*.

Too often when you think of things you think about what everybody else can do. Forget that! You just think about what you can do. If someone is not doing what they should be doing, then I have a responsibility (whatever my relationship is to them) to carefront him about it.

In other words, if I see a guy over here taken in a fault I have responsibility in that regard. Maybe I misunderstand, and then I can be corrected, but the thing is too often (and I see it constantly, and I see it in myself and I see it in you) because we all have this *old man*.

You want to tell everybody else what to do, but you have too much to tend to on your own. And if you learn to practice these things yourself, then when you go to someone and share that with him, then you are sharing with them something that you got from the Lord.

You want to learn how it works yourself and then be able to tell them, considering yourself lest ye also be overtaken in the fault (Galatians 6;1).

So when you think about these things and when you think about the ministry, think *first* about yourself. Always say to yourself, as Bob Jones used to say, “No doubt the trouble is with me.” Do all that you are responsible for doing. You are not responsible for that man over there except to warn him and to teach him.

## AMB 301 – 11

We want to continue discussing the issue of grace in the Christian life, and how it applies to the Christian life, and especially in the context of how it is going to apply to your ministry.

And in this lesson, I want to talk to you about what grace produces – the product of grace in the life of a believer when you function on the basis of grace as the motivating and empowering principle in your life and in your ministry.

Look with me at Colossians 1:9: “For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.” The idea is that he wants them to be filled (to be controlled and dominated, and have their lives filled up and dominated completely) – saturated with the knowledge of his will in all wisdom and spiritual understanding. He wants them to have an understanding of what God is doing.

The reason is “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness” (Colossians 1:10,11). The worthy walk, and the fruitful life, and the growing and learning, and the strength, and the stability, and so forth are the product (or the fruit) of grace. The product of grace in the life of a believer will be that his life is “fruitful in every good work.”

Sometime people say that if you preach grace to people they will live in sin. And they say that if you preach grace to people they will never have an appreciation for the need to be against sin.

Listen, *sin is a horrible thing*. Sin is a dastardly thing. God Almighty opposes sin, and he is against it. Paul says, “God forbid.” God protests against sin, and any sin in your life or anybody else’s life, has the opposition of God Almighty and grace teaches you that point.

But grace does not just condemn you and point out the sin. Grace gives you the capacity to bring forth fruit that God will accept – that God’s justice is pleased with, and is happy with. It brings to your life the capacity to do something that you could not do before – please God.

So grace does not minimize sin. Grace does not mean that sin is not important. Grace produces the ability in your life as an individual (and in the life of the people you minister to) to properly and completely and totally deal with sin.

This is the truth we learned in Romans 6-8: how God has made you a part of a total victory program over sin.

And in your ministry Satan is going to attack the gospel. The first five chapters of Romans are going to be an issue. He is going to seek to destroy grace in the gospel, and then he is going to seek to destroy the ability of the believer (who is now free from sin) to live in that freedom (Romans 6-8). And you have to be aware of that.

Notice again: “And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment” (Philippians 1:9). That is a mental attitude love. It is a love that is abounding in knowledge and in judgment – agapé love.

Why does he want your love (your ability to value and esteem things) to abound more and more in knowledge and in judgment? “That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God” (Philippians 1:10,11; emphasis added).

Do you see the result of being filled with an understanding of what God is doing? To be filled and motivated and dominated by grace is to have a life that is filled with the fruits of righteousness, which are the product of the life of the Lord Jesus Christ.

Turn to Galatians 5:22,23: “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.” You stand those things up and the law can not compare to those things. The law can not produce those things. They are the fruit of the Spirit. They are your life being made fruitful unto every good work. What does grace do? It produces those things.

I want to try to emphasize to you the fact that there is only one possibility that you are ever going to have (in your ministry) of helping people progress out of sin. And some of you brethren are already in the ministry, and some of the people that you are responsible for spiritually have problems. They have marriage problems, and children problems, and family problems, and personal problems. And all of the sudden you want to know what to do. *How do I go about helping?*

In the next three lessons I am going to try to show you (from the word of God) exactly what is going on when you meet believers who are in reversionism – who reverted back to a lifestyle as if they were not saved. I will show you what they are up against, and what you have to do. In my opinion this is some of the most helpful information (doctrinally) that you can ever obtain.

But you have to understand the whole principle that we are dealing with is *the application of grace*.

And you are not going to help these people a bit by putting them under the law, or a performance system that meets and matches your expectations.

You want to have the life of Christ formed in them. You want to have his attitude (his grace program) living in them.

Notice Titus 2:11-13: “For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

Notice verse 11 – the grace of God brings salvation – *past tense*.

Verse 12: The grace of God in the *present tense* teaches us to do two things:

1. (negative) “denying ungodliness and worldly lusts.”
2. (positive) “live soberly, righteously, and godly, in this present world.”

And *future tense* – there is a “blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13).

The Christian life is in three phases, and you want to understand these three phases. If I say to you “*phase one*,” you ought to understand that is talking about *salvation*. If I say to you “*phase two*,” you need to understand that is talking about the *Christian life*. And “*phase three*,” is the *rapture and eternity*.

*Phase one* deals with the issue of *justification*. *Phase two* deals with the issue of *practical sanctification*. *Phase three* deals with the issue of *glorification*, which is the believer at the rapture and out in eternity future.

The doctrine of sanctification comes in three parts that match those three phases. *Phase one* is *positional sanctification*. As an unsaved man you trust Christ as your savior and that is phase one. That is positional sanctification. You are placed in Christ and now that is your position. That takes place at the moment you trust Christ as your savior. When you were born, you got an old sin nature. When you were saved you got your new nature. You got a position in Christ.

Now *phase two* of sanctification is taking the old man and taking the new man that you have in Christ, and bringing your conduct and life into line with the position you have in Christ – *progressive sanctification*. Thus, you begin to grow. That is the Christian life from the time you were placed into Christ until the rapture or death, whichever takes place first.

At the rapture or at death, your old sin nature is left behind and you get a glorified body at the rapture. And that is *phase three* – *ultimate sanctification*.

- *Phase one* – *positional sanctification or initial sanctification*, (salvation, positional truth, placed in Christ, set apart and separated from everybody else in the universe unto God Almighty in Christ).
- *Phase two* – *progressive sanctification*, (the Christian life from the time you trust Christ until the time that death takes place or the rapture, that is your life in time. It is bringing your conduct in line with your position).
- *Phase three* – *ultimate sanctification*, (this takes place at the rapture and eternity future).

Now those three issues (and they are right there in Titus) are something you have to understand.

What we are dealing with (and what your ministry is going to deal with) in regard to unsaved people is the issue of *positional sanctification* - getting in Christ.

And in your ministry you are going to find Christian people that do not understand anything about phase two, *progressive sanctification*. And your main focus with Christian people is going to be in the Christian life – now. So we want to talk about that a little bit more.

Titus 2:12: “Teaching us [grace instructs us and it gives us an understanding about how to live phase two in progressive sanctification] that, denying ungodliness and worldly lusts, [that’s the negative side] we should live soberly, righteously, and godly, in this present world” [that’s the positive side].

Those two things are the issue:

1. The negative is the issue of *true repentance*. Real repentance is “denying ungodliness and worldly lusts.”
2. The positive is the issue of *true holiness* – living “soberly, righteously, and godly, in this present world.”

True repentance and true holiness are the issues that are involved in bringing about progressive sanctification. When you are dealing with sin in your life, there are two things that have to be dealt with. When you are going to deal with the details of your life, and you are going to try to gain mastery over the details of your life, you have to understand two things: You have to understand what *true repentance* is as opposed to the worldly repentance, in fact reversionism. And then you need to understand what *true holiness* is.

Let's talk about *true repentance verses false repentance*. Paul talks to the Corinthians about the man in 1 Corinthians 5 who was in an incestuous relationship. And Paul rebuked him and said that if they put the man out of the assembly he might learn to mourn and that they would deal with him in a proper way. And they were to exercise the chastening of the man. They were to put the man out of the assembly and exercise discipline on him. And they did.

Paul (in referring to the handling of that man) says, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance" (2 Corinthians 7:9, emphasis added). Notice *sorrow is not repentance*. But they sorrowed in such a way that it resulted in repentance – a changing of their mind and hence their activity.

Continuing: "for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Corinthians 7:9,10; emphasis added).

Then there are two kinds of sorrows. There is a *godly sorrow*, there is a *worldly sorrow*. And the sorrow of the world works death. There is a godly sorrow verses the worldly sorrow. Godly sorrow produces repentance, and worldly sorrow produces death.

What kind of death are we talking about in that passage? Are we talking about spiritual death, meaning dying and going to hell? No. He is talking about experiential death, about death in the sense of defeat and death in the Christian life: "AWAKE THOU THAT SLEEPEST, AND ARISE FROM THE DEAD, AND CHRIST SHALL GIVE THEE LIGHT" (Ephesians 5:14, emphasis added). He is talking to saved people. He is talking about functional death.

He is talking about a believer acting just like the reverse of who he is. You are alive in Christ, and you are acting like you are not alive in Christ. Somebody who is dead in the sense of the passage: "For godly sorrow worketh repentance to salvation" (2 Corinthians 7:10, emphasis added). He is not talking about salvation from hell. He is talking about salvation from defeat. Salvation from death in the Christian life in the sense that your Christian life does not work. He is talking about the ability to overcome sin rather than to be overcome by sin. He is talking to saved people here. And he is describing a situation where there is the worldly type sorrow, and it produces a condition of reversion – the reverse activity in the Christian life. Instead of you acting like a believer should act and functioning on the basis of who you are in Christ, and having that life of Christ function, you act like you never got saved. You live like an unsaved person.

Let me tell you something. You are going to deal with people through the years that are just like you. A brother used to say, "Aren't you glad that God sealed you in Christ so that you cannot lose your salvation even when you want to?" And that is a fact. Because there are times when you try real hard to lose it. And God fixed it so you cannot lose your salvation.

But you have to operate on the basis of grace and godly sorrow, and on the basis of true repentance – true dealing with sin. And the only way you do that is by grace.

But if you act on the basis of reversionism, you are going back to the old man's style, to the old lifestyle – the way of living and dealing with sin as you did before you got saved.

Now notice how *true repentance*, grace motivation, deals with sin. Grace produces godly sorrow. Godly sorrow (the kind of sorrow that God desires you to have, the sorrow that reflects God's way of thinking) is a sorrow that is concerned with solving the problem. You want to identify the problem and solve the problem and that produces a change of mind in you.

Notice 2 Corinthians 7:11: "For behold this selfsame thing, that ye sorrowed after a godly sort." Now notice that there are seven characteristics that he gives to godly sorrow here. These seven characteristics are things that reflect what true repentance is – real repentance.

Continuing in verse 11: "what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter."

You have to look at those seven things carefully, "what carefulness it wrought in you." Carefulness is the idea of being real watchful. What are you watching for? You are watching for problems and sin. Godly sorrow produces true repentance. Do you know what a real change in mind does? It starts watching every detail of your life to find everything that is unworthy – every sin – every problem.

The Holy Spirit seeks to produce real guilt, not psychological guilt where you just feel shame and rejection. He produces an ability to objectively look at a detail in life and say, "That is wrong!" That is the careful handling of yourself.

Then "clearing of yourself". You say, "Okay that means *I'm not so bad after all right?*" No, you know better than that.

When you clear out the room, what do you do? You get rid of everything. When he says, "clearing of yourself," he's talking about removing the obstacles, and getting rid of any complicity in your life with the problem.

Then "*what* indignation." Anger is a good way to motivate. Anger is a wonderful emotion. If God had not given you anger you would not be worth anything. I would not give two cents for a guy who could not get upset and angry if there is a cause.

But most of us make "us" the cause, and our anger is because of "me." *I feel injured. I feel insulted.* The middle letter of sin is "I."

Anger is a wonderful emotion and you can be angry and sin not. How? By never directing the anger at a person, but always directing the anger at the problem.

God gave you the ability to be angry to motivate you to deal with problems. It is something that will make you say, "There is something that needs to be straightened out and I am going to get it fixed, because I do not want it that way." That is indignation and it has to do with that motivation to get things straight.

Continuing, "yea, *what* fear." There is alarm – this stuff has to be fixed. You get a little impatient with getting it fixed. Get on with the program.

Then, "yea, *what* vehement desire." That is a passionate desire and affection – a hearts desire. Paul says, "Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but dung*, that I may win Christ" (Philippians 3:8, emphasis added).

Somebody said, "The closer you get to the light the more you see the dirt." If you want to clean your finger nails, you do not get in a dark closet, but you get up next to the light. The closer you get to the light the more you see the problems in you, and the more your hearts desire is to be done with them.

We sing that song: *Rise up oh men of God have done with lesser things.* That is the desire there.

Continuing in verse 11, "*what* zeal." That zeal is that concern to do justice, and to do what is right.

Then, "*what* revenge." The word "revenge" means "a readiness to revenge the wrong and readiness to see justice done. Do you know what that means? It means *I want to do what is right.*

Now those are the ingredients of true repentance. The Holy Spirit seeks to produce real guilt – the ability to objectively recognize the violation. And when you objectively recognize the violation, godly sorrow takes place. In other words you look at the thing and your concern is to solve the problem. You acknowledge the guilt and express regret, and seek to quickly set things right by the appropriate responsible action.

*Godly sorrow always produces true repentance and true repentance always produces true holiness.*

Get rid of, and deny those things in your life.

The "put off" is true repentance, real repentance. It is the changing of your mind. The "put on" is denying ungodliness and worldly lusts. I see the problem and I acknowledge it, and I face it and I can handle it because of God's grace.

You see grace allows you to do that. Under the law system if you acknowledge sin, what happens? It beats you down, doesn't it? But under grace the only people qualified to come and get anything are sinners. So while it does not approve of the sin, it says, "When you sin there is an answer." And you are free to face your sin and your shortcoming and your failure. And rather than condemn it – acknowledge it and progress away from it. Move out of it.

It is just the issue of *put off the old and put on the new.* Focus on correct, future behavior with no tin cans hung on from the past, no skeletons in the closet, no haunting memories.

Now that is the product of grace – real true dealing with sin, real guilt, the ability to objectively face the problem and then progress away from it and produce true holiness.

How can you put it off? You can because Jesus Christ has provided a total victory program for you and you are free from that sin (Romans 6-8).

Listen gentlemen, in your ministry believers that you meet (that you know, that you minister too, and you yourself) are going to move constantly toward reversionism, if you are not constantly built up in grace. If you are not constantly being built up in the truth of grace and helped constantly to walk in grace, you will start to walk by the law principle again. You are not going to stand still. You will either be walking in the old man (walking in the flesh), or walking in the new man (walking in the Spirit).

And gentlemen, you might prefer for me to show you how to sit in a room and counsel with somebody, and I could give you six points on how to get them through their problem. And I could do that and you would go away from here thinking *Brother Rick really fixed me.* But after a few years in the ministry you are no going to know beans about what you are supposed to be doing. And then you will be right back to the six rules – putting them under a law system that is going to work death in their members.

And your people will be living like unsaved people – trying to work to get the blessings of God rather than living like a believer under grace who understands the position they have in Christ.

So what we are doing is critically important, and I am trying to point it out to you because the issue in your ministry is right here. And if you are going to have a successful ministry in the days ahead for God's glory and for the cause of grace, this is what you are going to have to deal with. And you must focus your ministry on an understanding of why people do what they do and how they need to be brought to where they should be.

Now turn to Genesis 3. Reversionism is the reverse activity of the believer – rather than walking as the new man, he has worldly sorrow. What is worldly sorrow? When someone gets caught, they say, "I'm sorry." Why is he sorry? He is sorry because he got caught. Is he sorry because he did something wrong and he objectively owns and acknowledges and recognizes his mistake. No, he blames somebody else, doesn't he? He is sorry because he got caught.

When you deal with people, and they blame anybody but themselves, they are in reversionism.

A believer has a situation in his life – a problem. There is an expected way that you are to respond to that problem. So you react to the problem. You react to every stimulus in life that comes along, whether it is the guy who runs the red light in front of you, or whether it's a big frustration, whether it's the overt sins (outward behavior) or whether it is the mental attitude sins that you keep inside.

Now how do you respond? You come up to the stimulus and you are going to respond to that stimulus in one of two ways. You are going to respond to that stimulus on the basis of grace, or you are going to respond to it on the basis of the law. There is an expected way that you are to perform.

Let's look at an illustration. You have a party going on. You have guests over and one of the kids reaches out to get the bowl of peas and he knocks over a glass of tea on your nice tablecloth. You worked all day getting the wrinkles out of that tablecloth. And you worked for a week getting this meal ready. And now that dumb kid (of your stupid husband) knocks the tea over. How do you respond? Do you respond on the basis of the law? What does the law do? It condemns, and it shames, and it rejects, because if your performance does not meet expectation, it curses. Or, do you respond on the basis of grace? Do you understand what I am saying to you?

There is a response. Do you respond on the basis of grace, on the basis of who you are in Christ? Or do you go back under the old man and respond like him? And that is the only way an unsaved man can respond. Now how do you respond? Do you respond like a new man, or like an old man? When you respond like an old man, you respond on the basis of reversionism. Your Christian experience does not operate; it is functionally dead.

Let me show you in Genesis 3 how the old man responds and you will see this and maybe it will help you with an understanding, especially when you deal with people.

Listen, I do not care if it is a nuclear physicist with a PHD, or whether it is a six year old Eskimo, or everybody in between, they are all going to meet the pattern described in Genesis 3.

Notice the behavior response patterns:

"Now the serpent was more subtil than any beast of the field which the LORD God has made. And he said unto the woman, Yea, hath God

said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the women, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil” (Genesis 3:1-5).

Eve had a problem. Eve did not have sound doctrine in her soul and she was not operating on the basis of the doctrine that was operating in that day. She did not have it firmly fixed in her soul. You know she did not in verse 2. She says to him, “We may eat of the fruit of the trees of the garden.” Well she misquoted the command. It said, “You may freely eat of trees of the garden” (Genesis 2:16, emphasis added).

She not only misses something in verse 2, but in verse 3 she *adds* something. She says, “neither shall ye touch it.” God never said, “Don’t touch it.” And then she says, “lest ye die.” And God did not say, “lest.” He said, “thou shalt surely die” (Genesis 2:17, emphasis added).

So she subtracts from the word, and she adds to the word, and then she waters it down. She does not have the sound doctrine firmly fixed in her soul. (Blame her or blame Adam? We are not discussing that.) The point is she does not have sound doctrine in her soul.

So Satan denies the word of God in verse 4, and leads her into a self-will type of living, desire oriented type of living in verse 5, “ye shall be as gods.” In other words, you do not need God anymore. You can be your own God. What is he appealing to? *I am somebody! I do not need to do what somebody else says! I do not need to do what God says! I’ll be like God!*

What is that middle letter of sin again? Do you see why you have a problem with that? The reason you have a problem with that is right there in that passage.

The whole program and system of Satan, the whole policy of evil that he has is to appeal to that “I” and exalt it. Five times his policy says, “I will.” So you come along and you say, “I will too.”

Sin came as a result of failure to be thankful to God for who God had made Eve. Do you know who Eve was? Adam and Eve were made in the image of God himself. They failed to be thankful for who they were – who God had made them. And they failed to be thankful for the freedom that God had given them.

They became discontent and when you become discontent you begin to covet. “And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat” (Genesis 3:6). They are going to do it their way, and they sin – they fall.

Now I want you to notice their response. There is an expected performance and you fail. You do not live up to the expected performance. They did not live up to it. There is a way for grace (and for the new man) to respond to the failure and to meet the expected performance – to face sin in his life. He faces it with godly sorrow, with a desire to solve the problem knowing who God has made him in Christ. And appreciating who he is in Christ and appreciating the freedom that God’s given him in Christ he first identifies the problem and then he corrects it. He acknowledges the problem. He begins to think differently about the problem.

