

**A Lawyer's Gospel Brief**

**God's Legal  
Gospel Contract  
with Us**

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# **A Lawyer's Bible Brief**

## **God's Legal Contract with Us**

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This a very brief statement of essential Bible truths. There is so much in the Bible — so many things that we sometimes get distracted from seeing what is vital and necessary for us to grasp.

Lawyers are trained to focus on what are called 'THE MAIN ISSUES' of any situation. We know if we miss addressing a main issue, we'll probably lose our case. We can't get of on too many things that are called 'rabbit trails.' So this writing is focused on Christ's gospel, and looking at the biggest ISSUES we face in understanding God's truth and reality, blessings and empowerments. Paul says the gospel establishes us in all things we ARE, and all things we DO.

You certainly don't have to be a lawyer to read the Bible, but it does help to have legal understanding because the Bible is full of legal terms and phrases. Terms such as covenant, reconciliation, adoption, justification, judgment, righteousness, ethics, redemption, substitution, propitiation, pardon, testament, etc..

Even faith is a legal term in many instances. It's called 'the law of faith' in Romans, and it's defined as 'evidence' in Hebrews, both of which are very legal concepts.

This means the Bible is at least somewhat a legal writing, although it's not called a contact (as stated in the title), but rather a covenant with God.

Covenant is not a modern term we use today because it means everything held by either party to the covenant become the other person's too. ALL THINGS are exchanged. This is not anything we even understand, and so the term 'contract' is used which means a partial, limited exchange of certain things, and surely not ALL things that a person has.

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## **The Finished Work of the Cross of Jesus**

The Old Testament had temporary forgiveness (one year) by the sacrifice of animals. Then folks had to have sacrifices again to receive forgiveness for another year. But this was better than the Catholics, who need to be forgiven by a priest once a week. It's better than us protestants, who confess sin and seek God's forgiveness daily (according to First John 1:9).

Jesus' sacrifice on the cross solved this permanently for us Christians who believe and trust the New Testament gospel. This is called '**redemption,**' which is one of the many legal terms. REDEMPTION occurs by means of four legal words that describe it.

**(1) Propitiation:** Jesus' death satisfied God's anger for us. We live in the time of grace, but God's character justice had to be dealt with by Jesus first.

**(2) Righteousness:** God's free gift to us, declaring us in legal right standing with him.

**(3) Reconciliation:** our revelation of this, making us one

with God, and able to draw near to him because of the blood of Jesus, so we become one with him in his family.

**(4) A New Creation:** now both men and women are like a 'God-man,' and it's like we are a new divine species, not simply human beings. We have Christ's Spirit in us. The wages of sin produces spiritual death in us.<sup>1</sup> Jesus had to die to free us from this judgment of death.<sup>2</sup> Even while we were still unsaved sinners, Jesus died for us.<sup>3</sup>

## **Our Part of this Contract Is We Must Respond to God**

This is like signing a contract saying we accept it and receive it.

Most contracts are what are called 'bilateral,' which means both parties have things they must do, or must not do. But our contract with God is 'unilateral,' not bilateral. This means we simply must accept the terms of it and receive it as a gift to us.

Under our New Covenant in Jesus, as was said, everything is free and is God's gift to us. We don't have to pay for it, earn it, qualify for it or deserve it. But 'without faith it's impossible to please God'<sup>4</sup>. We must live in faith in Christ's gospel.<sup>5</sup> Jesus says we must forsake and repent of all other beliefs and only believe his gospel.<sup>6</sup> The beliefs of our hearts are judged by the gospel.<sup>7</sup>

And when Jesus returns he will judge any Christians not obeying and living by his gospel.<sup>8</sup>

At its core, repentance simply means 'a change in belief.' When our beliefs become like God's, then Proverbs says,

“As a man thinks in his heart, so is he.”

The word ‘repentance’ actually comes from a Greek word, ‘metanoia.’ This means ‘after knowledge.’ The knowledge we are meant to have is the gospel of Jesus. First Corinthians says it produces ‘the mind of Christ’ in us. Paul talks of ‘our minds being renewed and transformed’ by God, which means by his gospel.

But what we must see is that there is really not anything in the gospel to obey and do, except (1) to believe it, and (2) which then empowers us to accept, love and forgive others, and live in ways God desires. The gospel is Christ’s gift to us, and it’s a declaration of his reality, and he simply asks us to trust him and to believe it.

Our declaration should be like Mary, the mother of Jesus. When an angel told her she was going to have a baby and be a mother, even though she was still virgin, she knew this wasn’t something that happened everyday, and it was hard for her to believe (**just like the gospel is hard for us to believe sometimes because it is so good**). But she didn’t doubt the angel and just said, “Be it done unto me according to your word.” I might have doubted the angel.

The gospel of Jesus is called ‘THE power of God’ It produces faith in us for God’s gift of righteousness because of Jesus.<sup>9</sup> When we have faith and believe, then the process of God flows through us causing God’s presence in us and empowering us to produce good things.<sup>10</sup> It is God’s power, and it establishes all of God’s good purposes in us and through us.<sup>11</sup>

It's not about our good behavior or good deeds. It's about God working in us.

Here is a truth that I frequently quote  
and I hope you remember it:

**“Good behavior will never produce  
correct belief,  
but correct gospel belief will progressively  
produce better behavior.”**

A popular verse is John 3:16: “For God so loved the world that he gave his only begotten Son, that whoever believes in him shall not perish but have everlasting life.” This totally true, but it must be accepted in our heart and responded to by asking God to include each of us individually.

Jesus says he will turn NO one away who comes to him.<sup>12</sup>  
But we must come to him and ask him to include us.

## **Communion Speaks to this in a Different Way**

Communion is taking the cracker and juice, representing the body and blood of Jesus. Jesus says, “Do this as often as you do it in remembrance of me,” — referring to his finished work on the cross and what he did for us. I think this means do it more than once a month in church, and we don't need a pastor or priest to present it to us. But once a month is better than nothing.

Ministers too often present it with us being the focus, and us confessing and repenting of our sins. The focus is on us,

not on Jesus. This is not what Jesus intended. Jesus came to take our sin away and to become sin for us.<sup>13</sup> In some ways this just shows our UN-belief in his finished work. Repenting of sin before God is good, but it should follow our acknowledgement and belief in the finished work of Christ, and what he came to do with the sin of us believers.

