

The Way

The Prayer of Jesus

Jesus prayed that all who would believe in Him would be one, sanctified (set apart) by the truth.

In the beginning, Jesus' disciples loved one another following His example in one baptism, the remembrance of His death, and the washing of feet. And all drank of one Spirit, the Spirit of truth, the Spirit of God.

Jesus instructed His disciples to “make disciples of all nations... teaching them to observe all things that I have commanded you.” But within 150 years, new teachings, including the observance of Easter, were declared as “doctrines” of the Church to Emperor. The Church was no longer united by the example of Jesus and His teachings.

The Abomination of Desolation

In 193, the Bishop of Rome wrote letters of excommunication to the churches of Asia because they disagreed on the observance of Easter, and the evidence of the Holy Spirit, and the Spirit of truth, was taken from the Church.

The saints were given into the hand of the Antichrist for time, times and half a time, 3 1/2 years, or 1278 days, as years, from 193 until 1471, when the first Protestant Denomination broke free from the Papacy.

Did you know that today only those who obey [The Gospel of Jesus Christ](#) receive the comfort of the Holy Spirit, the Spirit of truth, as evidenced by the tongue emitting sound, laleo glossa?

By His Spirit, God is showing the way to unity, “that the world may believe that You sent Me.”

Contents

The Way	1
The Prayer of Jesus	2
I Am the Way	4
Repentance from acts that lead to death	5
Faith in God	6
Instruction about baptisms (washings) – Baptism	6
Instruction about baptisms (washings) – Foot Washing	12
Laying on of hands	15
Resurrection of the dead	16
Eternal judgment	17
I Am the Truth	18
Other religions	19
Jesus’ prayer for complete unity	19
The Spirit of truth	21
Worship in Spirit and truth	25
In vain they worship Me	28
I desire mercy, not sacrifice	29
Enter by the narrow gate	31
I Am the Life	33
Life in the Spirit	34
Remember My death	35
Love one another	35
Created for good works	36

The Way

“According to the Way which they call a sect, so I worship the God of my fathers, believing all things which are written in the Law and in the Prophets.”¹

The Apostle Paul, A.D. 60

Every man, when he considers the beauty and greatness of creation, even his own body, mind, and spirit, knows that life came into being, not by chance, but that a creator is behind all that we see.

The Apostle Paul wrote:

“since the creation of the world, His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and divine nature, so that they are without excuse, because although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise they became fools, and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.”²

The Bible is the history of man and God, and its account of that history dates back as far as the existence of man is scientifically proven. Through the Bible, we find the origin of all religions that believe in one God, who created the heavens and the earth.



The Bible tells us that through the first man, Adam, sin entered the world, and man was separated from relationship with God. The Bible also tells us the world was very different in those days, that a mist covered the earth, and that it did not rain. And for nearly two thousand years, the Spirit of God strived with men. However, in the end, none sought after God, and the world became full of evil. And God regretted that He created the earth and destroyed the earth with a flood, saving only one man, Noah, and his family, whom He found righteous. Noah built an ark according to God’s instructions and was

saved.

And God made a covenant with Noah. And Noah’s sons were Shem, Ham, and Japheth, who became the fathers of the races of mankind we know today. And from Shem’s descendants came Abraham. And God found Abraham righteous, because of his faith.

So God made a covenant with Abraham, that through his seed all nations would be blessed. And we know Abraham had two sons, Ishmael and Isaac. Ishmael became the father of the Arab people, who later through the sword returned to their belief in one god. Isaac’s descendants were afflicted as slaves by the Egyptians for four hundred years, until Moses led them out. And Moses gave us the commandments of God, and for Isaac’s descendants, the Jewish people, Moses gave laws by which they were to serve God.

1 Acts 24:14

2 Romans 1:20-23

From the Jewish people, God raised up prophets who told of a king through the line of David, whose “kingdom would have no end.” And from the prophet Isaiah, God told of one who would be an offering for the sin of many.



“He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him. He is despised and rejected by men, a man of sorrows and acquainted with grief, and we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God and afflicted. But He was wounded for our transgressions . . . Yet it pleased the Lord to bruise Him; He has put Him to grief; when You make His soul an offering for sin, He shall see His seed, and He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He

shall see the labour of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities.” ([Isaiah 53:2-11](#))

The Prophet Isaiah
700 BC

The servant of whom Isaiah speaks we know to be Jesus Christ, who came to lay on Himself the sins of all mankind. Isaiah writes:

“For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end.”

Not born of any man, this servant, was, as the Apostle John tells us, the Word who became flesh. He came to show “The Way” to the Father, the way of salvation for all mankind, even as He promised to Abraham, that through his seed all people would be blessed—fulfilling, not only this promise but more than three hundred other prophecies, as written in the Law and the Prophets.

“I am the Way, the truth, and the life. No one comes to the Father except through Me.”

Jesus Christ
A.D. 31

**I Am the
Way**

“The Son can do nothing of Himself, **unless** it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner . . . as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes.”

John 5:19–20 NASB

Many of us have heard the expression, “What would Jesus do?”

The true Christian faith is the imitation of Christ. In fact, the original meaning of the word Christian is “little Christ.” The true path of following Christ is simply to imitate Him, to become like Him, to be transformed into His image, as we were created to be.

Our desire to imitate Christ is the completion of God’s desire that was expressed in the beginning of creation, “let Us make man in Our image.”³ God predestined us “to be conformed to the image of His Son, that He might be the firstborn among many brethren.”⁴

Jesus Himself became The Way, the example of the faith for His disciples, as the Apostle Paul wrote: “Imitate me, just as I also imitate Christ.”⁵

As disciples of Jesus, we follow only the example of Christ, and not the teaching of any church, or person. We have only one teacher, who is Jesus Christ.

The elementary teachings of The Way are the teachings of salvation; the Way to the Father, and these we find listed for us in Hebrews 6:1-2.

“Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, instruction about baptisms (washings), the laying on of hands, the resurrection of the dead, and eternal judgment” NIV.

We are going to begin with these elementary teachings, and in the final section we will discuss maturity in Christ.

Repentance from acts that lead to death

“**No one can come to Me unless** the Father who sent Me draws him.”

John 6:44, 65

Jesus became our example in righteousness. Though He was sinless for His whole life, His first act after baptism was to reject all the ways of sin. Immediately after being baptized, He was led by the Spirit into the wilderness to be tempted by the devil, and, using the word of God, He refuted the devil’s temptations.

Likewise, the first thing we must do is to reject all the ways of sin, in particular those that lead to the death of our souls.

The Apostle Paul wrote: “Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And

33 Genesis 1:26

4 Romans 8:29

5 1 Corinthians 11:1; Ephesians 5:1

such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and by the Spirit of our God.”⁶

Faith in God

“**Unless** you see signs and wonders, **you will by no means believe.**”

John 4:48 (NKJV adds *people*)

Jesus above all, became our example of faith, and spent most of His ministry demonstrating the power of faith in God, that we can trust God, that He is good, that His thoughts toward us are love. Jesus said: “**ask and you will receive, that your joy may be full.**”⁷

“He who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.”⁸

We enter the teachings of Jesus, because this is the Way and the power of the Holy Spirit to salvation. But it is our faith toward God that saves us.

If we put our trust in God, we will be saved from the sins that separate us from abundant life, the life that God desires for us.

Jesus said:

“I have come that they may have life; and that they may have it more abundantly.”⁹

Just as Abraham, the father of faith, followed God’s instructions and left his country to go to a place he did not know, we must follow Jesus to the place He has prepared for us.

The path to salvation and abundant life begins with baptism.

Instruction about baptisms (washings) – Baptism

“**Unless** one is born of water and the Spirit, **he cannot enter the kingdom of God.**”

John 3:5

There are actually three “washings” described by the word baptism – two baptisms of water, and the baptism of Holy Spirit. Jesus spoke of all three “baptisms” when He told His disciples to “**make disciples of all nations, baptizing them...**”¹⁰ This is clear in Paul’s statement, “but you were washed, but you were sanctified, but you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.”¹¹

To begin, we will focus on the baptism most commonly referred to as “baptism.”

The Importance of Baptism

When the Apostle Paul met some believers at Ephesus, he asked them, “did you receive the Holy Spirit when you believed?” When they replied “no,” Paul said, “into what then where you baptized?”¹²

6 1 Corinthians 6:9-11; Ephesians 5:5

7 John 16:24

8 Hebrews 11:6

9 John 10:10

10 Matthew 28:19

11 1 Corinthians 6:11

12 Acts 19:2-3

They did not receive the Holy Spirit because they had only been baptized with the baptism of John. John said, "I baptize you with water for repentance, but He who is coming after me...will baptize you with the Holy Spirit and fire."¹³

We need to receive the complete "baptism" of water and Spirit. The Holy Spirit is the "seal" of our inheritance as sons of God.

The Spirit of God is the spirit of truth. So, receiving the Holy Spirit is dependant on a number of conditions. These include keeping the commandments of Christ, the commandments of God, and following the instructions of the Apostles, as the Apostle John informs us in 1 John 4:6.