Do you know what people do when they sin? Every time somebody sins, you do what *you think* is right, don't you? Isn't that what Eve did? Isn't that what you do? You do what you want to do. Well you are not any different than Eve and Adam. And you are not any different than anybody else you are going to deal with. Do you know why people have a mess in life? *They just want to do what they want to do.* And they think if they do what they want to do, it is going to come out right. Every man does that which is right in his own eyes (Proverbs 21:2).

The new man does not justify it, but he objectively identifies it and puts it off and puts on the proper response - true repentance, true holiness.

Now what does the old man do? What is the old reversionary way? Genesis 3:7,8: "And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden."

The first thing they did was say, "Oh no, we messed up and we better go find God so he can straighten this out." Right? No, the first thing they did was *operation fig leaf*. The first application of evil thinking in all of human history was an act of human good. They produced a religion. The fig tree in the entire bible from one end to the other is a type of religion, self-religion, and human good.

They said, "Oh, we have a problem. We can fix it." How did they get into the problem? We are going to do it our way. Now how are they going to fix it themselves? They are going to continue to do it their way. They were trying to handle the thing on their own – the performance system. They were performing.

The reaction of reversionism is always legalism. It is always a performance system. That is why we call it *reactionary legalism*. It is reacting in a legalistic manner, setting up a performance system. It is setting up something that you can do and accomplish, and feel good about having done it.

Now the LORD comes and they "hid themselves from the presence of the LORD" (Genesis 3:8). That is what you call avoidance. They are avoiding him. They are not going to face the problem. They are going to avoid accountability as long as they can.

The LORD has to come and he says, "Where are you Adam?" Do you know what the LORD is saying? You do understand that the LORD knew where they were. The LORD is saying, "Come here Adam, I want you to be accountable for what you did." He confronted him with it.

As we go down in the passage you will see the mechanisms people use to avoid accountability. They have two defensive mechanisms. Genesis 3:8,9 is avoidance. You are not a drunkard – You are an alcoholic. You are not a pervert – You are an alternate lifestyle individual. You are not vicious and hateful and nasty – You are just overly sensitive. You are not fearful and afraid of responsibility – You are just naturally cautious. That is avoidance.

Look at Genesis 3:11: "And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest me" (emphasis added). I mean, *It's your fault Lord. You gave me this stupid woman over here and that woman gave me that grape and I ate that thing. Do you know what it would have been like if I would have gone*

*home tonight and had to sit there at suppertime and had to listen to her squawking all night. You do not know what you did to me when you made her.*

Did you ever notice who people always blame when they get into problems? They blame somebody else. And ultimately they wind up blaming God when they cannot find anybody else to blame. That is blame shifting.

Then the woman does some blame shifting: "The serpent beguiled me, and I did eat" (Genesis 3:13). It is the serpent's fault. The devil made me do it. That is somebody who is battling for self-justification.

The defense mechanism of the old man is to try to justify himself. "There is a way which seemeth right unto man, but the end thereof *are* the ways of death" (Proverbs 11:12). Every man does that which is right in his own eyes, and that is what the verse says. That means they are going to walk like a dead man, and walk like an unsaved man, and act like an unsaved man.

And when a believer does that he is walking in the old man. He is not interested in dealing with his sin. He is interested in avoiding any accountability, and any responsibility. He is making out like he did not do it, and he is in complete reversal of who God made him.

Notice the emotional responses in here. Adam says, "I was afraid, (fear) because I *was* naked; (shame) and I hid myself" (Genesis 3:10). He did not even hide Eve. He just hid himself. It was total self-centeredness working on fear, and working on shame. He was totally immobilized by fear and shame. Those are sinful emotions that are offered by the old sin nature and they do not promote true repentance.

Now notice Genesis 3:12: "And the man said, The woman whom thou gavest to *be* with me, she gave me of the tree." Adam turns on Eve. It is rejection, and isolation, and alienation, and loneliness and emptiness.

That afternoon in the garden, Adam and Eve had worldly sorrow just like all of their descendants have worldly sorrow. Adam and Eve were sorry that they sinned. They were sorry they got caught. They were sorry that they had to pay the price.

I expect when Adam and Eve were outside that garden and Adam was farming, he would come in and sit down at supper in the evening with Cain and Able. And I imagine there were plenty of times Cain and Able asked Adam to tell them about the days when they were back in the garden having fellowship with God. And I can imagine Adam and Eve looking across that table at each other with heavy hearts knowing they could have still been in that garden. Adam had to pay the price.

But when you deal with sin the way they did, it just produces destructive techniques of false guilt. And that false guilt brings those punitive emotions and that psychological guilt: fear, shame, rejection, isolation, loneliness, and alienation.

And those things immobilize a person and they have them hiding in the bushes. And they make real repentance all the more difficult, because they make life seem so complex. All of the sudden it is not simply *I sinned and I'm responsible, so Lord help fix it.*

You know when the Lord came, they could have gone to him and thrown themselves on his mercy. They knew about his mercy. They lived its testimony everyday. He came with a voice of love and a heart of provision. He makes a provision and the sacrifice later on. But they do not do that. They go their own way. And all of the sudden it gets all complicated and there is a big fight going on, and nothing gets resolved.

Now when you deal with people, you are going to find that that is the way they respond. And when you experience that, you have to know what you are dealing with. You are dealing with a believer responding in reverse of the way he should respond.

When you find yourself doing that, you are responding in reverse of the way you should respond. And the answer for it is to operate on the basis of grace.

Well, godly sorrow produces repentance, which produces true holiness. And, worldly sorrow produces reversionism, which produces external religion and legalism – performance systems all based on externals.

Turn to 2 Corinthians 7:1: “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, [that is the two categories of sin – mental attitude sins and overt sins] perfecting holiness in the fear of God” (emphasis added). Now how are you going to do that?

Look at Titus 3:7: “That being justified by his grace, we should be made heirs according to the hope of eternal life. *This is* a faithful saying, and these things I will that thou affirm constantly” (emphasis added). He says, “Constantly teach people that they are saved (verses 4-7) by grace through faith plus nothing. And that they were a bunch of unworthy sinners (verse 3). But the lovingkindness and the love of God our savior has appeared and we are saved by grace.”

And he says, “I want you constantly to teach these people about grace “that they which have believed in God might be careful to maintain good works” (Titus 3:8). Do you know how people are going to maintain good works? They will maintain good works by true repentance, dealing properly with sin in their midst – perfecting holiness. And the way they are going to do those things is on the basis of grace – not on the basis of the old man.

Turn to Colossians 3:11-12: “Where [talking about “in Christ”, the last word in verse 10] there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all. Put on therefore, [because of who you are in Christ] as the elect of God, holy and beloved” (emphasis added). He says, “Put on, as the elect of God.” “Elect of God – holy – beloved” are three titles that describe the believer.

He says, “Since you the elect of God, holy and beloved by God, here is the way you should act.”

“Put on ... bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*. And above all these things *put on* charity, which is the bond of perfectness” (Colossians 3:12-14).

You see folks, charity (agapé – the ability to value and esteem the thing God values and esteems) is what maturity uses to tie the whole Christian life together. You want to produce true holiness in your life, and it comes as a result of true repentance, that purity in character and conduct.

The fruit of righteousness comes on the basis of grace, giving you the ability to face the problems, and the failures, and the sin in your life, squarely and objectively. You are not to be destroyed by it, by the punitive emotions of legalistic reactions. You are not to discount it and let sin corrupt and destroy you. You are not to justify yourself and continue on in sin. You are not to act like you are not saved, with the defense

mechanisms of avoidance and blame shifting, with the emotions of fear and shame and rejection, and with the attempts to just deal with it that way, but you are to face it.

You can face it because Christ has faced it. And you can live like who you are in Christ.

Now, in your life and in your ministry, you are going to find believers just like the Galatians. They were told to go back under the law in order to gain perfection. And it will not work.

The law is called “the ministration of condemnation” (2 Corinthians 3:9).

And grace is called the ministry of righteousness.

In the next lesson we will go over the anatomy of man – the parts of an individual spiritually and physically – the three-fold essence of a man. And I will show you how these issues operate so when you sit down and deal with people, you can deal with them with the precision of a spiritual surgeon. And you can get to the real problem and keep people on the road of grace.

Before we get into that, I want you to understand what you are accomplishing. That is what grace allows you to produce.

## **AMB 301 – 12**

### **(TEST)**

On a separate sheet of properly headed paper answer the following questions using complete sentences where appropriate. You may use an unmarked Bible to look up references.

1. Satan’s policy is to defeat the Christian life by enticing the believer to be satisfied by their service and works. True or False?
2. Explain how the Law Principle operates.
3. Explain how the Grace Principle operates.
4. Our daily acceptance by God as believers comes on a somewhat different basis than our eternal acceptance. True or False?
5. The “flesh” works on the basis of the Law. True or False? Scripture please.
6. Grace is the motivational power for the believer in the Dispensation of Grace. Explain how “grace motivation” empowers the believer.
7. What is the “energy” God uses to accomplish His work in the believer?
8. Identify the Divine Operating Assets provided to assure the accomplishment of the believer’s perfection and performance.

9. Explain how the power from the Holy Spirit is transferred to the believer today. How does this differ from the program for Israel under the New Covenant?
10. Explain the three phases of Salvation.
11. Explain the mechanics of the believer's progressive sanctification.
12. What is the "Godly Sorrow"?
13. Explain the process of true repentance.
14. What is the "sorrow of the world" (2Cor 7:10)?
15. The product of Grace motivation is true holiness. Explain what true, Biblical holiness is.

### **AMB 301 – 13**

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Galatians 3:1-3).

**Now we have been over this passage before, and I tried to point out to you that Satan's policy of evil against the body of Christ is designed specifically to make the Christian life vain (to make it empty, to make it useless) through seeking to be sanctified by works. It will cause the Christian to try to be sanctified and to be perfect (as Paul says here) by the law principle – by a performance system.**

**And we have talked about what happens when you put yourself under a performance system. All you do is bring condemnation on yourself. You are seeking to perform in such a way as to please God on the basis of what you are doing. And that is just going to bring havoc to your Christian life.**

In that passage above, the "foolish Galatians" is the way you will find most believers in your ministry. In your ministry you will find most believers to be slow thinking – foolish.

They will be seeking, not to walk on the basis of grace, but trying to walk on the basis of the law (on the basis of the performance system) seeking to get God's blessing and meet God's requirements for blessing in their life by their performance. They seek

to get answers to prayer on the basis of their intensity. They seek to have physical health and well being and prosperity on the basis of their intensity and their performance, rather than on the basis of what they have in Christ, totally and unconditionally given to them by grace. And that is the way you are going to find most believers. Many believers will go back toward that legalism.

We studied some time ago how Paul wrote to the Ephesians and how he spent years there with them. And then what does he tell Timothy, in 1 Timothy? They are going back under the law. They are going back under the performance system.

You are going to find that is true in your own life. Some traumatic event will come along (or maybe it is just going to be the drudgery of the day in and day out) and finally pressure builds up and you will experience this.

There is a psychological term that is used just as a cop-out for people who want to quit something, and that term is “burn-out.” That is simply another term for “cop-out.” Burn-out is a psychological term that was introduced in the late 60’s and early 70’s to describe more and more pressure building up on people, and finally they cave in under the pressure. Well burnout is not anything new. And it is not anything you have to worry about.

You do not have to worry about living under pressure. Most people work better under pressure. And if you handle pressure properly (that is without sinful responses but with proper responses) you will avoid stress. And stress is what causes you to burnout. Stress is simply the result of a sinful response – an improper response to pressure.

But if you respond to pressure in a biblical way (and a scriptural way) you will find that it will motivate you and enhance your life.

And when you get involved in burnout and that kind of thing, it is because you sinfully responded to the pressure that you are under.

Well you are going to find in your ministry, that believers (and yourself) are going to always be moving toward the law principle.

When you meet an unsaved person you have to find out whether they are saved or lost – where they are spiritually. Well, when you meet believers you need to do the same thing.

A reversionistic believer is a believer acting in reverse of who he is. It is the believer going back – reverting back to the old lifestyle. And it is the result of not operating on the basis of sound doctrine – not operating on the basis of grace.

Now, in the last lesson we went over Genesis 3. And I gave you the pattern for *all* sinful behaviors and for *all* sinful responses. Now when I say that to you, I realize that is a big statement. “All” is a big word. But human beings are not that complicated and life is not that complicated. And that bible that you are going to be ministering with has you figured out and everybody like you – whether it is a six year old Eskimo or a sixty year old nuclear physicist – it does not make any difference. There is a certain pattern that everybody’s sin follows, and everyone has certain responses to sin in their life. There are certain sinful responses.

You do not want to forget that sin behavior chart that I outlined in the last lesson. You want to learn that because in your dealings with people, that is going to be the issue.

You are going to find people that get so confused and they make everything so complex because they have just got the ball going and they are in a quandary. And you want to be able (with the word of God) to go to the heart of the problem and show them how to come to the place of godly sorrow – true repentance, resulting in true holiness.

Do you remember the five things that we went over in Genesis 3 (Lesson 11)?

*Number one, Adam and Eve were not operating on the basis of sound doctrine.*

Satan comes up and he questions God's word and Eve adds to it, and she subtracts from it, and she waters it down. And Satan denies the word of God. And it is all okay.

In the first five verses of Genesis 3, do you register any complaint about questioning God's word, or adding to God's word, or subtracting from God's word, or denying God's word? It is all okay.

When you find people that think it is all right to do that, you are finding people headed for problems. That is why it is so important in a believer's life not to come along and add things to the word of God. It is important that they do not omit things in the word of God, and do not water down what the word of God says, and certainly do not let somebody deny it.

*Number two*, because of the fact that they were not going on sound doctrine, *they became unthankful and discontent with who God had made them, and the provisions God had provided for them.*

They were made in the image of God. And yet they began to look around and Satan toyed with them and their self-esteem, and they became unthankful and discontent.

Do you remember Romans 1 in any of this? It is exactly the same thing. I told you it is nothing new under the sun.

*Number three*, the result of being unthankful and discontent was that they sinned. *They developed a totally self-oriented life, and a desire-oriented life.*

They coveted what was not theirs and the result was that they sinned.

Do you know what kind of sin covetousness is? Colossians 3:5 says: "covetousness, which is idolatry."

You do remember Romans 1, I hope. Do you see how that fits together?

First, they were not going on sound doctrine, and because of that they became unthankful and discontent, and the result of that was that they became selfish and oriented toward what they wanted *and that only*. Their self-consciousness became self-indulgence and selfishness.

Now, there are two responses once they sinned.

First, (which is *number four*), *there are the sinful emotional responses.*

And they are emotions that were offered by the newly acquired old sin nature that are designed to produce false or psychological feelings of guilt.

Do you remember the three emotions that they went under? They are fear (hiding), and shame (I was afraid), and then rejection (alienation).

They wound up turning on each other as well as on God. And those sinful emotions were authored and produced by the old sin nature in order to prohibit Adam and Eve from responding properly to their violation of God's law – the mandate God had given them. The old sin nature produces these sinful emotional responses to immobilize them. Fear, and shame, and rejection immobilize you and make you feel helpless and boxed-in. They make you feel like you are all by yourself and so forth.

And the issue there is to cause you to be unable to experience godly sorrow and true repentance.

So instead of having godly sorrow and true repentance, you have worldly sorrow, which means, *Sorry I got caught*.

And *number five, worldly sorrow produces some destructive techniques of false guilt. They are the defense mechanisms* – little techniques to get around guilt.

There are just three of these techniques.

(1) The performance system – operation fig leaf. They went out and sewed fig leaves. They are doing something to take care of it themselves. Maybe it is religion or maybe it is rationalism, but it is doing things and gaining security in what you are doing. It is legalism.

Legalism can be intellectualism and rationalism as well as religion. It is simply resting your security in extra rules that you establish to protect yourself.

We do it all the time. We set up self-imposed expectations around us so that others will fail to meet those expectations so we can then condemn them and exonerate and exalt ourselves. We do it all the time, and we do it to ourselves, and we do it to others. And that is the performance system – to develop some rules (extra rules) – not things God gave you. They are extra rules that you can rest your security in – in the performance of those rules. Intellectualism does it and religion does it.

(2) Avoidance and accountability. Do not face the issue, but avoid a semblance of personal accountability for what was done.

(3) Shift the blame to everybody else. *Eve did it. And it is really God's fault for giving me the woman.* Avoid accountability and shift the blame.

Now those five things we just went over are real important. The first three of them are the real issue, and that is the reason you find them again over in Romans 1.

The last two are false issues. But the last two (the emotional responses and the defense mechanisms) are where you are going to find most of the people that you deal with. When you find people coming to you with problems (or you go out and you preach to people and you deal with people and you deal with yourself) you are going to find most people in those last two things. And you have to deal with them in order to bring them to the real issue, and having brought them to the real issue, bring them to repentance so that holiness can follow.

Now people get caught up in the first three things. The old sin nature produces these emotional responses and then these defense mechanisms take place to bolster the emotional responses, in order that its sinful activity can be covered up. And they develop the emotional responses and the defense mechanisms and they develop a panic – a spiral. You have a frantic search and a frantic rush and a frantic push and it is just all frenzy. And it looks so big and so complicated when it really is not. What should you do? You should deal with the problem.

Now I just gave you a review of the last lesson. I normally do not review things very often but the things in Genesis 3 are critically important for your understanding of the people you are going to be dealing with – and also of yourself.

Now turn to Ephesians 4:11,12. “He” is talking about the Lord Jesus Christ: “And he gave some, apostles; and some, prophets; and some, evangelists; and some,

pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”

Notice the pastor and the teacher, have a function – “the perfecting of the saints.”

Write down by that verse Mark 1:19. That word “perfecting” is translated in Mark 1:19. Jesus comes up there and he sees some fellows mending their net which is the same word, “perfecting” their nets.

What do you do when you mend something? Have you ever seen a cast net get a hole in it? Do you know what you do with fishing net? You catch fish. Do you know what happens when it has a hole in it? It catches a fish like a basketball hoop catches a basketball. And you will starve to death if you are trying to make a living that way. What do you do when you mend it? You repair it – you fix it so that it works right and is doing what it should be doing.

That word is used in another verse. Paul talks about “ye which are spiritual, restore such an one” (Galatians 6:1, emphasis added). “Restore” is the same word – bring the person back to the place where they function and they operate properly. That is what the word means. You are to perfect them.

“Perfecting the saints” has to do with taking the saints and developing in them a capacity to do the work of the ministry. You are to develop, in the saints, the capacity to bring forth fruit and true holiness.

Now, it has to do with bringing a saint and causing him not to operate on the basis of Genesis 3 – not to operate on the basis of worldly sorrow but to operate on the basis of godly sorrow. He is not to operate on the basis of false repentance, but he is to operate on the basis of real repentance. He is not to operate on the basis of false guilt but real guilt. He is not to operate on the basis of religious externalism, but he is to operate on the basis of true holiness. We have been over all this enough times.

Take those five things. If Adam and Eve were not going on sound doctrine, what do you need to teach people to do? Teach them to know sound doctrine and have it firmly fixed in their understanding, and teach them to live on the basis of that sound doctrine.

If they were not thankful and they were discontent, what do you want to do? You want to be thankful and you want to be content with who you are in Christ. You want to know who you are in Christ, and you want to know what God has made you, and you want to teach that to people and get it rooted in them. And then you want to encourage and exhort people and teach them to be grateful, instead of a desire self-oriented life they have a Christ-oriented life. Instead of the sinful emotional responses of fear and shame and rejection, they desire the godly responses of godly fear. (Godly fear is respect for who God is.)

Sin is an awful thing. It is an awful thing in the life of a believer. And you need to have godly fear, and that is what the bible calls it. You need to have an ability to respect who God Almighty is and what God Almighty is. And you should not take sin lightly. It should be a serious thing.

