



THE FELLOWSHIP That was HIDDEN In GOD

John Boskovic

www.everlastinggospel.info

www.everlastingtruth.info

ask@everlastinggospel.info

Behold, I will stand before thee there upon **the rock in Horeb**; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. [**Exo 17:6**](http://www.bible.com/101/exo.17.6)

Pictured on the front Cover is the Rock in Horeb.

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Introduction

Dear Reader,

There are many voices, and many gospels that are being taught, such that it is not easy for one to come to any certainty of truth. So many opinions, so many beliefs, so many influences; what is one to make of them? Some use Christ to save them from God, others use him as an indulgence; some see him as a politician, others as a good man. Many Christs have arisen, if not in different persons, then in different concepts of the one person of two thousand years ago. Very few see the true Messiah: the Son of the Father, full of grace and truth. Yet, nevertheless the truth is still recorded for us, and will be recognized by all who have received the love of truth.

What truly is the gospel of the kingdom of Heaven?

Now to him that is of power to establish you according to my gospel, even 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, as well as through 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. Rom 16:25-27

The Gospel is the preaching of Jesus Christ according to the revelation of the mystery which was kept secret since the world began. This revelation was manifested and witnessed to in the life of Christ, according to God's ordained purpose, to bring us to the obedience of faith.

So what was that mystery that was revealed?

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the nations the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things through Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: Eph 3:8-11

Introduction

The fellowship that was hidden in God from the beginning of the world is the mystery that was revealed and in which the unsearchable riches of Christ are made known to us. When we see the fellowship that was in God from the beginning of the world, we see God's eternal purpose which he purposed in his Son to bring us to the obedience of faith. In that obedience of faith we also enter into that fellowship.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard we declare unto you, that ye also may have fellowship with us: and truly our fellowship is with that of the Father, and of his Son Jesus Christ. 1Jn 1:1-3

The fellowship that is between the Father and the Son is revealed to us in the life of Christ. He came so that his life could be manifested (made known) to us. The life which he lived on earth which is unto the Father is the very life which he lived from the beginning in heaven. In this fellowship we see the relationship that is between the Father and the Son which brings about the oneness in that heavenly home. This fellowship is the basis in which the household of God is administered. Thus it is the gospel of the kingdom of heaven. The Father ordained that it should be made known, so that the purpose which he purposed in his Son could be accomplished in those who receive the Son and respond to his call. He is calling us to that same fellowship and oneness with himself.

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 1Co 1:9

May God bless you as you read, and may his word be precious to your soul.

1

Faith to live by

Now to him that is of power to establish you according to my gospel, even 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, ... according to the commandment of the everlasting God, made known to all nations into the obedience of faith: Rom 16:25-2

There was a mystery which was hidden in God since the beginning of the world that needed to be made known. Jesus Christ's testimony is the Gospel of the kingdom of God revealing that mystery in order that all may see **what that fellowship in God is.** Eph 3:8 The revelation of this fellowship was manifested in the life of the Son and proclaimed by him, according to God's ordained purpose, **to bring us into the obedience of faith.**

Friend, if you are like me, then it is very likely that you have no idea, even as I had no idea that there even was a fellowship in God to know, less yet what this fellowship that was since the beginning of the world in God is. Is it little wonder then that the obedience of faith into which that fellowship brings us is nowhere to be seen? The Apostles write that it has been revealed by and in his Son, and they also proclaim that in that fellowship is the Eternal life. How is it then that it is not known or heard though Paul tells us that it is the gospel? In its place many different gospels are taught.

What is that fellowship, how does it function, what does obedience of faith have to do with it? How does it bring us into the obedience of faith?

Since I had not known it, I will share with you how I came to know the obedience of faith and that fellowship of the Eternal Life that was revealed.

Though I had read the Bible many times over since I was six years old, and though I had listened to sermons every week since the day I was born, not only did I not know what that fellowship is, I did not even know that there was a fellowship that existed that I was supposed to know, much less, that we

were called to enter into that fellowship. **God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 1Co 1:9**

So it was that one evening as I was sitting in my room, which was becoming the meeting place for me and the Lord, contemplating the issues of life; considering about how it is that I should live before the LORD, the following scripture came to my mind: "**The just shall live by faith**". It was a well-known scripture, yet, while knowing that it is important, I could not grasp what it was saying in relation to how I should live before the LORD.

The common perception of that scripture that is being taught is that those who hold a certain belief shall be accounted as righteous and thus allowed to live eternally. I began to sense that such is not the message of the scripture, but rather that those that shall live by faith are righteous.

I considered what this faith that I had was. It was what people call a "faith"; the belief of certain doctrines, a religion, that I strove to live in accordance to; yet ... it did not make me righteous. Sin had dominion over me! I pondered; how does faith make one righteous, and how do I live by it? What kind of faith do the righteous live by!? What faith is the scripture talking about when it says: the righteous shall live by faith?

As I surveyed the vast scope of faiths in this world, the various denominations and their beliefs, I wondered: Is there any that make one righteous? It did not take long for me to realize that none of those "faiths" had made any of them righteous. Faith was well publicized to be that which is acceptable for salvation, and the formula of such belief varied from denomination to denomination. The faiths of the different denominations and religions are defined by what they believe. Is that what faith is; a belief in a set of doctrines? If so, which is or are true? They all say: "we have the truth!" Thus the question only grew: What is that faith that the righteous live by and what is the truth?

The righteous live by faith! ... What faith? ... What is faith? ... What is a faith to live by? ... A faith to live by! ... What is that faith?

It was the answer I really wished to know, but ... could bring nothing to mind. Finally, I looked up, and asked out loud:

"Lord! What is faith?"

Immediately I heard a voice just above me clearly say:

"Look at my Son".

I was startled; "Look at your Son!?" ... Look at Jesus ... What am I supposed to see? ... I mean, I know all the miracles he did, the parables, and what he taught ... I read it so many times ... talked about it to others ... what am I missing?

There was silence as I pondered ... "Look at my Son."

Slowly I turned to the gospels, wondering what I was supposed to see. It was difficult to read what I had read so many times. Yet, there is something there that I am supposed to see; what is it? I felt like I was going back to grade one.

As I was reading, it kept scrolling through my mind: ... "Look at my Son." ... "The righteous shall live by faith" ... What is faith? ... "Look at my Son." "The righteous live by faith"

I continued reading the gospels not understanding what I was supposed to see. It continued scrolling through my mind: "the righteous ... shall live ... by faith" ... What is faith? ... "Look at my Son." ... the righteous live by...!!

Then it struck me: Why, Jesus was righteous!

He was righteous!

What did he live by!?

This was a novel question for me. It was now becoming clear to me what I was supposed to be seeing. Hmm, I do not remember ever reading what he lived by. Instead of looking at what he did and how he did it; I now began to look by what means he lived. The gospels were now telling me a new message. About this time, I was reading the gospel of John, and I started noticing the following scriptures.

Luk 4:4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

Joh 5:19-20 ... The Son can do nothing of (from) himself, but what he sees the Father do: For the Father loves the Son, and shows him all things that himself does:

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

Joh 6:38 For I have come down from heaven, not to do my own will but the will of him who sent me.

Joh 6:57 As the living Father hath sent me, and I live by the Father: so he that eats me, even he shall live by me.

Joh 7:17-18 If any man will do his will, he shall know of the doctrine, whether it be of (from) God, or whether I speak of (from) myself. He that speaks of (from) himself seeks his own glory: but he that seeks his glory that sent him, the same is true, and no unrighteousness is in him.

Joh 7:28 ...I am not come of (from) myself, but he that sent me is true, whom ye know not.

Joh 8:26 ...I speak to the world those things which I have heard of him.

Joh 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

As these began to sink in, the meaning began to clarify.

Wow, I thought ... you mean he did not do it of himself, by himself, from himself? I thought he was God ... and could do anything and knew everything! ... What do you mean ... the Son can do nothing from himself? Well ... I never thought ... he could do nothing from himself!

Let's see ... I do everything of myself ... what I want ... what I think ... my will!

Isn't that ... what gets me ... in trouble?

Sure I try to fit it into the "rules"; you know, do it right; but it never comes out that way, does it? Well yes, I always pray that God would bless what I do and give me the strength, and make it come out right...of course I do...after all I want what I want.

But...isn't that...what gives Satan...the foothold: "what I want"?

Then it was that I began to comprehend the faith of the Son. The Son lives to do his Father's will. His faith is in his Father absolutely. He believes his Father. He does nothing from himself. He does not speak from himself.

How is that possible?

How does one not do his own will?

How does one not speak his own words?

How am I to think?

I saw myself as an apprentice at the side of the Master, watching, listening, learning. Then he has me doing while he is watching, guiding, instructing. In all this I trust him fully, thus obedience is effectual. I do not rely upon my own understanding, but rather am here to gain understanding from him.

Yes indeed, all my problems come from doing my own will; now if I was to do God's will, why of course things would be different. You see "beliefs" were something I had tried "to live up to", but this was "faith to live by". This was not a belief; not a concept to believe; not what I believed, but to whom I believed.

This "faith" is the means to live by. Through this faith I am connected with the Father; by believing him instead of me he becomes my source to live by. It is THE WAY. **The righteous live by faith.** I began to see the Son of the Father, and the Father of the Son. The Son does nothing of (from) himself. He lives by the Father. **The faith of the Son!**

It is amazing how God's bidding can be as imminent as the issues that come before us. Thus the Son does not follow his own judgment, but lives by the Father's judgment.

Understanding the Faith to live by

Faith to live by! True faith determines the source. Through faith I choose to whom I belong, and whose will I do. Faith determines to whom I listen and whom I trust; whose word governs my life. It is to whom I believe. Thus faith establishes the source of my life.

**Faith is not "what" I believe,
but
Faith establishes "to whom" I believe.**

Beliefs on the other hand are something one has to live up to. Beliefs always establish an abstract standard to which one ascribes as good. Beliefs always try to structure the outcome of what I do, while I live by my own desires, will, and ideas. When one holds beliefs, faith is always in one's own understanding and judgment. Thus one believes himself. The source is self.

Faith is when I believe my father, in so that when he says something it is received as knowledge by me. Only the "father" can ever qualify for this faith; he is the only valid authority. This is true for my earthly father and that much more so for my heavenly Father. All "knowledge" that I have, I have received from my father. I have received it believing him. That is how it should be and how God made it to be. That is how faith works.

Belief on the other hand is something as assessed, perceived, sensed, researched and or determined to be and accepted as true in my own judgment. Thus it is but an opinion. For this there is no authority from God. Regardless of the fact that I may use the bible to support it, it is but my own judgment of what it is saying or what his will is. Regardless of the multitudes who agree or not, it is still but my own judgment and opinion of it. This is belief.

Now what does all this mean. It means simply this. When I was a child, what my father said was received as knowledge. It was the only way I could receive it, and my father was the definition of that knowledge. That is faith. To this end Christ said: Mat 18:3 ... **Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven**

By my teens; the school system and church had taught me the higher education of "critical thinking"; disputing the father's authority, much like the

serpent in the garden. To this end, the effect of my mother's contentions in the home prepared the ground. It seemed sensible at that point that my father did not know everything, and thus my faith was removed from my father; but where was it put? What was this more reliable source of knowledge? Where were we supposed to obtain it? That was the deception!

I then began trusting my senses. It is all I had. Thus critical thinking is but sensual thinking, because it relies on the perception of senses. You see this higher education of critical thinking is only critical towards the father. It is only critical towards the father to whom faith is due, and as for the reliable source, it offers the senses, and the opinions of others who rely on their senses. Thus my desire, feelings, observations, imagination, judgment, reason, conclusion, and experience was the way. But none of this ever became knowledge; it could not. Rather, it would be just an opinion, a belief or how I felt. It did not mean that now I did not listen to my father, I did, but it meant that his word no longer carried the authority of knowledge. In critical thinking there is no knowledge; these sources that come from self can never bring knowledge, only certain awareness and opinion. (They now became aware that they were naked).