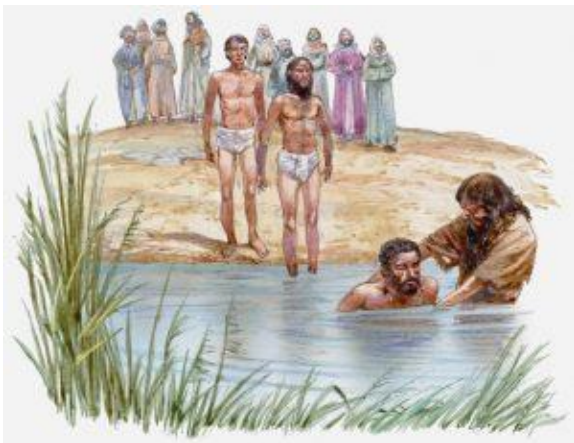
The Instructions of the Apostles

The writer of Hebrews referred to "instructions about baptisms." In 1873, a supposed copy of an early anonymous writing called, "the Didache" was found. The proper title is "the Lord's teachings through the Twelve Apostles to the Nations." Whether or not the copy that we possess has been altered, is in great question. The other question is who wrote it? This manuscript, written in 1056, presents a very liberal view of baptism, saying that "living water" was preferred but pouring warm water three times on the head was also acceptable. Such a casual view of baptism does not agree with any of the earliest and most authentic Christian writings, or the practice of the Apostles.

The imitation of the baptism of Jesus by the early Christians in rivers was well documented in 1881 by the Catholic expert Jules Corbert, in his *Histoire Dogmatique*. He told us that early Church fathers such as Justin, Clement, Victor I, and Tertullian remark that seas, lakes, and springs are equally proper sites.¹⁴

All the writings of the Apostles tell us there was only one method of baptism. Jesus Himself told the Apostles, "*You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized.*"¹⁵

One Baptism



The message of "one baptism," is the message of unity. God desires in these last days that all believers would be united by one gospel, and one baptism, according to the example of Christ: "in like manner." This is one of the seven "ones" we find in [Ephesians 4:4-6](#); "There is one Lord, one faith, one baptism..." These seven ones representing perfect unity, the desire of Jesus' prayer, "may they be perfect in one."

We begin our path, as we would end it, in the imitation of Christ. We follow His example "in like

13 Matthew 3:11

14 *Histoire Dogmatique, Liturgique et Archeologique du Sacrament de Baptême*, Vol 2

15 Mark 10:39

manner” in baptism, the washing of feet, and remembrance of His death, as did the Apostles.

Just as Jesus said, “**These things the Son also does in like manner . . .**”¹⁶

The example of baptism Jesus gave his followers is the only method of baptism to which the Holy Spirit testifies. The experience and joy of a new believer in the imitation of Jesus’ baptism is indescribable. Through His baptism, we become like Him; we become a true Son of God.

The Same Method was Followed by All

The Apostles broke unleavened bread, “**in like manner**” of Jesus in remembering His death, and they baptized with living water “**in like manner**” with His baptism. The method of baptism instituted by Jesus carries several spiritual meanings that are fundamental to the Gospel message.

In A.D. 150, in his *First Apology* to the Roman Emperor, Justin Martyr, said that baptismal candidates were baptized “**in like manner.**” The same method was followed by all:

*Then we lead them to a place where there is water, and they are regenerated in the same manner in which we ourselves are regenerated, in the name of the God, the Father and Lord of all, and of our Savior Jesus Christ, and of the Holy Ghost, they then wash (themselves) with water.*¹⁷

In the Likeness of His Death

Through baptism we die with Christ to sin, and mortal life in this world. So, we enter the water, as Paul wrote: “in the likeness of His death.”¹⁸ As Jesus bowed His head¹⁹ when He breathed His last, we bow our heads when we enter the water in the imitation of His baptism. We shall also be resurrected “in the likeness of His resurrection”²⁰ when Jesus returns.

Bowing down the head is the safest method of baptism in living water, especially when the current is strong. In Mark 1:10, we read, “immediately coming up out of the water,” signifying that Jesus brought Himself up out of the water, which is only possible in a face down baptism. The famous theologian John Chrysostom (347 - 407 A.D), described baptism saying, “for when we immerse our heads in water, the old is buried as in the tomb below, and wholly sunk forever: then we raise them (our heads) again...”²¹ Here, he explained that we are “buried with Him through baptism into His death.”²²

After the Reformation, some denominations began to baptize people backwards, and then raising them up out of the water. They explained this as symbolic of our “death and resurrection.” But baptism in water only symbolizes our death with Christ. The tradition of baptizing backwards likely began because of the shallow water in baptismal tanks. There has to be sufficient water to baptize face down. So, we read, “John also was baptizing in Aenon near Salim, because there was much water there.”²³

16 John 5:19

17 *First Apology*, Chapter 61, Translation by Thomas Fall D.D., “The Fathers of the Church” Volume 6, Catholic University of America, 1946.

18 Romans 6:5

19 John 19:30

20 Romans 6:5

21 St. John Chrysostom, *Homilies on St. John*, pg. 211 但

22 Romans 6:4

23 John 3:23

We wash away our sins

When we died with Christ, our sins were washed away,²⁴ just as we read earlier: “but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus.”²⁵

The authority to wash away our sins comes from the sacrifice of Jesus on the cross, and from His Spirit. The Apostle John writes, “There are three that bear witness on earth: The Spirit, the water, and the blood.”²⁶

It is also important that the one who baptizes us has spiritual authority. Just as John the Baptist was given spiritual authority through the Spirit of Christ, Jesus’ disciples also received the authority of the Spirit of Christ to remit sins when Jesus breathed authority into his disciples, saying, “**receive the Holy Spirit, if you forgive the sins of any, they are forgiven them.**”²⁷

Should we wash away the sins of someone, before they have come “*to the knowledge of the truth?*”²⁸ The children of believers are “called, and they are holy” (Acts 2:39; 1Cor 7:14). This means they are “set apart.” But those who have been set apart can only be made perfect before God through the remission of their sins (Hebrews 10:14). It is for this reason that Apostles gave baptism, “even to infants.”²⁹ For those “whom he called, He also justified.”³⁰ Polycarp, a disciple of John, is one famous Christian who testified to his baptism, occurring at his birth, in A.D. 70.³¹ Before the Reformation, the only voice against the baptism of infants came from Tertullian, in A.D. 190.³² He warned of the danger of sin after baptism. But a person can only lose all hope of salvation, if they sin willfully after “being made partakers of the Holy Spirit, having tasted the good word of God, and the power of the age to come.”³³

In living water

Justin Martyr said that baptismal candidates were baptized in living water, “Then *we lead them to a place where there is water.*”

Paul said, “you died with Christ (through baptism) from the basic principles of the world . . . and your life is hidden with Christ in God.”³⁴ So, the river, or ocean we choose, and the day, are of no significance.

The restoration of the Gospel of Christ, and the baptism of Christ in living water was prophesied by the phrase “springs of water” in Revelation 14:6-7.

Living water and its connection with the Holy Spirit goes back to the writing of Jeremiah: “for My people have committed two evils: they have forsaken Me, the fountain of living waters, and hewn for themselves cisterns – broken cisterns that can hold no water.”³⁵ Here, God distinguished the water that exists naturally, and the water that is held by man’s cisterns. The spiritual meaning is that we do not go to man’s source, but God’s. The prophecy of Micah was that God would wash away our sins through baptism in natural water: “He will cast all our sins into the depths of the ocean.”³⁶ Through baptism, we do not enter a religion made by man, but by God, so we go to a river, lake, sea, or spring because we

24 Acts 2:38, 22:16

25 1 Corinthians 6:11; Acts 2:38; 8:12; 10:48; 19:5

26 1 John 5:7-8

27 John 20:22-23

28 Hebrews 9:21-22; 10:26

29 Origen, *Commentaries on Romans* 5:9, A.D. 248

30 Romans 8:30

31 "Eighty and six years have I served Him" (Polycarp, *Martyrdom of Polycarp* 9 c. AD 156)

32 *Baptism in the Early Church*, Everett Ferguson, 2009, pg. 627

33 Hebrews 6:4-5

34 Colossians 2:20; 3:3

35 Jeremiah 2:18

36 Micah 7:19

seek “a pure river of water of life,”³⁷ which is the power of the Holy Spirit. Only living water produces life; our baptism is a rebirth; our baptism brings life. Jesus came to bring life and life abundantly, and promised that if anyone would follow Him, “**out of his heart will flow rivers of living water.**”³⁸

In the Name of Jesus



Justin Martyr said “we are regenerated, in the name of the God, the Father and Lord of all, and of our Savior Jesus Christ, and of the Holy Ghost,” in keeping with Christ’s commandment of Matthew 28:19-20.

Although Justin Martyr knew that the Name of God was Jesus, as he related in his *Dialogue with Tryphos*, he did not know that the Holy Spirit that Jesus spoke of was the Spirit of Christ. He did not understand that the Spirit of Christ had only been “manifest in the flesh,” in the Son. In his *First*

Apology, he told the Roman Emperor that the Holy Spirit was a third person, “born on the waters” in Genesis 1:2. As a result of this new theology, believers stopped baptizing in the name of Jesus.