Communion is a thankful, grateful time to remember there is no judgment, penalty or punishment for sin left for us because of the crucifixion and resurrection of Jesus.<sup>14</sup>

## **The Resurrection of Jesus**

Christ's resurrection from the grave is the most important thing in all earth's history. Nothing else comes close to comparing with it. It is the foundation of Christianity. Paul says if we don't rely on the resurrection, we are still in our sins and we have no hope of eternity. It gives us:

- (1) identity and personal power here on earth, and
- (2) hope and good news after life on earth is over.

Paul summarizes this saying: the gospel shows us Jesus came to (1) abolish death, (2) give us abundant life on earth, and (3) give us immortality or eternal life in heaven.<sup>15</sup>

Jesus said he had the power to forgive sin and take it away. He was confronted by religious Jews who said that only GOD could take away sin. They did not believe that Jesus was God, in the form of his Son, even though they knew he claimed to be God.<sup>16</sup>

The resurrection of Jesus proves that Jesus is indeed God: 'God with the skin on.'

The resurrection of Jesus is what gives us the TRUTH of God's reality from his perspective, and gives us abundant living in health and prosperity more than anything else can.<sup>17</sup> But these verses also say we must live and walk in God's gospel truth.

## **Entering Into God's Ways by the Narrow Gate: Matthew 7:13-14**

The implication is we have two paths before us:  
(1) the wide gate and path leads to a life devoid of God and total hopelessness,  
(2) the narrow gate leads to better life on earth and eternal life in heaven.

Religion and living by law is The Wide Gate. The Narrow Gate is the gospel. The point is that very few live life by the gospel, and most are content with anything that sounds good to them, or as Paul says 'what tickles their ears.' One Christian study that was done said that fewer than 10% of Christians live by the gospel — most of them mix it with law and religion. This creates what I call 'a 1 + 1 = 2 theology.' Jesus says believe his gospel alone.

It's been said the reason The Narrow Gate is hard to get through is because many Christians live in a type of self-pride, and can't bend low enough in humility to get through it. But God's grace, righteousness and other things are all totally free for us. However, so many abide by the thought: "There ain't no free lunch" — or "If it is to be it is up to me."

God's grace is hard to believe and receive because it



seems just too good to be true. We tend to reject, or at least question free gifts — even from God. So most people feel they must earn, deserve, and be qualified for whatever they get<sup>18</sup>.

Paul talks of many how-two preachers — ‘10,000 Instructors in Christ,’ — who teach religion and impose law on people. This is compared to very few ‘Fathers of the Gospel.’<sup>19</sup>

Jesus describes his way as being ‘EASY,’ and John tells us that his ways are not burdensome to us<sup>20</sup>. Paul talks about the ways of Jesus being simple.<sup>21</sup> Religious ways are difficult and complicated. There is always something to do ‘next.’ There is always a ‘next’ so we are more qualified.

Jesus says the work of God for us is simply to BELIEVE<sup>22</sup> — believe him and in his gospel.

You can’t believe and receive a **Messenger**, if you don’t believe and receive his **Message**. As I said, believing makes our lives more God-focused, obedient and productive.

## **God Doesn’t Choose Some to be Saved and Not Others**

This is how some teachers interpret the doctrine of predestination, but it is not biblical. Thus I pointed out salvation requires a response to God. It’s like we give him our RSVP, responding and saying YES to him, thus accepting his invitation to salvation.

The doctrine of predestination is actually talking about the

Jews being predestined by God first, and then us Gentiles were predestinated later, even though we were included in his plans from the beginning. In case you don't know, all that is meant by a Gentile is a person who was not born physically as a Jew — which includes most of us, including me.

Predestination does not refer to any type of 'individual selection.' We're told that God has no preference regarding people. We are all equal in his sight. Nothing is noteworthy to God: not age, sex, title, position, education, race, color, wealth, or anything else.

Anyone who comes to Jesus and is drawn by God is included.<sup>23</sup> Jesus draws everyone to him and wants them to come.<sup>24</sup> He died for the sins of the whole world.<sup>25</sup> Jesus doesn't want any of us to perish and lose out on eternal life in heaven.<sup>26</sup>

Jesus took all punishment for sin for anyone who shows gratefulness for what he did. But there is only one sin that will keep anyone out of eternal life, and it is not believing that God sent Jesus to do what he did for us on the cross. As said already, this means to redeem us, reconcile us, give us his gift of righteousness, and to make us New Creations.

But the sad thing is that many choose not to accept him and come to him.

## **Many Christians Don't Think Salvation is 'Forever'**

Many think, and often it hear it preached, that they can lose their salvation if they sin too much, or sin too big of a

sin. They take the grace of God in salvation, because of his vast love for all of us, and convert it into a type of law. They think they must continue to do good, and not do bad, or God just might jerk the gospel rug out from under them.

We must remember that eternal life is a GIFT from Jesus.<sup>27</sup> We saw that we can't earn it or merit it. We saw in Romans, if we try to, it becomes a debt God owes us, not a gift. God is not a horse-trader where he takes back his gifts if we don't trade with him and give him what he wants. We're told that the gifts of God are without repentance or change.<sup>28</sup> This means he will not change his mind down the road. Once we receive God's love that leads to salvation, we cannot lose it and be separated from him.<sup>29</sup>

Paul says we can't fall from grace, and thereby lose our salvation.<sup>30</sup> Falling from grace is falling away from the grace of the gospel and going back under the law, trying to earn or merit our justification and salvation with God. Our inheritance in God is forever and certain, and we are given an equal salvation the same as Jesus.<sup>31</sup>

Many of us think if we don't live right enough to please God, he will erase our names out of his 'Book of Life.' But Revelation 3:5 says God will not do this. Our names will not be blotted out. Now, it does say we must 'overcome.' But we don't overcome in our flesh and by ourselves. Jesus has overcome the world and he says it is by FAITH we overcome: "The justified (meaning us) live by faith." As we saw, this faith begins by believing the gospel.

Romans 5:17 says 'we reign in life with Christ Jesus' when we know and live his righteousness and grace. We overcome

by means of the blood of Jesus, according to Revelation. We are told we are more than conquerors because of Jesus. In Ephesians, Paul says we wear the gospel armor of God if we are believers.

John makes an unbelievable statement: “As Jesus is, so are WE in this world.”

And God does not **‘Spit us out of his mouth,’** if we are ‘lukewarm,’ as Jesus said to the church of Laodicea in Revelation 3. No where in the Bible does it talk about us being in God’s mouth.

