

2. On Sundays, what do you spend more time on? Do you spend more time getting your soul ready for meetings or feeding and dressing your body?

3. Are you spending more money on unnecessary things for the flesh, or buying quality devotional books, or taking a week off to go to special meetings?

4. When you are running late for work, or an appointment, which do you leave undone? Food for the body or food for the soul?

5. Which do you spend more time doing? Hobbies that please you or witnessing to the lost? Which pleases the Lord?

6. When is the last time you gave up time for food to spend more time with the Lord? And when was the last time you gave up time that you should have been spending with the Lord to spend more time for self and the body?

7. When is the last time you fasted?

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Dating to Find Out If You Are Compatible?

First, I stand strongly against dating as a method to find someone to marry. In my view, Christians should never date with the idea that they want to find out who they are compatible with. This is the way the world does it, and the fruit is many broken hearts.



So you may be thinking if dating is out how does a Christian brother go about finding a wife? First a brother should seek the Lord on whether they are ready for marriage. If so, they should continue to seek the Lord whether they should get married now or if God wants them to stay single for some reason. To be marriage material, they need to be living a victorious (sin-free) saved life, be able to support a family with their current income, and be responsible enough to be able to raise a family.

After they are clear that they are ready for marriage, and have God's go ahead to be married, they should look to God to lead them to find a godly partner (Pro 3:5). There are a number of different ways for the brother to ask the sister to pray regarding the Lord's will for their life. The following is what I consider one of the better ways:

A brother may know of a sister who is a shining example of godliness in the congregation and he feels like she would make a good wife. He would find out her spiritual status from the leading minister in the congregation. If she is not doing well in her soul, or is having problems with sin (2Cor 6:14), she should not even be a consideration - regardless what her family name is, how attractive he finds her, or how much money she has.

If the sister is doing well, the brother should pray through in order to get the mind of the Lord. Next, he should ask the leading minister to approach her to see if she would consider praying to seek the Lord's will as to whether they should be married. Then, the minister would contact her parents to ask

3. Pergamos Rev 2:12

- Hold the doctrine of Balaam
- Hold the doctrine of Nicolaitanes
- Repent or I will fight against you with the sword of my mouth

4. Thyatira Rev 2:18

- Allowed Jezebel to seduce God servants to commit fornication and eat things offered to idols
- Repent or Jezebel will be cast into a bed of suffering
- Repent or those that commit adultery Jezebel will be thrown into great tribulation

5. Sardis Rev 3:1

- Have a name that you live but are dead
- Called to repent

6. Philadelphia Rev 3:7

- Good report

7. Laodiceans Rev 3:14

- Lukewarm
- Think you are rich and increased with good, but are wretched, miserable, poor, blind, naked
- Called to repent

Which Do You Esteem Higher?

Many people today are valuing self and their bodies higher than their soul. The body will soon die and it will be buried in the ground, but the soul will live forever. The following are a few questions to ask yourself - to show which you value higher:



1. Before you head out to work, which do you spend more time on? Do you put breakfast for the body before prayer and reading for the soul?

such as anger, a small lie, and lusting in their mind? Or would that include bigger sins?

If God can save us from big sins, why can't he save us from little sins? Is it that he can't do it or he wills not to do it? If you answer that God wills not to save from small sins, would you tell me why that would be? Is God so weak that he cannot give the believer enough grace to be free from pride? If so, then he must leave in man that which he claims to have come to destroy - to keep him humble?

These questions are good to meditate on. Don't go by your experience and bring the Word of God down to match your life experience. Get a hold of what the Word of God teaches and then bring your experience up to the Word. Remember, sin will never enter there and if the blood of Christ can't or won't save you from sinning here how do you expect to get into heaven?

The 7 Churches of Revelation

When we look the letters that John wrote to the messengers of the 7 churches of Asia Minor, we see that many of the churches were not in good shape, but they still had lampstands.

When a congregation has a lampstand, then they are a congregation of God and Jesus is in the midst of them (Rev 1:13).

Here is the status of the 7 churches:

1. Ephesus Rev 2:1

-Left their first love

-Fallen

-Repent or your lampstand will be removed

2. Smyrna Rev 2:8

-Good report



how their daughter is doing spiritually and see if they would have any objections to him approaching her with the idea of praying about marrying the brother who is expressing interest in her.

If the parents don't have any objections, the minister would talk to the sister. If she is open to that, the brother would go to her and ask her to pray whether it would be the Lord's will for them to be married. If she gets clarity in her mind that it is the Lord's will, they should set a date within three months to be married. Long engagements give the devil more time to harass the engaged couple and cause them to lose spiritual ground.

While the sister is praying about whether it is the Lord's will for her to marry the brother, no one in the congregation should know this is going on. If she decides to decline, it should be kept between the brother, the sister, the minister, and parents, so that it will not become a source of embarrassment to the brother or gossip in the congregation.

When they get engaged to be married, they should spend limited time with each other and certainly never be alone together. There will be lots of time to talk about the things that they want to know about each other after they get married. What they need to do during their time of engagement is spend extra time with the Lord in prayer and reading the scriptures, and make sure they keep complete victory over their flesh and their mind. They both need to be very careful to make sure that they don't lose ground during their engagement.

They should make a commitment to have no physical contact whatsoever during the engagement (1Cor 7:1). If a couple never hold hands, they will not have to deal with the flesh's pleas for more contact. If the flesh is given an inch, it will plea for a mile. Once a week would be fine to get together and go somewhere with another spiritual couple and do things together.

Have You Brought Forth Much Fruit?

Herein is my Father glorified, that ye bear much fruit; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. Joh 15:8 Luk 3:9

If you are truly saved, it will be your desire to bring honor to God. As it is a honor to a husbandman to have strong branches laden with much fruit, so God is honored by having holy, victorious, sin-free, purified, children that live a life of self denial, are growing spiritually, and are full of the fruit of the Spirit.



Likewise, we give much heed to the warning that God is expecting fruit from His children. Those that will not abide in Christ through obedience, nor have his faith producing Word in them will not bring forth fruit. These will be gathered up and cast into the fire. Let us all be moved with fear and give heed to the Word of God on fruit bearing.

In order to bring forth fruit you need to be saved from sinning and in order to bring forth much fruit you must be restored to the divine image.