In his letter to the Philippians, the Apostle Paul explained why the disciples baptized in the name of Jesus (see Acts 2:38; 8:12; 8:16; 10:48; 19:5; 22:16; and 1 Corinthians 1:13; 6:11).

Paul told us that after Jesus endured the cross, He was given “the name which is above every name”:

“And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore, God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth.”³⁹

The Apostles baptized “in the Name of Jesus,” because they understood that the Name of “**the Father, and the Son and the Holy Spirit,**” was the name of Jesus, just as prophesied in Isaiah 9:6.

We must be born of water and Spirit

Jesus told Nicodemus that we must be “born again,” “**unless you are born of water and Spirit, you cannot enter the kingdom of God.**”⁴⁰

There are two steps to this. First, we must die. Through water baptism, we are baptized into His death. Then we must be “made alive together with Christ.”⁴¹

Just as He was “put to death in the flesh and made alive in the Spirit,”⁴² we are made alive in the Spirit when we receive the Spirit of Christ through faith. Paul said, “did you receive the Spirit by the works of

37 Revelation 21:6, 22:1; Ezekiel 47:1

38 John 7:38

39 Philippians 2:8-10

40 John 3:5

41 Ephesians 2:5

42 1 Peter 3:18

the Law, or by the hearing with faith.”⁴³ The Spirit of Christ is the proof that we belong to Him.⁴⁴ For “God has sent forth the Spirit of His Son into our hearts, crying, “Abba! Father!”⁴⁵ Through our death in water baptism, and through “the Spirit of life in Christ Jesus,”⁴⁶ we are “born again.”

Jesus explained the meaning of “**born of Spirit**” in [John 3:8](#): “**you hear the sound of it. So is everyone who is born of Spirit.**” This described the effect of the Spirit on the believer, not the water! The evidence of the tongue emitting sound was the most apparent evidence that one had been “**born of Spirit.**” And originally, all who received the Spirit of Christ, also received the Spirit of God.⁴⁷ In 180, Irenaeus, in his Book, “*Against Heresies*” told us that one needed to receive the Holy Spirit as evidenced by the tongue emitting sound for one’s salvation to be made “perfect” or “complete.”⁴⁸ He said that there were many in his day, who did speak with other tongues.

But the evidence of the tongue emitting sound was not the evidence of the Spirit of Christ cited by the Apostles. In the Book of Acts, the Apostles saw the tongue emitting sound as the evidence of the Spirit of God; but the Spirit of Christ was evidenced by the fruit of the Spirit, which Paul described as “love, joy, peace...”⁴⁹ Peter mentions these qualities, saying: “he who lacks these qualities is blind, short-sighted, having forgotten the purification from his former sins. Therefore, brethren, be all the more diligent to make certain about His calling and choosing you.”⁵⁰ One who has these qualities, knows that the Spirit of Christ is in him, and that he is truly a son of God.

The Spirit of Christ was the anointing on the Two Witnesses, in sackcloth “for 1,260 days,”⁵¹ from the time of the departure of the Spirit of God in 193 until 1471 when the Moravian Church broke free from the power of Rome. The Spirit of Christ was the “oil” in the two lampstands (churches) of the Reformation.⁵² It was “the stone that struck the statue (of the beast) and became a great mountain.”⁵³

The Deception of the New “born of Spirit” Theology

In the late second century, as the Spirit of God began to depart, a new explanation was made of “**born of water and Spirit.**”⁵⁴ They said that one was born of Spirit when the Holy Spirit sanctified the water of baptism. By this time, the Gentiles no longer understood the difference between the Spirit of God, and the Spirit of Christ. Irenaeus wrote, “He [Jesus] came to save all through himself; all, I say, who through Him are reborn in God: infants, and children, and youths, and old men.”⁵⁵ This of course is another testimony of the baptism of infants in the Early Church, who, Irenaeus described as “reborn” through water baptism.

The False Prophet

Tertullian, a lawyer, was the advocate of the “New Prophecy” movement, otherwise known as Montanism.

He used the new “born of Spirit” theology to argue that any water could be used to baptize. He wrote:

43 Galatians 3:2

44 Romans 8:9

45 Galatians 4:6; Romans 8:15

46 Romans 8:2

47 Romans 8:9

48 Irenaeus, *Against Heresies*, Book 5, Chapter 6, paragraph 1

49 Galatians 5:22

50 2 Peter 1:9-10

51 Revelation 11:3

52 Revelation 11:4; Zechariah 4:14

53 Daniel 2:35

54 John 3:5

55 Irenaeus, *Against Heresies*, Book 2, Chapter 22, paragraph 4

“it makes no difference whether a man be washed in a sea or a pool, a stream or a fount, a lake or a trough; nor is there any distinction between those whom John baptized in the Jordan and those whom Peter baptized in the Tiber, unless withal the eunuch whom Philip baptized in the midst of his journeys with chance water, derived (therefrom) more or less of salvation than others. All waters, therefore, in virtue of the pristine privilege of their origin, do, after invocation of God, attain the sacramental power of sanctification.”⁵⁶

In the last sentence, we can see the force of Tertullian’s argument was the belief that the Holy Spirit sanctified the water, and not that the believer was sanctified by receiving the Holy Spirit, after being baptized correctly.⁵⁷

As mentioned, Tertullian was not only the voice against the need for living water, He also said there was no need to wash away the sins of infant children. But this idea was rejected by the mainstream Church.

The mainstream Church considered the “New Prophecy movement” to be the possession of an evil spirit. Tertullian was “the Father of Latin Christianity,” the first to write his theology in Latin. Twenty years earlier, Irenaeus had identified “Lateinos” as the very probable solution to 666.⁵⁸

Tertullian was not only the first to speak against the significance of baptism in living water, but the first to propose the Trinity (the image of the beast), and Sunday rest (the mark of the beast).

Instruction about baptisms (washings) – Foot Washing

“**Unless I wash you, you have no part with Me.**”

John 13:8 NIV

Today, there are many who reject the washing of feet, as a commandment, and a salvation teaching.

But no one in the first four centuries of disputed the fact that the washing of feet was “a commandment of the Lord.”⁵⁹ The debate that arose in the fourth century, was whether or not the washing of feet was required after baptism, as had been practiced up until that time. The washing of feet as “a baptism” was described by Jesus in John 13, and by the writer of Hebrews, who referred to it in “instructions about baptisms.”

The Dialogue of the Last Supper

Jesus’ dialogue of the last supper climaxed with the statement, “**if you love Me, keep My commandments and I will pray the Father, and He will send you another Helper, the Spirit of truth.**”⁶⁰

His explanation of the washing of feet, in John 13, is divided in two parts.

In verses 3- 11, He washed the disciples’ feet. Little is recorded of what was spoken, except three statements that introduce the significance of this commandment for our salvation.

Verse 7, You will understand after these things (μετὰ ταῦτα)

The next two times that John used the expression “after these things,” μετὰ ταῦτα, are in Revelation 1:19; and 4:1 where it announced our entrance into the kingdom of heaven. Jesus’ dialogue, from John

56 Tertullian, *On Baptism*, Chapter 4. Translated by S. Thelwall. From Ante-Nicene Fathers, Vol. 3. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. (Buffalo, NY: Christian Literature Publishing Co., 1885.) Revised and edited for New Advent by Kevin Knight.

57 Acts 19:2-4

58 Revelation 13:18

59 Athanasius, Ambrose, Origen, and Justin Martyr all describe this as a commandment

60 John 14:15-17

13 to 16, was full of statements that His disciples could not understand until the kingdom of God, the Church, was established.

The other three gospels were compiled from the testimonies of eyewitnesses, as described in Luke 1:2. But the Gospel of John came by revelation of the Holy Spirit, as he mentions in John 14:26. This is most obvious in Jesus' prayer of John 17. This could not be remembered, except by revelation of the Holy Spirit. God gave the deeper revelation of the Gospel to "the disciple whom Jesus loved."⁶¹

Verse 8, Unless I wash you, you have no part with Me

The sanctified Church is the Body of Christ. If we do not allow the Body of Christ to wash our feet, we are rejecting Christ Himself.

This statement, "unless I wash you," was one of twelve "if not" statements made by Christ, with a salvation consequence. Three of these statements, "unless you are born of water and spirit,"⁶² "unless you eat My flesh and drink My blood,"⁶³ and "unless I wash you," explain the necessity of the three sacraments Christ instituted for His Church.

Verse 10, He who has bathed needs only to wash his feet

To have a part with Christ we must be entirely clean. After baptism, one is completely clean except that his feet are still dirty. The washing of his feet by Christ (the Body of Christ), completes the washing.

