

**Scriptures and Doctrine :: Romans 8:1**

Romans 8:1 - posted by Combat_Chuck (), on: 2006/5/27 3:09

Interesting fact I noticed,

Romans 8:1,

"Therefore there is now no condemnation for those who are in Christ Jesus." -NASB (and all translations that rely on the Alexandrian, Minority Texts)

Romans 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.**" -KJV (and all translations that rely on the Byzantine, Majority Texts)

That's quite a difference between the texts! I've heard 8:1 quoted by a dear brother and friend of mine, to make the point that there is no condemnation for the believer. But I disagree with him on this, though I'm not the type to make a stink out of it.....

The KJV (Byzantine text) seems to have a clear definition of what Paul is really saying-- that those who are "in Christ Jesus" are those "who walk not after the flesh, but after the Spirit."

I think there is no doubt about it that it is possible for the Christian to walk according to the flesh, at least for a season. Which would also mean that it is possible for the believer to fall into condemnation.

That is, unless you believe that the last part of 8:1 was added into the Byzantine later, and not originally what the Apostle Paul wrote. But I don't think so, I think it was removed from the Alexandrian text.

Let's consider the philosophy of a text mutilator for a moment. Both adding and subtracting from God's Word is EVIL, no doubt about it. But put yourself in the shoes of a text mutilator who was a copyist for a moment and think.

What reasons could you have for "adding" the line 'who walk not after the flesh, but after the Spirit.' to Romans 8:1?

And what reasons could you have for removing the line 'who walk not after the flesh, but after the Spirit.' from Romans 8:1?

I can't see why someone would add that last line for the life of me! But knowing the wickedness of the carnal human heart, I can see plenty of reason(s) to remove that last line!

(Not to mention Alexandria was the homebase of the Gnostics!)

What do you think?

+1 Points for the Byzantine, Majority, "Textus Receptus"?

What do you think Paul meant by walking "according to the flesh"? And "after the Spirit"?

And is it possible for the Christian to fall into condemnation? And what do you think Paul meant by "condemnation"?

(Lastly-- let's try not to go too far down the rabbit trail of 'byzantine VS alexandrian', unless it directly relates to Romans 8:1.)

Thanks, Adam

Re: Condemnation - posted by Compton (), on: 2006/5/27 5:46

Hi Adam,

Wow, when you raise questions for discussion you ask a bunch of important ones! I wanted to respond to one of your questions. Forgive my longer than normal response to this 2-part question...but I feel it is an important topic.

Quote:

-----And is it possible for the Christian to fall into condemnation? And what do you think Paul meant by "condemnation"?

I would think that Paul means something quite serious and dreadful by the word "condemnation." He is referring to the divine verdict, or judgement, that man has failed to live according to the responsibility given to him by God. Technically speaking, condemnation is not the sentence or punishment, but God's perfect and holy judgement that men do indeed deserve punishment.

Consider the word condemnation in this context.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

So, according to Christ himself, all men are already condemned. The verdict has been handed down that men are guilty of loving darkness more than light. Sometimes we argue over the doctrine of "original sin" but none of us can dispute the unavoidable reality of "original condemnation." Every person alive is born into this total and complete condemnation until "...whosoever believeth in Jesus should not perish, but have everlasting life."

Can a Christian, having followed after Christ, re-enter into their original condemnation? Our answer depends entirely on our concept of salvation. I feel scripture teaches that being born again is a transformation of our character and will through an inward death, a baptism into the Holy Spirit, and a resurrection into the person of Jesus Christ, who is God's Word.

Furthermore I believe this incredible position in Christ's person is just that...it is a position that does not depend on my feelings, experience, or good works to make it so. (Though we are exhorted to look for assuring evidence of this transaction, the assuring evidence we discover does nothing to secure the fact of this transaction.)

Here are some scriptures that lead to believe the way I do.

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John 4:13)

"When he shall appear, we shall be like him: for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2-3)

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:9)

Obviously my understanding is that biblical salvation is a change in our inner "substance"...our natures are clearly affected by a union with the Spirit of God. We remain man but we are the "New Man." This inward change, which may be obscured often enough by my own fretting, is never the less the reason for my faith. This faith is different than placing my hope in:

- a) a positive balance of works vs. sin for salvation. (False repentance or righteousness)
- b) a mental condescension to Gospel theory for salvation. (False faith or profession)

I like what Watchman Nee says about the Christian. "If Christians fight for victory they can never win, but if they fight from victory they can never be defeated. Many times, Christians go through unnecessary periods of defeat because they

have a concept of the Gospel that they are responsible to save themselves. (Yea, though few would admit this hopeless strategy. We are experts in the language of justification...but not the hope of it.) So when some fall, they stay down because they feel they have lost their hope...and many of their Christian friends have no help for them because they also are secretly looking to their own lives, instead of the life of Christ, for justification.

The reason I am going through these suppositions is to explain why I feel the answer to your question is "No": a true Christian can not re-enter into condemnation because he has been changed. Our salvation is not based on us holding fast to a creed. Salvation is the person of Christ holding onto us...that is our only real creed! Abiding in Christ is absolute in it's power. Paul's words to Timothy apply to all men.

This is a faithful saying:

For if we died with Him,
We shall also live with Him.
If we endure,
We shall also reign with Him.
If we deny Him,
He also will deny us.
If we are faithless,
He remains faithful;
He cannot deny Himself.

So, what I hear there, is that the plumbline we measure salvation by is Christ. Yet this is not some cheap mantra, because if Christ is surely not our ambition, then we are still in love with the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him"

Sadly, we do not always taste victory over this sin or that doubt...this much is self-evident. Still if we endure in Christ, which is something quite different than enduring through a sermon every Sunday, we will live and reign with Him. I say this because to endure with Him, means to abide with Him, which will most certainly take it's positive toll on our lives. In other words, if we trust in his power, not giving up, and continue to walk with Christ, we will see outward change in ourselves!

Now I used to find it disturbing to read, that he might deny us if we deny him. Yet I realized that this scripture is referring to those who never recognized the worthy Lordship of Jesus for themselves...they treated Him like a stranger...and so he will do likewise.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

How can a person return to the world, if in fact he has never left the world? Conversely, how can we endure with Christ, if we never knew him in the first place? And how can a person, once they have known the Lord, ever say they have not known him? All of these absurdities become commonplace today, I believe, because we have a commonplace anemic conception of "believing in Christ." The true Christian is "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

This crucial aspect of the Gospel, is neither Arminian or Calvinistic in it's origin. It is a mystery that is most practical to every single Christian.

Now, once I remember an unsaved colleague at work who knelt in an empty office with another Christian friend of mine, and with tears in his eyes confessed his need for Jesus. When I heard that he became a Christian I was of course glad, because he and I had talked about these things many times before. Yet, a week later, when we were having lunch, my joy turned to concern. When the topic of sexuality came up, he seemed surprised that I would assume he was quitting his immoral weekend behavior. I explained to him that God's word was very clear about fornication! At this, my friend looked downcast because he wasn't going to be following Christ after all. A month later the whole event had been "forgotten". From then on whenever I would talk to him about the Lord, he simply smiled at me, like I was a child that never grew up in the real world, which told me he simply never tasted the living hope in Christ. To him my hope, my "claims", seemed like pitiful unreality because he had said the "prayer" and nothing happened.

"They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us:

but they went out, that they might be made manifest that they were not all of us" (1 John 2:19)

I learned two things from that experience. One, belief and repentance are mixed into the same hope in the heart for a Christian. We may emphasize one over the other in various stages of our walks, but I believe they are never separate. To dissect one from the other, and analyze them independently is futile academic method that will always produce misunderstanding. (Try understanding fire on just the basis of either oxygen or fuel by themselves.) Two, I realized I wasn't taking my own walk serious enough, because until the lost taste and see for themselves that the Lord is Good, we might be all they have to taste. (Sobering.)

In conclusion, condemnation is reserved for those who have not been born again. I feel if we understand the biblical history of being born again, we will discover that such a change is unimaginably deeper, and infinitely more robust than our own trembling definitions of faith and works...and as such I do not believe that a true born again Christian can return to condemnation.

Well, I hope this has been useful. I doubt I have the best answer to your important question. I only attempted to explain my own journey on this topic.

Blessings,

MC

Re: Romans 8:1 - posted by crsschk (), on: 2006/5/27 9:49

Hi Adam,

Here is an old related thread you might be interested to glean through;
(https://www.sermonindex.net/modules/newbb/viewtopic.php?viewmodeflat&order0&topic_id5514&forum36&post_id&refreshGo) Live / Walk in the Spirit

Quote:
-----Now, once I remember an unsaved colleague at work who knelt in an empty office with another Christian friend of mine, and with tears in his eyes confessed his need for Jesus. When I heard that he became a Christian I was of course glad, because he and I had talked about these things many times before. Yet, a week later, when we were having lunch, my joy turned to concern. When the topic of sexuality came up, he seemed surprised that I would assume he was quitting his immoral weekend behavior. I explained to him that God's word was very clear about fornication! At this, my friend looked downcast because he wasn't going to be following Christ after all. A month later the whole event had been "forgotten". From then on whenever I would talk to him about the Lord, he simply smiled at me, like I was a child that never grew up in the real world, which told me he simply never tasted the living hope in Christ. To him my hope, my "claims", seemed like pitiful unreality because he had said the "prayer" and nothing happened.

They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. Luk 8:13

Quote:
-----If we endure

Continuity, continuance ... consistency, not in 'perfection' but in the sense of always getting back up again, whatever the case;

1Co 9:24 Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain.
1Co 9:25 And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible.
1Co 9:26 I therefore so run, as not uncertainly; so fight I, as not beating the air:

1Co 9:27 but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

Still have the reverberations of Richard Owen Roberts drifting through;

"It's not how one begins the Christian life, but how he finishes."

This is largely in response to the idea of the OSAS model but it also has led to another range of thought of late: Been musing on just how much unnecessary trouble we can bring upon ourselves and others even, by way of casting so much into the future by a want of certain settlements today.

It is a bit different than a matter of 'assurance' and certainly *"Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble."* Mat 6:34 comes into play. But am thinking more broadly and in general terms. "Prophecy" as in a more spurious and decidedly "Christian fortune teller" motif, where there is a created anxiety over things that largely never come to pass. Fears and wasted energy over even current events and their possibilities. As example, all the over wrought attention to "The Da Vinci Code" (Well done here saints, barely a trickle of interest) which will be tomorrow's forgotten controversy not unlike all the uproar over "The Passion". That is not to say everything of course... But to bring it back to the original question of *"is it possible for the Christian to fall into condemnation?"* seems similar as it is in one sense a hypothetical or 'future' looking question. Is it possible? I would say most certainly...

In the end will it be;

Mat 7:22 Many will say to me in that day, Lord, Lord, have we not _____

Or in other words, justifying ourselves, or;

Luk 18:13 And the tax collector, standing far away, would not so much as lift his eyes towards heaven, but beat on his chest, saying, 'God, be merciful to me a sinner!'

Which is answered in;

Luk 18:14 I say to you, this man went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."

Am thinking in sentiment and attitude of the heart here. Of course there is an assurance, but an assurance that never takes advantage or presumes anything.

A great deal of this comes round to a false idea of settlement without continuation, of "saying" or believing certain facts and pronouncing or giving a certificate of completion before going to school so to speak. Graduation is not until death.

One word continually hinges on these matters throughout scripture:

If

Re: - posted by Christinyou (), on: 2006/5/27 14:13

Romans 8:9-15 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. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father

Since it is mentioned again in Romans 8:5-6 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. For to be carnally minded is death; but to be spiritually minded is life and peace.

I guess it would be not an addition, but a oneness with the rest of the text.

If you are in the flesh, not saved. If you are in the Spirit, saved. Romans 8:9-15 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

You are save or you are not saved. We are in the Spirit, those that believe that Jesus Christ is the Son of God, we are the ones that walk in the Spirit. For we have the Spirit of Christ and the Promised Comforter born again in us and baptized into the Holy Spirit and into Christ.

Even devils and demon's believe the Jesus Christ is the Son of God, but they do not have the Spirit of Christ or the Holy Spirit birthed in them. They are condemned already. Col 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

Jhn 12:36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Either we have light or we don't. With Christ in us Who is the light, there is no condemnation for those that are in Christ Jesus.

Romans 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.

In Christ, we are walking in the Spirit. Not my choice but His. Our problem is we don't believe it.

In Christ Jesus: Phillip

Re: - posted by Logic, on: 2006/5/27 19:06

I would say that about the KJV only people.

I remember falling into KJV onlyism and I started to doubt all Bible versions including the KJV, I started to study greek so I would be able to read the original greek. But then I found that there was so many different greek texts and then I was starting to wonder if I would ever know the true WORD of GOD.

I finally settled that all versions are ok.

Re: - posted by Christinyou (), on: 2006/5/27 21:11

The Holy Spirit will keep His Words true, since Christ is the Word and He The Holy Spirit is the Revealer of Christ. If a translation is off, it will be revealed in the believer. A direct translation not a paraphrase.

In Christ: Phillip

Re: - posted by Combat_Chuck (), on: 2006/5/27 23:19

Yes, I agree with you. I just noticed that the last phrase is also in VS. 4. So I guess one could make a strong case that the byzantine text copyist looked down a line while copying and repeated the text. Or, Paul simply repeated himself in verse 4-- either way, it is not crucial. The truth is still in both schools of manuscripts. So basically, I was straining a gnat.

Please, disregard my thinking about byzantine VS alexandrian and romans8:1 :)

Quote:

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Re: Romans 8:1 - posted by CJaKfOrEsT (), on: 2006/5/28 3:14

Quote:

Combat_Chuck wrote:

Lets consider the philosophy of a text mutilator for a moment. Both adding and subtracting from God's Word is EVIL, no doubt about it. But put yourself in the shoes of a text mutilator who was a copyist for a moment and think.

What reasons could you have for "adding" the line 'who walk not after the flesh, but after the Spirit.' to Romans 8:1?

And what reasons could you have for removing the line 'who walk not after the flesh, but after the Spirit.' from Romans 8:1?

I can't see why someone would add that last line for the life of me! But knowing the wickedness of the carnal human heart, I can see plenty of reason(s) to remove that last line!

I must admit that verse was one of the major reason behind me dropping the NIV (mind you, it does contain it in the foot notes). However, in order to play "devils advocate" (read what you want into that), you may note that the "walk not after the flesh" clause is found later in vv3-4.

Quote:

-----**Romans 8:3-4 (KJV)** 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:

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

Re: Romans 8:1 - posted by Graftedbranc, on: 2006/5/30 16:41

Quote:

-----What do you think Paul meant by walking "according to the flesh"? And "after the Spirit"?