Salvation from Sinning — God is honored when a person is converted from the kingdom of darkness into the kingdom of his Son (Col 1:13) and set free, not only from the guilt and penalty of sin, but from the power of sin. Those that teach that salvation doesn't deliver from the power of sin, to the degree that a new Christian is free from the spirit of disobedience (Eph 2:2), err not knowing either the scriptures nor the power of God (Mat 22:29).

promises I found in the Bible. I can now identify with these scriptures. I have them working in my life. They are a reality for me. I have experienced a great change in my life!

Some accept Romans 7 as the Christian experience. Where Paul states "the evil which I would not that I do" is held that this is the best a Christian can do. Further, when he states that "I see another law in my members... bringing me into captivity to the law of sin" they agree. When John says "if we say we have no sin, we deceive ourselves" they agree with that. To some degree I understand why they hold to these positions - as this is their experience.

If Adam and Eve can live sinless lives, I hold it is more than possible for God to clean up people and empower them to live without willful disobedience.

If God had decided to empower man to live free from willful acts of disobedience:

1) Do you think God could?

2) Do you think that God could also empower a person that is saved from committing sin to not be proud about something he has done nothing to receive? If God can empower a person to live obediently, he can empower him to have grace to not be proud in that position.

I think it is rather interesting that God has stated in the Bible that he has done all these things. So the question is... why don't you accept what God states? Why take the low road? Why stand up for sin in the believer's life, when sitting in front of you is a clear promise to make a way out? These are questions that you shouldn't bypass.

Here is the Word of God that will judge you in the last day:

1Co 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

If you don't think it is possible to live a life free from sin, is it then not the norm for people to fall into sin? And if that is the case, do you think it is the norm to fall into just smaller sins

Dear readers, don't bring the Word of God down to your experience, but rather bring your experience up to what the Word of God teaches.

Here are a dozen articles that deal with the sin question:

Pauls Experience in Romans Chapter 7
Grace Offered For Obedience
Progress From Grace to Sin in 8 Steps
How To Stop Falling Into Sin
Considering Eternal Security & the IF Scriptures
Are Errors, Faults, and Mistakes Sin?
How To Overcome Sin
True Conversion
Instructions For New Christians
Committing Sin Brings Spiritual Death
God's Part & Man's Part in Salvation
God Promises Complete Victory Over All Sin

¹ Sin is an actual, voluntary transgression of the law; of the revealed, written law of God. See Biblical Definition of Sin.

Questions for Religious Sinners

God can do anything! If he says he will "make a way of escape" for every temptation (1Cor 10:13), and that he gives us "all things that pertain unto life and godliness" (2Pet 1:3), then I believe that. If he says that the "abundance of grace" which he offers whereby we "reign in life" is "much more" than the power of "death reigned by one" - then I believe it. When he says that "hereby we do know that we know him, if we keep his commandments" and further "he that saith I know him and keepeth not his commandments is a liar"- I accept that.



I accepted these scriptures (and many more) when this wasn't my experience. It was hard for me to do, but after looking at both positions my faith took hold and I renounced my life of sinning and repenting, and thus by faith believed in the

God is not only able to save people from the power of their sins (Mat 1:21), but he is able to keep them from going back to their sinning (1Cor 10:13, 2The 3:3, 2Pet 1:10, Jud 1:24). For further reading see the article on what true conversion is.

Restored to the Divine Image — After you are saved from the power of committing sin by the new birth, there is the baptism of the Holy Spirit that saves from the pollution of sin. This baptism of fire purifies the heart (Act 15:9) and is received by asking in faith (Luk 11:13). When you are saved, your sins are forgiven (1Joh 2:12) and are completely taken away (1Joh 3:5). You no longer commit sin (1Joh 3:9), but while you have power over sinning there still remains that sin nature in the heart (Rom 7:17, 20) which must be suppressed. This is what is removed when your heart is purified (Act 15:9) though the baptism of fire (Mat 3:11).

This is the restoring of the image that God originally made man in (Gen 1:26) which is righteousness and true holiness (Eph 4:24). For further reading see the article on what promise of the Holy Spirit is and what the promise of the Holy Spirit does.

Growing in Grace

We are commanded of the Lord to grow in grace and the knowledge of God (2Pet 3:18). The Greek word (charis) translated 'grace' is defined by the Thayer Greek Lexicon as "2a) of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues".

The following are the comments of Albert Barnes on growing in grace:



Religion in general is often represented as 'grace,' since every part of it is the result of grace, or of unmerited favor; and to "grow in grace" is to increase in that which constitutes true religion. Religion is as susceptible of cultivation and of growth as any other virtue of the soul.

It is feeble in its beginnings, like the grain of mustard seed, or like the germ or blade of the plant, and it increases as it is cultivated. There is no piety in the world which is not the result of cultivation, and which cannot be measured by the degree of care and attention bestowed upon it.

No one becomes eminently pious, any more than one becomes eminently learned or rich, who does not intend to; and ordinarily men in religion are what they design to be. They have about as much religion as they wish, and possess about the character which they intend to possess.

When men reach extraordinary elevations in religion, like Baxter, Payson, and Edwards, they have gained only what they meant to gain; and the gay and worldly professors of religion who have little comfort and peace, have in fact the characters which they designed to have.

If these things are so, then we may see the propriety of the injunction "to grow in grace;" and then too we may see the reason why so feeble attainments are made in piety by the great mass of those who profess religion.

-Albert Barnes

Here is what Adam Clarke has to say about growing in grace:

Increase in the image and favor of God; every grace and Divine influence which ye have received is a seed, a heavenly seed, which, if it be watered with the dew of heaven from above, will endlessly increase and multiply itself.

Sinning Christians?

If ye love me, keep my commandments. — Joh 14:15

I have posted on my blog a good number of articles concerning what the Bible has to say about sin and the believer. I hold to the teaching that we are to love God with all our heart, soul, mind, and strength to be the most important commandment. Hence, this subject is of great importance.



I want to post a very clear warning here. If you support sin¹ in the believer as normal or unavoidable, you are standing with Satan and all the demons of hell. You are teaching a false gospel and another Jesus. You are deceived and deceiving souls, and no matter how high you are professing and what good feelings you have, if you live and die this way you will be lost.