Verse 15, I gave you an example

In the second part of His explanation (vs 13-17), Jesus answered Peter's Question in verse 6, "Lord, will you wash my feet?" Jesus explained that they must also act as servants, and follow His example in the washing of feet. This is the only time that He directly instructed us to follow His example. The Book of Revelation explains that the True Church will follow the example of Christ, they "follow the Lamb wherever He goes."⁶⁴

The Elementary Salvation Teachings of Hebrews 6:1-2

The writer of Hebrews, likely Paul, lists the elementary salvation teachings of Christ as "repentance from acts that lead to death, faith in God, instructions about baptisms, the laying on of hands, the resurrection of the dead and eternal judgment."⁶⁵

Baptisms in this text is plural, because a baptism can refer to any ceremonial washing. The same word is used in Luke 11:38 to describe the washing of hands. As a salvation teaching, there is no other washing that the writer can be speaking of, other than the washing of feet. The baptism of the Holy Spirit is mentioned in the next clause, "the laying on of hands."

61 John 21:20,24

62 John 3:5

63 John 6:53

64 Revelation 14:4

65 Hebrews 6:1-2

The washing of feet was made an elementary salvation teaching through Jesus' statements, "unless I wash you, you have no part with Me,"⁶⁶ and "he who was bathed needs only to wash his feet."⁶⁷

The Apostolic meaning of "Baptize" and "Wash"

We are fortunate that Hebrews 6:2 includes the plural word "baptisms." Some have assumed that foot washing after baptism was not practiced because they cannot see the word "foot washing." They also cannot understand why the word "bathed" in John 13:10 is equated to baptism. Actually, in the New Testament, there is no distinction in this terminology.

There were three baptisms that the New Testament Church performed: the baptism of water, the washing of feet, the baptism of the Holy Spirit. All these were described by the word "baptize."

When Jesus told his disciples to baptize the nations, He had all these baptisms in mind. Peter promised that those who were "baptized" would "receive the gift of the Holy Spirit."⁶⁸ The baptism of the Holy Spirit was part of an overall "baptism," which actually included three baptisms. This is more obvious in Paul's statement, "but you were washed, but you were sanctified, but you were justified in the name of our Lord Jesus Christ and in the Spirit of our God"⁶⁹ – grammatically, these are all the effects of "but you were washed" – notice that Paul says "you were washed...in the Spirit of our God," describing the baptism of the Holy Spirit as a washing.

All Churches practised Foot washing after Baptism

The Archbishop of Milan, Ambrose (340 – 397), told us that all churches, originally practiced foot washing after baptism.

In his *Treatise on the Sacraments and the Mysteries*, Ambrose scolded the Church of Rome for ceasing the practice. By his day, only the non-Roman churches of the West (those in Turin, Milan, Gaul, Spain, North Africa, and Ireland) continued its practice.⁷⁰

When did the Church of Rome stop? Ambrose said, "perhaps she (the Church) has declined it on account of the numbers." The Editor, J.H. Srawley, explains this saying: "If the number of candidates for baptism was very large, the ceremony of washing the feet would be long and laborious." In 312, Christianity became the state religion of Rome, and the number of baptisms increased substantially. Ambrose probably had this recent period of time in mind.

In A.D. 150, writing from the Church at Rome, to the Roman Emperor, Justin Martyr, in Chapter 61 of his First Apology, described baptism, saying, "they are regenerated in the same manner in which we ourselves are regenerated." In Chapter 62, he described the demons' imitation of the Christian practice of baptism and foot washing. . . "and the devils (as false prophets) indeed having heard this ... cause those (who enter their false churches) ...to wash themselves entirely ... and (keep) the command ... to remove the shoes (for the washing of feet)."

66 John 13:8

67 John 13:10

68 Acts 2:38

69 1 Corinthians 6:11

70 Ambrose, "Treatise on the Sacraments and the Mysteries", translated by Rev. T. Thompson, 1919, pg xxiv, note 7, see also Olof Brandt, "Structure del IV secolo per lavanda dei piedi in due battisteri romani," AM 2 (2003), 137-44.

Foot washing after Baptism ceased in the Fourth Century

The cessation of the washing of feet after baptism was concurrent with the establishment of the Trinity doctrine, and the changing of the Sabbath day to Sunday, in the fourth Century.

Ambrose continued his Treatise, saying, “Finally, be aware that the mystery is also sanctification: ‘**If I wash not thy feet, thou shalt have no part with me.**’ So, I say this, not that I may rebuke others, but that I may commend my own ceremonies.”⁷¹

His idea that those who had not received the washing of feet, were not sanctified, caused considerable anger in the Roman Church.

By 400, the hostility became great. Augustine (354 – 430) in Algeria, wrote “...many, however, have not accepted this (foot washing) as a custom, lest it should be thought to belong to the ordinance of baptism; and some have not hesitated to deny it any place among our ceremonies.”⁷² The Codex Sinaiticus, of 400, even removed the words εἰ μὴ τοὺς ποδᾶς from John 13:10, rejecting the words of Christ: “**he who is bathed needs only to wash his feet.**”

Eventually, the Roman Catholic Church asserted its authority and condemned any association of foot washing and baptism.⁷³

The Washing of Feet is a Commandment for the Sanctified Church

“You have an anointing from the Holy One, and all of you know.”

1 John 2:20

Salvation is not simply by faith; it also requires repentance and obedience.

Jesus told us that we must keep His commandments to receive the Spirit of truth,⁷⁴ which is the seal of the elect.⁷⁵

Today, only Church that obeys God’s commandments, and the commandments of Christ, and hears the teachings of the Apostles,⁷⁶ receives the comfort of the Holy Spirit, the Spirit of truth, as evidenced by the tongue emitting sound, *laleo glossa*.

We must allow the Sanctified Church to wash our feet, if we want a part with Christ, the Body of Christ.

Laying on of hands

Jesus became the first of many brothers, when He came out of the water of baptism, and the Holy Spirit descended on Him. In doing so, He set the example of “The Way.”

71 Fathers of the Church, A New Translation Volume 44. Saint Ambrose Theological and Dogmatic Works, Roy J. Deferrari, 1963

72 Augustine, Letter LV 33

73 Living Water Images, Symbols and Settings of Early Christian Baptism, Robin Jensen 2011, pg 80

74 John 14:15-17

75 Ephesians 1:13; Revelation 7:3

76 1 John 4:6

Peter declared, “repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.”⁷⁷

We must understand that there are two Holy Spirits described in the Bible, the Spirit of Christ, and the Spirit of God. These are the two Spirits that come to make their home with us, when we keep Christ’s commandments.



After the Day of Pentecost, the Spirit of God was called “the Holy Spirit” because it sanctified the Body of Christ, the Sanctified Church; the Spirit of Christ was then called, “the Spirit.” The Spirit of God is the spirit of truth, and is only received by a Church that obeys the Gospel of Jesus Christ, and the commandments of God. This Spirit may be poured out by the prayers of the saints as recorded in Acts 2:1-4, and Revelation 8:4-5. But normally the Spirit of God is imparted by the “laying on of hands,” as recorded in Acts 8:14–17; 9:17; and 19:6.

Resurrection of the dead



Jesus’ resurrection from the dead is one of the most significant events of the Christian faith.

Today, many are of Christian heritage and it is normal to believe in the resurrection of the dead, but before Christ’s resurrection, this belief in the resurrection of the dead was not even held by many Jews. And so, in fact, the first Christians simply preached a message of “eternal life,” that death had been overcome by Christ.

To those who believe, the resurrection of the dead is a reason to hope, but also a reason to fear, because, without resurrection, none of us face judgment.

The Apostle Paul defended the resurrection with these words:

“Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead? And why do we stand in jeopardy every hour?”⁷⁸

What Paul meant was that the Church certainly believed there is a resurrection of the dead. They were very afraid that someone’s soul could not resurrect, if for some reason, they were able not baptize. Quite possibly a person may have received the Holy Spirit, but because of an unexpected death, even martyrdom, they did not have the chance to baptize for the washing away of their sins. The Church apparently baptized on their behalf, hoping that God would recognize the washing away of sins, so that the person’s soul could resurrect on the last day. The great fear of the early Church shows us that they

⁷⁷ Acts 2:38

⁷⁸ 1 Corinthians 15:29-30

did not believe that faith alone, was enough to ensure salvation. They recognized that baptism was necessary for the washing away of sins.

Eternal judgment

We know the dead will rise and every man will face judgment, but those who remain in Christ until the end shall not come into judgment.

Jesus said:

“Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life . . .

Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice, and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.”⁷⁹

Of course, we must be careful about our confidence in eternal life. We show we believe in Jesus if we keep His commandments, and walk in His path of salvation.

And if we return to our ways of sin, once we have become partakers of the Holy Spirit, there remains no more sacrifice for our sins.⁸⁰ So we must learn about maturity in Christ, and the power that keeps us from falling, which we will study in the final section, “I am the Life.”

⁷⁹ John 5:24,28,29

⁸⁰ Hebrews 6:4-6; 10:26-31

**I Am the
Truth**

Other religions

“Unless you are converted and become as little children, you will by no means enter the kingdom of heaven.”

Matthew 18:3

All of the significant religions in the world have an opinion about Jesus Christ. Some call Him a prophet, and some a good man. But Jesus Himself said that He is more than a good man, and a prophet. Jesus told us, “**no one comes to the Father except through Me.**”⁸¹

So, we must all answer the question: Is Jesus Christ really who He claimed to be?

Jesus’ resurrection from the dead is one of His greatest proofs.