You are not to fear God in a sense of being paralyzed with horror, but rather to respect who he is and appreciate who he is and desire to be in line with that. It is godly confidence. And godly sorrow is the issue. And that of course will produce true repentance (rather than the defense mechanisms) giving you the ability to put off the old things and put on the new (true holiness, future correct behavior) and you bear fruit. And so you are moving from the behavior of the old man to the behavior of the new man.

Now in order to go through all of that and in order to be able to understand it, you need to understand man. And you need to understand the nature of man.

Mr. Stam has two books that I want you to own, and to study. One is called *True Spirituality*. You need to study through that book and you need to do it now. The other book is *Man – His Nature and Destiny*. I am not going to give you a study course through these books, but I want you to study these books and do it now. It is important. Especially study *True Spirituality*. If you want to, you can wait on the other one. But it is imperative that you understand man.

So I want to spend some time with you in the next three classes going over the anatomy of man – what he is like – his makeup.

And then what happened to him when he sinned. And what happens to him when he gets saved, and how the perfection process works in the believer.

And then how the reversion process comes about. And then how you can restore someone and rebuild that structure of doctrine.

If you understand the mechanics of this you will understand the details of what your ministry is all about. And gentlemen you will never again look at preaching and teaching, or visiting in peoples homes, as just things that you go do. You will never again look at it like *I have to go preach Sunday so I have to get something to stand up there and talk about for 30 minutes*. You will never look at it that way again. When you understand what you are doing to people and what the maturation process and the perfecting process is all about, and how it is accomplished, you will look at things differently. You will not look at visiting in people's homes or in hospitals or wherever they are, as just an opportunity to go and hold a hand.

You will begin to understand the ministry and what it is about. You will know when you accomplished the ministry and when you have not. And you will understand why you get the responses you get when you get them.

Now that is a big load. And that is a big statement, but I understand those issues because I understand the anatomy, the makeup, the spiritual physiology of what is going on with man. So let's talk about man.

I have about six points concerning man that I want to give you. And I am sure I will not get through all six in this lesson.

What is the three-fold makeup of a man? It is body, soul, and spirit. Look at 1 Thessalonians 5:23: "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." Notice the verse did not say body, soul, and spirit, but rather spirit and soul and body. Have you ever noticed when you read about that in books or you hear preachers preach about that, they always say body, soul, and spirit.

Well where does that come from? James 3:15 "This wisdom descendeth not from above, [Do you want to know wisdom that does not come from above? Look at it.] but *is* earthly, [That is your body made of the dust of the ground.] sensual." That is soulish, devilish – it is a spirit. The world's wisdom and the wisdom of human viewpoint and the world system say, "First the body, then the soul, and then the spirit."

When God says it, he does it the other way: spirit, soul, and body. The point is that there is an order and there is a way that God works, and we by nature are not oriented to it. By nature we are oriented to Genesis 3 – earthly, fleshly desires first. You want to be careful about that.

By the way, the lust of the flesh, and the lust of the eye, and the pride of life match those three (body, soul, and spirit).

We have been over that about sin in Genesis 3 and Matthew 4, and 1 John 2. So you understand how those things work.

You have a spirit, and you have a soul, and then you have a body. Most of us know what our body is because we look at it all the time.

Now it is important for you to understand something. The whole man (a complete individual) is made up of a spirit, a soul, and a body. One or two of those things does not make the whole person. That is the reason he said: "and *I pray God* your whole spirit and soul and body" (1 Thessalonians 5:23). He is talking about you as one unit. You are an incomplete person when all three of these things are not there.

Number one, your spirit is inside of your body. The body is the house that your spiritual part lives in.

Someone once asked me, "What is a soul made of?" It is made of "soul." What is a pig made of? He is made of pig. Just because you never saw or felt a soul, you do not think it can be real. But it is as real as this paper you are reading from.

Now how do you know you have a soul? You know it by faith in what God says. You are operating on that basis.

Spirit is made out of spirit, and soul is made out of soul, and body is made out of flesh. We will talk about the essence of these things shortly.

The spirit is inside of the body. 1 Corinthians 2:11,12: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. For what man knoweth the things of a man, save the spirit of man which is in him" (emphasis added). The spirit is inside of the man. Zechariah 12:1 is the same thing: "and formeth the spirit of man within him."

Your soul is inside of your body also, not only the spirit. "But his flesh upon him shall have pain, and his soul within him shall mourn" (Job 14:22). Your spirit and your soul are located geographically inside of your body. Now your soul has a bodily shape like unto your physical body, but we are not trying to get into that. But the point is that they are located inside of your body. They are the immaterial – the nonphysical part of your makeup.

The body is the house (or the vehicle) that transports the soul and the spirit around on planet earth. Without your body, your soul and spirit would not be able to function and operate. Have you ever seen a soul pick up a book? No, the soul could not grasp the thing. Have you ever seen a spirit shout?

I have been to these meetings where people shout and praise God and people say, "Oh, that's the flesh." Have you ever seen a spirit shout? Now we do not wave handkerchiefs and hoot and holler and run the aisles in our church. But a good "Amen" every now or then, or a "Praise the Lord" happens. And somebody will say, "Oh that's the flesh." Where did you ever get that idea? Where did you ever hear a spirit shout? You never did hear a spirit shout. You never talked to a spirit, and you never saw a spirit, and you never felt a spirit because those are things that your body does with its five senses.

The body is the way the soul and spirit get around on the planet (and make an impact on planet earth). They have a vehicle to get around the earth, and if they did not have a vehicle to get around they could not make an impact.

Do you ever wonder why those disembodied spirits wanted to go in that pig when Christ threw them out of the man? They cannot make an impact unless they get in something to affect the world with.

*Point number one is that the spirit and the soul are inside of the body, which is the vehicle that carries them around*

*Point number two is that your soul and your spirit are not the same.* Your spirit is not your soul and your soul is not your spirit.

In fact, the three of them are not the same. These are not interchangeable terms used for the same thing.

Now sometimes the term “spirit” will be used to refer to the immaterial part of a man and will be used in a general sense to refer to the part of man that is not physical. For example, in Hebrews 12:23 he talks about “and to the spirits of just men made perfect.” He is talking about the souls and the spirits of those men. In other words, he is not saying that the soul is not up there – just the spirit.

And when you understand what happens at death, you understand how these three things operate together. That is a very general use of the word “spirit,” and that can be legitimate.

But technically (and the bible is technical sometimes) the spirit and the soul are different. “For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of the soul and spirit” (Hebrews 4:12, emphasis added). Well if you can divide them aren’t they different? But you cannot tell the difference unless you can find the difference in the word of God.

The only way you would ever be able to tell the difference between the spirit and the soul is with the bible.

Now everybody (modern psychology and ancient psychology and religion) knows that there is an outer man and an inner man. People recognize that. You recognize that. If you live long enough in life, you recognize that there is this outer man that gets old and wears out, but there is a guy inside of you that just feels like he is still 16 years old.

Some of you younger guys do not know that yet, but some of us older guys are learning that. I have had people tell me that for years. I remember my dad saying before he died, “I feel like I’m still 19 years old.” But his body was frail and he could not walk from the bed to the living room chair. But his soul was still energetic. He knew that there was somebody inside of him that was different – that did not relate to the physical.

You can get that observation of the outer man and the inner man, but you cannot get that difference between the spirit and the soul. But they are different.

Now, the soul is also not the spirit and the body joined together. It is the same point, but now I am talking about the soul. Some people say that the soul is the resultant life that is created by the spirit and soul being put together. In other words they are saying that your soul is not a separate entity all by itself. It is just the result of the spirit and body being put together. This is called conditional immortality. This is what a Jehovah Witness believes. They believe that your soul no longer exists when you die and your spirit leaves your body. It is not a separate entity and therefore it cannot be dealt with separately. And that is not true.

Look at Matthew 10:28: “And fear not them which kill the body, but are not able to kill the soul.” Wait a minute, if when you kill the body the soul does not exist, what does this verse mean? That verse says you can kill the body and not kill the soul. So you know that the soul is not the life that result from the union of the flesh and the spirit.

Genesis 35:18 says that physical death is the result of the soul departing out of the body.

James 2:26 says that physical death is the result of the spirit departing out of the body.

So the physical body dies physically when it is separated from its soul and spirit. In other words, it is functional death. It is physical death where it no longer operates when the soul and the spirit leave.

So the spirit and soul and body are not the same. That is my point to you. You have to understand that when dealing with people. You have to know how to deal with the body, and how to deal with the spirit, and how to deal with the soul. And if you miss one of those things, you miss the whole thing.

*Point number three, the basic issue of the spirit, the spirit allows you to be God-conscious.*

Each one of those (spirit, soul, and body) has a specific realm of consciousness:

- The spirit allows you to be God-conscious.
- The soul allows you to be self-conscious.
- The body allows you to be world-conscious.

The spirit allows you to be God-conscious. Roman 1:9: "For God is my witness, whom I serve with my spirit."

Romans 8:16: "The Spirit itself beareth witness with our spirit." Who does the Holy Spirit have communion with? Does he have communion with your soul, your body, or your spirit? He has communion with your spirit.

John 4:24: "God is a Spirit." Spirits contact spirits. They operate on a spirit level.

You can take a radio and you can tune it in all day and you are not going to watch channel 2 on television. It is the wrong kind of receiver.

Each one (spirit, soul, and body) has a function.

God Almighty gave man a spirit in order to enable us to respond to him. That is why that spirit is there. The purpose of your spirit is to enable you to respond to God Almighty. Any other use of that spirit is an illegitimate function, and is an improper use. Hence, if used improperly you will have a distorted activity.

Your soul makes you self-conscious (Matthew 16:26). Your soul is the place where your ego is found. The word "ego" is a Greek word, and it means, "I am." Your soul is the apart of you that we call "me." It is you, that is you, that will always be you that will never be anyone but you. And when you think in your mind of "you" – that is your soul. It is you. It is that piece of personal property that is you – that is created at conception that will never be anyone but you.

You have the spirit of a man in you. And we will talk about that shortly. Every man has this same type of spirit in him.

You have your soul, and there is not anybody else that has your soul.

Your body makes you world conscious. You can share your body with a bunch of other people and it is not going to hurt anything. They can cut your heart out and sew it in somebody else, or your liver, or your kidneys, and it is not going to hurt a thing. It is perfectly fine to share your body.

Now, the spirit is God-conscious, the soul is self-conscious, (you as an individual) and the body is world-conscious. That is where those consciousnesses come from in you.

We need to talk a little bit about the essence of the spirit, and the essence of the soul, and the essence of the body. And you know what the essence of the body is, but the essence of the other two are a little trickier.

The essence of a body is pretty obvious, but let's start with the spirit.

There is a verse you need to master about the spirit: "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Corinthians 2:11). Do you see the emphasis about no man knowing the things of a man save the spirit of man which is in him?

Your spirit is called your mind. Your spirit possesses a mental capacity to know. He says in verse 10-12:

"But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

God has some doctrines for us and he wants us to know them and he wants us to learn them. And yet these things come from God, so therefore if you are going to get something from God, you must get them through the spirit. The essence and the nature has to be the same. So the doctrine comes into the spirit. Your spirit has a mentality – a thinking capacity.

Now you have to understand mentality. The spirit produces the mechanics of communication. The reason that you and I can communicate and understand one another is that we have the same spirit.

I have a dog at home, and his name is Sam. Sam is a smart dog but I can stand there and talk to Sam about how wonderful the doctrines of the word of God are and he just sits there looking at me. He does not understand a word of it.

And I can yell at that dog with a mean voice and say, "You know you are the best dog I ever had and you are the sweetest dog in the world." And he would go under the table with his tail between his legs because he thinks I am fussing at him.

And then I can tell him in a real sweet voice that he is the ugliest thing I ever saw and call him all kind of dirty names and he just wags his tail. Do you know why? The words do not mean anything to him.

However, I could say those things to you and it would mean something to you. If I spoke with a wonderful tone and perfect inflection and called you a bunch of sorry, good-for-nothing names, you would not worry about the way I was saying it as much as *what I was saying*.

We communicate with words and the spirit that is in me sends out words. Now in order to get it across to you it has to have a spirit. So you have a brain and it receives the physical sound waves as they go from one to the other. Your brain is designed to translate your thoughts into bodily functions. So my spirit thinks it and it communicates to the brain. It says the words and makes the words come out of my mouth in English, and they go across over there to you, and they hit your ear drum and run up into your brain, and your brain translates the words and you understand them. And there is actually a spiritual communication going on between you and me.

And the reason you and I can communicate (and Sam and I cannot) is because the animal creation (and every other creature in creation) does not have the spirit of the man.

The essence of mentality is threefold:

1. There has to be a memory center, which is a place to store information.

2. There has to be a vocabulary and a categorization of vocabulary – a way to put words together to make sentences, thoughts, and ideas.
3. There has to be a frame of reference. A frame of reference is just a basis for further comprehension. It is a point of view. It is a way of thinking. *What kind of viewpoint do you have? What is your frame of reference?*

Those three things make up mentality. Your spirit has mentality. It is called the mind.

There is also something else that makes up the essence of the spirit and that is perception. That is the ability to reason and perceive something and figure it out – think your way through something.

The essence of the man is:

- |           |         |         |
|-----------|---------|---------|
| 1. Spirit | 2. Soul | 3. Body |
|-----------|---------|---------|

The essence of a spirit is:    The essence of a soul is:    The essence of the body is:

- |               |               |                       |
|---------------|---------------|-----------------------|
| 1. Mentality  | 1. Heart      | 1. Brain              |
| 2. Perception | 2. Conscience | 2. Five Senses        |
|               | 3. Will       | 3. Nervous System     |
|               | 4. Emotions   | 4. Respiratory System |

etc.

Now the heart of a soul is very important. In the bible, your “heart” (generally speaking) is a reference to the mentality of the soul. In the bible, when you read about the heart you are *not* reading about emotions.

If you go to a movie, or watch television, or read a poem, you say, “That touched my heart.” And you are talking about it *stirring your emotions*. But that is not the bible way of using the term.

In the bible, the term “heart” is a reference to the mentality – the thinking mechanism of your soul.

Your spirit can think, and your soul can think, and your body can think. They just think differently.

Now look at your soul: your heart – the mentality of your soul. It is important that you remember this: “For with the heart man believeth unto righteousness” (Romans 10:10, emphasis added).

Is believing an emotion or a mental process? Faith is a nonmeritorious system of perception. It is a mental process. It is not an emotional response.

Now look at Romans 6:17: “But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you” (emphasis added). The grace message can only be obeyed from the heart. You cannot obey it under the law because grace tells you not to do anything. You obey it from the heart – that is you believe it. And *believing is obeying from the heart*. The mentality of your soul rests and trusts in what God has done.

Turn to 1 Samuel 16:7: “But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD

looketh on the heart.” The Lord looks at the real “you” and sees what the real “you” is doing. The Lord sees the real you and the real you is what you think.

Turn to Proverbs 23:7: “For as he thinketh in his heart, so *is* he.” He thinks in the mentality of his soul. The thinking part of “you” is your heart, and that is what you are as far as God is concerned. God looks at the real person and the real person is what you think. (Job 38:36, Psalm 19:14).

Turn to 1 Kings 3:9. This is Solomon asking the Lord for wisdom: “Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people” (emphasis added). That is a good definition of an “understanding heart.” It is the ability to discern between good and evil. It is the ability to discern between good and bad – understanding.

And understanding is something that is involved in the soul. Understanding and wisdom is the type of knowledge that resides in your soul.

Remember and do not ever forget that the heart is the mentality of the soul. It is the thinking mechanism of the soul. It is the place that doctrine is stored in the soul. Now, it has a memory center. It has a vocabulary and a stirring mechanism, and it also has a frame of reference, a viewpoint that it develops because of what is in it.

The essence of the body is the brain, the five senses, and a number of different systems that make up your body (a respiratory system, a circulatory system, a nervous system, a skeletal system, a muscular system).

Okay in the next lesson, we will look at point number five and we will see what the rest of the essence of the soul is and then see what sin and salvation does to it.

## **AMB 301-14**

In the last lesson I began to talk with you about the anatomy of man. I tried to show you that man is made up of a spirit, and a soul, and a body. And it takes all three of these parts to make man as a whole.

Your body has a brain and the brain is there to translate its thoughts into the bodily functions. It has a system of perception – five senses. It has various systems that make it work: cardiovascular system, respiratory system, nervous system, etc.

The soul and the spirit of man are often misunderstood.

The essence of a spirit is the mind and perception.

The mind is the ability to know and to think and communicate. And we talked about what makes up mentality, or the essence of mentality.

And then we talked about perception, which is the ability to have a point of view – a system and a way of thinking.

*Number one*, we started talking about the soul in the last lesson and we got to the issue – *the soul has a heart*. What is the heart? It is the mentality of your soul. Your spirit has a mind. It has a mentality. But your soul also has a mentality, and I gave you some verses to review concerning that issue so you would understand it.

Your soul is the personal part of you that is “you.” There is a difference between thinking a thing in your mind and thinking it in your soul. You understand that. To “know something” means you are able to perceive and receive messages from other people and to formulate ideas.

You know what communism is, right? It is dialectic materialism. You understand the communist system. Do you base your life and way of thinking on communism? Well I hope you do not, because it is system totally devoid of any scriptural and spiritual understanding. But you understand how you can know what communism is, but you do not choose to live as a communist, as a person who lives on the basis of dialectic materialism.

Well that is the ability to know something in your mind (have a system of information and perception, and perceive it) but not transfer it over into your heart.

The heart is where *you* think. It is the basis on which you operate. The heart forms the basis of your decision-making processes. The heart is *you thinking it*. That is when you transfer it from the mind into the heart.

Now, *number two*, concerning the essence of a soul – conscience (Titus 1:15; Hebrews 9:14; Acts 24:16; 1 Corinthians 8:7; Romans 2:12-15, 9:1). There are a number of other verses, but I am just giving you those for now.

Your conscience is a system of norms and standards. It is a way of thinking. It is a way of evaluating. It is a way of taking things that come in and weighing those things and deciding if they are right or wrong. It is a system of norms and standards by which you evaluate things, and hence, it is a way of thinking.

And that is the reason people can do wicked and ungodly things and not be bothered by them. It is because of that system of norms and standards. Their soul has been filled with a viewpoint and a way of thinking that does not match what God thinks.

Your conscience is a very important issue. Your conscience is a very important system of perception. It is the system of norms and standards of your soul.

*Number three*, you also have a will, and *the will is a function of your soul*. Your will is called *volition*. Self-volition is will, which is the ability to choose.

Turn to Romans 10:10: “For with the heart man believeth unto righteousness.”

Verse 13: “FOR WHOSOEVER SHALL CALL UPON THE NAME OF THE LORD.” Believing is a function of the will. It is a choice of the will.

Faith is a nonmeritorious system of perception. It is this will choosing and perceiving and going for the thing. And your will chooses to believe. That comes out of your soul.

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

Turn to 1 Corinthians 6:20: “For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” Where is your soul in that verse? Don’t you have to glorify God in your soul too? The soul is the “you.” *You* glorify God in your spirit and in your body. Your soul functions and there should be some activity on the inside of you (in your spirit) that produces some choosing (in your soul-your will) which produces activity (in your body).

“Walk in the Spirit, and ye shall not fulfil the lust of the flesh”  
(Galatians 5:16).

People talk about a *new man* (spirit) and an *old man* (body). And I have heard people talking about the confession of sins and they say, "Who is going to confess sins, the new man or the old man?" Well the old man is not going to confess his sin. Does the new man have any sin to confess? Then, he is not going to confess any sin. So who is going to confess sin? That completely and totally ignores the makeup of man and makes out like he already has a spirit and a body, an inner man and an outer man. And you do not.

