

# Living the Christian Life

## Welcome to Living the Christian Life Online Christian magazine Of Spiritual Truth

*A magazine seeking to encourage the Christian to walk in the power of the Holy Spirit. The Scriptures remind us, that in us there is nothing that merits God's blessing, we are powerless to live victorious Christian lives in our own strength. The Gospel message reminds us, that It is the same power that made light to shine out of darkness that transforms our weak mortal sin cursed bodies to have a confidence to live the Christian life.*

*The disciples were told by the risen Lord to wait for the promise of the Father (Acts 1:4)  
Lord Jesus says to them "But ye shall receive power after the Holy Spirit is come upon you (Acts 1:8)*

*Paul prays for the power of our position in Christ to be manifested in our lives by faith*

*And what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power. . (Eph 1:19-20)*

**For further reading on the subject -  
[go to Pilgrim Living](#)**

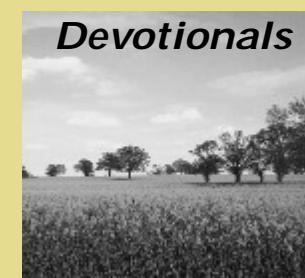
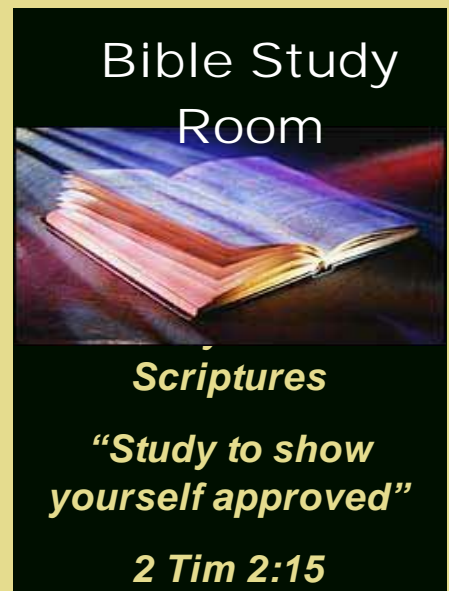
**Top Stories from Previous Issues**

***What is True Faith?***

***Did Jesus actually Claim to be God***

***Are you a Heir of Glory?***

***The Natures of Christ.***



# Living the Christian Life — Online Magazine of Spiritual Truth

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*The Great Light  
shining in the  
Darkness*

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## Bible Prophecy

**The Purpose of Prophecy**  
(2 Peter 1:16-21)

*For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit. (2 Pet.1:21)*

**NO prophecy** - was ever made by an act of human will, but men moved by the Holy Spirit spoke from God" This is an inspired statement describing both prophet and prophecy (2 Pet 1:21). Prophecy is that which a prophet hears from God and speaks to man.

**The Scriptures** - show that prophecy is the means by which God speaks to the immediate need and reveals His greater and eternal purposes. The prophet hears what God is saying to his own situation, but he also receives more truth that will apply to readers in future generations.

For more on subject >>>>>

## In This Issue

Winter 2016  
- Issue 9

## Top Stories from Previous Issues

*Did Jesus actually Claim  
to be God  
Four Heart Experiences  
Are you a Heir of Glory?  
The Natures of Christ.*

## Regular Features

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## Living the Christian life E-Mag

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smartphone*

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**I am the Light of the world, - he who follows Me will not walk in the darkness**

***Bible readings John 14:27-28***

***John 1:18 - Heb.1:1-14***

God clothed Himself with humanity and dwelt amongst men as a tabernacle of flesh

**The wonder of the Christmas story is that God clothed Himself with humanity and dwelt amongst men as a tabernacle of flesh. And that the Word became flesh declaring His full humanity and Deity full of grace and truth**

**It was the birth of one particular Child that was the Great-Light, which coming into the world shone upon its moral darkness. But the moral darkness of mankind refused this Light; men loved darkness rather than the Light, they nailed Him to a tree so proved that man in his natural state is devoid of the Spirit of God. (See Gospel of John Chapter one)**

**God is Light, and Christ is the image of the invisible God;**

God of gods, Light of lights. The invisible became visible in flesh. He became the visible Light of the world, as the sun is the visible light of the world, so Christ is the Sun of righteousness.

The New Testament Scriptures record for us “that He Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had purged our sins sat down on the right hand of the majesty on high” (Hebrews Chapter 1:3)

The express image of his person has reference to the Son’s being the exact representation of God’s nature. God is seen or made visible in the person of Jesus Christ. His full divine glory was the full outshining of God’s glory. Christ is the absolute expression of the collective attributes of Deity. (John 1:18). All that God is and does is revealed in full splendor in the divine Son

***The Lord is my light and my salvation, the Lord is the strength of my life of whom shall I be afraid (Psalm 27:1)***

**Christ is the fountain of Life**

The inference from these verses is that, he that follows Christ will not walk in darkness but shall have the light of life. He will have happiness in the knowledge that he will not be left destitute of instruction in the way of truth which is necessary to keep one from destroying error.

He will have direction necessary to keep him from damaging sin. He shall have the light of life, that knowledge and enjoyment of God which will be to him the **light of Spiritual life** in this world and the life to come. (Psalm 119:105-12)

***“For with Thee is the fountain of life, in Thy light shall see light” (Psalm 36:9)***

The Excellency of the Christian faith is that, the author and founder of it is the author and founder of the world. Although creation came into being through Him, yet He did begin to exist, creation did not exist in Him – All of Life exists in Him (John 1:14)

This life was the light of men, enlightening them as to God’s holiness and wisdom and giving them happiness. The light shone in the moral darkness of this world.

Those that come under His radiant beams, to them is given by His power and authority to be **“children of God”** not by natural birth, nor by personal resolution, nor by priestly action, but by faith in Christ Jesus (Gal 3:26)

**The Gospel message will mean nothing unless it changes who we are, and the direction we take**

**We trust and hope that you will find true Light and love in your hearts,**

## Living in the Light of Future Glory - 1 Peter Ch. 1 - Elect Pilgrims and Those who are chosen

*We are Elect Pilgrims, who are chosen by God's call and grace, according to the foreknowledge of God, before the foundation of the world, by the sanctifying work of the Spirit*

**Section 1 - Elect Pilgrims and Those who are chosen**

**Section 2 - According to the foreknowledge of God the Father and Before the Foundation of the world**

**Section 3 - By the sanctifying work of the Spirit**

**Conclusion - The outcome of our faith, the salvation of our soul.**

The purpose of the letter then was to teach them how to

1. Live victoriously in the midst of hostility,
2. Not to lose hope
3. To Keep on trusting and not to be bitter
4. Always keeping in mind the Lords Coming again and live accordingly
5. And through their living evangelise the world.

### ***Section 1- Elect Pilgrims and - Those who are chosen***

***To those who reside as aliens (1)***

Although the Christians were dispersed across the region because of their faith, strangers and dispersed, And although they were oppressed and despised by the world around them nevertheless they were highly esteemed in God's eyes because of their identity.

***We may be strangers and aliens in this present world system. But our homeland is heaven itself - The Book of Hebrews remind us "Yet they looked for a future dwelling our heavenly hope"***

*"It was in faith that all these persons died. They did not receive the things God had promised, but from a long way off they saw them and welcomed them, and admitted openly that they were foreigners and refugees on earth. Those who say such things make it clear that they are looking for a country of their own.*

*They did not keep thinking about the country they had left; if they had, they would have had the chance to return. Instead, it was a better country they longed for, the heavenly country. And so God is not ashamed for them to call him their God, because he has prepared a city for them".(Heb 11:13-16)*

The Christian is a stranger disposed in a land not their own. We are living amongst a people whose identity is one of self preservation and self interest, whose laws are constantly opposed to that of Gods laws. Spiritually speaking we are like temporary residents awaiting a future residency in our eternal home

***As Christians we are in the most honourable state that any person can be in during this life***

***1 Peter Ch. 1 - Elect Pilgrims and Those who are chosen***

***Next Section - "Those who are chosen"***

## Living in the Light of Future Glory -

***1 Peter Ch. 1 - Elect Pilgrims and Those who are chosen***

### ***Section One - Page 2***

**We are planted in this relationship a realm of love and power and peace. We were chosen and called in order to wait for Him, and His coming.**

#### ***Who are chosen - God's Call and Choice***

***The word “chosen” means “called out ones”, here the word is used as a term for Christians chosen by God for Salvation.***

- 1. We are God’s Elect (Rom 8:33)**
- 2. We are chosen of God, to be holy, and beloved (Col 3:12)**
- 3. We are chosen of God for eternal glory (2Tim 2:10)**

***Paul in his letter to the Thessalonians Church greets them with the words “In God the Father and the Lord Jesus Christ (1Thes 1:1)***

***Paul, Silas and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace and peace to you.***

The Scriptures remind us - “May grace and peace be yours in full measure through your knowledge of God and of Jesus our Lord.

God's divine power has given us everything we need to live a truly religious life through our knowledge of the one who called us to share in his own glory and goodness.

***In this way he has given us the very great and precious gifts he promised, so that by means of these gifts you may escape from the destructive lust that is in the world, and may come to share the divine nature. - (2 Pet 1:2)***

In Christ is our new position; He is the head of a new Creation, we are bona-fida spiritual beings, our DNA is that of the Godhead ‘father, Son and Holy Spirit’

**The Lord Jesus reminds us in John s Gospel**

***“When that day comes, you will know that I am in my Father and that you are in me, just as I am in you”. (John 14:20)***

We are strengthened and our faith is built on the knowledge that our faith is not based on ideals or theories, but based on Christ alone who has made fit to dwell in the heavenlies as Ephesians reminds us Christianity is not a mystical religion, but is based in objective historical revealed truth from God. The deeper and wider that knowledge of the Lord is deeper the grace and peace is multiplied **“Where He gives true grace, He gives more grace”**

Hebrews reminds us ***“Let us draw near with sincere heart in full assurance of faith” (Heb 10:22)***

We can have that assurance by being confident in the peace we have in our salvation. In peace we have through His sacrifice, but also through His intercessionary work of the Lord’s ministry

***Not only have been chosen, but that choice was made long before we came to knowledge of the Savior.***

**Next    Section 2 - According to the foreknowledge of God the Father and Before the Foundation of the world**

## The sanctifying work of the Spirit

### Living in the Light of Future Glory - 1 Peter Ch. 1

**Conclusion - The outcome of our faith, the salvation of our soul.**

#### Section Three - Page 1

*“And you have been given full life in union with him. He is supreme over every spiritual ruler and authority”. (Col 2:10)*

*Believers are complete in Christ both positionally by the imputed righteousness of Christ and all in the complete sufficiency of all the heavenly resources for spiritual maturity.*

#### **The sanctifying work of the Holy Spirit**

**“And you have been given full life in union with him. He is supreme over every spiritual ruler and authority”. (Col 2:10)**

Believers are complete in Christ both positionally by the imputed righteousness of Christ and all in the complete sufficiency of all the heavenly resources for spiritual maturity. - “Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord. Seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory”

“He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature”. (1 Pet 1:2-4) - It is only when we count on the facts of our salvation and are obedient to the will of God and allowing Spirits sanctifying work allowing to mould us

“When you were the slaves of sin, you were free from righteousness. What did you gain from doing the things that you are now ashamed of? The result of those things is death! But now you have been set free from sin and are the slaves of God. Your gain is a life fully dedicated to him, and the result is eternal life.