The footnote in the recovery version says:

"The condemnation mentioned here is subjective, in our conscience, and is the result of our being inwardly defeated by the evil law of the indwelling sin, as described in 7:17-18,20-24. The blood of the crucified Christ is the remedy for objective condemnation (3:25). The Spirit of life, who is Christ... and who is in our spirit, is the remedy for subjective condemnation."

Here the footnote points out that there are two types of condemnation. One is objective and relates to our standing with God which was dealt with by Christ on the Cross and His blood is sufficient for all our sins just as Romans 8:33 "who shall bring a charge against God's chosen ones? It is God who justifies. Who is He that condemns?"

The other condemnation is subjective related to our conscience and our experience. This condemnation comes in because we are defeated by the law of sin and death in our members. In other words we have a sense of condemnation because of our failure.

But as we learn to walk by the Spirit of Life in Christ Jesus we are set free from the law of sin and death and our conscience is liberated from experiential condemnation.

This is not related to eternal life, or our justification and standing, but related to our day to day experience as the whole of Chapter 8 is regarding our experience of Christ as the indwelling Spirit of Life.

So whether you take the Byzantine text or others, the meaning is still the same. It is by walking according to and by the

Spirit of Life in Christ Jesus that we experience a liberated conscience because we are liberated from that which brings in the sense of condemnation. That is from the law of sin and death and we enjoy the victorious overcoming life of the crucified and resurrected Christ in our spirit and we have the testimony of a good conscience.

Graftedbranch

Re: - posted by Graftedbranch, on: 2006/5/30 17:16

Romans 5 deals with our objective standing before God. It shows us that condemnation came upon us by the disobedience of the one man, Adam. Even so justification came in by the obedience of the One, Jesus Christ. So our justification is not based in our personal obedience but in the obedience of Christ who is the Second Man.

Though Romans 5,6, and the 1st part of 7 do touch on our experience, it is primarily dealing with the objective facts of our redemption and union with Christ.

But the last half of 7 and chapter 8 deal with our experience and how all these objective realities are enjoyed.

7 deals with our defeated condition in ourselves and our inability to fulfill God's requirements in ourselves because though we would aspire to what is good, there is a law in our flesh which rises up and takes us captive and therefore we are defeated and cry out, "wretched man that I am, who shall deliver me?" This defeated condition brings us into condemnation. NOT objective condemnation which is dealt with by Christ on the Cross, but subjective condemnation in our conscience.

And God's answer is in Romans 8, the Law of the Spirit of Life in Christ Jesus. This is the solution to the problem in Romans 7. We turn from ourselves and look to Christ and live by the Law of Life. This Law of the Spirit of Life is just Christ Himself who indwells us.

And in this Spirit of Life is all of the reality of Romans 5, 6, and 7 regarding justification, our union with Christ in His death to sin and the flesh, His death to the Law and our death in Him, and His victorious resurrection Life. All these things are known and applied to us by the indwelling Spirit bringing us in experience into these realities.

Apart from the indwelling Spirit, though we be justified and "in Christ" we do not experience this. It is only by the Spirit that these things are ours in experience. He is the executor of all the things of Christ.

It is only by the Spirit of Life in Christ Jesus that we experience liberation from sin and from the law. Only as we walk by the Spirit and mind the spirit do we find the just requirements of the law fulfilled in us. We actually find the Law lived out in us in our experience because it is Christ who lives in us.

Graftedbranch

Re: Romans 8:1 - posted by letsgetbusy (), on: 2006/6/1 22:29

I know it is a little late for this comment, but I think this is hilarious:

'+1 Points for the Byzantine, Majority, "Textus Receptus"?'

By the way, I think that the TR is the one to count on. I lost track of the +1's and that's how I made my decision.

Re:, on: 2006/6/3 10:44

Quote:

Christinyou wrote:

The Holy Spirit will keep His Words true, since Christ is the Word and He The Holy Spirit is the Revealer of Christ. If a translation is off, it will be revealed in the believer. A direct translation not a paraphrase.

In Christ: Phillip

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

Stever responds to ChristinYou:

I disagree with your statement above with all of my heart and soul. The newer translations have hijacked true Christianity, and replaced it with error.

I have heard your statement on sermon index before, by others. specifically you said: "The Holy Spirit will keep His Words true, since Christ is the Word and He The Holy Spirit is the Revealer of Christ."

We have to have the Word of God in our hands to keep us on track. When the Spirit talks to us, we have to make sure "which" Spirit it is. Is it our own flesh, that is desperately wicked? Is it Satan, who not only had access to Christ, but has access to us as well? Is it one of Satan's demons, that has access to us? Or is it the Holy Spirit that talks to us?

We must test the Spirit that talks to us with God's Word, the Bible. If we have a Catholic Bible in our hands, then we better be prepared for trouble, because it is full of error. If we have an NIV or other newer version, we have trouble as well. Why? Because all of the newer versions rely on the same text as the Catholic Bible, the Minority Text.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

Also, you stated:

" If a translation is off, it will be revealed in the believer. A direct translation not a paraphrase."

Stever's response:

I have to strenuously disagree with what you have said above. I have witnessed to believers, serious believers about the difference between the Majority Text, the Received Text, and the Minority Text (The Catholic Bible as well as the NIV and all of the "newer versions")for over 4 years now and find it to be more difficult than anything that I have ever done in my life. The reason? The minds and eyes of the majority of seminaries in this world have been blinded by Satan and they cannot see the difference. The students of these seminaries, which become Pastors, are indoctrinated in Textual Criticism and in the supremacy of the "Minority Text". At the same time they are taught that there is a movement afloat that will split their Church. What movement? Those that only want the King James Bible, and that will have nothing to do with the NIV or newer versions. They are indoctrinated to defend the newer versions, and discount any "differences" between them and the KJV.

I have personally witnessed one of the best Pastors I have ever known take this stand. A man of God, that will be in Heaven. The problem was that he was totally brainwashed in Seminary on this issue over many years.

I know for a fact that Christ talks to this man through the Holy Spirit, on many issues. Yet he continues to be spiritually blind on this issue.

God bless,

Stever :-)

Re: - posted by Christinyou (), on: 2006/6/3 13:14

Hi Steve,

The Holy Spirit has revealed to me that many translations are off. Especially when it comes to Christ being in the believer. The new age translations have no concept of Christ being their life. They either change the in Christ position to our faith being in Christ from truth of Christ's Faith being in us. Especially Gal 2:20.

Sure Satan wants to keep the whole world from the in Christ Position of the believer. God will do the same thing of blinding eyes to see and making deaf the the ears who can't hear. He did this to Israel because of unbelief. Why are those that don't believe now any different. Those that believe, no one can separate us from the truth and the Love of God.

Satan is judged and is no longer the believers father, Christ has made His Father our Father. The in the old testament could call God father, but they had no exchange of spirit and they were of their father the devil. We are of our Father, the Father of Jesus Christ, for He that is in us has made us heirs, not only by birth but by instant legal litigation of adoption.

Jhn 16:11 Of judgment, because the prince of this world is judged.

1Jo 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world.

Do you think Jesus was fooled by Satan's manipulation and half truth's of The Word when He was tempted. Either God protects His own or He doesn't. When I started I used the living bible, went to many others, The New American Standard, and finally ended up in KJV. The road was by word upon word and Precept upon Precept. God the Holy Spirit brought me to truth and even has made true the mistakes in the KJV.

Who are we depending on for truth, a book written by man or the Word of God in print that He will keep true to Himself, even in man's mistakes.

Has God not kept you from the deception? God does not need me to keep His Word Pure. He may use me for His Good Pleasure to Help others see the truth, but He does not need me.

Satan does have access to our outside influence but not by our spirit, lest how should he flee.

Jam 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

1228. diabolos

Search for G1228 in KJVSL

diaboloV diabolos dee-ab'-ol-os

from 1225; a traducer; specially, Satan (compare 7854):--false accuser, devil, slanderer.

Satan uses God's Word against us, but we are free in Christ. "¶ Stand fast therefore in the liberty wherewith Christ hath made us free,"

In Christ: Phillip

Re: - posted by boomatt (), on: 2006/6/3 14:20

Quote:

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Quote:
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I read the NASB, am I a new ager? I also read the new King James, am I a new ager?

Oh thats right, I must be blind.

:-?

Re: - posted by Christinyou (), on: 2006/6/3 14:34

I guess that would depend on who you are in Christ. I read also NASB also 12 other different versions. God protects Hi s Word in all of them. Truth is Truth, it will be the same, as all Truth comes from God. I also use The Greek, and Hebre w. I am not branding anyone, new age bibles have a great tendency to detract from the Deity of Christ and His position i n the Believer. I am so Sorry about your blindness.

In Christ: Phillip :-o

Re:, on: 2006/6/3 23:20

Christinyou posted:

Do you think Jesus was fooled by Satan's manipulation and half truth's of The Word when He was tempted. Either God protects His own or He doesn't. When I started I used the living bible, went to many others, The New American Standard, and finally ended up in KJV. The road was by word upon word and Precept upon Precept. God the Holy Spirit brought me to truth and even has made true the mistakes in the KJV.

Who are we depending on for truth, a book written by man or the Word of God in print that He will keep true to Himself, even in man's mistakes.

Has God not kept you from the deception? God does not need me to keep His Word Pure. He may use me for His Good Pleasure to Help others see the truth, but He does not need me.

XXXXXXXXXXXXXXXXXXXXXXXXXX

Stever responds:

Specifically, you asked:

Do you think Jesus was fooled by Satan's manipulation and half truth's of The Word when He was tempted. Either God protects His own or He doesn't. When I started I used the living bible, went to many others, The New American Standard, and finally ended up in KJV. The road was by word upon word and Precept upon Precept. God the Holy Spirit brought me to truth and even has made true the mistakes in the KJV.

XXXXXXXXXXXX

Stever continues:

You ere, because Christ, the 2nd Adam responded to Satan's misquotation and twisting of Scripture with the actual Scripture, HIS WORD.

In the Garden, Satan said to Eve:

Genesis 3:1-6

1. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4. And the serpent said unto the woman, Ye shall not surely die: 5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

But we must ask, what did God command Adam to do in regards to this issue?

Genesis 2:16-17 tells us exactly what God commanded man to do:

16. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17. 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.

Satan's ploy here is to twist the word of God. God commanded Adam not to eat the fruit of the tree of good and evil because the day that he did, he would surely die. Adam later told Eve all that God had commanded them to do. Satan was successful in deceiving Eve by twisting God's doctrine. However, the New Testament tells us that Adam was not deceived, but ate it anyway.

1 Timothy 2 tells us that women are not to teach Doctrine, because of this failing, and tells us that Adam knew better, but did it anyway:

12. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13. For Adam was first formed, then Eve. 14. And Adam was not deceived, but the woman being deceived was in the transgression. 15. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

Now fast forward to Christ's temptation in the wilderness. Every time that Satan quoted the Scripture to Christ with his "twist", Christ responded with the correct Scripture, as found in the Tora—the first 5 Books of the Old Testament:

3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

In Luke 14:13-15 we find that Satan only left Christ for a "season" once Christ answered him with Scripture and sent him away by doing it:

13. And when the devil had ended all the temptation, he departed from him for a season.

14. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

Satan continues to buffet us, the same as he did to Christ. The only weapon we have is the WORD.

I have heard tremendous error on this website about this issue.

We only have the WORD if we have the received Text in our hands, the King James Bible. If we have the NIV, NASB, or other "newer" versions we have error in our hands, and we are at risk.

These are just several examples of what I am talking about. We either have the Word of God in our hands, or a counterfeit. You be the judge:

John 3:36

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God

d abideth on him. (KJV)

Whosoever believes in the Son has eternal life; but who does not obey the Son shall not see life; but the wrath of God abides on him. (NAS)

Comment: The verse has been changed from God's clear declaration that eternal life is the result of faith in Jesus, of believing in Him — to salvation is obtained by obedience. Obedience (other than that of repenting and receiving Jesus) is a "work of righteousness". Being a child who pleases his father is desirable but when a person is first saved he does not have complete understanding. It is the work of the Holy Spirit within him to bear witness as to right and wrong and it usually takes time to discern His voice and leading. Titus 3:5 says "Not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;". The NAS offers "another gospel" in the above verse.

John 6:35

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. (KJV)

And Jesus said unto them, I am the bread of life: he that comes to me shall not hunger; and he who believes on me shall never thirst. (NAS)

Comment: Why was "never" changed to "not"? It alters the whole force of Jesus' words. Upon eating a large meal, one could say he was not hungry but it would not mean that he would never be hungry again. He would probably be hungry again within five hours. The doctrine of Jesus is centered upon Himself — "He who comes to Me ..."

John 6:47

Verily, verily, I say unto you, He that believeth on me hath everlasting life. (KJV)

Truly, truly, I say to you he who believes has eternal life. (NAS, NIV)

Comment: He who believes what? They leave out in whom to believe and trust — upon whom to rely. Jesus said "He that believeth on ME ...". Is not this a grave matter?

Acts 8:36-37

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? 37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. (KJV)

RSV; New English Bible: Both omit all of verse 37 (underlined). Verse 37 is omitted and relegated to a footnote in the NIV and NAS.

Comment: What church or churches have always taught salvation by water baptism? If verse 37 is part of the Word of God, it would establish that baptizing a baby would not save him. Children are covered by covenant until they are old enough to make a decision. Only Jesus can save the soul — not water baptism. For those believing in infant baptism for salvation, it would be necessary to remove verse 37.

Galatians 3:26 declares: "For ye are all the children of God by faith in Christ Jesus." Thus if you do not have faith in Christ Jesus you are not a child of God. So it is pointless to baptize a baby who does not have faith in Christ Jesus. This verse teaches that faith in Jesus' deity is a prerequisite to water baptism. It is cited by Irenaeus (c.180) and Cyprian (c.250) and is found in the Old Latin and the Vulgate translations.

Acts 20:28

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (KJV)

Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. (RSV 1971 NCC)

Comment: Perceive the difference! The King James declares that God's church was purchased by God's blood — therefore Christ is God. It was Jesus Christ whose blood was shed. The RSV separates Christ from God when it changes "his own blood" to "the blood of his own Son".

Romans 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. (KJV)

Comment: All modern versions omit the underlined portion of the verse. This is because they have as their foundation t

he Greek uncials Aleph and Vaticanus whereas the King James was based upon a different Greek text which reflects the reading of over 95% of all the known Greek manuscripts. These two uncials are supported by a few others (C,D,F & G) as well as a few cursives and versions. However, the vast mass of Greek cursives testify to the inclusion of these words. Even the much vaunted uncial "A" contains "who walk not after the flesh".

The critics pretend that this portion was inserted from the end of verse 4 in the course of transcription and that this mis-copied mss had its novel reading copied more than all the others. Strangely, such men claim for themselves insight and wisdom far greater than the whole of England. Such critics tell us what God ought to say rather than what God has said.