*You* (your soul) confesses sin. *You* are the one who identifies sin in your life and *you* are the one who chooses to serve God. *You* walk in the spirit – walk by what the Spirit of God is doing and you will not fulfil the lusts of the flesh (Galatians 5:16, 1 Corinthians 6:20). The idea is that it is your will and your will is in your soul. Your choosing mechanism (your volition) is in your soul.

And when you have positive volition toward bible doctrine, it is faith. Your will is positive toward sound doctrine, and that is faith. When your will is negative towards sound doctrine, that is unbelief. One is walking in the spirit, and one is walking in the flesh.

Your will is a function of your soul. And the reason those verses read like they do is because they expect your will, which is a function of your soul, to either walk in line with what the Spirit of God is doing (in the spirit), or walk in line with what the old man is doing (in the body). But you are the one who makes the choice, and that choice is made in your soul. Now that should help you.

When you are thinking and working and doing, do not serve God in the mind because there is not any victory over sin in the mind (spirit).

The victory comes when you walk in line with what the Spirit of God is doing, and that is out of the heart (the soul). The book says, "Keep thy heart with all diligence; for out of it *are* the issues of life" (Proverbs 4:23). The doctrine has to be in the mind and the heart.

People say, "Well, I know this and I know that." And they really mean they have it in their mind (spirit) but not in their heart (soul). A lot of you know a lot of doctrine but it is all in your mind (spirit). And it is no more operative in your life than communism would be, because it is all in your mind (spirit). You never took "self" out of the heart (soul).

Now you have a heart, a conscience, a will, and you also have emotions.

*Number four* – emotions are a function of the soul. Now emotions are very important for you to understand (Matthew 11:29).

Matthew 26:38: "My soul is exceeding sorrowful." His soul is sorrowful.

Nehemiah 2:2 says: "this *is* nothing *else* but sorrow of heart." That is in the soul.

Now it is important that you understand *all capacity for life is initiated in the heart*. Capacity for life begins in the heart –in the mentality of your soul.

And the emotions respond to that initiative. The emotions respond and use the body to accomplish the action. That is why we say that thoughts produce feelings and feelings produce actions. *You are not the way you feel, but you feel the way you think.*

When sin comes in, it takes the emotions and puts them on top. God made your emotions, and they are wonderful things that God has placed within your soul – to be responders. Your emotions are made to be responders, not kings on the throne. You are not to live under the tyranny of your emotions.

Your "will" is to sit supreme on the throne of your heart and your soul –not your emotions.

All capacity for life begins in the mentality. All life begins with thinking. You think and you make decisions – your will.

You think based on the conscience. A system of norms and standards (that you built in your soul) determines the way your heart will think and commit itself and the way it will evaluate things.

If you are going to think the way God thinks, you have to store up the understanding, the perception, and the conscience. And you have to have a fortified conscience. You have to have a conscience fortified with the doctrine. Then your mentality (the way you think) will be the way God thinks.

Your will chooses to work that way and then your heart makes the decision that this is what we are going to do (I perceive this to be right). And your emotions are to respond with joy and produce the actions (in the body) that you initiated in the soul. That is the proper way for you to function.

You are going to deal with yourself (and other people) constantly and you will find the issues in the soul all messed up. The reason it gets messed up is because when we come into the world, we are born in *sin*, and sin brings death. Sin has marred the creation.

I tried to describe the essence of your spirit, your soul, and your body – the mechanics of how it operates. Sin has affected each of the parts of your makeup, and when it did, it distorted the ability of each of those parts of your makeup to properly function. And you need to be able to understand how that happened.

Your spirit, as an unsaved man, is declared to be dead. We say that you are spiritually dead.

And your soul is darkened. There is no light and understanding from God in your soul.

And, we say your body is depraved.

When you are born an unsaved man, your spirit is dead. Now what do we mean by that?

Look at Ephesians 2:1: “And you *hath he quickened*, who were dead in trespasses and sins.” In other words, an unsaved man’s spirit is dead. What do you mean by that?

Look at 4:17: “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them.” What does it mean to be alienated from the life of God? Would you call that being dead? To “be dead” means “to be cut off from God.” It means to be alienated from the life of God Almighty.

How can your mind be cut off? Well 1 Corinthians 2:14 helps you to understand that: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.” The Spirit of God sends out information through the word of God and the unsaved man does not get it. He does not receive it. It does not penetrate. It is like me talking to my dog about how to run the computer.

We were sitting there at the computer the other night and my sons and I were talking about how to operate it and experimenting with the printer. We were making pictures and signs for the boys. And the dog comes up and puts his head in my lap. And I could pet his head but I could not teach him how to run the computer. The dog cannot do it because he is separated and dead (spiritually) to human beings. His spirit cannot communicate with my spirit.

And the unsaved man's spirit is cut off from God Almighty and it is alienated and does not receive the things of the spirit of God. "They are foolishness unto him: neither can he know *them*, because they are spiritually discerned." And the unsaved man's spirit is not getting it.

It *is* getting something though. Look at Ephesians 4:17: "that ye henceforth walk not as other Gentiles walk, in the vanity of their mind" (emphasis added). That is a reference to the perception. It is empty, useless, vain thinking.

Do you remember Romans 1:22: "Professing themselves to be wise, they became fools." Verse 21: "but became vain in their imaginations." That is empty thinking.

These people have defiled minds. The mind is said to be "defiled" in Titus 1:15. It is dead and it is defiled. It is vain.

Ephesians 2:2: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

The word "vanity" means "empty, nothing." If you take a cylinder and you remove everything out of it, what do you create? You create a vacuum. Do you know what happens if you have a vacuum and you put a stopper on the bottle and then you take the stopper off? The vacuum sucks air in. Well here you have a vain mind that is just sucking in the world's viewpoint. It is sucking in human viewpoint, and worldly viewpoint.

Look at 1 Corinthians 2:12: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." That "spirit of the world" is human viewpoint – the world's viewpoint – the cosmic doctrines of the adversary. That is Satan's will and program (Ephesians 2:2).

You see human viewpoint in 1 Corinthians 1:19-21: "the wisdom of the world." It is the wisdom of man: "the world by wisdom knew not God." It is talking about man's wise viewpoint. Then you have the program and the policy of evil of the adversary in the world that human viewpoint is just a part of.

So your dead spirit is dead and cut off from God, and the program of Satan also dominates it. Your mind, your mentality (in your spirit) is cut off from God, and its perception has become vain. And its perception (its viewpoint) is dominated by the policy of evil that Satan has in operation, by his wise plan in the world (Ephesians 2:2).

The creative genius of unsaved people is satanically inspired. It comes right out of the perception (spirit). And the unsaved man walks in that program.

Now let's talk about the soul of an unsaved man. Turn to Romans 1:21: "Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened (emphasis added). When sin comes in darkness comes into your soul.

Continuing in verse 22,23: "Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man."

And God gave them up to walk in their own ways (verse 24). You will notice in verse 24 that "God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves."

Then in verse 26: "For this cause God have them up unto vile affections" (emphasis added). That is your soul, your emotions.

Verse 28: "And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind."

God works – spirit, soul, and body. Sin, the world, and the devil work – body, soul, and spirit. Do you remember me showing you that in James 3 in the last lesson? In Romans 1, he gave them up. All three parts are totally contaminated by sin.

*Number one – your heart is darkened, and your soul is darkened.* The heart becomes evil. Jeremiah 17:9 says: “The heart is deceitful above all *things*, and desperately wicked: who can know it?”

The verse we just read in Ephesians 4:18 talks about “the blindness of their heart.” What is a blind man? He is a man that cannot see. Do you know what happens when a room is dark? You cannot see anything. It does not do you much good to be able to see if you are in a dark room. That is where blindness comes from – darkness.

The heart of an unsaved man is evil. In Mark 7:21-23 Jesus says: “out of the heart of men, proceed evil thoughts ... All these things come from within, and defile the man.” The heart (the mentality of an unsaved man’s soul) is under the dominion and the control of the old sin nature. The old sin nature is resident in your body. But your heart is now under the control of the old sin nature and it is said to be evil. In Adam and Eve, their self-consciousness (the function of the mentality of their souls) became self-importance, and it became self-indulgence. Then it became idolatry.

Your conscience is said to be defiled (Titus 1:15). Your system of norms and standards (in your soul) is corrupted. It is corrupted just like the perception is corrupted in your spirit. Your viewpoint becomes defiled.

Isaiah 5:20 says: “Woe unto them that call evil good, and good evil.” Do you know why people can do that? They can do it because their system of norms and standards (their conscience) is corrupted.

Proverbs 14:12 says: “There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.” God looks at it and he says, “It is right.” But man turns around and does that which is right in his own eyes. And it kills him – it is death.

You say, “How can a man be so crazy?” He can be that crazy because the conscience (in the soul) tells him he is right.

You will meet people constantly in your ministry that believe that what they are doing is right. If they did not think what they were doing was right, they would quit doing it and do something else.

And when they get caught, they are going to justify themselves. Isn’t that what we do?

That is a sinful response based on a sinful defiled conscience. Every man does what is right in his own eyes. That is that corrupted defiled conscience in action.

So when you find yourself doing it or you find other people doing it, instead of just wagging your head and saying, “I just cannot understand why somebody would do that,” and instead of adding to their sense of hopelessness and guiltlessness, find out what they are doing.

The question is not “why,” because you know *why* they do it. The question is always “what.” Do you remember that the Lord did not ask Adam *why did you do it*, but he asked *what did you do*. That is accountability. And accountability is never gained on the basis of “why.”

You need to explain to them “why” but you deal with “what.” *What did you do and what should you have done?* It is *put off – put on*.

The conscience is defiled, and the will is enslaved to passions. The will (the soul) of an unsaved man is enslaved to the old sin nature of the body. And your will (while it is free to do what it chooses to do, because that is what a will is) always chooses what the body wants to do. It always chooses wrong, because your will is

enslaved to passions and your emotions are in revolt – emotional revolt of the soul. Have you ever heard that before?

In your self (the soul), the emotions are meant to be the servants, the responders in your soul. What always happens to a servant when sin comes in? What happens to a servant when he gets out of place?

Everybody talks about *let's just be equal*. People do not want to be equal. They want to be in control; they want to be boss. People that feel repressed and put down, disadvantaged people (socially, economically, politically, or whatever) are not going to be satisfied to *just be equal*. And that is not what they want – they want to be boss. They want to control.

Do you know why? That is exactly what the emotions do. The emotions do not want to be servants anymore, they want to be king, and they jump up on that throne and the will is enslaved in the body. And the emotions take over.

Turn to a verse about David in 2 Samuel 6:16: “And as the ark of the LORD came into the city of David, Michal Saul’s daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him [she hated him] in her heart.” She had an emotional response in her heart. Now the hatred emanated from her heart.

But isn’t hatred a function of the emotions? So what happened? The heart stirs up the emotions. Capacity for life begins in the heart and the heart reaches down in the soul and stirs up the emotions.

And because the heart is evil, it takes emotions and produces evil emotions. It produces emotions in line with the old sin nature and stirs them up and consumes them, and the will is enslaved to the passion. No longer is the will on the throne. But now the passions are on the throne.

Now that is the condition of every unsaved person on the face of the earth. And it is also the condition of believers who are in reversion – walking like unsaved people.

Let’s start talking about the *body*. It is said that the body is depraved. Romans 6:6 says “Knowing this, that our old man is crucified with *him*, [with Christ] that the body of sin might be destroyed, that henceforth we should not serve sin” (emphasis added). It says that the body is the “body of sin.” Your body is the seat – the place where the old sin nature is located. Your old sin nature is not located in your soul, and it is not located in your spirit. It is located in your flesh. It is genetically resident in your flesh. You will see in Romans 7:17-25 that it is in your flesh and he calls it the “body of sin.”

Now understand the word “flesh” is used a lot of different ways in the bible. It can be used as a reference to the totality of who you are – human nature.

But when he says “Now then it is no more I that do it, but sin that dwelleth in me” (Romans 7:17), he says, “It is not me that does it, but it is the old sin nature and it dwells in me.

“For I know that in me (that is, in my flesh,) dwelleth no good thing” (verse 18).

And then he talks about in verses 22,23: “I delight in the law of God after the inward man [the spirit]: But I see another law in my members, [this law of sin in his members, in his body] warring against the law of my mind.” Your new nature is resident in your spirit and the spirit and the flesh war against each other. And when you read the passage you see that your old sin nature is resident in your flesh (the body), while your new nature is resident in your spirit.

The mind and spirit are defiled, which is the dead spirit. The mind is cut off from God and it cannot think the way God thinks. It cannot receive God’s input and information. It cannot know God by thinking and by perceiving and by rationalization

and by empirical perception – by its ability to believe. Empiricism will not get it. Rationalism will not get it. Human faith based on human viewpoint will not get you to God.

Rationalism is thinking, and empiricism is feeling. Existentialism is a blind leap in the dark. It is one of the philosophies of the last two centuries that is real popular. It is human viewpoint producing human faith in its own object. It is just a blind leap into the dark.

Your mind is defiled and it is dead. Your soul is darkened. There is no understanding and no light in it. Your heart is evil and your conscience is defiled and your will is enslaved and your emotions are in revolt. Your body is depraved. It is the seat of the old sin nature.

Now your old sin nature is a very complex thing. The old sin nature is made up of two characteristics. One is good and one is evil. (The tree of the knowledge of good and evil)

Now when most people think of sin they think of just evil, wicked, lasciviousness. Lasciviousness is being completely given over to wantonness and that kind of thing.

The good is given over to asceticism, religion, philanthropy, humanitarian activities, education, and the arts. All of those things are the product of the old sin nature just like drunkenness and lying and malice and thievery and embezzlement and adultery and all those things.

So you have to understand what that old sin nature is capable of because when somebody comes to you and they have all these good works, you have to understand what is going on. Where do they come from? Do they come from the old sin nature? If the person is unsaved, they cannot come from anywhere but there.

Look at Romans 6:17,18: “But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness” (emphasis added). If there is anything that is obvious, it is that *you* are in control of your whole person. You were slaves of sin. Your soul was in slavery to the body of sin – to the old sin nature. You were the servants of sin.

When you get saved you are “then made free from sin” (Romans 6:18). If you are not free, you are captive, and you are a prisoner. Your soul (“you”) were under the control of the old sin nature. The old sin nature in an unsaved person is in control of the *whole* person. When he talks about the old nature and “you” doing things, it is a reference to sin working in the whole person. So when we talk about the old sin nature, and the scriptures talk about the old sin nature “working”, it is talking about this old sin nature controlling the whole totality of who you are. It is resident in the body, but it controls the whole person.

Now what happens when you get saved? Salvation produces a radical change in the spirit, the soul, and the body. The first thing that happens is regeneration: “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost” (Titus 3:5, emphasis added). God the Holy Spirit cleanses us by the washing, not of baptism, but of regeneration and the renewing of the Holy Ghost.

What is regeneration? Regeneration is a recreation, a rebirth, a giving of life. God the Holy Spirit comes in and gives life to your dead spirit and now you have the life of God in your spirit.

In John 3:6 Jesus is talking about the new birth and he identifies what the new birth is on an individual basis. Notice in verses 5 and 6 he says “Verily, verily, I say unto

thee, Except a man [an individual] be born of water and *of* the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” The first Spirit is capitalized meaning that which is born of God the Holy Spirit receives life. Life is imparted to it by God the Holy Spirit, and that is the meaning of the new birth. The new birth is the giving of life to your previously dead spirit.

Now, your spirit is the seat of the new nature, just like your flesh is the seat of your old nature. (1 Corinthians 2:11-16, Romans 8:9,10).

1 Corinthians 2:11-16 is real clear that your spirit is the seat of the new nature – the place where it finds its root in your makeup.

There are five things that God the Holy Spirit does for you when you get saved, the moment of salvation:

**Circumcised.** (You are spiritually circumcised.)

**Regenerated.** (The creation of the new nature.)

**Indwelt** by the Holy Spirit.

**Baptized.** (The mechanics of positional truth.)

**Sealed.**

Right now we are concerned with *regeneration*. Your dead spirit is given life. Now it can receive the things of the Spirit of God. Now it can perceive them, being taught “not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth” (1 Corinthians 2:13). Now your spirit can perceive and learn and assimilate divine viewpoint, where it could not before.

Your soul is enlightened, and it receives light and illumination:

“But if our gospel be hid, it is hid to them that are lost: 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. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake. 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” (2 Corinthians 4:3-6).

Your heart (your soul) has received light. And God has now given the capacity to your soul to receive and to store and to utilize sound doctrine. Your spirit now perceives it, and receives it – takes it in. Your soul has been given light now. It is equipped by God to store and to utilize sound doctrine. And the maturation process (the process of spiritual perfection) has to do with receiving sound doctrine into your spirit, and transferring it over into your soul, and storing it in your soul based on an act of your will making it the operating basis of your life.

*Number two, your soul, as well as your spirit have been cut loose from the old sin nature.* In Colossians 2:11,12 he says that we have been “circumcised with the circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ” (emphasis added). That is the old sin nature.

You can talk to believers from now until dooms day and they will never tell you anything about that *spiritual circumcision*. I do not know why people miss it, or why they

do not pay any attention to it, because that is one of the most important things that happen to you.

You are made *free* from this old man. *You are set free*: “For he that is dead is freed from sin” (Romans 6:7). You obeyed from the heart that form of doctrine. Your will is in your heart. and you obeyed from the heart that form of doctrine, which is delivered to you. And the result is that God sets you free. God Almighty cuts your soul loose.

Your soul is chained to your body in an unsaved condition. That is the reason you find references in the Old Testament that says, “Any soul that touches an unclean thing, it shall die.”

You are circumcised, cut loose, and free from the body – that old man. That means you do not have to serve him anymore. It is important to remember that.

The old man is crucified with Christ. He is now dead. He is now to be considered inoperative (Romans 6).

But you are not going to get rid of that old sin nature until the rapture, because it is genetically resident in your flesh. And you are not going to drop your body until death or the rapture, one of the two. When you drop that body, you get rid of the old sin nature.

There are three terms that the apostle Paul uses to describe what happens to your person when you get saved. And it takes all three of these terms to completely describe what takes place:

1. Regeneration – your spirit is given new life.
2. Resurrection – walking in the newness of life. This affects your soul and you now have life and are free to walk in the newness of life.
3. New Creation – God is forming a new species, a new race of human beings. And you are going to get a new body one day as a part of that program.

When you get saved what happens to you is so big (so much happens) and that is why one term is not adequate to describe all of it. It takes all three terms to describe what God is doing with you.

Now we have looked at some real basic things in these last two lessons that you have to understand. It will help you in your ministry to understand what is going on.

When we get into the maturation process, and the perfecting process, you will understand why I spent so much time first talking to your about grace.

## **AMB 301 – 15**

In this lesson we are going to talk about what happens when you preach the word to men.

Some parents have been guilty of teaching their children some very subtle untruths about *Old Saint Nick*. These are based on facts that are true only of God. Christian parents should check these false statements to be certain they are not inadvertently teaching their children to confuse Santa Claus with God.

1. Santa Claus is omniscient. He knows how children behave. He knows what they want for Christmas.
2. Santa Claus is omnipotent. No storm is too great to hinder him. He defies the laws of nature by flying and by coming down chimneys. Nor should one forget his amazing ability to produce millions of gifts every year. Is anything too hard for Santa?
3. Santa Claus is omnipresent. To visit so many homes in one evening requires nothing less than omnipresent. He also appears at hundreds of street corners and shopping centers at the same time.
4. Santa is faithful. One can always count on Santa. He never fails or breaks his word. When Santa makes a promise, he keeps it.
5. Santa is dependable.
6. Santa is trustworthy.
7. Santa is love. Santa loves boys and girls all over the world. He is no respecter of persons. He loves them all: black, yellow, red, and white.
8. Santa is righteous. All that Santa does is right. He makes no mistakes. Every child's stocking contains exactly the right thing.
9. Santa is coming. Santa is coming to town, so children better be ready. He is a blessed hope for countless numbers of children. He may come at any time during the night.
10. Santa is worshipped. He is worshipped and loved by millions of children around the world. Children love him so much that all through the year they seek to please him.