In this frame of mind of critical thinking, doctrines were studied and examined and finally believed. In this manner a belief was accepted. In this frame of mind of beliefs I was baptized "into a set of beliefs about God". How sad! How contrary to faith! How contrary to the Saviour! But I did not know it. I could not think differently. To render the kind of faith in which I lived as a child "as a son in my father's house" was then considered ridiculous and irresponsible. But, I had never had problems with the son's faith "in my father's house" as a child. There I believed my father implicitly, and his word was my life. I never thought differently. Yet, in this frame of mind of critical thinking, sin had dominion and power. Nothing was ever certain; so much was being justified and continually needed to be justified. Things were believed about. There was a lot of grey.

Thus I had wandered along with everyone else in the same boat, in the church same as the world. Everybody wanted to hear the opinion of others and to speak their own opinion or beliefs. We wanted others to agree with us, or modify our opinion with the popular. In the matter of thought my father's word became almost just like anyone else's. How sad! The system seemed to hold us in its grasp. We were held there by our own senses; our own judgment, opinions, desires: thus is the law of sin.

Now, as I began to see the faith of the Son, I began seeking audience with my heavenly Father. I began to realize that my beliefs and opinions held no water in his presence; that I must receive him as he is, and hear what he has to say. All my critical and sensual thinking had to stop, and all my opinions, and the opinions and beliefs of men were worthless. It was God's judgment that counted and I had to trust him implicitly. I even had to submit, not discard, but submit to him all the knowledge I had received from my

earthly father for ratification. That is how I discovered faith: The faith of the son.

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 upon that faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; Php 3:8-10

Now again my faith had found its proper place. Now again what my Father said was knowledge to me. This time it is from my heavenly Father, so it is eternal truth. This faith is so proper “in my Father’s house”. **This faith is not “what” I believe, but it is “to whom” I believe. Such is the Faith of the Son.**

Thus I had discovered the faith that the righteous live by, the faith of Jesus, the living faith. As the profoundness of the faith of the Son of God became reality in my life, the second part of the question faced me: “What is the truth?”

Since this is the faith to live by, what then is the truth? What am I to make of all the various doctrines, the various beliefs? What place do they have in my living walk with God?

What is the truth?

Or...is the truth also a “who” and not a “what”?

2

The Fellowship hidden

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. **To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth hears my voice.** Joh 18:37

To this end was I born and for this cause came I into the world, that I should bear witness unto the truth.

The Messiah himself tells us the purpose and the cause why he was born into this world. This purpose and cause of Christ's coming to this world is not heard of, nor thought about. As king he bears witness to the truth of his Father's kingdom. That there is a need to bear witness unto truth is in itself evidence that error and lie is prevailing, so much so, that it was necessary for the Son of God to come to reveal the truth. Yet today, the truth is not known, and Christ's testimony is not heard.

What truth is Christ speaking of?

Jesus said: **I am the way, the truth, and the life: no man comes unto the Father, but by me.** (Joh 14:6) The truth is bound up in Christ himself, who he is, his life, and the way of his life which leads us to the Father. This is so important that the Son of God left the heavenly courts to come to this world to reveal it. He said: **And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.** (Joh 17:3) To know the Son and the Father in this revealed truth is life eternal.

Often times we are asked to explain the nature of the Son of God, and to make it simple. That it is simple is a glorious truth; that the truth of God is foolishness to the carnal mind is a sobering reality. As simple as the truth of the nature of the Son of God is, so it is profound; it was hidden in so that it was a mystery, as it were a secret, throughout the ages until Christ came to reveal it and bear witness to this truth.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things through Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: Eph 3:8-11

The revelation of the fellowship that is between the Son and the Father is at the centre of the Gospel. Why was the fellowship a secret, even to the heavenly host? Why is it still a secret today?

It is not that the truth of the nature of the Son of God is so complex, or that God purposed to hide it, but that the serpent is so subtle, and having rebelled himself, has introduced falsities that blind the eye to the truth; especially to the nature of the Son of God, misrepresenting it.

Why? Because in the nature of the Son of God is revealed the fellowship; the nature of the kingdom of God. Thus in the testimony and life of Christ we see the great truth of the nature of the Son of God and of the kingdom of God revealed, as well as the veil removed laying bare the workings of Satan. We need to perceive the nature of these two kingdoms.

Satan's kingdom is based upon "substance". It is based upon the substance or the material aspect, that is to say one's being as in the body. He promotes life according to substance; that is: desires of the flesh, desires of the eyes, and pride of life. He promotes that there is nothing evil in the substance (body) and that to freely live by it is god-like-ness. He promotes self-existence; that one should believe in himself, look to himself, feel good about himself, have peace with himself, forgive himself, love himself, speak his own mind, and fulfill himself. He promotes that unbridled enjoyment of the proclivities (the abilities and powers) of the being and imagination of the heart fulfills the spirit. In this kingdom everyone is a god unto himself, being led about by the imagination of their desires; the god of their own making.

God's kingdom is founded upon the covenant faith of the Son of God, for without faith it is impossible to please God, and other foundation can no one lay than that is laid, which is Jesus Christ. The faith of the Son of God (Son's faith) establishes obedience to the Father, and he delights to live by every word that proceeds from the mouth of the Father, delighting to do his will. He is living by the spirit of God; governing his being (the substance) according to the will of God; fulfilling the purposes and intents of God. By means of this faith oneness is established with the Father. In this kingdom, there is one God, the Father of whom all things are; and one Lord, Jesus Christ through whom all things are. To this faith of the Son of God all are called. The faith of the Son of God seems simple enough!

To destroy this faith of the Son of God, Satan has formulated a doctrine of an image of God to suit his kingdom. In order to facilitate this, Satan altered the nature of the Son of God in accordance to his own principles, and added

his own spirit, subverting the Father. The doctrine of the trinity is that doctrine.

The doctrine of the trinity defines God based upon the nature of the substance or material aspect of the being, making the relation of its members a role or function while the true relationship-fellowship of its members is a mystery. It presumes upon the thinking that divinity and holiness; godhood and sinlessness; life and deathless-ness; in short: divine nature, is originated in that unique substance.¹

Then there are those that hold that God is spirit and that there is no material aspect to God, and they may speak of the essence of God. However,

¹ The Mystery of the Trinity is the central doctrine of Catholic Faith. Upon it are based all the other teaching of the church. (*Handbook for Today's Catholic* p12)

...The guiding principle has been the creedal declaration that the Father, Son, and Holy Spirit of the New Testament are consubstantial (i.e. the same in substance or essence, Greek: *homoousios*). Because this shared substance or essence is a divine one, this is understood to imply that all three named individuals are divine, and equally so. Yet the three in some sense "are" the one God of the Bible. (*The Stanford Encyclopedia of Philosophy*) <http://plato.stanford.edu/entries/trinity/index.html#OneSel>

The Vatican Council further defined that the Christian Faith contains mysteries strictly so called (can. 4). All theologians admit that the doctrine of the Trinity is of the number of these. Indeed, of all...this is the most impenetrable to reason. Hence, to declare this to be no mystery would be a virtual denial of the canon in question. ... St. Jerome says, in a well-known phrase: *"The true profession of the mystery of the Trinity is to own that we do not comprehend it"* (<http://www.newadvent.org/cathen/15047a.htm>)

The Christian doctrine of the **Trinity** (from Latin *trinitas* "triad", from *trinus* "threefold") defines God as three consubstantial persons, expressions, or *hypostases*: the Father, the Son (Jesus Christ), and the Holy Spirit; "one God in three persons". The three persons are distinct, yet are one "substance, essence or nature". In this context, a "nature" is what one is, while a "person" is who one is. (<https://en.wikipedia.org/wiki/Trinity>)

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. p16

Within the Godhead an economy of function exists. God does not unnecessarily duplicate work. Order is the first law of heaven. And God works in orderly ways. This orderliness issues from and preserves the union of the Godhead. The Father seems to act as source, The Son as mediator, and the Holy Spirit as actualizer or applier. p24

The first advent of Christ gives us a much clearer insight into the triune God...a unity of three co-eternal persons having a unique and mysterious relationship. p23 (*Seventh Day Adventists Believe...A Biblical Exposition of 27 Fundamental Doctrines.*)

they do not mean that the essence is spirit because the spirit of God is made into a third person. To be clear, while they speak of it as immaterial essence, they still think of it as something that is the being² of God. Thus substance or essence, really carry the same concept of being, matter (stuff), or lack of it.

While there is significant variation in the various professions of the trinity doctrine in regards to the three “persons”, how they relate and what they entail,³ the key point which is constant is that of the one unique substance or essence. Thus in the doctrine of the trinity, this unique substance/essence is the one God which is in three “persons”, and is that which makes the three to be one. Lastly it always concludes that it is a mystery which cannot be known.

Indeed, the thinking that divinity and holiness; godhood and sinlessness; life and deathless-ness; that is: that divine nature is originated in

² **Essence.** What does essence mean? As I said earlier, it means the same thing as being. God’s essence is His being. To be even more precise, essence is what you are. At the risk of sounding too physical, essence can be understood as the “stuff” that you “consist of.” Of course we are speaking by analogy here, for we cannot understand this in a physical way about God. “God is spirit” (John 4:24). Further, we clearly should not think of God as “consisting of” anything other than divinity. **The “substance” of God is God**, not a bunch of “ingredients” that taken together yield deity. (By John Piper. ©2014 Desiring God Foundation. Website: desiringGod.org)

Eastern Orthodox Christians believe in the Trinity. The Holy Trinity is three, distinct, divine persons (hypostases), without overlap or modality among them, who share one divine essence (*ousia* Greek *ouσία*) - uncreated, immaterial and eternal. These three persons are typically distinguished by their relation to each other. The Father is eternal and not begotten and does not proceed from any, the Son is eternal and begotten of the Father, and the Holy Spirit is eternal and proceeds from the Father. Orthodox doctrine regarding the Holy Trinity is summarized in the Nicene Creed (Symbol of Faith).

In understanding the Holy Trinity as “one God in three persons”, “three persons” is not to be emphasized more than “one God”, and vice versa. While the three persons are distinct, they are united in one divine essence, and their oneness is expressed in community and action so completely that they cannot be considered separately. ...Their “communion of essence” is “indivisible”. https://en.wikipedia.org/wiki/Eastern_Orthodox_Church

³ Because the existence of three persons in one God is something beyond our understanding, Christian theology has come to use the word *person* to speak of these differences in relationship, **not because we fully understand what is meant by the word person when referring to the Trinity, but rather so that we might say something instead of saying nothing at all.** *The Trinity* by Wayne Grudem; Chapter 18 from *Systematic Theology. An Introduction to Biblical Doctrine* (Zondervan, 1994) <https://www.biblicaltraining.org/library/trinity-wayne-grudem>

a unique substance or essence and that the oneness of the persons proceeds from it, must consign the relationship-fellowship to be the difference of the persons and a mystery. This fulfills Satan's purpose to destroy the faith of the Son of God, and to establish his own kingdom which is on the basis of the nature of the being or substance.

The vast majority of those who subscribe to the trinity understand very little of the doctrine itself and hold it largely because it is professed by those teaching it that it is orthodox. The fact that they do not understand it they ascribe to the mystery. Now, those who teach it profess to be somehow knowledgeable in the substance or essence of God, and that such is what makes the oneness of God, while they hold the relationship-fellowship of the "persons" as a mystery, a role, or the difference of relation and function. In reality, the truth is that no one has any clue about the substance or essence of God, but what they should know is what that relationship-fellowship is, because in Christ that relationship-fellowship is revealed. He came to bear witness unto the truth of that fellowship.

Contrary to the Trinity doctrine which teaches that the substance is the oneness and the relationship to be the difference; Christ revealed that the relationship-fellowship is the oneness that is between the Father and the Son irrespective of the difference in the substance. His coming revealed that the oneness is in spirit and that through faith, regardless of the nature of the substance or essence of being.

In coming to the understanding of the identity of the Son of God, many or most are still predicated on the thinking of that unique divine substance, and are in their doctrine continuing to define the relation via the nature of the substance. That is to say, that the Son of God is begotten (brought forth) from the Father's own substance, and hence, being of the same substance, he is divine; he is the Son of God (based on substance).