Most Calvinists favor its omission fearing the doctrinal implications toward Arminianism if the portion is included. However such concern is of no force when one realizes that the ending is not a qualifying remark, but rather serves to define what is meant by being "in Christ Jesus". Verses 8, 9, 13, 7:25 and 9:8 clearly define the terms "after the flesh" and "after the Spirit". Verse 4b is a refrain for emphasis. Scripture is rife with similar redundancies for the same reason—accentuation of important themes.

Romans 14:10b, 12

... for we shall all stand before the judgment seat of Christ ... So then every one of us shall give account of himself to God. (KJV)

... for we shall all stand before the judgment seat of God ... So then each one of us shall give account of himself to God. (NAS)

Comment: The logic as preserved by the King James Bible is irrefutable! When we stand before the judgment seat of Christ—we are giving account to GOD. Therefore—Christ Jesus is God! Observe the subtle difference in the NAS! Just one small word is changed, yet there is no proof left that Jesus is God in these verses!

Second Timothy 3:16

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (KJV)

Every inspired scripture has its use for teaching the truth and refuting error, or for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind. (NEB)

The NAS footnote reads: "or, every Scripture inspired by God is also profitable ..."

Comment: These renderings imply that there are Scriptures not given by inspiration of God. There is a problem if some are whereas others are not! A Pope or pastor would accordingly be necessary to determine which verses were inspired!

Hebrews 1:3

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: (KJV)

... After he had provided purification for sins, he sat down at the right hand ... (NIV; NAS similar).

Comment: "By himself" has been removed. By removing these words, perhaps Mary or some saint helped Jesus remove our sins! It is clear from the KJ that no one helped Jesus redeem. He is God come in the flesh and does not need any help. This is a major doctrinal point!

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Stever concludes:

Today, when you or I open up a "newer version" we are opening up the Catholic Bible unawares. The God of the Universe, that created everything out of nothing, by speaking it into existence.

The God of the Universe who sent his Son, Jesus Christ to take away the sin of the world.

The God of the Universe who raised Jesus from the dead, and gave him a resurrected body, and will some day do the same for all believers.

The God of the Universe who heals the sick, raises the dead, that is in control of history, and everything that is—...—

This same God that can do anything YOR ARE ACCUSING OF NOT HAVING THE POWER TO PRESERVE HIS WORD?

Jesus told us, Heaven and earth shall pass away, but my WORD SHALL NOT PASS AWAY: Matthew 24:35. "Heaven and earth shall pass away, but my words shall not pass away"

1. God has a very high regard for His Word: Psalms 119:105,130. Psalms 138:2. Ephesians 6:18. Hebrews 4:12.
2. ALL Scripture is inspired: II Timothy 3:16-17. II Peter 1:21.
3. Every one of His words are precious and pure: Proverbs 30:5-6. Deuteronomy 8:3. Matthew 5:18. Psalms 12:6-7. Psalms 18:30. Psalms 19:8. Psalms 119:140.
4. God promised He would PRESERVE continuously, forever, every one of His pure precious Words: Psalms 12:6-7. Psalms 119:160. Isaiah 40:8. I Peter 1:23-25. Matthew 4:4. Matthew 24:35. I Kings 8:56.
5. God has strong warnings for altering His Words: Revelation 22:18-19. Deut. 12:32. Deut. 4:2. Proverbs 30:5-6. Psalms 50:16-17.

It is clear, just from the few examples that I have posted above, as well as some examples that you have provided, that the newer versions have all altered God's Word.

The King James relies on the "Received Text", the "Majority Text" that was handed down from the Apostles and the early Protestant Church. The NIV and all of the newer versions rely on the "Minority Text" that was created by Origen and other heretics who edited it to support their personal views of Gnosticism, that originally created the Catholic Bible. So today, when anyone opens their NIV, they might just as well be using the Catholic Bible. They No Not Have The Protestant Bible In Their Hands If They Are Holding A Newer Version.

God bless,

Stever :-)

p.s. Unless we have God's Spirit breathed Word's in our hands and minds to respond to Satan, he has no reason for fleeing and every reason for staying and continuing to deceive us.

Re: - posted by Christin角度 (), on: 2006/6/3 23:47

If I were, then you are saying Jesus was fooled in this discourse between Him and Satan? I think and believe He knew exactly what Satan was doing, even before he said it, and with Christ being born again in us, do we not have the same truth in us to see the lies of the Devil.

In Christ Phillip

Re:, on: 2006/6/4 0:09

Stever responds to Christin角度:

We as believers in Jesus Christ only have the down payment, the Holy Spirit in our heart, and we have it with measure. We still have the blood of Adam in our veins that continues to provide us with our sin nature until the day we die.

Christ had the Holy Spirit without measure:

John 3:34" For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35. The Father loveth the Son, and hath given all things into his hand.

Christ also had God's blood in His veins, not the blood of Adam. That is why he never sinned:

Luke 1:35

35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

In lawsuits for establishing paternity, the blood type of the father is always used as the determining factor of who the father really is.

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We, believers in Christ, will never be like Him until we see him as he is, at the Rapture:

1 Cor 13:12

" 12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

1 Cor 15 tells us that we continue to be corruptible, until the rapture, as long as we are in our bodies of flesh and blood: 52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53. For this corruptible must put on incorruption, and this mortal must put on immortality. 54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

The Bible also tells us that flesh and blood cannot inherit eternal life:

1 Cor 15:50

" 50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

We are still mud balls down here. The "spirit" that talks to us can be Satan, one of his deamons, our own flesh, or the Holy Spirit.

How do we know the difference? We compare what the Spirit says to us with GOD'S WORD, the same way JESUS DID.

God bless,

Stever :-D

P.s. To sum this up, views like yours that make Christians more than the mudballs they really are, will be those of the apostate Church that enter the Tribulation with the False Prophet.

The time of the end is near! We had all better be ready.

Re:, on: 2006/6/4 0:21

Christinyou posted:

If I ere, then you are saying Jesus was fooled in this discourse between Him and Satan? I think and believe He knew exactly what Satan was doing, even before he said it, and with Christ being born again in us, do we not have the same truth in us to see the lies of the Devil.

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Stever responds:

I can see that you did not even read my post! Christ responded to Satan's twisted rendering of Scripture with the actual Word of God.

We are to respond the same way when the "spirit" talks to us. Those that don't will be deceived!

We have His Word, the Protestant Bible that we use as a weapon:

Hebrews 4 tells us about the Word of God, as well as the Word of God Himself, Jesus Christ:

12. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of h

im with whom we have to do.

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

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

16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

God bless,

Stever :-D

Re: - posted by Christinyou (), on: 2006/6/4 0:34

Quote:

"I can see that you did not even read my post! Christ responded to Satan's twisted rendering of Scripture with the actual Word of God.

We are to respond the same way when the "spirit" talks to us. Those that don't will be deceived!"

Absolutely, then I did not erred. He was not fooled and we won't be either if we keep our mind of The Spirit. We have the mind of Christ also.

I read you whole post. I just wondered where I erred. Every thing else I agree completely.

Except this: "We, believers in Christ, will never be like Him until we see him as he is, at the Rapture:

1 Cor 13:12

" 12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

We are Him in Spirit, we are becoming Him in soul-mind. The only thing corruptible about us because of Christ in us is flesh. That even has been quickened to contain the Spirit of Christ and the Holy Spirit, which is the temple of the Holy Spirit. We are face to face with Him now, He is our Spirit, Our mind is becoming Him as we learn, we have the Mind of Christ. All that is left is the flesh. We know He has given us the privilege to get rid of this body in being planted and bring forth much fruit unto a body just like His.

1 Corinthians 13:11-12 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

4383. prosopon Face to Face.

Search for G4383 in KJVSL

prosopon prosopon pros'-o-pon

from 4314 and ops (the visage, from 3700); the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person:--(outward) appearance, X before, countenance, face, fashion, (men's) person, presence.

His presence, His Person, countenance, his fashion, His presence. The only things left, flesh. Lets go to the forth demention, The Spirit of Christ in us. We are not children, we are becoming Men of Christ and in Christ and Christ in us.

Jesus did not die on the Cross to make us mud balls, He died that we become son's of the Living God. God does not look at you as a mud ball He see's His crucified Son in you.

In Christ: Phillip

Re: - posted by ChristinYOU (), on: 2006/6/4 1:12

""""P.s. To sum this up, views like yours that make Christians more than the mudballs they really are, will be those of the apostate Church that enter the Tribulation with the False Prophet""""

2 Corinthians 6:16-18 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

2 Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

How? Because of Christ in you the Hope of Glory.

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

I don't think By the Cross He thinks His brothers and sisters are mud balls.

In Christ My Brother: Phillip, By Christ my Lord.

Re:, on: 2006/6/4 1:48

Previously you compared your walk to that of Christ.

That is what my response was to, your lack of understanding of who and what we are. We will only be like Christ (Him) at the rapture. In the meantime, we have Adams blood, and only the down payment of the Holy Ghost. We have it with measure, He had it (the Holy Ghost) WITHOUT MEASURE. We have Adams blood, and Jesus Has God's blood in his veins.

Comprende?

It seems like you are not comfortable responding to anything I have posted. It is all addressed to you. Take it line by line, and provide your answer, if you have one.

God bless,

Stever :-D

Re:, on: 2006/6/4 2:09

To christinYOU:

It is all about the timing, Now, we see through a glass darkly--meaning that now, in our bodies of flesh and blood, we can not see clearly.

but then face to face: now I know in part; but then shall I know even as also I am known.

Now I know in part, but then, at the rapture I will know everything because I will be like Him.

We are only becoming more like Him because we allow Him total access to our being. But, no matter how much we let Him in, we still see through the glass darkly.

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We are never going to be like him until the rapture. Do you know of anyone that is like Him today?

We know we will be like Him at the Resurrection, when we receive our new bodies of flesh and bone, exactly like His.

The description of the Grand Finale is in Revelation 21 at the end of the Bible--this is a picture of all of us together with Him, who will wipe away all of our tears, and there is no more sorrow, forever:

1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4. AND GOD SHALL WIPE AWAY ALL TEARS FROM THEIR EYES; AND THERE SHALL BE NO MORE DEATH, NEITHER SORROW, NOR CRYING, NEITHER SHALL THERE BE ANY MORE PAIN: FOR THE FORMER THINGS ARE PASSED AWAY.

5. And he that sat upon the throne said, BEHOLD, I MAKE ALL THINGS NEW. AND HE SAID UNTO ME, WRITE: FOR THESE WORDS ARE TRUE AND FAITHFUL.

6. AND HE SAID UNTO ME, IT IS DONE. I AM ALPHA AND OMEGA, THE BEGINNING AND THE END. I WILL GIVE UNTO HIM THAT IS ATHIRST OF THE FOUNTAIN OF THE WATER OF LIFE FREELY.

7. HE THAT OVERCOMETH SHALL INHERIT ALL THINGS; AND I WILL BE HIS GOD, AND HE SHALL BE MY SON.

8. BUT THE FEARFUL, AND UNBELIEVING, AND ABOMINABLE, AND MURDERERS, AND WHOREMONGERS, AND SORCERERS, AND IDOLATERS, AND ALL LIARS, SHALL HAVE THEIR PART IN THE LAKE WHICH BURNETH WITH FIRE AND BRIMSTONE: WHICH IS THE SECOND DEATH.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

God bless,

Stever

Re., on: 2006/6/4 2:27

Christinyou posted:

"We are to respond the same way when the "spirit" talks to us. Those that don't will be deceived!"

Absolutely, then I did not ere. He was not fooled and we won't be either if we keep our mind of The Spirit. We have the mind of Christ also.

I read you whole post. I just wondered where I erred. Every thing else I agree completely."

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Stever responds:

We do not agree. You still do not see it. The Spirit that talks to us has to be tested by God's word, THAT IS FOUND IN THE BIBLE. What I mean by that is if a brother tells me that the Spirit has told him that he is going to be on earth after the rapture, I have to doubt what he is saying to me.

Why?

Because God's word tells me that all believers will escape the Wrath to Come:

"10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

We test the spirits that talk to us by God's Word. We listen to the spirit that talks to us, yes, But we must test the spirit by God's Word, the Bible.

Otherwise we never know who this spirit is. Is it the "spirit of antichrist"?, is it the spirit of Satan? Is it the spirit of my own flesh, that is wicked? Or is the Holy Spirit that dwells within us.

Even if we have the Bible memorized completely, we still have to test the spirit with the BIBLE.

What you have described is "experiential Christianity" that is taking the World by storm right now. No one is testing the spirits that talk to them because they are all believers in Jesus Christ, so in their error they believe that only the Holy Spirit talks to them.

Satan talked to Christ, and had access to him afterward, and he also has access to us. Also, our flesh (pride) has access to us, as well as satan's demons. Finally the Holy Ghost has access to us.

We must test the Spirit with God's Word, the Protestant Bible. Not the Catholic Bible, not the NIV or the newer versions, only with the "received" text, the "majority" text and not the minority text that created the Catholic Bible and all of the newer Bible versions that are full of error and will deceive us.

God bless,

Stever

Re: - posted by Christinyou (), on: 2006/6/4 13:05

There is something missing here. Steve do you believe that the Spirit of Jesus Christ is birthed in you? Do you believe that Jesus Christ is a Person? Do you believe that the Holy Spirit has been given you from the Father by the prayer of Jesus Christ and is Baptized into you. Do you believe that Jesus Christ is the Word and the Word is a Person.

What is "experiential Christianity"? I thought we were to experience This Christ that is born again in us. I can be betrothed to a spouse, but cannot experience marriage until I am one with the betrothed.

Are we one with Christ in Spirit and soul?

Can we not control these flesh bodies, by the Spirit that gives us the power to overcome sin?

We must be of agreement on some of these.

In Christ: Phillip

Re: - posted by Combat_Chuck (), on: 2006/6/4 15:36

I can't believe you just related the Holy Spirit of God as a "downpayment" :(:-o

Re: - posted by Christinyou (), on: 2006/6/4 17:21

That one went over my head. Please explain down payment.

Re: - posted by Christinyou (), on: 2006/6/4 18:14

Hebrews 12:18-29 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that at Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.

You believe we can test the spirits, by the Word of God? We cannot even control our own spirits, for we did not even know the spirit Of Satan was our father until the Holy Spirit revealed it to us. We know have the Spirit of Christ and the Holy Spirit in us to reveal wrong spirits. My flesh wants so terribly to maintain the control that I can do something to test the spirits. This is a true lie from the devil. Christ was put in me to make sure I knew the wrong spirit and The Holy Spirit is the convictor of my soul. He will show me wrong spirits and He will use the Words of Christ and God the Father. For He will speak to no man except by the Words given Him by Jesus Christ.

God is the consuming Fire, Not my petty testing of the spirits. Christ is in us, we have this power by the Holy Spirit, all we have to do is make ourselves available to it. The Word will take care of itself.