The Bible records nine occasions of Jesus’ appearance after His resurrection. Paul writes,

“He was seen by Cephas (Peter), then by the twelve. After that He was seen by over five hundred brethren at once, of whom the greater part remains to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as one born out of due time.”⁸²

As Paul states, he writes among the current witnesses of Christ’s resurrection. And we know from history, the Apostles’ testimony to the resurrection of Jesus was tested under torture, and for all but John, with their lives.

The truth we know in our hearts. The words and example of love and truth left by Jesus Christ and His followers are their greatest evidence. So, we can be confident that Jesus Christ is everything He claimed to be, and when we put our trust in Him, our sins will be forgiven.

Jesus’ prayer for complete unity

Just before His crucifixion, Jesus lifted His eyes toward heaven and prayed:

“Father, the hour has come. Glorify your Son, that Your Son also may glorify You.”

Then He prayed for His disciples and His followers:

“Sanctify them by Your truth.”
“I do not pray for these alone,
but also for those who will believe in Me through their word;
that they all may be one, as You, Father, in Me, and I in You;
that they also may be one in Us,
that the world may believe that You sent Me.”⁸³

In the beginning, Jesus’ Church was united in one Spirit, and followed His commandments of baptism, the washing of feet, and the breaking of bread, according to the example He set for them.

81 John 14:6

82 1 Corinthians 15:5-8

83 John 17:17,20-21

But churches began developing their own traditions. And eventually these traditions became doctrines, and churches were separated by the teachings of men.

In recent years, believers all over the world have been praying for unity. But the complete unity Jesus prayed for is still to come.

The Book of Revelation prophesied this unity would come after four trumpets, and five bowls of wrath.

The first trumpet, and bowl of wrath is against those who worship the image of the beast (the Trinity) and receive its mark (the changing of God's commandment of the Sabbath Day). In the second trumpet, the end time sanctified Church appears -- "a great mountain burning with fire was thrown into the sea."⁸⁴ The Church is explained in Ezekiel 47:8 as the Spirit that "enters the sea." In Revelation 19, it is described as the Rider on the White horse, that captures the beast and the false prophet.

The unity of Jews and Gentiles – "One New Man"

Jesus' prayer for the complete unity of believers includes both Jews and Gentiles.

But the unity of Jewish and Gentile believers is difficult to see, when we read the short history of the New Testament. After Jesus' resurrection, Jewish believers continued to observe the Laws of Moses. The Gentiles kept only the teachings of Jesus. Many Jewish believers thought the Gentiles should also keep the Laws of Moses.

In Jerusalem, the Apostles met to resolve the issue, which we can read about in Acts 15. The council in Jerusalem, moved by the Holy Spirit, reached the following conclusion: "For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well."⁸⁵

When we read the letters of Paul to the churches in the Gentile cities, we see that he is repeatedly telling the Gentile believers they need not keep the Law of Moses. **But we must realize Paul's philosophical arguments are for the ears of all believers.**

For the Apostle Paul, and Peter lived as Gentiles, after they came to Christ, as Paul tells us in Galatians 2:14.

Paul's effort to bring about the unity of Jews and Gentiles is found in His letter to the Ephesians:

"Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in

84 Revelation 8:8

85 Acts 15:28-29

*ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.*⁸⁶

Paul's meaning was that the Law of Moses was no longer required for the Gentiles, or the Jews, that Christ wanted to make "one new man from the two."

So most definitely, Jesus' prayer is for all believers!

The Spirit of truth

*The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.*⁸⁷

In these last days, God is leading His people by His Spirit, back into the truth that can unite all believers, in preparation for the return of the Lord. Jesus promised:

*"when He, the Spirit of truth, has come, He will guide you into all truth."*⁸⁸

If you love Me keep My commandments

The Spirit of God is given to those who obey the commandments of Christ, and God.⁸⁹

After Jesus instructed His disciples in the washing of feet, and the remembrance of His death, He said to them:

*"If you love me, keep My commandments. And I will pray the Father, and He will give you another Helper, that He may abide with you forever—the Spirit of truth . . . If anyone loves Me, he will keep My word; and My Father will love him, and We will come and make our home with him."*⁹⁰

We must also obey the teachings of the Apostles.

The Apostle John wrote: "We are of God. He who knows God knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error."⁹¹

In order to receive the Spirit of truth, we must obey the commandments of God, the commandments of Christ, and the teachings of the Apostles.

The Power of the Holy Spirit

*If you knew the gift (dorea) 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.*⁹²

86 Ephesians 2:11-16

87 John 3:8

88 John 16:13

89 Acts 5:32; 1 John 3:22; 5:2; Revelation 12:17; 14:12; Matthew 7:21; 1 Corinthians 7:19

90 John 14:15-17,23

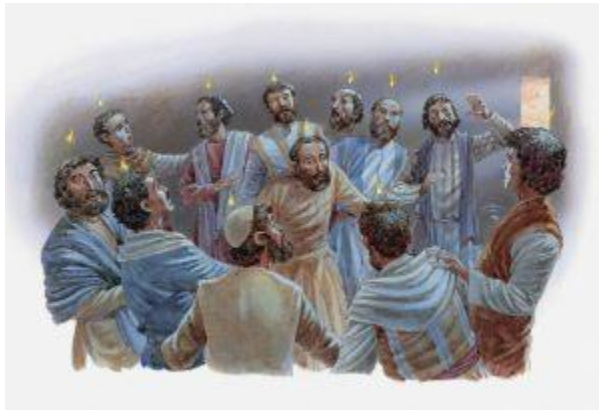
91 1 John 4:6

92 John 4:10

The Book of Acts tells that God anointed Jesus with the Holy Spirit and power.⁹³ This power was promised by Jesus to His disciples, “you will receive power then the Holy Spirit has come upon you.”⁹⁴ The meaning of this Greek word power, δύναμις, is not authority, but ability or strength. Daniel prophesied that this “sanctuary of strength,” would be “desecrated” by the work of the Antichrist,⁹⁵ “the place of His sanctuary was cast down.”⁹⁶

The Evidence of receiving the Holy Spirit

The first external evidence that a Church has received the Holy Spirit, is of course, the truth that is preached. As Jesus mentioned, the Holy Spirit will lead us into all truth. But the Bible does give another sign that was observed by the Apostles, and that was the tongue emitting sound.



Acts 2, 8, 10, and 19 are the three passages in the Bible that describes what happened when believers received the Holy Spirit. The account in Acts 8 does not discuss any signs.

In Acts 2:4, we read that they began to speak with “other tongues” λαλεῖν ἑτέραις γλώσσαις, *heteros glossa*. Here, they were speaking *other languages*, languages that other people could understand, as confirmed in verse 8, “how is it that we each hear them in our language.” In fact, it is possible that the disciples did not speak each of these languages

at once, but rather “each (could) hear them in (their) own language.”

In Acts 10:46, we read that the Gentiles were “speaking tongues,” λαλούντων γλώσσαις, *laleo glossa* after receiving the Holy Spirit.

The expression *laleo glossa* is the composition of two words, “glossa” — tongue—and “laleo” —emit sound, as in thunder, echo, or to utter sound.⁹⁷ It is not found in Greek literature. It is not a Greek expression for “speaking with languages,” and may theoretically refer to either the emitting of the sound of “a tongue,” to make “a language,” or it may simply refer to the emitting of sound from the tongue.

Let us read this passage carefully:

“And those of the circumcision who believed were astonished, as many as came to Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they heard them speak with tongues (laleo glossa) and magnify God.”

To which Peter replied in verse 47:

93 Acts 10:38

94 Acts 1:8

95 Daniel 11:31

96 Daniel 8:11.

97 Thayer’s Greek-English Lexicon of the New Testament, Edinburgh, 1896, Fourth Edition, p. 368.

“Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we?”

There is no indication here that the Gentiles were speaking “other languages,” *heteros glossa*. These were foreigners whom the disciples had never met before. For them to be speaking in “other languages” would not be a sign to the Jews, that the Gentiles had received the Holy Spirit. What they heard was “sounds from their tongues,” *laleo glossa*, which Paul will describe.

In Acts 19:6, we find that those who received the Holy Spirit were “speaking both $\tau\epsilon$ tongues and prophesying” $\acute{\epsilon}\lambda\acute{\alpha}\lambda\omicron\upsilon\upsilon\tau\epsilon\ \gamma\lambda\acute{\omega}\sigma\sigma\alpha\iota\varsigma\ \kappa\alpha\iota\ \acute{\epsilon}\pi\rho\omicron\phi\acute{\eta}\tau\epsilon\upsilon\omicron\upsilon\varsigma$. Here again, we find the expression “*laleo glossa*” and there is no indication that anyone was speaking in any known foreign language.

The Apostle Paul’s explanation of *Laleo Glossa*

This combination of Greek words, “*laleo glossa*,” is not only recorded in the Book of Acts, but also once in 1 Corinthians 12; and at least **eight times** in Corinthians 14.

In 1 Corinthians 14, we get the best understanding of it. Here, Paul told us that many Corinthians had sounds coming from their tongues that were not understandable.

In verse 9, Paul said, “unless you utter by the tongue speech that is clear, how will it be known what is spoken.”

