

*Predestined, Called  
and Elect*

*David Eells*



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## Books of the Bible - Abbreviation List

### Old Testament

Gen.	Genesis
Exo.	Exodus
Lev.	Leviticus
Num.	Numbers
Deu.	Deuteronomy
Jos.	Joshua
Jdg.	Judges
Rth.	Ruth
1Sa.	1 Samuel
2Sa.	2 Samuel
1Ki.	1 Kings
2Ki.	2 Kings
1Ch.	1 Chronicles
2Ch.	2 Chronicles
Ezr.	Ezra
Neh.	Nehemiah
Est.	Esther
Job.	Job
Psa.	Psalms
Pro.	Proverbs
Ecc.	Ecclesiastes
Son.	The Song of Solomon
Isa.	Isaiah
Jer.	Jeremiah
Lam.	Lamentations
Eze.	Ezekiel
Dan.	Daniel
Hos.	Hosea
Joe.	Joel
Amo.	Amos
Oba.	Obadiah
Jon.	Jonah
Mic.	Micah
Nah.	Nahum
Hab.	Habakkuk

Zep.	Zephaniah
Hag.	Haggai
Zec.	Zechariah
Mal.	Malachi

### New Testament

Mat.	Matthew
Mar.	Mark
Luk.	Luke
Joh.	John
Act.	Acts
Rom.	Romans
1Co.	1 Corinthians
2Co.	2 Corinthians
Gal.	Galatians
Eph.	Ephesians
Php.	Philippians
Col.	Colossians
1Th.	1 Thessalonians
2Th.	2 Thessalonians
1Ti.	1 Timothy
2Ti.	2 Timothy
Tit.	Titus
Phm.	Philemon
Heb.	Hebrews
Jas.	James
1Pe.	1 Peter
2Pe.	2 Peter
1Jn.	1 John
2Jn.	2 John
3Jn.	3 John
Jud.	Jude
Rev.	Revelation

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## CHAPTER ONE

### “Ye Did Not Choose Me”

There is much false teaching and many misconceptions in Christianity about the doctrine of predestination, which includes calling and election, yet it's actually been a general power in my life to understand it. It's given me more faith in the Lord and more fear of the Lord. I don't know why so much of the church, especially in America, rejects and even fights against it. Predestination is opposed by the Armenian doctrine or the “freewillers,” as they are called, but when you look around, you don't see the free will that people say that they have because everybody is serving something. Jesus said, ***(Mat.12:30) He that is not with me is against me, and he that gathereth not with me scattereth.*** So you are either serving Him or you are serving the devil. ***(Psa.55:1 KJV) Behold, I was shapen in iniquity; and in sin did my mother conceive me.*** Someone who is bound in sin is not free to make a godly choice; the ability to do that comes from God Himself and it's a gift. ***(Joh.15:16) Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and [that] your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.*** Although experientially it does seem to us that we chose Him, that just let's you know how easy it is for God to put His will in you. ***(Joh.15:19) If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.*** You see, not only did He choose

us but, in effect, He didn't choose someone else. Out of the whole world, He chose us.

A number of years ago, I heard something that has really stayed with me. I was listening to a lady who was talking to her adopted son and she was trying to explain this to him. She said, “Most moms and dads, they don't have much of a choice. They just have to settle for what they get. But we chose you; out of all that we knew, we chose you.” That's the way it is between God and us. He didn't just settle for what came along. God is not a God who lets this universe go on the way it's going to go, and just foreknows the end of it. He's the God, **(Rom.4:17) ... who giveth life to the dead, and calleth the things that are not, as though they were.** And He tells us, **(Isa.46:9) ... for I am God, and there is none else; I am God, and there is none like me; (10) declaring the end from the beginning, and from ancient times things that are not yet done; saying, My counsel shall stand, and I will do all my pleasure.** He chose us and He put His will in us. He chose us for what we will be; He chose us for what we will become by the grace of God. It was not the will of man that caused us to come to Jesus, it was the will of God. Have you ever been led into a series of circumstances, only to find out later that you were right in the middle of the will of God? And you looked back and wondered, “How did I get here? I thought it was my will that brought me here.” Well, **(Php.2:13) ... it is God who worketh in you both to will and to work, for his good pleasure.** And He's been doing that since before our Christian beginning.

**(Joh.1:12) But as many as received him, to them gave he the right** (The Greek word there is *exousia* and

it means “authority.”) ***to become children of God, [even] to them that believe on his name.*** You need to have authority to become a child of God and that authority comes only from God. He gives that authority to everyone who believes on His name because faith is a gift of God. ***(Joh.1:13) Who were born, not of blood*** (Our new birth is not like the Israelites, who had to be born into a family who made them a part of the Covenant.), ***nor of the will of the flesh....*** Folks, there is nothing in our flesh to cause us to come to God. ***(Rom.8:7) Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be.*** Our flesh is the enemy of God and it certainly wouldn't cause you to come to God, nor ever make a choice to come to God, especially when you were totally bound in sin, and the only One who could set you free is Jesus. ***(Joh.8:36) If therefore the Son shall make you free, ye shall be free indeed.*** In other words, it doesn't come from man. ***(Joh.1:13) Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*** This choice to come to God was no part of man; it came from God. God put a holy choice in an unholy person. If we would have gone on doing our own will, our will would have always led to sin and to never serve anyone else but ourselves. It was God who reached in from the outside and put a will in us to come to Him.

Did you know that Romans 9 is one of the most avoided chapters in the Bible? That's because of all the false teaching coming from the pulpits. People read Romans 9 with the preconceived ideas that religion has put in them and they decide, “Well, I can't understand it.” If you will drop all that and just read what it says, you will be able to under-

stand it and it will surely come against your flesh because it's the truth. **(Rom.9:6) But [it is] not as though the word of God hath come to nought. For they are not all Israel, that are of Israel** (The same thing can be said about the Church.): **(7) neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called. (8) That is, it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed.** Apostle Paul made a parable out of Hagar and Sarah (Galatians 4:21-31). He used this parable to show that most Christians were children of Hagar and that they were in bondage, either under the law of man or under the Law of the Old Testament, but there were some Christians who were the children of Sarah. They were the free children, the children of promise. **(Gal.4:30) Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman.** We are free. We are free from the law of men and we are free from the Law of the Old Testament. **(Rom.9:9) For this is a word of promise, According to this season will I come, and Sarah shall have a son. (10) And not only so; but Rebecca also having conceived by one, [even] by our father Isaac– (11) for [the children] being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, (12) it was said unto her, The elder shall serve the younger. (13) Even as it is written, Jacob I loved, but Esau I hated.**

The doctrine of Armenianism says that God foreknows

the future and He predestines according to what He foreknows is going to happen in the future. This is ridiculous when you think about it. If it was foreknown to happen anyway, why would He have to predestine it? “Predestine” or “foreordain” are two translations of the same Greek word *proorizo*, which means “to decide the destiny before it comes; to ordain the destiny before it comes to pass.” It doesn’t mean that God looked ahead and saw what was going to happen and who would do what. God already knows what’s going to happen because He does not dwell in time. Remember, He speaks the end from the beginning (Isaiah 46:10). ***(Rom.8:29) For whom he foreknew, he also foreordained*** (or “predestined”) ***[to be] conformed to the image of his Son, that he might be the first-born among many brethren.*** “For whom He foreknew, He also foreordained.” That means those whom He knew before the creation, He ordained at that point, so it’s not because of their works. It’s not based on whether they had done anything good or bad.

Folks, I did a diligent search when I first discovered this in the Scriptures. I decided I was going to be open-minded and I was going to see what the Bible really had to say about the subject. I wanted to see why God chose me. So I searched and I searched for the reason why God chose me above someone else and I found out, ***(Eph.2:3) Among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.*** You see, there is no reason, physically-speaking, why God would choose one person over another. I discovered that one “dirt” is just as good as the next “dirt.” It’s not the dirt that counts; it’s what you are sowing in it. God is interested

in the spiritual man, which has nothing to do with your old life. Why would He chose one person above another for the old life's sake, when the old life is just the dirt? The new life is born-again from above and that's the spiritual man. The spiritual man, who is created in the likeness of Christ, is born of the Word. The spiritual man is born from above and has nothing to do with the old nature. I was looking for a reason why God would choose me above someone else; there is no reason. There's no reason for God to choose your old natural life above the natural life of anybody else. **(Rom.9:21) Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?** God claims the right to make whatever vessel He wants out of this same lump of clay and that means there is no difference, folks. There was no difference in our natural life that caused God to choose us above anybody else.

**(Rom.9:14) What shall we say then? Is there unrighteousness with God?** Well, the Armenians say if God has the right “over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor,” then God is unrighteous. **God forbid. (15) For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. (16) So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy.** It's not by our willpower. I think after we are born again, God spends a lot of time teaching us that it's not by our willpower. Have you ever tried to save yourself by your willpower? It doesn't work because until you are convinced that you are walking by faith, you don't receive what you're looking for. Some people think grace

starts after you choose God. Grace starts before you choose God. If it didn't, you wouldn't choose God. **(Eph.2:8) For by grace** (This is the Greek word *charis* and it means "un-merited favor.") **have ye been saved....** It's not that you are saved, but that you have been saved. The ancient manuscripts and the Numeric text both say this, but the King James says, "are saved." No, you were saved and it was by grace. **(Eph.2:8) For by grace have ye been saved through faith; and that not of yourselves, [it is] the gift of God.**

So, since we were saved by grace and it's a gift of God, that doesn't give us a reason to look down on anyone else, does it? It doesn't give us a reason to condemn anyone in the world, does it? It's strictly a gift from God and this gift is given to us **(Eph.2:5) Even when we were dead through our trespasses, made us alive together with Christ....** You see, when Christ was resurrected is when He "made us alive together with Christ." **(5) Even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), (6) and raised us up with him, and made us to sit with him in the heavenly [places,] in Christ Jesus: (7) that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus** (And now, we are the benefactors of this grace that was given in Christ 2,000 years ago. The people who were saved were saved 2,000 years ago. People who are manifesting salvation now were saved then.) **(8) For by grace have ye been saved through faith; and that not of yourselves, [it is] the gift of God; (9) not of works, that no man should glory.** Nobody will be able to brag about this salvation. We are

depending upon God now as much as we were then. We have to cry out to God to give us grace to be obedient and to serve Him. **(Joh.15:4) *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. (5) I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.*** Without Him, we are nothing, as the Scripture teaches. **(10) *For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.*** God wrote your name in the Book of Life (Psalm 69:28; Philippians 4:3; Revelation 3:5; 13:8; 20:12) from before the foundation of the world. Manifestly, it's being written in the Book of Life when you come to God, but your name was written from before the foundation of the world, just as God “chose us in Him before the foundation of the world.” **(Eph.1:4) *Even as he chose*** (This is the Greek verb *eklego* of the noun *eklektos* and it means “I pick out for myself, choose, elect, select.”) ***us in him before the foundation of the world, that we should be holy and without blemish before him in love.*** God chose us in Him and that means He didn't choose all.

I know some of you are asking, “But what about the ‘calling’?” I was told and I think most of you were told, or at least those of you who have been raised in the common religions, that God's call is going throughout the earth to bring people to Christ. Well, that's just not true. I looked up every verse in the New Testament about “calling” and that's not the way the word is used at all. **(2Ti.1:9) *Who saved us, and called us with a holy calling, not according to***

***our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal.*** Notice which one comes first here: “who saved us, and called us.” According to their doctrine, we are called and then saved; however, this invitation is to Christians only. The Greek word for “called” here is *kaleo* and it means “invitation.” We see in the parables of Jesus that only His people are *kaleo*, or “invited,” to partake of the Marriage Feast (Matthew 22:1-14; Revelation 19:9). Every place in the Bible where the word *kaleo* is used, everyone who was called came to Christ. In fact, everyone who received this calling was already a Christian. Yes, there is a vocal call where we go out and we call the people, but that’s not what this is talking about. When we go out there and we call people through the Gospel to come to Christ, some accept and some don’t. Do you know what we’re finding out? We are finding out that those who accept are those who have His calling and the others do not. ***(Eph.1:18) Having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints.*** So He saved us, then He called us and we’re going to see that all the called are not necessarily going to be chosen, but all the elect will be chosen. ***(Mat.22:14) For many are called, but few chosen.*** The word “chosen” there is the same Greek word used above; it’s the word *eklektos* and it means “elect.” The difference between the called and the elect is that all of the elect are called, but not all of the called are the elect. Those who are saved have an invitation and that invitation is to partake of Jesus. We are to eat His body and drink His blood. We as Christians are called to partake of His body and blood, which is His na-

ture, His character and His power. The world can't partake of that invitation; it's not even extended to them because this invitation is a Covenant offering.

***(Rom.10:20) And Isaiah is very bold, and saith, I was found of them that sought me not; I became manifest unto them that asked not of me.*** That shows the power of God because we did not seek Him. That shows we were not seeking Him when we found Him. Well, the Bible says that we found Him, but it was Jesus who came for His lost sheep. ***(Luk.19:10) For the Son of man came to seek and to save that which was lost.*** We were the lost sheep. He's never been lost, folks, so we didn't have to find Him. For instance, when you think about the conversion of Apostle Paul on the Damascus road (Acts 9:1-30), you say, “God can save anybody!” Here was a man who was totally contrary to anything Christian and God went to extremes in order to make him His child and His emissary to the world. Truly, God can save anybody He wants to and He will. We didn't seek Him and the Gentiles didn't seek Him. ***(1Co.4:6) Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not [to go] beyond the things which are written; that no one of you be puffed up for the one against the other.*** (7) ***For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it?*** Why should we be puffed up about our salvation? What do we have that we didn't receive? Nothing. We think that we chose Christ. Some people look upon the lost and wonder why in the world they cannot understand what's being said. They're thinking, “Why won't the lost

be reasonable?” In a way, they’re condemning the lost because they don’t realize that they themselves received what they have only by the mercy and grace of God. When you understand that you can’t convert anybody by your works, then you know to go to God first. By your works, you can fill up churches but by your works you can’t convert anybody. Salvation is a gift from God.

***(Rom.11:35) Or who hath first given to him, and it shall be recompensed unto him again?*** There’s nothing, folks, that you can give to God that He has to give back. Everything comes from Him. There is nothing that God is ever going to owe anybody. ***(36) For of him, and through him, and unto him, are all things. To him [be] the glory for ever. Amen.*** Everything came from Him and everything is going back to Him. It didn’t come from us and this takes away all room for pride. The first choice we made for God, the first desire we had for God, didn’t come from us. It came from Him and He can put that in a dog. This takes away all reason for pride because it’s totally, 100% by God’s grace. A good example is, ***(Psa.65:4) Blessed is the man whom thou chooseth, and causeth to approach [unto thee,] That he may dwell in thy courts....*** The choice comes from God first. He causes us to approach unto Him and dwell in His courts. You see, salvation from the curse in every form has already been given to us by faith and so we need to pray to God to give us the grace to be what we need to be. We can’t pick ourselves up by our bootstraps and go and do it. ***(Psa.80:3) Turn us again, O God; And cause thy face to shine, and we shall be saved.*** So this is the prayer of a backslider. ***(7) Turn us again, O God of hosts; And cause thy face to shine, and we shall be saved. (17) Let thy hand***

***be upon the man of thy right hand, Upon the son of man whom thou madest strong for thyself. (18) So shall we not go back from thee: Quicken (The Hebrew word here is *chayah* and it means “to make alive” or “cause to live.”) thou us, and we will call upon thy name. (19) Turn us again, O Lord God of hosts; Cause thy face to shine, and we shall be saved.*** It takes the same grace to stay in God as it does to come unto God. What pleases the Lord is that we know and we pray as if we are totally dependent upon Him. What pleases the Lord is that we know and we pray as if we can do nothing without Him. God wants you to know that you are walking by grace.

***(Joh.10:16) And other sheep I have which are not of this fold: them also I must bring (Notice that Jesus is talking about doing this in the future. These sheep weren’t saved yet because He said “I must bring.”), and they shall hear my voice: and they shall become one flock, one shepherd.*** And in the days ahead, we are going to see that one flock and one shepherd, but when we study Ezekiel 34, we find that the Lord talks about how His flock was spoiled by shepherds who were just doing their own will. ***(Eze.34:2) Son of man, prophecy against the shepherds of Israel, prophecy, and say unto them, even to the shepherds, Thus saith the Lord God: Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep? (3) Ye eat the fat, and ye clothe you with the wool, ye kill the fatlings; but ye feed not the sheep. (4) The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken,***

***neither have ye brought back that which was driven away, neither have ye sought that which was lost; but with force and with rigor have ye ruled over them.*** The Lord says that He is going to take all those shepherds away and He, Himself, has promised to personally be the Shepherd of His flock. ***(Eze.34:11) For thus saith the Lord God: Behold, I myself, even I, will search for my sheep, and will seek them out. (12) As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. (13) And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country. (14) I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold; and on fat pasture shall they feed upon the mountains of Israel. (15) I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord God. (16) I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but the fat and the strong I will destroy; I will feed them in justice.*** You ask, “But how is the Lord going to do that? Is He not going to have any physical shepherds?” Yes, He’s going to have physical shepherds. They are going to be men who are vessels through whom

the Spirit of the Lord is going to flow and they will not be doing their own will. In that way, God is going to have one flock and one shepherd. But the point I want you to see here is that when Jesus says, “Other sheep I have which are not of this fold,” these are people in the future who are going to come because they were given to Him back then; you belonged to Jesus back then. ***(2Ti.1:9) Who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal.***

Some people think, “Okay, I’m predestined and there’s nothing I have to worry about. I can just sit back and take it easy.” What they’re doing is justifying their doctrine of “once saved, always saved.” They don’t understand that God has methods to predestine. He uses those methods to predestine and, if you ignore His methods, you will not be predestined. Calvin and Luther, the people who made predestination famous, were accused of believing “once saved, always saved,” but that’s not what they believed. They taught God’s methods of predestination and here’s one of them: Jesus said, ***(Joh.10:26) But ye believe not, because ye are not of my sheep.*** The people who didn’t believe Jesus were not His sheep. ***(27) My sheep hear my voice, and I know them, and they follow me....*** It’s very simple. Jesus’ sheep have ears to hear. They hear and they follow, and the rest do not. If you teach only what Jesus taught, you will be able to recognize those who are His sheep and those who are not. Some are going to hear and follow, and some are going to rely on their own reasonings, even though the Bible tells us to ***(Pro.3:5) Trust in the Lord with all thy heart, And lean not upon thine***

***own understanding: (6) In all thy ways acknowledge him, And he will direct thy paths.*** They're going to be self-willed. They're going to be like the son of perdition who sits in the temple of God. ***(2Th.2:3) Let no man beguile you in any wise: for [it will not be,] except the falling away come first, and the man of sin be revealed, the son of perdition, (4) he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God.*** He's his own God and he thinks, "What you're saying is not reasonable." We've seen that here with the Unleavened Bread Bible Studies. Some people do have their own ideas and as long as we adhered to the Scriptures, they just left, which is what needed to happen. If it wasn't that way, a little leaven would leaven the whole lump (1 Corinthians 5:6; Galatians 5:9). Jesus said, ***(Luk.12:51) Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division.*** And the way He came to bring division was to use the Word like a sword. ***(Eph.6:17) And take the helmet of salvation, and the sword of the Spirit, which is the word of God.***

And so He says, ***(Joh.10:27) My sheep hear my voice, and I know them, and they follow me: (28) and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.*** You probably recognize that verse. It's the verse that the "once saved, always saved" crowd uses to justify their doctrine, but Jesus is talking about His sheep. "No one shall snatch them out of my hand" and no one can snatch them out of His hand. These are the sheep who hear His voice and follow Him. These are the elect; they are the

chosen of God. It's not possible for them to be snatched out His hand because they hear and they follow. **(Jas.1:18) *Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.*** By His will, not our will, He brought us forth by the Word of truth. His method is to give you the gift of ears to hear the Word of truth (Deuteronomy 29:4; Matthew 13:15; Romans 11:8; etc.) In the latter days of Israel, having ears to hear is what separated those Israelites who were going into the New Testament from those who would not. And in these latter days of the Gentile Church, having ears to hear is once again separating between those who are going to go on with God and those who do not belong to God. Those who are not part of the elect are going to be drawn aside.

**(Joh.8:31) *Jesus therefore said to those Jews that had believed him ... (43) Why do ye not understand my speech?*** It's amazing to me how sometimes people just can't understand you when you are saying something very simple, but if they have ears to hear, then they understand, and if they don't have ears to hear, then they can't understand. Now sometimes, because of someone's age in the Lord, their understanding may not be very deep; however, anyone who knows God should be able to understand the basic principles. **(Joh.8:43) *Why do ye not understand my speech? [Even] because ye cannot hear my word.*** They didn't have the gift of ears to hear. **(44) *Ye are of [your] father the devil, and the lusts of your father it is your will to do....*** I've learned that most people have a motive for why they don't hear. I know because it's happened to me. To the extent that someone clings to a pet doctrine, to that extent they won't

hear and they won't believe anything that challenges their doctrine. **(47) He that is of God heareth the words of God: for this cause ye hear [them] not, because ye are not of God.** That's how God divides between the sheep. People who don't hear the Word of God, people who don't put the Word of God before their own thinking and their own religion, they are not of God. That's how Jesus discovered who was of God and it's still the same today.

Jesus says, **(Joh.13:17) If ye know these things, blessed are ye if ye do them. (18) I speak not of you all: I know whom I have chosen** (This is again the Greek *eklego*, which is the verb of the noun *eklektos*, and it means "I pick out for myself; choose, elect."): **but that the scripture may be fulfilled: He that eateth my bread lifted up his heel against me.** Jesus knew whom He had chosen and He knew Judas was going to fall away. Judas was "called," *kaleo*, but he was not "elect," *eklektos*. **(Joh.6:70) Jesus answered them, Did not I choose you the twelve, and one of you is a devil? (71) Now he spake of Judas [the son] of Simon Iscariot, for he it was that should betray him, [being] one of the twelve.** Jesus understood that Judas was a son of the devil, yet He called him to walk among the 12. **(Joh.13:18) I speak not of you all: I know whom I have chosen....** He went on to explain that He was not speaking of Judas, who never had any ears to hear. **(Joh.6:63) It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. (64) But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. (65)**

***And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.***

Let me point out to you that it's not who receives the call and starts out with you who is chosen; it's who is still with you at the end. ***(2Jn.7) For many deceivers are gone forth into the world....*** John is talking about leaving Christianity. ***(1Jn.2:18) Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. (19) They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but [they went out,] that they might be made manifest that they all are not of us.*** “They” here is referring to antichrist. The Beast is antichrist in the world, but antichrist in the Church is this son of perdition. ***(2Jn.7) For many deceivers are gone forth into the world, [even] they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. (8) Look to yourselves, that ye lose not the things which we have wrought, but that ye receive a full reward. (9) Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son.*** So it's not “he who began with you” who is chosen; it's “he that abideth in the teaching.”