This is no small matter. This is not about something trivial such as whether Judas was there when Jesus washed the disciples feet or he had already left. You can be wrong in that and still go to heaven. This is about the first commandment. About what Jesus said was the most important thing - our love for God, which is shown by our obedience to him.

Jesus came to destroy the works of the devil for those who would accept him. From the first chapter in the new covenant Bible to the last, it is holiness unto the Lord. Matthew chapter one tells us that this Jesus will "save his people from their sins" (Mat 1:21), and John closed the cannon with the solemn warning "he which is filthy, let him be filthy still" (Rev 22:11).

To explain myself a little farther on this head: (1.) Not only sin, properly so called, (that is, a voluntary transgression of a known law,) but sin, improperly so called, (that is, an involuntary transgression of a divine law, known or unknown,) needs the atoning blood. (2.) I believe there is no such perfection in this life as excludes these involuntary transgressions which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. (3.) Therefore sinless perfection is a phrase I never use, lest I should seem to contradict myself. (4.) I believe, a person filled with the love of God is still liable to these involuntary transgressions. (5.) Such transgressions you may call sins, if you please: I do not, for the reasons above-mentioned.

Q. What advice would you give to those that do, and those that do not, call them so?

A. Let those that do not call them sins, never think that themselves or any other persons are in such a state as that they can stand before infinite justice without a Mediator. This must argue either the deepest ignorance, or the highest arrogance and presumption.

Let those who do call them so, beware how they confound these defects with sins, properly so called.

But how will they avoid it? How will these be distinguished from those, if they are all promiscuously called sins? I am much afraid, if we should allow any sins to be consistent with perfection, few would confine the idea to those defects concerning which only the assertion could be true."

He who continues to believe, love, and obey, will grow in grace, and continually increase in the knowledge of Jesus Christ, as his sacrifice, sanctifier, counsellor, preserver, and final Savior. The life of a Christian is a growth; he is at first born of God, and is a little child; becomes a young man, and a father in Christ.

Every father was once an infant; and had he not grown, he would have never been a man. Those who content themselves with the grace they received when converted to God, are, at best, in a continual state of infancy: but we find, in the order of nature, that the infant that does not grow, and grow daily, too, is sickly and soon dies; so, in the order of grace, those who do not grow up into Jesus Christ are sickly, and will soon die, die to all sense and influence of heavenly things.

There are many who boast of the grace of their conversion; persons who were never more than babes, and have long since lost even that grace, because they did not grow in it. Let him that readeth understand.

-Adam Clarke

Beware of those ungodly people that try to turn the grace of God into lawlessness and immorality (Jud 1:4) by claiming that sinning is compatible with the Christian experience.

How to Increase in the Fruit of the Spirit

As good trees bring forth good fruit and corrupt trees bring forth evil fruit (Mat 7:17), so those that profess the name of Christ are known by their fruit (Mat 7:20). A good tree doesn't bring forth corrupt fruit (Luk



6:43). Those that have received and understand the Word will bear fruit in abundance (Mat 13:23). Those that don't bring forth good fruit are hewn down and cast into the fire (Luk 3:9). Hear the cry of Jesus, "He that hath ears to hear, let him hear" (Luk 8:8) and be moved to work out your own salvation (Phi 2:12) and to perfect holiness in the fear of God (2Cor 7:1).

Christians must be careful that they are not choked with cares, riches, and pleasures of this world - which will cause them to bring no fruit to perfection (Luk 8:14). They are to hunger, thirst, and be filled with the righteousness of God (Matt 5:6). The saved must be diligent to add the Fruit of the Spirit to their experience (2Pet 1:5-7).

When the Fruit of the Spirit is abounding in their life, they will be neither barren nor unfruitful, and they are promised that they will never fall into sin and that an entrance will be abundantly provided unto them into the eternal kingdom (2Pet 1:8-11).

To bring forth much fruit, you must die to yourself and your own wants (Joh 12:34) and live only to please the Lord, his children (Gal 6:10), and to love your neighbor as yourself (Mat 22:39). God will transform you by the renewing of your mind as you read the Word (Rom 10:17), pray in the Spirit (Jud 1:20), and prayerfully meditation on the scriptures (1Tim 4:13, 15).

Reading, prayer, and mediation builds faith and you gain victory over self, the flesh, and the world through this same faith (1Jon 5:4). To the degree you gain victory over self and the flesh you will increase in the Fruit of the Spirit. This victory can only come by abiding in Jesus, and to have his faith producing Word abide in you (Joh 15:7).

Wherever the pure gospel of Christ is taught or preached, it will bring forth fruit in the people. Gospel workers and ministers that lack fruit in their own lives will be found to be top heavy with head doctrine. Instead of teaching the two greatest commandments (Mar 12:30), they emphasize their own pet teachings. They will be a hindrance, instead of a help, in bringing people to Jesus and leading the saved into a deeper

will and temptation were not involved and they were compatible with love, and love is the fulfilling of the law.

The danger of the position that most Christians takes is that they mixes faults, errors, and mistakes in opinion with acts of willful sins calling both sin, thereby causing the Christian to profess to be a sinner, to daily confess his sins, and bow to the concept that he can't live with out sin as we all know we will commit faults, errors, and mistakes in opinion and action.

This naming convention is faulty for the following reasons. 1) it is unbiblical as the new covenant scriptures clearly state that Christians don't sin and whoever sins is not a Christian; 2) it uses the same name (sin) for two completely different acts, one that a Christian will do regularly (faults, errors and mistakes) and the other that they are completely saved from (willful sins); and 3) if faults and willful sins are both call sins and it is allowed that sins are consistent with the Christian experience many will not confine the sins they allow to faults.

While some many be able to operate under this system and keep involuntary transgressions (faults, errors, mistakes in opinion and action) separated from voluntary transgressions (what is called sin in under the new covenant) I have yet to hear or sin anyone do it. They profess to be a sinner, and confess that they commit sin and nothing or little is said about what kind of sins.

Here is how John Wesley deals with this subject.

A Plain Account of Christian Perfection 19. Q5:

"(5.) The best of men still need Christ in his priestly office, to atone for their omissions, their short-comings, (as some not improperly speak,) their mistakes in judgment and practice, and their defects of various kinds. For these are all deviations from the perfect law, and consequently need an atonement. Yet that they are not properly sins, we apprehend may appear from the words of St. Paul, 'He that loveth, hath fulfilled the law; for love is the fulfilling of the law.' (Rom. 13:10.) Now, mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are noway contrary to love; nor therefore, in the Scripture sense, sin.