In 1 Corinthians 12:30, Paul said that not “all speak with tongues,” referring back to vs. 10, a gift of “different kinds of tongues.” While all believers experienced the “tongue emitting sound” when the Holy Spirit was received, not all could speak in different languages. In 1 Corinthians 14:14-15, Paul described *laleo glossa*, as “praying in the spirit,” which was something they all could do, as we see in Jude 1:20.

In Corinthians 14:28, Paul instructed them to “keep silent,” unless they are able to interpret. He tells them that they should pray only to themselves and to God (1 Corinthians 14:28, 34). The meaning of “keep silent” is not that they cannot pray in a tongue but that they should not instruct the congregation with tongues; see also verse 34, where he forbids women from speaking. Of course, women can speak, but they do should not address the congregation.

In verses 7-9, Paul compared the tongue to a harp that makes a sound. The same analogy of the tongue as a harp was used by the Apostle John in Revelation 14:2, and 15:2, where he described the end time sanctified Church, “like the sound of harpists playing on their harps (their tongues).” But those in the kingdom of the beast, “gnawed their tongues.”⁹⁸

The Outpouring of the Holy Spirit in the Twentieth Century

Revelation 8:4-5 prophesied that fire poured out from the altar as a result of the prayers of the saints, would begin seven trumpets.

⁹⁸ Revelation 16:10

Ezekiel prophesied that when the Temple was built according to God's measurements, "the Glory of the LORD filled the temple."⁹⁹

These measurements were completed in 1917, with the final instruction, "you must be baptized with baptism of Jesus." That is head faced down.

The Holy Spirit poured out was in great comfort. It caused the tongue to emit sound as it enters, just as it did in the book of Acts. Today, this same Spirit is shared by nearly two million believers, the vast majority of whom are in China, but also in 58 countries throughout the world.¹⁰⁰

With 100 years of history, the testimony of the Holy Spirit is now remarkable, consistent, and proven. Consistently, over this 100-year period, we find, for example, believers that began neglecting this true baptism have lost the comfort of the Holy Spirit. And this has been well documented in the United States, India, and China. In China alone, more than 50,000 believers, who were forced into state-controlled churches, have regained the comforting power of the Holy Spirit through rebaptism.

These believers know the truth by the Spirit they have received, just as the Apostle John wrote:

"As for you, the anointing you received from Him remains in you, and you do not need anyone to teach you. But as His anointing teaches you about all things and **as that anointing is real, not counterfeit**—just as it has taught you, remain in Him."¹⁰¹

A Different spirit

Many believers, in almost every denomination, move their mouths in the development of a prayer language. This is much different than "the tongue emitting sound."

Moving one's mouth in a type of prayer language is an experience that is not unique to the Christian religion.

Beginning in the 1830s, believers of one sect began praying like this. And these believers followed the doctrine of an "angel from heaven," (Galatians 1:8) as Satan took advantage of the confusion among churches in the search for the truth. Many, like the believers of this church, after praying "in tongues," by moving the mouth, simply stop because they don't see the point in it.

There are some who "pray in tongues" only by moving the mouth, and have no comforting movement of the body. They believe they have received a spiritual language, and also testify to living water when they pray.

But, when these same believers receive the Spirit of truth, as evidenced by the tongue emitting sound, they always testify the comfort of God is now greater. Most, who previously prayed "in tongues," by moving the mouth, simply have the testimony, "this is the real thing." The power and comfort of the Spirit they receive becomes God's testimony that they are now following the true gospel.

The Apostle Paul wrote:

99 Ezekiel 43:5

100 Ezekiel 47:1-8

101 1 John 2:27 NIV

“if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted—you may well put up with it!” (2 Corinthians 11:4)

Worship in Spirit and truth

The message of Christ is much more than His payment for our sins; He also establishes the relationship God desires with us. And this relationship, as we have described, is a relationship in the Holy Spirit.

Before Jesus came, the Old Covenant relationship between God and His people was one of the observances of days and regulations. The priests prayed to God on behalf of the people. Even the relationship of the priests to God was very distant. Once a year, the high priest would go into a special chamber to meet with God. This meeting was very fearful, because if the priest entered this meeting with God, and had not atoned for his own sin, he could die.

But Jesus paid the penalty for our sin so that we are able to enter into “the most Holy place,”¹⁰² a relationship with Him in the Holy Spirit, by His blood.

This “New Covenant” is one of direct fellowship with God in the Spirit. Jesus’ gospel did away with the observance of days and regulations. Jesus taught us to worship God in spirit and truth, through the baptism of His Spirit, and through the remembrance of His sacrifice for our sins.

Through the prophet Hosea, the Spirit spoke of this new relationship:

“I will also cause all her mirth to cease, her feast days, her new moons, her Sabbaths—all her appointed feasts . . . Therefore, behold I will allure her, will bring her into the wilderness, and speak comfort to her And it shall be in that day, says the Lord, that you will call Me ‘My Husband,’ and no longer call Me ‘My Master.’”¹⁰³

The observance of days, which kept man at a distance from God, would be replaced by a New Covenant of true intimacy, true worship, by the body and blood of Christ, and by the Spirit—symbolically the bread, the wine, and the oil.

“The earth shall answer with grain, with new wine, and with oil; they shall answer Jezreel.”¹⁰⁴

Jesus spoke of the New Covenant to the Samaritan woman by the well:

*Believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father . . . the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth.*¹⁰⁵

Hosea prophesied that the Gentiles would share a part in God’s New Covenant:

102 Hebrews 9:8

103 Hosea 2:11, 14, 16

104 Hosea 2:22

105 John 4:21-24

“ . . . I will make a covenant for them with the beasts of the field, and the birds of the air, and with the creeping things of the ground.”¹⁰⁶

“ . . . I will call them My people, who were not My people.”¹⁰⁷

A Different Gospel

But, very sadly, the Gentile believers quickly departed from a relationship with God in the Spirit, and began to reinstate the distance from God of the Old Covenant, beginning with the observance of “Easter.” Eventually, the Easter celebration was made longer and longer, until it was 40 days long; new religious days were added, and finally even priests were reinstated! Man was no longer one with God, joined in the Spirit, but was once again completely distanced from God; all beginning with Easter.

“A little leaven leavens the whole lump.”¹⁰⁸

How did this happen?

In the Apostolic times, many Gentiles desired to participate with their Jewish brothers in the observance of the Jewish feasts.

Paul pleaded with the Gentiles not to observe these religious Sabbaths, but to pursue the worship of God in the Spirit. Jesus went even further than Paul. He spoke against: “the blasphemy of those who say they are Jews, and are not, but are a synagogue of Satan.”¹⁰⁹

Eventually, the Gentiles limited their indulgence to the observance of the Passover, the Preparation, and the day of Pentecost, as Origen told us in the 3rd Century.¹¹⁰ Origen belonged to the churches of Asia that rejected the Sunday Easter celebration instituted by the Roman Bishop in the 2nd Century.

The earliest Gentiles did not celebrate Easter, but some fasted on the Passover, the 14th day of the month, when they remembered Christ’s death. Therefore, Polycrates opposed the Roman Bishop. Polycrates wrote: “we keep the day (the 14th day of the month) precisely, without addition or subtraction.” Irenaeus added “some fast for one day, others for two, other even more.”¹¹¹

The Departure of the Spirit of God

In spite of Polycrates’ objection, the Bishop of Rome insisted on instituting an annual celebration day for Christ’s resurrection on Sunday, for all Christians. In 193, he exalted himself above Christ, writing letters of excommunication to the Churches of Asia because they rejected his position. This event, called the Quartodeciman controversy, confirmed the “Primacy of the Bishop of Rome.”¹¹² It resulted in the departure of the Spirit of truth, the abomination of desolation prophesied by Daniel.¹¹³

106 Hosea 2:18; Acts 10:12

107 Hosea 2:23; Romans 9:25

108 Galatians 5:9

109 Revelation 2:9; 3:9

110 Origen, Contra Celsus Book VIII, Chapter 22

111 Eusebius, Church History, Book 5, Chapter 24

112 https://en.wikipedia.org/wiki/Primacy_of_the_Bishop_of_Rome

113 Daniel 8:11; “In vain they worship Me, teaching as commandments the doctrines of men.” Matthew 15:9



The Apostle Paul begged the Galatian Gentiles not return to their pagan ways, not to depart from the worship of God in the Spirit.

But then, indeed, when you did not know God, you served those which by nature are not gods, but now after you have known God, or rather are known by God, how is it that you desire to turn again to the weak and beggarly elements, to which you desire again to be in bondage? You observe days and months and seasons and years. I am afraid for you,

*lest I have labored for you in vain.*¹¹⁴

Illustration of a bible scene, 1 Kings 11, Solomon builds and worships statues instead of God

Many of the early Gentile believers were used to the ways of their pagan religions, which liked to “use” their gods to make better lives for the worshippers. For example, pagan worshippers liked to celebrate when the days were getting shorter as a way of cheering themselves. Today’s “Christian festivals” came from their love of pagan festivals. As early as 279, the Church created the Christmas festival to celebrate the birth of Christ on December 25, “the birth of the unconquered sun.”