There are people who say they love the Word and seem very eager to study the Word, but there comes a point where they just decide not to go any deeper, usually because it comes against their flesh. You know, knowledge

doesn't bother lost people; they like knowledge. They like knowing things that other people don't know because they think it gives them a reason to be puffed up. The son of perdition likes knowledge, but when it comes to knowledge that demands a change in their life, that's where those people start filtering out, as the Bible says: ***(1Jn.2:19) They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but [they went out,] that they might be made manifest that they all are not of us. (2Jn.9) Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son.*** "He that abideth not in the teaching of Christ, hath not God." This is saying you have to be obedient to have the Father and the Son. Antichrist are those who go out from among you and are denying the Father and the Son because they are not obedient to the Word. Remember that Jesus said, ***(Joh.14:15) If ye love me, ye will keep my commandments. (23) Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.*** That's not a promise to those who are disobedient. That's not a promise to those who start out and don't finish the course. That's a promise to those who endure until the end. ***(Mat.24:13) But he that endureth to the end, the same shall be saved.***

***(1Co.1:23) But we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; (24) but unto them that are called, both Jews and Greeks, Christ the power of God, and***

***the wisdom of God.*** Those people who are called understand the wisdom of the Gospel, but to the rest, it's foolishness. To the rest, it's a stumblingblock. You may preach the Gospel to somebody today and they won't come, but they might come later on because the right foundation was finally laid and the right timing has finally come. Just because someone doesn't accept the Gospel today doesn't mean that they're forever lost of God's calling, but only the called are going to come. Only the called have salvation. A good example of that is, ***(26) For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, [are called:]....*** It's not many who are called to begin with and it certainly isn't these people. The calling is not to all. The calling is internal; the calling is a gift from God to those who are saved. The Bible never says all are called. Never. It's not the truth that all are called.

Everything in this world was created for the purpose of manifesting sons of God and everything that Paul did was toward that purpose. He said, ***(2Ti.2:10) Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.*** Everything he did was for the elect, not for just the called: ***(Mat.22:14) For many are called, but few chosen.*** God called His Son out of Egypt (Hosea 11:1), but then He tried Him in the wilderness in order to find out who was going to go on to the Promised Land. Those who went on into the Promised Land were God's elect. His whole purpose was for the elect, not for those who fell away in the wilderness. You see, God's grace has been given to all those who are called, but it's the elect among the called who are going to take advantage of it and

that's the difference. Paul dealt with many, but everything he did was for the few, the elect. God used Paul to fulfill His purpose. I once heard a lying dream that was shared worldwide by a very famous evangelist. In the dream, he saw a harvest field and "God" spoke to him and said, "If you don't go out there and harvest this field, it won't be done." Well, that's contrary to what Jesus said: ***(Luk.19:37) And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; (38) saying, Blessed [is] the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. (39) And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples. (40) And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.*** He said that if they didn't worship Him, the very rocks would cry out. God is going to find a vessel to do His will. If you're not that vessel, then you won't get a reward for it, but He is going to find a vessel to do His will.

***(Joh.6:37) All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.*** This is very interesting because the phrase "come to me" is used many places in Scripture. Jesus told the Jews, ***(Joh.5:39) Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; (40) and ye will not come to me, that ye may have life.*** Of course, that was obvious about most of the Jews then, who totally rejected everything that Jesus said.

And it's obvious about those people today who totally reject everything that Jesus said, but did you know that some of those people who walked with Jesus, even as disciples, wouldn't come to Him? (**Joh.6:66**) ***Upon this many of his disciples went back, and walked no more with him.*** That actually happened. Only God can cause a person to come to Jesus: (**Joh.6:39**) ***And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. (40) For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day. (44) No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day.*** It's not possible for anyone to come unto Jesus, except the Father draws them. It is possible for them to come to church. It is possible for them to believe many doctrines. It is possible for them to go to an altar and accept Jesus as their Savior, even though we don't see anything in the Scriptures about that. But it's not possible for people to come unto Jesus, unless they are drawn by God.

***(Mar.1:14) Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, (15) and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.*** “Repent and believe” is the Gospel being preached in the Scriptures, but it's been pushed aside for another gospel which says, “Just accept Jesus Christ.” That's a gospel that fills up the Church with tares because you can “accept” Him while He does not “accept” you. You can “accept” without repenting and believing. We've seen

people who have come to the Unleavened Bread Bible Study and even when they were shown, “This is what the Scripture says,” they refused to believe it. The Greek word for “repent” is *metanoeo* and it means “to change your mind; to think differently after.” Repenting is to change your mind and believe the Scriptures. Some people refuse to do that. Yes, they can “accept” Jesus all they want, but Jesus doesn’t accept them unless they repent and believe. Let me show you again that you can walk with Jesus, but not come unto Jesus: ***(Joh.6:64) But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him.*** That tells you Jesus knew from the beginning that Judas didn’t believe. ***(65) And he said, For this cause have I said unto you, that no man can come unto me....*** Judas was doing the mighty works and he was accepted among the disciples because they didn’t know that he wasn’t like them. Did he come to Jesus? No. Judas was walking with Jesus and yet Judas didn’t come to Him.

Somewhere along the way, if you adhere to the Scriptures, those who are not of God are going to be filtered out. They are going to come to a place where the Scripture demands obedience and they will not obey, which is to repent and believe. ***(Joh.6:65) And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father. (66) Upon this many of his disciples went back, and walked no more with him. (67) Jesus said therefore unto the twelve, Would ye also go away? (68) Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. (69)***

***And we have believed and know that thou art the Holy One of God. (70) Jesus answered them, Did not I choose you the twelve, and one of you is a devil?*** He said several things about this devil. Jesus said that he didn't believe, he hadn't come unto Him and he's not going to obey. ***(71) Now he spake of Judas [the son] of Simon Iscariot, for he it was that should betray him, [being] one of the twelve.***

The son of perdition is still in the Church today, folks. ***(2Th.2:3) Let no man beguile you in any wise: for [it will not be,] except the falling away come first, and the man of sin be revealed, the son of perdition, (4) he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. (5) Remember ye not, that, when I was yet with you, I told you these things? (6) And now ye know that which restraineth, to the end that he may be revealed in his own season. (7) For the mystery of lawlessness doth already work: only [there is] one that restraineth now, until he be taken out of the way. (8) And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; (9) [even he,] whose coming is according to the working of Satan with all power and signs and lying wonders, (10) and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. (11) And for this cause God sendeth them a working of error, that they should believe a lie: (12)***

***that they all might be judged who believed not the truth, but had pleasure in unrighteousness.*** That's talking about the son of perdition in a corporate body of people. They are walking with Jesus, but they are not coming unto Jesus and they are doing the many mighty works that Judas was doing because Jesus gave Judas authority. ***(Mat.10:1) And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. (Mar.6:12) And they went out, and preached that [men] should repent. (13) And they cast out many demons, and anointed with oil many that were sick, and healed them.*** He didn't choose Judas to be one of the elect, but he chose him to be one of the 12 and He gave him authority.

***(1Co.11:19) For there must be also factions among you, that they that are approved may be made manifest among you.*** It's necessary for heresies to be among the people of God. ***(Luk.17:1) And he (Jesus) said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come!*** It's necessary that these occasions of stumbling and these "heresies" come because they weed out the tares from among the wheat. They weed out those who don't bear fruit and so Jesus chose Judas and didn't do anything to separate him out from the midst, even though He knew what Judas was. It was the Word that finally ended up separating Judas; just as in these days, it's going to be the Word that will separate Judas, the son of perdition, from among the disciples.

***(Joh.17:2) Even as thou gavest him authority over all flesh, that to all whom thou hast giv-***

**en him, he should give eternal life.** Remember that Jesus said, **(6:37) All that which the Father giveth me shall come unto me....** The “freewillers” say, “If you don’t go get them, they won’t come.” Well, I do believe in going and preaching the Gospel, but I tell you, if you don’t go, somebody will and those who are His are going to come. Some people think that Jesus failed in His mission because He gained so few disciples. No. He said, **(Joh.17:4) I glorified thee on the earth, having accomplished the work which thou hast given me to do.** What was that work? **(6) I manifested thy name unto the men whom thou gavest me out of the world....** Notice that the Lord manifested His name only to Israel. He was not manifesting His name to anybody else. **(Psa.147:19) He showeth his word unto Jacob, His statutes and his ordinances unto Israel. (20) He hath not dealt so with any nation; And as for his ordinances, they have not known them. Praise ye the Lord.** Jesus is still doing that today; He is still revealing His statutes and His commandments only to Israel, not to the heathens around Israel. Only Israel is a “chosen” generation. **(1Pe.2:9) But ye are an elect race, a royal priesthood, a holy nation, a people for God’s own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light.**

**(Joh.17:6) I manifested thy name unto the men whom thou gavest me out of the world: thine they were....** You see, before they came to Jesus, they belonged to God. They always belonged to God. Let me tell you something about sons of God and sons of the devil. According to election, a child of God was never a son of the devil. Ac-

according to nature, they were sons of the devil (Ephesians 2:2,3), but according to election, they were never sons of the devil. ***(Eph.1:4) Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love.*** In the mind of God, anybody who is a son, is always a son. So Jesus tells us, ***(Joh.17:6) I manifested thy name unto the men whom thou gavest me out of the world: thine they were and thou gavest them to me*** (They belonged to God before they came to Jesus.); ***and they have kept thy word.*** When the disciples walked with Jesus as His children (Mark 10:24; John 13:33; 21:5), they grew in wisdom and understanding, as the Bible says of Jesus: ***(Luk.2:52) And Jesus advanced in wisdom and stature, and in favor with God and men.*** God didn't attribute to Him any of the foolish things that Jesus might have done as a child because children do sin and neither was sin attributed to the disciples for any of the foolish things that they did. ***(Psa.32:2) Blessed is the man unto whom the Lord imputeth not iniquity, And in whose spirit there is no guile.*** Jesus didn't say anything about the mistakes they made and the times He had to rebuke them (Matthew 17:17; Mark 9:19; 16:14; Luke 9:41; 24:38; John 20:27; etc.) He said, "They have kept thy Word."

***(Joh.17:9) I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine....*** Notice Jesus was not going to pray for the world, but it's something we see done all the time. Do you know for whom we are actually praying when we pray for the world? We are praying for God's elect. Jesus said, "I don't pray for the world; I pray for those whom You

have given me because they are Yours.” Someone who is not God’s will never be God’s. They will never be God’s. We were chosen in Christ before times eternal, before the world was made. A person who is a child of God always belonged to God through election. Remember that God uses methods in election and He doesn’t go around these methods. He always uses the faith and prayers of other people to manifest election. He’s going to use the faith and prayers of parents for their children to bring their children into the election. He’s going to use the faith and prayers that you have for other people who are the elect of God. Some people say, “If my children are elect, they will just come into the Kingdom.” No, those people are neglecting the method by which God elects. God’s method for election is faith and prayer. I personally don’t believe that God does anything on the earth whereby He doesn’t use someone in faith and prayer to bring it to pass. We have the examples in the Scriptures of how God always used the faith and prayers of people to manifest miracles, to heal, to bring salvation and so on (Genesis 32:9-12,18; Job 42:7-9; Luke 22:31-32; Acts 9:10-19; etc.) God has chosen to use the vessel of man to bring things to pass and He’s not going to circumvent man.

There’s an old saying that goes, “Prayer changes things,” but that’s not a Scriptural statement. Prayer fulfills things. God chose, from the foundation of the world, His elect to come into His Kingdom. Are you going to change that through your prayer? No. It would be a very confusing situation if that were possible. You are not going to change it. What happens is that God puts in you the desire and faith to pray for certain people and then He brings them in. **(Php.2:13) For it is God who worketh in you both to will and to work, for his good pleasure.** And

Jesus told the disciples, ***(Mar.11:24) Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.*** What's the condition there? "Believe that ye receive them." What is a gift of God? Faith. You see, "All things whatsoever" is a dangerous promise, unless you know that God has total control over the situation because He's the one who gives faith in the first place. If you've ever tried and failed, over and over, to believe for something, sometimes it's because you are praying for something that's not Scriptural. And your faith doesn't hold up, of course, because God doesn't want you praying for that. I don't want you to use this as an excuse, though; there are many people who pray for things and then don't endure in their faith to receive them. Jesus rebuked His disciples for their unbelief (Matthew 8:26; 17:20; Mark 9:19; Luke 7:9; etc.) Remember what God said to Ananias about Paul: ***(Act.9:15) But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel. (17) And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, [even] Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit. (18) And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized.*** God chose Paul to do that and God put it into the heart of Ananias to come and pray for Paul to receive his sight and the Holy Spirit. That's a good example of how God uses people to do His will.

Another good example is the story of Cornelius: **(Act.10:3) He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. (4) And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. (5) And now send men to Joppa, and fetch one Simon, who is surnamed Peter: (6) he lodgeth with one Simon a tanner, whose house is by the sea side. (21) And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? (22) And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, and to hear words from thee.** The angel said to Cornelius, “Send for Peter and he will come and tell you how to be saved.” Angels could do it, but they are not going to because God is going to use men.

Jesus said, **(Joh.17:12) While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled.** Again, in our day, the only one who is going to perish among the people who are thought of as disciples of Christ will be the son of perdition. “Not one of them perished” who was truly a child of God. Judas was not a child of God. According to Jesus, he was a son of the devil. Is there a “son of the devil” in the Church today? Yes, there certainly is: he’s called “the Antichrist.” **(Joh.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.*** Now the Armenians want you to believe that God loves everybody, but they must not have read this verse: ***(Joh.13:1) Now before the feast of the pass-over, Jesus knowing that his hour was come that he should depart out of this world unto his Father, having loved his own that were in the world, he loved them unto the end.*** You see, the doctrine that says God loves everybody is not in the Scriptures: ***(Rom.9:13) Even as it is written, Jacob I loved, but Esau I hated.*** That's what the Bible says and we should believe it. Jacob and Esau, in type and shadow, represent the Church, so we can see that among Christians there are those whom God loves and there are those whom God hates.

There are many, many verses that prove God is particular about whom He loves: ***(Psa.5:5) The arrogant shall not stand in thy sight: Thou hatest all workers of iniquity.*** Yet it also says, ***(Rom.5:8) But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.*** I discovered something about that, folks. I discovered that God's love is just like His faith. He doesn't love you for what you are; He loves you for what you will be. God sees the end from the beginning (Isaiah 46:10). If He loves you for what you are, then that would mean He loves sin and that's not true because the Bible says He hates "all workers of iniquity," and the worker of iniquity is the "old man." ***(Eph.4:17) This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the vanity of their mind, (18) being darkened in their***

***understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; (19) who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness. (20) But ye did not so learn Christ; (21) if so be that ye heard him, and were taught in him, even as truth is in Jesus: (22) that ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; (23) and that ye be renewed in the spirit of your mind, (24) and put on the new man, that after God hath been created in righteousness and holiness of truth. (Col.3:5) Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry; (6) for which things' sake cometh the wrath of God upon the sons of disobedience: (7) wherein ye also once walked, when ye lived in these things; (8) but now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth: (9) lie not one to another; seeing that ye have put off the old man with his doings, (10) and have put on the new man, that is being renewed unto knowledge after the image of him that created him: (11) where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all.***

God hates the old man and the Bible says the old man is the enemy of God: ***(Rom.8:6) For the mind of the flesh is death; but the mind of the Spirit is life and***

***peace: (7) because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: (8) and they that are in the flesh cannot please God.*** Some people want to convert the old man. He cannot be converted; it's not possible. He has to die. God loves you for the seed that He's sowing in you and what that seed is going to bring forth. God loves the fruit and the fruit is Jesus. He doesn't love the dirt. The Bible says He hates all workers of iniquity and people are workers of iniquity. Maybe you've heard someone say, "God loves the sinner but hates the sin." Well, that's a complete lie and it's not Scriptural. He hates all workers of iniquity, so how can God love the sinner when the sinner is sin and his whole nature is sin? Pick out any sinner in the world. They are bound in sin and "shapen in iniquity" (Psalm 51:5; Acts 8:23); their whole nature is sin. Their whole nature is self-will and rebellion against God. There's no way to pick out something there that is righteous and good because nothing righteous and good is in a person if the seed of God hasn't been sown in them. ***(Psa.11:5) The Lord trieth the righteous; But the wicked and him that loveth violence his soul hateth.*** ***(Pro.6:16) There are six things which the Lord hateth; Yea, seven which are an abomination unto him: (17) Haughty eyes, a lying tongue, And hands that shed innocent blood; (18) A heart that deviseth wicked purposes, Feet that are swift in running to mischief, (19) A false witness that uttereth lies, And he that soweth discord among brethren.*** You know, folks, that clearly describes unregenerate man, so it's clear that when we come to God, His love for us is a love of faith. ***(Rom.5:8) But God commendeth his own love to-***

**ward us, in that, while we were yet sinners, Christ died for us.** He loves us for what He sees we will be (1 Corinthians 13:12; 15:49; 1 John 3:2).

It's a false doctrine that God loves everybody. God can save anybody He wants to save, as you can see in Apostle Paul's conversion, and if He loves them, He will certainly save them. **(Psa.147:19) He showeth his word unto Jacob, His statutes and his ordinances unto Israel. (20) He hath not dealt so with any nation; And as for his ordinances, they have not known them. Praise ye the Lord.** God called Israel and He didn't call any other nation. Did He love any other nation? No, obviously not. Whom did He love? He loved Israel and He still loves Israel. He still calls Israel and He still reveals His statutes unto Israel. **(Deu.7:7) The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples: (8) but because the Lord loveth you, and because he would keep the oath which he sware unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.** God revealed Himself to Israel and He knew that they were the least of the nations. They were the smallest nation, they were the weakest nation and He revealed Himself to them. It's the same today, folks. True spiritual Israel is less than 1% of the world's population and God is revealing Himself to them. He loves them and He doesn't love the rest.

## CHAPTER TWO

### God Has Chosen Israel

***(1Co.15:22) For as in Adam all die, so also in Christ shall all be made alive. Everybody in Christ*** is going to be made alive, so it's important for us to know what it means, it's important for us to know what it is to be "in Christ." Does it mean, "I accepted Jesus as my Savior"? It could be, but it might not be. Some people truly want Jesus to be their Savior. They are truly repenting and believing, while other people are merely parroting words. Did you know that the Bible says salvation and eternal life were not given to you? ***(Gal.3:16) Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.*** The promise that God gave to Abraham was only to Abraham and Christ. And the promise of eternal life was given to Christ; it was not given to us. The gift of eternal life is in Christ. God didn't give the gift of eternal life into your hand outside of Christ. He gave that gift in Christ and only if you are abiding in Christ do you have that gift. The "once saved, always saved" believers think that they have been given a gift of eternal life which is outside of Christ, but that's not Biblical. ***(1Jn.5:11) And the witness is this, that God gave unto us eternal life, and this life is in his Son.*** The eternal life that God gave us is in Jesus. The only way you can have it is to be in Jesus because the promise wasn't to you, it was to the seed of Abraham "as of one." That seed is Christ. ***(12) He that hath the Son hath the life; he that hath not the Son of God hath not the life.***

Jesus said, (*Joh.15:1*) ***I am the true vine, and my Father is the husbandman.*** No man is going to pluck you out of Jesus' hand; the Father is the Husbandman and He is the One Who is going to pluck up the plant. **(2) *Every branch in me that beareth not fruit, he taketh it away....*** You see, there are people whom we have considered to be Christians who are not Christians. They may have started out with Christ, but they have not come to Him. **(2) *Every branch in me that beareth not fruit, he taketh it away: and every [branch] that beareth fruit, he cleanseth it, that it may bear more fruit.*** **(3) *Already ye are clean because of the word which I have spoken unto you.*** **(4) *Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.*** **(5) *I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.*** **(6) *If a man abide not in me, he is cast forth as a branch....*** He is "cast forth" from where? He is "cast forth" from being in Christ. He said, "Every branch in me that beareth not fruit, he taketh it away." If you are bearing fruit (Galatians 5:22,23; Ephesians 5:8-10), you are in Christ and you have nothing to worry about. If you are not bearing fruit, it's because you are not abiding in Him. "To abide" means "to endure"; "to persist"; "to continue"; "to remain"; "to be steadfast." To abide in Christ is to abide in His Word. It is to have ears to hear His Word (Matthew 11:15; Mark 4:9; Romans 11:8; etc.) **(Joh.15:6) *If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they***

**are burned. (7) If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. (8) Herein is my Father glorified, that ye bear much fruit; and [so] shall ye be my disciples.** It's in bearing fruit that you are proven to be a disciple.

You can come into Christ, but you won't stay there if you don't bear fruit. **(2Jn.9) Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son.** The "once saved, always saved" crowd believes that after you step over the line, that's it, but Jesus said, "If you don't bear fruit, you are not My disciple and you are going to be cast forth as a branch." The word translated "elect" and the word translated "chosen" are the exact same word. The Greek word *eklektos* is translated sometimes as "chosen" and sometimes as "elect." It's many who are called but few who are chosen. Jesus speaks about the man who made it into the marriage feast, but didn't have on the wedding garment. **(Mat.22:11) But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: (12) and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. (13) Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. (14) For many are called, but few chosen.** Those who are abiding in the Kingdom are the ones who are chosen, or *eklektos*, or "elect." The elect are all called and once they are saved, they are always going to be saved,

but many are called. Among the called, there are those who don't bear fruit and there are those who bear fruit. Those who bear fruit are chosen. God said, ***(Hos.11:1) When Israel was a child, then I loved him, and called my son out of Egypt.*** You say, "He was talking about Jesus." No, He was primarily talking about the children of Israel. He called them out of Egypt and into the wilderness, and then He tried them. Some bore fruit and went into the Promised Land, and those were the elect. Those who died in the wilderness had been called, but they were not the elect; they were not chosen. ***(Num.32:11) Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swear unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: (12) save Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun; because they have wholly followed the Lord.*** Joshua and Caleb were chosen.

Here's a good example of this: ***(Rom.11:26) And so all Israel shall be saved....*** Is that all of natural Israel? No, because, ***(Rom.9:27) ... If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved.*** So who is "all Israel" who is going to be saved? ***(Rom.11:19) Thou wilt say then, Branches were broken off, that I might be grafted in.*** The "branches" that were broken off are the natural Jews who would not believe. ***(20) Well; by their unbelief they were broken off, and thou standest by thy faith.*** Paul is talking about the Gentiles who are standing in the vine by faith. ***Be not highminded, but fear: (21) for if God spared not the natural branches, neither will he spare thee. (22) Behold then the goodness and***

***severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. (23) And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again.*** In the New Testament, "all Israel" is those natural Jews who believe and those Gentiles who are grafted into the vine. All the people who were broken off for unbelief were not Israel, but all of true Israel is going to be saved.