We have only two tests in trying the spirits.

1 Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

2 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist,

If our testing goes any farther than these we are deceiving ourselves.

In compliance with the test, We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Here

by know we the spirit of truth, and the spirit of error.

1 John 4:1-6 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth 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; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

In Christ: Phillip

Re: The Down Payment, on: 2006/6/4 19:11

Teaching of "The Down Payment"

God knows that we are fearful, suspicious people. We are far more fearful than we ever would want to admit. We are far more suspicious than we ever really will acknowledge. Knowing our frame, God has been absolutely extravagant in the demonstration of His love for us. He went out of His way to gain the confidence of our fearful hearts.

First of all, He gave a Son publicly on the cross on our behalf. Secondly, Ephesians 1:13 and 14 states that a third member of the Trinity is involved in God's demonstration of His love for us. This is true of believers but it is not true of non-Christians. The Son of God was given to deal with the sins of everyone, the entire world. The Holy Spirit was particularly given to Christians to deal with the world of fear within their hearts.

Verse 13 says:

In whom also you yourselves, having previously heard the word of the truth, the good news of your deliverance, in whom also having believed, you were sealed with the Holy Spirit of the promise (referring to the promise of the gospel of John 14:16-17 where Jesus said He would send another comforter), who is an 'arrabon' of our inheritance unto a full deliverance of the permanent possession, unto the praise of His glory.

God gave the Spirit to us after we became believers, and the text says this spirit is an arrabon. What is an arrabon? If we went to Greece today and met an engaged lady and asked to see her arrabon, she would put out her hand with an engagement ring on it. In modern Greek, that is what the word means. A hundred years ago, if a woman received an engagement ring, it meant the fellow promised he would follow through on that marriage. If he did not, the lady kept the ring. The piece of jewelry was a down payment reflecting his intentions. If the woman was attractive and calculating, she could make a necklace out of the rings of the victims she ensnared. The rule was, the lady kept the ring. Arrabon is a word derived from ancient Greek. In ancient Greece, an arrabon had to do with property. An arrabon was a "non-returnable down payment on a piece of property that was going to be completely purchased later."

A contract was made, and because it involved property, the purchaser gave a non-returnable down payment called an arrabon. The buyer gave it to the owner of the property. If the buyer did not follow through with the full purchase price, the owner kept the arrabon.

Think this through: the third member of the Trinity is our arrabon. There is no reason in the world for God to give us the third person of the Trinity as a down payment. He knows that He's going to follow through, but the question is: do we really believe that He will follow through on His intentions? We are often suspicious and fearful.

God the Trinity contains three members: one is a Father, one is a Son, and the other is the Holy Spirit. God the Trinity GAVE ONE OF ITS MEMBERS on the cross to pay for our wrongdoing. God the Trinity gave the third member of the Trinity, God the Holy Spirit, as a down payment to us. In a real sense, two members of the Trinity are involved in our assurance. The giving of the third member of the Trinity is as significant as the gift of the second member of the Trinity.

While the Son of God suffered on the cross, He was satisfying the righteous sense of God concerning our sins. He was in torment. The torment of the second member of the Trinity lasted hours. As for the third member of the Trinity, His torment may last our lifetime. He is in us, listening to us, spending time with us. When we sin, His pain or grief exists because He dwells in us. Being mindful of this, the letter to the Ephesians says not to pain or grieve the Holy Spirit of God in

whom we are sealed until the day of redemption.

Ephesians 4:30:

Stop putting the Holy Spirit of God into deep pain, by whom you were sealed until the day of complete redemption.

That third member of the Trinity is given to us because God wants us to know that He will follow through with His intentions. Why is He doing this? Because He's going to forget? Because He's dishonest? Because He has to force Himself into a corner? None of those reasons. He publicly displayed His Son on the cross so that we would know what we are worth to Him. He has personally placed the Holy Spirit in our lives so that we will have confidence that He will follow through. Theoretically, if He didn't follow through, we would keep the third member of the Trinity. Theoretically, if we went to Hell, He would be there with us. I don't know what we would do with Him in Hell, but He is our arrabon.

Two-thirds of the Trinity have been given to win our assurance. God has not given money for us. God has not given things for us. He has given two persons for us. One cannot give more than oneself. God has given His Son as the once-and-for-all sacrifice. He has given His Spirit as the once-and-for-all DOWN PAYMENT.

Something else is said in Ephesians 1:13:

In whom also you yourselves, having believed the word of the truth, the good news of your deliverance, in whom also having believed, you were sealed.

In the Roman world, a seal did two things. It declared ownership and it declared the owner's intention to protect his property and to go after the person who attempted to break the seal. The Romans shipped grain from Egypt by sea to Italy in order to feed themselves. They had given up farming and now they relied on the Egyptian breadbasket to keep them going. When the Egyptians shipped the millions of bushels to Italy, the grain was put into burlap bags, which were then sealed with a dried clay seal. The Roman seal said two things: this belongs to Rome, and Rome will protect it. If pirates stole it, the Roman fleet found them and destroyed them. They protected it. Paul used the symbol of the seal the same way. God is not going to break the seal because the Holy Spirit is His arrabon. If anyone else attempts to break the seal, the presence of the Spirit of God proclaims two things: this person is owned by God and this person will be protected by God.

The Holy Spirit is the arrabon. After we believed, we were sealed by the Holy Spirit of the promise, who is an arrabon, a "non-redeemable down payment of our inheritance."

Notice the term inheritance. Inheritance is the completion of everything we're supposed to receive. God gives us the Holy Spirit as proof that we're going to receive everything He intends.

He has promised: heaven, glorification, ruling, rewards, the New Jerusalem, the presence of Jesus Christ throughout eternity, joys forevermore at His right hand, the position of exalted sonship above angels, and the recognition of our authority throughout the universe because we've been joined to Christ.

All of those things are our inheritance.

The proof of that future inheritance is the person of the Spirit of God. God has given two-thirds of the Trinity to us. One person was given on the cross, the other in the person of the Spirit of God to win our allegiance. After doing that, in effect, He says, "Make sense out of it; make sense of how important you are. Make sense of how loved you are. Look at those gifts and think it through, because this is God who is giving these gifts." The cross defines our worth. The person of the Spirit of God defines our security. Two-thirds of the Trinity have been given to win our allegiance.

XXXXXXXX

God bless,

Stever :-D

P.S. I hope this helps explain the "Down Payment"

Re: - posted by crsschk (), on: 2006/6/4 21:04

Quote:

-----Ephesians 4:30:

Stop putting the Holy Spirit of God into deep pain, by whom you were sealed until the day of complete redemption.

Which version is that?

Re: - posted by Christinyou (), on: 2006/6/5 14:08

There is a course of conduct which will drive that Spirit from the mind as if he were grieved and pained--as a course of ingratitude and sin would pain the heart of an earthly friend, and cause him to leave you." If asked what that conduct is, we may reply,
Ephesians 4:30 And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

(1.) Open and gross sins. They are particularly referred to here; and the meaning of Paul is, that theft, falsehood, anger, and kindred vices, would grieve the Holy Spirit, and cause Him to depart.

(2.) Anger, in all its forms. Nothing is more fitted to drive away all serious and tender impressions from the mind than the indulgence of anger.

(3.) Licentious thoughts and desires. The Spirit of God is pure, and He dwells not in a soul that is filled with corrupt imaginations.

(4.) Ingratitude. We feel ingratitude more than almost anything else; and why should we suppose that the Holy Spirit would not feel it also?

(5.) Neglect. The Spirit of God is grieved by that. Often He prompts us to pray; he disposes the mind to seriousness, to the perusal of the Bible, to tenderness and penitence. We neglect those favoured moments of our piety, and lose those happy seasons for becoming like God.

(6.) Resistance. Christians often resist the Holy Ghost. He would lead them to be dead to the world; yet they drive on their plans of gain. He would teach them the folly of fashion and vanity; yet they deck themselves in the gayest apparel. He would keep them from the splendid party, the theatre, and the ballroom; yet they go there. All that is needful for a Christian to do, in order to be eminent in piety, is to yield to the gentle influences which would draw him to prayer and to heaven.

Christians are said to be sealed; to be sealed by the Holy Spirit, Eph 1:13; 4:30; that is, the Holy Spirit is given to them to confirm them as belonging to God. He grants them his Spirit. He renews and sanctifies them. He produces in their hearts those feelings, hopes, and desires which are an evidence that they are approved by God; that they are regarded as his adopted children; and through birth His son's and daughters, legal and by birthright, that their hope is genuine; and that their redemption and salvation are SURE--in the same way as a seal makes a will or an agreement sure. God grants to them His Holy Spirit as the certain pledge that they are His, and shall be approved and saved in the rapture, on resurrection morning, there for comfort one another with these things. In this there is nothing miraculous, or in the nature of direct revelation. It consists of the ordinary operations of the Spirit on the heart, producing repentance, faith, hope, joy, conformity to God, the love of prayer and praise, and the Christian virtues generally; and these things are the evidences that the Holy Spirit has renewed the heart, and that the Christian is sealed for the day of redemption of the body. For we are already redeemed in Spirit and being redeemed in soul.

In Christ: Phillip

Re: The down payment - posted by Graftedbranc, on: 2006/6/11 7:51

Romans 8:10,11

"But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

"And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you."

2 Cor. 3:18 "But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit"

2 Thess 2:14 "To which also He called you through our gospel unto the obtaining of the glory of our Lord Jesus Christ."

A downpayment is a small and initial portion of the full sum. The full sum is the fullness of the initial portion.

The Holy Spirit is a down payment of our inheritance. But what is our inheritance? A mansion in heaven?

Our inheritance is Christ Himself. He is the good land of which we have all received our allotted portion (Colossians 1:12) and He is our inheritance. And the issue of this inheritance is glory.

Galatians tells us that the Promise of the Spirit is the blessing of Abraham.

In the New Testament, the Spirit is called, "the Holy Spirit, the Spirit of Christ, the Spirit of Jesus, the Spirit of Jesus Christ, the Spirit of Holiness, the Life giving Spirit, the Spirit of Life, and in Galatians He is just called, "The Spirit".

WE need to see that as a "downpayment" or "foretaste" He is the foretaste of the complete reality to come.

What is this reality?

In regeneration our spirit is made alive (Romans 8 The spirit is life because of righteousness). And today as members of His body, our soul is being renewed and transformed and conformed to the image of the Firstborn Son of God by the Spirit who indwells us (Romans 8:29, 2 Cor. 3).

When the Lord returns, our mortal bodies will also be transfigured and glorified, by the same Spirit who raised up Jesus Christ from the dead (Romans 8:11).

The Spirit is the executor of all the riches of Christ. Today He regenerates our dead spirit, indwells us, and he grows in us, renewing us and transforming us, and ultimately will transfigure our bodies and we shall be like Him because we shall see Him as He is.

The Spirit is the gift of God. The Spirit is the blessing of God. The Spirit is everything God has for us today and in the future. It is by this indwelling Spirit that we are being conformed to the image of the Firstborn Son of God, It is by this indwelling Spirit we cry "Abba Father", it is by this indwelling Spirit we partake of and participate in all Christ has accomplished. And it is by this indwelling Spirit our mortal bodies will be transfigured into the Likeness of the Firstborn Son of God.

The Spirit is everything in the New Testament. He is the Spirit of Jesus Christ and brings into us all Christ has accomplished and will conform us to His image and will transfigure our mortal bodies.

It is not that God has given us this and that and promises this and that and oh by the way, He has given us the Spirit as a down payment of these things to guarantee us that one day we will receive them. That is, as though one day we will present this deposit and turn it in to receive the other things.

Rather the Spirit we have today as a downpayment will Himself be our full inheritance also. The Spirit brings Christ into us and Christ brings the Father into us and the Spirit baptises us into Christ and Christ brings us into the Father.

Everything of God is in Christ and everything of Christ is in this Spirit. Everything we have of Christ today is in this Spirit and everything we will have tomorrow is in this same Spirit.

Our destiny and our inheritance is glory. The glory of the Lord Jesus Christ. Whose glory? The glory of the Lord Jesus Christ. And how is this glory manifested? By His Spirit within us who will conform us to the image of His glory when He shall come to be glorified in His saints to be marveled at. It is "Christ in us, the hope of Glory".

The glory we are destined to obtain is the glory of the Lord Jesus Christ which will be manifested from within us at His coming, transfiguring us into His likeness. Every blessing of God we enjoy today and that we are destined to obtain is through this indwelling Spirit. That is, from the Father, through the Son and by the Spirit.

Graftedbranch

Re: - posted by Christinyou (), on: 2006/6/11 21:03

Quote, by Jeff

""""In the New Testament, the Spirit is called, "the Holy Spirit, the Spirit of Christ, the Spirit of Jesus, the Spirit of Jesus Christ, the Spirit of Holiness, the Life giving Spirit, the Spirit of Life, and in Galatians He is just called, "The Spirit". """"

This is so. But the Spirit of Christ is not the Holy Spirit.

Did the Holy Spirit die on the Cross, Did the Father die on the Cross?

Jesus said, "It is finished", what is finished? That Christ and His death, would give us, Life. Who's, "it is finished," Life? Christ Life. Who sealed us and who are we sealed into?

Sealed into Christ, by the Holy Spirit Who did the sealing, Not sealing Himself the Holy Spirit in us as Life, but Christ as Life and the Holy Spirit as the Sealer and Teacher and motivating power and Revealer of the Life of Christ that is sealed in us.

Jhn 6:27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed. Not the Holy Spirit.

Jhn 10:28 And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand. Not even the Holy Spirit.

Act 3:15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

Jesus is the Prince of Life. Not the Holy Spirit. And on and on and on it goes. Christ is our Life, The Holy Spirit is the Revealer of that Life.

Jhn 17:2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given Him. Not the Holy Spirit.

Rom 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ.)

Rom 8:10 And if Christ in you, the body dead because of sin; but the Spirit life because of righteousness.

Any time the statement of the of life is given it is accomplished by Christ, not the Holy Spirit. "It is finished" You cannot make the Spirit of Life which is Christ the Holy Spirit.

The Holy Spirit is always revealing the Life of Christ to the believer and is the power of the Mind of Christ by the revelation of the Life and Mind of Christ that is already in the believer.

We will have the Holy Spirit in us forever and He will always be revealing God the Father to us throughout all eternity.

2Cr 4:10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest

st in our body.

The dying and the Life are always there in the believer, "We have been baptized into His death", in our conversion because we believed. The manifestation of this truth is the responsibility of the revealing of the Holy Spirit. What Christ has done is finished, The Holy Spirit is the revealer of this finished work in us.

Jhn 14:26 But the Comforter, the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

It is not Jesus Christ that is teaching us, it is the Holy Spirit that is teaching us the things of Christ. The Holy Spirit not being the Spirit of Christ.