Is this the God believers want their children to know and love? NO! And to that – we can all just say, “Amen.”

You can make some real enemies out of people at Christmas time. But in 1 Corinthians 10:14 Paul says: “flee from idolatry.” And that is good advice.

There are four kinds of people, and you need to understand what happens to each one of them when you preach to them.

*Number one – the natural man.* “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned” (1 Corinthians 2:14).

*Number two – babes in Christ.* “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ” (1 Corinthians 3:1). A babe in Christ is somebody who just got saved and has very little doctrine stored up in his or her soul. They have not been saved long and they got just a little bit of doctrine, and they are not skilled in the work of righteousness as Hebrews 5, for example.

*Number three – the spiritual believer.* “And I, brethren, could not speak unto you as unto spiritual” (1 Corinthians 3:1). And, “But he that is spiritual judgeth all things” (2:15). A spiritual man is the believer who has doctrine stored up in their soul and the edification process is operating in their life. They may not be all the way there, but the edification process is in operation.

*Number four – the carnal believer* (1 Corinthians 3:1-3). That is a believer in reversion. Do you remember what reversion is? It is a word used to describe the believer who has reverted back to the old lifestyle – instead of walking like a new man, he is walking like the old man. He acts like the reverse of who he is.

All along in your ministry you will find those four kind of people. And you must learn how to deal with them. You cannot deal with them all in the same way. You have to deal with an unsaved man in one way, a carnal believer in one way, a babe in Christ in one way, and the spiritual man in another way. And in your preaching and in your ministry you are going to have to minister to those people.

And as you go through life, you will have to evaluate these things and be able to discern where the people are that you minister to and then what to do with them.

Now it is important that you understand what happens when you take the word of God and you preach it to each one of these men – these classes of people.

So we will start off with the lost man because that is the first issue. Once again we will talk about the anatomy of a man. A man has a spirit (mind), and a soul (heart), and a body. The word of God comes in and the man hears it. It comes into the man's spirit.

Now this unsaved man has a problem. What is the condition of his spirit? It is dead. Can it receive the things of God? Can it know him? Can it figure them out and understand them? No, it does not receive him, and it does not welcome him, and it does not gain anything from hearing the word of God. That spirit is dead. It is alienated from the life of God.

What is the condition of the soul of the unsaved man? His soul is darkened, and there is no understanding and nothing is in it. His will is operating in the realm of a dead spirit (inactive toward God) and a darkened soul. He is functioning under the influence of the old sin nature.

What happens when the lost man (with that dead spirit and with darkness in his soul) hears the word of God?

If that man does not hear the word of God, there is nothing that man will ever do to gain any access, or any acceptance before God. There is no way that man will ever gain life for his spirit or light for his soul. There is not any other way outside of the word of Almighty God. That book is the living word of God and the entrance of thy word giveth light. And there is not any other way that it is going to come.

Now I say things to you every now and then about the theological doctrines of Calvinism and Armenianism. I want you to understand that I teach you a system of doctrine that is moderate Calvinism. I have to confess to that. I am a moderate Calvinist. I am not a Calvinist – but a *moderate* Calvinist.

The only two doctrines in Calvinism that are really on the beam: eternal security and total depravity. But the other ones, the unconditional election and the limited atonement and the irresistible grace and those things do more of an extenuated kind of a thing philosophically developed.

By moderate Calvinism, I mean that man will never get it on his own. If you do not have the word of God come in, you are never going to get salvation.

2 Thessalonians 2:13 says: "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 [How did he choose them to salvation?] through sanctification of the Spirit and belief of the truth." How does a person get saved? A person gets saved "through sanctification of the Spirit and belief of the truth." Without the Spirit of Almighty God operating, a man cannot get saved.

How does the Spirit of God operate? This is the thing that I resist in the standard Calvinistic teaching. It is the idea that the Spirit of God just comes down (like a fog floating down) out of the sky and he just goes in there and begins to do a bunch of

things. And he does these things and then the word comes in, but the word is secondary.

Look at 2 Thessalonians 2:14: "Whereunto he called you [How did he call you?] by our gospel." That is the book – the message.

"Faith *cometh* by hearing, and hearing by the word of God" (Romans 10:17). The Spirit of God works through the word and if the Spirit of God does not initiate the activity, the activity does not come.

You do not just go sit on a stump and say, "Okay God I am ready for you to save me." That is like talking into the wind. The Spirit of God works through the word. The word of God is a life giving seed. Do you know what a seed does? It has life within itself.

I read an article a few years ago about an oriental person who made artificial rice. And he held a contest, and he said, "I will wager so much money that nobody can tell the difference between my artificial rice and real rice. You come and eat it, and I guarantee you cannot tell the difference." And he was right.

But one smart fellow came up and took the artificial rice and he said, "I guarantee you I can tell the difference." The man mixed them all up together and the man took them and he planted them in a flowerpot.

Now, do you know what the real rice did? It came up because there is life in it. The artificial rice did not do a thing.

The life is in the word because the word is *the word of God*. The Spirit of God takes this life-giving message and uses that word to energize a man's dead spirit. And then uses it to enlighten his darkened soul. The life is in the word of God.

Romans 1:16 says: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (emphasis added).

Look at John 6:63: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (emphasis added).

In Matthew 12:13 Jesus says to the man with the withered hand, "Stretch forth thine hand." And the man stretched it forth. Where did the capacity to stretch forth the hand come from? It came from the word. The power was in the command.

And had that man never responded he would never have had a hand that could respond. But prior to that had he tried to stretch it forth, it would not go. The difference was the word of God.

So when you come with the word of God to an unsaved person, the word of God energizes that person's spirit in order to receive the information. The word of God is light when it enters.

Turn to 2 Corinthians 4:3-6:

"But if our gospel be hid, it is hid to them that are lost: 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. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 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" (emphasis added).

Do you see what Satan is doing? He is trying to keep their spirit from receiving the information that is in the gospel. How does he do that? He destroys grace! We

have talked about that enough, and you better not miss that. He comes along and he takes grace out of the gospel. What happens when you add works? You destroy grace and there is no power. So he takes the life out of the word by destroying the grace – where the power is, and where the energy is.

Now the Spirit of God communicates the gospel and with it comes light. The light of the glorious gospel of Christ shines in. The gospel is the only thing that is the power of God to salvation. The word energizes the spirit.

To who is the gospel of Christ the power of God unto salvation? “It is the power of God unto salvation to every one that believeth” (Romans 1:16, emphasis added). Now that “will” has to respond positively towards the doctrine that its spirit has received. And when that volition takes that doctrine and transfers it down into its soul, there is light.

And when that person believes the gospel, God the Holy Spirit does those five things that I told you about C.R.I.B.S. And he does it in an instant.

What happens if the person rejects the word? Proverbs 29:1 says: “He, that being often reproveth hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.” What happens to a person who hears the word and does not believe it? The word that he hears and does not believe “hardeneth *his* neck.”

Have you ever seen someone in a dark room when the light is suddenly turned on? There are two reactions that you can have. One is *to see* and the other is *to hide*.

When you trust Christ, Christ comes in. And now by his Spirit, the Lord Jesus Christ indwells that believer. You trust him and you have life and light where once there was death and darkness.

So when you go out and preach to people, the process is just that simple. It is not complicated.

Do you remember Genesis 3? The further you get down in Genesis 3 the more complicated it gets. But it is really simple. You have the problem and the answer.

In ministering to unsaved people, you have to realize that when you preach the gospel to them you are attacking the darkness and the death that is within them, and that is the performance systems that they depend on – the reactionary legalism that we studied over there in Genesis 3.

Do not forget that chart that we went through in Genesis 3. It is the basis of what we will be doing in the next few lessons. You have to remember how that sinful reaction comes, that reactionary legalism, that setting up a performance system and a bunch of rules that you can keep and feel good about.

So when you preach the word to unsaved people, the only thing that is going to bring light and life is the gospel. That means that reformation, or clothes, or groceries, or a new place to live, or education will not provide the answer. Now you might have to feed them and clothe them and show compassion for their needs. I am not against that.

I started preaching in a rescue mission. For years I listened to people say, “You have to feed this person and do this and that.” And when you sit at a table with them, you find out they never did anything for anybody.

I have been in the ministry for a long time, and I have been preaching for a long time. I worked at the rescue mission from four o'clock and onward. At four o'clock I registered the men off the street and gave them a bed and they could take a bath and they were fed, and I lived with them until ten thirty that evening. I got them up again in the morning at five thirty and fed them again and got them out into the world in the morning every day.

When you get involved in people's lives, you will see all the needs and your heart will go out to them (if there is anything in your heart). But my point: you can focus on those things (and it is easy and cheap to do all the social things) and forget the gospel. And nothing will happen inside a man's spirit and soul until you give them the gospel.

Okay, now a man is saved and he has a live spirit and he has light in his soul. He has Christ in there. Now what happens? Now he is *a babe in Christ*. Now he needs to have Christ formed in him.

Turn to 1 Timothy 1:3,4: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*" (emphasis added). The issue of "godly edifying which is in faith" is taking the believer and having the edification of the believer's soul built up and edified. It is having an edifice of faith built up in that man's soul. Paul tells Timothy that is the issue in the ministry.

So this new believer needs to have some sound doctrine built up in his soul. Galatians 4:19 starts "My little children." Little children are people you give birth to.

In 1 Corinthians 4:15 Paul tell the Corinthians: You have ten thousand instructors in Christ but only one Father. I begat you through the gospel.

Continuing in Galatians 4:19 "My little children, of whom I travail in birth again." Notice the "travail in birth again." As difficult as it was to get the man saved to start with, it is a whole new painstaking effort "until Christ be formed in you."

The issue is not forming Baptists, and Methodist, and Presbyterians, and Catholics, and grace doctrine in them. The issue is forming Christ in them.

Do you know what happens to the average believer? He will hear the gospel and get saved, and then get sucked into a denominational religious system: Baptist, Methodist, Presbyterian, Assembly of God, Pentecostal, Charismatic, or Episcopalian. He gets sucked up into a system and has that system formed in him. And that is not the issue. The issue is to have Christ formed in him.

How is that accomplished? First you got the word. You take the word and you better rightly divide it so you know what is going on. And what is that rightly divided word going to do for that believer? Is it going to reeducate him? We talked about how the word will reeducate you. It will renew your mind. It will transform your life and strengthen you. You begin that edification process – you begin to take those divine operating assets for the edification of your soul that God has given to you, and you begin to apply that system. So you take in the sound doctrine into your spirit.

Again there are two Greek words that you hear a lot about, and you need to understand what they are talking about. "Gnosis" is a reference to knowledge located in the spirit, and "epignosis" is located in the soul. "Gnosis" and "epignosis" is the difference between knowledge being resident in your spirit, in your mind (the mentality of your spirit) and knowledge being resident in your soul. "Epignosis" is doctrine that has been transferred out of your spirit into your soul hence it is full.

"Epi" means it is thorough – it is full. It is knowledge that controls, hence it is translated "acknowledge" many times. It is not just something you know, but it is something you acknowledge, that you rest yourself in. "Epignosis" is knowledge that is down in your soul and the only way that knowledge and information can be transferred from your spirit to your soul is by faith.

Doctrine is transferred from your spirit to your soul (from knowing it and seeing it and perceiving it) by faith. And *only* doctrine that is in your soul is usable. The only doctrine that is usable for the transformation and the strengthening and the renewing

and the activity of your life as a believer, is the doctrine you stored up in your soul. You have made it a part of “you.”

Now you take that believer and form Christ in him. He is “in Christ” when he got saved and now we want to see Christ formed in him. We want to see him grow up in Christ.

You understand the issue of the edification complex. You understand the issue of how the process of edification goes on.

So we want to build this house of doctrine in your soul. So first, you want to be rooted and grounded and established in the faith. You need to be oriented to grace. What is grace orientation? (Romans 16:25,26). You have to be oriented to the provisions of God – what God has done for you and whom he made you. You have got to get the foundation laid. You have to be oriented to the program of God. You have to get that doctrine built up in your understanding. You have to be oriented to the overall plan of God. You have to understand how it all fits together. And you begin to get that stability built into your soul.

Now once you have that stability built into your soul, the next step is the measure of faith. We learned in Romans 12:3 that the “measure of faith” was that intelligent application of the operating assets that God has given you – all the sound doctrine.

And you take the understanding of that doctrine and you apply it according to the principles of grace. The information takes root in your life and it becomes the measure whereby your faith operates.

When these things become the value system whereby you operate then comes “the fruits of righteousness” (Philippians 1:11). The “fruits of righteousness” is just “true holiness.” And true holiness is the mastery of the details of life. You take the details of your life and you master them and control them and run them for God’s glory.

Then there is peace and joy. Peace is the result of all this. Peace is a relaxed mental attitude. Have you ever wondered about that “peace of God, which passeth all understanding” (Philippians 4:7)? It means to have that relaxed mental attitude. Joy is true happiness. But peace and joy come as the result of having all those other things stabilized in you.

Then there is agapé love. I use the term agapé to distinguish between charity (love in the bible sense of agapé) and what is normally described as love today – your own personal feelings. Agapé is the capacity to value and esteem the thing the way God does – to have the same mental attitude about things as God. And when you have that, do you know who is formed in you? Christ is.

Turn to 1 Timothy 3:15,16:

“But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

I realize that passage is most often used as a reference to the deity of Christ. But that passage is not a reference to the person of the Lord Jesus Christ in his incarnation, but rather it is a reference to the manifestation of the Lord Jesus Christ *in the church the body of Christ*. Just as God the Father was manifest in the flesh of the

Lord Jesus Christ so the Lord Jesus Christ is manifest in the flesh of the church the body of Christ.

And the way that comes about – 2 Corinthians 4:10: “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.” That is it!

As you minister, you have the responsibility to go through the edification process and bring that believer (in every facet of himself) to the place of maturity, being grown up, and built up. His heart, his conscience, his frame of reference, his emotions, his will, and all the different essences of the soul, must function and operate under the issues of the life of Christ.

Now in your preaching and in your ministry, think about what you are doing.

We will be going through passages that talk about reversionism in this lesson. Reversionism is going back and acting like an unsaved person.

People want to have the mastery over the details of life. They want to be able to control the details of their life and they want to have peace and joy. They want to be able to discern the will of God in the details of their life and what God would have them to do.

Most people go around saying, “The Lord led me to do this, and the Lord led me to do that.” And they do not have the first inkling of an idea of how to determine what God Almighty led them to do. They really mean *I feel like I want to do this and I am going to blame God for it.*

And 98% of the people you know (preachers included) that talk about “God leading me to do this” and “God leading me to do that” are doing just what *they* want to do. They are doing what they want to do because a little voice down inside told them to do it, or they felt led and impressed to do it.

If you find out where they get that *leading* and those *impressions*, you will find out it is not the Spirit of God, because they do not have any idea how the Spirit of God is going to lead them and how he is not going to lead them. And if you do not believe that – go ask them.

*It just had to be the Spirit of God leading me because it was leading me to do something good.* Well they need to go back to the nursery and sit down before they fall off the highchair and bust their little heads. And we will find the problem and start feeding them again, because we cannot trust them with a spoon all by themselves. That is where you are going to meet people in your ministry.

And you are going to find believers (rather than building up the doctrine in their soul) involved in a performance system – acting like an unbeliever. Instead of operating on the basis of grace and understanding how it operates and what it does, they are going to be off somewhere else. And you will be bringing them back *constantly* to build that sound doctrine in their soul.

Colossians 1:9: “For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding.” That is being “filled with the knowledge of his will” in your soul. And “in all wisdom and spiritual understanding” means to think the thing through.

The word “understanding” is a very interesting word. It means, “to think the thing through.” You are thinking through the process, but you are also thinking it through into your soul. Do you see that?

Paul says to the Colossians, “I want you to be filled.” What do you mean by “filled?” Over in John 16 Jesus tells his disciples because I told you this, your hearts

are *filled* with sorrow. What does he mean? You are gripped by it, and you are controlled by it. Sorrow has taken possession of them.

If you look in your concordance you will find that word used a number of times. To be *filled* with knowledge is to be saturated to the point of being controlled with the knowledge, with the wisdom.

Paul is talking about taking that doctrine and filling your soul up with that doctrine: "That ye might walk worthy of the Lord [that ye might have the measure of faith that operates and brings forth fruit unto righteousness] unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness" (Colossians 1:10,11). That is going right up the ladder and gaining the ability to function and operate as a member of the body of Christ.

And the issue in your ministry is to take that process (this foundation information) and build up the house. That is why the information has to be placed in there in the proper order (following the proper procedure) because there is a design in what you are doing.

You are not just throwing spaghetti all over the wall like modern art. You are not children finger painting. You are dealing with people's souls. And your ministry has to be designed that way.

And when you preach to people you are either building them up in the faith (establishing them in the faith, getting them rooted and built up that they might abound therein with thanksgiving) or you are destroying them.

We studied Romans 14:20: "For meat destroy not the work of God." And I told you then that the "work of God" is not talking about destroying someone and putting them in hell. He is talking about destroying that edification complex.

We do not destroy the edification of the believer's soul just to get your own way. Too often, that is exactly what we do. Too often, that is what is done in the ministry *to build my church, to build my reputation, to build my fame, to build my desires*. In order to accomplish those desires, you destroy the work that God is doing in the souls of the believers in the local church. The issue in a local church is "godly edifying which is in faith."

What is the essence of a man's soul? It is heart, conscience, will, and emotions. You have to bring those things into conformity to Christ. His heart, his mentality, his thinking process functions on the basis of the faith.

How does his conscience operate? What is the standard by which the conscience of a person operates? Shouldn't the standard by which you measure everything be "the measure of the faith?" Shouldn't the outward conduct that you produce and the details of your life be "the fruits of holiness, fruits of righteousness?" Shouldn't your emotions be under the control of peace? Shouldn't joy dominate in spite of circumstances?

You should have a relaxed mental attitude and have true happiness. That is *agapé*. That is the ability to value and esteem the thing God values and esteems – to see the thing that is of greater value and choose that. And that is to have the mind of Christ.

There are all kinds of ways to say it. Another way of saying it in the bible is "to be filled with the Spirit."

Colossians 1:9 to be "filled with the knowledge of his will."

Ephesians 5:17,18: "Wherefore be ye not unwise, but understanding what the will of the Lord *is*. And be not drunk with wine, wherein is excess; but be filled with the Spirit."

To "be filled with the Spirit" is a synonym and another way of saying "being filled with the knowledge of his will in all wisdom and spiritual understanding."

To be "filled with the Spirit" is not something that happens to someone when they get in the closet and shut the door. It is not something that happens when they go down to the altar at the prayer meeting and have people pray all around them, and then they get a shiver up their spine and their hair stands up, and they begin to come out with a series of either spoken ejaculations and talking, or a sense of humility and prostration. It has absolutely nothing to do with those things.

In Ephesians 5:18,19 he says: "be filled with the Spirit; Speaking to yourselves in tongues." *No it does not say that.*

On the day of Pentecost when those people were filled with the Spirit (in the prophetic program) they spoke with tongues. Did you know there is not one prophecy in the Old Testament that said that they would speak with tongues? The reason they spoke with tongues was because the program of God that was in operation required those people to be able to speak the languages to the nations, because they are going to carry the word of God out to the nations. That is not the program today. And those things have ceased. They do not operate today.

Ephesians 5:19-21 says:

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" [Do you see that inner tranquillity, and peace, and harmony?] Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God" (emphasis added).