Look what Paul said about end of the Jewish Covenant: ***(Rom.11:5) Even so then at this present time also there is a remnant*** (This is speaking of a remnant of Jews.) ***according to the election of grace. (6) But if it is by grace, it is no more of works: otherwise grace is no more grace. (7) What then? that which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened.*** He said a remnant of natural Israel were elect, but Israel as a whole did not obtain grace. The called who were not the elect were hardened and the elect obtained grace because they believed. This was at the end of the Jewish Dispensation. Now we are coming to the end of the Gentile Dispensation and today "Israel" is the Gentile church. ***(Rom.11:7) What then? that which the Church seeketh for, that he obtained not; but the election obtained it, and the rest were hardened.*** Is that Scriptural? Yes, because the Bible plainly says that the lukewarm are going to be spewed out of the body (Revelation 3:16) and there will be a great falling away (Revelation 12:4). Pagans can't fall away. Those people who fall away have to have been believers first or they could not have fallen away, and the Lord

is not coming until the falling away comes. **(2Th.2:2) To the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; (3) let no man beguile you in any wise: for [it will not be,] except the falling away come first, and the man of sin be revealed, the son of perdition.** The same statement can be made of the Gentile era because the elect are going to obtain grace and the rest are going to be hardened. The rest are going to fall away. This should really give you the fear of the Lord, folks. By the faith that God has given us, we are responsible to take God's grace and put it to work in our lives. We are responsible to obey what we see in the New Testament. Everybody who abides in the vine, which is Jesus, whether it's the remnant of natural Israel or whether it's the remnant of the Gentiles, is Israel. And "all Israel" shall be saved because all Israel is the elect.

At the end of the Jewish Dispensation, which was at the end of the Old Covenant, Jesus came to find out who the elect remnant was among the Jews. Jesus said, **(Joh.16:21) A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. (22) And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.** In these days, the Man-child, which is the manifestation of Jesus, is coming to find out who the elect remnant is in the Church and the Man-child is going to use the same method that Jesus used. What was Jesus' method? **(Mat.13:10)**

***And the disciples came, and said unto him, Why speakest thou unto them in parables? In other words, “Why are you saying things to them that are so hard to understand?” (11) And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. (12) For whosoever hath, to him shall be given....*** “Whosoever hath” what? Well, if we back up three verses, we’ll find the answer: ***(9) He that hath ears, let him hear.*** It’s like when something makes perfect sense to you, but when you try to explain it to other people, somehow they just can’t understand what you’re saying. You see, Jesus’ method for separating the elect from the non-elect was to preach the Word and when He preached the Word, the elect understood because they had ears. ***(Mat.13:12) For whosoever hath, to him shall be given*** (If you have ears, it’s going to be given to you.), ***and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath.*** People who don’t have ears to hear are going to lose what understanding they do have.

Remember what happened to the servant who was given the one talent? ***(Mat.25:14) For [it is] as [when] a man, going into another country, called his own servants*** (The Greek word there is *doulous* and it actually means “bondslaves.”), ***and delivered unto them his goods. (15) And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. (24) And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and***

**gathering where thou didst not scatter; (25) and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. (26) But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; (27) thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.** The servant with the one talent didn't bring forth any fruit from what was given to him. The Lord took away the one talent from him and gave it to the servant who had the 10 talents. ***(Mat.25:28) Take ye away therefore the talent from him, and give it unto him that hath the ten talents. (29) For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.*** Again, a person who doesn't bear fruit is not "harkening," which means "to hear and obey," unto the voice of the Lord and even what they do have is going to be taken away from them.

Jesus told us, ***(Mat.10:34) Think not that I came to send peace on the earth: I came not to send peace, but a sword.*** That "sword" separated the righteous from the wicked and that was a good thing because a little leaven leavens the whole lump (Matthew 13:33; Luke 13:21; 1 Corinthians 5:6; Galatians 5:9). ***(Jer.48:10) Cursed be he that doeth the work of the Lord negligently; and cursed be he that keepeth back his sword from blood.*** You know, folks, there are a lot of preachers who are not going to cut anyone with the Word; it's too easy to lose tithes that way and so they aren't going to step on an-

yone's feet. Your sword is supposed to separate. The Word of God is sharper than any two-edged sword and it divides. ***(Heb.4:12) For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.*** The Word divides the carnal from the spiritual.

Jesus wasn't trying to explain things to people who didn't have ears to hear. Even if He had given it to them, as we've seen, they could not have kept it. ***(Luk.13:23) And one said unto him, Lord, are they few that are saved? And he said unto them, (24) Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. (25) When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; (26) then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; (27) and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.*** Well, they were walking with Jesus, but they had not come to Him, just as Judas walked with Him and did miracles and signs. Jesus warned us, ***(Mat.7:21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. (22) Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name***

***do many mighty works? (23) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*** How could they do these miracles if He didn't "know" them? It's because Jesus gave them authority to do those works (Matthew 28:18-19; Luke 9:1). You see, "knowing about" someone is not the same as "knowing" someone. "Knowing you" is like the relationship Adam had with Eve. He knew Eve. This is a personal relationship with the Lord, like a husband knows his wife. "I never knew you" is what Jesus will say about a person who was doing the work of God, but was not obeying God.

Some people think they surely must be acceptable to God because they are doing the work of God. No, you can do the work of God and yet totally fail in your personal relationship with God. Personally, someone can be a total failure in their life of obedience to God, but they can still go cast out demons and do many mighty works. It's not gifts that open the door to the Kingdom, folks, it's fruit. He said that many are going to seek to enter in, but they will not be able. When the five foolish virgins came to the marriage feast after the door was shut, they called out, ***(Mat.25:11) ... Lord, Lord, open to us. (12) But he answered and said, Verily I say unto you, I know you not.*** Were they Christians? Yes, they were Christians and they did start out and seek to enter in, but they did not bear fruit. In a way, at the end of the Jewish Dispensation, the Lord was getting up to close the door and Jesus was a part of God closing that door. Though all of those Jews, according to the Old Testament, were Covenant people, all but a remnant were rejected at that time and God closed the door.

Folks, here we are at the end of the Gentile Covenant

and the exact same thing is getting ready to happen again, which lets us know that we have to bear fruit. What's the difference between the called who don't bear fruit and the called who do bear fruit? The called who do bear fruit are the elect among the called because they abide in Christ by their faith and therefore they receive more grace. Those who don't abide in Christ eventually lose even what grace they have. Hopefully, they will return when they receive the greater knowledge that is coming. Grace comes by faith. The only difference between those who bear fruit and those who don't bear fruit is that some walk by faith and some do not. There's no use in worrying, "Am I the elect or am I not the elect?" The only way you are going to prove that you are the elect is to walk by faith. You have that choice; everyone who is among the called has the choice to walk by faith or not to walk by faith. Why did Jesus rebuke His disciples for their unbelief? Did Jesus rebuke them because they couldn't walk by faith? Did He rebuke them because they weren't the elect? No, He rebuked them because they could walk by faith, but they were not walking by faith. He does the same with us sometimes, when we are not walking by faith. But notice that He didn't remember their sins against them. ***(Joh.17:6) I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.*** He said that they were obedient disciples. Jesus doesn't remember our sins against us, either, but He wants us to walk by faith. So don't get caught up in, "Am I just called and not elect?" All you have to do is walk by faith because, if you walk by faith, you will bear fruit and you will be the elect.

We are here in this wilderness to walk by faith and to

prove that we are Joshua and Caleb. You know, Jews who convert to Christianity have no problem with predestination, calling and election because that's what they have been taught all of their lives. It's the Gentiles who have a problem with it because it's so foreign to their thinking. ***(Deu.7:6) For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth. (7) The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples: (8) but because the Lord loveth you, and because he would keep the oath which he sware unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.*** There are answers here to some theological problems, if you believe that history repeats itself. As Jesus said, ***(Mat.5:18) ... Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.*** And Paul told us, ***(1Co.10:11) Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come.*** One theological problem is all the prophecies we've heard about the coming great revivals because people feel that God has failed unless He converts a large number of humanity. We can see here, if God has failed in the New Testament, He certainly did fail in the Old Testament, but God wasn't going after large numbers. In fact, He picked the fewest of all peoples to be His people. He was after quality and not

quantity. Some people think that God is out to convert the people of the world, yet Jesus prophesied, **(Mat.7:13) Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. (14) For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.** Jesus didn't prophesy that great masses of humanity would be running into the Kingdom of Heaven.

Another theological problem for people is the classic question, "What about the heathens in deepest, darkest Africa? What is God going to do about them?" Well, we just saw that back in the days when God chose Israel and even all through the Old Testament, they were a small group of people compared to the rest of the world. If you would have asked one of them that question, they would have replied, "What are you talking about? Don't you understand that God has chosen Israel?" And if you repeated your question, "Yes, but what about the heathens in the deepest, darkest Africa who have never heard about God?" They would have replied again, "Don't you understand? God has chosen Israel." The Jews understood this. If you give people this answer today, they don't understand, but the Jews did understand because they were raised with the predestination doctrine. Now, I do have a couple of answers for this problem: one is election and the other is conscience. Let me point out that God said He was going to judge people according to their conscience, but first I'd like to clarify something here. He's talking in this Scripture about Christians coming to God, as opposed to the Jews who were with God under the Law. And so He says, **(Rom.2:15) In that they show the work of the law written in their hearts,**

***their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing [them]; (16) in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.*** A person's conscience is either going to accuse or excuse them. We know this text is talking about Christians because they are the only ones "who show the work of the Law written in their hearts." But the rest of the world is going to be judged according to conscience, too, and conscience won't put any of us in Heaven. Jesus said, ***(Mat.24:37) And as [were] the days of Noah, so shall be the coming of the Son of man.*** If God did the same thing He did in the days of Noah, some would find grace and the rest would find justice. Noah found grace in the eyes of the Lord (Genesis 6:8). He was elect; he found grace and the rest found justice. God did no wrong.

Remember what Jesus spoke in the Parable of the Husbandman, who went out at different hours and hired people to work in his vineyard (Matthew 20:1-16). The people who were hired last worked for only one hour, while the rest of them worked through the heat of the day. When it came time to pay the people, the husbandman called the last first and paid him a shilling and then He paid everyone else a shilling. But those who were hired first were unhappy. ***(Mat.20:11) And when they received it, they murmured against the householder, (12) saying, These last have spent [but] one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat. (13) But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling? (14) Take up that which is thine, and go***

***thy way; it is my will to give unto this last, even as unto thee. (15) Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?*** That's the Lord's reasoning. God is never going to do less than justice and, in fact, God is almost always merciful. He doesn't have to be merciful, but at the least, He's always going to do justice. We've received God's grace, but we don't deserve it; it's a gift of God. When God judges, the world will receive righteous judgment (Acts 17:31), but true Christians will receive grace. Praise the Lord! So the answer to "What about the heathen in deepest, darkest Africa?" is that the heathen in Africa are going to be judged according to their conscience. Their conscience will either condemn them or excuse them. Everyone in the world has a conscience, but for some, their conscience has condemned them until it became quiet and just gave-up condemning them. Their conscience finally became hardened, you see, because they rebelled against it.

God has chosen the few and He's always chosen the few. ***(1Co.1:27) But God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; (28) and the base things of the world, and the things that are despised, did God choose, [yea] and the things that are not, that he might bring to nought the things that are: (29) that no flesh should glory before God.*** He chose the weak; He chose the base. He wants to prove His power and that's how He proves it. He has always chosen Israel. Even in the New Testament, spiritual Israel, those who are after the same faith as Abraham, is still the only one who is chosen.

***(Psa.147:19) He showeth his word unto Jacob, His statutes and his ordinances unto Israel. (20) He hath not dealt so with any nation; And as for his ordinances, they have not known them. Praise ye the Lord.*** Not showing the nations His ordinances and statutes in the Old Testament is the equivalent of not giving someone “ears to hear” the Gospel in the New Testament. Jesus told the Jews, ***(Joh.6:44) No man can come to me, except the Father that sent me draw him...*** And ***(37) All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.*** God is not wrong by giving mercy to some and reaching out with the good news to bring them into the ark, no more than He was wrong when He brought those few into the ark in Noah’s day. God is not wrong. And in many cases, God does not open the ears of people and He hardens hearts, and He hides things from being understood. ***(Isa.45:15) Verily thou art a God that hidest thyself, O God of Israel, the Saviour.***

If you ask, “What’s His method of hiding things?” Well, the devil is one. ***(2Co.4:3) And even if our gospel is veiled, it is veiled in them that perish: (4) in whom the god of this world*** (That’s the devil. He’s the god of this world because the world worships him.) ***hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn [upon them].*** The devil has permission to do this. Also, ***(Mat.11:25) At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding*** (This is speaking of the Pharisees, Saducees and so forth.),

***and didst reveal them unto babes: (26) yea, Father, for so it was well-pleasing in thy sight. (27) All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal [him].*** So it pleased the Father to hide some things and in this text He talks about hiding them even from religious people. There truly is a supernatural blindness on people, folks. You've probably seen it when you try very simply to share the Gospel or a revelation from God with people, but somehow they just can't see it. And you look upon them almost in awe, wondering, "Why can't they see it? It's so simple." Of course, it's simple to you because you have a gift they don't have. You have the gift of hearing.

***(Act.13:46) And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles.*** This is the way God looks at it: people who reject the Gospel judge themselves unworthy of eternal life. ***(47) For so hath the Lord commanded us, [saying,] I have set thee for a light of the Gentiles, That thou shouldst be for salvation unto the uttermost part of the earth. (48) And as the Gentiles heard this, they were glad, and glorified the word of God: and as many as were ordained to eternal life believed.*** "As many as were destined to eternal life believed" because God has absolute authority to open the eyes of the blind and the ears of the deaf, and to open any heart that He has chosen to open. That's why we have to go to Him by faith.

By the way, anyone doing evangelistic work who is not going to God by faith and in prayer is going to find failure. God wants to show you that it's not by your wisdom or your works. It's by His grace. **(Act.16:14) And a certain woman named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul.** That's the only way anyone can hear the Gospel; the Lord has to open their heart. The "god of this world" has supernaturally blinded the minds of everyone else, except those to whom God has chosen to reveal Jesus Christ.

**(Eph.1:1) Paul, an apostle of Christ Jesus through the will of God, to the saints that are at Ephesus, and the faithful in Christ Jesus.** Paul is talking to the saints, the "sanctified ones." The Greek word there is *hagios* and it's translated both as "holy" and "sanctified." **(2) Grace to you and peace from God our Father and the Lord Jesus Christ. (3) Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly [places] in Christ.** I want you to notice that from verse 3 on down through verse 14, this is just one very long run-on sentence. And 10 times in this sentence, Paul mentions "in Christ," "in him," "in the Beloved," "in whom." He's telling you everything you have in Christ from before the foundation of the world and how this is becoming manifest to us along the way. I'm going to pick just two examples here for us to look at. **(Eph.1:4) Even as he chose us in him** (The word "chose" is the same word as "elect." The Greek word *eklego* is the verb of *eklektos*, the "elect.") **before the foundation of the world** (Before

Adam, before any of the seed of mankind was manifest, He chose us in Christ.), ***that we should be holy and without blemish before him in love: (5) having foreordained us*** (Or “predestined,” which means “commanding your destiny before.”) ***unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will.*** The saints who are faithful are “foreordained,” or “predestined,” to the adoption of sons.

Some people think the adoption of sons happens when a person comes to the Lord. No, it doesn't. We are all sons of God through faith, but God's kind of faith (***Rom.4:17***) ***... calleth the things that are not, as though they were.*** We are manifesting our sonship as we go along. (***2Co.5:4***) ***For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life.*** The full manifestation of the adoption of sonship is when you get your new body. (***Rom.8:23***) ***And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for [our] adoption, [to wit,] the redemption of our body.*** We can walk as sons down here in spirit and in soul, but not in body until we get our new body. (***1Co.15:54***) ***But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory.*** Those who have a new spirit have the power to walk after Christ and those who don't have a new spirit can't walk after Christ. They don't have the power to make a decision for Christ, contrary to the Armenian Doctrine,

because a person who is bound in sin cannot make a decision for Christ. They cannot make a decision for goodness because they are bound. They can only make decisions concerning which sins they want to do and what self-righteous thing they want to follow, but they can't make a decision for God. We who have been set free by our born-again spirit that God gave us, and even more so, we who have also received the Holy Spirit in our born-again spirit, have the authority and the power to walk after Christ. **(Joh.16:13) Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, [these] shall he speak: and he shall declare unto you the things that are to come.** We can be obedient to Christ, but a person who does not have at least a born-again spirit cannot make decisions that are obedient to Christ. The reason that you turn to Christ is because God gives you a new spirit when you are born again.

**(Eph.1:13) In whom ye also, having heard the word of the truth** (You say, "David, does that mean I was in Christ when I heard the Word?" That's what it says, folks.), **the gospel of your salvation,-- in whom, having also believed** ("Wow, David! Does that mean I was in Him before I believed?" Yes, that's exactly what it says.), **ye were sealed with the Holy Spirit of promise.** You see, even the decision you made to come to God came from God. That desire and that will in you came from God. **(Joh.6:44) No man can come to me, except the Father that sent me draw him....** There is nothing in man that would make him want to serve another lord than himself. God has to reach in there and put into him a desire that is foreign to man, and He does that. **(Php.2:13) For**

***it is God who worketh in you both to will and to work, for his good pleasure.*** If He didn't, we wouldn't come. The "foreknowledge" of God has nothing to do with what He sees is going to happen in the future. He's already planned it in the past. The Armenians think that God is looking into the future to see what's going to happen and that's His foreknowledge. No, the ones whom God foreknew, He knew before the foundation of the world. He knew you thousands of years before you ever were. Adam knew Eve before she bore the fruit of his seed. ***(Gen.4:25) And Adam knew his wife again; and she bare a son, and called his name Seth....*** It's a personal relationship. He knew you. It wasn't that he had knowledge of what you were going to do and so then He chose you. He knew you first. Paul was addressing the faithful in Christ who were the *eklectos*, the "elect," the "chosen."

The Bible says that the saints are going to come with Jesus and war against the Beast. ***(Rev.17:14) These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they [also shall overcome] that are with him, called and chosen and faithful.*** Everybody is not "called and chosen and faithful." All Christians are called, but not all Christians are chosen, because not all Christians are faithful. You see, the chosen were chosen before the foundation of the world and all the chosen will be faithful. ***(Mat.22:14) For many are called, but few chosen.*** The ultra-Calvinist view says all those who are called are the elect but, as we've seen, the Greek word for "chosen" in the Scriptures is *eklektos*, which is the same word for "elect." So their doctrine completely falls apart if they bother to look up the Greek word for "chosen."

Out of all the many who are called, there are only a few who are the elect. Why are those few going to be chosen? Well, if we look at the Parable of the Marriage Feast, we see that it talks about three different groups of people. It talks about the called of Israel who would not come to Christ. It talks about the called of the Gentiles who came. And it talks about the called of the Gentiles who came, but who wouldn't dress up with Jesus Christ. **(Rom.13:14) But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfil] the lusts [thereof].** They wouldn't put on the wedding garment. The parable says, **(Mat.22:2) The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, (3) and sent forth his servants to call them that were bidden: and they would not come.** The Greek word translated there as "bidden" is *kaleo* and it's the same Greek word translated as "call," so this can be read as "and sent forth his servants to call them that were called." God sent Jesus only to the lost sheep of the house of Israel (Matthew 15:24) because they were called. They were in Covenant. He offered them this New Covenant first because they were called. Who else could He offer it to? They were the ones who were invited. The Greek word *kaleo* also means "to invite." So God "invited" the "invited" to partake of the marriage feast.

The Lord showed me that there are actually two marriage feasts, folks. There's a physical marriage feast that we are partaking of on this earth and there is a marriage feast that comes after the trial in the wilderness. You see, we have a feast to partake of here. Jesus' first miracle was when He went to the marriage in Cana of Galilee (John 2:1-11). "Cana" is a reed that was used for measuring and

“Galilee” means “circle of the Gentiles.” After I looked up “Cana of Galilee,” I understood that this is talking about the full measurement of the circle of the Gentiles, the Church Dispensation people. Jesus did a miracle at the marriage feast by turning the water, which represents the Word, into wine, which represents His Blood (Luke 22:20). And, ***(Lev.17:11) For the life of the flesh is in the blood....*** So, if we will fill ourselves with His Word, then He will turn His Word into the life, or nature, of Jesus. All Christians are supposed to be partaking of the marriage feast here. ***(Joh.6:53) Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves.***

Back in the parable, when the king “sent forth his servants to call them who were bidden to the marriage feast,” those who were bidden made light of the invitation and went so far as to persecute his servants. ***(Mat.22:8) Then saith he to his servants, The wedding is ready, but they that were bidden (“called”) were not worthy. (9) Go ye therefore unto the partings of the highways, and as many as ye shall find, bid (“call”) to the marriage feast.*** This is the same word again: *kaleo*. All through the Scriptures, this is the word used where God called His people. ***(10) And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. (11) But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: (12) and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he***

**was speechless. (13) Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth. (14) For many are called, but few chosen.** The “man who had not on a wedding-garment” obviously symbolizes the “many” because Jesus is applying verse 14 to him. Folks, many are not going to put on the wedding garment, but if you want to be in the Bride, you have to put on the “fine linen.” **(Rev.19:8) And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints.** We have to be walking in holiness. We have to be walking with Jesus. We have to be walking after the Spirit. **(Rom.8:14) For as many as are led by the Spirit of God, these are sons of God.** All of that is putting on the wedding garment. Many are the called who are invited to partake of Christ, but few are actually partaking.

In Jesus’ day, we can see from the parable that there were three types. The first type who were called, but who didn’t come, were the “lost sheep of the house of Israel,” so that means Jesus was calling the called. No place in Scripture can you find a single instance where God called anyone who was not in Covenant with Him. **(2Ti.1:9) Who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal.** We’ve been taught that the order is reversed: “Who called us and then saved us,” but that’s not true. This calling is not to the world. In every instance, the calling is to God’s people. He saved us and invited us to partake of Christ because Christ is eternal life.

***(1Jn.5:11) And the witness is this, that God gave unto us eternal life, and this life is in his Son. (12) He that hath the Son hath the life; he that hath not the Son of God hath not the life.*** The only place where you can have eternal life is in Christ.