While this establishes an identity reference between the Father and the Son, it seeks to maintain the difference between the God-beings (divine nature substance) and the rest of creation, which is understood to be created of different more inferior matter. The qualification for worship is defined by the superiority of the God-substance beings over the created beings. The created beings, having no choice in the matter, must worship the divine-substance beings. While some may contend that this is an oversimplification and that there is much more involved in worship, they nevertheless hold that requirement for worship.

Thus while the identity and relation is referenced by the origin and nature of the substance, it still harbours the thinking that divine nature is originated in that unique substance or essence. It must also be noted that such a designation of identity and relation is purely origin of substance based, and while it may define relation, it does nothing to define the relationship or fellowship. The relationship-fellowship is not recognized as

vital to that divine nature of the Son of God, but rather somehow subsistent or anecdotal to being of that substance.

Relationship or fellowship is much more than the relation of substance or being. It is not only based on origin of substance, but also in the attitude of the heart and mind of one towards another. Thus the relationship or fellowship is that of spirit and not of substance. The fact that one is a physically begotten son (same substance or essence nature) does not mean that such is relating to the Father as a son, much less as a dear son.

While the Son of God was in heaven in the form of God, it was not evident and apparent that the fellowship and oneness; his begotten-ness is through faith. The Adversary promoted that the Son is faithful because he was endowed with such a substance. Satan's stance is echoed in Job where we can see that he put his hands upon all the substance of Job, in order to prove his point:

Then Satan answered the LORD, and said, does Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. (Job 1:9-11)

To reveal that the relationship or one-ness, that is between the Father and the Son, is not based on unique substance, but that of faith, is part of the reason why the Son of God laid aside his heavenly form of God and took upon himself the form of a Servant and that in the substance (physical nature) of the creation, namely that of sinful man. (If his identity and sonship was based on a unique divine substance then he would have ceased to be the Son of God when his substance was made the created substance of sinful man). However, that the Son is begotten of the Father's spirit through faith, establishes the relation, the identity, and the relationship-fellowship, which is not based upon the substance but upon begotten-ness of spirit through faith, and is not altered by the change in the nature of the substance (body). Thus the relationship-fellowship is revealed to be vital to the divine nature of the Son of God; and the basis of the kingdom of God. (Php 2:5-8)

To help understand this better, here is a plainer example: When God created the woman from Adam's rib, he created a woman and not a wife. Though it was God's plan and purpose that she should become Adam's wife, God could not create a wife; he could only create a woman. For Eve to be Adam's wife, she would need to choose of her own free will to trust and love Adam; to respect him and accept him as her head. She would be able to do that only if she trusted God and accepted God's plan and purpose for her. Thus, when God created the woman, he gave her all the abilities that she needed so she could be a wife, but he could not create a wife. Now one can see that although the woman is related to man because she is made out of his body; the relationship in question for which she was created is something she

would need to accept of her own free will; to place her faith in Adam, to trust him, to love him, respect him and receive him as her head. The significant point is that God is not able to create a wife, and that such relationship-covenant would be of the genuine faith and love as God purposes it to be; she was only a woman by creation.

Likewise is the issue of the relationship-fellowship of Adam to God. Adam is son of God by creation, but whether Adam will choose of his own free will to place his faith in God, to trust him, to love him, respect him and receive him as his head; in so as to be begotten of the Father's spirit, would determine whether Adam would become a begotten son of God. God could not create Adam a begotten son, and that it be the genuine relationship of faith and love which he purposed to have with those begotten of his spirit. Neither would God bringing forth a son from his own substance or essence do anything to establish that relationship-fellowship of faith and love of a free will which he purposed; a son begotten of the Father's spirit through faith; living, delighting to do his Father's will.

Now, we seem to be able to appreciate the need for faith and love in these relationship examples, yet do we really realize what that faith or that love is? We seem to be able to appreciate the fact that these cannot be programmed in creation, or into any substance or being, but must be the result of a free will choice. Do we really appreciate then the reality that without faith it is impossible to please God!? Do we understand the relationship-fellowship; the meaning of Sonship to which we are called?

Likewise all creation in the universe, created with a free will, is called to that same relationship; to be begotten sons, begotten of the Father's spirit through faith. Do we understand then why whatever is not of faith is sin? Do we understand why sin (seeking our own will, living by the substance) misses the mark of God's purpose for us? God sent his Son, to reveal to us the truth of what it means to be the Son of God; the truth of God's kingdom; he came to bear witness unto the truth.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and unblemished before him in love: Predestinating us into sonship through Jesus Christ unto himself, according to the good pleasure of his will, into the commendation of the glory of his grace, wherein he hath favoured us in the beloved. (Eph 1:3-6)

To this end, the Son of God; the Messiah was made of a substance lower than the angels, and in this inferior substance he is still revealed to be the begotten Son of God; begotten of the Father's spirit through faith. Any idea that he was initially begotten of the Father's substance is irrelevant and inconsequential to the begotten-ness revealed in the Messiah, as such would no longer be existent. Any basing of his begotten-ness on substance would

endanger his incarnation, and make holiness and sinlessness a matter of substance and not of spirit. We need to remember that the fellowship-relationship between the Son and the Father was not altered when the Son of God came into this world; rather he came to reveal what it is and was from the beginning, yet had not been perceived either in heaven or on earth.

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

The Word was made flesh; the substance of his being was changed, but his identity was not. This further shows that his identity is likewise not determined by the substance. Whatever substance he was of in the heavenly courts, he was no longer. He was no longer in the form of God, but in that of sinful flesh. Yet we beheld the glory as of the only begotten of the Father. Yes, in that nature of sinful flesh, we beheld the glory of what it means to be the only begotten Son of God. This makes it very clear that his begotten-ness and identity is not based on a unique divine substance.

What is it based on?

The apostle says: Concerning 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 in power according to the spirit of holiness... Rom 1:3,4 So we see that his being the Son of God is according to the spirit, and not according to substance. According to the flesh (substance) he was Son of Man. To this end also the angel witnessed when Gabriel was sent to Mary and Joseph, saying:

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the holy spirit... But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the holy spirit. Mat 1:18, 20

Christ is the begotten Son of God because he is begotten of the Father's spirit, and not because he is begotten of a unique divine substance. It behooves us to understand this well.

And the Word was made flesh... (and we beheld his glory, the glory as of the only begotten of the Father). Joh 1:14 Yes, in that nature of sinful flesh, we beheld the glory of what it means to be the only begotten Son of God.

3

Begotten from above

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things through Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: Eph 3:8-11

As simple as the truth of the nature of the Son of God is, so it is profound; it was hidden in so that it was a mystery, as it were a secret, throughout the ages until Christ came to reveal it and bear witness to this truth.

In the previous chapter we have seen that the glory which we beheld when the Word was made flesh (when the Son of God came into this world) is the glory of what it means to be the only begotten Son of the Father. Verily, in that nature of sinful flesh, we beheld the glory of what it means to be the only begotten Son of God.

Now, Jesus said in his prayer to his Father: Joh 17:22 The glory which thou gavest me I have given them; that they may be one, even as we are one... Here Christ testifies that this glory that is spoken of; the glory as of the only begotten of the Father, establishes the oneness of fellowship between him and the Father. Christ says that this glory, which he received from the Father, which makes them one, he gave to us, that we also may enter into that fellowship of begotten oneness which he has with the Father. Joh 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And again: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. John 17:23

This oneness of which Christ is speaking of is not just an oneness amongst men. It is an oneness of us with the Father and his Son, and it is the same oneness which he has with the Father (that they also may be one in us ... I in them, and thou in me). To this oneness with him and the Father we are called. It is very evident that this oneness is not based in a unique divine substance (as the trinity doctrine teaches it to be) of which men have no part; but is the oneness which is the result of being begotten of the Father's spirit.

He gave us his glory which he received from the Father in order that we could be one with them even as he is one with the Father. This glory is revealed in his begotten-ness. The apostle John also testifies the same, saying: But as many as received him, to them he gave power to become the sons of God, even to them that believe on his name: which were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God's will. John 1:12, 13.

Christ also testified: Verily, verily, I say unto thee, except a man be begotten from above, he cannot see the kingdom of God. Nicodemus said unto him: How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be begotten 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 begotten of the spirit is spirit. Marvel not that I said unto thee, ye must be begotten from above. ... Nicodemus answered and said unto him: How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Joh 3:3-10

The question has echoed throughout the ages:

How can these things be?

What does it take to be begotten of the holy spirit of God? What does it take to be begotten of God's will? That this is vital to salvation is evident, for Christ testified that a man cannot enter into the kingdom of God except he is begotten of the spirit of God. It is not an option; it is an utter necessity. To be begotten of the spirit of God is to be begotten of God's will.

While we have seen something of what it means to be begotten of God's will, we have not yet looked closely at what it takes to be begotten of God's will. What is this glory, this power or authority that Christ gives to those that receive him, which enables them to be begotten of God's will? But as many as received him, to them he gave power to become the sons of God...John 1:12

Jesus said: Verily, verily, I say unto you, The Son can do nothing of himself... If the Son can do nothing of (from) himself! What kind of power or authority is it then that he gives to those that receive him, which enables them to be begotten of God's will? ...In speaking of his death he said again: When ye have lifted up the Son of man, then shall ye know who I am, and that I do nothing from myself; The Cross of Christ (his death) is the certification of both; his identity of Son of God and that he does nothing from himself!

So...what does this mean to us?

Why are these two truths hinged on the cross?

Paul said: For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. (1Co 1:18) In

the cross (the place where one does nothing of (from) himself) is the power (authority) of God, and the identity of his Son.

What is this glory, this power?

This glory, this power or authority, deals with the source of one's life and actions. It changes the source of one's life and actions away from oneself (away from one's substance) to delight in the will of God. Do we begin to see something of the faith of the Son of God? Though he slays me, yet I will trust in him! The just (righteous) shall live by faith!

He that speaks of (from) himself seeks his own glory: but he that seeks his glory that sent him, the same is true, and no unrighteousness is in him. Joh 7:18

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

For I came down from heaven, not to do mine own will, but the will of him that sent me. Joh 6:38

As the living Father hath sent me, and I live by the Father: so he that eats me, even he shall live by me. Joh 6:57

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

It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God. Mat 4:4

Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Heb 10:7

We may begin to see how on the Cross Christ certified that he does nothing from himself, from his own will, from the will of the flesh (from his substance and its workings), and how this establishes the glory and the identity of the Son; the Son begotten of the Father's spirit, the Father's will, through faith. Do we see then how the Cross of Christ overthrew the power of Satan's kingdom which is based on a life lived to the will of man, the will of the flesh, (by one's substance and its workings)?

The faith of Jesus; the covenant faith of the Son of God; turns the source of one's life away from the substance (from the nature of the substance and its powers): from one's own abilities; from one's own qualities; from one's own will; and places faith (trust) in the Father, so the Father can be the source. Thus the carnal mind (mind according to the substance and its powers) is crucified, and sin has no dominion.

A carnal mind does not mean only a mind after this earthly sinful flesh. It means a mind according to the substance, whatever that substance is. We see that Lucifer had a carnal mind (mind according to his substance) when he turned his faith to his own judgment, in accord with his substance, its powers and abilities, and made it his source, as it is written: **Thine heart was lifted up**

because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness... Eze 28:17

Whether on earth or in heaven, for anyone to live by the substance and its powers brings forth sin and death. To live by the spirit of God is life eternal. For this cause also the Son of God took on sinful human flesh to reveal the eternal life which is bound up in the spirit; the relationship-fellowship-oneness between the Father and the Son; the covenant faith of the Son.

In direct contradiction to that revelation which the Son of God brought is the teaching of the trinity doctrine; that it is the substance/essence that is the oneness and unity of God and is in itself God. Its purpose is to invalidate the faith the Son of God lives by and his testimony of the eternal life. Satan has thus masterfully removed the spirit of the Father from being the oneness, and by making it a third “person” he made it the difference in relationship instead of the oneness of the relationship (see footnote ³ in chapter two).

Created with a purpose

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard we declare unto you, that ye also may have fellowship with ours; and truly our fellowship is with that of the Father, and of his Son Jesus Christ. 1Jn 1:1-3

The apostle is witnessing to us of this relationship-fellowship-oneness between the Father and the Son; the faith of the Son; the begotten-ness of the Son of the Father’s spirit. He calls it the eternal life which was from the beginning and was manifested unto us.