There are three marks of being filled with the Spirit: (1) a song in the soul, (2) a thankful heart and attitude, and (3) a submissive spirit.

What do you mean "be filled with the Spirit?" Being filled with the Spirit has to do with "being filled with the knowledge of his will." Think about what "being filled" means.

If I have a pot of tea and I fill the cup with tea, I put tea in the cup. But I also fill the cup with the tea kettle right? I am filling it with the teakettle. The tea is in the kettle and I am using the teakettle as an instrument to fill the cup.

Now, which is it? Do you fill the believer with the Spirit in the sense of putting the Spirit in the believer? Or, do you fill the believer with the Spirit like the teakettle pours the tea in? Well it is the latter, not the former.

When you trusted Christ you got all of the Holy Spirit (volume wise) that you are ever going to get.

He is talking about the Holy Spirit taking the believer and putting things in control of your life, "being filled by the Spirit" (by the instrumentality of the Spirit) if you want to put it that way. You are filled with the things the Spirit of God puts in you. The things that are placed inside are the doctrines, and the Spirit of God takes those doctrines and controls the details of your life.

Ephesians is a mirror image of the book of Colossians. Look once again in Ephesians 5:18-22: "be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving

thanks always for all things unto God ... Submitting yourselves ... Wives, submit yourselves unto your husbands.”

Then he gives instructions. 5:25: “Husbands, love your wives.”

6:1: “Children, obey your parents in the Lord.” 6:4: “fathers, provoke not your children.”

6:5: Servants, be obedient to them that are *your* masters.” 6:9: “ye masters, do the same things.”

Do you see how he says, “Be filled with the Spirit?” And when you are filled with the Spirit: this is what a wife is to do, and this is what a husband is to do, and this is what children are to do, and this is what fathers are to do, and this is what servants are to do, and this is what masters are to do.” Do you see that?

Come to Colossians 3:16-17 and watch exactly the same kind of thing: “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. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.” (3:18) “Wives, submit yourselves.” (3:19) “Husbands, love *your* wives.” (3:20) “Children, obey *your* parents.” (3:21) “Fathers, provoke not your children.” (3:22) “Servants, obey in all things *your* masters.” (4:1) “Masters.”

You see the exact correlation between the two passages. Now go back to Ephesians 5:18 where he says, “be filled with the Spirit” and do these things.

In Colossians he says, “Let the word of Christ dwell in you” (settle down and feel at home in you).

People, “being filled with the Spirit” is synonymous with allowing the “word of Christ to dwell in you richly” (in your hearts).

Do you know where you dwell? You dwell in a house. Don’t you have a humble little domicile that you dwell in? It is a little house that you call home and you settle down and feel at home there.

Paul says, “Build an edifice of doctrine in your soul so Christ can dwell there.” How does he dwell there? He dwells there by the word of God – by that doctrine. He dwells and he lives and he is formed and he is manifested.

The issue in the ministry is the edification of the believer’s soul, so that he then can function properly.

The mechanics are three words: (1) fact, (2) faith, and (3) feeling. We went over this in Romans 6.

You take the word of God and you open it up and you find out what the facts are. What are the facts about who you are? You get oriented to the facts of grace.

Then you place your faith in it. The fact is “you are” now count it to be so, reckon it to be so. Rejoice in it and get happy about it. Be excited about what God has done.

And then feelings produce activity, and they follow and bring forth fruit unto God.

The three words: (1) know, (2) reckon, and (3) fruit unto God.

Now your life, and your ministry, (Christian growth and Christian living) has to be focused on building up that edifice of doctrine. You take that word rightly divided and put it in their Spirit and transfer it into their souls and build up this house of doctrine. That doctrine then begins to control their souls.

It is not a mystical, make believe thing. It is the intelligent response of faith to an understanding of what God’s written revelation says. That is the process of “godly edifying which is in faith.”

## AMB 301-16

In this lesson we will be talking about some considerations about the issue of the problem of reversionism in the believer, and I want to do it specifically from the point of view of what happens in regard to the anatomy of man – the person. We will look at what is happening to him when he gets into the position of reversionism.

Now in the last lesson I mentioned some things that I am going to review for you in this lesson. I do not want you to forget about this information or miss it.

1. *The principle of the operation of law and grace* – how law and grace operate. That is doctrinal understanding you need to have fixed in your mind.
2. *The three phases of sanctification* – phase one, phase two, and phase three. You should become conversant in that terminology. It would not hurt you to get used to talking about phase one, or phase two, or phase three. So keep that in your mind.
3. *The issue of grace motivation in regard to the dynamics of grace motivation*. Grace motivation produces godly sorrow, true repentance and true holiness. Those things are important and we went over those issues in detail.

Then we went over the empowerment side of grace motivation:

- One is the dynamics – how it works.
- Two is the empowerment – empowerment of the word of God working to warn and to teach.

Go back over your notes and do not forget those things.

Now we will discuss something we went over in the last lesson – the behavioral dynamics of sinful reactions. In other words it identifies reversionism. And I am going back over this material tonight because we are going to study reversionism.

There were five things.

(1) *Eve did not function on the basis of sound doctrine* (Genesis 3). Eve and Satan *added to the word*, and they *subtracted from the word*, and they *watered it down*, and they *denied the word*, and they *questioned the word*.

(2) And because of that Eve was unthankful and discontent with whom God had made her and the provisions God had made for her.

(3) And that resulted in a desire-oriented life – doing it her way.

Those first three things are the real issues that produce sinful responses.

(4) The sinful emotional responses resulted from Eve's activities – those sinful emotions that were authored by the old sin nature to produce an immobilization, an inability to deal with the sin that she committed.

The three sinful emotions were:

- shame
- fear
- rejection

(5) Those three emotions produce a three-fold defense mechanism: blameshifting – avoiding responsibility – and legalism.

These sinful emotions authored by the old sin nature produce a defense mechanism – a system of defending and defense actions to produce self-justification. These are sinfully authored emotional responses to keep you from dealing with the things the way you are supposed to deal with them.

Now when you meet people (and you deal with people and you deal with yourself) you are always going to find them shifting the blame, avoiding responsibility, and developing performance systems in order to justify their own activities. That is where you find people who are caught up in sin.

Blameshifting, avoiding responsibility, and legalism come from shame, fear, and rejection. And blameshifting, avoiding responsibility and legalism are not the real issue. It is the shame, fear, and rejection that are the real issue.

1. Not going on sound doctrine.
2. Being discontent with whom and what God has made you and the provisions God Almighty has made for you.
3. Having a desire oriented life – idolatry.

Now when you find people doing those things you want to take them back over to the real issues. When you deal with people (whether it's your pulpit ministry as you preach and minister to people from the pulpit, or whether you are dealing with them on an individual basis) you must understand what is happening with people. Whether it is dealing with yourself, your counseling ministry or whatever, if you understand what is going on with people, then you know how to get them where they should be. And they are not caught up with shifting blame – trying to figure out who is to blame for this or that. That does not make any difference. That is not the issue.

The issue is your responsibility and getting them back on track where they should be – operating on sound doctrine and appreciating whom God made them and responding to that in gratitude. And they can turn from the sinful activity to godly sorrow, working true repentance that produces true holiness.

Now we have been talking about the issue of perfecting the saints. We talked about law – how it operates. We talked about grace – how it operates. We talked about the dynamics of grace. We talked about the motivating power of grace and where the empowerment for the believer comes from.

Now we have been dealing and focusing on what the mechanism is of how a person operates.

It is one thing to understand that gasoline (not diesel fuel) runs a combustion engine. You do not have to understand anything about the combustion engine, but it helps if you do understand something about it. It helps for you to keep your car running right if you understand how to change the plugs and what the plugs do and all those details.

And we are going into the anatomy so you are more than just somebody who turns the key in the ignition of the car – and if it works good, and if it does not, then you have to quit or call somebody else. I am interested in you being a technician.

So we talked about the anatomy of man. The three-fold nature: spirit, soul, and body. We talked about the essence of each one of those things.

I have talked to you about what happens when you preach to men. I talked to you about the four different types and four different classes of men you are going to minister to:

- The unsaved men (the natural man).
- The babe in Christ (the person who just got saved and the edification process is just beginning. They do not have much doctrine in their soul yet but they are growing and they are in the process).
- The spiritual man – the one who has the edification function going on. He is being edified. He may not be brought to maturity completely yet but the edification is taking place, and he is properly oriented to the teaching ministry of the Holy Spirit. That is a spiritual man – a man walking in the spirit and being filled with the spirit. He is a man under the control of the Spirit of God, the doctrine that God has in operation today.
- The carnal believer. He is saved but he is not functioning on the basis of any doctrine. He is the believer who is in reversion. He is acting like the very reverse of who he is – operating on the basis of the old life.

Now that you know the dynamics of sinful reactions you know exactly what that carnal believer is doing, and what his problems are, and why he is acting a certain way. Knowing those dynamics gives you some answers.

Well, you need to understand what happens. In the process of maturation (of edification) you take in the word and it goes into your mind – into your understanding. Then your will transfers it down into your soul, and that edifice of sound doctrine is built up in your soul.

And these are the parts that make up the essence of your soul: your heart – your conscience – your will – your emotions.

And each one of those parts of your soul are brought under the control and dominion of the sound doctrine in this edification structure that is built up in your soul. And as that edifice of doctrine is built up in your soul, your heart, your conscience, your will, and your emotions are brought to the place where they function properly under the control of the Spirit of God. They are under control of the doctrine of grace.

You develop the ability to have the “measure of faith” in your conscience, and to have peace and joy. That relaxed mental attitude controls your emotions. You have the ability to produce the fruits of righteousness with your will. You choose to walk in true holiness. You have the ability to evaluate and esteem things the way God values and esteems things. Your heart operates on the basis of agapé love as that edifice of doctrine is built up in your soul.

Now we learned about the doctrinal edifice (Romans 16) time and again. So I assume you understand that.

But how is that doctrine built up in your soul? How is the Spirit-filled life produced? How do the mechanics of Christian growth and living operate? How do the mechanics of being filled with the Spirit operate?

You have to find out what the facts are from the word of God and then you face them – you reckon them to be so. You recognize them and you believe them, and then the fruit is the natural response. Your faith rests in the facts from the word of God and rejoices in them – resulting in fruit.

That maturation process can run into obstacles. There is the problem of reversionism, and it is demonstrated and illustrated in one short passage, which to me is one of the most fascinating passages in all the book of Ephesians.

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind” (Ephesians 4:17). He is talking about the body of Christ edifying itself and building itself up.

Notice he is talking to the Ephesians – the local church at Ephesus – to the saints – members of the body of Christ.

Do you remember those four assets that God gave to ensure that edification is accomplished in the believer’s life?

1. He gave you the written word of God.
2. He gave you the indwelling Holy Spirit to be your teacher and to illuminate you about the doctrine and information – to cause you to understand it.
3. He gave you pastors and teachers for the authoritative and accurate communication of the doctrine.
4. He gave you the local church as a classroom and a laboratory to learn the practice and the responsibilities of the application of grace to the details of your life.

Those assets are tremendously important. Those four things are what your ministry (as a pastor and a teacher) is all about. And those four things are absolutely equally important in the life of believers.

That is why the pastor and the teacher (doing his job of providing the edification) is critical.

That is why the local church is so critical in the lives of believers.

The body of Christ builds itself and edifies itself by taking the assets God has given them, and applying them.

He says “I say therefore, [because of that] and testify in the Lord, that ye henceforth [from now on, believers] walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened” (Ephesians 4:17,18; emphasis added). How do the “other Gentiles” walk? Do they walk in belief or unbelief? He is talking about unsaved people. He says, “Do not let your habitual manner of life (your walk) be like the unsaved.

What does that tell you? If he tells you not to do it, does that mean it is possible to do it? He is saying *Do not revert back to the old days. As a believer, do not revert back to those other days. Do not go back to the way you used to walk. Do not live and walk and operate like an unsaved person.*

That is reversionism: reverting back to the old manner of functioning – being the reverse of who you really are – failing to appreciate what God has made you, and the provisions that he has given you.

Now notice what Paul says in Ephesians 4:17-19 about how unsaved people walk. He says, “This is how a believer in reversion walks.”

Well we are looking at the mechanics. You get in your car and turn it on and say, “It’s backfiring. It will not go. It does not have any power.”

But what does a mechanic say? He says, “The points are not working. The spark plug wires are bad. The valves need grinding.” He looks more at the mechanical aspect.

If you understand what mechanics are wrong in a person’s life, you can understand how to fix the problems.

“Walk not as other Gentiles walk” (Ephesians 4:17,18):

1. “In the vanity of their mind.”
2. “Having the understanding darkened.”
3. “Being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.”

Notice the first thing he talks about – they walk in the “vanity of their mind.”

When a believer becomes negative toward the truth of God’s word and he does what Eve did, he is not walking on sound doctrine. And you become negative toward the doctrine that you should be positive toward. The results (1,2, and 3 above) follow.

And the first thing is the “vanity of their mind.” That word “vanity” is a very interesting word. The word “vanity” means “nothing, emptiness.” The Greek word is “mataiotes” and it means exactly what the English word means. It means “nothingness, vain, empty.”

When Paul is talking about the “vanity of their mind,” he is describing something that happens to people when they become negative toward the doctrine.

Man has a spirit, body, and soul. The man hears the word of God and it goes into his mind. And his will (the function of his soul) takes that information and stores it in his soul. And that edifice of sound doctrine is built up in his soul, if it is built properly. The information is made a part of him and is stored in his soul.

Now let’s say this man becomes negative toward the doctrine. He does not want the sound doctrine from the word of God. So there is a vanity, a vacuum (emptiness) created in his mind.

Do you know what happens when you have a vacuum? It is like drinking a soda with a straw. You create a vacuum by using the straw.

Well there is all this false doctrine in the world and this empty mind sucks in the false doctrine.

A vain and empty mind operating on the principle of “walking in the vanity of their mind” is talking about that suction that develops in the mind. When you begin to be negative toward sound doctrine there is a suction in the mind, and it begins to suck in false doctrine: human viewpoint, mental attitude sins, legalism, emphasis on the details of life.

Look back in Ephesians 4:14: “That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive.” That doctrine floats by and the

old man sucks it in and says, "I'll have a little of that." And an involuntary vacuum begins.

Here are some examples of human viewpoint: evolution, materialism, hedonism, imperialism, pessimism, socialism, communism, philosophy, science, tradition, religion, etc. And the old man just sucks in those doctrines.

Do you know why unsaved people just cannot seem to get enough of those things? Those doctrines are sucked into their minds.

Legalism is the performance system based on the false doctrine.

Then there are mental attitude sins: arrogance, envy, jealousy, vindictiveness, frustration, guilt complexes, fear, isolation, worry, anxiety, subjectivity, discouragement, depression, implacability, etc. These mental attitude sins are sucked into their minds.

Being negative toward the doctrine produces that suction that sucks all that garbage into their minds.

Emphasis on the details of life is total and complete preoccupation with "you" – yourself.

Unsaved people walk in the "vanity of their mind." There is a whole system in the world, all kinds of doctrine floating around out there. Who is the author of that doctrine? Satan is the author of that doctrine.

It is all designed to promote Satan's policy of evil. The old sin nature authors that false doctrine, and it walks according to the course of this world. It authors things that are in complete line and harmony with Satan's program, and it promotes Satan's program.

And just like an unsaved man can suck that doctrine in, a believer can also suck it in. People become negative toward sound doctrine and in comes all that false doctrine.

Your mind is constantly being bombarded, and the only safety in keeping that false doctrine out of your mind is to be positive toward sound doctrine. You exercise your will to choose the sound doctrine *and nothing else*.

Continuing in Ephesians 4:18: "Having the understanding darkened." Now when your mind becomes a vacuum sucking up all this false doctrine, it causes your understanding to be darkened.

The Greek word for understanding is "dianoia" – "to think", and then the word "through." The word "understanding" means "to think through."

The information comes into your mind, and then you think it through your mind down into your soul. Your "will" takes it down into your soul. And your understanding (your ability to think the information through down into your soul) becomes dark. There is a blackout in your soul, and in your understanding.

Look at an illustration of this in Romans 1:21: "Because that, when they knew God, they glorified *him* not as God, neither were thankful; [They became negative toward the doctrine.] but became vain in their imaginations." Their imagination (their thinking process) becomes vain. It becomes a vacuum and all that false doctrine gets sucked in and "their foolish heart was darkened."

There is a definite result that comes about. If you are negative toward the doctrine, the mind becomes vain, and a vacuum develops that sucks in all kinds of false doctrine, which produces a blackout in the soul. As far as your soul is concerned all of the sudden the light goes out with regard to sound doctrine. So even the doctrine that is down in the soul is darkened.

How well can you operate things in darkness? You do not do very well. You may be able to do a little bit in the dark, but did you ever try to write in the dark? You could write in the dark, but what would be the result? It would be a mess.

So, in other words, the doctrine does not operate very well when the heart is darkened. You are not very proficient in the doctrine you know, and pretty soon you stop using it.

Turn to Ephesians 1:18. Paul is praying that “The eyes of your understanding (your soul) being enlightened.” He is saying, “I want you folks to have the ability to take the doctrine and think it through down into your soul. I want you to get the light, and see light – spiritually and mentally. It has to do with understanding.

A vacuum develops and it pulls in false doctrine, and it results in a blackout in the soul. It results in an inability to see or to operate on the basis of sound doctrine.

The next thing that happens: “being alienated from the life of God through the ignorance that is in them” (Ephesians 4:18). The blackout results in alienation from the life of God.

When he talks about “being alienated from the life of God” in an unsaved person, that means being lost – spiritually dead.

But in a saved person that does not mean you lose your salvation. It means you are estranged and cut off from the plan of God.

What phase of the plan of sanctification are you in? You are in phase 2: progressive sanctification. So what phase will you be cut off from? You will be cut off from the one you are in. You will be estranged from what God is doing in phase 2.

An unsaved man is estranged from phase 1: eternal positional truth. An unsaved man does not have that eternal positional truth. God’s will for him is that he gets saved, but he is cut off from that and he cannot get that.

A saved man goes back to walking like an unsaved man. You walk like you were not saved. You look like you were never saved.

Do you realize that you cannot see phase 1? You cannot see “positional truth.”

We studied, in Romans 6, the issue of being baptized into Christ, and I told you then – the mechanics of spiritual truth is to “one baptism.” Do you remember me explaining that is not an experiential truth? That is something you do not feel, and you do not sense, and you do not physically experience. It is a truth that you know about because you read it in God’s word, but it is not experiential. It is positional truth.

Well how are you going to begin to experience positional truth? That is phase 2 and that is what the Christian life is all about.

But if you stop operating on sound doctrine and take in all that false doctrine, you are “alienated from the life of God.” You are estranged from the Christian life and it’s operating procedures and principles. That alienation and estrangement is the doctrine “no longer being operative” in the believer’s life. It is just like the doctrine not being there, as far as the practical results go.

Paul goes on and says it is “because of the blindness of their heart” (Ephesians 4:18). The blindness causes darkness. And he is going to retrace his steps here just for a second, and he is going to say this alienation and this estrangement is for two reasons.

Verse 18: “being alienated from the life of God:”

1. “through the ignorance that is in them”
2. “because of the blindness of their heart”

Ignorance is a total lack of understanding. It does not mean you do not know something – it is just a complete inability to understand what is going on.

*Your Christian life will not operate on the principle of ignorance.* It does not mean the doctrine will not be there – but it will not work, it will not operate, it will not manifest itself.

So what is happening? The guy is negative toward sound doctrine and his mind sucks in the false doctrine and that gives him a blackout in the soul. He goes blank as far as understanding is concerned. The understanding in the soul is blank because of ignorance. The sound doctrine will not operate without some light. It will not operate on the principle of ignorance.