This is not talking about someone losing his or her salvation. If we are believers in Jesus, God will never see us as being lukewarm, even if we need to change some things in our lives.

This is talking about people being poor and spiritually disconnected, being blind to God and not keeping Jesus in their sight, and not clothed in the righteousness that God gives us as a free gift. It speaks to us being SELF-righteous, not righteous because of God.

There is even a parable Jesus told about this: a man was invited to a banquet but he would not put on the free righteous robe provided to him that everyone else wore. He just wore his street-clothes, and so he had to leave the banquet.

We must be righteous to relate to God in that he is holy and perfect. Righteousness is something we could never acquire on our own, and this is why God made it a free gift to us.

## **Live by ‘The Sure Mercies of David’ (Acts 13:34)**

God calls David, ‘A man after my own heart,’ even though he was guilty of lying to the Jewish people he ruled, committing adultery, and orchestrating the death of one of his men in order to hide his own sin. All of these carried capital punishments for a king. And we’re told about ‘the sure mercies of David.’

I believe this is because David lived in the Old Testament, 1,000 years before the cross, and yet he knew more about God’s forgiveness and grace, and about the GOSPEL than most Christians do today, 2,000 years after the cross. In Romans 4, Paul quoted David out of the Psalms, as follows:

*“Blessed is the man unto whom God imputes (freely gives) righteousness without works. Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.”*

Recognize three timelines in Bible history:

- (1) 2,000 years from the fall of man in the Garden of Eden to the law being given to Moses,
- (2) 2,000 years from the law being given to Moses until the cross of Jesus,
- (3) 2,000 years from the cross of Jesus to our present day today.

Paul states the following, “Until the law, sin was in the world, BUT sin is not imputed when there is no law.”<sup>32</sup> So people were not held accountable for sin until the law was given to Moses. David did live during the time of the law,

so his sin was counted against him. BUT he knew of God's forgiveness, love, grace and mercy even before Jesus revealed it to us.

We'll see this shortly, but today the Old Testament law has been abolished and revoked, at least as far as us having to live, obey and abide by it today. But the point here is that we have now gone back to a time like the first 2,000 years, although today is much, much better.

Law is no longer imputed to us believers — we are not held accountable for our sins because Jesus became sin for us, and threw all of our sins in the trash. They are as far away from us as the east is from the west, which is a never ending distance.<sup>33</sup> If it was from north to south it could be measured, but from east to west cannot be measured.

### **Could it be Jesus Might Say to Us: “Depart from Me— I Never Knew You”? (Matthew 7:23)**

If you look at what the people Jesus spoke to were doing, you'd wonder if any of us at all could be saved. They told him they were (1) prophesying in his name, and (2) cast out demons in his name, and (3) doing all types of wonderful works. Why in the world wouldn't Jesus accept them as being saved?

It's because of what we've already talked about: we're not accepted because of our works, our deeds, our being free of all sin, because we believe the Apostles' Creed, or anything else we can put on the list.

We are saved because (1) we know God, (2) the power of

Christ's resurrection, (3) that we are in fellowship with him, grateful for his sufferings on the cross for us, and (4) that God has made us to be conformed to his death for us.<sup>34</sup>

But in the gospel we believers live by belief, and in relationship to God, not in doing good stuff to please him, so he likes us and loves us, and gives us favor and blessing.

Here he says, "I NEVER knew you," which indicates these people were only living by their own flesh and in self-righteousness. When we know God and have a personal relationship with him, then he know us — even better than we know ourselves.<sup>35</sup> God is not even angry at us due to Jesus, so much less would he disown us and say, "I never knew you." He never leaves us.<sup>36</sup>

## **The Question is Voiced: "Can We Backslide and Fall Away?"**

The term 'backsliding' is an Old Testament term from the law. The New Testament does not mention it. It speaks of Israel falling away or backsliding by not keeping God's law. The only way we can backslide today is by trying to live by God's law when we're told we must be DEAD to it. In Galatians 5, Paul calls this 'falling from grace.'

The question is — if we truly know the gospel and the blessings it gives us — how can any of us backslide from unconditional love, absolute salvation, total forgiveness, the righteousness of Jesus as a gift, and other blessings?

Folks would have to be insane to backslide from this. They

can look like they are backsliding, but the truth is they never knew the gospel to begin with, so they could not be backsliding from it. They are simply unbelievers, and not connected to God.

## **What if We Keep Sinning Willfully After We Know God's Truth?**

This question is born from Hebrews 10:26-27. The fact is that all sin is willful, and we all sin. Even though we are forgiven in Jesus, and are given his righteousness as a free gift, we still sin. The truth is we will all die with sin in us, and this is why we need Jesus. No one is without sin their lives. At its base, sin is living independently of God and not knowing him. It is living in self, which we all do in various ways at various times. Sin is not believing God and not trusting him.

The only sin that will keep us out of heaven is rejecting Jesus and not trusting his finished work on the cross. Apparently, even not believing and living his gospel will not keep us out of heaven, but Paul says we will be judged for not doing so.<sup>37</sup> Early chapters in Hebrews talk of unbelief in general, which is not a good thing. But we are apparently not judged and kept from heaven because of it.

One thing that does not seem to be totally clear is if we continue to live in law and religion, and reject the gospel that we are told to live by. If we live by law it is said, "Christ will not profit you in any way," and also, "Christ has become no effect unto you."<sup>38</sup> In that we need Jesus to get us into heaven, these statements can create questions.



Knowing God's absolute forgiveness is a vital part of living the gospel. This is stressed many times in the New Testament, and I'll even list them here: Ephesians 1:7, 4:32, Colossians 1:14, 2:13, 3:13, First John 2:12. And no, we don't even have to forgive others before God will forgive us, despite what Jesus says in 'The Lord's Prayer.'

The foundation of the New Testament gospel is that God forgives us because of our faith and trust in Jesus, and not because of things we do or don't do. Jesus prayed this prayer before the cross, and it was for the benefit of the Jews, not for us Gentiles living outside of the law.

It is knowing God's forgives us totally that motivates us and causes us to extend forgiveness to other people. It is said, "We love because we were first loved." The same applies to forgiveness. Knowing God's forgiveness of us propels us to want to forgive others. If we have a hard time in forgiving others, we may need more revelation of God's forgiveness of us.