We put on the “wedding-garment,” we partake of Christ, by putting on His attributes. ***(2Pe.1:3) Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; (4) whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in that world by lust.*** Now Peter goes on to list those attributes. ***(5) Yea, and for this very cause adding on your part all diligence in your faith, supply virtue; and in [your] virtue knowledge; (6) and in [your] knowledge self-control; and in [your] self-control patience; and in [your] patience godliness; (7) and in [your] godliness brotherly kindness; and in [your] brotherly kindness love.*** Then he talks about those who come to the wedding feast but won’t put on the wedding-garment. ***(9) For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins.*** In other words, they didn’t have eyes of faith. They didn’t have eyes to be able to see Christ in the mirror. ***(2Co.3:18) But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.*** They saw their natural face in the

mirror, which is a man who hears the Word but doesn't do the Word (James 1:22). A person who only sees what is near doesn't have good eyesight. They are not looking into the future with eyes of faith and they lack these attributes of Christ. **(2Pe.1:10) Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble.** And that, of course, is making your election sure.

Everyone who is in Christ is called, they are invited, or they are not in Christ. They are invited to partake of the benefits of Heaven. **(Eph.1:3) Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly [places] in Christ.** The blessings are ours and we are supposed to be partaking of everything that Christ has provided for us now. Most of all, we are invited to partake of Who Christ is because it's His life that was reconciled unto us (Romans 5:10,11; 2 Corinthians 5:18-20; Ephesians 2:16). "Reconciliation" is the Greek word *katallaso* and it means "an exchange." We have received Christ's life for our life and that's why we don't have to beg God for these attributes. We are to accept that our sins were put on the cross and His life was given to us. We now are the righteousness of God in Christ (Romans 3:22). A person who walks by faith will never fail to be God's elect; they will bear fruit and they will be faithful. "Give the more diligence to make your calling and election sure." Folks, Peter knew they were the called, but what we are proving now is who are the elect. A person who comes into these attributes of Christ is of the elect. **(2Pe.1:10) Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stum-**

**ble: (11) for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.** In other words, partaking of Christ's attributes is also entering into His Kingdom. What did Jesus say about the Kingdom of God? **(Luk.17:20) And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: (21) neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.** So, you see, you can't enter His Kingdom without partaking of His attributes.

I believe that it grieves the heart of God when the called don't ultimately become elect, or "chosen." **(Hos.11:1) When Israel was a child, then I loved him, and called my son out of Egypt.** He brought the Israelites out into the wilderness where He tried them to see if they would believe His words. That's what is happening to us here: we are being tried to see if we are going to believe His precious promises. We go through trials and these trials will prove whether we are walking by faith. **(Jas.2:14) What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?** God is not going to go by what you say; He's going by what you do. And those Israelites who were found worthy entered into the Promised Land, which is also a type and shadow of Heaven, but many were the called. He said, "I ... called my son out of Egypt," and few were the chosen. It's the same situation today. **(1Co.10:11) Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come.** Let me tell you

something about God and the called: If you are called, God loves you and He wants you to bear fruit. You see, He loves the world for what's been sown in the world, and for what the world is going to bring forth. He loves all of the called, but He doesn't love the world and there are many verses in Scripture about God hating the wicked (Deuteronomy 25:16; Psalm 11:5; Proverbs 6:16-19; etc.)

***(2Pe.3:9) The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward*** (Notice that God is not talking to the world; He's talking to His people.), ***not wishing that any should perish, but that all should come to repentance.*** The correct word there is "wishing" and not "willing" because no one would perish if God wasn't willing. ***(Eph.1:11) In whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will.*** God works all things after the counsel of His Own will, so the word there is "wishing." The King James translates six different Greek words (*boule, boulomai, gnome, thelema, thelo* and *mello*) as "willing," which is a little dishonest. God does not desire for any of those who are called to miss Him and so He has provided everything for you in Christ Jesus. ***(2Pe.1:3) Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue.*** The provision is yours. You have to reach out and take it by faith. It's not going to be forced upon you. Jesus said, ***(Mat.11:12) And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by***

**force.** It's a spiritual warfare to take what God has given you because the devil is between you and the third heaven, and he doesn't want you to receive anything. Remember, God's heart toward you is "not wishing that any should perish." He's on your side. He wants to help you. He wants you to bear fruit.

Walk by faith and you won't have to worry, "Am I called, or am I called and elect?" but you must walk by faith because it's a spiritual warfare. **(Mat.11:12) ... The kingdom of heaven suffereth violence, and men of violence take it by force.** Jesus is not talking about physical violence, **(Eph.6:12) For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual [hosts] of wickedness in the heavenly [places].** But He is talking about a warfare and people who don't fight this warfare lose. Folks, the devil is not going to stop fighting, so if you don't fight, you will lose this warfare of faith. **(Eph.6:11) Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.** The devil will beat your head in if you don't have your armor on. We have a sword that the devil cannot resist, if we will just pick it up and use it. The devil cannot resist the Word of God; he has no power against it. God has provided us with everything that we need to win against the devil, but the question is, "Are you going to 'fight the good fight of the faith'?" **(1Ti.6:12) Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.** It's a warfare, folks. You have to fight or you will lose.

The devil can't stop you from receiving anything from God. (**Mat.18:18**) *Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven.* We have the authority, through faith, to receive everything we need from God. (**Jud.1**) *Jude, a servant of Jesus Christ, and brother of James, to them that are called (He's speaking specifically to the called.), beloved in God the Father, and kept for Jesus Christ: (2) *Mercy unto you and peace and love be multiplied. (3) Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend (The definition of "contend" is "to struggle to surmount a difficulty or danger." We are in a battle, folks, and we need to fight.) earnestly for the faith which was once for all delivered unto the saints. (4) For there are certain men crept in privily, [even] they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness (That means "licentiousness"; in other words, a license to do whatever you want to do.), and denying our only Master and Lord, Jesus Christ. If you do what you want to do, you are denying His Lordship. (5) Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not.* So, as you can see, all of the called are not elect because they failed in their trials in the wilderness and because they turned the grace of God into lasciviousness. They didn't have the faith "which*

was once for all delivered unto the saints.” What they call “faith” nowadays is not what He’s calling for. What we believe and how we believe it is important. Our faith must be in the original doctrine, which is anointed to save and deliver. That’s the faith God is calling for. We have the responsibility to take up **(Eph.6:17) ... the sword of the Spirit, which is the Word of God**, and fight this battle, and not permit ourselves to fall into a doctrine of greasy grace taught in so many pulpits, which permits us to do whatever we want to do.

God brought His people into the wilderness and then He destroyed the ones who didn’t believe. Only those of God’s people who believed went into the Promised Land and Joshua and Caleb are a type of those who are the elect. The rest were not the elect; they died in the wilderness and it was their children who entered into the Promised Land. When Abraham began the journey to Canaan’s Land, it wasn’t just Abraham who was sent. **(Gen.11:31) And Terah took Abram his son, and Lot the son of Haran, his son’s son, and Sarai his daughter-in-law, his son Abram’s wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. (32) And the days of Terah were two hundred and five years: and Terah died in Haran.** Terah started on the way, but he didn’t finish the journey. Abraham made it all the way to Canaan, the Promised Land. It was the same for the children of Israel. The fathers were going, but it was their children who went into the Promised Land. The children who didn’t know sin in the wilderness, the children who didn’t sin after the manner of their parents, entered in. **(1Ti.6:11) But thou, O**

***man of God, flee these things*** (He's talking about materialism here, as is explained back in the previous text.); ***and follow after righteousness, godliness, faith, love, patience, meekness. (12) Fight the good fight of the faith*** (By the way, it's "the faith." Many places in the Scriptures where it says "faith" or "a faith," it should be translated as "the faith." The numeric pattern clearly points this out.), ***lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.*** Notice that he's talking here to Christians who thought they had already laid hold on life eternal. When you fight the good fight of the faith and you receive righteousness, godliness, faith, love, patience and meekness, you are laying "hold on the life eternal, whereunto thou wast called." Your calling, from the time you enter into the Kingdom, is to lay hold on life eternal.

You say, "But David, we are taught that we have life eternal." That's true; however, you have it only in Christ. ***(Eph.1:3) Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly [places] in Christ.*** Everything we need is in Christ, but you have to reach out and take it. And the only way you are going to be able to take it is to "fight the good fight of the faith." The devil is going to try to convince you that the blessings are not yours, or that God hasn't heard you. The children of Israel fell in the wilderness because they didn't believe that God heard them and they didn't believe that He had provided, even though He said He had already provided. They believed the bad report instead and they lost the battle (Numbers 13:25-33; 14:1-38). Folks, the devil doesn't

have any power, except the power he convinces you that he has. If the devil can convince you that he has power, then he has power. **(Mat.18:18) Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven.** You are the one to whom the authority has been given to bind and loose. If the devil can convince you that you don't have authority, then you don't. If he can convince you that God hasn't heard your prayers, then they won't be heard. **(Heb.11:1) Now faith is assurance** (Some translations say "the substance.") **of [things] hoped for, a conviction of things not seen.** Our faith stands in as the substance of the things we need until we have them by manifestation and what we need are these attributes of God. But it's a spiritual warfare to lay hold on them by fighting the good fight of the faith, and it's the chosen, the elect, who will do this.

**(1Ti.6:18) That they do good, that they be rich in good works, that they be ready to distribute, willing to communicate** (The Greek word there is *koinonikos* and it means "ready to share."); **(19) laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is [life] indeed.** We are laying hold on eternal life through our works, through putting on the wedding-garment. Remember, the people who had on the wedding-garment were the ones who went into eternal life. The "wedding-garment" is the righteous attributes of God (1 Timothy 6:11) and the righteous works are the "righteous acts of the saints" (Revelation 19:8). The *King James* says "the righteousness of the saints," but the original says "the

righteous acts of the saints.” Eternal life is not a gift that God puts into your hand outside of Christ. **(1Jn.5:12) He that hath the Son hath the life; he that hath not the Son of God hath not the life.** Eternal life is in Jesus Christ and it’s ours for the taking because reconciliation has been made. The elect are going to partake of eternal life because they are partaking of Christ.

**(Gal.1:6) I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; (7) which is not another [gospel] only there are some that trouble you, and would pervert the gospel of Christ.** These people, who were called, were removing themselves from Christ and, ultimately, if they didn’t repent, they were not going to be chosen. Folks, this is talking about Christians. These were Christian Gentiles and they were being perverted by Christian Jews who were trying to put them under the Law. And Paul said that they were being separated from Christ because they were seeking to be justified by the Law, by their works. It can be the Law of the Old Testament or it can be the law of man; it makes no difference. The law of man does the same thing. People are trying to be justified by what their church tells them to do, rather than what God tells us to do. Hopefully, through Paul’s letter, the Galatians repented.

Paul himself was called. Let me point out to you that Paul said, **(Gal.1:14) And I advanced in the Jews’ religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers. (15) But when it was the good pleasure of God, who separated me, [even] from my mother’s womb....** Notice that Paul

is not talking about his physical mother; he's talking about his "mother" Israel. He's talking about coming out of the Jewish religion. **(15) *But when it was the good pleasure of God, who separated me, [even] from my mother's womb, and called me*** (So Paul was separated and then called. His salvation separated Paul from Judaism.) ***through his grace, (16) to reveal his Son in me*** (What was the purpose of his calling?), ***that I might preach him among the Gentiles....*** Paul was called to be a partaker of Christ and he said, **(1Co.9:27) *But I buffet my body, and bring it into bondage....*** The word used there is *doulagogeo*, meaning "I bring into subjection, enslave, treat as a slave." In this particular case, it means "to lead as a captive; bring into subjection, fully compliant to the will of a master," and this is the only place where it's used that way. **(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***. That's the Greek word *adokimos* and it means "failing to pass the test, unapproved, counterfeit." Here is arguably the greatest of the apostles, who taught most of the New Testament, and he said that after he preached to others, he would be lost, he would be reprobated, if he didn't keep his body under subjection. He knew he had to bring his body under bondage to his spirit, even while he endured a messenger of Satan acting as a thorn in the flesh (2 Corinthians 12:7).

**(Eph.1:4) *Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love***. The chosen were in Christ before the foundation of the world. **(Rev.13:8) *And all that dwell on the earth shall***

**worship him** (That's speaking of the Beast.), **[every one] whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain.** Everybody whose name is not written in the Book from the foundation of the world is going to give in to the Beast. You ask, "Are some of the called there, David?" Yes, there are many called who are going to give in and they are going to worship the Beast, just like Israel did. If you remember the story in Daniel (Daniel 3:1-30), all the captives of Israel bowed down, except those three who didn't partake of the flesh. **(Dan.3:12) There are certain Jews whom thou hast appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.** They wouldn't eat the king's dainties (Daniel 1:8-16) and they wouldn't bow down to the Beast (Daniel 3:16-18), but all the rest of them bowed down. You see, folks, the Beast is coming to separate those who are not walking by faith and not bearing fruit from those who are walking by faith and bearing fruit. God said that He would send a delusion to those who didn't have a love for the truth and they are going to swallow it. **(2Th.2:10) And with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. (11) And for this cause God sendeth them a working of error, that they should believe a lie: (12) that they all might be judged who believed not the truth, but had pleasure in unrighteousness.** So those who were written in the Lamb's Book of Life from the foundation of the world did not follow the Beast; they

followed the Lord. It will be the same in our day.

When God chose you in Christ before the foundation of the world, you weren't there physically, were you? Christ was the lamb slain from the foundation of the world. Was that physical or was it God's plan that was surely going to come to pass? Obviously, it wasn't physical because it didn't happen for another 4,000 years after the foundation of the world. There is a time in which things come to pass (Ecclesiastes 3:1,17) and God speaks the end from the beginning (Isaiah 46:10). He does everything by faith. ***(Heb.11:1) Now faith is assurance of [things] hoped for, a conviction of things not seen.*** God is teaching us to walk by faith and when we walk by faith, we are walking as sons of God (Romans 8:14). At the very beginning, God instituted this plan. He spoke it and it began going forth throughout history. At the very beginning, God chose the elect to be in Christ, but they actually came into Christ when their names were physically written in the Book of Life. ***(Psa.87:5) Yea, of Zion it shall be said, This one and that one was born in her; And the Most High himself will establish her. (6) The Lord will count, when he writeth up the peoples, This one was born there. (7) They that sing as well as they that dance [shall say], All my fountains are in thee.*** God writes all the called in the Book of Life when they're saved. Before the foundation of the world, all the elect were written in God's Book of Life. The Lord said, ***(Luk.10:20) Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.***

***(Rev.3:5) He that overcometh shall thus be arrayed in white garments; and I will in no wise blot***

**his name out of the book of life....** So there are some names physically written in the Book of Life that are later erased, if they don't overcome. There are many called who are not chosen and they are going to be erased. Now, I know it doesn't exactly say there that they are going to be erased. It says, "he that overcometh' I won't erase." However, there are other verses. For instance, ***(Psa.69:27) Add iniquity unto their iniquity; And let them not come into thy righteousness. (28) Let them be blotted out of the book of life, And not be written with the righteous.*** "Them" is talking about a portion of the people of Israel who are "blotted out of the book of life" because of iniquity. In the previous case, it was because they were not overcoming. Another example is, ***(Exo.32:31) And Moses returned unto the Lord and said, Oh, this people have sinned a great sin, and have made them gods of gold. (32) Yet now, if thou wilt forgive their sin-; and if not, blot me, I pray thee, out of thy book which thou hast written. (33) And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.*** Here's a place where they were blotted out for idolatry. As we go through trials, we see who are the called and not elect because they are falling away for one reason or another. Many are the called. Many people have been written into God's Book who ultimately won't be there at the end. All those who were written in His Book at the beginning were the elect. Between there and here, many called have been written in the Book; some will stay and some will be erased because they will not be chosen. One more example is, ***(Eze.13:9) And my hand shall be against the prophets that see false visions, and that divine lies: they shall***

***not be in the council of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.***

The false prophets, the leaders who are responsible for this mess that we see around us, are going to be blotted out; they are not going to be in the Book. ***(Rev.22:19) And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.*** As you can see, there are quite a few verses showing that God takes people out of the Book.

***(Isa.4:1) And seven women shall take hold of one man in that day, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name; take thou away our reproach.***

This is the lascivious doctrine of today that teaches, "Just go and do your own thing. You don't have to put on Christ; just put on something similar. And you don't have to eat the bread of Christ; you can eat your own bread." The seven women are the seven churches of Revelation (Revelation 1:9-11).

***(Isa.4:2) In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the land shall be excellent and comely for them that are escaped*** (This is speaking about escaping from Babylon.)

***(3) And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; (4) when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of***

***Jerusalem from the midst thereof, by the spirit of justice, and by the spirit of burning.*** God is going to purge Christianity by tribulation, trials and troubles, but there will be a remnant left who will be written in the Book. These are the ones who were in the Book at the beginning. Everyone else has gone through the tribulation and has been blotted out. “Many are the called, but few chosen.” God’s will is going to be done.

When you plant a garden and you want a certain-size crop, you always sow more seed than what you want to end up with because you need to allow for plants lost to insects, bad weather and so on. Well, that’s what Jesus said, too, in the Parable of the Sower (Matthew 13:3-9,18-23). ***(Mat.13:3) And he spake to them many things in parables, saying, Behold, the sower went forth to sow; (4) and as he sowed, some [seeds] fell by the way side, and the birds came and devoured them: (5) and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: (6) and when the sun was risen, they were scorched; and because they had no root, they withered away. (7) And others fell upon the thorns; and the thorns grew up and choked them: (8) and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.*** Only one of the four places that received the seed brought forth fruit. The Bible tells us to break up our fallow ground (Jeremiah 4:3; Hosea 10:11-12) and the way you do that is to repent. God’s seed will not do you any good unless you repent. The Greek word translated as “repent” is *metanoeo* and it means literally “to think differently afterward.” You have

to change your mind. You have to say, “God, You are right and I am wrong.” So many people are too willing to change the Scriptures instead. They are not humble to the Word. If a person is not humble to the Word, they haven’t repented and the Word bounces off of them like water off of a duck’s back. As we’ve seen, God wants all of the called to have this opportunity because **(2Pe.3:9) *The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance.*** When you are saved, you receive a Spirit that gives you power to be obedient to Jesus Christ. Whether or not you are going to be obedient is up to you. It’s a trial in the wilderness to find out who is worthy to come into the Kingdom of God. I don’t think God is making a separation between the called and the elect in this trial. I believe He treats them all the same and I believe He wants us to treat them all the same. If you knew who was called and who was elect, God would have you treat them the same because this is a trial to see if that person is worthy to enter into the Kingdom of Heaven. That person is free. Everyone to whom God gives a new Spirit is free to go forth or free to go back. When you are saved, you are free to walk after the Spirit and you are free to walk after the flesh. He gives us the condition here: **(Rom.8:13) *For if ye live after the flesh, ye must die*** (He’s talking to Christians.); ***but if by the Spirit ye put to death the deeds of the body, ye shall live.***

Did you know that God uses our faith to bring people into the Kingdom? He moves through you to pray for the people around you. **(Heb.11:1) *Now faith is assurance of [things] hoped for, a conviction of things***

**not seen.** God uses your faith, which is His gift to you, to pray for another person. When your name was written in the Book before the foundation of the world, you were not physically there. Remember, God (**Rom.4:17**) ... **cal-leth the things that are not, as though they were.** That's how faith works. God speaks the end from the beginning (Isaiah 46:10). In other words, God speaks and after He speaks, what He has spoken starts coming to pass. The people whom God has written in His Book, He physical-ly wrote in His Book when they got saved. God uses other people around a person to exercise their faith and to bring that person into the Kingdom. God does everything through people. In Scripture, God's judgments came through the prophets and His salvation came through the evangelists. As I pointed out previously, why didn't the angel just give Cornelius the Gospel? The angel said, (**Act.10:5**) **And now send men to Joppa, and fetch one Simon, who is surnamed Peter.** "No, send for Peter and he will tell you how to be saved."

Jesus told us how to find out if a person is called. He said, (**Joh.8:47**) **He that is of God heareth the words of God: for this cause ye hear [them] not, because ye are not of God.** We preach the Gospel to find out who has the drawing of God. They who are drawn of God are going to hear and they are going to come. God is going to use His people to exercise their faith to bring a brother or a sister into the Kingdom. God writes many names in His Book who ultimately will not be there. All of the elect are called of God and the elect partake of Christ. The others who are called and who are not elect are also invited to partake of Christ but they are not partaking, just as all the Jews didn't partake of what God offered them. In the Old

Testament, only the Jews had the opportunity to partake of God (Deuteronomy 7:6). And in the New Testament, only the spiritual Jews, who are the true Israel of God, have the opportunity to partake of God. Will they put on the wedding-garment or not? If they don't, God will erase their names out of His Book. ***(Jud.5) Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not.*** All those who were blotted out had to have been written in first or they couldn't have been blotted out. We just read several verses where, for one reason or another, we saw that people were going to be blotted out of the Book (Exodus 32:31; Psalm 69:27-28; Ezekiel 13:9; Revelation 3:5; 22:19). Also, we just read in the Parable of the Sower (Matthew 13:3-9,18-23) that the seed the Lord was sowing is the Word of God, but He sowed that seed in a lot of people who didn't bring forth fruit. Folks, those people who have been given the opportunity, but don't bear any fruit, are guilty.

God is going to give the same opportunity and the same grace to everyone who is called. He's going to treat everyone who is called the same. It's true that we don't all become the same thing in the Kingdom, but all the called are going to be given grace and so the called who don't take advantage of God's grace will be guilty. There are those who have never been given the opportunity to be called and, by their own ability, they will not reach out to God; they are condemned. There are those who are called of God and given grace, but they won't do anything with that grace they were given from God; they bury their talent in the earth. There are those who are called who will take advantage of

the grace of God and fight the good fight of faith. They will take the sword of the Spirit and do what they are called to do, which is to partake of the benefits of eternal life. These are the people who will be in the Kingdom.

Now I want to show you again, but in a little different way, how those who were written in the Lamb's Book of Life from before the foundation of the world are still written in at the end. **(Rom.8:29) For whom he foreknew, he also foreordained [to be] conformed to the image of his Son, that he might be the firstborn among many brethren: (30) and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.** Notice it says "whom he foreknew," not "what He foreknew." God didn't foreknow what these people were going to do, which is what the Armenians say. It's not what God foreknew; it's whom He foreknew. The Greek word *proginosko* that's used there means "I know beforehand." **(1Pe.1:1) Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, (2) according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.** God knew the overcomers, the elect, before the foundation of the world. I want to remind you again that the word "foreknow," "to know before," is similar to when Adam knew Eve and Eve brought forth fruit. When we know the Lord and He sows His seed in us, we are to bring forth fruit. God knew from the foundation of the world who would bring forth fruit. He knew the elect from the foundation of the world and He

knew they would be with Him in eternity, which cannot be said for all who were called.