***For sin pays its wage—death; but God's free gift is eternal life in union with Christ Jesus our Lord”. (Rom. 6:20-23)***

The results of that obedience, is to be fruitful. “That is the law of the Spirit of life in Christ Jesus”

“Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can you, except you abide in Me” (John 15:4)

To abide in Christ is to draw all wisdom, life and strength from Him. We become one in Spirit united together.

***“For since we have become one with him in dying as he did, in the same way we shall be one with him by being raised to life as he was. And we know that our old being has been put to death with Christ on his cross, in order that the power of the sinful self might be destroyed” (Rom 6:5)***

***It was the glorious power of God that was manifested in raising Christ literally, and physically from the grave, that transfers us from darkness into the kingdom of God’s Son. Jesus rose through the grave cloths. The grave could hold him***

We are reminded in these verses that the believer likewise through power of the Spirit to have risen to newness of life and in a new realm. It is not something we hope or strive for but is of God’s Divine grace, It His Spirit that enables us to dwell in the spere of holiness.

We are children of One Father, redeemed by the One Saviour, and sanctified by the One Spirit. We are born of the ever-living Word of God. The Holy Spirit operates the “New Birth” in the soul of the believer and nourishes that life, and the vehicle of these operations is the Word.

**Next >>>>> The sanctifying work of the Spirit**

**Conclusion - The outcome of our faith, the salvation of our soul. - Section Three - Page 2**



The outcome of our faith, the salvation of our soul.

## Living in the Light of Future Glory - 1 Peter Ch. 1

### The sanctifying work of the Spirit Conclusion - Section Three - Page 2

***We are children of One Father, redeemed by the One Saviour, and sanctified by the One Spirit. We are born of the ever-living Word of God. The Holy Spirit operates the “New Birth” in the soul of the believer and nourishes that life, and the vehicle of these operations is the Word.***

The outcome of our faith, the salvation of our soul

#### *The sanctifying work of the Holy Spirit - Conclusion*

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The attachment of the affections of the heart to the Lord Jesus Christ only occurs where the new birth is a reality. He and His Word form a unity, they are both precious to the renewed heart, and For His Word reveals Him and His fullness to the soul.

***“Be like newborn babies, always thirsty for the pure spiritual milk, so that by drinking it you may grow up and be saved. As the scripture says, “You have found out for yourselves how kind the Lord is.” (1 Pet 2:2)***

Spiritual growth is always marked by a graving for and a delight in God’s word with the same intensity with which a baby craves for milk. A Christian develops a desire for the truth of God’s Word when he remembers his life’s source and like new born babies pursuing spiritual growth

**“Obtaining as the outcome of your faith the salvation of your souls” (1 Pet 1:9)**

***“Let us give thanks to the God and Father of our Lord Jesus Christ! Because of his great mercy he gave us newlife by raising Jesus Christ from death. This fills us with a living hope, and so we look forward to possessing the rich blessings that God keeps for his people. He keeps them for you in heaven, where they cannot decay or spoil or fade away. They are for you, who through faith are kept safe by God's power for the salvation which is ready to be revealed at the end of time”. (1Pet 1:3-5)***

#### A Living Hope

The final analysis is that we have a living hope, that living hope is the confident and optimism in future glory and eternal life, Paul reminds us 1 Cor.15 “That if only have hope in this life only, then our salvation is a lie. Our salvation must mean more than that and one which reaches into heavens glory.

n one sense the Christians now possess the result of their faith, a constant deliverance from the power of sin, but also in another sense, we are waiting to receive the full salvation of eternal glory in the redemption of our bodies.

#### The Future Glory

***“I consider that what we suffer at this present time cannot be compared at all with the glory that is going to be revealed to us. All of creation waits with eager longing for God to reveal his children, For creation was condemned to lose its purpose, not of its own will, but because God willed it to be so.***

***Yet there was the hope that creation itself would one day be set free from its slavery to decay and would share the glorious freedom of the children of God. For we know that up to the present time all of creation groans with pain, like the pain of childbirth.***

***But it is not just creation alone which groans; we who have the Spirit as the first of God's gifts also groan within ourselves as we wait for God to make us his children and set our whole being free. For it was by hope that we were saved; but if we see what we hope for, then it is not really hope.***

***For who of us hopes for something we see? - But if we hope for what we do not see, we wait for it with patience” (Rom 8:18-25)***

## The Believer is loved and elected of God for all eternity

### Living in the Light of Future Glory - 1 Peter Ch. 1 - According to the foreknowledge of God the Father and Before the Foundation of the world

#### Section Two - Page 1

*The Believer is loved and elected of God for all eternity His existence began in the will and love of God and all the attributes and emotions of God, being eternal, the believer has had therefore an eternal existence in the past in the mind of God, as he will have an eternal existence in the future in the presence of God.*

#### *a). According to the foreknowledge of God the Father (v2)*

The Believer is loved and elected of God for all eternity His existence began in the will and love of God and all the attributes and emotions of God, being eternal, the believer has had therefore an eternal existence in the past in the mind of God, as he will have an eternal existence in the future in the presence of God.

#### *His brief existence in time is comprised of the fact that*

1. Hears the gospel and has become a follower of the Lord
2. This should be evidenced by his true spiritual life lived in the Spirit of God
3. Through his life and word boldly preaches the word of the Lord
4. His life is a life of holiness and separate from the world and its ways
5. He awaits his calling, to be caught up in the clouds to meet the Lord in the air and so returns to that Divine bosom from where he was first conceived in the mind of God.

*“Let us give thanks to the God and Father of our Lord Jesus Christ! For in our union with Christ he has blessed us by giving us every spiritual blessing in the heavenly world. Even before the world was made, God had already chosen us to be his through our union with Christ, so that we would be holy and without fault before him”. (Eph 1:3-4)*

#### *b). Before the Foundation of the world*

Those who are saved have become eternally united with Christ Jesus.

Through God's sovereign will, before the creation of the world and therefore independent of human influence and apart from any human merit.

*“He had been chosen by God before the creation of the world and was revealed in these last days for your sake. Through him you believe in God, who raised him from death and gave him glory; and so your faith and hope are fixed on God”. (1 Pet 1:20-21)*

He is to be holy and blameless before Him. “He chose us for Himself to be the praise of His own glory”. It reveals both a purpose and a result of God's choosing those who are to be saved. “Unrighteous persons are declared righteous, unworthy sinners are declared worthy of salvation. A perfect righteousness which places believers in a holy and blameless position before God.

**Next -- Section 3 - By the sanctifying work of the Spirit**

**Conclusion - The outcome of our faith, the salvation of our soul.**

## The Purpose of Prophecy (2 Peter 1:16-21)

***For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit. (2 Pet. 1:21)***

**NO prophecy** - was ever made by an act of human will, but men moved by the Holy Spirit spoke from God" This is an inspired statement describing both prophet and prophecy (2 Pet 1:21). Prophecy is that which a prophet hears from God and speaks to man.

**The Scriptures** - show that prophecy is the means by which God speaks to the immediate need and reveals His greater and eternal purposes. The prophet hears what God is saying to his own situation, but he also receives more truth that will apply to readers in future generations.

**The Bible** - gives us a record of prophetic utterances over 15 centuries. It contains all that we need to know of our God and His purposes. That does not mean that all conversation came to an abrupt end in the first century AD., but that we have a Word by which all subsequent prophecy must be judged The Holy Spirit will never contradict that which He has already spoken. God will deepen our understanding of His Word, show the application of it, and open up its meaning to those who are seeking the mind of God.

***God has never left Himself without a witness or ceased to speak to His people, whether by His prophets or by "words of prophecy" in churches.***

Many writers in the Bible are called prophets, though their callings and ministries were varied: Moses, the lawgiver, David, the warrior and king; Daniel ruled an empire; Paul, Peter and John were apostles; Isaiah, Jeremiah and Ezekiel were preachers; others such as Samuel and Nathan were inspired historians. They spoke and wrote to their generation, but because they were "moved by the Spirit" their messages often contained much for future generations

**After Pentecost**, - prophecy achieved a new universal dimension in the Church (Acts 2:17, 18). Before His ascension, Jesus told His disciples that they would be "My witnesses", after the baptism in the Holy Spirit At Pentecost, they "were all filled with the Holy Spirit", speaking the wonders of God in many tongues which were understood by the hearers.

***"For the testimony of Jesus is the spirit of prophecy" (Rev. 19:10).***

**It is, this prophetic ministry** of praise that the Holy Spirit often uses to convict the sinner and lead him to Christ (1 Cor. 14:24, 25). The Holy Spirit "edifies, exhorts and consoles" the Lord's people by the ministry of prophecy and builds up the Church and strengthens the Body in unity (1 Cor. 14:3). He gives the word of prophecy to whom He chooses to manifest Himself, and so each member is to "desire earnestly spiritual gifts, but especially that you may prophesy" (1 Cor. 14:1).

It is often in the word of prophecy for the need of the moment, that God also reveals more of His greater purposes in the world, stretching out to future generations. These words are contained in the Bible, and make the prophetic Scriptures for those who choose to study them, relevant for the present time.