## **If We Fear God, How Can We Truly Worship Him?**

Various times in the Bible we are told to FEAR God, which is often preached about. A fear of God is a Bible doctrine, even though most of us don't view it as 'shaking in our shoes' because we're fearful and terrified of him. But to continue our recent discussion, one reason we fear him is if we don't truly understand his total forgiveness

of us and love for us.

Fear produces a fear of judgment, but in Jesus that judgment is dissolved and we're told to have confidence and boldness in the day of judgment.<sup>39</sup> God's love is intended to cast fear a long ways off from us.<sup>40</sup> Several times in his ministry Jesus tells us NOT to fear, and even not to be anxious about things, let alone not about God.

Romans says nothing can separate us from the LOVE of God. His love certainly counteracts fear. God's goodness and his kindness and faithfulness to us is meant to cause us to repent of wrong beliefs about him.<sup>41</sup>

It is noteworthy that in Matthew 4:10, Jesus is quoting a verse out of Deuteronomy 6:13. In the Old Testament it says to FEAR God, but Jesus changes this to say we should WORSHIP God. So, at least to Jesus, worship is closely associated with fear. But fear should not be viewed the way we often view it. He says, "Worship God in Spirit and in truth" — in gospel truth.

I've come to see that people who don't know gospel truth can't truly worship God the way he wants and expects to be worshipped. This is because their minds are not focused on truth — 'the Spirit of Truth,' as the Holy Spirit is called. The Spirit ministers Christ's truth, which is his gospel — the only truth there is.

If we are not in sync with gospel truth, we have a very hard time connecting with the Holy Spirit. It's like we're in two different dimensions and agendas.

## **It's Often Said that God Will Have to Judge America**

This great nation of ours is in a sad state of affairs. And the state I live in, Colorado, is perhaps one of the great leaders in immoral, God-abandoned, evil and liberal politics that is intent on destroying any influence by God, his ways, and any morality.

We used to be a God-honoring state with fortitude. But this has been completely abandoned by political leaders the past two decades.

God judged Sodom and Gomorrah in the Old Testament, and the comment today is, "If God doesn't judge America, he will have to apologize to Gomorrah and Sodom." But is this really an accurate biblical statement?

Jesus says he did not come to judge, but instead to SAVE people. "God will have all people to be saved and to come into the knowledge of his (gospel) truth."<sup>42</sup> "God did not send his Son into the world to condemn the world, but that the world through him might be saved."<sup>43</sup>

In John 12, the disciples James and John didn't like some happenings and they asked Jesus if they should call down destructive fire from heaven — like Elijah did in the Old Testament. Jesus said they didn't know what spirit they were part of. This is not how things were done in his ministry.

The Old Testament law condemned people, proving them guilty.<sup>44</sup> But the New Testament is the ministry of righteousness and reconciliation with God.<sup>45</sup> They are

two diametrically opposite ministries. So Old Testament law was abandoned, at least from the standpoint of us living by it today. Why is it now obsolete? It's because ALL people who tried to live by it failed, including the original fathers.<sup>46</sup>

God knew from the beginning it would fail, which is why he planned to send Jesus, as a man — which is called 'the incarnation.' Jesus is called 'the second Adam,' in human flesh, to correct things the first Adam had failed in doing. This is discussed in detail in Romans 5.

## **Should We Christians Live by God's Law Today?**

Not only are we not supposed to LIVE by it, but we're told to live DEAD to it.<sup>47</sup>

And besides, the law was never meant for us Gentiles, but only for the Jews.<sup>48</sup> The way I see it is if we believers live by the Jew's laws, we're actually religious crooks. We steal something that doesn't belong to us.

"The law was given by Moses, but grace and truth came by Jesus Christ."<sup>49</sup> Hebrews 9 says this was 'the great reformation.' Today we think of the reformation as being about Martin Luther in the 1500s. But actually it occurred at the cross of Jesus. This was 1,500 years before Luther, and 2,000 years before our time today.

I've written a free book on my bookcase called '**In Defense of the Gospel.**' It's a short book, not lengthy and in great detail. But in it, I list about 25 scriptures in the

New Testament that says we are NOT meant to live by God's law today. I will not repeat them here.

The law shows our GUILT before God.  
The gospel shows our gift of RIGHTEOUSNESS.

We will never fully understand  
our righteousness in Christ, without us  
being good and doing things right,  
until we first understand that God  
made Jesus to be sin,  
without him doing anything wrong.

Our human minds struggle with  
the what God says and does.  
We just don't think the way he does.  
He thinks of us being ONE with him,  
but to do so he must make us righteous,  
which is one reason he sent Jesus.

We are raised since childhood with this thought: "Do good and get praised, do bad and get spanked." Or later in life, "Do good and get promoted, do bad and get fired."

It's based on worldly thinking: on CAUSE and effect.

But God's thinking is CROSS and effect.

The bottom line is that the Old Testament law of God was nailed to the cross of Jesus.<sup>50</sup> Living by law causes sin.<sup>51</sup>

The law is what causes enmity between us and God.<sup>52</sup> This is why Paul says in Romans 4 that law produces God's wrath and anger. When we live in righteousness, believing what

God has done for us in Jesus, he smiles at us. He doesn't frown at us in anger, or even displeasure.

Jesus says he came to do God's will,' and did it by:  
(1) setting aside the FIRST, Old Testament law, and  
(2) establishing the SECOND, New Covenant gospel.<sup>53</sup>

He says all the law was fulfilled in him.<sup>54</sup> Second Corinthians 3 says the law KILLS, but the Spirit gives LIFE. But the depth of sin in our lives causes us to reach for the Spirit, and life that is in Jesus, when we truly come to see it and grasp it. He makes us ONE with him.

The law was weak through the flesh,<sup>55</sup> but we are established and given overcoming power in the Spirit because of the gospel.<sup>56</sup>

Even the original Old Testament 10 Commandments were changed by the gospel.<sup>57</sup>

**This really made me think about living by law, but at times we must link up UN-related verses.**

In Galatians 3:11-12 he says,  
"The just shall live by faith. And the law is not of faith."

In Romans 14:23 he says,  
"Whatever is not done in faith is sin."

Question: Does God think living by law is SIN for us?

The gospel isn't progressive and systematic as we wish it were because it's how we think. Paul only had ONE revelation of gospel truth. He also called it doctrine. He proclaimed it over and over — in many different ways.

## **An Old Testament Legal Hang-Over Is that We Must Still Tithe 10%**

This is a thought that comes from Malachi 3:8-10. And this is a thought that legalistic preachers try to cram down our throats. It is probably the biggest carry-over from the Old Testament they try to get us to abide by today because it's beneficial to them.