***(Rom.8:29) For whom he foreknew, he also foreordained....*** That means “they were destined before”; their destiny was decided before. ***(29) For whom he foreknew, he also foreordained*** (or “predestined”) ***to be conformed to the image of his Son, that he might be the firstborn among many brethren: (30) and whom he foreordained*** (or “predestined”), ***them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*** If you are foreknown at the beginning of verse 29, then you are going to be glorified at the end of verse 30. Now, based on this verse, some people say that the called are also the elect, but that’s contrary to what Jesus said: “For many are the called, but few chosen,” and the word there for “chosen” is the Greek word *eklektos*, which means “elect.” Jesus was saying, “For many are the called, but few are elect.” You see, if you read only this verse and not the entire sentence, you would think it’s speaking about all the called, but God is picking out a certain narrow segment of the called here. He’s picking out only the elect, the ones whom He foreknew. The people God foreknew were written in His Book before the foundation of the world and they are still in the Book at the end. The foreknown of God overcame the Beast and they are still in the Book, but those who didn’t overcome were erased out of the Book. God predestined those people whom He knew before the foundation of the world to be conformed to the image of His Son.

Do all Christians become conformed to the image of His Son? Obviously not since, in the Parable of the Sower, three out of the four groups didn’t bring forth any fruit of

Christ. The seed being sown is the Word of God and Jesus is the Word of God; therefore, the fruit that's brought forth is Jesus, but three out of the four groups weren't conformed to the image of His Son. God is saying that those whom He foreknew are those whom He predestined to be conformed to the image of His Son. Folks, not all of the children become sons. ***(Rom.8:16) The Spirit himself beareth witness with our spirit, that we are children of God: (17) and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified with [him].*** The ones whom God foreknew would be glorified and here He tells the children of God that if they suffer with Him, they will be glorified. ***(19) For the earnest expectation of the creation waiteth for the revealing of the sons of God.*** This is the manifestation of Jesus Christ. This is the manifestation of the image of the Son. This is being conformed to the image of the Son. Every child will not be conformed to the image of the Son, but those who suffer with Him will be conformed and the suffering that Jesus told us we had to go through in order to have His life is the suffering of losing our old life. ***(Mat.16:24) Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.*** These will be proven to be the elect. ***(1Pe.1:1) Peter, an apostle of Jesus Christ, to the elect...*** You ask, "Why would he write only to the elect?" For the same reason the apostle Paul said, ***(2Ti.2:10) Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Nobody else is going to enter the Kingdom.*** The

elect are the only ones who are going to bear fruit out of all those who are the called.

Remember that Jude said, ***(Jud.5) Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not.*** Who was he addressing? ***(1) Jude, a servant of Jesus Christ and a brother of James, To those who have been called, who are loved in God the Father and kept for Jesus Christ.*** And he told them, ***(3) ... I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.*** Peter also is addressing only the elect: ***(1Pe.1:1) Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, (2) according to the foreknowledge of God the Father*** (There it is again: the elect are the foreknown of God. How does that foreknowledge play itself out in this life? He tells us here.), ***in sanctification of the Spirit*** (You see, those whom God foreknew will humble themselves to His Word and they will be sanctified.), ***unto obedience*** (They will be the disciples, the “learners and the followers,” of Christ. Do they ever fail? Of course they fail, but they are going to be the obedient.) ***and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.*** These are going to be cleansed by the blood. ***(1Jn.1:7) But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.*** When some people see the light, they don't do anything about it and they are

not cleansed. Every day, the Lord is showing us more and more revelation of His Word and, if we walk in the revelation that we have, then we get the cleansing of the blood. If we don't walk in it, we don't get the cleansing of the blood.

It reminds me of the vision that my friend Bolivar received. In the vision, he was going up a mountain and, as he went up the mountain, it started to rain blood. Bolivar is a brown man, but everywhere the blood touched his skin, it turned him white. He turned whiter and whiter and whiter as he went up the mountain. That mountain is like our life. We are walking contrary to the world and contrary to our flesh as we climb the mountain. The way to get closer to God is to go against the world and walk in the Word. The blood cleanses us. The blood delivers us from the sin nature. Those who are foreknown of God are the people who will lay down their life in this world. They will walk contrary to the flesh and be obedient to God.

***(Eph.1:4) Even as he chose*** (The Greek word here again is *eklectos*, "elect.") ***us in him before the foundation of the world, that we should be holy and without blemish before him in love: (5) having foreordained*** (or "predestined") ***us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will.*** Those who are elect are predestined to come into the adoption of sons, which is the same thing we just read. ***(Rom.8:16) The Spirit himself beareth witness with our spirit, that we are children of God: (17) and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified with [him].*** What does Paul mean when he says, "Having foreordained us unto adoption as sons"? The

answer is found a few verses further down. **(Rom.8:23)** *And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for [our] adoption, [to wit,] the redemption of our body.* The adoption of sons is when you receive your new body. **(25)** *But if we hope for that which we see not, [then] do we with patience wait for it.* The manifestation of our sonship begins when we receive our born-again Spirit that enables us to walk with Him. Peter said that your soul is born again through your obedience to the truth. **(1Pe.1:22)** *Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: (23) having been begotten again (or “born again”), not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.* The soul is where we manifest the fruit of Christ 30-, 60- and 100-fold. Those who have a born-again soul will be given a new body. A born-again soul is the “fruit” that the Bible talks about. It’s the fruit of Christ. It’s the nature of Christ. Your soul is your mind, will and emotions; in other words, it is your nature and your character. While we are still in this body, we can manifest our sonship in Spirit and in soul. The full adoption comes when we receive our new, redeemed body. The elect were chosen in Christ before the foundation of the world (Ephesians 1:4; Revelation 13:8; 17:8) and they will manifest Christ 30-, 60- and 100-fold, according to what Jesus said (Matthew 13:23; Mark 4:20). They will manifest Christ-likeness.

## CHAPTER THREE

### Whom He Foreknew

I want to go back and talk about what it is to be “fore-known” and who it is whom Christ knows because there are Christians whom Christ doesn’t know, and there are Christians whom He does know. You say, “David, that sounds crazy!” No, from out of all the called among the Christians, there are those whom Christ knows and those whom He doesn’t know. I’m going to prove this to you. **(2Ti.2:19) *Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his*** (From the foundation of the world, they’ve been His because from the foundation of the world He has known them.): ***and, Let every one that nameth the name of the Lord depart from unrighteousness. This is what proves who are God’s people. The people who depart from sin are the ones who are His. If you depart from unrighteousness, you will be His. (20) Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some unto dishonor. (21) If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified....*** Who is sanctified? The elect, who are the ones whom God foreknew, are sanctified. We read this earlier in Peter. **(1Pe.1:1) *Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, (2) according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Je-***

***us Christ: Grace to you and peace be multiplied.*** The Lord knows right now those who are His. ***(2Ti.2:21) If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work. (22) But flee youthful lusts and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart.*** The Lord knows right now those who are sanctified.

Is every Christian His? Well, does God know every Christian? We've seen that those whom He foreknew, He's going to know at the end, but does He know every Christian among the called now? What is it that makes God know you? ***(1Co.8:3) But if any man loveth God, the same is known by him.*** God knows those who love Him. Notice, ***(Rom.8:28) And we know that to them that love God all things work together for good, [even] to them that are called according to [his] purpose.*** That's not everybody. ***(29) For whom he foreknew, he also foreordained [to be] conformed to the image of his Son, that he might be the firstborn among many brethren.*** The ones whom God foreknew are the ones who love Him. What distinguishes between the Christian who loves God and the Christian who doesn't love God? Jesus said, ***(Joh.14:21) He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.*** These people are Christians because they have a born-again spirit. All of the called have a born-again spirit but not all of the called will bear fruit. The called who will bear fruit and be manifested as the elect are the ones

who love God. They are going to obey God. They are going to give up their life. They are going to pay the price and the Lord says He knows them. **(Jer.1:5) *Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations.*** God knew us before He even formed us in the womb. Amen!

Another example, which is one that's constantly misused by the "once saved, always saved" crowd, is this verse: **(Joh.10:27) *My sheep hear my voice, and I know them, and they follow me*** (That's not everybody out there who ever professed the name of Christ. It's only those who professed the name of Christ and departed from unrighteousness.): **(28) *and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.*** That's true; they will never perish. They will receive eternal life. Nobody will ever pluck them out of the Father's hand because they love God and so they will obey God. I didn't say they all overcome immediately, but they do obey God and they overcome. Notice, Jesus says, "I know them." Doesn't He know everybody? Of course, God knows everybody in this world. God knows their names and He knows everything about them, but that's not the kind of "know" He's talking about here. This "know" is the Greek *ginosko* and it means the kind of personal relationship Adam had with Eve, in that Adam sowed his seed in her and she brought forth fruit. That's the kind of "know" that the Scriptures are talking about.

Let me further prove to you that not every Christian is known by God or has ever been known by God. Jesus said, **(Joh.15:2) *Every branch in me that beareth not***

**fruit, he taketh it away** (This is speaking of the Father taking it away.): **and every [branch] that beareth fruit, he cleanseth it, that it may bear more fruit.** And now look at this verse: **(Mat.7:19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.** Jesus said, “Every branch in me,” so He’s talking about people who are Christians, although we use the term “Christian” very loosely nowadays. **(20) Therefore by their fruits ye shall know them. (21) Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven** (These people are calling Him “Lord.” Who else but Christians would have the nerve to do that?); **but he that doeth the will of my Father who is in heaven. (22) Many will say** (What “many” is this? This is the “many” who are calling Him “Lord, Lord.”) **to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?** Folks, these are Christians who are doing the “many mighty works,” unless you believe that today Satan casts out Satan, but Jesus tells us Satan doesn’t cast out Satan: **(Mat.12:25) And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: (26) and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?** So these people were casting out Satan and they were doing mighty works by the power of the Holy Spirit, yet in their own life they were not being obedient to the will of the Father.

**(Mat.7:23) And then will I profess unto them,**

***I never knew you: depart from me, ye that work iniquity.*** What does He mean by, “I never knew you”? He means, “I didn’t know you from the beginning. I never knew you from before the foundation of the world and you were not written in the Book.” Yes, they were Christians, but they were not found written in the Book because they were not foreknown. They were physically written in the Book when they were born again, but they were erased out of the Book before the end. In the beginning, the ones whom God foreknew were written in the Book by His faith. They are going to overcome. They are going to bear fruit and they are still going to be there at the end. Others are going to be written in who will not overcome. They will not bear fruit and they will be erased, so even though they were called, they will not be chosen. ***(Mat.7:24) Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: (25) and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. (26) And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: (27) and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.*** Notice, Jesus is only talking about two groups of Christians here. He’s talking about those who “heareth these words of mine, and doeth them,” and He’s talking about those who “heareth these words of mine, and doeth them not.” These can only be Christians. He’s not talking about the lost world. Jesus is talking about Christians who,

in their own life, are not being obedient to God. They are not loving God, which is not being obedient, therefore He says, "I never knew you."

Let me show you more proof of this in the parable of the 10 virgins: ***(Mat.25:1) Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. (2) And five of them were foolish, and five were wise.*** Obviously, they had to be Christians or they would not have started out with the "oil" of the Holy Spirit in their lamps. ***(Pro.20:27) The spirit of man is the lamp of the Lord, Searching all his innermost parts.*** The oil the virgins had in their lamps symbolized the Holy Spirit, which gave them light. ***(Mat.25:3) For the foolish, when they took their lamps, took no oil with them: (4) but the wise took oil in their vessels with their lamps. (5) Now while the bridegroom tarried, they all slumbered and slept. (6) But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. (7) Then all those virgins arose, and trimmed their lamps. (8) And the foolish said unto the wise, Give us of your oil; for our lamps are going out. (9) But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. (10) And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.*** The five foolish virgins should have been "buying" the oil of the Holy Spirit all along. How do you "buy" the oil of the Holy Spirit? You "buy" it when you give up your life to gain your life (Matthew 10:38-39; 16:25; Mark

8:35; Luke 9:24; John 12:25). You do have to buy it. We do have to give something for our life. Jesus said we have to give up our life and they were not doing this. **(Mat.25:11) *Afterward came also the other virgins, saying, Lord, Lord, open to us. (12) But he answered and said, Verily I say unto you, I know you not. (13) Watch therefore, for ye know not the day nor the hour.*** The 10 virgins were all Christians, but the five foolish virgins were not filled with the Spirit of God and they were not being disciples of Christ in their own lives. Jesus said to them, “I know you not.” This is the second witness.

Can you have been born again? Yes, you can be born again in spirit. Some people like to think that they are just a shoo-in for the Kingdom because they are born again in spirit and have the Holy Spirit. However, remember what the Bible says about the children of God: **(Rom.8:17) ... *If so be that we suffer with [him,] that we may be also glorified with [him].*** Only the ones who suffer with Him are the children of God. We have to suffer the crucifixion of the old life; that’s why we were put here. These are the ones who are going to be glorified. **(29) *For whom he foreknew, he also foreordained [to be] conformed to the image of his Son, that he might be the firstborn among many brethren: (30) and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*** These are the ones who were foreknown to be conformed to the image of His Son and be glorified.

**(Luk.13:24) *Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able.*** The five foolish virgins want-

ed to go through the door, too, but found that it was shut to them. **(25) When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; (26) then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; (27) and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.** Again, He's talking to Christians here. The people in this verse are just like the foolish virgins who didn't bear any fruit to be able to enter through the door. Jesus will say of them, "I know you not whence ye are." The Amplified Bible says, "I know not of what family, or of what parentage, you are from." You see, it's only by bearing fruit that we can prove God is our Father.

Maturity is coming to know God the way He knows us. **(1Co.13:9) For we know in part, and we prophesy in part; (10) but when that which is perfect is come, that which is in part shall be done away. (11) When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.** Paul is talking about maturity, about growing up in God, and he's using a little parable here to show us how to do that. **(12) For now we see in a mirror, darkly** (Some versions have "dimly," or "indistinctly," or "obscurely."); **but then face to face** (The more you grow in God, the more you truly know God.): **now I know in part; but then shall I know fully even as also I was fully known.** God fully knew the elect; He fully knew those who will come

to maturity. God is speaking about one specific group of people here: He's speaking about those who come to see Him face-to-face. Paul says that these people will come to fully know God in the same way God knew them. **(13) But now abideth faith, hope, love, these three; and the greatest of these is love.** God knows those who love Him. We are coming to know Him because He first knew us. Those who love God will seek the truth; they will humble themselves to the truth and they will be obedient.

An example can be found in the life of Moses: **(Exo.33:12) And Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name** (What is this talking about? Of course, God knows everyone's name.), **and thou hast also found favor** (The Hebrew word there is *chen* and it means "grace.") **in my sight. (13) Now therefore, I pray thee, if I have found favor in thy sight, show me now thy ways, that I may know thee, to the end that I may find favor in thy sight: and consider that this nation is thy people. (14) And he said, My presence shall go [with thee], and I will give thee rest.** Moses is saying, "You know me by name and You say that I have Your grace, so now let me know You." That's the same situation with God and His elect. He has always known them by name since the foundation of the world and they have His grace. Now they are coming to know the one who has always known them. They are coming to know Him fully, even as also they were fully known. **(Exo.33:17) And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found favor in my**

**sight, and I know thee by name.** There it is again. **(18) And he said, Show me, I pray thee, thy glory.** We've seen that the ones who were foreknown before the foundation of the world are those who will be glorified (Romans 8:29,30). **(19) And he said, I will make all my goodness pass before thee, and will proclaim the name of the Lord before thee** (God knew Moses by name and now Moses is going to know God by name. The Hebrew word for "name" is *shem* and it means "nature and character."); **and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.** God is talking about election here and we recognize this from Romans, where God talks about Jacob and Esau: **(Rom.9:11) For [the children] being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, (12) it was said unto her, The elder shall serve the younger. (13) Even as it is written, Jacob I loved, but Esau I hated.** So God had mercy on Jacob, but He didn't have mercy on Esau.

**(Exo.33:20) And he said, Thou canst not see my face; for man shall not see me and live.** Remember that Moses put a veil upon his face so the children of Israel couldn't look upon him to know that which was passing away (Exodus 34:29-35; 2 Corinthians 3:7-18). Moses represented the Law and he never got to see the face of God, but we just read a verse in the New Testament (1 Corinthians 13:12) about those who are going to come to know God face-to-face. So how did Moses come to know God? **(Exo.33:21) And the Lord said, Behold, there is a place by me, and thou shalt stand upon the rock**

(There's only one way to get to know God. You have to stand by the Lord and you have to stand on the Rock.): **(22) and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand until I have passed by: (23) and I will take away my hand, and thou shalt see my back; but my face shall not be seen.** The difference in the relationship between the Old Testament and New Testament people is that what Moses saw in a shadow, we see in manifestation. We can come to know God face-to-face. Moses only saw types and shadows, not the real face of God, because Moses represented the Law.

The children of Israel knew the Law but they didn't understand the Law, which is what the veil symbolized. **(2Co.3:13) And [are] not as Moses, [who] put a veil upon his face, that the children of Israel should not look stedfastly on the end of that which was passing away: (14) but their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed [to them] that it is done away in Christ. (15) But unto this day, whensoever Moses is read, a veil lieth upon their heart. (16) But whensoever it shall turn to the Lord, the veil is taken away. (17) Now the Lord is the Spirit: and where the Spirit of the Lord is, [there] is liberty. (18) But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit. In the New Testament, we are looking at the spirit of the Law **(2Co.3:6) ... as ministers of a new covenant; not of the letter, but of the spirit: for the****

***letter killeth, but the spirit giveth life.***

Moses received grace because he was known by God and then he came to know God. That's our relationship with the Lord, too. We have to stand by the Lord and we have to stand on the Rock in order to see the Lord. It's sanctification, but it's unto obedience. Christians who are not obedient are not known by God. ***(Joh.10:2) But he that entereth in by the door is the shepherd of the sheep. (3) To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name*** ("I know thee by name."), ***and leadeth them out. (4) When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. (5) And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.*** God's people have to come out of Babylon (Isaiah 48:20; 52:11; Jeremiah 48:20; 50:8; 51:6; Revelation 18:4) because being in Babylon is following the voice of strangers. Jesus was speaking to a group of people who were following Babylonish Judaism, but the ones God knew, He called by name and He led them out. ***(Joh.10:27) My sheep hear my voice, and I know them, and they follow me.*** The ones whom He knows are going to come out of the sheepfold. They are going to come out of Babylon and be delivered from apostate religion because they are not going to hear the voice of strangers.

There's a good explanation of this in Romans, where Paul just got through telling the people that only a remnant of Israel was going to be saved (Romans 9:27-29) and how God decided to call them His people who were not His people (Romans 9:23-26; 10:11-13, 20). Paul asks, ***(Rom.11:1) I say then, Did God cast off his people? God forbid.***

***For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.*** If you're thinking, "Weren't they broken off, David? (Romans 11:17-24)" Well, God did break off some people, but let's keep reading and we'll find out who those people were. ***(2) God did not cast off his people which he foreknew. Or know ye not what the scripture saith of Elijah? how he pleadeth with God against Israel: (3) Lord, they have killed thy prophets, they have digged down thine altars; and I am left alone, and they seek my life. (4) But what saith the answer of God unto him? I have left for myself seven thousand men, who have not bowed the knee to Baal.*** All Israel had turned against God, except for 7,000 people in the time of Elijah because they were the ones God foreknew. When the two witnesses, whom we discovered are not just two men (Revelation 11:3-12), were called up to the throne, there were "names of men seven thousand" that perished. ***(Rev.11:13) And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons*** (The Greek there is literally "names of men seven thousand."): ***and the rest were affrighted, and gave glory to the God of heaven.*** Why would "names of men" perish? That's because God is going to give us a new name (Revelation 2:17). When you die and then are resurrected, you are no longer that old man. You have totally put to death the old man and he's finally gone. So God is giving us a key there when He says "the names of men seven thousand" to show us that He's talking about the elect. When they were resurrected, all of the elect were resurrected. The ones who hadn't "bowed the knee to Baal," these 7,000 were fore-

known. God didn't cast off these 7,000, but He did cast off the rest of Israel.

***(Rom.11:5) Even so then at this present time also there is a remnant according to the election of grace***. In other words, spiritually speaking, in our day there are still 7,000 who haven't "bowed the knee" to the Beast. There are still 7,000 who haven't worshipped the Beast. ***(6) But if it is by grace, it is no more of works: otherwise grace is no more grace***. The reason these 7,000 stand is because of grace. Remember that God gives grace to the ones He knew by name, just as Moses received grace from God because God knew him by name. ***(7) What then? that which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened***. The "seven thousand" obtained it and the rest lost out. The called who were not the elect lost out, but the called who were the elect obtained it. The rest of Israel was like the foolish virgins: ***(Mat.25:11) Afterward came also the other virgins, saying, Lord, Lord, open to us. (12) But he answered and said, Verily I say unto you, I know you not***. They didn't have enough "oil." The Bible says there is coming a time when the lukewarm are going to be spewed out (Revelation 3:16). You see, there has to come a point where God draws the line and then those who have not born any fruit will never bear fruit. Even though the five foolish virgins sought to enter in, they sought too late to do something that they should have been doing all along. They should have been seeking more oil for their lamps. They were invited to partake of the wedding feast which, spiritually, is partaking of the body and the blood of Christ. Jesus said, ***(Joh.6:54) He that eateth my flesh and drinketh***

***my blood hath eternal life: and I will raise him up at the last day.*** The carnal Christians among the called are not doing this because they are not part of the elect. We need to be seeking God for all of His grace now.

How do we prove, how do we show forth, who it is God foreknew? It's very simple, folks. The people who are disciples of Christ are listening to Him. Are you following Him? Are you seeking His will or are you just seeking this life? You can't have both. You have to give up your life. "The election obtained it, and the rest were hardened." And Paul said, "Even so then at this present time." Yes, even at this time, the election will obtain it and the rest are going to be hardened. There's a great falling away coming and the lukewarm are going to be spewed out. What is the "falling away"? It's the hardening of people's hearts. ***(Rom.11:8) According as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. (9) And David saith, Let their table be made a snare, and a trap, And a stumblingblock, and a recompense unto them: (10) Let their eyes be darkened, that they may not see, And bow thou down their back always.*** God does harden hearts and, in this case, He was hardening the hearts of the people who would not bear fruit. They were calling Him "Lord, Lord," but they were not doing the will of God. ***(Rom.9:17) For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power*** (God raised up Pharaoh to show His power to His people.), ***and that my name might be published abroad in all the earth. (18) So then he hath mercy on whom He will, and whom He will, He hard-***

***eneth. (19) Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will? (20) Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? (21) Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor? God has the right.*** Some people protest, “That would make God dishonest!” No, God can make anything He wants with His clay. The Bible tells us that God has this right and so He hardened Pharaoh’s heart.