How was it manifested unto us?

Because that Jesus Christ is come in the flesh! (1Jn 4:2) Thus revealing to us, that this eternal life is not based on the nature of the substance, but the begotten-ness of the spirit; the fellowship-relationship of the begotten-ness of the Son through faith. This revelation is brought to us for the purpose that we too would enter into that same fellowship and eternal life by receiving the spirit of the Son; the faith of the Son of God.

It is no wonder then that the enemy, who has rejected that faith, basing his kingdom on substance, is professing that the Son is of a unique divine substance (so that he lives by it) in order to obliterate that revelation of the faith of the Son of God. ...**Every spirit that confesses not that Jesus Christ is**

come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; 1Jn 4:3

The Apostles bear witness to us of that true life of the Son of God, so that we also would have that fellowship-relationship in which they also have entered; so that we also may enter into that fellowship and that eternal life.

How does one receive this life?

The way to enter it is the way of faith. The faith which changes the source of one's life away from self, from living by the nature of the substance; the desires of the flesh, the desires of the eyes and the pride of life, so as to live by the Father's will. This is what the covenant faith of the Son of God is all about; is what being begotten of God is all about. Thus one dies to sin. One cannot serve two masters. **Heb 10:9 then He said, "Lo, I come to do Your will, O God."** He takes away the first in order that He may set up the second;

Know ye not, that so many of us as were immersed into Jesus Christ were immersed into his death? Therefore we are buried with him by immersion into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Rom 6:3,4

I am crucified with Christ: nevertheless I live; yet not I, but Christ lives 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. Gal 2:20

The faith of Jesus; the covenant faith of the Son of God, is genuine faith. It defines his life; his Sonship; and the nature of his being. He relied not on his own judgment, but the judgment of his Father. He did not cast out demons by his own power, but with his Father's finger. He did not heal the sick or raise the dead by his own power; it was his Father dwelling in him that did the work. He lived by the Father who was dwelling in him. Christ would have done nothing for us if it were not his Father's will. He loved us with his Father's love. The reference point of his love was not us, it was not himself; it was his Father..

When he died, his Father raised him up. He trusted nothing to his substance-body. His substance-body while on earth was no different than yours or mine. But likewise, it made no difference when he was in heaven in the form of God; he did not trust in his being (substance) there either. He still lived and lives the faith of the Son; hence he was and is the begotten Son; begotten of his Father's spirit; the brightness of his Father's glory; the express image of the Father's person; upholding all things by the word of his Father's power. He was not and is not the express image of his own person. That would only be if he lived by his own substance doing his own will. And it is not possible to live according to any substance and do God's will. To do God's will one must live by the spirit of God through faith.

Yes, that which had not been perceived, but was from the beginning, and is the foundation of the kingdom of God, is that the Son

having received the natural life from the Father, had willingly laid it down, and counted the life in the nature of his being-substance (desires, feelings, ambitions) not worth living by, and trusted it not; but willingly placed his faith in his Father. He trusted his Father in so that he set his heart to live by every word that proceeds from the Father. Thus the Son had died to himself through faith, and was begotten of the Father's spirit; the Father's will; the begotten Son of God; and at that time the only-begotten Son of God. He was dead to himself (his substance life nature), and he was living by the Father through faith; living to do his Father's will, delighting in the Father's will. The faith of the Son of God brings us into that same fellowship. Christ was not to remain the only-begotten Son, but God's purpose was and is that he be the first-born among many brethren.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Rom 8:29

Who is the image of the invisible God, the first-born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: Col 1:15-18

To the end that we all come into the oneness of the faith and of the knowledge of the Son of God, unto a mature man, unto the measure of the stature of the fullness of Christ: Eph 4:13

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 2Pe 1:4

That which defines divine nature is the covenant faith of the Son of God rather than the nature of the being (substance). The faith of the son of God is the divine nature that God is offering to us, and to the heavenly host. That is why great and precious promises are given to us (because promises can only be received in faith in him who promised) that by faith we may take hold of his word and receive him into our hearts. The faith of the Son of God denies place to the substance to be the source. The substance, body is to be the servant to the spirit. This is why Satan is so fixated to obliterate the faith of Jesus.

We need to address one more concept which also has its roots in the divine substance based doctrine. This concept is found in the idea of adoption which has found its way into the scriptures and many or most teach as doctrine. It is found in the following scriptures: Rom 8:15; Rom 8:23; Rom 9:4; Gal 4:5; Eph 1:5; In every instance sonship is the proper meaning, and not adoption. How can we know this? Jesus said: **Verily, verily, I say unto thee, except a man be begotten 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 begotten of the spirit is spirit.** John 3:5,6 To be adopted carries a

very different meaning than to be begotten. An adopted son is not begotten by him who has adopted him.

Christ is Son of God begotten of his Father's spirit. Verily, we need to be begotten of the spirit of our heavenly Father. To think that any can enter the kingdom of heaven and not be begotten of God's spirit is a deception. Those who are not begotten of God's spirit live by their substance. The concept of adoption is not from the Father, but is one that is the result of the unique divine substance concept in the Trinity doctrine.

In this regard we need to understand the true and proper meaning of being begotten, so that we would not be thinking like Nicodemus did. Sadly many have been led to think of Christ's birth in terms of substance (a unique divine substance) and not as it is of spirit. Thus they think according to the body and not according to the spirit. Physical birth only gives birth to the body, while spiritual birth gives birth to the spirit. Therefore Christ took upon himself our sinful flesh that his being begotten of the spirit might be manifested. The gospel of God ... concerning 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... Rom 1:3-4

If we properly understand what it means to be begotten of the Father's spirit; the Father's will, we will clearly understand that the Father cannot adopt into his Kingdom one who is of another spirit. Every man that shall enter God's kingdom is a son who has received the Father's seed; conceived of the Father's spirit, his begotten son. That which it takes to be begotten is the faith of the Son of God. This is the glory of the Son and is the glory he gives to us. God will not adopt any into his kingdom. The idea that one can be adopted into the kingdom of heaven is directly promoted by Satan, and is part of that third spirit in the trinity.

The Apostle Paul, who used the Greek word: υιοθεσιαν - sonship, which has been translated as adoption, testifies to us that in no case does he mean adoption, but is speaking of begotten children. In Romans 8:29 we read: For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. If he meant that Christ was the only one who was born and the rest of us were adopted, as many unfortunately teach, then he would not say that it was God's purpose that Christ be the firstborn among many brethren, but he would have said that he is the only begotten among many brethren.

Therefore he says: But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. Rom 8:9.

The Law and the Fellowship

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (**For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;**) That which we have seen and heard we declare unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 1Jn 1:1-3

The everlasting gospel is the revelation of that fellowship which was from the beginning, which is between the Father and his Son, to which we are called, according to God's eternal purpose. In this fellowship is the everlasting life. The covenant faith of the Son of God receives the Father and lives to do his will.

Lest some should say that the Son of God lived by faith only while he was on this earth, (supposing that no faith is needed in heaven), the apostle John spells it out clearly that the life which Christ lived while on earth is the very life which he lived in heaven from the very beginning. (**That which was from the beginning ... of the Word of life; for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.**) Christ came to reveal to us the heavenly life, the eternal life. He did not come to reveal to us just a temporal life. He came to reveal to us the eternal life of faith in which the oneness with the Father is the life. In this life of faith, the Father's commandment is everlasting life to the Son.

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

The Law and the fellowship

But a life apart from that fellowship does not see the commandment of the Father as everlasting life. In the pursuit of their own will, which is produced by the nature of their being, they fall into diverse temptations; because in reality they are under the law of their bond to their substance (being). It is a life lived according to the nature of their substance, while trying to fit their actions within the parameters of God's law according to private interpretation. The life under the law is a life of performance.

The fellowship which was revealed in Christ is always hidden to them who seek to do their own will. They cannot know it. They see it as bondage. It is hidden to them who look to themselves. The pursuit of their own happiness and interest makes that fellowship a yoke and burden. They want a god who loves "them" (approves of them). They want to be the object of his love, rather than that they should love God, their Father. They want a different relationship than the one of the Son of God.

The following comparison has been presented by some to illustrate the change from the old to the new covenant (the change from living under the law to living by the spirit):

This comparison is made like to a son or daughter who has come of age and who has left home, and is no longer under the jurisdiction of the parents. Mother and Father can no longer dictate what they must do. Their behaviour is not because of what their parents command. They are now free from that system of government. They are now free from the law of the Father! They are no longer under the law. They are now dead to the law. Somehow God has effected a change in their nature so that they now walk naturally in harmony with God's will (if they only believe that this has happened). Now they are controlled and directed by the spirit of God. This is a far higher rule than the law of the Father. Now they have the principles of a pure and righteous nature! Just like Christ now lives a life wholly dedicated unto God, which is not governed by rules, but by the principles of a pure and righteous nature within him, so those who partake of his very life are governed by the same principle. Now they are governed from within by the principles of a pure and righteous nature. (What this principle or nature is, is not stated, other than that it is divine).

Is this a true picture of Eternal life, and the Old Covenant vs. the New Covenant; from law to grace? Is the true picture of holiness and righteousness, when we come to be righteous in order to live apart from our Father? Has this Son received the spirit of his Father or a different spirit? Is the God that this son or daughter is serving not another, than his or her Father?

Is the true picture of righteousness a righteousness that proceeds from within one's nature, regardless how that nature came about? Is there such a "thing" as a true and righteous nature? Is there such a "thing" as good? Is good a thing, or is a someone good?

Christ testified: **Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.** Mat 19:17

That God the Father is the only one who is good, is the testimony of Christ. Sadly, many do not accept his testimony, and say that Christ is good also, so that makes two who are good. While this may sound good, and to men may appear right, it is fundamentally error, contradicts the testimony of the Son of God, and is a great deception designed to destroy the faith of Jesus. It is precisely according to that error which Satan diffused in heaven that hid the fellowship which was between the Son and the Father.

The truth of Christ's testimony cannot be understated. It is not gratuitous. It is the certification of his faith: he lives by every word that proceeds from his Father; not by a pure and righteous nature (within). The spirit of the Son of God is bound by faith (trust) in the Father. In order to so trust his Father he cannot think of himself as good. He who thinks himself as good trusts himself; believes himself; lives by his own judgment. Thus the testimony of the Son that the Father alone is good is the unequivocal truth and the backbone of his faith that he lives by, and of those who receive the Son.

What happened to that Covering Cherub who was indeed so glorious in nature when he turned to live by that glorious nature within him (which he had indeed acquired in his Father's house)? Eze 28:11-19

What does the Lord say?

Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Eze 28:15

What iniquity was found in him?

Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: Eze 28:17

The iniquity is found when he turned to his own brightness and beauty; to the nature within him; rather than to enter into that fellowship of the son through the covenant of faith. Yes, even though he was so glorious and pure, **the way of life is to lay down the life from within, and not to live by it, but by every word that proceeds from the mouth of the Father.** He thought he was now mature and ready to live on his own. He thought he had the principles of a pure and righteous nature within. Did not God say that he was perfect in all his ways? He had never sinned!

Satan's deception is to cause us to think that we can find good or life or righteousness in a substance or essence, a thing or an idea, a principle, a performance or a nature, physical or spiritual.

The spirit has no nature of its own and never will. The spirit always belongs to someone. The kind of spirit one has is the result of whom one

trusts or what one trusts (has put his faith in). Who or whatever is trusted becomes the source for the spirit and defines its nature. The moment faith is redirected from the Father to one's own goodness; one's own substance; one's own idea; one's own nature, a belief, or anything else, that spirit is being redefined; there is iniquity. Holiness proceeds only from the spirit of the Father who is holy. Holiness cannot proceed from any other place or nature of anything. God has given to those who are made in his image the power to determine what kind of spirit they wish to be. This power is in where they elect to put their faith in.

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. 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 to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 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. Rom 1:21-25

The Son can do nothing of (from) himself. Christ could not live by a "true and righteous nature" within himself. If he were to think so, his faith would be in himself, he would trust to his own nature, and not his Father. If he would trust his own nature then he would be his own Father just like Satan who trusted in his own glory and became the Father of lies.