Biblical Definition of Sin

We know that whosoever is born of God sinneth not – 1Jn 5:18

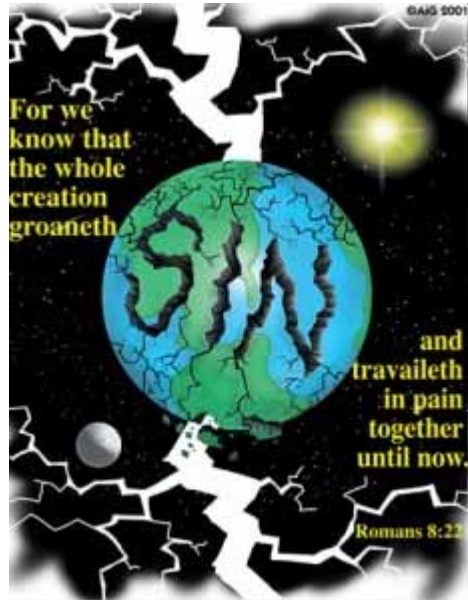
Faults, lacks in social deportment that may be offensive, and mistakes in opinion, judgment, and actions are not sins - unless they include a voluntary act of disobedience against a known commandment of God (1Joh 3:4; 5:17).

What may be sin for one person may not be sin for another due to difference in light and understanding of what God requires (Rom 14:22,23; Joh 9:41; Jam 4:17; Rom 3:20; 5:13). The position that mistakes are sin and therefore all believers are sinners will tend to lead people to the conclusion that willful acts of disobedience are compatible with salvation.

As the scriptures are very clear that whoever is born of God doesn't sin (1John 2:3,4; 5:18). The view that Christians sin is not only unscriptural but harmful as it will weaken the believer's resolve to resist all willful acts of disobedience.

Wesley held and taught the position that sin was "an actual, voluntary transgression of the law; of the revealed, written law of God" (The Great Privilege of Those That Are Born of God section II.2) and that "even babes in Christ are so far perfect as not to commit sin" (Plain Account of Christian Perfection section 12.2).

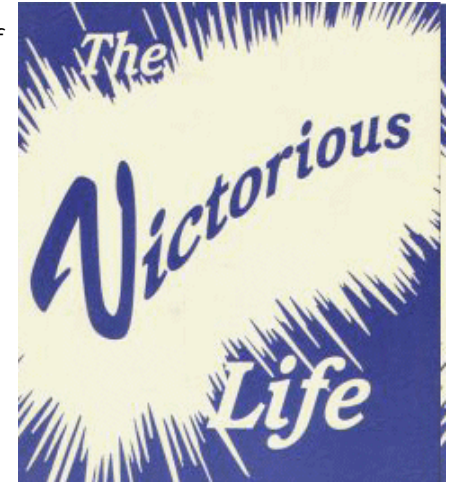
The early Methodist leaders taught that under the new covenant sin is rated by light and understanding and where there is no law there is no sin. Further they taught that faults, errors, and mistakes in opinion and action were not sins as the



walk with Christ. For further reading see the article on the Fruit of the Spirit.

Marks of a Victorious Life

1. **Free from Sin** – Free not just the penalty and the love of sin, but the power and the pollution of sin, and desiring to go and be with Jesus where they will be free from the presence of sin. They are not free from just practicing sin, nor have they just stopped doing "big" or outward sins, but they are saved completely from committing any sin.



2. **Humble** – You can correct them and they will take it with grace and not react by pointing out your faults. They are not braggers and boasters, they don't dominate the conversation, and they are not always talking about themselves and what they are doing. They have a low opinion of their own abilities. They tend to be more aware of their lacks and needs than of their strengths and abilities.

4. **Love Everyone** – They always want to give the other person the benefit of the doubt. They don't hold grudges, and they love those that do them wrong. They are not quick to believe every rumor that comes along, and they seem to have something good to say about everyone. Their love goes further than their lips. It is worked out in their life as they go about doing good to all people - but especially to those of the household of faith (Gal 6:10).

5. **Joy** – They are always happy and it seems like nothing can get them down. The cup is always half full and never half empty. When it is raining they will tell you its good for the crops and that the last storm that just blew through could have been much worse. No matter what trial they have just gone through, everything is just going wonderful. They are a

blessing to be around and the positive attitude they have is infectious wherever they go.

6. In Love With Jesus — Jesus, Jesus, Jesus, they are always talking about Jesus. They seem to have a one track mind. Jesus helps with the simplest tasks from finding their keys to their deep spiritual needs. When something good happens, they seem to automatically blurt out “thank you Jesus”. Their whole aim in life is to love Jesus with all their heart, soul, mind, and strength (Mar 12:30), and loving their neighbor as themselves - for as they do unto others, they have done unto Jesus (Mat 25:40). They don’t have time for forwarding non-practical teachings, and their main theme is to become more like Christ. They don’t make pet doctrines a test of fellowship, but only want to know that you love and obey Jesus.

7. Always Witnessing — They seem to just have a knack for opening up conversations with others about Jesus. They always have a good stock of tracts with them, and go about planting a little seed here and there. When you ask them how they are doing, the first thing that comes out of their mouth is praises to God. They go about their day dropping words of encouragement and the blessings of God on everyone. They are a delight to be around and provoke other Christians to good works by their example and zeal for God.

They not only witness to the unsaved, but they carry a burden for their fellow Christian. They will ask you how you are doing, how your prayer life has been, what new things the Lord has shown you, and will often let you know they have been praying for you. They will be recommending the latest book they read, talk about some good article they they would be happy to give you a copy of, and often be overly excited about some simple scripture they have been meditating on.

8. Prayerful — They are a praying Christian. They write down the prayer requests they hear and take them home with them. When they talk to others about how to do better in their Christian walk, one of the first things they will bring up is the importance of prayer. You will find them at the early morning pray meetings and the pre-service prayer meetings. If you ask them how their prayer life is doing, they will probably tell you they need a lot of help in that area, and then go on to tell you

As a Christian, we are to hear the Word of God and appropriate the promises by faith. We are told that we are to be diligent and add the Fruit of the Spirit to our life (2Pet 1:5-7), and that if we do this we will never fall (2Pet 1:10). Christ said to “hunger and thirst after righteousness”, and that if we do so, we will be filled (Mat 5:6).