You know, everything in the Old Testament symbolizes something and Pharaoh symbolizes the “god of this world,” the devil. The title “Pharaoh” means “the great temple of the sun god” and he was the manifestation of god on earth to the Egyptians. Pharaoh ruled all of Egypt and in many types and shadows Egypt represents the world. God hardened Pharaoh’s heart to not let His people go and the Bible says this in Exodus 4. Not until we get to chapter 8 does it say that Pharaoh hardened his own heart. Time and time again, I’ve heard people say, “No, first Pharaoh hardened his own heart.” They say that because they are trying to get God “off the hook,” so to speak. They want to bring God down to man’s level. God is not a man. He can do anything He wants to do. In Exodus, we see God hardening the heart of Pharaoh and the hearts of Pharaoh’s people. Do you know whom the Egyptians, the people of Pharaoh, symbolize? The Egyptian represents your flesh. ***(1Co.10:1) For I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; (2) and were all baptized unto***

***Moses in the cloud and in the sea.*** In the Red Sea, the Egyptian died, the old man died. When we get baptized, the old man is put to death and the new man comes up out of the water by faith. The devil represents the god of the flesh. Some people think that God wants to get rid of the devil. No, God doesn't want to get rid of the devil; God wants to harden his heart. God hardened his heart to not let His people go in order to show that only by His power is anyone saved and delivered.

***(Exo.4:21) And the Lord said unto Moses, When thou goest back into Egypt, see that thou do before Pharaoh all the wonders which I have put in thy hand: but I will harden his heart and he will not let the people go. (22) And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, my first-born: (23) and I have said unto thee, Let my son go, that he may serve me; and thou hast refused to let him go: behold, I will slay thy son, thy first-born.*** The first-born of the devil is the flesh and the first-born of God is Israel. ***(7:1) And the Lord said unto Moses, See, I have made thee as God to Pharaoh....*** Folks, do you know that we've been given authority over all the power of the enemy (Matthew 28:18-19)? Do you know that we are as God to the devil? What we bind and loose is going to be bound and loosed (Matthew 18:18), but we are too often guilty of disagreeing with God and loosing the devil to do his works, instead. We are supposed to be commanding the devil to set God's people free. ***(Exo.7:1) And the Lord said unto Moses, See, I have made thee as God to Pharaoh; and Aaron thy brother shall be thy prophet. (2) Thou shalt speak all that I command thee; and Aaron thy brother***

***shall speak unto Pharaoh, that he let the children of Israel go out of his land. (3) And I will harden Pharaoh's heart*** (there it is again), ***and multiply my signs and my wonders in the land of Egypt. God*** hardened Pharaoh. God didn't make it easy for His people to be set free because then anyone could have done it. God wanted to prove the strength of His salvation, so He hardened Pharaoh's heart and it's the same with the devil and the flesh. ***(2Co.4:7) But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves.*** He's saying that God put us in bondage to this old man; God put us in bondage to this Egyptian. And God did that so His great power would be proven. I know that sometimes we see this as an impossible deliverance, but God made it look that way on purpose. God made the devil mean and hard, and He did it so that His power would have to be manifested to deliver us. This is His plan. We see the types and shadows being fulfilled here.

***(Exo.7:4) But Pharaoh will not hearken unto you, and I will lay my hand upon Egypt, and bring forth my hosts, my people the children of Israel, out of the land of Egypt by great judgments. (5) And the Egyptians shall know that I am the Lord, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them. (13) And Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had spoken.*** God spoke it before Pharaoh's heart was hardened. ***(8:15) But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them, as the Lord had spoken.*** Now it says,

“Pharaoh hardened his heart.” Well, Pharaoh did harden his heart because the Lord hardened Pharaoh’s heart. Notice it says, “as the Lord had spoken.” It’s very clear; you can see what we call the “free” will of man and behind that you can see the truth, which is that God uses the “free” will of man. In this case, God hardened Pharaoh’s heart and He didn’t stop there. ***(Exo.10:1) And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I may show these my signs in the midst of them, (2) and that thou mayest tell in the ears of thy son, and of thy son’s son, what things I have wrought upon Egypt, and my signs which I have done among them; that ye may know that I am the Lord. (14:4) And I will harden Pharaoh’s heart, and he shall follow after them (He’s talking about the children of Israel.); and I will get me honor upon Pharaoh, and upon all his host: and the Egyptians shall know that I am the Lord. And they did so. (5) And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was changed towards the people (They had just driven the people of Israel out of their land because of the misery that had come upon them and then, all of a sudden, Pharaoh changed his mind again.), and they said, What is this we have done, that we have let Israel go from serving us?*** This is a very unlikely place for a person to change their mind. We read this and we think, “These are pretty schizophrenic people.” ***(17) And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots,***

***and upon his horsemen. (18) And the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.***

Your flesh doesn't want to let you go, folks, but it makes the miracle just that much greater when you get set free and it proves that God is doing it because to you, the flesh looks like a giant in the Promised Land (Numbers 13:28,33; Deuteronomy 1:28; 9:2). To you, the flesh looks like someone you can't conquer and God meant for it to look that way. So the devil is not going to let you go and the flesh isn't going to let you go, but God is going to make them let you go. They don't have a choice. When you are too chummy with the ways of the world and the thinking of the world, God will give you some enemies. ***(Psa.105:25) He turned their heart to hate his people, To deal subtly with his servants.*** God sent Moses and Aaron to manifest His signs among His people, but don't forget that God brought the children of Israel down into Egypt in the time of Joseph in the first place. ***(Gen.50:20) And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive.*** Whatever trial you may be going through, folks, you are not there by accident. No, we were put here, and not only were we put here by God, but God is again turning the world to hate His people. In the next few years, we are going to see more of this than we have ever seen. God is going to turn the world to hate His people because His people are so worldly and this is what's going to separate God's people from the world. God caused the Egyptians to hate His people and drive them into the wilderness, and the wilderness is where they came to really know God because He

was their Savior out there, which is what's going to happen again in our day.

***(Psa.106:10) And he saved them from the hand of him that hated them*** (First, God is going to cause them to hate you and then He is going to save you from them.), ***And redeemed them from the hand of the enemy.*** This is God's plan. This proves God's salvation. This proves God's power. God turned the Egyptians to hate His people because He wanted His people out of Egypt. God wants us out of Egypt, so what's going to happen? The world is going to hate you and they are going to chase you into the wilderness. That's how God is going to do it, but God is faithful and He's going to deliver you from your enemies. This is one way God uses hardening; He uses it for the sake of the maturity of His people.

Let me show you an instance where God hardens the hearts of His people. Read this riddle and see if you know who God is talking about here: ***(Isa.63:16) For thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us*** (Who can that be? These are Gentiles. Israel didn't acknowledge the Gentiles and Abraham didn't know them either.): ***thou, O Lord, art our Father; our Redeemer from everlasting is thy name. (17) O Lord, why dost thou make us to err from thy ways, and hardenest our heart from thy fear?*** This is talking about the elect among the Gentiles. As we read earlier, ***(Rom.11:7) What then? that which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened.*** The elect entered into God and the rest were hardened. The people who will not bear fruit are the people who are not faithful; they're not running after the Lord.

They're serving themselves instead of being obedient and their hearts will be hardened. **(Rev.3:16) So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.** We are coming to a place, folks, where there is going to be a spewing out of the lukewarm (Revelation 3:16). We are coming to a place where those who are called but not elect will have their hearts hardened because they don't love God. All of the called have the ability to seek God because they have a born-again spirit. The elect are the ones who take responsibility and seek God. **(Php.2:12) ... Work out your own salvation with fear and trembling.** The called who don't seek God will have their hearts hardened and they will fall away. The same thing happened to Old Testament natural Israel. Sometimes, if we don't humble ourselves to God when He speaks to us, He will send us to a hard place. He will harden our hearts and He will put us in bondage to the flesh, so that when we have the next opportunity to say "yes" to God, we will be obedient. That's another way God uses His ability to harden hearts. The Israelites went through this; they rebelled against God and He hardened their hearts. And they went through much tribulation until the next time God gave them an opportunity to obey. God can put people in such bondage that the next time they're free, they have the fear of God.

**(Isa.63:17) O Lord, why dost thou make us to err from thy ways, and hardenest our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. (18) Thy holy people possessed [it] but a little while** (The Jews possessed it for only a little while.): **our adversaries have trodden down thy sanctuary. (19) We are become as they over**

**whom thou never barest rule, as they that were not called by thy name.** Here are some Gentiles who became as if they had never been born-again, as if they had never been called by the name of the Lord. You see, God gives grace to all of the called, but only some take advantage of this grace to be overcomers. Let me show you another verse in this hardening process because, not only will God harden those who will not bear fruit and refuse to walk in the grace that He has given them, but He will harden us sometimes, if we rebel. And then He will bring us into a place of bondage where we just can't get free. Jesus told us to, ***(Mat.5:25) Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. (26) Verily I say unto thee, thou shalt by no means come out thence, till thou have paid the last farthing.*** That jail is not a physical jail; this is talking about a spiritual jail. Jesus said, ***(18:34) And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. (35) So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.*** If you don't forgive your brother from the heart, God will turn you over to the tormentors. People go into places where they are in bondage because of rebellion, but when they come out, they have more fear of God and they are quicker to repent, and so on, because the ministry of hardening of hearts was designed by God for our benefit.

Another place we find this is in the Book of Lamentations, which is written as though Jeremiah was writing about himself, but he was really writing about Israel. God

sent His people into bondage back around 586 BC, when the King of Babylon was destroying Jerusalem and conquering the Jewish people. **(Lam.3:1) I am the man that hath seen affliction by the rod of his wrath. (2) He hath led me and caused me to walk in darkness, and not in light. (3) Surely against me he turneth his hand again and again all the day. (4) My flesh and my skin hath he made old; he hath broken my bones. (5) He hath builded against me, and compassed me with gall and travail. (6) He hath made me to dwell in dark places, as those that have been long dead. (7) He hath walled me about, that I cannot go forth; he hath made my chain heavy.** Israel was in rebellion and so God sent them into bondage. There's no place where you appreciate freedom more than when you are in bondage. That's when you realize how much you took for granted the freedom that you had in God.

**(8) Yea, when I cry, and call for help, he shutteth out my prayer. (9) He hath walled up my ways with hewn stone; he hath made my paths crooked.** If you rebel against God and you don't listen to Him, He will make your paths crooked so you will appreciate and pray for His grace. He will make your paths crooked so you will appreciate and pray for the fear of God. I'm not saying everyone will do this; many who are called won't turn because they are not elect. **(Lam.3:10) He is unto me as a bear lying in wait, as a lion in secret places. (11) He hath turned aside my ways, and pulled me in pieces; he hath made me desolate.** You know, this reminds me of what Solomon said: **(Ecc.7:13) Consider the work of God: for who can make that straight, which he hath made crooked?** Only God can straight-

en out what God has made crooked. If you have relatives or loved ones or other people for whom you are praying who are “crooked,” there’s no one who can straighten them out but God. You can try, try, try, but you’ll fail, fail, fail every time, unless you first put all your trust in God because He wants you to know He is the only one who has the power to deliver us from our crooked ways. We go to God for His grace and we ask Him to make that straight which is crooked in our lives. We should continually be asking God to do this.

***(Psa.33:12) Blessed is the nation whose God is the Lord, The people whom he hath chosen for his own inheritance. (13) The Lord looketh from heaven; He beholdeth all the sons of men; (14) From the place of his habitation he looketh forth Upon all the inhabitants of the earth, (15) He that fashioneth the hearts of them all, That considereth all their works.*** It’s God who fashions the hearts of all people. ***(Ecc.3:11) He hath made everything beautiful in its time: also he hath set eternity in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end.*** Yes, everything is beautiful in its time. Everything that God has made has a good purpose and that includes the evil. Now, let me ask you a question here. If God predestined some to life from the beginning of creation, what is He doing with everybody else? Remember we read, ***(Rom.9:21) Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor?*** Of course God does! ***(22) What if God, willing to show his wrath, and to make his power known, endured with much***

***longsuffering*** (God has done this. In order to show His power, He has endured suffering.) ***vessels of wrath fitted unto destruction*** (Or, in other words, “made to be destroyed,” and here’s the reason.): ***(23) that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory.*** I don’t know about you, but when I look out at the lost multitudes in the world, it makes me appreciate grace and mercy. How can you know grace and mercy, except you look out over the world and see all of the people who don’t have grace and mercy? That should make you feel blessed: “There but for the grace of God, go I.” The multitudes, the masses who are going down the broad road (Matthew 7:13), should make you appreciate the grace and the mercy of God, who said, ***(Rom.9:15) ... I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.*** Well, God just happened to have mercy upon us and we can appreciate His compassion when we look at the lost multitudes.

God actually does do this. ***(1Pe.2:8) ... A stone of stumbling*** (This is speaking of Christ.), ***and a rock of offence; for they stumble at the word, being disobedient: whereunto also they were appointed.*** The Scripture says these people were “appointed,” or “designated,” or “preordained,” to stumble at the Word and be disobedient. ***(9) But ye are an elect race, a royal priesthood, a holy nation, a people for [God’s] own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light.*** You were chosen to be obedient to the Word. You were chosen not to stumble at the Rock of Christ. ***(2Pe.2:12) But these, as creatures with-***

**out reason, born mere animals to be taken and destroyed** (They were born to be destroyed.), **railing in matters whereof they are ignorant, shall in their destroying surely be destroyed.** These are vessels who have been raised up to put us on our cross and also to show us God's mercy and grace. You ask, "How so, David?" When you go out there and tell them about Christ and they totally can't understand, they show that what God has done for us is mercy and grace. God gave you a revelation and opened your understanding. Why would God do this for you and not for them? He did it for you only because of election.

There are some objections to election and predestination. The one I hear the most from people is that God loves the world. (**Joh.3:16**) **For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.** Of course, when people read this verse, they think it means that God loves the whole world. Well, as we've seen from the Scriptures, the Bible doesn't teach that God loves the whole world and even in this verse it doesn't say that because there is a condition given for God's love here. The condition is "whosoever believeth on him" and that limits God's love to a very few. The majority are not going to believe on the Son, since the only way to have any hope of believing on the Son is to receive the gift of faith from God. (**Eph.2:8**) **For by grace have ye been saved through faith; and that not of yourselves, [it is] the gift of God; (9) not of works, that no man should glory.** You see, faith is a gift from God; believing on the Son is a gift from God. The people in the world who do believe on the Son are the ones to whom God has given

the gift to come to the Son and have eternal life.

If God did love the whole world, then He could have used a much better method for revealing His Son to the world; instead, God didn't make it easy for the world to receive that revelation. First of all, 99.9999% or more of the world has never seen His Son or the miracles that He has done. And the world is so contrary to the Son that it seems that if the Father really loved the whole world, He would make it easier for the world to receive this revelation and understanding. Jesus' teachings and principles are so contrary to the world that you have to go against everything that you are in order to follow Him. That's not natural, but then God's salvation isn't natural; it's supernatural. It says all through the Word that God limits His love to those who are His own. For instance, ***(Joh.13:1) Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto his Father, having loved his own that were in the world, he loved them unto the end.*** A good reason for God to love the world is that His own are in the world, but notice in the parable of the wheat and the tares (Matthew 13:24-30,36-43), Jesus Himself said that not everybody in the world is His own. Jesus was the sower and He told us that the devil was the one who sowed the tares. ***(Mat.13:36) Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. (37) And he answered and said, He that soweth the good seed is the Son of man; (38) and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil [one]; (39) and the enemy***

**that sowed them is the devil.** Jesus didn't claim the tares as His own and, I might add, that a tare can never become wheat, nor can wheat ever become a tare because a wheat is a wheat and a tare is a tare. They are two different seeds and that's true of everyone in the world; they are one seed or the other. They are either a child of God or a son of the devil.

Jesus didn't claim everybody in the world and here's another good example of that: ***(Joh.10:16) And other sheep I have, which are not of this fold: them also I must bring (So they haven't come to Him yet.), and they shall hear (So they haven't even heard of Him yet.) my voice: and they shall become one flock, one shepherd.*** He's talking about a multitude of people that includes us. We are included in this group. So at the time Jesus made this statement, there were people who didn't know Him, they hadn't heard of Him and they hadn't even been born yet, but they have been His. God chose us in Christ before the foundation of the world; therefore, our election has nothing to do with time. ***(Eph.1:3) Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly [places] in Christ: (4) even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love: (5) having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will.*** We have belonged to Christ since the time God set His plan into action at the beginning. We were chosen in Him as our Savior at the very beginning. "Other sheep I have, which are not of this fold" and they are going to become one flock

with one Shepherd. So when He says, “having loved his own,” He’s only talking about those who come from God, those who belong to God. He’s only talking about the wheat.

***(Rom.9:10) And not only so; but Rebecca also having conceived by one, [even] by our father Isaac-- (11) for [the children] being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, (12) it was said unto her, The elder shall serve the younger. (13) Even as it is written, Jacob I loved, but Esau I hated. Before they had done anything, Jacob belonged to God; Jacob was God’s before he was born. That makes it obvious that “God so loved the world” means He’s only loving Jacob, or Israel, because these are the people who have been given the gift of faith to come to Him and believe on Him. (Joh.15:19) If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. God did not choose the world; He chose us out of the world. In effect, that means God chose not to choose the rest of the world. The Bible says God hates all workers of iniquity: (Psa.5:5) The arrogant shall not stand in thy sight: Thou hatest all workers of iniquity.***

Jesus told us, ***(Joh.14:21) He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.*** So, again, we see the love of the Father is shown only to those who love Jesus. Another verse, where the wisdom of God is speaking, says the same thing: ***(Pro.8:17)***

***I love them that love me; And those that seek me diligently shall find me.*** The Bible says three times in the New Testament that Jesus is the wisdom of God (Luke 11:49; 1 Corinthians 1:24,30). There is a condition to the manifestation of God's love. I say "manifestation" because God loved us before we were. God loved Jacob before he was born. God loved him even before he had done anything because it's not by works, it's by election. God put His love upon those whom He chose in Christ before the foundation of the world. They are the elect among the called and they will love God. You see, when Wisdom says, "I love them that love me," that is conditional love. ***(Rom.5:8) But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.*** God wanted to show us His love in that, while we were yet sinners, Christ died for us. God, who sees the end from the beginning (Isaiah 41:4), loved us for what He knew He was going to create from before the foundation of the world (Romans 8:28-30). God loved the end creation that He saw by faith. His love is manifested for those who walk according to His commandments because they love Christ.

"God commended His own love toward us...." Who is He talking to here? ***(Rom.1:7) To all that are in Rome*** (You might think that he's addressing everybody in Rome, but he goes on to qualify this.), ***beloved of God, called [to be] saints....*** That's very, very conditional. He's talking to those who are beloved of God and called "saints." ***(Rom.1:7) To all that are in Rome, beloved of God, called [to be] saints: Grace to you*** (The only people who receive grace are the people who are beloved of God, called "saints.") ***and peace from God our Father and the Lord Jesus Christ.*** God didn't give grace to any-

one else. The Lord promised salvation to those who were in Christ from the foundation of the world because Christ died for us. People always say, “Well, Christ died for the world.” No, the Bible says that Christ died “for whosoever will” (Mark 8:34; Revelation 22:17). God is the one who works in us to will and to do of His good pleasure (Ephesians 1:5,11; Philippians 2:13), and “whosoever will” is only those who have the gift from God of being drawn to Christ. ***(Joh.6:44) No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day.*** They’re the ones who have the will. So, it is to “whosoever will” but, specifically, Christ died for us and for everyone in the world who is the called of God. They’re the ones who are invited to partake of Christ.

***(Joh.14:22) Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?*** Why would He want to manifest Himself to these and not to the world? It’s because He’s very particular; He’s revealing Himself only to God’s chosen. ***(23) Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.*** And in the next chapter it says, ***(15:10) If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.*** So the manifestation of God’s love is for those who are obedient and who walk in Christ. And the manifestation of God’s love by faith is for those who have not yet come to Christ, but will come to Him because Jesus said, ***(Joh.6:37) All that which the Father giveth me shall come unto me; and him that cometh to me I***

***will in no wise cast out.*** God loves them, not for what they are now, but for what they will be when they do come to Christ and walk in obedience to Him.

Let me show you more proof that Christ died to redeem us and not the world. ***(Mat.20:28) Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*** Notice that it doesn't say "all," it says "many." Who are the "many" this is talking about? ***(1Co.15:22) For as in Adam all die, so also in Christ shall all be made alive.*** We know that all of us have been in Adam. Everyone born naturally is in Adam, but all of us who have been born spiritually are in Christ and if a person abides in Christ, Scripture says, ***(1Jn.3:9) Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God.*** And that's where eternal life is; it's in the Son. ***(5:12) He that hath the Son hath the life; he that hath not the Son of God hath not the life.*** A person who abides in Christ is is that seed who was chosen from before the foundation of the world. A person who abides in Christ is the one whom God loves, the one whom God sent Jesus to ransom. A "ransom" is "the payment demanded for the release of someone from captivity" or, in other words, it's the price paid to deliver a prisoner from bondage.

***(Isa.53:1) Who hath believed our message? and to whom hath the arm of the Lord been revealed?***  
***(4) Surely he hath borne our griefs*** (The Hebrew there is "our sicknesses."), ***and carried our sorrows*** (The Hebrew there is "our pain."); ***yet we did esteem him stricken, smitten of God, and afflicted.*** Notice, Isaiah says "our." This is not for the world. This is for us;

this is for those who are in Covenant with God. **(Isa.53:8)** *By oppression and judgment he was taken away; and as for his generation, who [among them] considered that he was cut off out of the land of the living for the transgression of my people* (It doesn't say that He was cut off for the transgression of the whole world or, let me say, all the people in the world. It says, "for the transgression of my people.") *to whom the stroke [was due]? (11) He shall see of the travail of his soul, [and] shall be satisfied: by the knowledge of himself shall my righteous servant justify many* (Again, it's not "all"; it's "many."); *and he shall bear their iniquities*. So He only bore the iniquities of those whom He justified. **(12)** *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.*

Now I want you to look at this next verse one more time because people like to claim it for just anybody who says they're a Christian. **(Rom.8:28)** *And we know that to them that love God all things work together for good, [even] to them that are called according to [his] purpose*. But people don't go on to consider the next verse. **(29)** *For whom he foreknew, he also foreordained [to be] conformed to the image of his Son, that he might be the firstborn among many brethren*. The promise in to work "all things together for good," is made to those who love God and we know who loves God because Jesus told us those who keep His commandments are those who love Him. Those who walk by faith are able

to obey. I'm not saying that they don't ever fail; I'm saying they are able to walk into obedience, getting closer and closer to God, because they walk by faith. We know that power comes from God because of faith (Romans 1:16; 1 Corinthians 1:24; 1 Peter 1:5). So Romans 8:28 is talking about those "whom he foreknew." They are the ones He predestined to come into the image of His Son, 30-, 60- and 100-fold. Everything is going to work together for their good; even chastening and the curse work together for the good of those who are called of God to come into the image of His Son. In the prophecy given to Joseph, the husband of Mary, it said, **(Mat.1:21) And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins.** The only ones who are saved from their sins are the ones who are already His people. They are His people by election, not by manifestation.