The divine nature spoken of in scripture is the faith of the Son of God. Apart from it there is no such thing as a good, pure and righteous nature, because whatever is not of faith is sin, and there is no righteousness apart from faith, because righteousness is by faith. And there is only one true definition of faith and that is the faith of the Son of God; the faith that the Son of God lives by. He is the chief leader and completer of faith. His righteousness is of the Father by faith.

Beloved, believe not every spirit, but test the spirits whether they are of God: because many false prophets are gone out into the world. 1Jn 4:1 Test them, not by experimentation, but by discerning the source of the spirit.

When Christ lives in us, then living in us is his faith. This is what Paul also testified: **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. Gal 2:20.**

For this cause exceeding great and precious promises are given unto us: that by these we may be partakers of the divine nature, having escaped the corruption that is in the world through lust. (2Pe 1:4) A promise requires faith in him who promised. Therefore promises were given to us to turn our faith from ourselves to the one who gave the promise, to live by his word. This is the faith of the Son of God

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There is a parable that Jesus gave in Luke 15:11-32. In this parable he spoke of a son who thought he had the right principles in his heart, and who wanted to be ruled from within, and not to be under the Father's law and system of government. He gathered all the blessings, abilities, means and ways; indeed the inheritance. He had come of age and had grown out of childhood, and would no longer be under the jurisdiction of his father. The father would no longer dictate to him what he must do. His behaviour now was not because of what his father commands. He would be free! He would not be subject to any. He would now be ruled by the spirit of God (the God of his choosing). This governor was within him.

Well, you know what happened, and I will not expound on that, but we will look at what happened when he returned.

When he turned his way back to the father's house; to live in his father's house, he thought he would be a servant under rules again, as he had related to the father before in reality, for now he saw that he had lost privilege. But even so he saw that it was better under his father's rules than his own idea of good; than his own idea of freedom of spirit.

But is the father interested in servants? Is that what he had been instructing his son towards? Is that the calling he had laid out for his sons? Is that what the father ever had in mind? On the other hand, did the son return to his father's house to live his own life and do as he saw fit? Let us see what all transpired in repentance when he met his father; when he admitted that he had sinned against heaven and the father.

Was he to stay in his own garment?

You will say: But of course not! But what does the garment represent?

Righteousness!

Whose righteousness?

His father's righteousness! Yes, the son had to accept his father's righteousness and to be clothed with it. Now he will be ruled by his Father's judgment. His father's judgment would now be his.

What more? Was he to walk in his own shoes?

Indeed, No!

He received new shoes from his father's house! What do the shoes represent?

Now he was to walk in his father's ways, and do the father's bidding!

What more? Was he to be without authority?

No, again!

He received the ring! What does the ring represent?

The father's authority! Yes, the father's authority, and not his own. This ring was the sign that he now is under his father's authority, and in that capacity has authority. Now he had become the son who, though he had been called long ago to receive his father, has now elected to live in his father's house! Now the Son was happy to do the father's will. Now he trusted his Father's judgment. Now he was under his Father's spirit and grace. They now rejoiced together. This is the faith of the Son: His faith rests in his Father!

Thus the truth of the everlasting covenant is not one who has come of age, and left the Father's house to live on his own; led by the spirit "of God", so as not to be under the father's jurisdiction! The son who has the spirit of the Father will never find the need to leave his Father's house in order to live righteously. Where does he want to go; to set up his own house, and live apart from the Father? This is the work of the adversary, the Devil.

Yes, the new covenant is when the Father writes his laws into the son's heart and in his mind. But, when does the Father accomplish this? Is it an arbitrary choice on the part of the Father?

What does the apostle say?

For **by means of the faith** are ye saved **to grace**; and this not out of yourselves. *it is God's offering.* Eph 2:8

Translation of the Greek text:

τῇ γὰρ χάριτι εστε σεσωμένοι διὰ τῆς πιστεως

While the rebellious son trusted himself he was at enmity with the Father and did not wish to be under his law. Yet now, having ceased to trust himself, and having turned his faith unto his Father, he discovered and entered into his Father's grace which had been waiting for him. It is what the Father has been offering all the time, but while the Son trusted himself he saw it as bondage, under law. Thus by faith we are saved from our enmity to God's grace.

When the son has elected to trust his Father; to live in his Father's house according to his Father's righteousness and judgment, doing the Father's bidding, doing the will of his Father, under his Father's authority; delighting to do his Father's will, rejoicing daily before him, and being daily his father's delight. This is when the Father can write his law into the son's heart and in his mind. If the son will not believe the Father, how will the word of the Father enter in?

There is another son in this parable, one who had not left home, but stayed under the law of his father. He also thought he had the right principles in his heart. He was obedient to his father's command; never transgressed it; he served his father, yet never cherished the father's values in his heart. His father's word was but only a law to him. He never made his father's joy his own; he never made the father's sorrow his own. He had nurtured in his

heart the desire of doing his own. He had friends of his own, who were not his father's friends. These are the ones he wanted to make merry with. If his friends had also been his father's friends, these would have been inside rejoicing with the father. He had no pleasure in his father's joy; in fact, there was enmity. Though he was a son in his father's house, yet he lived as a servant under the law. In him was the spirit of bondage. He had not received the spirit of sonship. He had not elected to live as a son in his father's house, delighting to do his father's bidding and will, rejoicing daily before him, and being daily his father's delight. Though he wore the garment, yet he took not his father's righteousness to heart. Though he walked in the sandals that his father gave him, yet he took not pleasure in it. It was a law to him. He wished to do his own will.

This is the parable of the two covenants: The one of bondage; the other of sonship. Not because of the father, and not because the father was keeping them under an inferior system of government which they were to shed when they came of age; but because they held an inferior view of the father, his judgments, his intents, his purposes, and his righteousness. They regarded their father as the taskmaster, while regarding their own interests and judgment as freedom. While the two sons took different approaches, both were biding the time, until they could do their own thing. The younger only took the matter into his own hands sooner.

Yet, the younger son came to his senses. He turned his feet back to his father's house; where he discovered the spirit of sonship to which he had been called, and to which his father's law and bidding had been schooling him. Now he was ready to enter into that fellowship of the faith of the son, who walks not in his own ways (according to the nature within himself) but in the will of the father, in the Father's spirit, whom he now received as his father indeed. Now he is a faithful son in his father's house.

When one has elected to place his faith in his Father; to live in the Father's house, as a faithful Son, rejoicing to do his Father's will, not seeking his own. That is when one has entered into that fellowship which God purposed from the beginning. That is the faith of the Son, who abides in the Father's house forever.

In my Father's house are many rooms...Let not your heart be troubled. The true righteousness is by faith and it is always by faith, and shall forever be by faith, and it shall always be in my Father's house. It is when we trust our Father, believe him and delight to do his will, and do not have our own agenda. The only way we can do our Father's will and be truly partakers of his divine nature is by faith, the faith of the Son.

It is not a faith in one's own judgment. This faith does not believe a belief. It does not rely on one's own understanding. It is not a faith in one's own pure and righteous nature within. It is not a life lived by a "pure and righteous nature" within. It never was for the Son of God either. This it never

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will be, nor can be! It is a life lived by faith which trusts the Father. It is the faith that the Son of God lives by. **The just shall live by faith.**

So what happened to the father's law?

Now that the son hearkens to his father's voice; he rejoices in his father's joy; now that he sorrows in his father's sorrow, he appreciates his father's commandments. They are now glorious to him. They are no longer seen in the spirit of bondage. Now, the law of the spirit of that fellowship of the Son and the Father has set the son free from that spirit of bondage. Now the righteousness of the Father is delighted in. The father's biddings are the Son's delight. In the law the righteousness of the father was always expressed. But what the law could not do in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom 8:3-4

Once the fellowship of the faith of the son of God (the law of the spirit of life) has set us free from the bond of our faith to the nature of our being (law of sin), then and only then can the righteousness of the Father be fulfilled in us who live by that faith which the Son of God lives by. Apart from the Faith of the Son, one uses the law to establish his own righteousness. This is equally done by performance of the law or by rejection of the law. When one rejects the law so as not to be under the law one sets up his own righteousness, as well as when one uses the law to establish his own righteousness by performance. Thus they are judges of the law and not doers of the law. All this is lawlessness and iniquity, for it is not of the faith. Now where the faith of the Son is, there the law is not used to establish one's own righteousness, but is obeyed as the voice of the Father. Such a one does not set aside the law, so as not to be "under" the law, rather he is a doer of the law fulfilling the will of his Father and the righteousness of the law.

5

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Behold, if any should be lifted up (proud, presumptuous), my soul is not pleased in him: but the righteous shall live out of my faith. Hab 2:4 (LXX) (HOT)

Now the righteous shall live out of faith: and if any should be lifted up (proud, presumptuous), my soul is not pleased in him. But we are not of pride into perdition; but of faith into redemption of soul. Heb 10:38-39 ⁴

⁴ In Habakkuk 2:4 the Hebrew Old Testament (HOT) uses the word נִלְפָע 'âphal *aw-fal'* (Strong's **H6075** A primitive root; to swell; figuratively be elated: - be lifted up, presume). In the Septuagint (LXX) that word is translated with the Greek word υποστειληται Strong's **G5288** which etymologically means *to put, hold or take under*. This same Greek word is used in Heb 10:38-39 where Habakkuk 2:4 is quoted and has been translated as *withdraw, draw back*.

One would ask the question as to why the Septuagint uses a word with an apparently contradictory meaning compared to the Hebrew Old Testament (HOT). Upon closer investigation it would be discovered that such is not the case. But that the Greek word υποστειληται actually does have the same meaning as the Hebrew נִלְפָע 'âphal. In the middle voice, depending on usage, it has a meaning which is still in usage in many kin languages. In English we have a similar expression when we say that someone got "*carried away with himself*" hence: *proud, conceited, presumptuous, lifted up*. It would stand that the translators of the Septuagint had this meaning in mind and not a contradictory meaning when they were translating Habakkuk 2:4.

The Daničić Serbo-Croatian translation of Habakkuk 2:4 actually uses this same expression "*ponese, ponosi, ponos*" which answers etymologically to the Greek word υποστειληται, and has the meaning of the Hebrew word 'âphal: in effect: *to become proud*.

Faith is the means through which we draw and receive life. The glory of this reality has been lost from sight as sin entered. A veil was pulled over it, and man was thrown into darkness.

Through faith we determine the source of our life. In whomsoever we place our faith, him we lift up, and he becomes the source of our life. Thus the position of faith determines whose we are, who our Father is, and to whom we belong. The true function of faith as well as that of the will in the determination of the source of our life; who we draw our life from, whose we are, what kind of spirit we elect to be; is for the most part not understood. To take a glimpse at faith we need to go back to creation.

Many think of God's creation as: God spoke and it was; and they are right for the vast amount of God's creation. All those creations of God are what he spoke them to be. Since they were created by the word of God, that word addresses and defines what they are. All that is created by the word is programmed by that word. However when it comes to the creation of man, God did not speak man into existence. He did not create him by his word (nor any other beings created with the ability of free will and faith). He did not speak man or woman into existence for a very specific reason; he had a greater plan and purpose. Man was to receive God's word by faith, so that he could enter into that fellowship-covenant of genuine faith and love as God purposes it to be

Man was first formed from the dust of the ground (without a word) into the likeness of God; then God breathed from his very bosom the breath of life into man, and man became a living soul (God had not spoken yet). Only after man was a living soul did God speak to him. Man had the choice of receiving God's word in faith and living thereby, or rejecting it. While man was created in the image of God, with his faith in God, he was not so programmed. The spirit that God, from his very own bosom, gave to man in creation is endowed with the authority and power of a free will and faith.

When understood in the context of living by faith as these scriptures are speaking, we see how one is *carried away* with himself, when instead of living by faith - drawing life from God, he turns his faith to himself, trusting himself, and thus gets *carried away with himself*. Lucifer got *carried away* by his own brightness and wisdom. King Saul got *carried away* by his exaltation to King. When we understand the bond of faith, we see how that when faith is turned to self, one is *carried away by self*; the spirit becomes subject to self, put under self (substance).