The apostle Paul was a prophet; we see the burden of intercession which daily possessed him in such passages as 2 Cor. 11:28, 29 and the opening verses of many of his letters. Because he was such a great intercessor, he received prophetic revelations which he preached and wrote to the various churches.

***The letters are glorious examples of "teaching, reproof, correction, training in righteousness" (2 Tim. 3:16). Paul not only received the pattern of the Church from God, but the prospect of her future glory, and the plan of God for Israel***

**Prophecy In its wider aspect,**

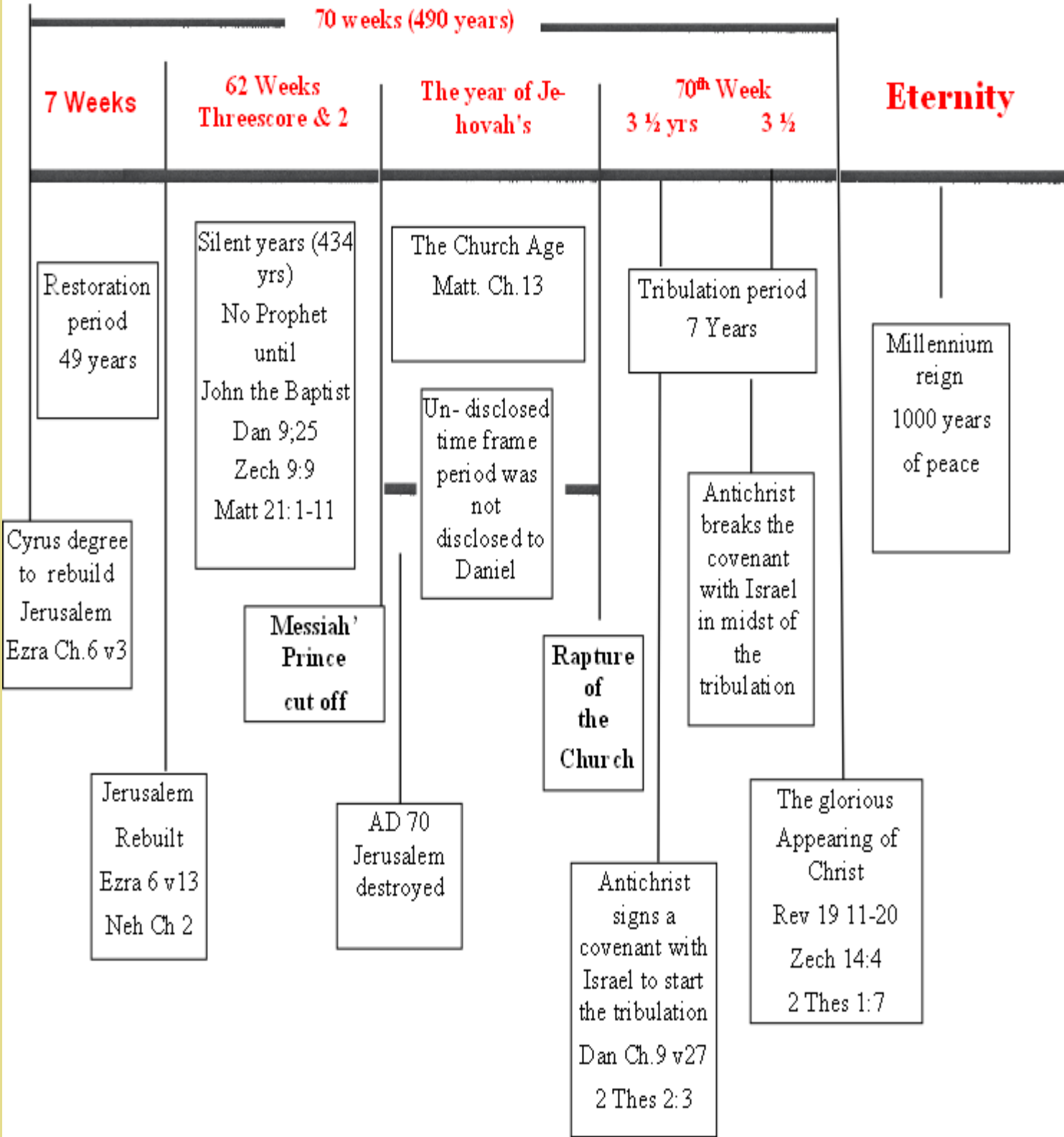
God is calling the Church to be a prophetic voice to the world, to be its "salt" and "light", to be the message of God to sin-sick society by speaking in the power of the Holy Spirit

***See also Daniel's Seventy Weeks***

Daniel's Seventy weeks Timeframe -  
(Daniel Chapter 9 )

Daniel's Seventy Weeks - Time line (Daniel Ch.9)

“Seventy weeks are determined. For your people and for your holy city,  
To finish the transgression, To make an end of sins,  
To make reconciliation for iniquity, To bring in everlasting righteousness,  
To seal up vision and prophecy, And to anoint the Most Holy”. Dan. 9:24



For a full explanation of Daniel's 70 weeks go to next page

## Daniel's Seventy sets of Seven (70 weeks)

### Daniel's Prophecy in Daniel Chapter 9 -

***“A period of seventy sets of seven has been decreed for your people and your holy city to finish their rebellion, to put an end to their sin, to atone for their guilt, to bring in everlasting righteousness, to confirm the prophetic vision, and to anoint the Most Holy Place. Now listen and understand! Seven sets of seven plus sixty-two sets of seven will pass from the time the command is given to rebuild Jerusalem until a ruler—the Anointed One —comes. Jerusalem will be rebuilt with streets and strong defenses, despite the perilous times”. (Dan. Ch.9:24-25)***

***Daniel has been praying about the sin of his people and God says there are 70 weeks determined upon thy people.***

There are 70 weeks determined upon this people and there will be the end of transgression; there will be the end of sins; there will be the reconciliation for iniquity; there will be the bringing in of everlasting righteousness; there will be the sealing up of vision and prophecy and there will be the anointing of the most Holy One. So we begin with this time factor, this 70 weeks. What is it?

"A time will come" says Gabriel. "A time will come when all sin will finish for this nation." "A time will come when transgression will end." "A time will come when there is established everlasting righteousness. There will be no need of prophet; there will be no need of prophecy; there will be no need of vision, and that time will be at the end of 70 weeks."

Now literally that is 70 periods of 7. The word translated "weeks" means a period of 7. At the end of 70 periods of 7 then this will be true concerning the people of Israel. So we want to discover just what these periods of 7 are 70 weeks or 70 periods of 7, and we ask ourselves - can we determine how long these weeks are?

If you turn again to Daniel, chapter 4, we read there you will remember about Nebuchadnezzar that he was to become as a beast of the field, and we read at the end of verse 32 "and seven times shall pass over there until thou know that the most High ruleth in the kingdom of man." Seven times were to pass over the king, Nebuchadnezzar. You will remember that we saw in chapter 4 that the tree was cut down and the stump was left, and seven times were to pass over him and we discovered that those 7 times were seven years.

Now are we thinking in those terms? First of all I want us to establish the length of a year in scripture, for wherever you turn in scripture the length of a year was not the length that we have for our year today. You know that there are 365 ¼ days in a year, that is why we have the leap year to make up the quarters. 365 days in our year, but when we turn to scripture and we look there at the years laid down in scripture, we find that in actual fact a scriptural year consisted of 360 days.

***A year in scripture consisted of 12 months, all of an equal length of 30 days, and the confirmation of this you will find in the story of the flood.***

Look at Gen. Ch. 8 and verses 3 and 4 and there we read "And the waters returned from off the earth continually; and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month." The rains came in the second month, the ark rested in the seventh month the rains began on the 17th day, the ark rested on the 17th day. In other words -5 months - 150 days. 30 days a month. Each month in scripture is just 30 days, and the 12 months period is 360 days, so when we talk in terms of prophetic years, we are thinking of years of 360 days.

Now Daniel, chapter 7 and verse 25 speaks of the anti-Christ making war with the saints, and there we have a little phrase used "they shall be given into his hand until a time of times and the dividing of time" or, a time, two times and half a time – 3 1/2 Move on to Daniel, chapter 12 verse 7 and we get a further indication there - a time, times, and a half. 3 1/2 again.

***"Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the Prince shall be seven weeks and three score and two weeks" (7 weeks and 62 weeks) "And after three score and two weeks shall Messiah be cut off, but not for himself." We are presented then with a period of 70 weeks or 70 periods of 7 years, 490 years which are sub-divided into 7» 7 periods of 7 years, that is 49 years and 62 periods of 7 years.***

If my arithmetic is correct, 434 years, and one final period one week of 7 years totals 490 years. 490 prophetic years, and Daniel is told quite specifically "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah (the anointed one) the Prince, shall be 7 weeks and 3 score and 2 weeks." In other words a period of 69 weeks, 483 years, 483 prophetic years.

***Next Part two “What does it all mean”>>>>>***

## ***Daniel's Prophecy in Daniel Chapter 9 - Seventy sets of Seven (70 weeks)- Page 2 - "What does it all mean"***

***From the very day that the decree was given to rebuild Jerusalem and the day that Jesus rode into Jerusalem is exactly 483 years (prophetic years of 36 days). The first seven weeks, this period of 49 years, this was the time actually of the rebuilding of the city of Jerusalem. After the return the walls were rebuilt. Following that period, we have a further period of 62 weeks until Messiah shall be cut off, and the word is literally, cut down, destroyed, executed, and this surely can only refer to Calvary,***

For just a few days you will remember, after they said "Hosannah" they said "Away with Him. Crucify Him" and we are told that after three score and two weeks shall Messiah be cut off, He came as their King and he never received the kingdom. He had nothing. They crucified Him.

So we come to the final week. The one week, seven years, the time of the end, and seven years is a very short period indeed. I say that this particular week must be in the time of the end, because if you look again at verse 26,

"After three score and two weeks shall Messiah be cut off and shall have nothing; and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination he shall make it desolate, even until the consummation."

Even until the end, even until what Gabriel said was to complete the whole period of 70 weeks, that is the bringing in of everlasting righteousness and the removal forever of iniquity. Now that has not yet taken place and it must therefore be at the time of the end. Some would claim; that we have here a reference to the destruction of Jerusalem by the Romans in A.D.70, but you know it does not fit in with the Biblical story.