**(Eph.1:1) And you [did he make alive,] when ye were dead through your trespasses and sins, (2) wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; (3) among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.** That means when we were in the world, by our nature we looked just like the next sinner. Remember, the only difference between Jacob and Esau was election. **(Rom.9:10) And not only so; but Rebecca also having conceived by one, [even] by our father Isaac-- (11) for [the children] being not yet born, neither having done anything good**

***or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, (12) it was said unto her, The elder shall serve the younger. (13) Even as it is written, Jacob I loved, but Esau I hated.*** It has to do with God choosing the elect to be in Christ before the foundation of the world. The only people Jesus is coming to save are His people, as the Bible says, over and over and over.

***(Mat.1:23) Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God with us.*** One time, when I read that, I felt the Holy Spirit remind me about what the angel Gabriel spoke to Mary: ***(Luk.1:28) And he came in unto her, and said, Hail, thou that art highly favored*** (This is the Greek word *charitoo* and it means “indued with grace.”), ***the Lord [is] with thee***. Folks, “God is with us.” The Lord is with those who have God’s grace. You see, “Immanuel,” or “God with us,” is not talking about God physically walking among the worldly people; it’s talking about God being with us. He was with Mary because she was given grace and God is with us because we were given grace, which is the “unmerited favor of God.” ***(Luk.1:68) Blessed [be] the Lord, the God of Israel; For he hath visited and wrought redemption for his people***. People tell me, “That was just for the Jews, David.” Well, how many of the Jews received Him? How many of the Jews received redemption? It was only a very few. No, God’s people are scattered throughout the world and they are His people according to election because even before they were born He chose them. Jesus brought redemption for His people. And He not only brought redemption, but

He brought, **(Luk.1:71) Salvation from our enemies, and from the hand of all that hate us.** If salvation is for everybody, who would have an enemy? Salvation can't be for everybody, if it is to deliver us from our enemies. **(74) To grant unto us that we being delivered out of the hand of our enemies Should serve him without fear. (77) To give knowledge of salvation unto his people In the remission of their sins.** Jesus said, **(Mat.5:44) But I say unto you, love your enemies, and pray for them that persecute you.** Jesus was talking about people being our enemies and Paul said this, too: **(Rom.12:14) Bless them that persecute you; bless, and curse not.**

I want to show you a prophecy that many people discount because it was given by the High Priest Caiaphas, but they moved in prophecy in the Old Testament just like God's New Testament people move in prophecy. **(Joh.11:49) But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, (50) nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. (51) Now this he said not of himself: but, being high priest that year, he prophesied that Jesus should die for the nation** (That was a true prophecy; where he went wrong was that he thought he was the one who was supposed to carry it out.); **(52) and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad.** Who were these children of God who were scattered abroad? Was it Israel? Maybe a very small portion of them were Jews, if you consider the day of Pentecost was when

Jews from all nations were gathered together (Acts 2:1-14). However, the prophecy I'm thinking about is where Jesus said, ***(Joh.10:16) And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and they shall become one flock, one shepherd.*** So Jesus is speaking of the Gentiles in this verse. Jesus died in order to gather together the Gentile children of God into one flock with the believing Jewish children of God. They were always children of God because, according to election, if you are a child of God, you are always a child of God. You were never a son of the devil. Never. The Bible never says that you were a son of the devil and converted to be a child of God. The Bible teaches there are two seeds: one is a wheat and the other is a tare. God sowed His Word in this carnal vessel and that's the one whom He loves.

***(Joh.3:13) And no one hath ascended into heaven, but he that descended out of heaven, [even] the Son of man, [who is in heaven.]*** Some versions add "who is in heaven," but it doesn't belong there, according to the numeric pattern, and it's not in any of the ancient manuscripts. That's because Jesus was standing right there in front of them, so "who is in heaven" doesn't make sense. The only one who ascended into Heaven is the Son of God who descended out of Heaven. He's both the sower who sows the seed, which is the Word, and He is also the seed of God. What the Word is creating in us is what God loves. God doesn't love the flesh; the flesh is the enemy of God. ***(Rom.8:7) Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be.*** God doesn't love the carnal man. He loves what's been born from above, born

from Heaven.

Another verse that helps to understand this is, ***(Joh.17:18) As thou didst send me into the world, even so sent I them into the world.*** What does that mean? Isaiah says the same thing: ***(Isa.9:1) But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations. (2) The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. (3) Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. (4) For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian. (5) For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire. (6) For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father*** (The Hebrew says literally “The Father of Eternity.”), ***Prince of Peace. (7) Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of the Lord of hosts will perform this.*** He says

that the Father sent the Son into the world. You see, God foreknew us and what we are becoming is the Word of God that came down out of Heaven. One reason God foreknew us is because the Word came out of God Himself. We are born of God, as the Bible says (John 1:13; 3:5; 1 John 2:29; 3:9; 4:7; 5:4; 1 Peter 1:23, etc.), because your new man came out of God Himself and that's whom God loves. Your new man is the Word, which is the nature of Christ, and your new man has been born of God Himself. So, in that way, we've been sent. Jesus was sent from the Father and we've been sent, too. No, not the carnal man, but we, the spiritual man, have been sent of God into this world. The more of the Word we get in us, the more we come to know the Father.

***(Rom.11:25) For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in. (26) and so all Israel shall be saved....*** The completeness of God's people includes "the fulness of the Gentiles." Jesus said, ***(Joh.6:37) All that which the Father giveth me shall come unto me....*** I'm not saying "once saved, always saved" because there are many who will fall away. ***(Mat.22:14) For many are called, but few chosen.*** You see, we have to prove who we are by walking in obedience to Christ. We have to prove that we are part of those who are called "all Israel." We have to prove that we are of the promised seed (Galatians 3:16) who is beloved of God. It may not seem reasonable, but there are many Scriptures in the Bible to back this up, such as, ***(1Jn.2:4) He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is***

**not in him; (5) but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him: (6) he that saith he abideth in him ought himself also to walk even as he walked.**

And so when we read verses like John 3:16, we have the level of revelation that God permits because of our lack of understanding. **(Isa.28:9) Whom will he teach knowledge? and whom will he make to understand the message? them that are weaned from the milk, and drawn from the breasts? (10) For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little.** I feel as if the Lord showed me that when we are carnal, it's easier for us to understand this as if God does love the whole world and therefore not attribute foolishness to God. But as we grow in knowledge, the more we see the plan and wisdom of God, and the more we fear God. **(Rom.9:14) What shall we say then? Is there unrighteousness with God? God forbid. (15) For he saith to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion. (16) So then it is not of him that willeth, nor of him that runneth, but of God that hath mercy.** Without enough understanding, we are liable to say what they said to Paul: **(19) ... Why doth he still find fault? For who withstandeth his will?** And Paul would give us the same reply he gave back then: **(20) Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? (21) Or hath not the potter a right over the clay, from the same lump to make**

**one part a vessel unto honor, and another unto dishonor?** God permits people to believe that He sent His Son to the whole world until they can gain the understanding that God sent His Son only for all New Testament spiritual Israel, just as in the Old Testament God revealed Himself only to natural Israel (Psalm 127:20).

**(Pro.25:2) It is the glory of God to conceal a thing; But the glory of kings is to search out a matter.** God has hidden many revelations in His Word, folks, but those who are honest and obedient to the Word will find those revelations. God has hidden His revelations on purpose, so that He can reveal them to whom He wants to reveal them. God promised **(Rev.2:17) To him that overcometh, to him will I give of the hidden manna....** The people who will ultimately get the revelation of the hidden manna will be those who overcome. I've been asked, "David, can't you just give the revelation to someone?" Sure, you can give it to someone, but they'll lose it. I've shared the hidden manna with people who, for whatever reason, couldn't hang on to it. You see, God permits childish revelation. It's like what Paul said: **(1Co.13:11) When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. (12) For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.** He's talking about maturity. **(9) For we know in part, and we prophecy in part; (10) but when that which is perfect is come, that which is in part shall be done away.** He's talking about growing up and changing your thinking. When your children were young, you didn't go into deep

detail. You taught them very simply because that's all they could receive at the time. God is that way with us. When we first enter into the Kingdom, God allows us to believe some things that are not true, but they may be a foundation for deeper understanding later on. John 3:16 is correct and very perfect, but what you think about it might not be perfect. Yes, "God so loved the world," but if "God so loved" everybody in "the world," that would mean He loves the tares that the devil sows in the world. What we've seen instead is that God only loves those who love Him. And those who love Him are those whom He foreknew from before the foundation of the world.

## CHAPTER FOUR

### It Is the Spirit That Giveth Life

In Romans, we found out that before Jacob and Esau were even born, Jacob was called God's elect. (**Rom.9:10**) *And not only so; but Rebecca also having conceived by one, even by our father Isaac— (11) for [the children] being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, (12) it was said unto her, The elder shall serve the younger. (13) Even as it is written, Jacob I loved, but Esau I hated.* Well, just as I'm sure you have questions, I had some questions, too, when I got this far in my revelation about election and predestination: *What about the children? What about the babies? What about the doctrine of an "age of reason" that the Church has had for so many years? They say every child goes to be with the Lord, if they die before they reach the "age of reason," and after that age, then they become accountable. Then it becomes their responsibility to accept the Lord and walk with the Lord.* And so on. To me, that doctrine seemed contrary to election, according to everything I understood. So I began to do some research, folks, and to seek out how all of this fits together about children and election, but I want to remind you that both Jacob and Esau went past the stage of childhood; Jacob went on to manifest as a vessel of honor and Esau as a vessel of dishonor. Neither one of them died as a child or as a baby.

Let me share what I discovered. We know that, accord-

ing to election, there are sons of God and sons of the devil, based on what God makes out of the clay and what a person becomes in their life (Romans 9:21). But, according to nature, I'd like to show you another teaching: ***(Heb.12:9) Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection unto the Father of [our] spirits, and live?*** Some translations add in the word "our" to "Father of spirits" in this verse, but the word "our" is not in the ancient manuscripts of the Nestle's or Received Text, and there's no numeric pattern for that word to be there. He's the "Father of spirits," as He's called elsewhere in the Bible. You may be questioning, "So is God the Father of our spirits or is He the Father of every spirit?" The answer can be found here: ***(Num.16:22) And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?*** And another place says, ***(27:16) Let the Lord, the God of the spirits of all flesh, appoint a man over the congregation.*** That gives us two witnesses that He's "God of the spirits of all flesh." When God breathed into Adam the breath, or the spirit, of life, the spirit that He gave Adam was a fresh, clean human spirit (Genesis 2:7), and I believe God gives everyone a fresh, clean human spirit.

Now I want you to look at something that you may find surprising. Once you understand election and God's predestination of the elect, you can see how there are sons of God and there are sons of the devil. We've seen that the "wheat" is the sons of God and the "tares" are the sons of the devil. The wheat and the tares were sown in the earth, and in the parable of the wheat and the tares (Matthew

13:24,36-43), the earth was the hearts of men. Universally, the hearts of men is that “earth” in which God sows His seed and in which the devil sows his seed. But what about that heart before it manifested the seed of God or the seed of the devil? When Paul preached to the pagans at the Aeropagus, he told them, **(Act.17:24) *The God that made the world and all [things]*** (The word “things” is not in the original; it was added by the translators.) ***therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; (25) neither is he served by men’s hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all [things]***. Again, the word “things” is not in the original. “He giveth to all life, and breath.” The word there for “breath” is the Greek word *pneuma* and it’s the same word translated as “spirit” in other places in the New Testament. The words “breath” and “spirit” both come from the same word *pneuma*, which is where we get our word for “air.”

As we read on down, we’re going to see if this “all” really means “all” because this word “all” has to be judged by its context in the rest of the Scripture. **(Act.17:25) *Neither is he served by men’s hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all; (26) and he made of one every nation of men*** (God made all men) ***to dwell on all the face of the earth, having determined [their] appointed seasons, and the bounds of their habitation*** (Everybody came from Adam and, of course, Eve is called the “mother of all living” in Genesis 3:20, so we know that everybody came from Adam and Eve, contrary to some doctrines.); **(27) *that they should seek God, if happily they might feel after him and find him, though***

***he is not far from each one of us*** (That shows each person on this earth is individually responsible for seeking God, but not everybody will do that and they are going to be held responsible.): ***(28) for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring.*** Paul is agreeing with what those pagans were saying about us having our being in God. He's saying that it's true.

***(Act.17:28) For in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring.*** “We are also His offspring.” You know, Christians like to correct this theology and say, “For we are all children of God.” That's not true because we are not all children of God, but we are all His offspring in a way. Then Paul goes on to say, ***(29) Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. (30) The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: (31) inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.***

Well, how are we all the “offspring of God”? ***(Joh.1:1) In the beginning was the Word, and the Word was with God, and the Word was God. (2) The same was in the beginning with God. (3) All things were made through him*** (He's talking about people, not things. The Greek word there is the adjective *pas* and it simply means “all, the whole, every kind of.”); ***and with-***

**out him was not anything made that hath been made.** So the Word made everything; He made Adam. We can read a confirmation of this here: **(Col.1:16) For in him were all [things] created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him.** Everything was created through Jesus and for Jesus. He is the first-born of the creation of God. This is talking about from the very beginning of all creation. It all came to be because it was created through Christ. **(Joh.1:4) In him was life; and the life was the light of men.** And over in Proverbs it says, **(Pro.20:27) The spirit of man is the lamp of the Lord, Searching all his innermost parts.** The Father created all things through Christ and Christ was the medium which the Father used to create all things.

It was Jesus the Son of God who created all things and breathed into Adam. **(Gen.2:7) And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life** (Or the “spirit.” The Hebrew word there is *neshamah* and is translated as both “breath” and “spirit” in the Old Testament.); **and man became a living soul.** The Bible says that the first man, Adam, was a natural being. **(1Co.15:44) It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual [body]. (45) So also it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit. (46) Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. (47) The first man is**

***of the earth, earthy: the second man is of heaven. (48) As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.*** His natural man came from the earth, but his spirit came from God. God breathed into Adam and the breath, the Spirit, came out of God and went into man. Some theologians like to argue that the “breath of life” is the “breath of lives.” I’m not sure about that, but we know that in the loins of Adam, in the seed of Adam, was all mankind (1 Corinthians 15:21-22). And God breathed into Adam a fresh, clean, pure Spirit to be the spirit of man, but it wasn’t long after this that instead of following after his spirit, man followed his flesh and corrupted himself on the earth. ***(Gen.6:12) And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth. (17) And I, behold, I do bring the flood of waters upon this earth, to destroy all flesh, wherein is the breath of life, from under heaven; everything that is in the earth shall die.*** Adam started out innocent before God, but in following his flesh, he got further and further away from God and Adam’s children got further and further away from God, until God had to destroy them.

Folks, nothing has changed; we’re in the same position today. God gives the natural child a fresh, clean spirit, which is the breath of life that He breathes into them. With this spirit they have an opportunity to follow their spirit and your conscience is a part of your spirit, so when you’re following your conscience, you are following your spirit. We have to choose. You can follow your conscience or you can follow your flesh and, as we know, everybody follows after their flesh. ***(Joh.1:5) And the light shineth in the***

***darkness; and the darkness apprehended it not.*** This sounds very much like what Peter said: ***(2Pe.1:19) And we have the word of prophecy [made] more sure; whereunto ye do well that ye take heed, as unto a lamp (We've seen that the "lamp" is the "spirit of man," according to Proverbs 20:27.) shining in a dark place (The "dark place" is your soul, which is your mind, will and emotions.), until the day dawn, and the day-star arise in your hearts.*** In the beginning, God gave Adam a "lamp" and it shined forth into his human nature, but Adam's offspring, who all started out the same way, began to follow after their flesh more and more, which corrupted their soul and eventually corrupted their spirit. If we follow after the flesh, the soul is going to be corrupted and then when we follow our corrupted soul, our spirit will eventually be corrupted. Everybody starts out with a fresh, clean spirit, but they also start out with the corrupt nature that was passed down to them through their parents. "The last Adam became a life-giving spirit." The last Adam, or Jesus, is the one who gives us a new spirit when we are born again and become a new creation. ***(2Co.5:17) Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new.*** Jesus is the second Adam; He is the Father of a new, born-again creation because the first creation corrupted itself.

Except for one thing, babies start out in the place of Adam because they are given a fresh, clean spirit from God, one that's not corrupted. However, their soul is corrupted because the parents passed on their blood. ***(Lev.17:11) For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement***

***for your souls: for it is the blood that maketh atonement by reason of the life.*** That gives the child a lot to overcome. The Bible says of God, ***(Exo.34:6) And the Lord passed by before him, and proclaimed, the Lord, the Lord, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth, (7) keeping lovingkindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear [the guilty], visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation.*** So we see that the sins of the parents are also passed down to the children from one generation to another generation and on and on. ***(Joh.1:6) There came a man, sent from God, whose name was John. (7) The same came for witness, that he might bear witness of the light, that all might believe through him. (8) He was not the light, but [came] that he might bear witness of the light. (9) There was the true light, [even the light] which lighteth every man, coming into the world.*** This should be turned around because the numeric pattern proves that the sequence is wrong. What it actually says is, "The true light was, which coming into the world, lighteth every man." Jesus is the true light that "lighteth every man." ***(12) But as many as received him, to them gave he the right to become children of God.*** As far as the new creation, Jesus' spirit is that new spirit that comes into every man as their lamp to show them the way. It shines in the dark place of their soul in order to dispel the darkness.

You can see the same pattern repeated with babies. Like

Adam at the beginning of creation, Jesus breathes into them the spirit of life and they start out innocent when they are born, but they don't stay that way long. And the Bible doesn't teach that it has anything to do with some so-called "age of reason"; theologians have come up with that doctrine. What the Bible does say is, **(Isa.53:6) All we like sheep have gone astray; we have turned every one to his own way....** Well, in order to go astray, you had to have been with God in the first place. **(Rom.3:9) What then? are we better than they? No, in no wise: for we before laid to the charge both of Jews and Greeks, that they are all under sin** (Of course, the Greeks weren't under the Old Covenant. Paul is talking about the New Covenant.); **(10) as it is written, There is none righteous, no, not one; (11) There is none that understandeth, There is none that seeketh after God** (He's talking about the Jews and the Gentiles.); **(12) They have all turned aside, they are together become unprofitable; There is none that doeth good, no, not, so much as one.** They all turned aside. Jews and Gentiles all turned aside. That means, in some way, they started out with God. In some way, babies start out with God. **(Psa.58:3) The wicked are estranged from the womb: They go astray as soon as they are born, speaking lies.** This says they start going astray from the time they are born, but at birth, they are with God. They go astray because they follow their fallen nature, instead of following after their fresh, clean spirit, which was given from God. They go astray following after their flesh and become more and more corrupt. If you have a clean spirit, but you follow after the flesh, your soul will die.

**(Job36:8) And if they be bound in fetters, And be taken in the cords of afflictions; (9) Then he showeth them their work, And their transgressions, that they have behaved themselves proudly. (10) He openeth also their ear to instruction, And commandeth that they return from iniquity. (11) If they hearken and serve [him], They shall spend their days in prosperity, And their years in pleasures. (12) But if they hearken not, they shall perish by the sword, And they shall die without knowledge. (13) But they that are godless in heart lay up anger: They cry not for help when he bindeth them. (14) They die in youth... “Their soul dieth” is what it literally says in the original Hebrew and your Bible should have a footnote explaining this. Strong’s concordance is based on the Received Text and uses *noar*, which is a different Hebrew word altogether. (14) They die in soul, And their life [perisheth] among the unclean. (15) He delivereth the afflicted by their affliction, And openeth their ear in oppression. (16) Yea, he would have allured thee out of distress Into a broad place, where there is no straitness; And that which is set on thy table would be full of fatness. (17) But thou art full of the judgment of the wicked: Judgment and justice take hold [on thee.] (18) For let not wrath stir thee up against chastisements; Neither let the greatness of the ransom turn thee aside. Therefore, if a person were to listen to the Lord and follow after the Lord, their soul wouldn’t die, but the natural process of degeneration sets in as soon as a person is born. They begin to go astray by following after their flesh, but the point is that they don’t**

start out that way; they start out with the Lord.

I don't think responsibility has anything to do with reaching an "age of reason." I think that responsibility has more to do with the degeneration of the spirit than it does with reason. Children who are raised up with Godly parents, parents who discipline them and teach them the truth, don't become as corrupt as quickly as other children. Their conscience doesn't become as defiled as that of other children because discipline is a motivation to do what is right. It's a motivation to obey your conscience and obey your spirit, and not obey your flesh. If a child is raised with discipline, they don't become corrupted as quickly as a child who is not raised with discipline. Little children go bad and become evil very quickly without any discipline and that's why I don't think that there is any particular age called the "age of reason," where God imputes responsibility. It's not an age that makes you accountable; it's truth that makes you accountable. The more truth you go against, the more your conscience is defiled. The Bible is very plain: **(Jas.4:17) To him therefore that knoweth to do good, and doeth it not, to him it is sin.** That doesn't mention any particular age. "To him it is sin," but where there was no law or, in other words, when they didn't know that what they were doing was sin, then sin was not imputed to them. **(Rom.5:13) For until the law sin was in the world; but sin is not imputed when there is no law.** Being held responsible has to do with knowledge; knowledge determines whether God imputes iniquity to you or whether He doesn't impute iniquity to you.

I believe that whether a child is raised with discipline or whether they're not raised with discipline, they end up in the same place. Eventually, what happens is that their soul

and spirit become corrupt. At that time, they need to be born again. I can't say if there's any particular age for that because the Bible doesn't teach it. But somewhere during that time, I believe that a person whose spirit becomes corrupt must be born again; their spirit must be born again. Adam was pure before God when he was in his innocency, even though he was not born again. That was the natural birth that he had. It was when Adam got away from his innocency that he fell. God gave Adam a clean spirit and He gave Adam only one law, but still Adam failed. He followed the flesh and he fell away.