The Scriptures instruct us to watch and pray, so that we won’t be overcome by sin (Mat 26:41). We are told that if we “humble ourselves God will give us grace” (1Pet 5:5). James says to “resist the devil” and when we do, he will flee from us (Jas 4:7). Jesus says to “abide in him” that we may bring forth much fruit (John 15:4).

With many other exhortations throughout the New Covenant scriptures, we are instructed in what we must do to live a life that is pleasing to God. We must take the whole Word. It is not just prayer. It is not just reading the Word. It is not just looking to Jesus (Heb 12:2). It is not just reckoning yourself dead unto sin (Rom 6:11). We must take all the Word, and it must abide in us richly (Col 3:16) for us to live a successful Christian life.

Yes! Asking, seeking, knocking, working, perfecting, hungering, adding to, giving diligence, laboring, following after, laying hold, fighting, contending, praying, reading, humbling, and much more. Yes! That’s right! Faith is made complete (perfect) by works (Jas 2:22). While we live this life by faith, at the same time we must work out our salvation with fear and trembling (Phi 2:12).

ourselves dead to sin, and thereby stop sinning, is foreign to the Bible and an unbiblical teaching.

I have been meditating for sometime on the position that some hold that at some point after a person is converted, they become free from sin by looking to Christ, or putting their eyes on Christ, or by reckoning themselves free from sin. I hold that this view is unbalanced, unbiblical, and is spiritually dangerous.

We are saved by grace alone through faith alone (Eph 2:8). This saving is the saving not only from the penalty and desire to sin, but from the power of sin (Mat 1:21). When we are sinners, we need to look to Christ and set our eyes on him and his example. However, this is not what saves us in and of itself. We are saved by God's unmerited favor through faith! Faith comes from hearing the Word of God (Rom 10:17), not in the act of looking to Jesus. It is by faith that we lay hold of Jesus and his promise to save us.

Getting the victory over sin is a salvation issue, not an issue of growth and maturity. Moving the sin issue to one of growth and maturity makes sin compatible with the Christian life, and leaves people with the impression that you can sin and still be a Christian.

No one can ever be saved without true godly sorrow and repentance (2Cor 7:10), and repentance includes the fruit of a commitment to forsake all sin by the power of God (Luk 3:8). The idea that you can come to God and hold onto some of your sin is unbiblical.

After we are saved, it is not only the reading and hearing of the Word of God that produces faith, but also fervently praying in the Spirit, which also builds up our faith (Jud 1:20). Now that we are saved, we have a fight to fight. We need "grace to help in time of need" (Heb 4:16).

Here we find that not only are we saved by faith, but we are kept by the power of God through faith (1Pet 1:5). We overcame and continue to overcome the world (self, flesh, sin, and the devil), by faith (1Joh 5:4), we stand by faith (2Cor 1:24), we stop the flaming arrows of the wicked by faith (Eph 6:16), everything is by faith.

the how the Lord came down and blessed them in their soul richly in the last day or two. If you ask them about the important of having a good devotional life, a flood of scriptures on that subject will flow out of their mouth.

Committing Sin Brings Spiritual Death

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. — Gen 2:17

It is very important for Christians to understand what spiritual death is and what causes it, so that they may know how to avoid it.

This is a time of gross darkness around the world. Almost all denominations and pastors are teaching that it is not possible to live a life of obedience and be free from committing willful acts of disobedience against known laws of God. They teach the people to profess to be sinners saved by grace, and that their life down here on earth is one of sinning and repenting. They say that the best Christians can do is not doing the good that you want to do, and doing the evil that you don't want to do — the "O wretched man" experience of Romans chapter 7.

Of the few denominations and pastors that do teach that it is possible to live a life of obedience, most leave a back door open for sinning by telling the people that sin doesn't bring spiritual death. They teach that while God is able to deliver you from sinning and keep you, that if you do sin, you are just out of fellowship and need to repent and move on. This is the message that the serpent told Eve, if you sin "Ye shall not surely die" (Gen 3:4).

In the Bible, we find 4 types of death. Physical death is when the spirit is separated from the body (Jam 2:26); Eternal death with is called the second death (Rev 2:11, 20:6, 14, 21:8) which is separation from God forever; Spiritual death is when



people are spiritually separated from God - which is called dead in trespasses and sins (Eph 2:1); and dead to sin (Rom 6:2) which is separation from sin and happens when we are saved (Eph 2:5, 6).

In 1 Timothy 5:6, Paul tells us that "she that liveth in pleasure is dead while she liveth." This person is alive physically, but those that live a life of pleasure are separated spiritually from God and this is referred to as "dead in trespasses and sins" (Eph 2:1).

God warned Adam in the garden that "in the day that thou eatest thereof thou shalt surely die" (Gen 2:17). As this sin caused Adam and Eve to be separated from God and to incur guilt, it is fair to say that God meant a spiritual separation or death - not a literal death.

Adam didn't need to eat the fruit over a period of time, and their offense was not murder but simply eating a piece of fruit in disobedience, and God said they would die in the day that they ate.

The Devil is still saying today what he told Eve back thousands of years ago, "Ye shall not surely die" (Gen 3:4). You can sin and still be a Christian. One sin will not separate you from God. Hence, the devil desires to beguile you as he beguiled Eve when she believed his lie.

James gives us the process of falling into sin. "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jam 1:14, 15). When sin is finished (complete entire, consummated) it brings spiritual death.

If you keep the Lord's sayings, you "shall never see death" (Joh 8:51), but if you love not your brother you "abideth in death" (1Joh 3:14).

So the question we want to answer is "can you be abiding in death, be dead in sins and trespasses, and still be a Christian on your way to heaven?" John answers this question for us very clearly. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1Joh

3:7,11), commanded to be cast out (Gal 4:24,30), has been fulfilled and passed (Mat 5:17,18, Luk 24:44, Act 13:29), was and still is faulty (Heb 8:7,8), has decayed and waxed old back in the first century (Heb 8:13), was added until Christ (Gal 3:19), we are no longer under (Gal 3:24,25,5:18; Rom 6:14), has been taken away (Heb 9:1,18,10:9), has ended (Rom 10:4), and was only until John (Luk 16:16).