The Romans made no covenant with Israel. We assert, therefore, as we have seen all the way through, that in the historical record there is a gap, this parenthesis of grace, this Church Age of which the Old Testament prophets knew nothing at all. When Daniel is talking of the history of the people of Israel he says there are 70 weeks, 70 periods of 7 years, 490 years of history for the children of Israel and then the end comes.

Then is the consummation, but he knew nothing of this period that has lasted for nearly 2,000 years. We have seen that this has been the case throughout. The Old Testament prophets saw the future as just one long vista, they did not see this gap in between, but we know its there, and indeed we can find that this is not inconsistent with the whole tenor of scripture on this point.

You remember Jesus, when He is quoting the prophet in the synagogue in Nazareth, He found the prophet Isaiah, He opened the book and found the place where it was written "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives and the recovering of sight to the blind, to set at liberty them that are bruised and have preached the acceptable year of the Lord..."

**" and He closed the book and He stopped in the middle of a sentence"**

He stopped half way in what the prophet was saying, for the prophet went on to speak of the day of the vengeance of our God. Isaiah saw it all as one continuous progression. Jesus knew that there was this Church Age that stands in between, and we know it too.

***Next Page "The Final Week" >>>> The Great Tribulation***

## Daniel's Prophecy in Daniel Chapter 9 - The Final Week The Great Tribulation

***"A time will come" says Gabriel. "A time will come when all sin will finish for this nation." "A time will come when transgression will end." "A time will come when there is established everlasting righteousness. There will be no need of prophet; there will be no need of prophecy; there will be no need of vision, and that time will be at the end of 70 weeks."***

***Daniel's prophecy coincides with the main purpose of the Book of Revelation, that is "the time of the tribulation" Chapters 4 to 19. The Great tribulation, the latter half of the final week is especially in view. The 70<sup>th</sup> week sees the anti-Christ who signs a covenant with Israel to start this period of tribulation. (Dan 7:27 & 2 Thes. 2:7) He breaks that covenant in the midst of the final week. At the end of this tribulation period when the antichrist is finally defeated there will be the glorious appearing of Christ (Rev 19:11-20 Zech 14:4 2 Thes 1:7)***

You will remember, of the anti-Christ it is said that in the early days he speaks as a lamb, he comes and he speaks peaceably. It is only later that his true nature is seen and half way through this period he breaks his covenant with the people of God. He causes the sanctuary to be desecrated, probably setting up an image of himself. Remember in chapter 3:8 saw that enforced worship of the image is to be typical of the end of the age. He sets up an image in the very sanctuary of the people of God, and the end is near. For just 3 years he does his worst, he seeks to destroy the city and the sanctuary and there are wars and desolations, the overspreading of abominations until the consummation, for he will be cut off without hand.

The Lord Himself will deal with him, but this final period, this brief period of 1,260 days - 3-years - is for Israel, the day of Jacob's trouble, the day when the anti-Christ, the prince of the people, is breaking his covenant and seeking to destroy the earthly people of God.

Thank God for the consummation. Thank God for the end, it is in His Hands and He has the last word. Those who say that as far as they are concerned, there is no future for the Jew are blind to this final period of their history. God at the moment is no longer dealing with the Jews as a nation.

He did that in the Old Testament dispensation and He will do it again, for that final brief period after our age, the time of the Gentiles, is completed. Now He is calling out of all nations, Jew and Gentile, a people for His own Name into the Church of God, but when the Church Age is past, for that brief period,

***He will take up the story again with Israel and Paul tells us about it, you will remember, in Romans 11. He says in verse 25***

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part hath befallen Israel, until the fullness of the Gentiles be come in"- and then all Israel shall be saved. It is written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

For this is my covenant unto them, when I shall take away their sins." That is what Daniel prayed about. That is what the Angel Gabriel told him about. He spoke of the removing of their sins and the bringing in of everlasting righteousness. The purpose of God for Israel is their salvation, and "if the casting away of them" says Paul "has been the reconciling of the nations of the world, what will their redemption be, their gathering again be, but life from the dead."

When God blesses Israel, He shall yet, through them, bless all the nations of the world in the millennial reign. That day, I believe, is very near. We are moving rapidly to the end of the Church Age and the beginning of this very brief period of final Jewish history before the Saviour comes. He is coming for His earthly people and for you and me. In the meantime we are to serve Him as He deserves.

***A More fuller study of this period will appear in the next issue of Living Magazine***

## Work, Watch, and Pray

"But we prayed to our God, and because of them we set up a guard against them day and night". (Neh. 4:9)

For Meditation Read Nehemiah Ch.4:1-23

***Discouragement is one of the most damaging forms of attack; in fact it is one which is the most destructive tool in the armoury of Satan. Discouragement is nothing new, all of God's people at sometime faced discouragement***

Our lives are built upon the foundations we lay down in life, but often those foundations are built on shifting sands, and the moment problems arise we sink in despair. How we respond to the problems we face will often determine its outcome, and how learn from them will always make us stronger, This previous year has been one which has shaken the Western world, the atrocities have alarmed us and caused us to be fearful, how to do respond to these atrocities

Nehemiah in the Old Testament was no stranger to discouragement; He was given the task of rebuilding the walls of Jerusalem but faced much opposition from the enemy, and also discouragement within the camp and coming from his own brethren.

Nehemiah gives us some insight into coming to terms with this discouragement and opposition-

**Nehemiah's first response to opposition** he says, "And we prayed to our God and set a guard as a protection against them day and night."

**His second response** was to continue the work as we read in verse 6, "So we built the wall," and in verse 15, "And we all returned to the wall."

**His third response** was to remind the people about the God who is behind this building project. He said in verse 14, "Do not be afraid of them. Remember the Lord, who is great and awesome, and fight for your brothers, your sons, your daughters, your wives and your homes."

Nehemiah focused their attention on God. He repeatedly used the phrase "Great and awesome O Lord God of heaven, the great and awesome God who keeps covenants and steadfast love with those who love him and keep his commandments. (Nehemiah 1:5)

What is our response to opposition? - Should we expect opposition? The Bible says all who desire to live godly in this world will face opposition (2 Tim 3:12). "Do not be surprised at the fiery trial when it come upon you to test you, as though something strange were happening to you," (1 Peter 4:12).

When we repented and we placed our faith in the completed work of Christ on our behalf, we were adopted into the family of God. We are adopted into a family, we bear that family name. And there are few names that can cause such diverse and often quite viscous attack as the name of our Savior Jesus. Jesus said,

***"If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you".***

But you will face opposition for carrying the name of Christ that's a certainty.

The arrows of opposition that you face may take the same form as those that were aimed at the inhabitants of Jerusalem. Subtle forms of ridicule are often more painful to accept especially if it comes from those you love. To be excluded, patronized and ignored may even cause you to slightly downplay your faith or compromise your stand on certain issues. Other times it will be insignificant things which build up, sometimes we get into situations that lead us to follow a direction we shouldn't go down without realizing it. And it causes us to lose faith and lose our direction.

Paul in Ephesians reminds us that we are in a battle not of Human means but spiritual he says

***"Finally, be strong in the Lord and in the strength of His might. Put on the full armour of God, so that you will be able to stand firm against them schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. Therefore, take up the full armour of God, so that you will be able to resist in the evil day, and having done everything, to stand firm". (Ephesians .6:10-13)***

For Further Blogs go to [pilgrimwaypulpit.wordpress.com](http://pilgrimwaypulpit.wordpress.com)



## With Joy you shall Draw Water

**Christ reveals the Living Water –  
Bible Reading..**

**John Ch. 7:37-44 & Isaiah Ch.12:1-6**

***if you knew the gift of God, and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water”***

This Chapter introduces us to a further attribute of Christ’s character. That Jesus was the source of “Living water” The Samaritan women of Chapter 4 is first introduced to this spiritual source.

***“Jesus answered and said to her, if you knew the gift of God, and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water”***

To get a true perspective on the statement Jesus made in this Chapter we need to look into the setting for the occasion which was the “Feast of Tabernacles or Booths” This was one of the three feasts that had to be celebrated at Jerusalem.

### ***Introduction and background***

The chapters 7 to 11 mark the last days of Jesus’ ministry on earth, and introduces the period of conflict about His person and who He was. John records for us in John chapter seven that Jesus no longer walked in Judea because the Jews were seeking to kill Him, Not that He had done anything wrong, but because of what He said and did. Because Jesus refused to abide by their man made traditions they felt threatened and were jealous of the authority He exhibited in His ministry. Matthew reminds us. ***“When Jesus had finished these words, the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes” (Mat.7:24)***

They were proud of their traditions even if it commanded equal or more status than Gods written word. They became spiritually blind to the essentials of their faith. Jesus said about them again in Matthew ***“Let them alone; they are blind guides of the blind. And if a blind man guides a blind, both will fall into the pit”.*** (Matt 15 14)

Many are like that today they hold on to tradition and religious trappings which are worthless and devoid of any merit toward salvation. But refuse to heed to Scripture and choose ignore because it does not fit into their religious beliefs, they want a designer God not one will highlight their short comings.

This is what the Jews were doing, they objected to Jesus words which were a rebuke to their traditions and religious chains which bound the people into spiritual slavery, Jesus words were to release from these chains, to set them free.

### ***On the last day the great day of the feast.***

***The feast of Booths or Tabernacles*** was the harvest festival memorial of redemption for Israel, prophetic of kingdom rest and blessings through Israel to the nations. The last day of the feast was the most solemn and climatic of the entire festal cycle. It was the eighth day of rest and holy assembly ***“Jesus stood and cried out, saying, if any man is thirsty, let him come to me and drink”.***

A tradition grew up in the few centuries before Jesus that on the seven days of the feast of Booths or Tabernacles, a golden container filled with water from the pool of Siloam was carried in procession by the high priest back to the temple.

As the procession came to the Watergate on the s side of the inner temple court 3 trumpet blasts were made to mark the joy of the occasion and the people recited Isaiah Chapter.12 v3

***“You will joyously draw water from the springs of salvation”***

At the temple while onlookers watched, the priests would march around the altar with the water container while the temple choir sang the Hallel (Psalm 113-118)

The water was offered in sacrifice to God at the time of the morning sacrifice. The use of the water symbolized the blessings of adequate rainfall for crops this ritual was performed on each of the seven days. It was also a memorial aspect that prefigured their wilderness wanderings.