They often preach that we'll get a lot more back from God if we just give more. This isn't a true statement, but many people believe it because they hear it so often, and because they want to believe it.

Have you ever thought about this? If this was true, and if we all got more back if we gave more, preachers would give us money instead of asking us for money. If they really believed what they said and that they would receive a lot more back, they'd be passing out \$100 dollar bills to each of us.

In the Old Testament, tithing was a needed reality to support the Tabernacle, Temple, Priests, and other things. It's similar to our taxation today, and other payments we make, like welfare.

Tithing is often preached based on Abraham's 10% payment to Melchizedek in Genesis 14. It says Abraham laid the groundwork for this, giving 10% of war spoils to Melchizedek, so we should also all tithe to our church, or at least to other ministries. But this tithe Abraham made was a ONE-time thing, not a continuing giving Melchizedek 10% regularly. It was because of a special occasion, not a repeated giving.

Jesus said, “Woe to you scribes and Pharisees, hypocrites! You pay tithes . . . But omit the more weighty matters of the law: judgment, mercy and faith. . .<sup>58</sup> He doesn’t say tithing is wrong, but that other things are more important than tithing.

Romans says we are not under the law today, but under grace. And Galatians says if we are led by the Spirit, we are not under the law.<sup>59</sup> So as has been said, keeping the Old Testament law is not required of us today. Again, Paul says we must be DEAD to it if we are to serve God.<sup>47</sup>

Giving is a matter of the heart, not of law. God looks at the heart, as First Samuel 7 says.

When we read Second Corinthians 9, it says God loves a cheerful giver and we should give from our heart, deciding what is appropriate to us. It talks about being loose handed, and not tight fisted. Tithing 10% is still a good thing to do, unless we can’t afford it. In fact, many of us can afford to give more than 10% and not be affected by it.

What is interesting about this is that many westerners, especially Americans, are so used to living by law that we don’t know how to live any other way. If we don’t have a law to guide us we feel deprived and even out of touch with reality.

Paul says we even invent our own laws. He calls it ‘becoming a law unto ourselves.’ “When Gentiles, *who do NOT have the law*, do by nature the things contained in the law, these *NOT having the law*, are a law unto



themselves.”<sup>60</sup> But law was never meant for us Gentiles.

## **Jesus’ Sermon on the Mount (Matthew 5-7)**

Many preachers say this is the greatest sermon Jesus ever gave, and it probably is. A problem is that, if preachers are legal minded (one of those 10,000 instructors in Christ), and not a Father of the Gospel, they interpret it legally and not with a gospel mindset.

Yes, there are harsh things said in the sermon on the mount: “If your hand offends, cut it off” — “If your eye offends, pluck it out” — “If you look at a woman with lust, it’s the same as committing adultery with her.” — “Be perfect like your Father in heaven is perfect.”

But we must remember Jesus had a two-fold ministry. He preached the law to those who were legal minded, and he preached grace to those ready to receive it. Paul speaks to this: “Jesus Christ was a minister of the law, — but for the truth of God (the gospel), to confirm the promises made to the Fathers.”<sup>61</sup>

Scribes and Pharisees had made law easier, so they could keep it more easily. Jesus came and preached the law like none of them ever preached it. He called a spade a spade and shot their preaching down.

Jesus says, “For I tell you that unless your righteousness exceeds that of the Pharisees and the teachers of the law, you will not enter the kingdom of heaven.”<sup>62</sup> But the righteousness he spoke about was his free gift of righteousness to us, not a self-righteousness the Pharisees had.

Our righteousness surpasses theirs by miles because ours is God's gift to us.

I like to say figuratively that Jesus wore two HATS:  
(1) a black hat when preaching the law,  
(2) a white hat when preaching the gospel.  
If he'd worn two hats, perhaps more of us would grasp what he was saying more often. In his black hat, he showed the scribes and Pharisees how they didn't live it or preaching it the way they should.

To me, the fact is that the Sermon on the Mount was not just another list of commands for us to keep. Jesus didn't preach commands, except for:  
(1) forsake other beliefs and to believe his gospel, and  
(2) love others as he loves us.

In my mind, this sermon had two objectives. It showed Jewish leaders they were falling down on the job, but it was one of blessings to us, not commands. I have a free book on my bookcase I recommend if this is of interest to you. It is based on the first 10 verses of his sermon and I title it: **“The Beatitudes — Blessings from Jesus.”**

## **“Love God With All You've Got, and Love Others as You Do Yourself”**

These are words of Jesus that most of us know by heart. But when we read them in Matthew 22 and Mark 12, we should note that Jesus was not preaching the gospel (I jokingly say he didn't have his white hat on, but his black hat on).

In saying this, we're told he was responding to a TRICK question, from a LAWYER, about the LAW. He wasn't sharing or teaching the gospel.

The law was impossible for anyone to keep. Everyone who tried to keep it failed, thus being unrighteous in God's eyes.<sup>63</sup> And this applies here. None of us love God with everything we have, and nothing else. It's an impossibility and God knows it. Loving others as much as we do ourselves is also impossible. And elsewhere Paul implies we should love them even more than us.

Jesus was not giving us commands to live by. He was showing the lawyer how impossible it is to live by law.

But as Ephesians 3 says, we should be 'rooted and grounded in God's love.' Jesus says to love others with the love he gives us. In the law, the job of people was to INITIATE things and live right. But in the gospel our job is to RESPOND to God and give away what he gives us. Jesus says, "As you have freely received, so freely give."

A great verse says: "The Lord make you (1) increase and (2) abound in love, one toward another."<sup>64</sup> Note the following about this:

(1) It is God who initiates love in us. It's not something we initiate ourselves.

(2) Increase means we fill up with his love until we just can't hold anymore. We're like a balloon so full it's ready to pop.

(3) We then abound over to others. We just spill over with God's love because we're so filled with it. But don't miss that it's God's love, not our human love.

Our love is good, and the more we have the better we are. But it doesn't compare with God's love in us.

## **Is the Old Testament Still Important to us Today?**

One word could answer this: ABSOLUTELY!

But I'll use more words. We're told ALL scripture is inspired by God and ultimately valuable to us.<sup>65</sup> All of the Bible was written by God to us and we should read it and know as much of it as we can.

I've heard it said: "If God hadn't intended us to be readers, I would never have given us a book like the Holy Bible."