So the Righteous live by faith (in God) and this is pleasing to God, and God can dwell in him and have fellowship (pleasure); but if any man gets *carried away with himself*, removes his faith to himself, God shall have no pleasure in him (for God cannot dwell in such, he has no place there, thus he can have no pleasure in him).

Without faith it is impossible to please God.

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Here begins the consciousness of whether man would fulfill God's plan and purpose or thwart it. If man would continue to receive God's word willingly trusting him, he would enter into the fellowship of the begotten son; begotten of the Father's spirit through faith; fulfilling God's plan and purpose of him being the expression and glory of God. God is not programmed; therefore the man whom he created in his own image is not programmed. Thus to man was given the power of defining his own spirit through the bond of faith. By means of this bond of faith, love is established; without it love cannot exist.

The ability of faith is a divine virtue. Without it oneness cannot exist, because faith is the bond of oneness. There is no love apart from faith, because love is but the result of faith. There is no mercy, grace, righteousness, truth, forgiveness, hope....all these are based on faith. Without faith one cannot be in the image of God. Where there is faith, all other divine virtues are possible, because faith is the means of receiving them. When faith is removed, every other virtue ceases.

Faith and free will are abilities of our spirit, which God gave to us in creation. These two abilities are the powers of our spirit by which we may elect to whom we belong; who we trust; which in turn defines who we are and want to be. Where our faith is defines our identity. The bond of faith makes us one with whoever or whatever we put our faith in. This is of vital importance to understand. Without this bond of faith there can be no oneness.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. **And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me,** that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (Joh 17:21-23)

For this cause the Son of God gave us his glory; the glory of the only begotten Son. This glory is his faith. Through that faith we receive power to be begotten of the Father, and to enter into that everlasting covenant of faith that works love, to which the Father has purposed us since the foundation of the world.

There is a very real reason why the function and position of the will and faith is very poorly perceived, or not recognized at all. A subtle yet crucial move and redefinition of faith has occurred when sin entered. **This move and redefinition of faith hid from the view and from the understanding the fellowship that is between the Son and the Father.**

In part one I stated that **Satan's kingdom is based upon "substance" and God's kingdom is founded upon the covenant faith of the Son of God.** Since God's kingdom is founded upon faith, then for Satan to be able to establish his kingdom, he had to do something to that faith to make it serve his kingdom. Here we will lay bare what Satan did to our faith to make it

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serve his kingdom, and how the Faith of the Son of God restores us to God's kingdom.

At the entrance of sin, faith was first moved from God to oneself, and then redefined from WHOM to WHAT. There it is; one simple sentence! But it takes the life, death and resurrection of the Son of God, the receiving of his spirit, for the full meaning of it to be unveiled in us.

Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: Eze 28:17

Faith was moved from God to oneself, and then it was redefined

from

*"whom you believe;
whom you listen to;
who your source is"*

to

*"what you believe;
what you think is right and good;
what you approve of".*

This redefinition of faith did not change the function of faith that determines the source; rather, having changed the source, it hid that bond of faith with self from view. A veil was pulled over it, and in its place an impostor faith was established (which is not faith, but belief) declaring what you believe. In this redefinition of faith, the actual source, "whom" one believes, was hidden, covered and obscured. Few understand that they actually believe themselves (whom); they think they believe facts (what). Thus the function of faith became hidden, and thus the fellowship that is between the Father and the Son was also hidden. This covering; this veil is over the eyes of every fallen man until the faith of Jesus is perceived and received. In the faith of Jesus, our eyes are uncovered so that we can see the true bond of faith.

In moving faith from God to our self, we lift ourselves up, and make ourselves the source of our life. But, when we believe our self, what is our actual source? We are dependent on the nature of our senses which are in the body (the substance) for input. Thus in listening to the serpent we effectively transferred faith from God to our being, substance; from the Creator to the creature. Now the body and its senses became the source, hence man became carnal. In this way Satan accomplished his purpose of making faith serve his kingdom which is based on substance; by moving our faith from fellowship with God; living by the spirit of God, to identify with the body, the substance. Our spirit in bonding with the body, through faith, was redefined by the

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nature of the body and became carnal, and we obtained a carnal mind, worshipping the creature (ourselves) rather than the Creator.

The serpent did not say to Eve: You should not believe God, believe yourself! But, he suggested something else that, when considered, produces precisely that transfer of faith from God to self.

Now the serpent was more subtle than any beast of the field which the LORD God had made. Gen 3:1

Should we then be quite surprised and amazed to discover that all of us have been deceived, schooled and indoctrinated into this bond of faith with self? Believing ourselves!? This indoctrination is called and taught as: The Scientific Method of Learning.

To understand this we will look at what happened at the tree in the Garden, but before we do, we need to review a little background of what the scientific method of learning is.

It is not a secret to any one of this generation that the Scientific method of learning, reasoning, is based upon the premise that there is no God, and that its proponents vehemently defend this position; yet strange enough, we are all versed in the practice of the scientific method of learning and reasoning while professing to believe in God.

While the Scientific method of learning is based upon the premise that there is no God, for those who trust their father whether on earth or heaven, the serpent subtly suggests one of the following two premises.

1. Your father does not know everything.
2. Your father knows but does not have your interest.

The first, he largely uses against our earthly father. The second, he uses against both, our earthly father and our heavenly Father.

The scientific method of learning is the bond of faith with the substance: and the bond of faith with the substance produces the scientific method of learning; to ask and answer scientific questions, by making observations and doing experiments. The natural abilities of our being are advanced as the valid means of perception through our senses, as well as our ability to reason and judge the outcome. Thus is the tree of knowledge of good and evil.

The steps of the scientific method ⁵are to:

- **Ask a Question**
- **Do Background Research**
- **Construct a Hypothesis**

⁵ http://www.sciencebuddies.org/science-fair-projects/project_scientific_method.shtml

- **Test Your Hypothesis by Doing an Experiment**
- **Analyze Your Data and Draw a Conclusion**
- **Communicate Your Results to others**

The above appear reasonable, sensible, harmless and wise. We have all been introduced to it, schooled in it, and most all practice it. In fact, it is the way sinful man thinks.

1. **Ask a Question.** There are many reasons to ask questions. One of the most obvious is because we do not know the answer. But the big question is: Who are you asking?

It is very proper that the child of faith will ask the father whatever the question may be, and will wait for and accept the answer from the father. The father's answer is taken to heart and obeyed. Any further questions are taken again to the father, and the answers taken to heart and obeyed. There is no research that follows to see if it is so. The father is trusted, his answer is absolute.

In the scientific method of learning and reasoning you are not supposed to ask your father the question, nor accept his answer. That is not scientific; that is faith! You are supposed to ask yourself the question; that is scientific! Scientific method does not allow for the existence of God. So, no father and no God! This removes faith from the Father to oneself.

2. **Do research.** What kind of research? No, you may not find out what the father says, but you are to investigate the results of the experiments of others. In other words, only accept information from those whose information does not come from the father. By now you can see how faith has been moved and redirected, and is delineating the authorized source of information. That same function of faith, which before authorized input as valid, only if it comes from the Father, is now being used to exclude it, because its mandate has been redirected by the will. More research: use your senses. See what information you can gather through them.
3. **Construct a hypothesis.** Use your own judgment! Now use the information from your senses and the results of other's experiments to make a judgment. Now your own judgment is trusted, and the father's judgment is not trusted.
4. **Now experiment,** try it out, test your judgment, and subject it to the result perceivable by your senses.
5. **Analyze your data and draw conclusion.** The resultant data perceived by your senses is to modify your judgment. Let your senses be the final judge. (You can now ignore what the father has said.)

6. **Communicate your results.** Become a missionary, promoting the scientific method of learning to others, and the knowledge you have learned. Thus is the tree of the knowledge of good and evil.

We will now observe how the serpent utilized the scientific method of learning and reasoning to deceive Eve into moving her faith from God to herself (her substance, senses) at the Tree of Knowledge of Good and Evil. Having removed herself from the presence of Adam, exploring on her own, she became prey.

1. **He asked a question.** *Yea, hath God said, ye shall not eat of every tree of the garden?* This question was directed to Eve. This should already have been a warning bell; questioning what the Father has said.

He introduced premise two: Your father knows but does not have your interest. *Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened. Ye shall be as gods, knowing good and evil.* This was to move faith from implicit trust in God, to her own deliberation. Once Eve allowed this consideration, the rest was easy sailing. Now she would not go to ask God or Adam about the serpent's assertion; now she would assess it herself. Thus faith was moved from God to herself. The rest follows.

2. **Now Eve would research the fruit.** She had heard the results of one who seemed to have experimented. Now she made her own research; she used her senses: *The woman saw that the tree was good for food, and that it was pleasant to the eyes,*

3. **Eve constructed her hypothesis:** In her judgment, *it was a tree to be desired to make one wise.* She now believed her own judgment, based upon her senses and desire, that it was good. In her hypothesis she now believed that the fruit was good. Now she was not thinking to whom she believed but she was thinking what she believed. Thus the consideration was no longer to whom she believed but what she believed. The construction of a hypothesis is the confirmation of the transfer of faith to self and its redefinition from whom you believe to what you believe.

4. **Now for the experiment:** *she took of the fruit thereof, and did eat.*

5. **Analyze your data and draw conclusion:** She used her senses to analyze what happened in the wake of having eaten the fruit. She did not die! She now knew something that Adam did not know! She was excited. Her senses transmitted that it was good, in fact delicious. Confirming her hypothesis, she drew the conclusion that it is good. Her belief that it was good was confirmed by her senses. Her senses were her final judge.

6. **Communicate your results:** Now she became the missionary. She went to her husband and with excitement related the experience of her experiment. *She gave also unto her husband with her; and he did eat.*

Thus faith was moved. The sole purpose of the scientific method of learning and reasoning is to move faith from the Father to oneself (one's substance). The practice of the scientific method of learning and reasoning is to maintain and confirm the bond of faith with our substance as source.

This is what Satan did to our faith to make it serve his kingdom.

Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: Eze 28:17

Faith is the validator of source. Once faith has been moved from God to oneself, the natural abilities of our being become the validated means of perception through our senses, as well as our ability to reason and judge the outcome. Touch, taste, smell, hearing, sight and desire are then the primary sources which have been legitimized for knowledge and government of our being. To support his premise all that Satan has to do is bring out our desire. This is so easily done by any attraction (temptation) of the senses. It matters not how little or insignificant the experiment is. All that matters is that we have not asked the Father, but have experimented, trusting our senses. In this way our spirit in bonding with the body, through faith, is redefined by the nature of the body and becomes carnal. Thus is the tree of the knowledge of good and evil.

Once faith has been moved to self, bonding with our substance, establishing our senses as the valid input, the scientific method of learning is automatically in effect. It is the way of thought. It is the way one thinks whose faith is in self. Here, nothing is ever known. Things are believed, presumed, assumed, assessed, feared, opined, hypothesized and experimented. Here truth is relative; there is no black or white. Things seem like, look like... Everything is a shade of grey. There is no contrast, all is similar. Each experiment provides ever new questions for further experimentation...Ever learning never coming to the knowledge of truth. Here, shifting change is the basis of life. Thus we are set on shifting sand. A house built on sand. When the storm comes, great is the fall thereof. It ends in death.

One believes himself; is a scientist, a promoter of the scientific method of learning and an experimenter when one leans on his own understanding and judges according to what is right in his own eyes. This is always done to accomplish and establish one's own will.

There is a way which seems right unto a man, but the end thereof is the ways of death. Pro 14:12

The Son of God came to remove the veil which Satan put before our faces. This veil was put between our mind and our spirit. This was the veil between the most holy place and the holy place in the temple of God whose

temple we are. This veil was rent at the death of Christ. Likewise this veil is rent in each of us only as and when we are nailed to Christ.

Unlike the subtlety of Satan, God speaks to us openly and plainly, so that we can consciously choose the way of life. God does not manipulate nor does he use guile to cause us to put our faith in him. At great cost He sent his Son to reveal to us the mystery of that fellowship in God, so that the way of faith would be revealed. Shall we continue our pursuit of the knowledge of good and evil, or shall we turn our faith in that implicit trust to our heavenly Father?