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

Who is sending the Holy Spirit? It is Christ, from the Father. He, The Holy Spirit is the Only Revealer of Truth when it comes to the things of Jesus Christ.

WE cannot mix the Holy Spirit and Jesus Christ and God the Father, they have three individual Jobs and mixing them only weakens all Three. They are One in Union and in being the One God, because when all is done all will be returned to God the Father and He will be and is our All in All.

1 Corinthians 15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

1 Corinthians 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Then Shall the Son to the Glory He had with the Father before the foundation of the world.

Then still we have the Seed of the Father by the Holy Spirit delivered just like it was in Mary and brought forth a Son and also us as son's.

In Christ: Phillip

Re: - posted by Graftedbranc, on: 2006/6/11 22:10

Quote:

-----This is so. But the Spirit of Christ is not the Holy Spirit.

I must say that this statement is false.

In Romans 8:9 Paul says: "But you are not in the flesh but in the spirit, if indeed the Spirit of God dwells in you. Yet, if anyone does not have the Spirit of Christ, he is not of Him.

In this verse the Apostle identifies the Spirit of God with the Spirit of Christ. They are one and the same.

How many spirits are there?. Do we receive 2 spirits when we believe? Is the Spirit of Christ a different Spirit from the Spirit of God? No. Of course not. There are not two spirits but one.

The Spirit of God, the Holy Spirit, the Spirit of Life, the Life Giving Spirit, the Spirit of Holiness, are all one and the Same Spirit.

The Father, the Son, and the Holy Spirit. There are not 4 in the Godhead, only three. The Spirit of Christ is not another Spirit.

Ephesians tells us there is one Body, one Spirit, One Lord Jesus Christ, one faith, one baptism, one God and Father who is over all, through all and in all.

There is only one Spirit. Not two. Not many.

We have our human spirit and the Spirit bears witness with our spirit that we are children of God.

But God has only one Spirit. And this Spirit is the Spirit of Christ. They are one and the Same Spirit.

The Spirit in the New Testament is the Spirit of Christ. And in this Spirit is all that Christ is as the embodiment of the Father. In this Spirit is the Son and the Father.

The Father, the Son and the Holy Spirit are eternally distinct but not separate. They are one God. And they eternally cohere. The Father is in the Son and the Son is in the Spirit. They are distinct but not separate.

This is the orthodox and biblical revelation of the Trinity. Eternally distinct but not separate.

The Father is the fountain, the son is the Spring and the Spirit is the river of the water of Life. And they are one God, not three.

2 Corinthians 3 tells us, "the Lord is the Spirit". This Lord is the Lord Jesus Christ in the context. And this Lord Jesus Christ in resurrection is the Spirit who indwells us.

In 1 Cor 15:45 it says, "the last Adam became a Life giving Spirit." That is, In resurrection, Christ is now imparted into us as the Spirit. The Spirit we receive when we believe is not separate from Christ. He is Christ. Christ in you, the hope of Glory.

And this Christ is the embodiment of the Triune God. In Him all the fullness of the Godhead dwelt bodily. Christ is the embodiment of God and the Spirit as the Spirit of Christ is the consummation of the Triune God in becoming flesh, crucifixion and resurrection.

The Spirit in the New Testament is all inclusive of God, of Christ as a man, of all He has undergone and all He has accomplished.

this One Spirit is all inclusive.

As Andrew Murray says in "the Spirit of Christ"

"When Christ had entered with our human nature, in our flesh, into the Holiest of all, there took place that of which Peter speaks, 'Being by the right hand of God exalted, He received of the Father the promise of the Holy Ghost.' In our place, and on our behalf, as man and the Head of man, He was admitted into the full glory of the Divine, and His human nature constituted the receptacle and the dispenser of the Divine Spirit. And the Holy Spirit could come down as the Spirit of the God-man --most really the Spirit of God, and yet as truly the spirit of man. He could come down as the Spirit of the glorified Jesus to be in each one who believes in Jesus, the Spirit of His personal life and His personal presence, and at the same time the spirit of the personal life of the believer. Just as in Jesus the perfect union of God and man had been effected and finally completed when He sat down upon the throne, and He so entered on a new, stage of existence, a glory hitherto unknown, so too, now, a new era has commenced in the life and the work of the Spirit. He can now come down to witness of the perfect union of the Divine and the human, and in becoming our life, to make us partakers of it. There is now the Spirit of the glorified Jesus: He hath poured Him forth; we have received Him to stream into us, to stream through us, and to stream forth from us in rivers of blessing."

When we believe into Christ we receive one Spirit as Paul says, 'you were all baptised into One Spirit and given to drink of one Spirit. And this Spirit is the Holy Spirit, the Spirit of God, the Spirit of Christ, the Spirit of Jesus, the Spirit of Jesus Christ. He is one Spirit and in Him is everything. He is the Triune God, incarnated, crucified and resurrected, indwelling us.

There are many aspects of this One Spirit. And we experience all these different aspects as we grow in Him and as we apprehend him. But He is one Spirit and in Him is everything.

Graftedbranch

Re: - posted by Graftedbranc, on: 2006/6/11 22:50

Quote:

-----Did the Holy Spirit die one the Cross, Did the Father die on the Cross?

Christ as a man died on the cross. Christ is the embodiment of the Triune God. He is the incarnated Son of God with the Father and by the Spirit.

In Christ was the Father. The father was in Him. Jesus said, "the Fahter who abides in Me, He does His works.

And the Son lived and worked by the Spirit. "If I by the Spirit do cast out demons, then the Kingdom of God has come up on you.

The Son is the embodiment of God. He is God manifested in the flesh.

Christ died on the Cross in His humanity. He did not die in His eternal nature as God. He died as a man. And in His eternal nature as God He is one with the Father and the Spirit.

God did not die on the cross as God. The eternal God was incarnated into humanity in Christ. He lived a human life and he died as a men on the cross. He died on the cross as a man. It was a human death He experienced as a man. But in His divine nature He did not die, not as the son, and not as the Father and not as the Spirit. But the Father, the Son and the Spirit experienced death on the cross in Christ's humanity.

As Hebrews tells us it was by the power of an unending Life that He was raised from the dead. It was according to the Spirit of Holiness. It was because of His eternal divine nature that he was raised from the dead. His divine nature did not die. He died in His humanity as a man.

And it was this Divine nature, His divinity that raised Him from the dead.

Did the Father die on the Cross? Did the Spirit die on the Cross? Did the Son die on the cross?

Yes and no. Christ died on the Cross as the embodiment of God. And He died as a man in His humanity. God cannot die but man can die. And God died in Christ as a man, but not as God.

This is biblical. This is orthodoxy.

Graftedbranch

Re: - posted by Christinyou (), on: 2006/6/12 1:42

Hi Jeff,

You can make the God Head One in Spirit, for they are all the Spirit of God. If They as God do not have different equations in Their work to be accomplished on this earth, then God is doing something against His Nature. God must in our finite minds teach us Who He is, and in doing this He has chosen three natures in Himself to reveal to us. God the Father who cannot be a Father without giving birth to a Son, This is how God has chosen a Father to be a Father. So it is Plain He wanted to be a Father and He wanted son's in His House. He could not get them by creation. Nothing created is the total of the one creating his creation. I cannot create a car and it be of me, I can give it all the attributes of myself by putting a created program in the computer and tell it what to do and it possibly would do what I gave it orders to do, but not likely, maybe one of billions, names Enoch. If I gave it a choice to do what it wanted, It would make a wrong decision at some point and kill itself. Just like Adam did. The only way I could give it my decisions is to put myself in the computer and it would have the Spirit of me in the car. Then I would have to give it my Spirit to teach it how to understand my Spirit. Do you see where this is going? We must keep the Spirit of Christ and the Teacher Spirit from God separate, even though They are together One God. God dealing as the Father, The Son and the Holy Spirit in Himself can keep this total

of Who He has chosen to reveal Himself to us, He can keep it just fine and perfect as One God. Now that He is dealing with A created being that now has His Seed in them, He must keep The Spirit of Christ as Life and the Holy Spirit as teacher separate, or all would be so confused no one would be able to keep anything straight. When all things are subdued under Christ's Feet, and the Kingdom is returned to the Father as One God, no longer needing three Person's to deal with His creation, then we will know Him as we are known and coming to know Him Now by the Son in us and the Holy Spirit teaching us who this Son is in the Godhead. Some day we will be One with the Father Just like Christ is with the Father which Christ prayed we would know and even now know and we will be one even as we are now, One complete and then in the Spirit of God will be One also, as Christ is One with Him, for The Holy Spirit, He also is baptized into us. But now we Need to keep them straight for Who They are and What our body soul and spirit is doing and will be doing in the Father's House. You have a wonderful knowledge of Who God is, But He knows Who He is also and He knows best how to keep us on the right track when He is dealing with us, Or Christ would not have had to go to the Cross, And the Father would not have had to turn His back on Him when He was crucified, and the Holy Spirit would not be teaching us who this Christ that died and is birthed in us is, that we might be called the son's of God. 1 John 3:1-3 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see Him as he is. And every man that hath this hope in him purifieth himself, even as He is pure.

If we don't keep the Father the Son and the Holy Spirit separated in The Work of God this scripture would be so mixed up we could never understand it. Who is Him, He the pure One, Jesus Christ. Or we would be not son's of God but gods of god.

In Christ: Phillip

In Christ: Phillip

Re: - posted by Graftedbranc, on: 2006/6/12 9:26

Nicene Creed:

"I believe in one God the Father Almighty; Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who, for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father..."

The Athenasian Creed:

"And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons, nor dividing the Essence. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the Glory equal, the Majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreated, the Son uncreated, and the Holy Ghost uncreated. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternals, but one eternal. As also there are not three uncreated, nor three incomprehensibles, but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty. And yet they are not three Almightyies, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord..."

...For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man. God, of the Essence of the Father, begotten before the worlds, and Man, of the Essence of his Mother, born in the world. Perfect God, and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching his Godhead, and inferior to the Father as touching his Manhood. Who although he be God and Man, yet he is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by assumption of the Manhood into God."

The Trinity is a mystery. Human language is deficient in expressing this mystery and the human mind is deficient in comprehending this mystery.

But, we must take the revelation of this mystery as it stands in the Bible.

Theology divides the topic into the Essential Trinity and the economical Trinity. That is, the essential Trinity refers to God's eternal being as the Triune God. The economical Trinity is God's operation in time interacting with His creation for the purpose of carrying out His Eternal Purpose and Will.

The relationship of Father and Son did not begin with the incarnation of Christ. Christ as the Eternal Word was in the beginning with God and was God. The same was in the beginning with God and all things came into being through Him. And the Word became flesh and tabernacled among us. And we beheld His glory, the glory of the only begotten from the Father...

Christ as the Eternal Son has ever existed in the relationship of Son to the Father having His Source in the Father and eternally proceeding from the Father. And the Spirit Likewise eternally proceeds from the Father and the Son.

In God's relationship to His Creation, the Father originates, the Son accomplishes, and the Spirit applies. This is the eternal distinction and the eternal operation of the Triune God.

And yet we also have to see that though the Father sent the Son, the Father was also in the Son as Jesus said in John 14:10:

"Do you not believe that I am in the Father and the Father is in Me? The words that I say to you, I do not speak from Myself, but the Father who abides in Me, He does His works" and "He who has seen Me has seen the Father."

He then said, "I am going to the Father".

In vs. 16 he speaks of "Another Comforter" who would not come unless Jesus went away. But then in vs 18 He identifies the Comforter with Himself saying "I will not leave you as orphans, I am coming to you".

Then in vs 23 Jesus said:

"if anyone loves Me he will keep My Word, and My Father will love him, and We will come to him and make an abode with him.

And in vs. 20 the Lord said, "In that day (His resurrection, when the Spirit comes) you will know that I am in My Father, and you in Me and I in you."

And so in John 14 we have all these aspects of the Divine Mystery. Jesus is going to the Father, but the Father is in Him. He is sending "another comforter" and "I will not leave you as orphans but I am coming to you."

Who is coming? the Holy Spirit or Christ? Who indwells us, The Holy Spirit, Christ, or the Father? According to John 14 all three. And yet, all of these are "Another Comforter" who cannot come except Christ go away (to the Cross) and return in resurrection as the Life Giving Spirit (1 Cor 15:45).

So in John 14 we see that the Father is in Christ and the Spirit brings Christ into us. And so in this one Spirit, this one Comforter, we have the Father and the Son and the Spirit.

In that day, when the comforter comes, you will know that I am in My Father and you are in Me and I am in you. The Spirit brings us into this reality and makes this reality known to us in our consciousness and in our experience.

The Spirit brings the Son into us and in the Son the Father. And the Spirit also unites us with the Son who is also in the Father. And therefore the place the Lord went away to prepare for us that we might be with Him where He is, through crucifixion and resurrection, is in the Father.

On the one hand, the Father was in heaven and Christ was going to Him. ON the other hand the Father was in Christ.

Also on the one hand Christ in His resurrected body is in the heavens at the right hand of God. ON the other Hand Christ is within us as the Life Giving Spirit.

And so the Father, the Son, and the Spirit eternally exist in their distinctions, but they eternally coinhere mutually indwelling one another. And they cannot be separated. If you have One, you have the other two. And they share one unique Life, nature, and essence and they are One God, not three.

This is a mystery but it is the revelation of the Bible. And we must set aside our natural concepts and receive the pure revelation of the Bible.

Graftedbranch

Re: Romans 8:1 - posted by KingJimmy (), on: 2006/6/12 12:38

I have been wondering about Romans 8:1 lately as well, as I noticed variations to this text.

There are actually three variations in the Greek manuscripts to 8:1

- 1) There is therefore no condemnation to those who are in Christ Jesus.
- 2) There is therefore no condemnation to those who are in Christ Jesus, who walk not after the flesh.
- 3) There is therefore no condemnation to those who are in Christ Jesus, who walk not after the flesh, but the Spirit.

So far as I've been able to see, translations have chosen either option 1 or 3.

Quote:

What reasons could you have for "adding" the line 'who walk not after the flesh, but after the Spirit.' to Romans 8:1?

And what reasons could you have for removing the line 'who walk not after the flesh, but after the Spirit.' from Romans 8:1?

I can't see why someone would add that last line for the life of me! But knowing the wickedness of the carnal human heart, I can see plenty of reason(s) to remove that last line!

Don't think of everything as some big conspiracy. If that's all you look at textual criticism as, then you are going to be a poor textual critic. Instead, we need to look to the evidence at hand instead of just whipping out some wild speculation as to why some evil person might have taken away or added to the text.

Manuscript Evidence (major witnesses)

Note: (latter correction) = same manuscripts e.g. D, where later addition was made to the manuscript.

(Variant 1) There is therefore no condemnation to those who are in Christ Jesus.