Now there is a place of innocence from childhood on up because of ignorance. Let me show you that in the story of Abijah, the son of Jeroboam. Jeroboam was a wicked king over the northern 10 tribes and he led Israel into apostasy. God had prophesied to him that he was going to be King over Israel (1 Kings 11:29-37; 12:20), but he led Israel in the wrong way (1 Kings 12:26-33; 13:33,34). When Jeroboam's son was sick, he asked his wife to disguise herself and go to the prophet Ahijah to see what was going to happen to their son. God spoke to Ahijah the prophet, who was blind, and told him that Jeroboam's wife was coming, and God gave Ahijah a word of prophecy for her. ***(1Ki.14:7) Go, tell Jeroboam, Thus saith the Lord, the God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, (8) and rent the kingdom away from the house of David, and gave it thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes, (9) but hast done evil above all that were before thee, and hast***

*gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: (10) therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every man-child, him that is shut up and him that is left at large in Israel, and will utterly sweep away the house of Jeroboam, as a man sweepeth away dung, till it be all gone. (11) Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the birds of the heavens eat: for the Lord hath spoken it. (12) Arise thou therefore, get thee to thy house: [and] when thy feet enter into the city, the child shall die. (13) And all Israel shall mourn for him, and bury him; for he only of Jeroboam shall come to the grave, because in him there is found some good thing toward the Lord, the God of Israel, in the house of Jeroboam.* Here this child's parents were some of the most wicked in all of Israel, yet there was something good in this child toward the Lord. I believe the Lord was saying that the child's spirit was still good.

Do you remember what happened when the disciples wanted to know who was the greatest? (*Mat.18:1*) *In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? (2) And he called to him a little child, and set him in the midst of them, (3) and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. (4) Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.* What was Jesus talking about? Je-

Jesus was showing the disciples how a little child is submissive. In every case in the Gospels it says “little child” (Mark 10:15; Luke 9:47) because, as you know, some older children are not submissive and trusting of their father; they’re not clean on the inside.

Another place of innocency is a child who is killed by abortion or dies from miscarriage. (***Ecc.6:3***) ***If a man beget a hundred children, and live many years, so that the days of his years are many, but his soul be not filled with good, and moreover he have no burial; I say, that an untimely birth*** (In other words, speaking of a miscarriage or, in our day, also an abortion.) ***is better than he.*** So a man can live a full life, but not live in the goodness of the Lord and not be a vessel of honor. This is saying it’s better to have been aborted. ***(4) For it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness; (5) moreover it hath not seen the sun nor known it; this hath rest rather than the other: (6) yea, though he live a thousand years twice told, and yet enjoy no good, do not all go to one place?*** He’s talking about death here, not about going to the same place in Sheol, because this man went to Hades and the child went to Abraham’s Bosom, but they both went to Sheol (Luke 16:22-26). This shows us that God at least considers innocency among children or babies. Abijah was a small child and God didn’t impute iniquity to this small child. That leads me to believe the further we get away from birth, the more dangerous it becomes because we become more responsible as we acquire knowledge. Innocency is not based on some “age of accountability” or “age of reason,” as theologians have told us, because you can’t find

that in the Bible. Folks, God imputes iniquity with knowledge. ***(Jas.4:17) To him therefore that knoweth to do good, and doeth it not, to him it is sin.***

God showed His election through Jacob, who manifested a vessel of honor, and Esau, who manifested a vessel of dishonor. This is what they were elected to do. Although every child is born with a fresh, clean spirit, they also receive the nature of their parents, and so they have a choice to make. They can choose to follow after their spirit, or they can choose to follow after the nature of their parents. As we've seen, everyone chooses to go the way of the flesh and then their soul becomes corrupt and eventually their spirit becomes corrupt. When the spirit becomes corrupt, that child has to be born again to enter into the Kingdom of Heaven. I haven't found that there is any particular age at which the spirit becomes corrupt. Some children are raised with discipline and are more conscientious, while others are raised with no discipline and they become very corrupt, very quickly, but I do believe that when the spirit dies, that person is responsible before God and they must be born again. Yes, we are given a fresh, clean spirit from God when we are born, but that spirit dies from following after the flesh and it becomes corrupt. This is what I'm calling "death" here. It's not a physical lack of existence but the spirit becoming corrupt. When that happens, then we are held responsible.

Jesus was the one who breathed into Adam the breath of life and as the Scriptures tell us, ***(Joh.1:1) In the beginning was the Word, and the Word was with God, and the Word was God. (2) The same was in the beginning with God. (3) All things were made through him; and without him was not an-***

**anything made that hath been made. (4) In him was life; and the life was the light of men. (Col.1:16) For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; (17) and he is before all things, and in him all things consist.** God the Father created everything through Christ. There is nothing created that wasn't created through Christ. Jesus breathed into Adam the breath of life, but the whole race of Adam fell and became corrupt. Then Jesus, the second Adam (1 Corinthians 15:47), breathed again; He breathed His spirit of life into His new creation. And, folks, did you know that you still don't have to follow your spirit after being born again? You can, once again, choose to follow your flesh. A born-again person has the opportunity to follow their spirit and go with God or they can follow their fallen nature and go the way of the rest of creation. We were given a fresh, clean human spirit from God like Christ's human spirit, but we have a fallen soul because "the life of the flesh is in the blood." That means after we are born again, we must overcome the disadvantage of the fallen nature that was passed on to us through our parents.

The apostle Paul explains to us of his battle against the fallen nature that was passed on to him. He says, ***(Rom.7:23) I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. (24) Wretched man that I am! who shall deliver me out of the body of this death?*** He wanted power over the body of death. Paul was a Christian

and he wanted to serve God. Do you know what God did to give Christians power over the body of death? He gave them the baptism of the Holy Spirit. Without the baptism of the Holy Spirit, a person doesn't have that power. I'll prove this to you: ***(Rom.8:7) Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: (8) and they that are in the flesh cannot please God. (9) But ye are not in the flesh but in the Spirit, if so be that the Spirit of God*** (that's the Holy Spirit) ***dwelleth in you. But if any man hath not the Spirit of Christ*** (that's your born-again spirit), ***he is none of his.*** Christ was man in that He had a human spirit, soul and body. He was God in that the Holy Spirit dwelt in Him. ***(1:3) Concerning his Son, who was born of the seed of David according to the flesh, (4) who was declared [to be] the Son of God with power, according to the spirit of holiness.***

When we are born again, our human spirit is renewed. The Holy Spirit comes to do three things. Jesus said, ***(Joh.16:14) He shall glorify me: for he shall take of mine, and shall declare [it] unto you.*** First, the Holy Spirit comes to give us the Spirit of Christ, which is our born-again spirit, our fresh, clean spirit. Second, as we follow the Holy Spirit, our soul becomes born again. If we bear fruit in the realm of the soul, we will receive a born-again body. This is the manifestation of Christ in you, spirit, soul and body. Even if you have the Spirit of Christ, if you don't have the Holy Spirit, you don't have power over the body. ***(Rom.8:9) But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of***

***Christ, he is none of his.*** If you don't have the Spirit of Christ in you or, in other words, if you don't have a born-again human spirit, you don't belong to Him because Jesus had a born-again human spirit. ***(10) And if Christ is in you, the body is dead because of sin*** (That's the situation Paul was in.); ***but the spirit is life because of righteousness.*** Before the disciples received the Holy Spirit, even though they had received their born-again spirit, they had no power over the flesh. As Jesus said to them, ***(Mat.26:41) ... The spirit indeed is willing, but the flesh is weak.*** Did they have a born-again human spirit? Yes. Jesus told His disciples, ***(Joh.15:3) Already ye are clean because of the word which I have spoken unto you.*** You can't be clean without a born-again spirit and they had a reborn spirit through the Word that was spoken into them.

Paul says, "And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness." So here you have a born-again person who is born-again in their spirit, but they don't have any power over their body, "the body of death." Paul was crying out, "Who shall deliver me from this body of death?" Christians didn't have any power over their "body of death" until they received the Holy Spirit. ***(Rom.8:11) But if the Spirit of him that raised up Jesus from the dead dwelleth in you*** (that's the Holy Spirit), ***he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.*** People think this is talking about the resurrection of the dead, but Paul said, "shall give life also to your mortal bodies." That's talking about this physical body. Where you had death in your mortal body and had no power over

it, God gave you life through His Spirit that dwells in you. Paul is talking about two different spirits here. Most religions I've experienced teach that when you are born again, that's when you receive the Holy Spirit. Even the Pentecostal denominations say, "When you are born again, you receive the Holy Spirit, but when you are baptized in the Holy Spirit, you receive more of it." Again, that's not what the Bible teaches. You can't find a place in the New Testament where the Christians didn't go on to receive the baptism of the Holy Spirit as soon as they found out about it. It was never supposed to be optional, the way it is today. I'm not saying that a person is lost if they don't have the Holy Spirit because Paul said a person belonged to God if they had the spirit of Christ (Romans 8:9); they just didn't have power without having the Holy Spirit of God.

As a matter of fact, back in the Old Testament, we can find the same New Covenant promise of receiving the Holy Spirit and one of the clearest places to see it is in Ezekiel. (***Eze.36:24***) ***For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. (25) And I will sprinkle clean water upon you, and ye shall be clean....*** This is what Jesus did with His disciples. He told them, (***Joh.15:3***) ***Already ye are clean because of the word which I have spoken unto you.*** God gave them a born-again spirit through the Word. He said, (***6:63***) ***It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life.*** He spoke life into them. (***Eze.36:25***) ***And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse***

**you. (26) A new heart also will I give you, and a new spirit will I put within you** (Theologians put a lowercase “s” here and I believe they’re right. The word “spirit” here should be a lowercase “s” because it’s talking about your human spirit.); **and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. (27) And I will put my Spirit** (They capitalized “Spirit” here and I think they’re right again. This is talking about the Holy Spirit.) **within you, and cause you to walk in my statutes....** The Holy Spirit is power from God. **(Act.1:8) But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.** In other words, the Holy Spirit is the power to be a witness by walking as Jesus walked (1 John 2:6). **(2Co.3:2) Ye are our epistle, written in our hearts, known and read of all men; (3) being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh.** You see, it’s how you live your life, not what you say, that makes you a witness. **(Eze.36:27) And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them.**

**(28) And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.** As soon as the Church started, the baptism of the Holy Spirit came right along with baptism in water. How did the Church go so far astray as to think that people can live the Christian life without everything that God

provided? It was never meant to be that way. We are com-  
manded to be full of the spirit of God. ***(Eph.5:15) Look***  
***therefore carefully how ye walk, not as unwise,***  
***but as wise; (16) redeeming the time, because the***  
***days are evil. (17) Wherefore be ye not foolish, but***  
***understand what the will of the Lord is. (18) And***  
***be not drunken with wine, wherein is riot, but be***  
***filled with the Spirit; (19) speaking one to another***  
***in psalms and hymns and spiritual songs, singing***  
***and making melody with your heart to the Lord.***  
If you obey the corrupt nature that's been passed on to you  
genetically through your parents, you will begin to fall into  
corruption: first flesh, then soul, then spirit. The "death" is  
continually taking place because the more corrupt you be-  
come, the more dead you become. It's a spiritual death, not  
a physical death, but it ends in physical death because our  
spirit is our connection with the Holy Spirit.

When our spirit is given to us at birth, it's clean and  
pure. In Hebrews (10:22,26,27; 11:15-17), the Bible talks  
about "defiling" your conscience. Your conscience is a part  
of your spirit and it tells you right from wrong, but the  
more you disobey and ignore your conscience, the quieter  
and quieter it becomes. If we don't listen to our spirit, we  
come to the place where we don't hear it anymore and that  
means we come to the place where we aren't led by it an-  
ymore. As a child grows up, they become more and more  
corrupt because they follow their flesh. I believe that the  
corruption process may be slower if you raise up a child in  
the way they should go (Proverbs 22:6; 23:13,14), but still  
they are going to fall into corruption. They will need to be  
born again because they don't have the Holy Spirit to em-  
power them to follow their human spirit.

The devil wants to take possession of our soul, which is our mind, will and emotions, and he does this through our flesh. God wants to take possession of our soul, but the way He takes possession is through our spirit. So here we are with our soul or, in other words, our natural life, our nature, in the middle. We've been given a spirit and we've been given flesh. As a born-again Christian, we have a decision to make: Are we going to follow the flesh and die or are we going to follow the Spirit and live? If we follow the Spirit, we're following God. If we follow the flesh, we're following the devil. When a child is born, they don't have the spirit of God, so they don't have the ability to make a choice. They always follow the flesh and they always die in soul. When I say "die," I'm talking about spiritual death while you are alive because you are held accountable when you know to do good. ***(Jas.4:17) To him that knoweth to do good, and doeth it not, to him it is sin.*** Sin is imputed when you know what's right and what's wrong. ***(Rom.5:13) For until the law sin was in the world; but sin is not imputed when there is no law.*** The older a child gets, the more quiet their conscience becomes because they get more and more used to disobeying and rebelling against it. And so they come to the place where they must be born again. Jesus is not saying that a little child must be born again. A little child doesn't have to be born again to enter the Kingdom because their spirit is not dead yet, but the older they become, the more corrupt their soul becomes and then the more corrupt their spirit becomes until they must be born again in order to see the Kingdom of Heaven.

A little child is very open to God. Their spirit is still alive. You can talk to them about God and they understand

and they receive, but if you don't teach them anything, they don't have education. We have to train our spirit to take the sword of the Spirit. **(Eph.6:13) *Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. (14) Stand therefore, having girded your loins with truth, and having put on the breast-plate of righteousness, (15) and having shod your feet with the preparation of the gospel of peace; (16) withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil [one]. (17) And take the helmet of salvation, and the sword of the Spirit, which is the word of God.*** The Word of God is our sword, folks. Without the Word of God, your spirit is defenseless. You need to educate your spirit by putting the Word of God in there. When I was a little child in the Catholic Church, they told me certain things were wrong that weren't wrong and so if I did them, my conscience smote me. Even when I was a little child, my conscience told me when I was doing wrong.

The Bible tells us that this is true and we are never supposed to go against our conscience. **(Rom.13:5) *Wherefore [ye] must needs be in subjection, not only because of the wrath, but also for conscience' sake.*** And here's another example: **(1Co.10:25) *Whatsoever is sold in the shambles, eat, asking no question for conscience' sake, (26) for the earth is the Lord's, and the fulness thereof. (27) If one of them that believe not biddeth you [to a feast,] and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. (28) But if any man say unto you, This hath been offered***

*in sacrifice, eat not, for his sake that showed it, and for conscience' sake: (29) conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience? (30) If I partake with thankfulness, why am I evil spoken of for that for which I give thanks? (31) Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (32) Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God: (33) even as I also please all men in all things, not seeking mine own profit, but the [profit] of the many, that they may be saved.* When I became born again, I had to re-educate my conscience according to the Word of God in order to have the sword of the Spirit. The sword belongs to the Spirit; it doesn't belong to the flesh. The Word of God empowers your spirit to win the battle against your flesh and the devil. **(Eph.6:12) For our wrestling is not against flesh and blood** (This is referring to fighting with physical weapons against physical enemies.), **but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual [hosts] of wickedness in the heavenly [places].**

Did you know that it's possible to have the baptism of the Holy Spirit but still not obey the Holy Spirit? Just because you have the Holy Spirit, folks, doesn't mean anything. What matters is that you are walking in faith and obeying the Holy Spirit because, if you are not walking in faith, you're not going to get anywhere. People who are filled with the Holy Spirit walk closer to God. They have more faith and they have power over the flesh. Jesus said, **(Act.1:8) But ye shall receive power, when the Holy Spirit**

***is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.*** But you can offend the Holy Spirit and become reprobate, or rejected, by the Holy Spirit. ***(Eph.4:30) And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.*** How do you “grieve” the Holy Spirit? ***(Heb.6:4) For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, (5) and tasted the good word of God, and the powers of the age to come, (6) and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. (7) For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God: (8) but if it beareth thorns and thistles, it is rejected*** (This is the Greek word *adokimos* and it means “failing to pass the test; unapproved; counterfeit”; or, in other words, “reprobated.”) ***and nigh unto a curse; whose end is to be burned.*** You grieve the Holy Spirit by not doing His works and therefore you don’t bear any fruit. The ultimate end of this is reprobation. ***(Tit.1:15) To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. (16) They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.***

Did you know that just because you are filled with the

Holy Spirit doesn't mean you are going to stay filled with the Holy Spirit? I know this is contrary to what many Pentecostal denominations teach, but if you look in Acts, you'll see that the same people who were filled with the Holy Spirit at Pentecost were later filled again with the Holy Spirit. **(Act.2:4) And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.** So they were filled with the Holy Spirit and then after Peter and John were released from prison, they prayed, **(4:31) And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, (30) while thy stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. (31) And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness.** The same people were re-filled with the Holy Spirit.

You ask, "David, why would somebody need to be filled with the Spirit more than once?" Jesus gives us the answer. He said, **(Joh.7:38) He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. (39) But this spake he of the Spirit, which they that believed on him were to receive.** The power of the Holy Spirit flows out and is used up as we minister according to the command of Jesus. **(Mat.10:7) And as ye go, preach, saying, The kingdom of heaven is at hand. (8) Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.** I'm not saying that the

Holy Spirit ever leaves you completely; I'm saying that it takes staying in fellowship with God to stay filled with the Holy Spirit. It's not just a one-time thing, like some Pentecostals believe. We just read, **(Act.4:31) *And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit.*** How can you be filled twice, unless you've been emptied once? If Jesus said, "Out of your inner most being shall flow ... the Spirit"; then this power is imparted to people around you. It has to come out and it has to be replenished. The point is that we have to maintain our relationship with God because, if we don't, we won't stay filled with the Holy Spirit. Even so, the gifts of God are without repentance (Romans 11:29). He won't take the gifts back. For instance, He won't necessarily take speaking in tongues back, but you may speak in tongues and yet not be filled with the Holy Spirit.

A person has to stay filled with the Holy Spirit, as the Bible clearly teaches in Acts. The people who were preaching in Acts 2 were the same people who were filled with the Holy Spirit again Acts 4. Personally, I believe you have the capacity to receive more of the Spirit when you are full of the Word of God. Jesus said, **(Joh.6:63) *It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life.*** Therefore, if you receive more of His Word, you will receive more of His Spirit. That's why Jesus breathed on the disciples and **(20:22) ... *saith unto them, Receive ye the Holy Spirit,*** even though there are people who insist, "No, it wasn't manifest until Pentecost, when the rushing mighty wind came." Most Pentecostal denominations believe that having the Holy Spirit makes you a

shoo-in for the Kingdom of Heaven, but having the Holy Spirit doesn't make you immune to sin. Having the Holy Spirit is not what saves you; obeying the Holy Spirit is what saves you.

***(Rom.8:11) But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. Life came out of Jesus. Life came out of His Words when He spoke. Life came out of Him when He laid hands on people. Life came out of His garment and healed the woman who touched Him. Life was in Him and that life was imparted to others, but that's not the case of a person who's not filled with the Holy Spirit. It's difficult to walk with God, folks, without being filled with the Holy Spirit. From the Book of Acts you can see that the very foundation of Christianity is to repent, receive a born-again spirit and then be filled with the Holy Spirit. The typology of the Temple in the Old Covenant makes this very clear. We are supposed to be temples "not made with hands" (2 Corinthians 5:1; Acts 7:47-49) or, in other words, without the works of man. (1Co.6:19) ***Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; (20) for ye were bought with a price: glorify God therefore in your body.*** When Solomon built the Temple, it represented the house "made without hands," so there couldn't be the sound of tools, symbolizing man's works, while they were building it (1 Kings 6:7).***

After the Temple was built and they had sanctified it (1 Kings 8:1-9; 2 Chronicles 5:1-10), it still didn't have the Spirit of God in it. But when they had the dedication of the

Temple, the Spirit of God came in the form of the Glory Cloud and dwelt in the Temple (1 Kings 8:10,11; 2 Chronicles 5:13,14). You see, the Temple was designed for the Holy Spirit to  dwell in . What good was the Temple without the Spirit? I think in this regard a lot of people are going to fall away because they will not obey the Scriptures and receive the Holy Spirit. The Holy Spirit  is  the power to do what you have to do. There were times when I just didn't think the Holy Spirit was there, but right when it was necessary, the power showed up and completely  awed  me. And no matter what situation we find ourselves in, the Holy Spirit can manifest Himself in us and enable us to walk as Jesus walked.

The Lord also pointed out to me that it was  Judah  who dwelt in Zion. The name  *Judah*  means "praise," and so Judah identifies the Spirit-filled people, the full-Gospel people. The name  *Judah*  separates us from the rest of Christianity who haven't received the Holy Spirit. The northern 10 tribes of Israel went further astray and "missed the boat" many more times than the tribe of Judah. The northern 10 tribes worshipped the false "Christ," the two golden calves which they set up. I believe that the Lord showed me this is a type for our day. The northern 10 tribes represent the non-Spirit-filled groups and Judah represents the Spirit-filled groups, the ones who inhabit  Zion .  Zion  was the city that  escaped  when Babylon conquered the people of God. A modern day example of this is the Armenian genocide. The word "genocide" was first coined by historian Raphael Lemkin in 1943 to describe the systematic murder of the Armenians by the Ottomans. Only the Spirit-filled Christians escaped. They fled when they were warned because they believed in prophecy and they believed the prophets God

sent to them, but many, many non-Spirit-filled Christians were killed. Some estimates are that as many as 1.5 million lost their lives in that holocaust. *The Happiest People on Earth* by Demos Shakarian, and John and Elizabeth Sherrill, published by *Guideposts Magazine* in 1975, tells the story of Demos Shakarian. His grandfather left Armenia for America when the Russian prophet Klubniken foretold that an “unspeakable tragedy” was coming to Armenia.

Well, folks, now the same thing is getting ready to happen in America, where most of the people who call themselves “Christian” have not yet been filled with the Spirit of God and they’re not giving any heed to all the prophetic warnings that another holocaust is coming. The Spirit of God makes you respect prophets and prophecies. The Spirit of God opens your eyes to dreams, visions, revelations and the deeper things of the Spirit. We’ve seen that when the disciples needed more power from God to stand up to and endure the persecution they were receiving, they came together and prayed, and God filled them again with the Holy Spirit. Not only does every Christian need to be baptized in the Holy Spirit, we need to be continually baptized in the Holy Spirit. Amen.