**Next Page >>>>>**

## With Joy you Shall Draw Water Page 2

***“You will joyously draw water from the springs of salvation”***

***Jesus used this event as an object lesson and opportunity to make a very public invitation on the last day of the feast for His people to accept Him as the living water His words recall Isaiah 55.1***

***“Thirsty ... Come.. Drink.***

The water poured out was commemorating the water supplied to Israel in the desert On the eighth day signified the enjoyment of the springs of the land itself and no water was poured out. Jesus stood and offered the Spiritual reality of the kingdom to individual believers, but the national fulfilment to Israel of all that the festal ritual signified awaits His second advent.

Jesus used this event as an object lesson and opportunity to make a very public invitation on the last day of the feast for His people to accept Him as the living water His words recall Isaiah 55.1

***“Thirsty ... Come.. Drink. These three words summarize the Gospel call recognition of need leads to an approach to the source of provision. Followed by receiving what is needed.***

***The thirsty soul feels the need to come and to satisfy their longing  
Come to the Saviour and drink***

***Come and receive His gracious offer of Salvation***

***“Ho everyone who thirsts, come to the waters And you who have no money come buy and eat. Come buy wine and milk without money and without cost” (Isa 55:1)***

***The Servants redemptive work***

The Servants redemptive work and glorious kingdom are for the benefit of all who are willing to come. The Prophet invites those who come, to participate in benefits and blessings obtained by the suffering Servant of Isaiah 53:6-8

***Paul reminds us in Eph.2:8-9 “For by grace are you have been saved through faith; and not of yourselves, it is the gift of God, not as a result of works, so that no one may boast For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we should walk in them”***

The wine and milk are symbolic of the abundance and satisfaction and prosperity (Joel 3:18)  
***In that day the mountains will drip with sweet wine and the hills will flow milk. And the brooks of Judah will flow with water and a spring will go out from the house of the LORD***

***The significance of Jesus invitation***

was that it centres on the fact He was the fulfilment of all that the feast of Booths or Tabernacles. He was the one who provided the living water that gives eternal life. He is the water of life

Those that receive and accept the invitation find that sought after spiritual rest to the soul, a fountain rising up, a continuous spring whose source is from God,. but those that receive not continue to grope around in spiritual darkness. They are drinking from the polluted waters of life

***The water that I shall give him, shall be in him a well of water***

This reminds us that we have a never ending supply, for the grace of God given at conversion is exceeding abundant, it comes in large flows into the hearts of regenerate persons, and flows out of them, as rivers of living water: and which also abides, for it continues

***Its a fountain springing up into everlasting life:***

it is a seed which remains, an immortal and never dying principle; it is inseparably connected with eternal life; it is the beginning of it, and it issues in it; whoever has grace, shall have glory; and whoever are called, sanctified, justified, and pardoned, shall be glorified: such is the nature, influence, and use of this living water.

## What is True Dynamic Faith

*The Life of Faith* (Hebrews Ch.10 v19 to 13 v19)

“They who trust in the Lord shall be as Mount Zion, which cannot be removed.  
As the mountains are round about Jerusalem, so the LORD is round about his  
people from henceforth even forever” (Psalm 125:1-2)  
(Faith) John 3:5 – Gen 3:20 – Heb 11:39

### *What is Faith?*

**Faith** is defined as confidence or trust in a being, object, deity, view, or in the doctrines or teachings of a religion,

Faith in Christianity is based on the work and teachings of Jesus Christ. Christianity declares not to be distinguished by faith, but by the object of its faith. Rather than being passive, faith leads to an active life aligned with the ideals and the example of the life of Jesus. It sees the mystery of God and his grace and seeks to know and become obedient to God. To a Christian, faith is not static but causes one to learn more of God and grow, and has its origin in God.

In Christianity, faith causes change as it seeks a greater understanding of God. Faith is not just blindly following a set of rules or statements or obedience to a creed. Before Christians have faith, they must understand in whom and in what they have faith in.

Without understanding, there cannot be true faith, and that understanding is built on the foundation of the community of believers, the scriptures and traditions and on the personal experiences of the believer

### *The Essence of faith*

consists in believing and receiving what God has revealed, and may be defined as that trust in the God of the Scriptures and in Jesus Christ, whom He has sent, which receives Him as Lord and Saviour and impels us to a loving obedience and of good works.

**See John 1:2 James 2:14-26**

**The Scriptures in Hebrews exhorts us –**

***Let us draw near with a true heart in full assurance of faith (Heb 10:22)***

The exhortation is the description of all that Christ is, and has done as found in verses 15-18  
Having an assurance and perfect confidence in the finality of Christ's Sacrifice which is –

**Penal** (Gal.3:13 2 Cor.5:2)

**Substitutionary** – (Lev. 1:4 Isa.53:5-6 1 Pet.2:24)

**Voluntary** (John 10:18)

**Redemptive** (Gal.3:13 Eph.1:7 1Cor.6:20)

**Propitiatory** (Rom.3:25)

**Reconciling** (2Cor.5:18-19 Col.1:21-22)

**Efficacious** (John 12:32-33 Rom 5:9-10 2Cor 5:4 Eph.2:13 Heb 9:11-12,26)  
(Heb.10:10-17 1John 1:7 Rev.1:5)

**Revelatory** (John 3:16 Rom 3:25-26 1John 4:9-10)

**>>>>>>> Next page**

## What is True Dynamic Faith - Page 2

### *The Life of Faith* (Hebrews Ch.10 v19 to 13 v19)

#### The finality of Christ's sacrifice

is further prophesied by the Holy Spirit in Jeremiah **where** it says

***“But this shall be the covenant that I will make with the house of Israel. After those days says the LORD. I will put My law in their hearts, and will be their God, and they shall be my people”.*** (Jer. 31:33-34)

This is the restoration to the Lord's blessing based on the “New Covenant” This covenant is based entirely on the “basis of grace” and the “sacrificial blood of Christ”

It is the foundation of the inward generation of every believer. In Christ's sacrificial death He accomplished a new beginning in the remission of sins and the transformation of life for all who place their faith in Him (Heb.10:16-18)

Christ's completeness of His work of redemption and atoning sacrifice was signified by His having “sat down”

***“But this man, after He had offered one sacrifice for sins forever; sat down on the right hand of God” (Heb.10:12)***

He thus assumed an exalted position of authority and priestly service. He now awaits the final results of His work of redemption, when His enemies will be vanquished and His rule established throughout the whole earth.

#### The Essence of the life of faith

Having laid the foundations of faith, the writer now concentrates on the life of faith (v19-23).

Having therefore, brethren, boldness to enter unto the holiest by the blood of Jesus. By a **“A new and living way”** which he hath consecrated for us, through the veil, that is to say, his flesh

The bringing in of a better hope enables us to draw near to God. This hope is the anchor of the soul; it's both sure and steadfast. It is what our faith is based on. It lies within the veil into the holiest **“By a new and living way”** It was consecrated by the living sacrifice, the blood of the covenant.

Jesus Christ consecrated a new and living way through the veil into the immediate presence of God. (Heb.9:11-14)

#### The Reality under the New Covenant – Its significance

The covenant of unconditional blessing is based upon the finished work of redemption of Christ. It secures blessing for His Church, flowing from the Abraham covenant (Gal.3:13-20) It secures all covenant blessings. It is unconditional, final and irreversible. (Heb.8:8-12) (Luke 22:20)

***“That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith” (Gal.3:14)***

The Abrahamic covenant is on the basis of faith, Abraham believed God and so was justified, **“It was accounted to him for righteousness”** as are all those who like him believe God (Gen.15:6) The Scriptures foresaw the justification of the Gentiles by faith and proclaimed the gospel. Abraham became the great example of faith.

He became the “Father of all believers” The promise given to Abraham, is that he should be the heir of the world, not through the works of the law but through faith or the righteousness of faith. (Rom.4:13-25)

***The example is that the Gentile believer is to walk in that same steps of faith as that of our father (Rom 4:12)***

## Are You an Heir of Glory?

***"For as many as are led by the Spirit of God, these are children of God. For you didn't receive the spirit of bondage again to fear, but you received the Spirit of adoption, by whom we cry, "Abba! Father!" The Spirit himself testifies with our spirit that we are children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if indeed we suffer with him, that we may also be glorified with him."***

**Romans 8:14-17**

***The above verses set before us a very solemn question—  
Are you an heir of glory?***

**The inheritance I speak of is the only inheritance which can be kept forever. -**

All others must be left in the hour of death, if they have not been taken away before. The owners of millions can carry nothing with them beyond the grave. But it is not so with the heirs of glory. Their inheritance is eternal. The inheritance I speak of is the only inheritance which is within everybody's reach. Most men can never obtain riches and greatness, though they labor hard for them all their lives. But glory, honor, and eternal life, are offered to every man freely, who is willing to accept them on God's terms. "Whoever will," may be an heir of glory.

If you wish to have a portion of this inheritance, you must be a member of that one family on earth to which it belongs, and that is the family of all true Christians. You must become one of God's children on earth, if you desire to have glory in heaven. None but true Christians are the children of God. None but the children of God are heirs of glory.

***The relation of all true Christians to God. - They are God's "SONS."* -**

I know no higher and more comfortable word that could have been chosen. To be servants of God—to be subjects, soldiers, disciples, friends—all these are excellent titles. But to be the sons of God, is a step higher still. What says the Scripture? "The servant abides not in the house for ever—but the son abides ever." (John 8:35.)

To be son of the rich and noble in this world—to be son of the princes and kings of the earth—this is reckoned a privilege. But to be a son of the King of kings, and Lord of lords—to be a son of the High and Holy One, who inhabits eternity—this is something higher still. And yet this is the portion of every true Christian.

But how can sinful men like you and I become sons of God? When do they enter into this glorious relationship? We are not the sons of God by nature. We are not born so when we come into the world. No man has a natural right to look to God as his Father.

***The Epistle to the Ephesians tells us,***

"You were by nature children of wrath, even as others." (Ephes. 2:3.) The Epistle of John says, "the children of God are manifest, and the children of the devil—whoever does not righteousness is not of God." (1 John 3:10.)