Primary-Alexandrian: 4th century uncial;

Secondary-Alexandrian: 5th century uncial; 14th century minuscule; 14th century minuscule;

Western: 5th century uncial;

Byzantine:

Other Important: 11th century minuscule;

Church Fathers: Marcion, Origen, Athanasius, Diodore, Didymus, Cyril, Ambrosiaster Augustine.

Foreign translations: Old Latin, Coptic, Arminian, Gregorian

(variant 2) There is therefore no condemnation to those who are in Christ Jesus, who walk not after the flesh.

Primary Alexandrian: 5th century uncial;

Secondary-Alexandrian: 11th century;

Western: 6th century uncial (later correction);

Byzantine:

Other Important: 9th/10th century uncial;

Church Fathers: Chrysostom; Victorinus-Rome, Jerome, Pelagius Speculum.

Foreign translations: Old Latin, Vulgate, Syriac, Arminian.

(variant 3) There is therefore no condemnation to those who are in Christ Jesus, who walk not after the flesh, but the Spirit.

Primary Alexandrian: 4th century uncial (later correction)

Secondary Alexandrian: 9th century minuscule; 11th century minuscule; 10th century minuscule;

Western: 5th century uncial (later correction);

Byzantine: 7th century minuscule; 9th century uncial; 9th century uncial; 6th century uncial;

Other Important: 9th century minuscule;

Church Fathers: Cyril

Foreign Translations: Lectionaries, Old Latin, Syriac, Gregorian, Slavic.

To summarize, the external evidence has the strongest support in variant 1. Its strongest support comes from early Alexandrian and Western texts, and is well attested in other writings, as well as translations. Variant 2 also has decent support in the Alexandrian tradition, as well as in other foreign translations. Variant 3 has the weakest support. Even though it has early support in the Alexandrian and Western text types, these are later additions to early texts by a later copyist. Otherwise, evidence for variant 3 is almost entirely confined to later Byzantine texts, though with some support by foreign translation and next to no support by church fathers.

Internal Evidence: Is there any explanation as to how variants 2 and 3 might have been added? It is likely that a copyist at some point accidentally introduced this error by a slip of the eye, copying from Romans 8:4 the same phrase, "who walk not after the flesh, but after the Spirit."

Theologically, the passage has the same meaning regardless of which variant one accepts as genuine. For the "us" of 8:4 is simply further elaborating on describing those who are in Christ Jesus from 8:1. The Christian, who walks after the Spirit and not the flesh, is under no condemnation in Christ Jesus. At best if either of the variants of 8:1 are genuine, they only add further emphasis to a passage that is rather clear even without it.

Conclusion: External and internal evidence strongly favor variant 1. Externally variant 1 has the earliest and widest support, and internally variants 2 & 3 can simply be explained as a mistaken copyist error, in which the passage retains the same meaning regardless (thus, no reason for absurd conspiracy theories that ignore the actual evidence).

Re: - posted by philologos (), on: 2006/6/12 15:19

It is always difficult in joining a discussion later on. Do we tag onto the end or take the conversation back to the beginning. If we take it back to the beginning we risk repeating what others have already said. My pattern has been a quick scan and then trying to decide where to begin a contribution. My apologies if my 'quick scan' missed things which would have made this contribution unnecessary.

Compton's

Quote:
-----I feel scripture teaches that being born again is a transformation of our character and will through an inward death, a baptism into the Holy Spirit, and a resurrection into the person of Jesus Christ, who is God's Word.

This I like very much as long as we are talking about reality of spiritual experience and not logical deductions drawn from proof texts.

Compton's

Quote:
-----So, according to Christ himself, all men are already condemned. The verdict has been handed down that men are guilty of loving darkness more than light. Sometimes we argue over the doctrine of "original sin" but none of us can dispute the unavoidable reality of "original condemnation." Every person alive is born into this total and complete condemnation until "whoever believeth in Jesus should not perish, but have everlasting life."

This one I would need to examine more clearly. Is all condemnation the same condemnation ie does every crime receive the exact same irrespective of the crime?

The word used in Romans 8:1 for 'condemnation' is katakrima and its associated verb is katakrinO. The words are used in Matt 12:41-42; 20:18; 27:3; Mark 10:33; 14:64; 16:16; Luke 11:31-32; John 8:10-11; Rom 2:1; 5:16,18; 8:1,3,34; 14:23; 1Cor 11:32; Heb 11:7; James 5:9; 2Pet 2:6. One of the problems we have in defining our terms here is that the English word 'condemn' is also used in many other New Testament verses, namely Matt 12:7,37; Luke 6:37; 23:40; 24:20; John 3:17-19; 5:24; Acts 13:27; Rom 14:22; 1Cor 11:34; 2Cor 3:9; 7:3; 1Tim 3:6; Titus 2:8; 3:11; James 3:1; 5:6,12; 1John 3:20-21; Jude 1:4. for other Greek words as well as katakrinO/katakrima. This has complicated our task is unpacking the Romans 8:1 passage.

The section quoted above from Compton leans heavily on the passages in John 3, but the word used in John 3 is NOT 'katakrima/katakrinO' but the simple word for 'judge' or 'assess'. This has been corrected by many modern versions but not the NKJV which has stuck to 'condemn/condemnation'. The following quotations from the ASV will make the point:

Quote:
-----John 3:17 For God sent not the Son into the world to judge the world; but that the world should be saved through him.
John 3:18 He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.
John 3:19 And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil.

If this is the basis for concluding that all men are 'condemned' until they 'believe', I think that view is mistaken. The law court is often the metaphor at work in these passages. The Roman system was accusation -> trial/assessment -> verdict

...this would bring us up to the word 'krinO/krima' to 'judge'. If the 'judgement' is 'guilty' the process would continue -> pronouncement of sentence -> execution of sentence

... this would bring us to the word 'katakrinO/katakrima' which is the sentence which is declared after the accused has been found 'guilty'. (the Recovery Version's contention that this is an 'inward sense of condemnation' has no basis in fact. It is part of Witness Lee's theology of standing and state.) 'KatakrinO/katakrima' is the unique prerogative of the 'judge'. The 'accused' cannot pass this 'judgement'. Neither, incidentally can Satan. We can see here why if the 'krima' judgement/assessment is 'guilty' the process must then run its course to 'katakrima' - condemnation, BUT if the verdict is 'not guilty' then the process is at an end and there is, literally, no katakrima-condemnation.

To speak, as Christians do so often, of feeling condemned is a near fatal flaw. The law court has no interest in a man's feelings but only in his guilt or innocence. To suggest that Satan can 'condemn' the saint' is equally inappropriate. Only the judge can 'katakrinO' - pass sentence- on anyone.

There is a 'katakrinO/katakrima' which has been pronounced by the 'judge' and Paul refers to it in Romans...the first quotation shows the difference between 'judgement' and 'condemnation'

Quote:
-----Rom. 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

You can get the sense if you substitute the word 'sentence' for 'condemn'. But it is in the section on the entrance of Sin into the human race that most of Paul's references lie...

Quote:
-----Rom. 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

Rom. 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

We can see here again how 'judgement' must always precede 'condemnation'. But what was that 'sentence'? Many have concluded that the 'sentence' is 'hell' but the account of man's first transgression says that the 'sentence' was 'death' and spiritual death at that. So the whole race is under that 'sentence' and is 'dead' towards God.

The John 3 passages are part of John's accusation that 'He came to his own and his own received him not'. They heard and rejected the witness. The 'sentence' is such a case is 'darkness' and their 'sentence' is what they chose. Is this a final state? Apparently not...

Quote:
-----"But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away." (2Cor 3:14-16 KJVS)

When the heart 'turns' the 'veil' is removed. That's another great NT word 'karageO' but that's another story... ;-)

Re: - posted by Graftedbranc, on: 2006/6/13 10:47

Quote:
-----This one I would need to examine more clearly. Is all condemnation the same condemnation ie does every crime receive the exact same irrespective of the crime?

Romans 5 sums it up;

5:12 Therefore just as through one man sin entered into the world and through sin, death; and thus death passed on to all men because all have sinned-

Then in 13-14 the Apostle demonstrates that death is penal and it reigned from Adam until Moses even over them that had not received the law.

In other words it is through the sin of one man that all in him are constituted sinners and subject to death. And even though when there is no law, sin is not imputed, yet, death reigned from Adam till Moses showing they are condemned because of being constituted sinners in Adam. This is Paul's argument.

vs. 18 "So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men."

His whole point is that through Adam condemnation came to all men, and just so, through Christ justification came to all men (in Christ).

AS in Adam all die, so also in Christ shall all be made alive.

Yet just as in Christ there is reward in the coming age with regards to maturity in life, faithfulness, the nature of our work, and such, so also in the judgement of the lost, there are degrees of condemnation and each shall be judged according to his deeds.

Condemnation is through Adam and eternal Life is in Christ. But there is also reward and judgement for deeds done in the body.

We are not made sinners because of what we do. We sin because of what we are. To sin is our nature. It is in our constitution. We do what we do because of what we are and in Adam we are constituted sinners. Our deeds are just the expression

ssion of our fallen sinful humanity. Though a serpent never stike anyone, yet there is poisen in him. And though a perso n live a certian way, yet within him is the poisen of the Serpent. He is dead in trespasses and sins, he is devoid of the Lif e of God, and he is a slave of sin in his flesh. This is all of our condition by nature.

Graftedbrnach

Re: - posted by RobertW (), on: 2006/6/13 11:16

Hi Graftedbranc,

Quote:
-----Condemnation is through Adam and eternal Life is in Christ. But there is also reward and judgement for deeds done in the body.

This sounds like 'original guilt'. Do you hold to that view? Just trying to clarify.

Quote:
-----We are not made sinners because of what we do. We sin because of what we are. To sin is our nature. It is in our constitution. We do what we do because of what we are and in Adam we are constituted sinners. Our deeds are just the expression of our fallen sinful humanity.

This is true, yet the reason we are still guilty is that "no word from God shall be void of power" (Luke 1:37) and what God says, we *can* and *must* do. We had the nature of Sin, but still yet man could have obeyed what God said do. This comes off almost as Pelagianism, but not really. Man in himself cannot obey any more than a man with a withered arm can "stretch it forth". But when God says, 'stretch forth thine hand' it becomes a matter of just *doing* it.

Re: - posted by Graftedbranc, on: 2006/6/13 12:47

Brother, It is just the plain revelation of the bible. Through one man sin entered into the world and through sin, death so th at death spread to all men.

As in Adam all die, so also in Christ shall all be made alive.

We inherit two things. We inherit guilt and Adam's fallen sinful nature. And our expression of this nature in sins commite d only demonstrates the justice of our inherited guilt.

This is why Paul says in Galatians that the Law was given. Not that we might obey it and be justified by it, but rather that through it sin might be shown to be utterly sinful.

That is, the law was given to show us our condition and to show us our inability to obey it so that we might be justified thr ough faith in Christ.

The Law came in to expose us. To show us God's righteousness and to show how we fall short. That we might despair of ourselves, apply to God and be justified through faith in Christ who alone is righteousness.

Nothing of the old creation is acceptable to God. Nothing of Adam can meet God's righteous requirements. God's way is t he way of the New Creation. Christ Terminated the old creaiton in Himself on the Cross. And in His resurrection brought into being the New Creation of which we are partakers when we believe into Christ.

The Old Man was crucified with Christ. Christ is the end of Adam and in resurrection as the Second Man, we who are in Him are acceptable to God, justified, redeemed, regenerated and being transformed into His image.

In Christ we also inherit two things. In Him we are justified before God. And also in Him we receive His Life through regeneration. And this Life expresses itself in holiness and righteousness.

Just as we have Adam's guilt and Adam's nature, so also we have Christ's righteousness and Christ's nature imparted into us through the New Birth.

Graftedbranch

Re: - posted by RobertW (), on: 2006/6/13 13:22

I wish to make an answer by this recent entry from AW. Tozer here on Sermonindex. It is from a chapter, "Preaching that Hinders Revival".

Tozer:

Another doctrinal hindrance is the teaching that men are so weak by nature that they are unable to keep the law of God. Our moral helplessness is hammered into us in sermon and song until we wilt under it and give up in despair. And on top of this we are told that we must accept Jesus in order that we may be saved from the wrath of the broken law! No matter what the intellect may say, the human heart can never accept the idea that we are to be held responsible for breaking a law that we cannot keep. Would a father lay upon the back of his three year-old son a sack of grain weighing five hundred pounds and then beat the child because he could not carry it? Either men can or they cannot please God. If they cannot, they are not morally responsible, and have nothing to fear. If they can, and will not, then they are guilty, and as guilty sinners they will be sent to hell at last. The latter is undoubtedly the fact. If the Bible is allowed to speak for itself it will teach loudly the doctrine of man's personal responsibility for sins committed.

Men sin because they want to sin. God's quarrel with men is that they will not do even that part of the will of God which they understand and could do if they would. From Paul's testimony in the seventh chapter of Romans some teachers have drawn the doctrine of moral inability. But however Paul's inner struggle may be interpreted, it is contrary to the whole known truth to believe that he had been a consistent law-breaker and violator of the Ten Commandments. He specifically testified that he had lived in all good conscience before God, which to a Jew could only mean that he had observed the legal requirements of the law. Paul's cry in Romans is not after power to fulfill the simple morality of the Ten Commandments, but after inward holiness which the law could not impart.

It is time we get straightened out in our thinking about the law. The weakness of the law was three-fold: (1) It could not cancel past sins - that is, it could not justify; (2) it could not make dead men live - that is, it could not regenerate; (3) it could not make bad hearts good - that is, it could not sanctify. To teach that the insufficiency of the law lay in man's moral inability to meet its simple demands on human behaviour is to err most radically. If the law could not be kept, God is in the position of laying upon mankind an impossible moral burden and then punishing them for failure to do the impossible. I will believe anything I find in the Bible, but I do not feel under obligation to believe a teaching which is obviously a mistaken inference and one, furthermore, which both contradicts the Scriptures and outrages human reason.

The Bible everywhere takes for granted Israel's ability to obey the law. Condemnation fell because Israel, having that ability, refused to obey. They sinned not out of amiable weakness, but out of deliberate rebellion against the will of God. That is the inner nature of sin always, willful refusal to obey God. But still men go on trying to get conviction upon sinners by telling them they sinned because they could not help it.

The vogue of excusing sin, of seeking theological justification for it instead of treating it as an affront to God, is having its terrible effect among us. Deep searching of heart and a resolute turning from evil will go far to bring back power to the Church of Christ. Tender, tear-stained preaching on this subject must be heard again before revival can come.

The contradictions observed in the teachings which we have

examined here are another cause of weakness. Christians do not, as a rule, enjoy great power until they begin to think straight. Whether or not the Methodists were right on every point they held is an open question; but their leaders had thought things out so clearly that they were not leading the people around in circles. As far as they could see there were no contradictions in their philosophy of faith, and this was a source of real strength to them.