We are told to only MINISTER  
the New Testament,<sup>66</sup>  
but this does not mean to AVOID  
the Old Testament.

There are many wonderful things in the Old Testament starting with the law (God's perfect standard for human beings that also reveals his character). Then there is God's history, and the history of the Jews who gave us our Savior Jesus, and this history goes on for a long, long time. Following are the Psalms — then the Proverbs — then the Prophets. The Old Testament is rich!

And we should even try to live by as much of God's law as we can. I do! I know it's good for me and so I

employ it all I can. But I know I don't have to live it to be right with God, have his favor and all of his many gifts. In Luke, Jesus even says God gives us his entire Kingdom. Plus Paul says part of the Holy Spirit's job is to show us any of God's gifts that we might miss.

But the Old Testament must be interpreted through the light and truth and reality of the New Testament gospel. We're told if we don't do so, our minds are blinded because we have a veil over our hearts so we can't understand.<sup>67</sup>

It's like Paul saying we are 'ever learning but never able to come into the knowledge of God's truth.'<sup>68</sup> Only the gospel is God's truth. We can't trust our hearts in Old Testament law,<sup>69</sup> but we can trust our hearts founded in God's New Testament gospel grace.<sup>70</sup>

## **We Must Believe Our New Testament Gift of Gospel Righteousness**

This is a hard mountain for us to climb. I've said we live life in worldly of CAUSE and effect. But to God it is all about CROSS and effect.

Living in cause and effect, we tend to think we can't be righteous unless we do things right and live properly. But in cross and effect, the cross of Jesus bestows God's righteousness on us as a free gift.<sup>71</sup> We're told Jesus became sin for us and gave us his righteousness.<sup>72</sup> Theologians call this 'the great exchange.'

Righteousness is simply our right-standing with God, as we lawyers like to say. As Ephesians says, he sees us perfect in his eyes and we stand before him in his love. We have total peace with God because we are justified in Christ, and righteousness is like our outer coat we have on because of our justification in Jesus.<sup>73</sup>

This is not accomplished by any of our human effort, but is freely received by us because of our faith and belief in what Christ has done, and our trust in God.<sup>74</sup> If righteousness could have come by the law it would have.

Before faith came into being in the gospel, we were kept under the law, and this caused us to live in sin. But since the gospel, we live in God's righteousness and our God-given faith reveals it to us.<sup>75</sup>

Religious people have a zeal for God, but it's not based on knowledge and truth — on God's reality. If we are ignorant of God's imparted, free gift of righteousness in Christ, then we try to establish and maintain our own righteousness by self-effort: our performance.

The only way to overcome this is to SUBMIT ourselves to believe and trust in God's free gift of his righteousness to us.<sup>76</sup>

The Old Testament law produces an entirely different outcome! Paul says he wants to be found in Jesus, NOT having his own righteousness which is by means of the LAW — but wants that which is available through the faith of Christ himself: the righteousness that is only by means of God and by faith.<sup>77</sup>

The only way this comes to us is like this:  
(1) knowing and trusting God intimately,  
(2) knowing the power we have in Christ's resurrection,  
(3) having fellowship with Jesus by us accepting his crucifixion as ours,  
(4) knowing this makes us conformed to his death.<sup>78</sup>

## **Are We Alive or Are We Dead?**

Of course we know that we're alive because our hearts are pumping blood and our lungs are sucking air here on earth. But God sees things differently than we do. This is why his gospel was given to us to straighten out our thinking, to renew and transform our minds. It was given to us to give us 'the mind of Christ.'<sup>79</sup> Jesus is meant to become the wisdom we live by.

God sees us as being in Jesus, and being like Jesus. Speaking about us believers we are told: "As Jesus is, so are we in this world." Paul says this means is baptized into his death, which is like being drowned. Galatians says we have been 'crucified with Christ.'<sup>80</sup>

Perhaps it is said most clearly here: "You are DEAD, and your life is hidden with Christ in God."<sup>81</sup> In Ephesians 2, Paul even says that right now, God sees us as being seated next to Jesus in heaven — even though we still reside on earth. As a lawyer would say, earth may be our temporary residence, but heaven is our DOMICILE.

If we truly get this truth in our heart, it can change everything we believe about spiritual warfare. All angels

of heaven and demons of hell see us as occupying heaven even when we are on earth. Demons may oppose God, but they see the same reality he does.

We're told we died with Christ. This is why God also sees us resurrected with him. It's a spiritual dimension and paradigm we can't readily see in our humanness. But we are told to believe it: "Lord, be it done unto me according to your word." Thus we are called 'believers' and not 'understanders.'

Jesus says we are to live by every  
gospel word God says because  
it's all to our benefit. Acts says  
the gospel is the way God blesses us,  
and God wants to see us blessed.  
His love shows that he wants us blessed.

Thus we are told we are 'one with Jesus.' We are one spirit with him here and now.<sup>82</sup> Jesus and his Father and us are all one, and Jesus says his Father even loves us as much as he does him, and that we even have HIS glory while here on earth.<sup>83</sup> This is true even if we can't see it.

Everything is made new in the gospel: we are new creations IN Christ. This all comes to us when we believe and obey in our heart the gospel doctrine delivered to us. This makes us free from penalty and judgment for sin and slaves to righteousness in Jesus.<sup>84</sup>

The Old Testament talks about us having (1) hearts of stone, versus (2) hearts of flesh. In the New Testament



Parable of the Sower of Jesus, it talks of us having hard, stony, or busy hearts — versus good hearts. Again, we're told our hearts can be trusted if they are filled with gospel grace, while in the Old Testament they could not be trusted. The point is, we must learn to trust our hearts if we are focused on the gospel truth and reality of God.

If not focused on the gospel they can be all over the place, uncontrolled and uncertain about things.

But if we are one with Jesus, and if the Holy Spirit is in us as we're told he is, then the more we trust what God has done and is doing in us now, the more fruitful we are.

The gospel produces good things from us.<sup>85</sup> It is by using the process of his gospel in us that God is able to do his work in us.<sup>86</sup> This is why we should 'fellowship with God in his gospel.' This allows his process and power to work mightily in us.

## **We Are Dressed in the Armor of God**

This is the subject of Ephesians 6:10-20. Legal minded teachers say that we must be careful to put the armor of God on each morning so we are protected and can better stand against Satan and his demons.

Again, this is another works and performance mentality that can keep us in bondage if we do it, and fear if we don't do it.