When thou art converted

Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil. Pro 3:5-7

These scriptures express the way of faith. This is the way of thinking and reasoning which is of faith. There is no possibility of the scientific method of learning here. Here is the way which acknowledges the Father, and has the Father as the source of our comprehension, understanding, desire, direction, knowledge and perception. This is the faith of the Son. It is the true position of faith when so covenanted by the will to believe the Father. Faith will then exclude from authority, our own understanding and the wisdom of our sight and senses, and will constrain us to accept only that which comes from the Father.

The faith of Jesus is solid rock. There is absolutely no place for hypothesis, much less experiment. When I trust the Father then his answer is absolute truth. When I trust him and not my desires and interests, then his judgment as to anything that I need to know and do is also absolute and true. That is the faith of the Son. If my father does not think that I should know something, then I do not want to know it. The Son holds no beliefs; he cannot, because he believes his Father. What his Father tells him is knowledge to the Son. Here truth is absolute; Things are black or white. There is no grey. There is that which is from above, and there is that which is from below. There is righteousness and there is sin. There is truth and there is a lie.

Now you might say: that is so unreasonable! This might seem childish. It might seem so immature to believe someone like that, so unreasonable, so irresponsible, foolish, and so childlike. Imagine, you are putting your life in his hands; he can do whatever he wants with you! These are all the telltale signs of a faith whose source is self. The truth is that those who are of faith are the mature ones. The trusting obedient child obtains its maturity from the father. The opinionated and disobedient shows its folly.

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So what happened to this faith? To a certain degree it still exists in little children towards their parents. This is why Jesus said: **Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Mat 18:3**

You might say: But then, we would not know anything! Really? How long did it take Adam to learn about all the creation so that he could name it and look after it? God can give us knowledge in a flash if he sees so fit. The problem is what we will do with it. Can we be trusted with our life?

If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraids not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavers is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. Jas 1:5-8

Let him ask in faith! When we believe God, then all that he says is received as knowledge and truth. It is the only way the commandment to love the Lord your God with all your heart, with all your mind, with all your strength, with all your soul can be fulfilled. This is the way of the faith of the Son of God.

One might ask, what happens to our intellect, emotions and senses? Here is the simple answer: just like fire and water are good servants and bad masters, so likewise intellect, emotions and senses are good servants and bad masters. They need to be servants to the will of God, not interpreters of the will of God. Set your affections on things above and not on things of the earth. The only interpreter we can allow, if we want the truth, is the spirit of him who gave the word; our heavenly Father.

Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD is a light unto me. I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Mic 7:7-8

True conversion is the return of our faith back to the Father. It is not just being sorry for the wrong one did, and resolving to do right. True conversion is to receive the spirit of Christ so that in the spirit of the Son we turn our faith to the Father for him to be our source, and that we no longer listen to the flesh.

The Bond of faith determines: whose will.

The Bond of faith determines: whose righteousness.

The Bond of faith determines: whose judgment.

The Bond of faith determines: who justifies.

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The Bond of faith determines: whose work.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. Joh 7:17

Here Christ lines out plainly how we may know whether something is from God or from self (of men). He says know! He did not say: believe that something is from God, but he said, he shall know whether it is from God. What is the requirement? **He that will do God's will – he shall know.** If we want to do our will, then our faith will be in self. But if we will do his will, then our faith will necessarily have to be in Him, because it is the will that moves faith. Once we trust God, He will ascertain to us what is from him, and we will not believe another source.

When we accept only that which comes from the Father and nothing else, then we have ceased to trust our judgment and have put our faith in him. This is conversion. This is the faith of the Son. **Then I was by him, as one brought up, and I was daily his delight, rejoicing always before him; ...Hear instruction, and be wise, and refuse it not.** Pro 8:30, 33

On pain of death

Adam chose to move his faith from God and bond it with his substance, through love for Eve, who was of his body. That move of faith was no small thing. It should be realized that faith was moved from the Father to our substance on pain of death. Adam faced death in order to move his faith from the Father to himself. Up until then the word of God was life to his spirit which was the life of the body. For him to move his faith from God was to sever his source of life, and the Father had said that if he should eat of it he would surely die.

In bonding his faith to his substance, body, being, flesh; Adam became carnal. He ceased to live by the spirit, and began living by the body. Now the body became the life for the spirit. Thus the source was changed and the government altered. This is the function of the bond of faith. Wherever our faith is, from there we draw our life. Because faith determines the source of our life, the moving of faith in life is no trifling matter. It was on pain of death that faith was moved from the Father to our substance; from the Creator to the creature. Should we then find it strange that we again need on pain of death to move our faith back to the Father from the substance?

If any will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. Mat 16:24-25

As long as, by means of our faith we have the substance for our source, our spirit lives by the body; we draw our life from the body. Hence, to move faith away from the body is to forsake our life. It takes the dying to the

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substance to move our faith back to the Father. To do so requires us committing our spirit into God's hands that he will give us life from above that we may live by him. To quit our judgment, we need to receive his judgment. To quit trusting our senses we need to know his voice. This is a genuine transaction of ownership.

Know ye not, that so many of us as were immersed into Jesus Christ were immersed into his death? Therefore we are buried with him by immersion into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life... For in that he died, he died unto sin once: but in that he lives, he lives unto God.

Rom 6:3,4,10

That bond of faith with the substance is also likened to our marriage to the flesh (sin). The law of the husband is in effect until one dies.

Or, are you ignorant brethren (For I am speaking to ones knowing the law,) that the law of the man is ruling as long as he lives? For the woman married to a living husband is bound to the law of *her husband*; but if the husband has died, she is unbound from the husband's law. So then, of a living husband she will be called an adulteress, if she would become *wife* to another man; but if her husband be dead, she is freed from his law. She is no adulteress, though she becomes *wife* to another man. Wherefore, my brethren, ye also were put to death to that law, through the body of Christ; into your becoming to another; to him who has been raised from the dead, that we should bring forth fruit unto God. (Rom 7:1-4)

In bonding our faith with the body, we have established fellowship with the flesh. That bond of faith with the substance establishes the marriage of our spirit to the flesh. Thus the flesh became that husband. If we are to move our faith back to God we must die to the flesh, or we shall be an adulteress.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Rom 6:16

Perhaps one of the most professed while at the same time ignored realities is expressed in the above scripture. That which is professed is that sinful man is in bondage to sin, and thus will sin. That which is ignored is that we are so because we have yielded ourselves to be servants to sin. The yielding of ourselves as servants is through the bond of faith; whether of sin unto death, or of obedience unto righteousness.

The treasures

By the time one is facing these realities of life, one has undoubtedly already gathered and acquired all sorts of treasures with which the heart is

bound to the flesh, and perhaps sorrows and trash. Most would be glad to get rid of the trash, and trade it for something good. Much of the time that is what repentance is seen as; forsaking the things you know are bad (the trash). To a degree that is the preparation of the way; the repentance of John the Baptist. But the moving of faith from self, back to the Father is much more daunting. It takes the selling of our treasures, all of them, in order to obtain the pearl of great price. This is the immersion (baptism) into Christ.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it. Mat 13:45-46

No merchantman gives away his valuables for nought. But when he had found the pearl of great price, he went and sold ... all ... his trash? No! You can't buy much with trash. He was a merchantman of pearls. He had to sell all his pearls, his treasures that he had acquired...all... in order to buy the pearl of great price. When all our treasure is sold, with it all the trash will go; for it is our treasures that bring the trash in. **For where your treasure is, there will your heart be also.** Mat 6:21

The lust of the flesh, the lust of the eyes, and the pride of life is the life of the substance. As long as one's faith is in the substance these are held as treasure, and to move our faith we must sell all that treasure to obtain the greatest treasure.

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hides, and for joy thereof goes and sells all that he has, and buys that field. Mat 13:44

What is that greatest treasure that God is offering to us?

For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Mat 16:26

It is life; the eternal life. This life is found in the fellowship of the covenant faith of the Son of God. It is the basis of God's kingdom.

God offers us life. He calls us to move our faith from the body, substance, which has only a temporal life, back to him, who is source of eternal life; that our spirit may live by his word, and the body to live by the spirit. Christ said **it is the spirit that gives life, the flesh profits nothing.** Sin has turned that upside down so that our spirit obtains its life from the body, but the body shall die, and such spirit with it. Through Adam our faith was moved that we should live by the substance. In Christ our faith is returned back to the Father so that we live by the Father.

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom 5:19

Those who receive Christ, the spirit of Christ, receive his faith. In him our faith is set free from its bond with the body, so that we live to the will of

God, and no longer to the will of the flesh. **For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death; That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit; For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.** Rom 8:2-5

In receiving Christ, his spirit, his faith; our faith is moved from the substance (the fellowship with the flesh) back to our heavenly Father. Thus we enter into the obedience that is of faith. We discover and enter into that fellowship which was secret since the world began. **God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.** 1Co 1:9. For this cause the Son of God came to this world to reveal to us the life, the eternal life which is found in that fellowship of faith with the Father, and to destroy the bond of faith with the flesh.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard we declare unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 1Jn 1:1-3

Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee. And again, **I will put my trust in him.** And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. Heb 2:12-15

God gave us life. He gave us natural life. We did not ask for it. We did nothing to obtain it. We had no say in it. We simply were given it...for a time. We can do what we want with it. We can live it up to our body. We can live, eat, drink and be merry, for tomorrow we die. We can hoard wealth or spend it on pleasure. We can aim for success and pursue pride of life. We can devise, invent, discover and produce. All of it will be left behind and forgotten. For one thing is certain, we will take nothing with us, and the time will come when all the works of this world will be forever dissolved. Or, we can ask him to what purpose he gave us this life.

He will answer: My son, I gave you this life for which you did not ask and had no say so that you may choose whether you want to be my son; whether you will elect to trust me and live by every word from my mouth; whether you will elect to receive the spirit of my Son, to be begotten of my spirit, and live with me forever in the covenant of that faith. If you will enter into that covenant of faith, lay down your pursuit of the carnal life; forsake it,

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and give me your hand; and I shall give you life from above. I shall raise you from the dead that you may live with me forever, to an inheritance incorruptible. Death shall not have dominion over you again, for the life you shall have in me is the eternal life of my Son. Will you enter into the joy of your Father?

Now to him that is of power to establish you according to my gospel, even 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, as well as through 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. Rom 16:25-27

Addendum

Righteousness by Faith simplified

No, it is not what you believe, but it is to whom you believe.

Rom 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Many think as also I used to, that righteousness consists of the accomplishments, performance or deeds of their life. While these do proceed from and reflect their righteousness, they are not righteousness itself. So, what is it that one is trying to establish, when one is going about establishing their own righteousness, or what is it that one is getting when they think of having righteousness by faith?

What is Righteousness?

Righteousness is defined by judgment. Apart from judgment there is no righteousness. Whose judgment it is, establishes whose righteousness it is. My judgment is my righteousness; it is what I judge to be right, wrong, good or bad. Your judgment is your righteousness; it is what you judge to be right, wrong, good or bad. It is judgment that one uses to "justify" oneself. God's righteousness is his judgment. It is what he judges to be right, wrong, good or bad. His judgment is his righteousness. Judgment and righteousness cannot be separated.

Job 40:6-8 Then answered the LORD unto Job out of the whirlwind, and said, Gird up thy loins now like a man: I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

What is faith?

Faith is the establisher of judgment. In whose judgment I live, reveals to whom I believe. In whose judgment you live, reveals to whom you believe. Faith establishes to whom you believe; whose judgment you accept. In the light of whose judgment I live is whose righteousness I have, and to whom I

believe. To whom I believe, whose judgment I believe and receive, is whose righteousness I have.

Rom 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

In order to have the righteousness which is of the living God, I need to simply live in the light of his judgment. In order to live in the light of his judgment, I need to believe him, trust him enough to depart from my own judgment and receive his judgment. In order to depart from my own judgment and receive his judgment I have to want to do his will. Whose judgment I listen to is to whom I believe and whose righteousness I have and whose will I do.

Thus, Righteousness by faith is not a point of accomplishment, but the point of listening; the point of belonging; the point of to whom I believe.

As the trusting child receives his Father's judgment, so also I discovered his righteousness in his judgment.