**Men become sons of God in the day that the Spirit -**

leads them to believe on Jesus Christ for salvation, and not before. What says the Epistle to the Galatians? "You are all the children of God by faith in Christ Jesus." (Gal. 3:36.) What says the Epistle to the Corinthians? "Of him are you in Christ Jesus." (1 Cor. 1:30.)

**Part two >>>> Power to become the sons of God**

## Continuing the thought are you an heir of God?-

### Power to become Children of God

***What says the Gospel of John? "As many as received Christ, to them gave the power (or privilege) to become the sons of God, even to those who believe on His name." (John 1:12.) Faith unites the sinner to the Son of God, and makes him one of His members. Faith makes him one of those in whom the Father sees no spot, and is well pleased.***

#### **Faith marries the believer to the beloved Son of God,**

It entitles him to be reckoned among the sons. Faith gives him fellowship with the Father and the Son. Faith grafts him into the Father's family, and opens up to him a room in the Father's house. Faith gives him life instead of death, and makes him instead of being a servant, a son.

Reader, I warn you to beware of the delusive notion, that all men and women are alike children of God, whether they have faith in Christ or not. It is a wild theory which many are clinging to in these days—but one which cannot be proved out of the Word of God. It is a perilous dream, with which many are trying to soothe themselves—but one from which there will be a fearful waking up at the last day.

#### **That God, in a certain sense, is the universal Father of all mankind,**

I do not pretend to deny. He is the Great First Cause of all things. He is the Creator of all mankind, and in Him alone, all men, whether Christians or heathens, live and move, and have their being. All this is unquestionably true. In this sense Paul told the Athenians, a poet of their own had truly said, "We are His offspring." (Acts 17:28.) But this son-ship gives no man a title to heaven. The son-ship which we have by creation, is one which belongs to stones, trees, beasts, or even to the devils—as much as to us.

#### **That God loves all mankind with a love of pity and compassion,**

I do not deny. His tender mercies are over all His works. He is not willing that any should perish—but that all should come to repentance. He has no pleasure in the death of him that dies. All this I admit to the full. In this sense our Lord Jesus tells us, "God so loved the world, that he gave His only begotten Son, that whoever believes in him should not perish—but have everlasting life." (John 3:16.)

It is nonsense to talk of the view I am now upholding as narrow-minded and harsh. The Gospel sets an open door before every man. Its promises are wide and full. Its invitations are earnest and tender. Its requirements are simple and clear. Only believe on the Lord Jesus Christ, and whoever you are, you shall be saved. But to say that proud men, who will not bow their necks to the easy yoke of Christ, and worldly men, who are determined to have their own way and their sins—to say that such men have a right to claim an interest in Christ, and a right to call themselves sons of God, is absurdity indeed.

#### **God offers to be their Father—but He does it on certain distinct terms—**

They must draw near to Him through Christ. Christ offers to be their Savior—but in doing it He makes one simple requirement—they must commit their souls to Him, and give Him their hearts. They refuse the terms, and yet dare to call God their Father! They scorn the requirement, and yet dare to hope that Christ will save them! God is to be their Father—but on their own terms! Christ is to be their Savior—but on their conditions!

***What can be more unreasonable? What can be more proud? What can be more unholy than such as doctrine as this? Beware of it, reader, for it is a common doctrine in these latter days. Beware of it, for it is often speciously put forward, and sounds beautiful and charitable in the mouths of poets, novelists, sentimentalists, and tender-hearted women. Beware of it, unless you mean to throw aside your Bible altogether, and set up yourself to be wiser than God. Stand fast on the old Scriptural ground. No sonship to God without Christ! No interest in Christ without faith!***

Extracted from Are You an Heir? by J. C. Ryle

***Back>>>> to part one Heir of glory***

The Natures of Christ.

The Bible represents Christ as a Person having two natures, the one divine and the other human.

For a fuller study  
see  
  
*The Doctrine of the  
Person and Work of  
Christ*  
  
*The Names and  
Nature of Christ*  
  
At  
  
*Pilgrim Ambassador*  
  
*Bible Theology Web site*

*This is the great mystery of godliness, God manifested in the flesh,*

"And without controversy great is the mystery of godliness; He who was manifested in the flesh, Justified in the spirit, Seen of angels, Preached among the nations, Believed on in the world, Received up in glory. (1 Tim. 3:16)"

*a. The two natures.*

Since many in our day deny the DEITY of Christ, it is necessary to stress the Scripture proof for it. Some old Testament passages clearly point to it, Such as

"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, Prince of Peace. (Isaiah 9:6)"

"In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness. (Jeremiah 23:6)"

"But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting. (Micah 5:2)"

*The New Testament proofs are even more abundant,*

"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.] (Matthew 11:27)"

" In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:18)

" No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared [him]. (John 1:18)"

*b. The two natures united in one Person.*

Christ has a human nature, but He is not a human person. The Person of the Mediator is the unchangeable Son of God. In the incarnation He did not change into a human person; neither did He adopt a human person. He simply assumed, in addition to His divine nature, a human nature, which did not develop into an independent personality, but became personal in the Person of the Son of God.

After this assumption of human nature the Person of the Mediator is not only divine but DIVINE-HUMAN; He is the God-man, possessing all the essential qualities of both the human and the divine nature. He has both a divine and a human consciousness, as well as a human and a divine will.

This is a mystery which we cannot fathom. Scripture clearly points to the unity of the Person of Christ. It is always the same Person who speaks, whether the mind that finds utterance be human or divine,

## The Works of God

*“Then God blessed the seventh day and sanctified it, because in it He rested from all His work which He had done” (Genesis Ch.2:v3)*

*There is no evening to the Sabbath Day, it has no evening it is eternal. It foretells Christ the true Sabbath in whom God rests, and in whom believers rest.*

*This is God’s own rest of Hebrews Chapter 4.*

### The Works of God

*Blessing is stamped upon this introduction to the history of God’s interest in man and His creatures*

*He blessed the living creature (Gen 1:22) - He blessed man (Gen 1:28) - He blessed the seventh day (Gen 2:3)*

***In the Gospel of John Chapter 5.*** The Lord Jesus reminded the Zealots that His command for healed man to carry his bed on the Sabbath, was in accordance with a previous act by His Father recorded in Genesis Ch.3:21 “the making of the coats of skins to clothe the nakedness of Adam and Eve”

And as sin had broken the Father’s rest after creation, so Christ had come because of sin to “work the works of Him” He alone could say “I have finished the work which Thou gavest Me to do” (John Ch.17:4)

In the healing of the lame man, The Lord Jesus presented proof of His Messiah-ship to the nation on the Sabbath that they might learn that He Himself was the “True Sabbath” in which God rested. God’s creation Sabbath was wrecked by sin. The Sabbath was given as a token of the covenant between man and Jehovah, but man’s disobedience destroyed it.

Here in John Chapter.5 the Jews persecuted Jesus because He healed the lame man on the Sabbath (v16). But the Jews had degraded the Sabbath and the Passover in that it became “A feast of the Jews (John Ch.5:1) and not “the feast of Jehovah”

Man degraded himself so that he became lifeless which is in contrast with Him who is “the giver of life”. Man clings to forms and festivals all the more strongly when lacking the life which can be described as “covenant of works”. They will use their religion of works to fight against Him of whom they witnessed (John Ch.5:18)

***The Christian Sabbath*** – the resurrection day opens the “New Creation” in which the Christians rests ***Hebrew Ch 4 reminds “Let us therefore be diligent to enter that rest” (v11)*** The Pilgrim Christian rests not in the first creation, in which the first Adam corrupted, but in the second because it is God’s redemption rest, and Christ being that Sabbath. It is a rest that cannot be disturbed. (Hebrews 4:9-11) (Hebrews 4:3) For we rest in the finished work of Calvary

***“I have glorified Thee on earth, having accomplished the work which Thou hast given Me to do” (John 17:4)***

Just as sin had broken the Father’s rest after creation, so Christ had come because of sin to work the works of Him that sent Him. The statement “My Father worketh until now and I work” (John 5:17) is deeply affecting, for it declares that neither He nor the Father could find that their Sabbath in the midst of the sad fruits of sin

*In John Ch.5:24 we are reminded that Jesus Christ gave eternal life to whoever believed on Him as sent by God, and that the eternal destiny of all men would be decreed by Him (28-29) so that if they would not receive Him as Life-giver they would be rejected by Him*

***That eternal life is lived out by the Pilgrim Christian*** - not in his own strength, but through the power of the Holy Spirit, and as such the Father works out His purposes in us through the Holy Spirit, The work of God in relation to our eternal destiny lies in the necessity of the Pilgrim Christian to be renewed in spirit (or be born again)\*\* The necessity grows out of the incapacity of the natural man to see or enter the kingdom of God, However gifted, moral, or refined he may be the natural man is absolutely blind to spiritual truth and incapable of entering the kingdom Jesus goes beyond man’s concept and comes to the very heart of man’s problem, the need for spiritual transformation or regeneration produced by the Holy Spirit

**\*\*For a fuller account see *The New Man. “Ye must be born again” Bible reading John Ch3 v1-15***

## Did Jesus Actually Claim to Be God

***“When Jesus had finished these words, the crowds were amazed at His teaching and authority,***

What made Jesus different? His’ only credentials were himself. He never wrote a book, commanded an army, held a political office, or owned property. He mostly travelled within a hundred miles of his village, attracting crowds who were amazed at his provocative words and stunning deeds. His greatness was obvious to all those who saw and heard him.

Two thousand years ago a man from a insignificant Nazarene village in Palestine, shook the religious world. That man Jesus Christ captivated those who heard him. Those who witnessed his words and life tell us that there was something about Jesus of Nazareth which was different from all other religious leaders of His day. Matthew chapter seven, says –

***“When Jesus had finished these words, the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes”***

What made Jesus different? The attracting crowds were amazed at his provocative words and stunning deeds. His greatness was obvious to all those who saw and heard him.

Most great people eventually fade into history books, but Jesus is still the focus of thousands of books and unparalleled media controversy. Although he was an outsider with no credentials or political powerbase, within three years, Jesus changed the world for the next 20 centuries. Today His followers exist in all four corners of the world. Many millions of Christians have been martyred rather than deny Jesus Christ.