We must see that it is GOD'S armor, not ours. In his armor, Satan can't touch us at all, anymore than he can

touch God. John tells us this.<sup>87</sup> Romans talks about us 'putting on the Lord Jesus Christ.' This is like putting on a Halloween costume — we look just like Jesus to Satan and his demons.

All parts of the armor of God is part of the gospel of God.<sup>88</sup> If we are living the gospel, we have it on 24-7 (spiritually speaking of course). We never have it off. It's always on us so we are overcomers and more than conquerors because of God.

- (1) Our loins have God's truth wrapped around them,
- (2) We have God's breastplate of righteousness on,
- (3) Our feet have shoes on called the gospel of peace,
- (4) We hold the shield of faith that prevents any attack,
- (5) We have the helmet of salvation on, and Hebrews says there is 'so very much more,'
- (6) We have the sword of the Spirit: the word and truth of God.

It's the armor of God, so Satan  
doesn't know if it is God in there or us.

## **Let's Look At John 5:38-45 that Solidifies a Lot of Things We've Been Talking About**

I'll paraphrase this personally and not quote it. This is a very pregnant passage when you get it into your mind and heart. You can read it word for word. And of course this is all speaking about the gospel. Paul and John and Peter were totally focused on the gospel of Christ's finished work on the cross. It was the only truth they

knew, and this was of course born in Jesus.

Mark 4:2 says Jesus taught by means of his PARABLES, by which he proclaimed his DOCTRINE. He said we must forsake and repent of all other beliefs, and only believe his gospel. His GOSPEL was his DOCTRINE, and because it was the very first thing he talked about in his ministry, it was the most important thing on his mind and heart.

He taught what he knew from his Father. He sure didn't tell us to believe in creation and then go out and preach evolution, now did he?

**Verse 38.** He begins saying we must have his word living in our hearts. He calls his word, 'the word of his Kingdom' and also 'the GOSPEL of his Kingdom' in Matthew 24:14, when he says the gospel must be preached in all the world before the end times will come. The two are synonyms.

Revelation says the gospel is so important that ANGELS preach it from heaven to some people on earth. Too often, people believe in Jesus as God's Messenger, but don't really latch onto his gospel Message.

You can't really receive the Messenger unless you also receive and believe his Message. Jesus says here that too many do not believe him.

**Verse 39.** We search the Bible thinking we'll come to know about eternal life in heaven. But if we have not latched on to the Message of God's Messenger, we never truly see it. He says it's the word that points to HIM — not just to various things.

**Verse 40.** We must come to Jesus personally to have eternal life. Eternal life is not found in things we do: our performance and how we live.

Again, this is not found in our SELF-righteousness, but in our belief and trust in God's free gift of righteousness in us. Romans 1 tells us the free gift of this righteousness is learned in the gospel.

Most people don't put their full trust in Jesus and his gospel, but in some combination of other people they hear and things they hear. But as it says, Jesus does not turn anyone away who comes to him.

**Verse 41.** Jesus says he doesn't receive honor from other people, and we shouldn't either. This is what draws us off and we get into humanistic ruts: trusting people we hear if they are charismatic and convincing enough. Paul talks about them 'tickling our ears.' Receiving honor from others and expecting honor from them are too often ruts we live in.

**Verse 42.** The most prevalent thing about any believer is knowing and living in God's love. His love is UN-conditional to us: it doesn't depend on anything we do or don't do, except we believe and trust his Messenger and his gospel Message.

Here, Jesus could see the men he was talking to did NOT have the love of God in them. If you have and know God's love for you, it's really easy to discern if others have it too. God's love is not something that can be hidden. It either consumes us, saturates us and flows

from us, or it doesn't.

**Verse 43.** This verse builds on the last two verses. Does a person have God's love in them or not, and are they speaking the gospel truth of God — or something else based on religion, law, human philosophy or theology?

Jesus says many don't receive him, but if someone comes in his own name, many people would receive him more readily. Too many people put too much trust in people with credentials, titles and degrees.

This is easy for most folks because humans speak our language more readily, and they're often easier to understand than just us reading the Bible. We shouldn't believe their opinions, but only God's truth.

**Verse 44.** Here, Jesus asks, "How can you believe...???"

It is listening to other preachers who don't minister the gospel that causes us not to believe and live the gospel. It is God who gives us honor when we think, believe and live his gospel — allowing it to renew and transform our minds: straighten out our thinking.

We shouldn't rely on what people say, rather than on what God says. This gives them honor and us wanting honor from them. This keeps us from living gospel truth. James talks about being 'double minded and unstable in all our ways.' This is what causes it.

**Verse 45.** Most preachers accuse us. The law is called, 'the ministry of condemnation,' which means being made to feel guilty. Fear and guilt are great motivators and used by many pastors. A lot of churches feel that they

must have regular altar calls — calling folks to come to the altar and confess their guilt or they're not successful in what their ministry. The ministry of condemnation is used by almost all churches because it keeps people coming back to them, filling their pews, and giving lots more money as a type of retribution for their wrongs.

Jesus says he does not do this and says he'll never even ACCUSE us of anything, even though all judgment is given to him.

He says it is Moses and his law most people trust and it is what ACCUSES us. And of course, Romans says we are all guilty before God, and we are all UN-righteous in ourselves. Too often when we hear law preached, we bow our heads knowing it's right and we're guilty.

There are so many preachers with so many opinions and theologies, we tend to think the gospel is just one choice of many we have to make. Jesus says it's not true.

The preaching of others greatly outnumber the gospel. Paul talks of **10,000 Instructors in Christ** versus very few **Fathers of the Gospel**.

We don't have lots of choices. "The law was given by Moses (including religion), but grace and truth came by Jesus Christ." The gospel (1) abolished death, except for us dying physically to get us into heaven, (2) gives us his abundant life on earth, and (3) gives us immortality, or eternal life in heaven. How can the gospel be denied?

Let's Close Looking at Two Things that are Very Important, but I Wanted to Reserve Them to Last So They Remain Fresh in Your Mind

## **When We Die, Are We Immediately Present with Abba Father God?**

There is a lot of controversy over whether we go to heaven immediately when we die physically, or whether there is lapse of time between the time we die and are admitted into heaven.

Catholics have the doctrine of purgatory, where some go to try to get a second chance to get into heaven if they don't make it the first time, or so they say.