Of course, there is nothing wrong with wanting to celebrate as the sun goes down, but God sent His Son because He no longer wants a relationship based on seasons or days and places—“worship on this mountain or in Jerusalem.” God wants to be worshiped “in Spirit,” “in spirit and truth.” Just as the Apostle Paul wrote:

*You died with Christ from the basic principles of this world . . . set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God.*¹¹⁵

By basic principles of this world, Paul means the basic principles of time and space.

Hosea named his first son Jezreel, “Scattered,” even as spiritual adultery has scattered God’s Church into many denominations.¹¹⁶

He named his last son Lo-Ammi, “Not My People,” even as God’s Church, having begun in the Spirit (Galatians 3:3), left their first love (Revelation 2:4–5). God is spirit and those who worship Him must worship Him in the Spirit. When they left this fellowship with God, they were no longer His people.

Hosea ends his prophecy with a prophecy for God’s adulterous bride:

*“Go again, love a woman who is loved by a lover and is committing adultery, just like the love of the Lord for the children of Israel, who look to other gods and love the raisin cakes of the pagans.”*¹¹⁷

In the next section, we will see God’s response to a harlot who committed harlotry with the kings of this earth.

114 Galatians 4:8-11

115 Colossians 2:20; 3:2-3

116 Ezekiel 34:7–12; John 10:11–16

117 Hosea 3:1

In vain they worship Me

*Whatever I command you, be careful to observe it; you shall not add to it nor take away from it.*¹¹⁸

The Church's views on Easter were first formalized by Bishops Melito of Sardis in a defense addressed to Emperor Marcus Aurelius (161–180). By addressing this defense to the Emperor, rather than the Church of God, the Church had entered a new era.

The Church was no longer united by the commandments of Christ, but by man's authority and the traditions of men.

In 193, the Bishop of Rome wrote letters of excommunication to the churches of Asia because they disagreed on these new "doctrines."

Church history records that all spiritual gifts ceased in the reign of Emperor Marcus Aurelius. The evidence of the Holy Spirit, the Spirit of truth, was taken from the Church.

Many believe that they can worship God according to their own will. And there are many who believe that as long as they "love" God with fervency, that He will be happy with their worship. And of course, we know that many people in other religions feel the same way.

In Matthew 15, Jesus talked about the religious people of His day who tried to worship God according to their own will, and their own traditions:

*Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying, 'Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.' He answered and said to them, 'Why do you also transgress the commandment of God because of your tradition? For God commanded, saying, "Honor your father and your mother"; and, "He who curses father or mother, let him be put to death." But you say, "Whoever says to his father or mother, 'Whatever profit you might have received from me is a gift to God'— "then he need not honor his father or mother.'" Thus you have made the commandment of God of no effect by your tradition . . ."*¹¹⁹

Many are very fervent in their worship of Jesus. They may give a lot of money to the Church. And they may even claim to be led by "a spirit" in what they do, and may even perform miracles in Jesus' name. But in fact, they are only worshipping Jesus according to their own will. And God sees their worship as "lawlessness."

No longer having the Holy Spirit, Church leaders continued the adultery of the gospel. In 321, Emperor Constantine made Sunday, "the venerable day of the sun," the day of rest for the Roman Empire. In spite of this, all churches, except in Rome and Alexandria, continued their practice of rest on the Sabbath (Saturday). But soon, churches began to prohibit even rest on the Sabbath day, the very day set aside by God. In 364, a council at Laodicea issued the following edict: "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honour, and, as

118 Deuteronomy 12:32

119 Matthew 15:1-6

being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.”¹²⁰

“The Sabbath was made for man,”¹²¹ and not for the Jewish people alone. It was established as a day for all men to share rest. God is love, and His commandments are about the sharing of love with all men. The commandment requires rest for “the stranger within your gates” (Exodus 20:10) whether Jew or Gentile.

In negating the commandment of God, the Church made it impossible for men to keep the commandments of God and receive the salvation of God, through the gospel of Christ.

So Jesus told us, “In vain they worship Me, teaching as doctrines the commandments of men.”

Today, God is calling us to repentance.

But in restoring the truth of the Sabbath day, we must be careful that we truly understand God’s will. In the beginning, before the Law, God blessed this day and sanctified it: meaning He set this day apart from the other six days, as a day for man, for rest. The day itself is being “set apart.” It is not the people who become holy on the Sabbath day. But most certainly, God knows who His people are, by their obedience to His will. And therefore, it is your obedience to His will that makes you holy, and not the day.

I desire mercy, not sacrifice

“**Unless** your righteousness exceeds the righteousness of the scribes and Pharisees, **you will by no means enter the kingdom of heaven.**”

Matthew 5:20

The true will of God, and God’s commandments, are the subject of Jesus’ longest and most famous sermon, the Sermon on the Mount. Jesus said: “you have heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you, that whoever looks at a woman to lust for her, has already committed adultery with her in his heart.”¹²²

Understanding the true will of God is the duty of every believer. Sometimes, religious people can be so caught up by the letter and form of their religion, that they forget the main purpose of their religion: **to know God.**

As Jesus’ disciples walked through a grain field on the Sabbath day, they picked the grain to eat, and the Pharisees questioned Jesus, saying, “Look! your disciples are doing what is not lawful to do on the Sabbath.” The Sabbath was intended as a day of rest, but Jesus’ disciples needed to pluck the food because they were hungry.

Jesus replied, “Have you not read what David did when he was hungry, he and those who were with him: how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests? Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? Yet I say to you that in this place there is One greater than the temple. But if you had known what this means, ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless.”¹²³

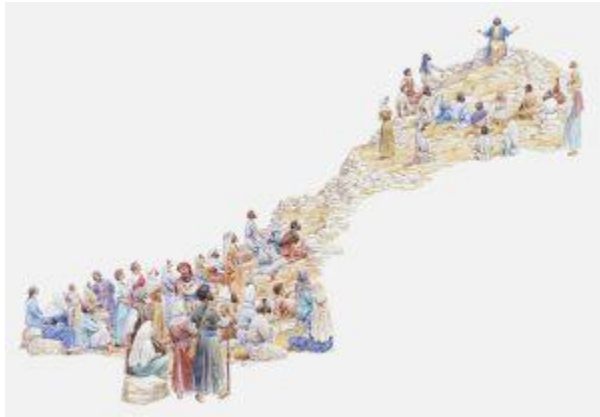
120 Charles J. Hefele, A History of the Councils of the Church, translation by Henry N. Oxenham (Edinburgh, 1896) Vol. II, p. 316.

121 Mark 2:7

122 Matthew 5:27-28

123 Matthew 12:1-7

The Pharisees had a wrong concept of God. They thought religion was an act of service to God, as a slave to a master.



The Pharisees could not see that God had given them laws because He loved them, because He wanted to help them, and because He wanted to show them how to love one another. The Pharisees had a religion, but they did not really know or understand God. Through the prophet Hosea, God told us, "I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings."¹²⁴ God's people had forgotten the true religion of the heart, the religion of love and justice.

And so God sought, for once and for all, to end the enmity of religion between Himself and man. And He offered the blood of His Own Son as the final sacrifice for the sin of all mankind.

Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus . . . let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.¹²⁵ For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, 'Abba, Father'.¹²⁶

This New Covenant is not the earning of favor from God, but the acceptance of all of the riches of Christ, through adoption in His family.

Paul wrote: "He made you alive together with Him, having forgiven us all our transgressions, having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross."¹²⁷

The standard of righteousness of the New Covenant is higher than the written code. It is the true love of God and every man from the heart. Not as an act of religion, but as compelled by the love of Christ.

We may still want to give things up to draw closer to God. We may give up our televisions, our money, or even our food, but God does not want us to bow down our heads in an act of religion. Through the prophet Isaiah, God told us the essence of true religion:

"Is it a fast that I have chosen,
A day for a man to afflict his soul?
Is it to bow down his head like a bulrush?
Is this not the fast that I have chosen:
To loose the bonds of wickedness, to undo the heavy burdens,
To let the oppressed go free, and that you break every yoke?
If you extend your soul to the hungry

124 Hosea 6:6

125 Hebrews 10:19,22

126 Romans 8:15

127 Colossians 2:13-14

And satisfy the afflicted soul,
Then your light shall dawn in the darkness,
And your darkness shall be as the noonday.”¹²⁸

Enter by the narrow gate

“**Unless** a grain of wheat falls into the ground and dies, **it remains alone** . . . He who loves his life will lose it, and he who hates his life in this world **will keep it for eternal life.**”¹²⁹

Maybe having read this, you are now wondering: Do I really need to be baptized and receive the Holy Spirit? Do I really need to do all these things Jesus said and follow His example?

Jesus told us:

“Strive to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able.”¹³⁰ “Enter by the narrow gate, for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.”¹³¹

The narrow gate is the path of Jesus’ teachings, the Way.

The Way is the gospel of Jesus Christ. It is the worship of God in the Spirit, the Spirit of God working in us, the power that transforms us into the image of Christ.