The same was true in the Finney revivals. God used Finney to get people thinking straight about religion. He may not have been correct in all his conclusions, but he did remove the doctrinal stalemates and start the people moving toward God. He placed before his hearers a moral either/or, so they could always know just where they stood. The inner confusion caused by hidden contradictions was absent from his preaching. We could use another Finney today.

"Paths to Power" - by A. W. Tozer, CHAPTER 5, page 40

Re: - posted by KingJimmy (), on: 2006/6/13 15:30

It all boils down to this: there is no salvation outside of discipleship.

Lavish formulas and sayings have been created to try to say otherwise, but, this is the essence of the gospel through and through. Anything that says contrary is a false gospel.

Re: The call, on: 2006/6/13 22:30

Quote:

KingJimmy wrote:

It all boils down to this: there is no salvation outside of discipleship.

Lavish formulas and sayings have been created to try to say otherwise, but, this is the essence of the gospel through and through. Anything that says contrary is a false gospel.

XXXXXXXXXXXXXXXXXXXXXXXXXX

Stever responds:

What about the thief on the cross? What about the man that dies on his death bed, two seconds after he accepts Jesus Christ as Lord and Savior?

God knows and understands and sees our hearts. He is the one that makes the decision. He is the one that will raise us up on the last day.

Anytime we add anything extra, we are going into an area that is not clear. What is clear is this:

1. John 6:28-29

"28. Then said they unto him, What shall we do, that we might work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent."

2. Romans 10:9-13

" 9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11. For the scripture saith, Whosoever believeth on him shall not be ashamed. 12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13. For whosoever shall call upon the name of the Lord shall be saved."

xxxxxxxxxxxx

As far as "fruit inspection" is concerned, I do agree that we should make that call. However, God is the one that knows the heart. God is the one that can accurately judge others. We still, even now, look through the glass darkly.

I think I will continue to witness to the lost, and lay hands on and pray for the sick, and give, and pray, and fast and let God be the one to sort it out on who really is saved and who isn't.

God bless,

Stever :-D

Re: - posted by Compton (), on: 2006/6/13 22:43

Quote:

-----Our moral helplessness is hammered into us in sermon and song until we wilt under it and give up in despair.

Hey, I resemble that remark!

Quote:

-----Paul's cry in Romans is not after power to fulfill the simple morality of the Ten Commandments, but after inward holiness which the Law could not impart.

Lord, let this be our cry as well!

MC

Re: - posted by Christinyou (), on: 2006/6/14 3:29

There is no salvation outside of Christ, discipleship comes after The birth of Christ in the Believer. Then we are a true disciple of Christ.

In Christ: Phillip

Re: - posted by philologos (), on: 2006/6/14 4:48

Quote:

-----Condemnation is through Adam and eternal Life is in Christ. But there is also reward and judgement for deeds done in the body.

What do you see the sentence/condemnation as being? This is my question. Many conclude that it means 'hell', does the book say so? I have no problem with the doctrine of 'congenital sin' but my question is what is the nature of the 'condemnation'?

Quote:

-----Just as we have Adam's guilt and Adam's nature, so also we have Christ's righteousness and Christ's nature imparted into us through the New Birth.

If I have Adam's 'guilt', of what am I guilty? The legal language in this country is 'guilty as charged' and this is from the Roman concept of law. Of what does God charge me in Adam's disobedience? Guilt is blame-worthiness; of what does God hold me responsible in Adam's guilt?

Re: - posted by CJaKfOrEsT (), on: 2006/6/14 10:03

Quote:

philologos wrote:
What do you see the sentence/condemnation as being? This is my question. Many conclude that it means 'hell', does the book say so? I have no problem with the doctrine of 'congenital sin' but my question is what is the nature of the 'condemnation'?

Could it be that the "condemnation" (ie, sentence) for Adam's sin, is that we are "given over" to our participation in Adam's sin, thereby justifying the ultimate condemnation to hell, because we have contributed to the problem, rather than a voided it, by trusting Christ? (pant-pant...long sentence)

Effectively Adam's condemnation was to have he and his descendants sold into slavery to their sin nature (notice the cross-over from "judicial terminology" to "slave market terminology" - and yes, I have been listening to your RORA2003 series :-P Pedantics of the world unite against the "Humpty invasion"). I can't think of a specific reference off hand, but I seem to remember their being cases in Leviticus where slaves were given opportunity to become bond slaves, because the children they had while serving out their term of slavery belonged to their master. Therefore the only way to keep their family was to sign their life over to the master.

If my memory serves me well in this matter, then this could be seen as an illustration of our slavery to the "sin nature" (as NIV puts it) and then Romans 8:1 could be a crossover of the slave/judicial terminology, where the death of the old master (ie, the Law) allows the opportunity for the new master (ie, Christ) to take ownership, thereby allowing a dissolution of the "bondslave" status, that came about by us desiring to retain the children produced while under the old master (ie, sin - drawing of the matrimonial terminology, used in Rom 6).

As Reidhead would put it, sinners sin because they love their sin. What mother wouldn't love her children, and the Proverb compares God's faithfulness with this "mother's love". Perhaps walking "according to the Spirit" as opposed to the "flesh" could be drawing on this maternal illustration that James raises (ie, temptation=enticement, sin=birth, death=maturity), where "the flesh" is the "adulterous suitor"? It is interesting that Paul uses the words "no condemnation" in this verse, and perhaps the charge is one of "spiritual adultery" which produced the offspring of sin.

Anyway, that's my observation. By the way, welcome back Ron:-).

Re: - posted by Christinyou (), on: 2006/6/14 13:28

In Adam we are in condemnation unto death, because of sin. Sin as of the same as Adam. Not obeying God. Because of disobedience, Judgment, because of judgment, condemnation.

IN Christ, no condemnation, because Judgment was put on Christ. Sin is still available, but judgment unto death is taken away, therefore; no condemnation in Christ Jesus.

1 Corinthians 15:45-48 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

Where we are in Spirit and Soul already seated in the heavenlies, with Christ Jesus which is now our Life. Not the old man, but the New Man in Christ Jesus. How?

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Making no condemnation for those that are in Christ Jesus, Birthed, Born Again son's of God.

Eph 1:3 Blessed the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly in Christ:

Eph 1:20 Which he wrought in Christ, when he raised him from the dead, and set at his own right hand in the heavenly ,

Eph 2:6 And hath raised up together, and made sit together in heavenly in Christ Jesus:

Eph 3:10 To the intent that now unto the principalities and powers in heavenly might be known by the church the manifold wisdom of God,

In Christ: Phillip

Re: curse of condemnation - posted by roadsign (), on: 2006/6/14 13:41

Here are some of my thoughts:

Quote:

-----to sign their life over to the master.

This has always been the only choice available. "Choose this day whom you will SERVE." (Josh. 24:15) We either choose or we fail to choose. And by not choosing, we essentially are choosing to reject God's only solution. We are accountable for that choice (or failure to choose)

Quote:

-----Of what does God charge me in Adam's disobedience?

Does he? The New Covenant seems to delete that charge: (formerly) the fathers have eaten sour grapes and the children's teeth are set on edge. Instead everyone will die for his OWN sin, whoever eats sour grapes his OWN teeth will be set on edge."

What does "die" mean here? It can't mean physical death. It must mean our final judgment (not equated with the curse we inherited from Adam (death

I think we need to differentiate between curse (this life) and condemnation (eternal verdict).

Jesus seemed to indicate that the Pharisees would suffer for their predecessor's sins. And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berechiah, whom you murdered between the temple and the altar. Matt 23:5

And this happened in 70AD - All the Jews suffered, not just their leaders, even little kids, even the believers suffered. But the final judgment will look very different.

Quote:

----- of what does God hold me responsible in Adam's guilt?

Nothing. Yet I still suffer from the curse of my predecessors back to Adam. It's not my fault that I will die. I will not be charged guilty for dying. I can't do anything to turn that around. I have no choice in that matter.

But when I stand in God's court, then I will be held accountable for my response to the God-given choice that I was free to make - that is, how I responded to God's one and only solution - his Life.

Diane

Re: - posted by InTheLight (), on: 2006/6/14 14:29

Thank you Diane for the clear thinking demonstrated in your post. In thinking about your final comment...

Quote:
-----But when I stand in God's court, then I will be held accountable for my response to the God-given choice that I was free to make; that is, how I responded to God's one and only solution - his Life.

...This is the real condemnation, that men choose *not* to be made free and whole. *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.* (Joh 3:19). People love darkness because they think it is an excuse for their evil deeds and they hate the light because it reveals their true state of filth and nakedness. It's really wilful ignorance and it will be no excuse on that day.

In Christ,

Ron

Re: - posted by philologos (), on: 2006/6/14 14:39

Quote:
-----Anyway, that's my observation.

Thanks Aaron and for the welcome back! My conclusions would be pretty close to yours I think. How about using the other terminology of 'the death'. The sentence was actually built into the prohibition. In the day you eat... dying thou shalt die. I think this is the Hebrew idiomatic way of saying the 'ultimate'. This is not just physical death but 'the death'. This is how Paul describes it in Romans 5; each time referring to 'the death'.

'the death' was the sentence and Paul says it followed 'the sin' in its entrance into the human race.

I have to steer carefully around Reidhead as I am pretty sure he did not believe in original sin. Any confirmations/denials, folks?

Re: - posted by philologos (), on: 2006/6/14 14:42

Quote:
-----In Adam we are in condemnation unto death

Is this a future execution or one which has already taken place?

Re: - posted by philologos (), on: 2006/6/14 14:52

Quote:
-----Quote:

Of what does God charge me in Adam's disobedience?

Does he? The New Covenant seems to delete that charge: (formerly) the fathers have eaten sour grapes and the children's teeth are set on edge. In stead everyone will die for his OWN sin, whoever eats sour grapes his OWN teeth will be set on edge.

It was a question not an assertion. Are you saying that the New Covenant automatically deletes the charge as regards the whole race or only for those who receive the New Covenant?

Quote:
-----What does "die" mean here? It can't mean physical death. It must mean our final judgment (not equated with the curse we inherited from Adam (death

I agree it can't mean physical (alone) but neither can it mean 'future' as the penalty was to be enacted 'in the day' of the disobedience.

Quote:
-----Jesus seemed to indicate that the Pharisees would suffer for their predecessor's sins. And so upon you will come all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berekiah, whom you murdered between the temple and the altar. Matt 23:5

This is not the same kind of 'hereditary' sin and consequence. This judgement came on the nation rather than upon the descendants of the Pharisees.

Quote:
-----uote:

of what does God hold me responsible in Adam's guilt?

Nothing. Yet I still suffer from the curse of my predecessors back to Adam. It's not my fault that I will die. I will not be charged guilty for dying. I can't do anything to turn that around. I have no choice in that matter.

Yes, I think we are on the same page here. This is why I distinguish between 'original sin' and 'original guilt'.

Re: - posted by philologos (), on: 2006/6/14 14:55

Quote:
-----...This is the real condemnation, that men choose not to be made free and whole. And this is the condemnation, that light is come in to the world, and men loved darkness rather than light, because their deeds were evil.(Joh 3:19).

This 'condemnation' is not condemnation but 'judgement'. the KJV does not distinguish between these two different concepts. We are not 'condemned already' as the KJV asserts but we are 'judged already'.

Re: - posted by KingJimmy (), on: 2006/6/14 14:58

Quote:

What about the thief on the cross?

The thief on the cross was living the crucified life!

Re: - posted by KingJimmy (), on: 2006/6/14 15:03

Quote:

There is no salvation outside of Christ, discipleship comes after The birth of Christ in the Believer. Then we are a true disciple of Christ.

Matt 16:25 For whoever wishes to save his life will lose it; but whoever loses his life for My sake will find it. 26 For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?

There is no salvation outside of discipleship.

Re: - posted by Christinyou (), on: 2006/6/14 15:43

We will not be charged guilty in Adam dying. We are guilty and die the death of Adam in our own guilt, for as in Adam all I die. In Christ all are made alive. Christ died for the sin of the whole world, but all who don't believe die in sin and are condemned to death, complete separation from God. The condemned live in death in separation from God and in oneness with the liar that is the spiritual father, satan.

In Christ: Phillip

Re: to Philologos - posted by roadsign (), on: 2006/6/14 15:59

Quote:

----- Are you saying that the New Covenant automatically deletes the charge as regards the whole race or only for those who receive the New Covenant?

More and more I believe that the New Covenant did not begin at a point on our temporal calendar. After all Christ was crucified before the beginning of time. It is an eternal divine arrangement – and so is applied wherever/whenever anyone receives new Life in Christ. Apart from that, all are still under the Old Covenant, with all the curses, judgments, etc.

Quote:

----- Instead everyone will die for his OWN sin, whoever eats sour grapes his OWN teeth will be set on edge.

re the meaning of “die” Philologos responded:

Quote:

----- neither can it mean 'future' as the penalty was to be enacted 'in the day' of the disobedience.

I don't get it. It can't mean spiritual death – because we are all born separate from Christ. (dead in our sins) And if it can't mean final judgment... then ... ?

Quote:

----- This is not the same kind of 'hereditary' sin and consequence..

I don't know what “hereditary” sin is. Is there such a thing????????? Or have we inherited a predisposition to sin (sinner) – being that we were in darkness.

“..through the disobedience of one man the many were made sinners... Rom. 5:19

Quote:
----- This judgement came on the nation rather than upon the descendents of the Pharisees.

I'm sure their descendents experienced it too.

Judgments can fall on masses of people, but divine condemnation is directed to specific people for their own personal sins... I'm a bit muddled, I don't think I am tracking with you Philologos.

BTW, welcome back. It's good to have you come along and rattle our brains.

Diane

Re: - posted by philologos (), on: 2006/6/14 16:33

Quote:
----- Apart from that, all are still under the Old Covenant, with all the curses, judgments, etc.

I was never under the Old Covenant. That was a covenant between God and the people of Israel at Sinai.

Quote:
----- re the meaning of "die" Philologos responded:

Quote:
neither can it mean 'future' as the penalty was to be enacted 'in the day' of the disobedience.

I don't get it. It can't mean spiritual death because we are all born separate from Christ. (dead in our sins) And if it can't mean final judgment... then ... ?

That's the whole point. The 'condemnation' ie the execution of the sentence against Adam took place 'in the day' that he disobeyed God. But Rom 5:16-19 says that this 'came upon all men'. So Adam's condemnation ie spiritual death came upon the whole race, instantly, at the time of Adam's disobedience.

I am not sure that the 'future' punishment awaiting the unreconciled can be called 'condemnation' at this stage. The language of John 3 is not 'condemnation' ie the execution of the sentence but 'judgment' ie the process of assessment.

Quote:
----- I don't know what "hereditary" sin is. Is there such a thing????????? Or have we inherited a predisposition to sin (sinner) being that we were in darkness.