However, the Old Covenant was replaced with a better covenant (Heb 7:22), that has better promises (Heb 8:6), that has a better priesthood (Heb 7:12), with a better hope (Heb 7:19), we are now under the perfect law of liberty (Jas 1:25), the law of Christ (Gal 6:2) as is found in the New Testament scriptures.

The Old Covenant scriptures are still profitable for teaching, reproof, correction and instructions (2Tim 3:16), and offers us patience and comfort so we may have hope (Rom 15:4). The Old Covenant experience left the people in bondage to the law of sin and death (Rom 7:23). The Spirit of life in Christ set the converted free from the law of sin (Rom 8:2), as the law was weak and couldn't deliver (Rom 8:3). You now - that are converted - are freed from all the things which you couldn't be freed from under the law (Act 13:39).

Faith and Works

The Bible clearly teaches that salvation delivers us from sinning. In fact, this is what the word salvation means - deliverance. The Greek word $\sigma\omega\tau\eta\rho$, which is translated as "salvation" 44 times in the KJV, and is defined by Thayer's Lexicon as "deliverance".

This deliverance is not only from the love and penalty of sin, but it is from the very power of sin. If you are not clear on this, please read my post on true conversion.

The idea that at some point after we are converted we grow out of sin or reckon



(Heb 3:13; Jud 1:3) unto good works (Tit 2:14; 3:8, 14; Heb 10:24).

They are to be taught to have their feet shod with (Rom 10:15; Eph 6:15) the preparation to share the good news. This not only helps others, but also emphasizes the need to put on the whole armor of God - that they may be able to stand against the schemes of the devil (Eph 6:11).

In the Lord's harvest field, the grain is plenteous and white to harvest (Joh 4:35), and qualified laborers truly are few (Mat 9:37). New converts are to be taught early the joys of working for Jesus in the sharing of the gospel.

When you have new converts, you should go over the unbiblical doctrines (Tit 2:7) that they need to be careful to avoid. Then, you need to teach the new convert how to conduct themselves in their home life and at their work place. They need to be taught to live a simple life that is free from the bondage of debt. This way, they can have time to labor in leading souls to Christ.

It takes diligence to disciple a new convert and to see them established in the faith, but the rewards are great and eternal. May this article be an exhortation to you to make sure that you are in a spiritual condition where the Lord can use you in this. If you are already in such a condition, you could start looking for a soul to disciple.

The Old Covenant & New Covenant Law Compared

Christians are not lawless or without law. We are alive not only the New Testament perfect law of liberty and its' letter, but alive also to the Spirit of God that works that law in our heart.

Christians are dead to the Old Covenant law (the first 5 books of the Bible) which is done away (2Cor



3:15. Not only do you abide in spiritual death or separation from God, but you don't have "eternal life abiding" in you.

Clearly, the Word of God teaches that sin brings spiritual death or separation from God. Please get this down into the heart. Sin will murder your relationship with God - it will end it. Sin will open you up to deception. It will destroy whatever faith you have. When you sin, you are deceived by Satan, you are under his control, thus you are his child.

It doesn't take practicing sin or continuing in sin for some unknown period of time. It doesn't take "big" sins like adultery or murder for you to be separated from God. It takes one single act of willful disobedience to a known commandment of God.

Satan comes to "steal, and to kill, and to destroy" (Joh 10:10) your spiritual life. If he tempts you to sin and tells you that "Ye shall not surely die", don't believe him!

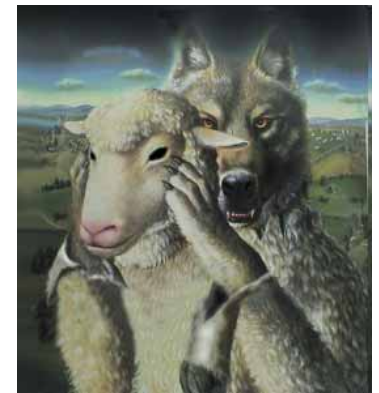
Notes:

There are 185 occurrences in the New Testament of the word "dead" and these are translated from 10 Greek words (174 of the occurrences are translated from 3 main Greek words) . The word "death" is found 169 times in the New Testament and it is translated from 9 different Greek words (162 of the occurrences are translated from 4 main Greek words).

Unbiblical Teachings

Here is a list of unbiblical teachings that are accepted in some church groups:

Sin-you-must — teaches that you will continue to sin after being saved, and that a believer sins in word, thought, and deed daily. This teaching makes people easy prey to temptations and leaves them thinking that sin in a believer's life is normal.



Easy-Believism — teaches that godly sorrow, repentance, and obedience to Christ are not necessary. Instead, all you must do is believe. This teaching can have people that are only under conviction thinking they are saved.

Eternal Security — teaches that if - once you are saved - you go back to your old life and live and die in sin, you will still go to heaven. This teaching gives a false sense of security and can work a carelessness in how you deal with temptations.

Further Reading: Considering Eternal Security and the IF Scriptures

Sinning Christians — teaches that a Christian will not experience spiritual death if they commit one sin, and that it takes either practicing sin or 'big' sins like murder or adultery before you are spiritually separated from God, and are no longer a child of God. This teaching takes away the seriousness of what happens when a Christian sins. It also leaves a person thinking they are a Christian when they are not.

Further Reading: Committing Sin Brings Spiritual Death

Unconditional Election- teaches that God pre ordained - before the world was created - who would be saved. Those who are not pre ordained as saved, have no chance to be saved. This teaching will leave the saved with a false sense of security and the unsaved with no hope that they can do anything about their unsaved state.

Pentecostalism- teaches that a prayer language called 'tongues' is the evidence of having experienced a higher spiritual experience after conversation called the 'Baptism of the Holy Spirit'. This teaching will leave a person trusting in an external manifestation that is experienced in unorthodox groups like the Mormons as evidence of conversion and a higher spiritual experience.

Baptismal Regeneration — teaches you are saved when you are baptized and you can't be saved without water baptism. This teaching can cause people to trust in baptism as proof of salvation, and can leave those that have been converted - but not baptized - doubting their conversion.