Luk 18:17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

This is the faith of the Son of God. He does not have his own righteousness. His righteousness is of his Father by faith. That is how he is the express image of the Father. Christ said:

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

Joh 7:18 He that speaketh of (from) himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

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

So, the next time you want something, or are going to say something, ask yourself: whose judgment is it? That is whose righteousness it is. Your reaction might be: what is wrong with that? Righteousness! Your judgment is a sum result and choice of all your interests, goals, purposes, knowledge, desire, understanding, values, will. That is your righteousness. And the commandment is:

Mar 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

How do I attain to God's judgment that I may live in it?

How do I live in his judgment?

Judgment is not available apart from the one whose judgment I seek. In order to have God's judgment I must gain audience with him. In order to live in his judgment, I must remain in audience with him.

Isa 55:6-7 Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Pro 3:5-7 Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil.

Psa 32:8-9 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, *or* as the mule, *which* have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

For God to be able to guide me with his eye, I must look through his eye, or else I shall be only as a horse or as a mule. To look through his eye I must allow him to show me what he sees, how he perceives, what he thinks; His judgment.

It began when I prayed for the first time: **"Father, tell me what you want to tell me. What is on your mind? What are your thoughts?"** Speak to me that I may know your way and live in it. I do not know you, (I have heard and read all kinds of things about you.) I do not know your voice. But, you created my mind, you created my ears, you know how to speak to me. **Speak to me in such a way that I will know it is you and that I will understand what you are telling me."** And he did, and he will do so to all that come to him seeking to do his will.

Isa 55:1-3 Ho, every one that thirsts, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread and your labour for *that which satisfies not?* Hearken diligently unto me, and eat ye *that which is*

good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

It was then I discovered his judgment! And, thus I discovered his righteousness, not at arm's length, but intimately, as he applied it in me. Now I am no longer afraid of the Judgment day for I am no longer deferring judgment till then, but I am receiving my Father's (the Judge's) judgment today. It is a glorious judgment that set me free from sin. Now I am in awe of the Judgment day.

Isa 1:18 Come now, and let us reason together, says the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Judgment received from God establishes the faith of the Son. The faith of the Son establishes the Father's righteousness in me.

Paul said:

Php 3:8-10 ... 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: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Here is where many are confused:

“Mine own righteousness which is of the law”?

Whose Law is it?

God's Law!

How is it then mine own righteousness?

It may be God's Law, but in whose judgment is it lived or attempted or dismissed? That is whose righteousness is handling the law and whose work it is.

**Judgment is different from the letter
Inasmuch as the Judge is different from the Law,
Inasmuch as a person is different from a book.**

There is the Law and there are the Lawyers. There are the Lawyers and then there is the Judge. We may be surprised to realize how many “Lawyers” there are, and that we may have been living as one of them.

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Everyone who interprets the law is a lawyer and a judge. Everyone that walks in the light of his own judgment is a Lawyer, and all the Lawyers will have to face the supreme Judge on the Judgment day.

Isa 55:8-9 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

I used to be afraid of the judgment day, and for a very good reason. On that day his judgment and mine would meet. On that day his judgment and your judgment will meet. You know whose judgment will count then. In my "belief" I tried to hide behind Christ, but it did not bring me his righteousness. How could it? His righteousness could not come in, as long as I walked and lived in my own judgment.

Some will say: I have no righteousness; only God has righteousness! True! Whether that is an abstract belief or the reality of your faith is revealed in whose judgment you live daily. (Whose will, whose plans, whose desires, whose judgment?)

Isa 64:6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Repentance (that God speaks of) has never happened as long as we live in our judgment. One may have forsaken some bad or wrong things (which one agreed and judged as bad or wrong) but such is still in his own righteousness (what he thinks is right). When we turn from our judgment and receive his judgment is when we have repented from our own righteousness to live by his righteousness.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ lives 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.

To be crucified with Christ is to cease from my own righteousness. He that has ceased from his own righteousness has ceased from his own judgment, and thus his own works. To live by the faith of the Son of God is to receive the Father's judgment and thus righteousness. Such has entered into his Father's rest.

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

No More Condemnation

What is condemnation?

Condemnation is simply: **judgment at enmity (contrary judgment)**!

Rom 8:1 ***There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.***

When I walked in my own judgment I was afraid of God's judgment, and the condemnation of sin was with me. When I discovered that faith of Jesus, I turned to seek to live God's will, I ceased to be afraid of his judgment. His judgment now became my delight, and I did not wish to listen anymore to the counsels and desires of the flesh. Indeed I quickly discovered that listening to the carnal mind was where all the problems stemmed from.

Rom 8:7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

How is the contrary judgment (the enmity) done away?

Rom 8:2-3 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

The law of the spirit of life in Christ Jesus is the faith of Jesus! It is the faith of Jesus that turns our faith away from the carnal mind to our heavenly Father to be the source. Thus our judgment which lived by the flesh (senses, feelings, desires...) is no longer accepted and trusted. In the faith of Jesus we live by our heavenly Father's judgment. It is thus that he lives, and thus that we live, by every word which proceeds out of the mouth of his Father.

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

When we live in the faith of the Son we live to do the Father's will; we live by his judgment, and thus his righteousness. Thus we will live in **the righteousness of God the Father by the faith of the Son.**

The Lord bless you with his judgment!

Instruction or Information

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Instruction: “Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it”

Information: “For in the day that thou eatest thereof thou shalt surely die.”

The root cause of all sin is: Faith vs Belief. Differently said, it is Humility vs Pride. Humility vs pride can be camouflaged; while faith vs belief is quickly revealed in Obedience or disobedience.

Faith is when your son trusts you;

Belief is when he “agrees” or “disagrees” with what you say.

Agreement or disagreement does not rely on the Father’s judgment, but on one’s own judgment (faith is in self).

Thus faith in God hears: “thou shalt not eat of it” and that is all it needs, because by faith we live to do Our Father’s will. Belief on the other hand takes the information: “you shall surely die” and makes it the reason for not eating. Therefore “belief” while it may agree for a season, makes us open to temptation, because someone else can say: “you shall not surely die – you shall be as gods” and the belief (the reason for not eating) is thrown into doubt. As such, being on the basis of Belief (faith in self) one is left to his own sensibilities to decide. Thus obedience reveals quickly whether one is based on Faith or Belief.

Thus **faith** receives the instruction “thou shalt not eat of it” and lives by it; it receives the information “you shall surely die” as knowledge and understanding.

Belief on the other hand takes the information: “you shall surely die” and makes it the reason for not eating while the instruction “thou shalt not eat of it” is incidental to the information, is situational and left subject to one’s own judgment.

Instruction or Information

King Saul was given the instruction:

1Sa 10:8 And thou shalt go down before me to Gilgal; ... seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

King Saul was given the information:

1Sa 10:8 ... and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: ...

King Saul used the information: “I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings” as the reason for waiting on Samuel seven days, thus making the instruction: “seven days shalt thou tarry till I come to thee, and shew thee what thou shalt do” situational and subject to change.

“Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.”

Here we see the reasons which Saul came up with to use the information in order to do something other than he was instructed to do. When we are based on information and hence our judgment as to what to do, then we will certainly find reason to do other than what we have been instructed. All these reasons are based on information and on our judgment as to what to do about it. And oh, our reasons are ever so pressing and valid in our eyes. Since we rely on our judgment, we use information from any sources.

Faith: Lives by instruction and receives information as knowledge and understanding; thus trusting our heavenly Father.

While

Belief: Takes the information as basis of action and makes the instruction situational and subject to one's own judgment. Thus trusting self.

Christ's temptation in the wilderness.

Christ was given the affirmation:

Mar 1:11 And there came a voice from heaven: Thou art my beloved Son, in whom I am well pleased.

Luke 3:22 Thou art my beloved Son; in thee I am well pleased.

Instruction or Information

It was knowledge and understanding to him. He knew what it meant to be the beloved son: **The Son that lives by faith; who does nothing from himself, but whatsoever his Father says to him.**

So when Satan tempted him to use the information of his being the Son of God (in a different concept,) he would not, because he had not received instruction from the Father to make bread out of stones. The enemy tempted him precisely on that true information, but adding the inference that a Son of God has power to do supernatural things; to do something from himself (as opposed to the true Son who does nothing from himself).

Faith will always be tested to depart from instruction by information (whether such information comes by word, senses or emotion). He that forms beliefs by using information shall be unfaithful to instruction and commandment.

He whose faith is in God sees the commandment of the Father as everlasting life and shall not be swayed or tempted to use the information according to his own judgment, because his faith is not in self.

1John 4:1 Beloved, believe not every spirit, but try the spirits whether they are from God: because many false prophets are gone out into the world.

Discerning Between Information, Promise, and Revelation

Promises

Can we turn a Promise into just Information in our heart and mind?

1Co 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Abraham received a promise:

Gen 15:5-6 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, **So shall thy seed be.** And he believed in the LORD; and he counted it to him for righteousness.

When a Promise is turned into Information: we think we need to bring about the fulfillment of the promise that God made.

Genesis 16:2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

When the Promise Giver is believed: we continue to live by instruction. Abraham lived by the instruction: “Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” The Promise: “in Isaac shall thy seed be called” was held as knowledge and understanding, and was not used to alter the instruction, because his faith was in God who gave both the instruction and promise.

Promises are given unto us so that we may be partakers of His Divine Nature. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (desire). 2Pe 1:3-4

The only way a promise can be received is by faith in him (by believing him) who promised. Thus, our heavenly Father gave us promises that we may turn our faith to him.

Revelation

Rom 16:25-26 Now to 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:

The purpose of revelation is to bring us into the obedience of faith. All revelation, if it is going to be indeed revelation to us, must come to us as a revelation in the course of obedience of faith. If we use revelation as information to study and formulate beliefs as to what may or may not happen or has happened, and what we might do about it, we will be in deception.

Dear friend, there is a decision we need to make, which is: to whom shall we believe. If we believe ourselves, we will be continually making decisions based on our judgment, and for this we will use information from all sorts of sources. The end of those things is death. If we believe our heavenly Father, we will live by his instruction and will not find need to make our own judgment as to what to do. May the faith of the Son of God be precious to your soul, and say with him: I know that my Father's commandment is life everlasting!

THE LIFE OF THE SON

*It was an angel, most perfect, mighty and bright
That turned his eyes from the Only True Light
To be the author of self and sin,
And erased the image of God within.*

Ez.28:12-15
Is. 14:12
John 8:44
Ez. 28:16-19

*It was a perfect man, without spot or stain,
Perfect in body, yet through him sin came,
Bringing the woes of self and sin,
To mar the image of God, within.*

Gen 1:27
Gen 3:6-8
Rom 5:12
Rom 3:23

*But the Lamb of God, with eyes on Father locked,
Though in sinful flesh, degraded and mocked;
He won the victory over self and sin,
To restore the image of God, within.*

Matt 3:17; John 5:19
Rom 8:3; Is 53:2-3
Matt 4:10; John 8:46
John 17:22,23; Matt 16:24

*It is not the physics that makes a Son,
But spirit divine that makes Him one.
His delight: to do His Father's will,
Establishes faith; that God's life might fill!*

Rom 9:7,8; Joh 8:37-42; Mat 15:16-20
Rom 1:4; Gal 3:7
Ps 40:7,8; John 8:29
Joh 1:12; Rom 3:22; Eph 3:19

*It is not the mighty, healthy or wise,
Who stand as sons in the Father's eyes;
But he who truly by faith now lives
Receives the inheritance that God gives.*

Jer 9:23,24; 1 Cor 1:25-27
Acts 10:34,35
Rom 1:17; Rom 14:23; Gal 2:20
Eph 1:9-11,18

*The Gospel of the Kingdom, the Son did bring,
To show us that the outward is not the thing;
The Father sees the contrite heart,
That He may dwell in the inward part.*

Lu 4:43; Rom 16:25,26
Mat 6:25-34; Rom 14:17,18
Is 66:2; Is 57:15
Eph 3:16-19

*Consider now: Do you comprehend,
Wherein the life of the Son does stand?
For in the knowledge of the Father and Son
Is life eternal for every one.*

2Cor 13:5; Gal 3:3
John 1:14; 4:34
John 17:3; 1John 1:1-3
Rom 8:29

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