Others say we are delayed getting into heaven until Jesus come back the second time. For a lot of folks this is over 2,000 years and counting.

When Jesus was on the cross, he said to a man next to him: "Today you will be with me in Paradise."<sup>89</sup> Paradise is a synonym for heaven. Jesus didn't tell him it would be a week, a month, a year, or 2,000 years, but TODAY.

Paul says, "To be absent from the body is to be present with the Lord."<sup>90</sup>

He says, "I have a desire to depart, and to be with Christ, which is better."<sup>91</sup>

Everything is continual with God, and we are made ONE with him, which means no separation. We are in continual relationship and fellowship with him, with no delays or lapse of time being with him.

Also, in Revelation, we're told about martyrs close to the throne of God, and talking to God, even asking how long it would be before God's judgment is revealed. Here are dead people alive and well in heaven.

One thing we often don't figure in about Paul is that he had a visit to heaven and a conference with God.<sup>92</sup> Here it says he saw and heard such wonderful things he was not even allowed to tell us all about them. But he surely saw people in heaven, which he didn't talk about, in that he was told not to tell about certain things. He knew believers who had died were present with the Lord.

When we die, we are immediately with God in heaven.

## **Why Aren't All People Healed in Line with Isaiah 53:5?**

There are ministers who preach we should all be healed due to to this Old Testament verse: "Jesus was wounded for our transgressions, he was bruised for our iniquities, the chastisement for our peace was upon him."

First of all, the verse doesn't really say this: that we can all be healed. Second of all, our physical death is our last sickness, so are we supposed to be healed from this too?

Our biggest healing is that no believer will suffer for their sins because Jesus took our sins upon himself, nailing them to his cross.

We're healed in what we saw at the very beginning: redemption, propitiation, reconciliation, and being made a new creation in Christ.



We are assured that, when we die and go to heaven, we receive super-human new bodies unlike earthy bodies. But this doesn't mean we are given perfect bodies here.

What the preaching of healing says basically is that it's about the level and maturity of our faith that determines if we get healed or not. What this teaching does is it puts us back under a religion-law-works type thinking, not a gospel thinking at all.

First Peter 2:24 addresses this more clearly: "(Jesus) in his own self, bore our sins in his own body on the cross, that we being dead to sin (being made dead to them) should live in righteousness. By his stripes we were healed." This speaks of us being healed spiritually and not physically.

I believe the healing message that is wrongly preached was born in 'prosperity religion' that was prevalent for a couple of decades but has now decreased. This religious thinking says we should all be wealthy, healthy, and even rich if we have enough faith (again a works thinking).

It's born in this: "I wish above all things that you may prosper and be in health, even as your soul prospers."<sup>93</sup> But this was a prayer, not a declaration for us to be rich, with nothing wrong health-wise. This occurs if we "testify to the (gospel) truth that is in us and we walk in that truth."<sup>94</sup>

It's conditional: we're better off in life if we live the gospel truth of Jesus like he says to.

We are made more healthy and wealthy because God does not even remember our sins.<sup>95</sup> Again, it's a spiritual reality, not a physical one. Paul says in Philippians to be CONTENT in all things, not trying to CHANGE all things.

## Footnotes

- 1- Rom 6:23
- 2- Heb 9:16, I Cor 5:20
- 3- Rom 5:8, I Tim 2:6
- 4- Heb 11;3
- 5- Heb 4:2
- 6- Mark 1:14-15
- 7- Rom 2:16
- 8- I Thes 1:7-8
- 9- Phil 1:6, Col 1:5
- 10- Rom 1:16-17
- 11- Rom 16:25
- 12- John 6:37
- 13- Heb 9:26, II Cor 5:21
- 14- John 3:18, 5:24
- 15- II Tim 1:10
- 16- John 5:18, 10:33
- 17- III John 2-3
- 18- Rom 4:3-4
- 19- I Cor 4:15
- 20- I John 5:3
- 21- II Cor 11:3
- 22- John 6:29
- 23- John 6:37, 44
- 24- John 12:32
- 25- I John 2:2, II Cor 5:19
- 26- II Pet 3:9
- 27- John 10:28-29
- 28- Rom 11:29
- 29- Rom 8:38-39
- 30- Gal 5:4
- 31- I Pet 1;4, Rom 8:37
- 32- Rom 5:13
- 33- II Cor 5:21, Heb 9:26, Ps103:12
- 34- Phil 3:10
- 35- Gal 4:9, Matt 10:29-31
- 36- Heb 13:5
- 37- II Thes 1:8-9
- 38- Gal 5:2, 4
- 39- I John 4:17
- 40- II Tim 1:7
- 41- Rom 2:4
- 42- I Tim 2:4
- 43- John 3:17
- 44- Heb 8:8, II Cor 3:6-7, 9
- 45- II Cor 3:9, 5:18
- 46- Acts 15:10, Rom 3:10
- 47- Gal 2:19
- 48- Rom 2:14
- 49- John 1:17
- 50- Col 2:14
- 51- Rom 5:20, 7:8, I Cor 15:55
- 52- Eph 2:15
- 53- Heb 10:9
- 54- Mat 5:17, Rom 8:4
- 55- Rom 8:34, I Cor 15:55
- 56- Rom 1:16, 16,25, Phil 4:13
- 57- II Cor 3:6-7
- 58- Mat 23:23
- 59- Rom 6:14, Gal 5:18
- 60- Rom 2:14
- 61- Rom 15:8
- 62- Mat 5:20
- 63- Acts 15:10, Rom 3:10
- 64- I Thes 3:12
- 65- II Tim 3:16
- 66- II Cor 3:6
- 67- II Cor 3:14-16
- 68- II Tim 3:7
- 69- Jere 17:9
- 70- Heb 13:8
- 71- Rom 5:17
- 72- II Cor 5:21
- 73- Rom 5:1
- 74- Rom 3:19-20, Eph 2:8-9
- 75- Gal 3:21-25
- 76- Rom 10:1-3
- 77- Phil 3:9
- 78- Phil 3:10
- 80- Gal 2:20
- 81- Col 3:3
- 82- I Cor 6:17
- 83- John 17:21-23
- 84- Rom 6:17-18
- 85- Col 1:5-6
- 86- Phil 1:5-6
- 87- I John 5:18
- 88- Eph 6:14-17
- 89- II Cor 5:8
- 91- Phil 1:23
- 92- II Cor 12:1-4
- 93- III John 2
- 94- III John 3
- 95- Heb 10:17