Mistakes-are-sin- teaches that mistakes in opinion, judgments, and actions including faults, errors, and any

- Do you have a stock of tracts, booklets, and Bibles with you at all times?

Discipleship of New Converts

The person that leads a new convert, deceived professor, or recovered backslider to the Lord is responsible to disciple that person. First, you want to lead the seeker into a true conversion. Here is what the Bible teaches on true conversion.



You should work to lead the convert into seeing the importance of the first commandment - which is to love God with all their heart, soul, mind, and strength (Mar 12:30). The first commandment is about obedience (Rom 6:16), carefulness (Mat 26:41; 2Cor 7:11), love of God's commandments (Joh 14:15, 21; 1Cor 7:19; 1Joh 2:3, 4; 3:24; 5:2, 3; 2Joh 1:6; Rev 14:12; 22:14), love of prayer (Mat 6:6, Mat 26:41, Luk 6:28; Luk 19:46, Rom 12:12; Eph 6:18; Phi 4:6; Jam 5:16; 1Pet 4:7), love of reading of the Word (2Tim 3:16,17), and study (2Tim 2:15), good works (Tit 2:14; 3:8, 14; Heb 10:24), fear of displeasing God (2Cor 7:1; Heb 12:28; 1Pet 2:17), loving his appearing (2Tim 4:8; 2Pet 3:11; 1Joh 3:3), and private and public worship (Joh 4:23, 24) and praise (Rom 15:11; Heb 13:15; Rev 19:5).

Next, the convert needs to learn how to live the second commandment (Mar 12:31), that we love our neighbor as ourselves. We are to teach them that as they have opportunity, they are to do good to all people, but especially to the household of faith (Gal 6:10; 1Pet 2:17). They need to be involved in each other's lives, and to exhort each other daily

The call is to teach them to “observe all things whatsoever I have commanded you”, with the promise “lo, I am with you always” (Mat 28:20).

This is not just for street meetings on Friday nights, but this is to be the Christian’s way of life. We are to go out praying each day with a heart felt burden for souls, with the prayer that the Lord will help us find someone that we can help.

The leading of souls to Christ is more than just sharing the gospel message with people, getting them to say the “sinner’s prayer”, and having them start attending your fellowship.

This work is not for those that are prayerless, careless, and still struggling with sin. This work is for those that are living a Christ like, Christ centered, Christ honoring, sin-free, consecrated and devoted life to Jesus.

The carnal, lukewarm, disobedient, and backslidden in heart that are filled with their own ways will only hinder a person’s coming to Christ. No one can lead souls higher than they are themselves. They will not teach godly sorrow, repentance (2Cor 7:10), and the commitment to forsake all sin (Luk 14:33), as requirements of salvation - for they don’t possess this themselves.

In fact, those religious professors - that are disobedient and are struggling with sin - will cause more harm than good to those they try to lead to Christ. They will not be gathering people to Christ, but they will, in fact, scatter prospective converts from Christ (Mat 12:30).

In the Lord’s harvest field, the grain is plenteous and white to harvest (Joh 4:35), and qualified laborers truly are few (Mat 9:37). The call is to pray that the Lord to send forth laborers.

Questions:

- When is the last time you were so burdened for the lost that you wept before the Lord?
- Are you in a spiritual condition where God can use you to lead souls to Christ?
- Are you praying for the salvation of your neighbors, co-workers, and relatives?

conduct that comes short of complete angelic perfection is unwillful sin, and that there is no difference between what some are calling unwillful sins and willful sins. This teaching makes no differentiation between mistakes and sins. This teaching leads the Christian to confess that they are a sinner and opens them up to the unbiblical teaching of ‘sin-you-must’ - with the excuse that we are all human and can’t help but make mistakes.

Further Reading: Are Errors, Faults, and Mistakes Sin

One True Visible Church (OTVC)- groups that hold this doctrine teach that their group is the one true visible church. They teach that all honest people will come to them, and that God is not working with any other group but them and if any leave the group, they are no longer saved. Examples of groups that hold this teaching are: The Watchtower Society, 2 x 2, Church of God in Christ Mennonite (Holdeman), and The Church of God (Restoration). This teaching is used to build a union in conduct, dress, and doctrine by the groups ministers - which claim they have the authority to cast disagreeing members out of the Body of Christ, and to take away their right standing with God.

God’s Part & Man’s Part in Salvation

The unsaved person is totally depraved.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

No one can come to Christ on their own. It is only through the awakening power of the Father - by the Spirit - that anyone would even think of being saved.

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.



God, who is full of mercy, has no pleasure in the death of the wicked - nor is he willing that any should perish, but that all should come to repentance.

Eze 33:11 Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

2Pe 3:9The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

This same merciful God is not merciful with his lips only, but he enlightens every person and teaches them that they must deny ungodliness and live righteously.

Joh 1:9That was the true Light, which lighteth every man that cometh into the world.

Tit 2:11, 12For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

While the Bible teaches that mankind is totally depraved, it doesn't teach mankind is depraved to the degree that a Calvinist would. The Bible teaches that God awakens all sinners to their need, and convicts them by the Holy Spirit through their consciences about sin, righteousness, and the coming judgment.

He enables the will of a person to make a choice to serve him, or continue on in their lusts. Herein is the first big difference between the Arminian and the Calvinist. The enabling of the will and the enabling of the will of all mankind.

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

Rev 22:17And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

In general, those that follow either the Classical Arminianism or Wesleyan Arminianism position clearly reject the Pelagian and Semi-Pelagian positions that holds that there is some good in

clerks and have many chances to talk to people. Those of us that work have fellow workers and interact with many different people in our work day.

I would like to challenge you to make a list of all your relatives, neighbors, those you grew up with, those from worldly denominations and those we deal with as we shop and work.

Take this list and start praying for them first thing each morning. But first, perhaps you need to pray for yourself. Pray that God will give you a deep soul burden - that you can't get out from underneath. You may even need to start by repenting for your prayerlessness for the lost, your disobedience to great commission (Mat 28:19, 20), and the coldness of your soul toward those that will soon wake up in hell fire (Luk 6:23), and would be sure to accuse you for not constraining them to be saved if they saw you at the judgment seat.