Continuing in verse 18 there is the “blindness of the heart.” The mentality of the soul has been blinded. I want you to understand that issue of the “blindness of the heart.”

Literally the word there that is translated “to blind” means “to cover over with a thick layer of skin.” It is like a callus. In fact it is translated “hardness” in a number of passages.

In Mark 3:5 the Lord Jesus Christ “looked round about on them with anger” [because of the] “hardness of their hearts.”

Mark 6:52 and 8:17 are some other verses like that.

He is describing that when a person becomes negative toward sound doctrine, they develop a callus (spiritually) on their soul. They develop a thickness.

When you talk about people being *thick headed*, what do you mean? Do they catch on real quick? No they cannot see it. If you show them something, they just cannot get it.

John 12:37: “But though he had done so many miracles before them, yet they believed not” (emphasis added). He did the miracles and what did they do? Did they respond positively or negatively? They responded negatively.

Verse 39: “Therefore they could not believe” (emphasis added). Why couldn’t they believe? He does the miracle and they respond negatively and a situation finally develops when now they cannot believe.

Verse 39,40: “Therefore they could not believe, because that Esaias said again, HE HATH BLINDED THEIR EYES, AND HARDENED THEIR HEART; THAT THEY SHOULD NOT SEE WITH *THEIR* EYES, NOR UNDERSTAND WITH *THEIR* HEART, AND BE CONVERTED, AND I SHOULD HEAL THEM” (emphasis added). “Blinding the eyes” and “blinding the heart” are the same.

Being negative towards the doctrine produces hardness in the soul – blindness – a hardening of the heart.

Proverbs 29:1: “He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy” (emphasis added). Much reproof that is rejected produces a hardness, a blindness, a thick covering that covers over the soul so that the light and the understanding cannot get through, and it confirms the darkness in the soul.

Now this blindness (“Porosis” is the Greek word – it is the blindness of the heart.) develops from friction. Have you ever had a callus on your foot? It develops from rubbing, and soon it gets raw and then tough skin develops on your foot.

In 2 Corinthians 7:1 Paul says, “let us cleanse ourselves from all filthiness of the flesh and spirit.”

Friction develops on the soul in two areas, and it develops that “hardness of the heart.”

*First*, the friction comes from the sins of the spirit – the thoughts. The false doctrine that is sucked in rubs the soul the wrong way. The false doctrine coming in the mind, and the sound doctrine in the soul, develops friction and begins to get a little heat going. Maybe it is mental attitude sins that are sucked in. Maybe it is false doctrine in the sense of religious things.

Do you remember the “fiery darts” and that verse that talks about the “fiery darts of the wicked” in Ephesians 6:16?

Do you remember in 1 Timothy 4:1,2 Paul talks about some people being seduced by the “doctrines of devils ... having their conscience seared with a hot iron.” When you sear something you burn it to the place where it does not have any more feeling in it. You burn it out with a “fiery dart.” That is what false doctrine does. It sears the conscience and puts scar tissue on your mind, and puts a callus on it so sound doctrine cannot get through. So there are sins of the spirit that might do that.

*And second*, there is the body – the old sin nature. (You cannot forget that guy!) And the old sin nature (the old behavioral patterns) begins to operate and run.

Go back to Ephesians 4:19: “Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.” Now that is the result, that is the lifestyle, that is the overt activity.

Here is what the man’s life looks like. Instead of looking like a believer, his mind has become a vacuum cleaner that is just sucking in all this bad doctrine, the false doctrine from the world, the human viewpoint and the performance system, and the mental attitude sins, and the emphasis on self.

That results in a blackout in the man’s soul and it is causing a callus to grow on the man’s soul. That happens because the more negative he becomes toward the sound doctrine and the more he heads toward the false doctrine, the more friction and more blindness develops – resulting in more blackout.

Ephesians 4:19: “Who being past feeling.” That callus develops on there to the point of blocking the functioning of the soul on the basis of the sound doctrine.

Have you ever stuck a callus with a needle? It does not have much feeling. It is “past feeling.”

A man’s soul has that callus on it and the soul cannot function, cannot respond, and cannot act like it should act.

Now what do they do when they get “past feeling?” What happens when they get in that blackout condition?

Continuing in verse 19: “have given themselves over unto lasciviousness.” They give themselves over.

We are going to look at a verse in 2 Timothy 2 in a minute where it talks about the fact that they “opposed themselves.” That is it: “given themselves over.” Literally they betrayed themselves and they turned themselves over.

Verse 19: “given themselves over unto lasciviousness, [That is just permissiveness, wantonness.] to work all uncleanness with greediness.” Notice those last two words “*with greediness.*”

Did you know your flesh is a hog? And if it can run your life, it will be greedy. Do you know what greediness is? It is a frantic search to have everything for “you.”

He becomes negative toward the doctrine, and the vanity (the vacuum) develops in his mind and sucks in all this false doctrine and produces a callus on his soul. Then his soul cannot function like it should, and it cannot operate like it should.

And the result of that is *a frantic search for happiness*. The man has a panic attack (an anxiety attack) to find happiness and find the things he is missing. He

reaches out and tries to grab happiness and it is like trying to reach out and get hold of a cloud.

Remember that song *I Can't Get No Satisfaction*? You must find happiness, so man starts grasping after it – that greediness – that frantic search. And the more desperate he becomes, the more unstable he becomes, and the more illusive happiness becomes. He thinks *I got to have it*. So his mind sucks in some more stuff. Does it work? No, it just makes that callus harder. So grasp at some more stuff and suck it in. Do you see that frantic cycle?

When you meet people, remember that is what is going on in their lives. They are sucking all these things in trying to assimilate it to try to get the feeling back. And they just keep building up a bigger and bigger callus.

The believer becomes negative toward sound doctrine. That starts a vacuum in their spirit and in comes the false doctrine, in comes the bad teaching, and with it comes a blackout in their soul. And with that blackout the believer is alienated and estranged and cut off from the provisions that God has for him as a believer in his walk and in his daily life. He becomes disoriented to the plan of God.

Therefore, to find happiness and purpose, and fulfillment, he gets promiscuous or he might get religious. And as he does that, he builds up that callus on his soul, and that does not happen immediately. It comes as a process. The callus makes the believer frantic for his soul to function again – the feeling and the happiness. And it sends him in a frantic search and that search and that panic attack of running around like a chicken with his head cut off just builds up more callus and destroys the capacity for life and functioning under the plan of God. And soon enough he becomes dead.

Romans 8:6 says, “For to be carnally minded *is* death; but to be spiritually minded is life and peace.” That “death” is not dying and going to hell, but it is death to the Christian life, death to the life of service in phase 2.

Now let's go back to Ephesians 4 and notice the contrast and the answer. Verse 20, “But ye have not so learned Christ.” In other words, here is the contrast of what sound doctrine can do for you. Here is how to reverse the process:

“If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness” (Ephesians 4:21-24).

You have to learn Christ. Now Christ is not here, but he left his thinking (his doctrine) behind in the word of God rightly divided. And you have been taught in him that you “put off concerning the former conversation the old man” (4:22). You have to be taught. Faith has to revive itself and become positive again towards what God taught you in his word. You have to be taught again. You have to put away the old man – positional truth. Start believing it.

Verse 23 says, “And be renewed in the spirit of your mind,” and that is the issue. The only way you get rid of that callus is to resume the edification process – to “be renewed in the spirit of your mind.” Put off the old man and put on the new man (doctrine in your soul – take control – being filled with the Spirit).

Continuing in verse 24: “which after God is created in righteousness and true holiness.” That is the proper functioning of a believer unto grace. That “righteousness” and that “filling of the Spirit” is what converts that positional truth into experience. And it

is not possible apart from sound doctrine (verse 21) being understood, the edification process (verse 23), that perfection process called “godly edifying which is in faith.”

When you deal with people and they are in that frantic search and they are in the avoidance systems, and the performance systems, and shifting blame, and they are frantically trying to manipulate those defensive devices to justify themselves, you need to understand where you have to attack. They operate under fear and shame and rejection and alienation, and you need to understand where you have to attack.

The attack has to be at that callus and the only way to eliminate it and bring light again to the soul so that they function on the basis of the filling of the Spirit is to resume a positive attitude toward that doctrine. And there is only one thing that can do that, and that is the ministry of God the Holy Spirit.

Now turn to 2 Timothy 2 and I will show you the procedure for restoration. (We will talk more about this in the next lesson but I will give you the passage.)

“And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; [they betrayed themselves, Ephesians 4:19] if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, [He trapped them.] who are taken captive by him at his will” (2 Timothy 2:24-26).

The indication in the passage is that souls have been ensnared by Satan and his policy of evil against the body of Christ. He is fixing it so that you, as a member of the body of Christ, cannot function properly.

The indication is that people in that condition may be restored and the verse says they may recover themselves and the means of recovery is in verse 24 and 25. Basically, it is sound instruction from the word of God.

But notice how they are to be instructed. Notice it does not say to just teach them doctrine. It does say that but notice *how* you have to do it. You have to think about who they are, what they are, and how to get the doctrine in there.

Verse 24: “And the servant of the Lord must not strive” (emphasis added). In other words, he has to be a non-threatening person: “be gentle ... apt to teach, patient, In meekness.” He has to be someone who is not threatened and who is not threatening. “Must not strive” is quarrelsome and fighting but must be “gentle”. Gentle is kind.

Your ministry must not be characterized as a “know it all” and “put down” attitude, *but with kindness unto all men*.

“Apt to teach” which is able to give the necessary instruction out of the word of God, and “patient.”

Kindness is just being courteous, and teaching is getting that edification design going again.

Patience is being willing to put up with abuse, willing to put up with being abused.

When you confront a man in reversion and start giving him the instruction, he is not going to love you.

What is the dynamic of grace motivation? It is the word of God - *warning* and *teaching*. You warn this man and counsel him with regard to danger in his life, and with a view of a change in his conduct. You warn him about that vain mind. You go to the real issue.

And do you know what is going to happen? More likely than not, he is not going to appreciate it.

Do you know what happens when you have been in a dark room for a long time and somebody turns on the light? "Turn off that light!" And that is why you have to be patient – willing to take it.

2 Timothy 2:25: "In meekness."

Do you remember Galatians 6:1,2: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." It is not just going in there, but there is an attitude of *But by the grace of God that might be me so let me help this person out*. That is real true *Christian comradeship*, as Mr. Stam calls it.

"In meekness instructing those that oppose themselves" (4:25). That is teaching the people who are working against who they really are. Here is a guy and he is functioning the opposite of who God has really made him. Isn't he opposing who he really is?

Continuing in verse 25: "if God peradventure will give them repentance to the acknowledging of the truth." That is a change of mind that will lead them to a proper perception of the truth – repentance.

"And *that* they may recover themselves" (4:26). That word "recover" simply means "to sober up" and "to come to their senses and start thinking properly." Do you know what the key to recovery is? It is bringing that person to repentance so "*that* they may recover themselves."

How do they recover themselves? The sound doctrine takes away the callus and allows the edification once again to operate.

Your ministry toward these believers in reversionism is to take that word and instruct them. But listen, it is obvious in those passages that he gives five things to do and only one of them is to "instruct" them (apt to teach). All the other ones are *the attitude* with which you come at them because you can feed that fester by improper responses to them.

Do you know what the key to an effective ministry is? "You" – being a spiritually minded believer, and having that doctrine in your heart not just your head. It is having that doctrine control your activity towards these people.

## AMB 301 – 17

We have come a long way in our study of ambassadorship. The work of the ministry is based upon some very basic principles, and we have gone over them. And they are very important things.

I realize that if you studied books on *pastoral theology* you would conclude that what we have gone over in this class is not the standard treatment of pastoral theology.

However, I am not saying that you should not be familiar with that information. I recommend that you buy some pastoral theology books and read them.

But instead of reviewing what they have to offer, I am more interested in going over the things we have been studying, because what we have been going over is Pauline. It might not be the standard form in pastoral theology courses, but it is Pauline information and it is Pauline directed.

I am experiencing the empty nest jitters. Do you know what the empty nest syndrome is? It is when your children get to the ages of fourteen to sixteen and you have to begin to let them go from home. They are not quite there yet, but this is when you get the empty nest jitters.

Well, I am beginning to have a little bit of that with you folks because we are going to be through in a few months. And I am more and more conscious of the fact that we have covered so little of the information that needs to be covered. There is so much that I want to cover and so little time left to do it. And so I am constantly trying to remind myself of the necessity to go over basics and things that are not just extemporaneous, or the peripheral, or even mildly important, but really just basic important critical issues.

I repeat to you again – *you learned the basics, now you are going to have to spend the rest of your life filling in the gaps.* When you get through with these classes you are not going to be able to go out and present yourself to the world and say, “Here I am, Hercules, ready to slay the lion.” You will be equipped with some very basic areas but then you must perfect yourself, grow, expand your areas of understanding and apply these truths.

I do not want you to go away and say, “Well, Brother Jordan did not train me in this or that.” I am telling you now that I am not doing everything. You are not getting all that you are ever going to need in these classes.

When you leave these classes, that is not the last time you will have to study. But you are going to be equipped in the mystery truth, and prophetic truth, and in some pastoral issues to be able to go ahead with a good foundation in basic issues.

And I want you to know that I am not going to be angry with you about going on, but I am going to expect you to go on. And if anything, I will be disappointed if you do not. So be true to the things you know and the things that are true in the scripture, but go on and expand and learn.

So we have gone over some real basic things but we have come a long way.

First of all, we discussed the issue of ambassadorship. What does it mean to be an ambassador (an official representative of the Lord Jesus Christ) on this planet? You and I are his official representatives, hence, his official spokesmen.

Therefore the most important issue in your life, and especially in your ministry, is the message that your Savior has given to you to proclaim. And being a worthy representative of the Savior and faithfully delivering his message is the issue in the ministry. That is the responsibility that you have, and we talked about that responsibility. And if that is true, then *the doctrine* and *the issue of grace* are the issues today.

The big issue is not figuring out the anti-christ’s identity. The issue today is not figuring out Melchizedek’s identity.

Some folks got real angry with me one time, not too long ago, because I told them I did not know who Melchizedek was. And then when they told me whom they thought it was, I did not agree with them. And I guess they thought it was important that *if you do not know who he is, and I tell you, do not tell me I am wrong.*

Anyway the issue today is grace. The issue is not humanism, and it is not evolution. That does not mean those things are not to be addressed – they are to be addressed. But the consuming focus point in your ministry has to be the issue of grace - the dispensation of grace and also the operation of grace in the lives of believers. And so far in this class I tried to emphasize that the issue of grace has to be pounded, and pushed, and maintained, and protected, and proclaimed.

Grace is the issue (the dispensational issue) and we talked about that a lot. But that is not all there is to grace, not just the dispensation of grace, but also the application and the way grace operates.

I received a very interesting letter this week from a brother, and there is real perception in this letter. Here is some of the letter I received:

As I stand firmly committed to teaching the difference between dispensationalism and grace, I marvel at how few dispensationalists are “truly grace.” An understanding of the operation of the administration of grace is sadly lacking in so-called “grace circles.”

As a grace believer it is imperative to understand who we are in Christ – what God is doing – how he is working in the age of grace– what God expects of us – and what we can expect from God.

Now the reason I say that is interesting is because this fellow has not been through the first semester of Ambassadorship. But do you know what we have been talking about the whole time? We have been talking about those four issues, because that is the issue of grace.

Now listen, these are grace distinctives rather than dispensational distinctives.

Do you understand the difference between the two? A dispensational distinctive is *no water baptism*. Why don't we practice water baptism? It is the wrong dispensation. Why don't we speak in tongues? It is the wrong dispensation. Why don't we offer animal sacrifices? It is the wrong dispensation. Why don't we build an ark? It is the wrong dispensation.

There are other distinctives that are not the dispensation, but they are the doctrines of grace. I want you to understand that they are dispensational by contrast but grace by operation.

That is important in your ministry. Upon the basic understanding of dispensationalism we must then teach our people what the administration of grace is and how it works. This is where *living grace* comes in. After all, doctrine has its purpose in application.

Now here is one other sentence of that letter:

Let us teach grace as an operation as well as a dispensation.

I gave you parts of that letter because I appreciate the fact that this brother has picked up on those issues and understands them, and I want you to be able to understand those things. And I want you to understand that that is the focus of where the ministry is today. It is the way you are going to know what you have in Christ, and know how God operates and works today, and the way you are going to know what to expect from God. The way you will know all those things is by understanding where to go in the bible, knowing what it is not and knowing what it is. But then also, getting in there and finding out how those things work.

So I talked to you about grace and we emphasized that. I want you to understand that the reason I did that was not just to have something to say. There is a cause – grace is the issue.

*Number one* – the gospel of grace. We talked for weeks about the clarity of the gospel message for two reasons:

1. Unsaved people have to believe it to get saved. If you add works to the gospel people can believe that and they do not get saved.
2. For the believers to be established. So they do not become like the foolish Galatians, who got saved and then were subverted by the wisdom of words of certain people.

*Number two* – the operation of grace. We talked about how grace works in the life of a believer. We talked about the principle of grace and how grace differs from law. We talked about the power of grace and how grace empowers the believer. We talked about the process of that grace motivation. Then we talked about the product – true holiness and true repentance.

Then we went to the issue of the mechanics of the edification – establishment process. We talked about what happens when you teach people. We talked about the anatomy of man – a lost man and a saved man. We talked about the maturation and the edification procedure. We talked about the problem of reversionism and then the procedure for restoration.

And I praise God for getting that letter, because the letter demonstrates from a pastor (who pastors a church and deals with people on a daily basis) exactly what I

have been trying to say to you. I have been trying to give you the nitty gritty of these things and that has to do with the fact that grace has to be the issue – both with lost people and with saved people.

Now we have to maintain the dispensational distinctives in order to maintain grace. But then you have to get in and find out how grace works.

Now in the last lesson we were in 2 Timothy 2 concluding the restoration process of a believer who is in reversionism – the believer who is acting the opposite of who he is. Verse 24-26:

“And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; [people who are working against who they really are in Christ] if God peradventure will give them repentance to the acknowledging of the truth; [In other words they would have a change of mind that leads to a proper perspective and perception of the truth, being able to acknowledge the truth] And *that* they may recover themselves [This is saved people he is talking about. They are going to recover themselves and come to their senses so to speak.] out of the snare of the devil, who are taken captive by him [Satan] at his will.”

These people have been ensnared by Satan and ensnared by his policy of evil against the body of Christ. They have been caught up in his policy of evil – his evil purposes – his evil will. His plan and purpose is operating against the body of Christ. They have been caught, trapped, and ensnared by it.

Now the indication in the passage is that people that have been ensnared by Satan and caught up in his policy of evil can be restored, can be recovered, can be set back on the right track. They can “recover themselves” which means “to return to sobriety.”

Do you remember Ephesians 5:18: “And be not drunk with wine, wherein is excess; but be filled with the Spirit.” He is talking about the guy in reversionism opposing himself and is saying “but be filled with the Spirit.” In other words, walk in line with what God is doing today (with who you really are).

Now the means of recovery in verse 25 “In meekness instructing those that oppose themselves.” The means for recovery of the believer in reversion (people that are opposing themselves and acting the opposite of who they are in Christ) is sound instruction from the word – by taking the truth and removing that callus that gets on the soul by the positive attitude toward sound doctrine.

And what do you do with the instruction? It is not so much that the person might not know some doctrine in their head, but the doctrine has to be in the soul (in the heart) to be operative.

Remember reversion puts that blockage between the heart and the soul. So you have to stir that doctrine up in the soul. The doctrine may be down in the soul, but because of the blackout in the soul they are not able to find it. They cannot get a handle on it.

So you confront them (carefrontation) you instruct them. You give them instruction in the scripture, and that is the way to recovery because that will bring about the change of mind.