***“When Jesus had finished these words, the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes”***  
***(Mat 7:28-29).***

The early New Testament Church faced much persecution and many died for their faith, all of the disciples apart from John who died of old age on the Isle of Patmos. All the others were martyred. Yet the Church grew and expanded greatly. Today it is still growing at a rapid rate, despite the claims of critics that it is a dying entity.

What was it about Jesus Christ that made the difference and caused much controversy amongst the Jewish leaders? Was he merely a great man, or something more? Much of the controversy revolves around the radical claims Jesus made about himself—claims that astounded both his followers and his adversaries.

It was primarily Jesus’ unique claims that caused him to be viewed as a threat by both the Roman authorities and the Jewish hierarchy. These questions get to the heart of who Jesus really was. Some believe he was merely a great moral teacher; others believe he was simply the leader of the world’s greatest religion. But many believe something far more. Christians believe that God has actually visited us in human form. And they believe the evidence backs that up.

Although many people acknowledge that Jesus was a great moral teacher, yet when we examine the Scriptures regarding the claims He made about Himself. We have ask the question, could Jesus have been just a great moral teacher?

Jesus’ Sermon on the Mount has been called the most superlative teaching of human ethics ever uttered by an individual. In fact, much of what we know today as “equal rights” actually is the result of Jesus’ teaching.

One of America’s Founding Fathers, President Thomas Jefferson, revered Jesus as perhaps the greatest moral teacher of all time. In fact, Jefferson’s memorable words in the Declaration of Independence were rooted in Jesus’ teaching that each person is of immense and equal importance to God, regardless of sex, race, or social status. The famous document sets forth, “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights ...”

***Next page>>>> I and My Father are One***

Did Jesus Actually claim to be God –  
I and My Father are One

Whoever has seen me has seen the Father.” (John 14:8)

Jesus never claimed to be a religious leader. He never got into religious politics or pushed an ambitious agenda, and he ministered almost entirely outside the established religious framework.

Thomas Jefferson revered Jesus as a good moral, teacher, but he didn’t answer the vital question, If Jesus falsely claimed to be God he couldn’t have been a good moral teacher. But did Jesus really claim deity? In fact, Jesus’ statements about himself contradict the notion that he was simply a great man or a prophet. On more than one occasion, Jesus referred to himself as God’s Son

And that leads us to the question of what Jesus really did claim for himself; specifically, that Jesus claimed to be divine? Some will say that He never explicitly say “I am God”

Jesus’ usage of God’s name greatly angered the religious leaders. The point is that these Old Testament scholars knew exactly what he was saying—

he was claiming to be God, the Creator of the universe. It is only this claim that would have brought the accusation of blasphemy. To read into the text that Jesus claimed to be God is clearly warranted, not simply by his words, but also by their reaction to those words.

In examining Jesus’ claims, it is important to understand that he made them in the context of the Jewish belief in one God (monotheism). No faithful Jew would ever believe in more than one God. And Jesus believed in the one God, praying to his Father as, “the only true God.” But in that same prayer, Jesus spoke of having always existed with his Father.

"I glorified You on the earth, having accomplished the work which You have given Me to do.... Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was. (John 1&:4-5)

And when Philip asked Jesus to show them the Father, Jesus said,

“Philip, have I been with you so long and you don’t know me? Whoever has seen me has seen the Father.” (John 14:8)

Jesus continually referred to himself in ways that confounded his listeners, “Before Abraham was, I AM.” He told Martha and others around her, “I AM the resurrection and the life; he who believes in me, though he is dead, yet shall he live.” Likewise, Jesus would make statements like, “I AM the light of the world,” “I AM the only way to God,” or, “I AM the “truth.”These and several other of his claims were preceded by the sacred words for God, “I AM” . What did Jesus mean by such statements, and what is the significance or the term, “I AM”?

So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" Jesus said to them, "Truly, truly, I say to you, before Abraham was born, I am." Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.(John 8:57-59)

For answers to the above Scriptures we need to go into the Old Testament for the significant of the statement “I Am”. when Moses asked God His name at the burning bush, God answered, “I AM.” He was revealing to Moses that He is the one and only God who is outside of time and has always existed. Incredibly, Jesus was using these holy words to describe himself. Jesus’ usage of God’s name greatly angered the religious leaders.

"I glorified You on  
the earth, having  
accomplished the  
work which You  
have given Me to  
do.... Now, Father,  
glorify Me together  
with Yourself, with  
the glory which I  
had with You  
before the world  
was.  
(John 1&:4-5)

## Did Jesus Actually claim to be God – The Messiah Son of God

Jesus' usage of God's name greatly angered the religious leaders, these Old Testament scholars knew exactly what he was saying—he was claiming to be God, the Creator of the universe. It is only this claim that would have brought the accusation of blasphemy

Jesus went further by claiming that God was His Father, He was claiming deity with God by declaring “I and the Father are One”. Not just in identification, but in essence and substance. The Scriptures remind us in Ephesians chapter 3:19 That ye may be filled with all the fullness of God; that is, that ye may be filled with spiritual grace and blessing to an extent corresponding to all the fullness of God.

There is a fullness of gracious attainment in every advanced believer that corresponds to all the fullness of God; every part of his nature is supplied from the Divine fountain, and, so far as a creature can, he presents the image of the Divine fullness. In the human nature of Christ this correspondence was perfect: "In him dwelt all the fullness of the Godhead bodily;"

*My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one.” (John 10:29-30)*

***The Jews picked up stones again to stone Him. Jesus answered them, “I showed you many good works from the Father; for which of them are you stoning Me?” The Jews answered Him, “For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out to be God. (John 10:31-33).***

There will be those who accept Jesus as a great teacher, yet are unwilling to call him God. As a Deist, we've seen that Thomas Jefferson had no problem accepting Jesus' teachings on morals and ethics while denying his deity. The Scriptures clearly show us a different story.

***When Jesus was arrested and brought before the Jewish legal Council, they questioned Him***

*Then the high priest stood up and said to Jesus, “Are you not going to answer? What is this testimony that these men are bringing against you?” But Jesus remained silent. The high priest said to him, “I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God.” “You have said so,” Jesus replied. “But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” Then the high priest tore his clothes and said, “He has spoken blasphemy! Why do we need any more witnesses? Look, now you have heard the blasphemy. What do you think?” (Mat.26:62-66)*

***“He is worthy of death,” they answered.***

It may be difficult to accept how anyone from a such an obscure village in Palestine could be God, To many it is easier to accept that He was a moral teacher, or a great Prophet. But the Scriptures remind us in 1 Corinthians Ch.15. That the very foundational truths of the New Testament Church lay in the fact that God has revealed Himself to us through Lord Jesus. That he came to liberate those bound in sin. That he died and rose again. He alone had the credentials to redeem mankind, Moral teacher or prophet could not accomplish that.

The claims of Jesus Christ force us to choose. “You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse, and Christianity is a great lie  
You can shut Him up for a fool, you can spit at Him and kill him as a demon or you can fall at his feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher.

The Scriptures have left us with no other option, That He is indeed the Son of God; Philip \*said to Him, “Lord, show us the Father, and it is enough for us.” Jesus \*said to him, “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father.(John 14:8-9)

## ***Why Go to Church – Is it necessary?***

***“Let us hold unswervingly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching”.***(Heb.10:23-25)

***Bible reading for meditation Hebrews Ch.10***

Sometimes you hear the phrase “I am a Christian but I do not need to go to Church”. But can we truly be a Christian and not be part of a Christian community. Can we remain isolated from Christian fellowship and grow spiritually; is there value in Church worship?

To unite in public worship exposed the early Church to much persecution and possible death; even today in many counties of the world, to be a worshipping Christian brings with it much hardship, persecution, imprisonment or even death. And yet the early Church grew at a rapid rate. In many counties today where Christianity is not welcome; the Christian community is thriving and growing. In our Bible reading, there is much evidence for active Church worship, throughout Scripture the Jewish people were exhorted to gather for worship, the writers of the New Testament exhorted the early Church in such worship.

### ***What are the virtues of public worship and fellowship?***

#### ***1. There a command to come or draw near. (Heb.10:22)***

We are not to forsake our assembling together for worship of God, for encouragement to ourselves and also to one another, yet our priorities often come before our worship, we start missing more and more meetings, our desire to meet becomes lukewarm and backsliding is imminent. It's like taking an ember of coal out of the fire it soon cools down and is ineffective. Making time for worship brings blessing to the soul

#### ***2. Gathering to together brings blessing (Psalm 92:12-13)***

***“The righteous will flourish like a palm tree, they will grow like a cedar of Lebanon; planted in the house of the Lord, they will flourish in the courts of our God”.***

By gathering together we flourish together, He feeds us spiritually, our faith grows and is strengthened. We learn from one another. God's speaks to us through His word spoken. We gather in worship to remember where we have come from, to encourage ourselves in the hope we have in our salvation. In Communion we remind ourselves and give thanks for His grace in redeeming us and giving us our inheritance

#### ***3. Examples of the early Church (Acts 2:42)***

They were continuing in fellowship in breaking of bread, in the word and in prayer. Our gathering together stimulates growth. There is a common goal and a shared sense of community.

***“Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved”*** (Acts 2:46-47).

Together there is strength, we are part of a body made up of differing parts united together with one purpose with one head the “Lord Jesus Christ” The Holy Spirit helps us to maintain that fellowship. The Holy Spirit is given in seed form and as it is watered by the living word it grows and strengthens the believer.

#### ***4. Our attitude in gathering for fellowship (Luke 24:50)***

***“While he was blessing them, he left them and was taken up into heaven. Then they worshiped him and returned to Jerusalem with great joy. And they stayed continually at the temple, praising God”*** (v51-53)

The chief aim of the Christian is to glorify God and to enjoy Him forever; the supreme object of worship must towards the omnipotent God. There is a necessity of worship in everyman.

“Every man must have a god. There is no such thing as an atheist, for such a man worships himself and the material world. There is no human being without a shrine in his heart where there is a god whom he worships. The very composition of human life demands a centre of worship as a necessary existence”. (Alan Redpath. Law and liberty)

***Who are you listening to, your heart or  
To God who commands you to come into  
His Courts with praises and thanksgiving***

## Man's Reasoning & Weariness of Man - Ecclesiastes Ch.1 v1-18

***The chapter reminds us that it is vanity and the weariness of man that leads him down the spiraling decent morally, because of man's inability to straighten what has been made crooked and to furnish what is defective.***

***"What is twisted cannot be straightened, what is lacking cannot be counted" (Ecc. 1:15)***

It is a truism to say that order in nature depends upon right relationships; to achieve harmony each thing must be in its proper position relative to each other thing. In human life it is not otherwise.