The Gospel calls us to love our neighbor as ourselves (Mar 12:31) and to do unto others as we would have them do unto us (Luk 6:31). Part of pure religion is to visit the fatherless and widows in their affliction (Jas 1:27). If we show our love to Christ in the way we help others (Mat 25:40) then how much do we love Christ. We visit, help, and love those that love us but this the publicans do also (Mat 5:46).

Harvest is Plenteous, Laborers are Few

The harvest truly is plenteous, but the laborers are few; Mat 9:37

Established Christians are called by the Word of God to go out into the world to lead sinners, backsliders, and the religiously deceived to Christ.



7. Love bears, believes, hopes, and endures all things.

1Co 13:7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8. You are to do all things to edify others.

1Co 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

1Co 14:40 Let all things be done decently and in order.

2Co 12:19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

9. You are to do all things to the Glory of God.

Php 2:14 Do all things without murmurings and disputings:

1Co 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

How Is Your Soul Burden?

I was just thinking this morning, wouldn't it be wonderful if every Christian could put it in their heart to win one soul for Jesus this year?

To lead one soul to Christ, follow up and disciple them, help them get established and then put in the new Christian's heart the desire to win one soul for Jesus in the coming year.

Most of us have lots of relatives that we can contact and work with. We all have neighbors that we should know by name and be praying for. We all have the friends and acquaintances that we grew up with. We all have friends that are in the worldly denominations that we came out of. We go to many stores and know different



man, that he is able to choose God on his own without the enabling power of the Holy Spirit, and that his spiritual condition was not effected by the fall. The Pelagian and Semi-Pelagian positions are unbiblical and unorthodox positions, and these teachings should be rejected.

The Arminian position holds that among the unconverted there is none righteous, none that seek God, all are unprofitable, and none do good. Furthermore, that all are deceitful, full of bitterness, there is no fear of God in them, and that they are born with a fallen sinful nature.

Rom 3:10-18 As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

Psa 51:5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Gen 5:3 And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Seth:

The Christian is saved by grace alone, through faith alone, not of works least any man should boast. After conversation, we are kept by the power of God through faith. This faith is a gift of God who has given ever person a measure to be saved, and after they are saved a measure so they can be kept by the power of God.

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Rom 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

This same faith is the victory that overcomes the world. It is by this faith we stand, and it is with the shield of faith we stop all the flaming arrows of the wicked. While this faith is a gift from God, we are commanded to do those things that will increase our faith. We are to hear and read the Word of God - as it is by the Word that our faith increases. We are to seek God in prayer - as it is by prayer that our faith is built up.

1Jn 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

2Co 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

1Pe 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

Rom 10:17 So then faith cometh by hearing, and hearing by the word of God.

1Ti 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

Jud 1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

While it is God that works in us both to will and do his will, there is a heart for the Christian also, and it is only when we do our heart that we will be kept.

Php 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

2Pe 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

The victorious Christian stands before God not only justified, but washed and cleansed by the precious blood from all sinning and is sanctified and purified from the sin nature and soon - by the grace of God - to be glorified. But it is only as they abide in Jesus, and the sap of the Holy Spirit is flowing in their spirit, that their life has any fruit and they're able to walk in the Spirit. And while by the unmerited favor of God this be, they will testify that they are an unprofitable servant of God, only doing that which is their duty.

1Co 6:9-11 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor

2Co 7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

2. Through Christ you can do all things.

Php 4:13 I can do all things through Christ which strengtheneth me.

3. All things work together for good.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Eph 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

4. We are given all things so we need to live a holy life.

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

2Co 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

1Ti 6:17 Charge them that are rich in this world, that they be not highminded; nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

2Pe 1:3 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:

5. The spiritual Christian is able to judge all things.

1Co 2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

1Th 5:21 Prove all things; hold fast that which is good.

6. You are to be temperate in all things.

1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity.

11. Faith gives boldness and confidence.

Eph 3:12 In whom we have boldness and access with confidence by the faith of him.

12. Through faith you grasp and understand what the Bible teaches.

Heb 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

13. By faith we move in fear of God, and preparing for the coming judgment.

Heb 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

14. Alive faith will produce good works.

Jas 2:17 Even so faith, if it hath not works, is dead, being alone.

Jas 2:20 But wilt thou know, O vain man, that faith without works is dead?

Word Study On All Things

I have been blessed lately by a number of scriptures on "all things" and wanted to share this short word study with you.

1. When we are saved all things become new.

2Co 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.



idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Joh 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Mat 5:8 Blessed are the pure in heart: for they shall see God.

Act 15:9 And put no difference between us and them, purifying their hearts by faith.

Luk 17:10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Word Study On Faith

1. Everyone is given a measure of faith.

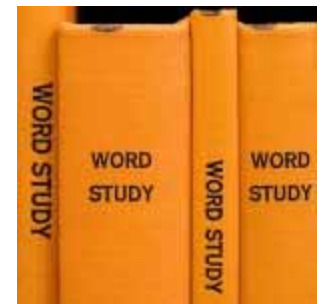
Rom 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

2. You are saved by grace alone through faith alone.

Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Rom 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

Rom 5:1 Therefore being justified by faith, we have peace



with God through our Lord Jesus Christ:

Heb 11:24, 25 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

1Pe 1:9 Receiving the end of your faith, even the salvation of your souls.

3. Faith is built up through hearing and reading the Word of God and in praying in the Spirit.

Rom 10:17 So then faith cometh by hearing, and hearing by the word of God.

Jud 1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

4. Through faith you are kept, you have victory over the world, you stand, and you quench all the flaming arrows of Satan.

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

1Jn 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

2Co 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

Eph 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

5. Your Christian life is a life of faith.

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.

6. Faith without love towards others is nothing and is of no profit.

1Co 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Gal 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7. You are to walk and live not by sight, but by faith.

2Co 5:7 (For we walk by faith, not by sight:)

Gal 3:11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

Heb 10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

8. You receive the promise of the Spirit through faith.

Act 15:8, 9 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith.

Gal 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

9. To receive from God, you must ask in faith without doubting.

Jas 1:6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

Heb 6:12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

Heb 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Heb 11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

10. Faith is one of the Fruits of the Spirit.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

1Ti 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

2Ti 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

2Pe 1:5-7 And beside this, giving all diligence, add to your