I don't usually use the phrase 'hereditary sin' because of the implication is contains regarding the mode of transmission ie how did it get to me? I don't believe it got to me through my father but through Adam which is why I usually call it 'congenital sin' which means I was born with it but not that I inherited it from my father.

Quote:
----- Judgments can fall on masses of people, but divine condemnation is directed to specific people for their own personal sins

You are making a distinction here between 'judgment' and 'condemnation' but I don't think this is a biblical distinction. As I explained earlier in this thread 'judgment' comes before 'condemnation' in the forensic metaphor.

Re: - posted by philologos (), on: 2006/6/14 16:34

oops, it posted twice. I have deleted the copy.

Re: - posted by InTheLight (), on: 2006/6/14 18:41

Quote:
-----This 'condemnation' is not condemnation but 'judgement'. the KJV does not distinguish between these two different concepts. We are not 'condemned already' as the KJV asserts but we are 'judged already'.

Perhaps I don't understand your distinction here. It seems to me that their use of 'condemnation' best conveys the meaning in John 3. The unbeliever is condemned already, there is nothing that spares the condemned man except for the delay, and that delay is the undeserved mercy of God. The phrase "dead man walking" applies well here and God's kindness is meant to draw him to repentance and admit his crimes and call out for forgiveness.

Re: - posted by CJaKfOrEsT (), on: 2006/6/14 19:55

Quote:

philologos wrote:
How about using the other terminology of 'the death'. The sentence was actually built into the prohibition. In the day you eat... dying thou shalt die.

I didn't consider that part of the equation, but it does slot in quite nicely. I remember Watchman Nee referring to "death" as a "weakness", where physical death is its ultimate expression (think about it, those who don't breathe are "weaker" than a newborn baby). If this is the case, when death is personified in the words "the death" this could be an all-invasive prevailing weakness which would be the "shackle" that hinders the slave from getting away, which becomes the "holding cell" to confine the disobedient (ie, hell).

Quote:

I have to steer carefully around Reidhead as I am pretty sure he did not believe in original sin. Any confirmations/denials, folks?

I have found Reidhead's doctrine to be almost as elusive as the German mystics. In (<https://www.sermonindex.net/modules/mydownloads/singlefile.php?lid40>) The Right use of the Law, he warns against treating sin as a "congenital disorder" because sinners have an excuse to sin, because they have no choice. However in (<https://www.sermonindex.net/modules/mydownloads/singlefile.php?lid282>) Ten Shekels and a Shirt and also in (<https://www.sermonindex.net/modules/mydownloads/singlefile.php?lid3091>) The Baptism of the Holy Spirit he tells the story of the man who needed to be locked in the boot of his Cadillac (and who isn't that man;-). He also speaks of God's drawing preceding our obedience in (<https://www.sermonindex.net/modules/mydownloads/singlefile.php?lid1974>) The Hidden Things of God - Part 2 (it is in the part that's hard to hear, so you'll have to listen carefully. I couldn't work out what he was saying until I'd heard it about 5 or 6 times). And in (<https://www.sermonindex.net/modules/mydownloads/singlefile.php?lid38>) Dangers of Third Generation Religion he mentions that the reason why the Israelites turned to idols can be traced back to the elders neglecting to bring them back to the monuments at the Jordan, which he types as of crucified life and baptism.

So while it is true that the sinner sins because he loves his sin, our sin can also be understood as obedience to our master and the offspring of our "sin nature" husband (of which is the only justifiable excuse for "abortion" - in a spiritual sense). For more on these thoughts see Norman Grubb's ([http://www.normangrubb.com/Paul's Key to the Liberated Life.htm](http://www.normangrubb.com/Paul's%20Key%20to%20the%20Liberated%20Life.htm)) Paul's Key To A Liberated Life. In other words, we are born slaves to the same master that Adam sold himself to, but "our sin" is to choose to become a "bondslave" at the age of accountability, because we cannot bring ourselves to separate ourselves from our affection toward the byproduct of our union with our "sin husband", when it's time for us to go free.

Re: - posted by philologos (), on: 2006/6/15 6:04

InTheLight's

Quote:
-----Perhaps I don't understand your distinction here. It seems to me that their use of 'condemnation' best conveys the meaning in John 3. The unbeliever is condemned already, there is nothing that spares the condemned man except for the delay, and that delay is the undeserved mercy of God.

This part of the discussion is really at the level of exegesis, finding out what the text actually says. I mentioned earlier that the word translated 'condemnation' in John 3 is really not a good choice. It all stems from my all-time-hero William Tyndale who adopted a method of translation where he did not use the same English word for a particular Greek word. This is called 'studied variety' and the classic example is

Quote:
-----1John 2:24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

The words 'abide' 'remain' and 'continue' are all translations of the Greek word 'menO'. Sometimes Tyndale's translation philosophy works in the opposite direction in that he translates 8 different Greek words for 'judgement' by the same English word and does not distinguish between the levels and nuances of the words.

An example:

Quote:
-----"When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." (John 8:10-11 KJVS)

The point here is that the word 'condemn' is the Greek word 'katakriO' meaning to 'sentence'. It is one stage further on than 'judging'. In fact her accusers had already 'judged' her as an adulteress. The question wasn't the 'judgment' but the 'sentence'. They wanted to hear Christ's sentence upon her sin. He knew that she was guilty but refused to pass sentence. This distinction becomes equally important in the Roman letter.

However, the KJV John 3 passage has the English word 'condemnation' several times:

Quote:
-----"For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John 3:17-21 KJVS)

The main word used throughout here is not 'katakriO-condemn' but 'krinO-judge'. The ASV translates much more exactly here and gives us

Quote:
-----"For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." (John 3:17-21 ASV)

The man who has 'not believed' (not 'not heard') is already under God's judgment; he is 'guilty' of 'not believing'. In the UK we have a thing called 'suspended sentences' where a guilty man is 'sentenced' to eg 5 years imprisonment but the sentence is 'suspended'. That means the sentence is not to be executed if the guilty man behaves himself, but if he commits a further crime the 'suspended sentence' becomes active and the 'sentence' will now be executed and the guilty man imprisoned.

I am trying to identify the distinction between a 'condemnation' which is still future to an individual and a condemnation that has 'already' come upon all men. Rom 5. So I am asking (and answering) the question 'what was Adam's sentence that has passed to all men?' And my answer is that it is spiritual death, or The Death and Paul designates it in Romans 5

I am trying to distinguish between Adam's Sin and mine and to see what sentence each has/will receive(d).

Does that help you to see what I am trying to say? :-)

Re: - posted by Graftedbranc, on: 2006/6/16 7:51

Quote:
-----No matter what the intellect may say, the human heart can never accept the idea that we are to be held responsible for breaking a law that we cannot keep.

Tozer is very disappointing in this regard. "The heart is deceitful above all things and desperately wicked, who can know it?".

The human heart is fallen, twisted, and centered upon itself.

His argument goes flat against the plain revelation of scripture and Paul's clear arguments in both the book of Galatians, and Roman's 7.

If God gave Israel a law that could be kept, there would have been no need for the priesthood, the sacrifices, the atonement, etc. which were a picture of the coming Christ.

Tozer, like many takes his understanding of the fall from Genesis 3 and sees only a moral failure. Whereas the context of the fall is the choosing of the Tree of the knowledge of Good and Evil over the Tree of Life.

God never intended man to express his own righteousness, but rather, created him in His image as a vessel to contain God, God intended man to eat of the Tree of Life and thereby receive the Life of God to be His expression on the earth.

The effect of eating the tree of the knowledge of Good and evil was that man became as God knowing good and evil. He became a self centered, self sufficient, independent being separated from the Life of God.

And it is the effect of this tree which gives man the mistaken idea that he has within him the capacity to do good and to keep God's law. This is the principle of the pharisees.

The Law according to Paul was given to make sin sinful, to expose man's condition, and to be a child conductor to lead him to Christ.

Paul said, "That I may be found in Him not having a righteousness of my own, derived from law, but that which comes through faith in Christ. The righteousness which comes from God on the basis of faith.

God did not create man with the ability to keep the law apart from Christ. He did not create man with an innate righteousness. But rather created man as a vessel to receive Him as Life, to manifest His Divine attributes in his human virtues. Even if man had not sinned, yet he did not have his own innate righteousness. He did not possess the knowledge of good till he ate of the tree of the knowledge of good and evil.

There was not the tree of good and the tree of evil, but rather the tree of Life and the Tree of the knowledge of both good and evil. Good and evil were both on the same tree. The other Tree represents Life, the Life of God.

God created man to receive Him as Life and to manifest His righteousness, His holiness, His divine attributes.

God created man in His image as a glove is created in the image of a hand to contain the hand and to express the hand. God created man with a spirit to know Him, to receive Him and to be His dwelling place.

God created man to be His expression in the earth living in dependence upon God as Life, in communion with God.

In the fall man's being was corrupted by the poison of the Serpent. And man became a slave of sin dwelling in his flesh. No amount of law can deliver the man from slavery to corruption.

The law expresses God's righteousness and man does not have it in himself to comply with God's righteousness. Christ met the demands of the law on our behalf, died in our stead, redeemed us from the curse of the law, died to its jurisdiction and in resurrection unites us with Himself and dwells within us as the Great Law Keeper.

"you have died to the law through the body of Christ that you might be joined to Another, even to Him who was raised from the dead that you might bear fruit to God".

The Christian as Romans 7 and 8 show us does not have even in himself the capacity to keep God's law, but rather though he would do good, there is a greater law in his flesh, the law of sin and death which takes him captive.

God's way is the way of the Law of the Spirit of Life in Christ Jesus. That is, a greater law which is the resurrection Life of Christ.

The just requirement of the law is fulfilled in us who walk not after the flesh but after the Spirit.

Only God is holy. Only God is righteous. Only Christ is holy. Only Christ is righteous. And He is, of God, made unto us righteousness, sanctification, and redemption.

The problem Tozer sees as a result of preaching man's inability to keep the law, which leaves the man in despair, is resolved in Romans 8 not with proclaiming man's natural ability, but by the Law of the Spirit of Life in Christ Jesus.

The problem is that man stops with Roman's 7 and never move on to Roman's 8. Paul's despair of his inability to keep the law is not resolved by trying harder, but by Christ and by the law of the Spirit of Life in Christ Jesus.

Tozer falls short in this.

Graftedbranch

Re: - posted by Graftedbranch, on: 2006/6/16 8:16

Quote:
-----If I have Adam's 'guilt', of what am I guilty? The legal language in this country is 'guilty as charged' and this is from the Roman concept of law. Of what does God charge me in Adam's disobedience? Guilt is blame-worthiness; of what does God hold me responsible in Adam's guilt?

Hebrews 7:9,10: "And, so to speak, through Abraham, Levi also, he who receives tithes, has been made to pay tithes, for he was still in the loins of his father when Melchizedek met him."

Just as it is written in Hebrews that Levi, who was in the loins of Abraham gave tithes to Melchizedek showing the superiority of his Priesthood, so also the whole human race was in the loins of Adam.

Adam was as the theologians say, 'the federal head of the race.' Both federally and organically we were all "In Adam" when he sinned and therefore sinned in him. Everything we are is derived from Adam. There is nothing in us naturally which is not out from Adam. Every gene, every part of our DNA is from Adam. Adam comprehends all of us, every human being. Even Eve was taken and built from Adam's substance. And though this preceded Adam's sin, Eve participated in that sin.

In other words the whole race existed in Adam. When Adam sinned, we all sinned in him. If Adam had physically died before he and Eve gave birth, we too would have physically died in him.

Suppose a man and a woman were banished by law to some deserted Island. And suppose they had children there. Would not the children share in their banishment? Suppose they died before having children being executed. Would not their future children also perish with them?

And Paul argues in Romans 5 that through one man's disobedience resulted in condemnation to all men for that all sinned.

And the facts are these. Adam died spiritually, became a slave of corruption and sin in his flesh, was barred from the Tree of Life and cast out of the Garden.

And we also partake of this sentence. We are all born dead in trespasses and sins and separated from the life of God as Ephesians tells us. If it were not so, then we must each be presented with the same choice as children, we must also commit the same act, we must also all repeat Adam's transgression being in Adam's innocent and sinless state to be found in the fallen condition of Adam and be under the curse. If it were not so, then babies could not die because they would not be subject to death.

Death reigned from Adam till Moses even over those who had not sinned in the likeness of Adam's transgression. Even Babies die and death is penal.

And just as in Adam all die, so also in Christ shall all be made alive. By the obedience of Christ we are made righteous and we have justification unto Life.

Just as in natural birth we partake of Adam's sin and Adam's condemnation, so also in Christ we partake of His righteousness and His Eternal life.

Graftedbranch

Re: - posted by philologos (), on: 2006/6/21 10:01

Quote:

-----If it were not so, then babies could not die because they would not be subject to death.

Death reigned from Adam till Moses even over those who had not sinned in the likeness of Adam's transgression. Even Babies die and death is penal.

Animals also die but not because they were in Adam.

Quote:

-----"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." (Gen 1:11-12 KJVS)

This process of reproduction is referred to in John 12:24 as 'death'. Death is not always penal, sometimes, as with the animals it is not penal but consequential.

Re: - posted by RobertW (), on: 2006/6/21 11:17

Quote:

-----Ron's: Animals also die but not because they were in Adam.

This process of reproduction is referred to in John 12:24 as 'death'. Death is not always penal, sometimes, as with the animals it is not penal but consequential.

This does damage to my theory that somehow the sin-nature is still to be dealt with through death.

Re: - posted by Graftedbranch, on: 2006/6/30 14:12

Quote:

-----Animals also die but not because they were in Adam.

Animals die because of the curse upon the whole creation brought about by Adam's sin as the head of the whole race and as the one who had "dominion" over all the beast of the field.

And just so, Romans 8:21,22 "in hope that the creation itself will also be freed from slavery to corruption into the freedom of the glory of the Children of God, For we know that the whole creation groans together and travails in pain together until now..."

Brother, we need to derive of theology from the scripture and not impose our own logic and concepts into the bible.

The fact from scripture is that the whole creation is in slavery to corruption as a result of Adam's sin and fall and the curse upon the whole earth as a result. And also as a result of Christ's redemption, the creation itself will be delivered from slavery to corruption through the One who has reconciled "all things" unto Himself in Christ.

The Bible is clear, the doctrine of the fall is clear, the truth of man's condemnation is clear, the truth of the creation's penal subjection to corruption is clear and the fact of Christ's redemption is clear.

In the end, the consummation of Christ's redemption we have the New Jerusalem in the New Earth under the New Heavens in which there is no sin and all negative things are in the lake of fire. In the Eternal Age there is no death, no corruption, but God in Christ is All in all and "behold, all things are new". A New heavens and a New Earth in which there is no corruption, no death, but God is all in all.

Graftedbranch