The cause of all our human miseries is a radical moral dislocation, an upset in our relation to God and to each other. For whatever else the Fall may have been, it was most certainly a sharp change in man's relation to his Creator. He adopted toward God an altered attitude, and by so doing destroyed the proper Creator-creature relation in which, unknown to him, his true happiness lay. Essentially salvation is the restoration of a right relation between man and his Creator, a bringing back to normal of the Creator-creature relation

In determining relationships we must begin somewhere. There must be somewhere a fixed centre against which everything else is measured, where the law of relativity does not enter and we can say "IS" and make no allowances. Such a centre is God. When God would make His Name known to mankind He could find no better word than "I AM." When He speaks in the first person He says, "I AM"; when we speak of Him we say, "He is"; when we speak to Him we say, "Thou art." Everyone and everything else measures from that fixed point.

As the sailor locates his position on the sea by "shooting" the sun, so we may get our moral bearings by looking at God. We must begin with God. We are right when and only when we stand in a right position relative to God, and we are wrong so far and so long as we stand in any other position.

In the Bible God has fixed boundaries in which lives. The Ten Commandments as such. They set firstly the existence of a creator God and our relationship to Him and secondly our relationship to on another

When we detach ourselves from a creator God then our moral standards are somewhat suspect.

### ***Godless living is unsatisfying v8***

God has appointed fixed laws for the well being of man; He has set boundaries where man may dwell. He has given him the consciousness of another life Ch.3 v11 reminds us

***"He has made everything beautiful in its time. He also set eternity in the hearts of man, yet they cannot fathom what God has done from beginning to end".***

### **Romans Ch.2:18**

**The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness.**

Man outside of God will ever be a restless creature, ever trying to satisfy his needs, and yet never being satisfied always striving to fill that void.

***Man was made to worship, he is a worshipping being he can only find true satisfaction when he surrenders his own kingdom for the kingdom of God and live under God's ordinances***

***Man Find will only find "True wisdom and happiness" in this state***

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## Doctrine, is the essence of our faith.

*Love is a part of that doctrine and cannot be greater than doctrine. To really love God is to come to grips with doctrine - the whole counsel of God. Doctrine refers only to declared scripture (i.e. the Bible).*

Biblical Doctrine is the foundation of all true Christian experience. Without a sound doctrinal foundation Christian experience, is like a builder attempting to build a house without a good foundation. Doctrinal truth is not only the foundation but also the superstructure of all true biblical experience

All Christian practice must be based on correct doctrines and rooted in Christian principles

Christian doctrines are nothing less than the truths of Christianity. The Bible emphasizes that

*"All Scripture is inspired by God and is profitable for teaching, for rebuking, for correcting,*

*For a fuller study of the above subjects go to Pilgrimway Ambassador.*

*A web site of Biblical Theology*  
[pilgrimwayambassador.co.uk](http://pilgrimwayambassador.co.uk)

## The Doctrine of Biblical Truth - *Biblical doctrine is essential to the Christian experience* *Doctrinal truth is not only the foundation but also the superstructure of all true biblical experience*

### The Doctrine of the Scriptures

The Importance of Doctrine  
Scriptural Truth  
Correctness & Inspiration of Scripture  
Sufficiency of Scripture  
Finality & Unity of Scripture  
Faith & the Word  
Christ and, the Bible

### The Doctrine of God and Creation

The Essential Attributes & Nature of God  
The Triune Unity of the Godhead  
Attributes of Divine Persons  
Titles and Descriptive Titles of God  
Manifestations of God  
The Fatherhood of God  
Creation  
Saviour God

### The Gospel of God

The Application of the work of Redemption & Adoption  
The operation of the Holy Spirit  
Conversion, Repentance, and Faith  
Justification, Sanctification and Perseverance.  
Glorification  
Sevenfold Salvation

### The Doctrine of Christ

The Absolute Deity of Christ  
The Names and Titles of Christ  
The Son of God & Son of Man  
The Humanity of Christ  
Prophet, Priest and King  
The Life of Christ in the Gospels  
The Suffering and Exalted servant

### The Gospel of Christ

Propitiation and Substitution  
The incarnation & birth  
The Cross of Christ  
The Resurrection of Jesus Christ  
The Lord's Ascension and Exaltation  
The High Priestly Work of Christ  
Mediator and Advocate

### The Doctrine of the Holy Spirit

The Titles of the Spirit of God  
The Personality & Deity  
The Work of the Holy Spirit  
The Person and Office  
Ministries of the Holy Spirit  
The Baptism of the Holy Spirit

### The Doctrine of Man in relation to God

Man in his original state  
Man in the state of sin  
Man in the Covenant of grace

### The Doctrine of the Fall

The Devil and his Angels  
The World. The Flesh  
Sin and its Symptoms

### The Doctrine of the Believer's Blessedness

Foreknowledge, Election and Predestination  
Faith Adoption Eternal Life  
Access, Prayer and Worship  
Calling, Regeneration  
New Creation. (New birth)  
Eternal life & Assurance

### The Doctrine of the Last Things

Introduction to the Study of Prophecy  
The "Days" of Scripture  
The Judgement Seat of Christ  
The Lord's Coming in Glory  
The Great White Throne  
The last days  
Church of God  
Days of Scripture  
Lord's coming for His Church  
Daniel's seventy weeks  
Conditions and events on earth  
The Millennium Reign  
The Great White Throne  
Eternal punishment  
The Eternal State

## What We believe

### Living The Christian Life

***The Pilgrim Christian is called to Live out the Christian Life by walking close to God.***

***Fellowship can only be enjoyed as a man walks in the Light as God is in the Light. Man cannot live outside of God's ordained laws; otherwise Calvary would be of no consequence. Man must submit to God's holiness.***

***Through this online magazine we seeks to encourage the Pilgrim Christian to explore and feed on the Living Word and thereby grow in grace and in the knowledge of God***

### What We hold and teach

***"All Scripture is inspired by God and is profitable for teaching, for rebuking, for correcting, for training in righteousness, so that the man of God may be complete, equipped for every good  
2 Timothy 3:16-17***

***We hold and teach*** --that the **Bible** is the only rule of faith and practice; and it alone is able to make a man wise unto salvation.

***We hold and teach*** --that repentance, faith, holiness of heart and life, justification, conversion, union with Christ, and the indwelling of the Holy Spirit--are the *primary* and *principal* things in true religion.

***We maintain-*** that other points of doctrine, however important and valuable in their due place, are by comparison, things of *secondary* importance.

***We hold and teach--***that we are accounted righteous before God--only through the merit of our Lord Jesus Christ, by faith--and not by our own works and deservings.

***We maintain*** - that concerning our justification, our own goodness and holiness have nothing whatever to do.

### Statement of Faith

**God is the creator and Sustainer** - of all life and has through creation and conscience, given us all an awareness of His existence.

**Mankind** is the crown of God's creation, intended for friendship with Him, but man separated from Him because of our rebellion and sin.

**The Bible** is God's totally reliable explanation of who we are, why the world is as it is, and how we might come to know what life is really all about.

**Jesus Christ** is God's only Son who came to show us exactly what God is like. In His death on the cross He bore the punishment that we deserved for our sin, and His bodily resurrection to Life declared God's acceptance of His sacrifice - once for all.

**The Future** is neither oblivion or hopeless but a personal encounter with the Living God in a final court of justice, in which knowing Jesus Christ as Saviour and Lord is the only hope of Heaven.

**Salvation** is entirely a work of God's grace and cannot be earned or deserved. It has been accomplished by the Lord Jesus Christ and is offered to all in the gospel. God in his love forgives sinners whom he calls, granting them repentance and faith.

**All who believe** in Christ are justified by faith alone, adopted into the family of God and receive eternal life.

## Pilgrim Living – Walking in the paths of God

***Pilgrim Living is about walking in the paths of God, looking towards our heavenly home. The spiritual life of the believer is a pilgrimage for life. Every pilgrimage has a destination. Abraham was called by God to leave his homeland. He sought a place not of a earthly abode but to that above. Likewise the spiritual journey of the believer is to a heavenly abode, to life everlasting, not to a journey's end but to a heavenly home.***

Heb. Ch 11 8-12 (NIV) *By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God. <sup>11</sup> And by faith even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the promise. And so from this one man, and he as good as dead, came descendants as numerous as the stars in the sky and as countless as the sand on the seashore.*

The spiritual life of the believer is a pilgrimage for life. Every pilgrimage has a destination. Abraham was called by God to leave his homeland. He sought a place not of a earthly abode but to that above. Likewise the spiritual journey of the believer is to a heavenly abode, to life everlasting, not to a journey's end but to a heavenly home.

God's promise to Abraham looked past hopelessness and barrenness to something far greater, to the glory of the cross, death and resurrection. To the earthly mind the cross was one of shame and anguish, even to his family, kinfolk and also to the disciples, the shame of the cross was too much for them.

But the cross was to be God's final brush stroke in the salvation of man's soul, not defeat but glorious victory over sin. "It is finished" was the cry of Jesus" the work of the glorious gospel was complete

Abraham had to take that step of faith to move out of his comfort zone, to move on in the purposes of God, he could never realise God's promises staying where he was. It is so with the Spiritual pilgrimage of the believer it is never static, if we are to experience God's promises we must be moving on (maturing in our Christian faith)

We are to move on from the hopelessness and despair of death to victory of life everlasting. When we take that journey of faith, we move from hopelessness and fear of what the terminus of life holds into trusting in a future hope and newness of life. A life not based on trying to live good lives, but one based on faith and glorious liberty. Not relying on what we are, but on what we have become born again, a new creation.

It is a different path, one which is illuminated by the glorious Light of the Gospel, and as we walk this earthly pilgrimage amongst the moral darkness of a sin cursed earth, we come to recognise that the power of darkness is broken and we can live victorious lives.

### **Bible verses for our meditation**

Gen. Ch.15, Psalm 27. Phil 3 17-21

The LORD is my light and my salvation— whom shall I fear?

The LORD is the stronghold of my life— of whom shall I be afraid?