The key to recovery is repentance – the change of mind, which is going from the negative to the positive volition towards sound doctrine. Instead of being negative

towards what God said, be positive. Instead of being rebellious against it, be obedient to it. Now that is the way you recover.

I want you to notice in 2 Timothy 2:24,25. Once you understand the mechanics of how it operates, here is the key that turns on the switch and provides the power. “The servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves.” Do you see how those qualities zero in on you?

Gentlemen, it is not enough to have the sword of the Spirit all polished and sharp on both sides. That is not enough. The man that reels that sword determines the outcome of the battle. And that sword of the Spirit has to be used in line, not with my self-will and the way I think it should be done, but it has to be the way the Spirit of God wants it used.

And how does he say to use it? He says in verse 24 that the servant must not. It is not saying *Please do not do it*. This is not optional. This is essential. The servant of the Lord “must not strive.”

Paul, what do you mean by strive? What do you do when you strive about something? You quarrel about it, and you fight about it. He is saying not to be quarrelsome and argumentative. It is Romans 14:1: “Him that is weak in the faith receive ye, *but* not to doubtful disputations.” In other words, receive him but not just to argue and tear him up and prove you are right and he is wrong.

Jude 3 says that we should be “earnestly contending for the faith.” How can you tell the difference in yourself or someone else whether they are striving or whether they are contending? Can’t they look a lot alike? Sure they can. How do you tell the difference? Striving is Romans 14:1 (not Jude 3). Striving is receiving somebody just to make them your slave, or just to see if you can tear them up. And “you” are the issue.

Continuing in 2 Timothy 2:24: “but be gentle unto all *men*.” Now that is a difficult characteristic to possess. But your ministry and your character (yourself) has to be marked with gentleness. That means kindness and courteousness, and it is talking about just being a kind person. *Gentleness is the ability to calmly inquire after the truth.*

Ask *what* – not *why*. Do you remember talking about that? The issue is *what* happened? You know *why* – so you find out *what* happened. It is the mechanics of getting to the problems. Focus on the problem not the people.

Verse 24 again: “apt to teach” means able to teach – instructing the people according to Paul’s design in order to produce edification and establishment. You have to know how to establish the people. That is the one thing you should be able to do. But I want you to be able to do the others also.

I would not have minded if they did not put that next word in verse 24 “patient.”

2 Timothy 4:2 says: “Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering” (emphasis added). That is the same thing – patience. Being “patient” means “willing to put up with being abused, and willing to put up with being mistreated.”

Do you know what is going to happen when you confront someone in reversionism? They are going to insult you and mistreat you and be unkind to you. They are going to call forth your old man’s wrath and anger and indignation, and if you are going to help them, you must be *patient*. You can get mad at them for calling you names and you can get mad at them for getting mad at you. You can get mad at them for not treating you with the respect you think you should have from them. But, if that is how you feel, just stay home.

When you get involved in ministering to people in reversionism (people who are “opposing themselves” and have the need of your ministry) you will have to be equipped ahead of time with the right attitude. When you understand what is happening with them though, then you can have the right attitude. You will know why they are angry with you: “he that is spiritual judgeth all things” (1 Corinthians 2:15). He understands all things, but the other people do not understand him. Well, that is being patient.

Do not come crying to me about somebody insulting you. Because I never had anybody insult me that I could not sit long enough and figure out they are probably right. How long did it take me to figure that out? I probably had to think at least eight or ten seconds. If you can objectively think about yourself, you know you are not that hot to trot. You have some problems. You are to be “patient” – be willing to let people abuse you.

2 Timothy 2:25: “In meekness instructing those that oppose themselves.”

Remember Galatians 6:1 and that will keep you meek, and that will keep you humble. “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.” When you see people overtaken in a fault and you see them in reversion, it reminds you of the fact that you have been there before. If you keep remembering that, you will not have any trouble staying humble.

Now what I want you to see is this: There is more involved in the work of the ministry and in ambassadorship than just knowing sound doctrine. You have to know the doctrine, but the ministry involves that doctrine working in you. That is what ministry is – the work of the ministry. You are saturated with the doctrine and the doctrine is operating in you and working in you and it produces activity – the work of the ministry. The key to the ministry is *who you are (spirituality)*.

What do you mean by spirituality? It means “walking in the Spirit” and “being filled with the Spirit.” The key is your heart not your head. The key is the doctrine down in your heart operating. The key to the ministry is not “programs.” The key to the ministry is not funds (money). The key to the ministry is not connections; it is not professionalism. The key to the ministry is keeping your heart right. It is what the world would call an attitude adjustment – keeping your heart right.

There are several practical reasons why I am not going to spend time teaching you how to run programs and operate things. If I taught you a bunch of programs and you went out and tried to imitate them, you are going to end up in places that they will not work. There are things we used to do down South that would not work up here, and there are things we do here in Chicago that would not work down there, where I am from, in Alabama. But you will find the ways and the methods to get the job done right *if you are right*.

If you are not in reversion but rather you have the doctrine working in you, and you are walking in line with whom God has made you, and grace is operating in your life, you will find the methodology. You will find the means and you will go borrow the brains to get the job done in a right honorable way *if you are right*.

That is what the preachers mean when they say, “The work is not machinery.” And it is not organization. That does not mean structure is not necessary, and it does not mean that programs and organizations and things are not necessary. You need those things if you have people together. You need organization and structure and I am not putting that down at all, but *you* (operating on sound doctrine) are the *key* to the ministry.

I wrote down seven things that I want to share with you. These come more out of a pastor's heart than out of the scripture – in the sense of a passage. But there are seven things that I want to share with you that are essential in the work of the ministry, and these are essential in the sense of who you are and what you do as an ambassador, especially thinking about leadership in the local church. These things are for pastors and layman, but especially for pastors.

These things are not original with me, but they are things that are passed down from one campfire to the next just like I am passing them on to you, and someday you will be able to pass them on to others. These seven things are things that a pastor friend of mine shared with me years ago. I do not know where he got them, maybe they were original with him and maybe they weren't. But I found them to be true. I will explain them to you the best way I can, the way that I understand them. But they are things that I found to be true in my ministry and in my life.

(1) You have to have a knowledge of God. It is absolutely essential if you are going to be a man of God that you know the Lord. When I say that, I do not mean that you have to be saved. I am not talking about salvation. I am talking about what Paul is talking about in Philippians 3. In verses 3-6 he gives you a list of all of the things he had done and things that he had accomplished. Verses 7-9 say:

“But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ. 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.”

You see Paul is not talking about going out and striving to get saved. He is talking about the Christian life, and he is talking about verse 14: “I press toward the mark for the prize.” He is talking about the winning a prize.

He is talking about somebody winning in the race (1 Corinthians 9:24-27). He says that he runs in the race and he strives, and he says, “I strive lawfully and I keep my body under subjection. I do not pay any attention to all that status and all the stuff my flesh might do, but I operate on the principle of grace.”

He is talking Romans 7 instead of Romans 3. He is talking about the Christian life.

Philippians 3:10: “That I may know him.” That is it right there!

Look back at verse 8: “that I may win Christ.”

Verse 10: “That I may know him.”

Verse 11: That “I might attain unto the resurrection of the dead.”

Verse 12: “If that I may apprehend that for which also I am apprehended.” Do you see all those *I may that I may*? He is talking about his goal and his purpose in life. And verse 10 sums it up: “That I may know him” (personally, intimately, directly). It is a personal, intimate, direct acquaintance.

The bible calls Abraham the “friend of God”, and calls us “brothers.”

Paul says “my God whom I serve.” That is it – being able to say he is mine (I know him).

In Philippians 3:10 Paul says “That I may know him, and the power of his resurrection [And you are going to need that power in the ministry.] and the fellowship of his sufferings, [And you are going to find out that there is nothing sweeter than that.] being made conformable unto his death.” When you are conformed unto his death, only *his life* counts and only *his life* comes through. And the way you have that is – you know him.

In Ephesians 1:17 Paul is praying for them. Why? “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him” (emphasis added). Paul says, “I want you to know God.” How are you going to know him? You will know him through the doctrine, and through the understanding of what he is doing today. Knowing God comes through his word as you take that word and you pray it into your soul.

Gentlemen you have to know how God thinks, and how he plans, and how he reacts, and how he feels. You have to gain his viewpoint. The first thing you must have in the ministry – you have to know him intimately, personally, directly. You have to spend time with him in his word. Take that bible and get it in your head and pray it down into your soul and into your heart. Make it *you*. And make that book become your thoughts and know it.

And when you get out in the ministry, there is nothing you will ever need that will be more important than that. Without that you do not have anything to give anybody else because everything else you have comes from people. And it is not worth anything more than what somebody else has, and they are smarter than you are, so what they have to give is probably better than what you have to give, unless you have something from God.

(2) You have to have humility. That is a real problem in the ministry. Do you remember what Paul says in Romans 12:3: “to every man that is among you, not to think of *himself* more highly than he ought to think?” Well you are going to find that the tendency is to think of yourself more highly than you ought to think. Now I know right now you probably think you cannot do that, but you will.

You will get to the place – to the temptation of your flesh and the temptation of a novice (1 Timothy 3:6) “being lifted up with pride.” And that is something you have to learn to deal with and you better deal with it quick because it is a problem you are going to have.

Do not tell me you won’t because the book says that you will. And you will have to know the word and you must have humility. You have to *learn* how to have humility.

Remember “Pride *goeth* before destruction, and an haughty spirit before a fall” (Proverbs 16:18). If you get lifted up in pride, you will learn some humility real quick. *Learn humility*.

1 Corinthians 3:5: “Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?” Even Paul was not much, was he? He was just a “minister by whom ye believed.” He was just a mouthpiece.

You are nothing more than a little speaker sitting over there in the corner with somebody’s words coming through you. There is no cause for great exaltation in that.

1 Corinthians 3:6: “I have planted, Apollos watered; but God gave the increase.” Then who counts? God is the only one that counts.

“So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase” (1 Corinthians 3:7). Who is the big cheese in this outfit?

Now do you know what you are going to do? You are going to wind up not believing that. Do you know how I know that? I know it because that is what is going on in those verses. There are some people at Corinth that began to say, "Our preacher is fantastic." You are going to teach people the word of God and stand out there and lead people in paths of righteousness. And they are going to begin to look to you and they are going to do to you what God said about Moses – I'll make you God to them, in God's stead to them. And you have to constantly keep yourself hidden behind the Lord Jesus Christ.

The old-timers used to say, "Pray - keep us hid behind the cross." That is: *keep us out of the way* and the message (the Lord Jesus Christ) as the issue. And you are going to have to learn to do that.

So remember that I told that so you can say, "At least Brother Rick told me one that thing that was right anyway. He knew I was going to get stuck on myself somewhere down the line, and I was going to wind up a mess and I was going to need to learn humility."

1 Corinthians 3:9 says: "We are labourers together with God: ye are God's husbandry, *ye are* God's building."

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

1 Corinthians 4:6: "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another" (emphasis added).

Do you know what is written about men? Why don't you sit down sometime and spend a week or two figuring out what the bible says about men. Get about 50 verses where the bible talks about men. And he says, "Do not think of men anymore than that." Some of those verses are tough. It is humility.

There are a bunch of good questions in 1 Corinthians 4:7: "For who maketh thee to differ *from another*? [Who made you different from somebody else? That is a good verse to prove all men are not created equal.] and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*?" You are going to get proud, and he says that you better stay humble.

How do you stay humble? You stay humble by remembering that everything you have – God has given you. Somebody gave it to you. Somebody had to teach you how to talk.

You get a big shot attitude and you get your name in lights. You may think you know a lot of people but did you know that over  $\frac{3}{4}$  of the world's population never heard your name? That is a fact. It sure is a mess when you get stuck on yourself, and then you walk down the street and nobody recognizes you.

And I tell you about humility for this reason: Paul was humble (Ephesians 3:8; 1 Corinthians 15:9,10).

He says, "We have this treasure in earthen vessels" (2 Corinthians 4:7). You are just an old clay pot and you are never any more than that. That is all you ever are and do not forget that. *The treasure is the message.*

And I say that to you for this reason: You are never going to get the job done for God until you are willing to pay the price right here. You are never going to get the job done for the Lord until you are willing to pay the price of humility. You have to be willing to sacrifice your reputation, and your finances, and your position in life, and your friends,

and everything else to get the job done. Unless you have real humility, you will never see the job through – no matter what the cost. So, you must have humility.

Look at a scripture verse that I used to keep hanging on the wall in my study when I lived in Alabama, and it was a great help to me many a time. “And seekest thou great things for thyself? seek *them* not” (Jeremiah 45:5). That is something to remember.

(3) You need to have a sincere love for the people with whom you minister. In other words, *love your people*. Gentlemen whether you are a pastor or a layman, if you will love the people that you minister with (and to) they will love you back, eventually. They might not love you all the time. They might get off in opposing themselves, but just be patient and willing to take it, and they will love you back for it.

I think one of the most touching scenes in the bible is in the last three verses in Acts 20. Paul is there with those Ephesian elders and they kneel down and have prayer together. He is leaving them. And the bible says that they hang on his neck and they cry most of all for the words that he spoke that they would not see his face again. Paul spent years with those people and they did not just tolerate him – they loved him. They respected him, but they loved him. And the love came out of respect for who he was and what he was before God.

In Colossians 2:2 Paul talks about the local church “being knit together (bound together) in love.” And that is one of the great privileges in the local church. And to get your work done you are going to have to learn to love the people with whom you minister to. It will get you through some tough spots, if you learn to do that, because there are going to be difficult times.

You will minister to people and it is going to be tough because they are going to turn on you, and betray you, and do all kind of things to you.

And to be what 2 Timothy 2 requires, you will have to love them. And if you do that, they will love you back. You need to learn to appreciate people. You need to learn to be hospitable to them. Paul says, “given to hospitality” (Romans 12:13). You need to learn to be grateful for them.

I will give you an example of this. I love the people at our church. I love them because we fellowship together. We love one another. And when you go preach in some other state you wind up talking about your church or whatever.

And when I was preaching recently in another state, a man came up to me and said, “You sure do brag about those people a lot.”

And I said, “What do you mean, brag about them?”

He said, “Well you have not said one nasty thing about anybody in that church in three days.”

Now that does not mean they are perfect, but it means I love them. And love covers a multitude of evil. That does not mean it covers up evil, but it gets you beyond it. And if that offends you, will never be able to minister to people who are not doing everything they should be doing.

(4) You must have a determination to be an example. 1 Timothy 4:12 says: “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.”

I have heard young guys use that verse in the most idiotic, dumb, stupid ways that I have ever seen anybody use a verse. I have seen guys that are not wet behind the ears stand up and try to chew out older people. They say, “I will not let anybody

despise my youth.” They are acting in totally despicable ways. That is not what that verse is saying. He is not saying just because you are young in the ministry, do not let anybody get angry with you when you screw up.

And listen, you are going to make some of the biggest mistakes that were ever made in the presence of God Almighty’s creation. I guarantee it! You are going to make them. I know you do not think you are, but every time you do not think you are, go back up and remember number (2).

He is talking about not giving anybody *reason* to despise your youth. He is not saying, “I dare you to think bad of me.” He is saying, “Do not give anybody *reason* to do that. Do not give anybody cause to think poorly of you, but you be an example of what a believer ought to be.”

*The definition of real leadership is example.* Do you want to be a leader? Then you show people an example of what they ought to be, and you will be a leader. You can try to drive people, but a leader does not drive people, he leads them. And there is no way to be a leader without being an example. That is an ultimate definition (a synonym almost) for leadership in spiritual things.

Philippians 4:9: “Those things, which ye have both learned, and received, and heard, and seen in me, do.” Paul is an example. He taught it to them, and they learned it from him, and they heard it from them, and they received it from him, but *they saw it in him too*. And he said, “If you did not see it in me, you do not have to do it.”

(5) You must have a burden for people’s souls. Hebrews 13:7,17: says you watch over men’s souls. It is a burden for people’s souls. And by that I mean you must have their spiritual welfare on your heart. It is not just having friendship with people, not just trying to make people happy, and not just trying to make people love you. Everybody wants to have friends and everybody wants to make people happy, and everybody wants people to love them. Nobody wants other people to be mad at them, but that is not the issue.

If someone is in reversion, he needs to be instructed and carefronted and he needs to have somebody take him and deal with him. And that is care for their souls – having a burden for their souls.

(6) You must have a desire to have a balanced ministry. We talked about preaching for perfection. You understand the issue of edification. Remember that practice makes perfect. God wants worshippers but he also wants workers. It is not enough just to take in information. You have to have a balance in the ministry. You do not do all one and not the other, whether it’s all doctrine and no outlet to serve, or whether it is all activity and service and no instruction. And be patient while you are doing it.

Growth comes real slow and spiritual growth is the same – so be patient.

(7) You must have a compulsion to preach. This one along with (1) and (2) makes all the others possible. (1 Corinthians 9:16 and Jeremiah 20:9) Paul says, “woe is unto me, if I preach not the gospel!” Jeremiah said, “But *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.” You have to have that “*must*” that will not let you quit, that compulsion to get the job done that will not let you quit. If you have that, and you know the word, and you stay humble, and you work on those other things to keep your focus and your priorities right, you will get the job done.

Now there is one other thing I would like to tell you. The Lord rarely ever lets a pastor or a teacher see just how much good he is doing. You will very seldom, rarely, ever see the real benefit of your ministry in your people. And when you think you are seeing how wonderfully good you are doing, do not forget number (2) because you are probably not seeing it straight.

And I say that to you to say this: When you feel the most discouraged in your ministry that is probably when the Lord is using you in the greatest way. So be faithful. Be faithful and God will take care of the rest. It is required in a steward that he first be found faithful (1 Corinthians 4:2).

Most of the time in your ministry you will need to go on faith based on the instructions in the word. You will have to go on faith in God's faithfulness. So just go that way and quit looking out for results and all those other things. Do not believe all the hype and the good press you get, and do not believe all the bad press. Go in faith on God's faithfulness. And as old man Bob used to say, "Do right till the stars fall."

## **AMB 301 – 18**

### **(TEST)**

On a separate sheet of properly headed paper answer the following questions using complete sentences where appropriate. You may use an unmarked Bible to look up references.

1. Genesis 3 gives the pattern of all sinful behavior and the resultant sinful responses. Explain the Sinful Emotional responses of false guilt:
  - a. Fear
  - b. Shame
  - c. Rejection/Alienation
  
2. Explain the Defense mechanism used to avoid the impact of False guilt:
  - a. Performance System
  - b. Avoidance of Accountability
  - c. Blame Shifting
  
3. These sinful emotions and defense mechanisms are authored by the Old Sin Nature to immobilize the believer and prohibit Godly Sorrow and True Repentance. True or False?

4. Explain the following points concerning man's spirit:
  - a. Its location
  - b. It is not the soul
  - c. Gives God-Consciousness
  - d. Its Essence:
    - 1) Mind-
    - 2) Perception-
5. Explain the following points concerning man's soul:
  - a. Its location
  - b. It is not the Spirit plus the Body
  - c. Gives Self-Consciousness
  - d. Its Essence:
    - 1) Heart-
    - 2) Conscious-
    - 3) Volition-
    - 4) Emotions-
6. Explain the following points concerning man's body:
  - a. It's called our "house"
  - b. Gives the World-Consciousness
7. Explain the effect of the fall on man's Spirit.
8. Explain the effect of the fall on man's Soul.
9. Explain the effect of the fall on man's body.
10. Explain the effect of salvation on man's Spirit.
11. Explain the effect of salvation on man's Soul.
12. Explain the effect of salvation on man's Body.
13. When you preach to Lost men how does the Word effect them and bring them to salvation?
14. Explain the process of Maturation and Godly Edification.
15. The problem of Reversionism is detailed in Eph 4:17-24. Outline this process and its effect on the believer.
16. 2Tim 2:24-26 plots the Procedure for Restoration. What are the keys to recovery?