Paul wrote to the Galatians:

*if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.*¹³²

And to the Thessalonians:

*it is a righteous thing with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on **those who do not obey the gospel of our Lord Jesus Christ.***¹³³

We prove we believe in Jesus when we follow His teachings, even as Abraham proved his faith in God “when he offered Isaac his son on the altar.”¹³⁴

There were some believers in the time of the Apostles who became confused by Paul’s writings, and began to think they only needed to believe “in their hearts” to be saved. They thought anything more

128 Isaiah 58:5-10

129 John 12:24-25

130 Luke 13:24

131 Matthew 7:13-14

132 Galatians 1:8

133 2 Thessalonians 1:6-8

134 James 2:21

than “faith alone” was salvation “by works” and not “by grace through faith.”¹³⁵ They believed they did not have to prepare themselves for the Lord’s return, and that grace would cover all their sins.

The Apostle Peter said of these people:

*Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells. Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; and consider that the longsuffering of our Lord is salvation—as also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.*¹³⁶

God gives the Holy Spirit “to those who obey Him.”¹³⁷

Only those who are obedient to Christ receive the Spirit of God. And “if anyone does not have the Spirit of Christ, he is not His.”¹³⁸

Or were we saved by our faith alone? Thanks be to God, no. But rather the love of Christ turned our hearts to repentance, and made us obey righteousness.

“We love Him because He first loved us.”¹³⁹

In the next section, we will talk more about God’s wonderful gift, Jesus’ promise to all who love Him and keep His commandments.

135 Ephesians 2:8,9

136 2 Peter 3:13-16

137 Acts 5:32

138 Romans 8:9

139 1 John 4:19

**I Am the
Life**

Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection . . . ¹⁴⁰

Every believer in his path to maturity must diligently study the words of Christ and receive instruction and edification in His Church, regarding all matters of life and godliness.¹⁴¹

When we talk about going on to perfection, we can talk about many things. But here we want to discuss three blessings that Christ gave us, His Spirit, the remembrance of His death, and His commandment that we love one another. By our daily devotion to these, we are renewed into the image of Christ.

Life in the Spirit

Jesus promised that He and the Father would come and make their home with us, if we keep His commandments.

The Spirit of Christ makes the dwelling place for the Spirit of God; the “dwelling place of God in the Spirit.”¹⁴² After the Day of Pentecost, the Apostles called the Spirit of Christ, “the Spirit.”¹⁴³

In the night when He was betrayed, Jesus said:

“In My Father’s house are many dwelling places . . . I go to prepare a place for you . . . I will not leave you orphans, I will come to you. A little while longer and the world will see Me no more, but you will see Me. Because I live, you will live also. At that day you will know that I am in the Father, and you in Me, and I in you . . . If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.”¹⁴⁴

The house Jesus spoke of is the Church of God, the Body of Christ. We must remain in the Body of Christ, to have a life with Christ. **in Me; apart from Me you can do nothing**

Abide in Me; apart from Me you can do nothing

“As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, **unless** you abide in Me . . . If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and **throw them into the fire, and they are burned.**”

John 15:4, 6

We must abide in Christ to bear fruit. “. . . the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.”¹⁴⁵

It is only when we remain in the Spirit, that we can bear fruit, without which we cannot please God.

Jesus said, “**the words that I speak to you are spirit, and they are life.**”¹⁴⁶ Keeping ourselves in Christ’s words is another way we can keep ourselves in the Spirit.

140 Hebrews 6:1

141 2 Peter 1:3

142 Ephesians 2:22

143 2 Cor 3:17

144 John 14:2,18-20,23

145 Galatians 5:22,23

146 John 6:63

Remember My death

“Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. **Whoever eats My flesh and drinks My blood has eternal life,** and I will raise him up at the last day.”

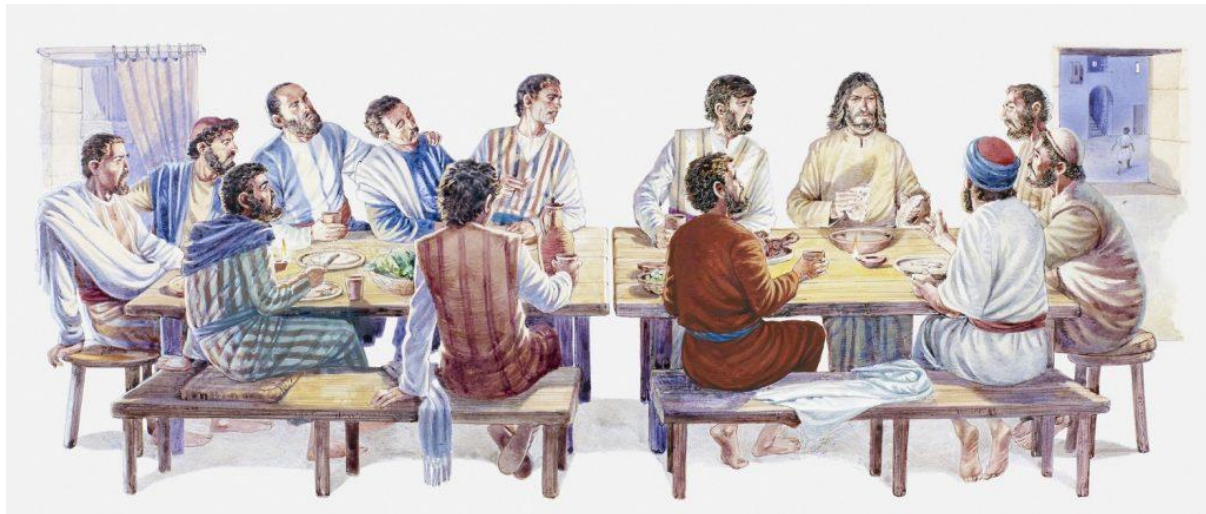
John 6:53-54

The remembrance of Christ’s death also keeps us in the love of God. Through the remembrance of His death, we are constantly reminded of God’s love for us. So whether we are being reminded of Christ’s sacrifice or being filled by the Spirit, we are continually being compelled by Christ’s love.¹⁴⁷

The breaking of bread is a very significant act we do. We see in the time of the Apostles,¹⁴⁸ and even today, many sleep because they do not properly discern the body of Christ. Jesus said: **“this is My body, which is broken for you; do this in remembrance of Me.”**¹⁴⁹ It is not symbolic, but rather once we give thanks, the bread is spiritually transformed into Christ’s body. And this is why it contains life. When we partake of the body of Christ, we

follow the example of Christ, and the Apostles, taking one loaf of unleavened bread. Just as Christ has one body, we partake of one loaf of the “unleavened bread of sincerity and truth.”¹⁵⁰ The unleavened bread is our symbol of sincerity and commitment to maintaining the purity of the faith that Christ has entrusted to us.

We must remember Christ’s sacrifice in this way as often as possible until He returns. Through Christ’s power, we become like Christ who gave His life for the salvation of others.



Love one another

On the night Jesus was betrayed, He instructed the disciples in the washing of feet, the Lord’s supper, and the promised Holy Spirit. Finally, He gave His disciples one more commandment:

A New Commandment

“This is My commandment, that you love one another as I have loved you. Greater love has no one than

147 2 Corinthians 5:14

148 1 Corinthians 11:29,30

149 1 Corinthians 11:24

150 1 Corinthians 5:8, 10:16-17

this, than to lay down one's life for his friends. You are My friends if you do whatever I command you."¹⁵¹

Jesus' last commandment to His Church is to "love one another." The final act of Jesus' life as a man is to give His life for His friends, and so He sets the example of love for the Church and every man. Even as Christ gave His life for the Church, this is the kind of love His disciples should have for one another.

*God is love, and he who abides in love abides in God, and God in him.*¹⁵²

It is through the Holy Spirit that we learn to love one another. From God's love, we love others. Paul writes, "Concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another."¹⁵³

"Keep the unity of the Spirit in the bond of peace"

Love "rejoices in the truth."¹⁵⁴ Without love and the leading of the Holy Spirit, the unity Jesus prayed for will never happen.

Until we are all persuaded, we must respect the faith and conscience of the one who observes elements of his faith in conscience to God. "For one believes he may eat all things, but he who is weak eats only vegetables. Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats, for God has received him. Who are you to judge another's servant?"¹⁵⁵

We should never allow our spiritual understanding to become a reason for boasting. God gives us understanding only that we may be saved and know Him more deeply. Paul again writes, "We know that we all have knowledge. Knowledge puffs up, but love edifies. And if anyone thinks that he knows anything, he knows nothing yet as he ought to know."¹⁵⁶

Created for good works

*Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready. And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.*¹⁵⁷

Having begun in Christ, we carry on to perfection, putting on good works, bearing love, the fruit of the Spirit; preparing ourselves for the marriage supper of the Lamb, the beginning of our eternal life with Christ!

Even with complete doctrine, if we have no works, our faith is meaningless.¹⁵⁸

151 John 15:12-14

152 1 John 4:16

153 1 Thessalonians 4:9

154 1 Corinthians 13:6

155 Romans 14:2-4

156 1 Corinthians 8:1,2

157 Revelation 19:7,8

158 James 2:19-26

*For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.*¹⁵⁹

Jesus told us to let our light shine so that all men will glorify our Father in Heaven (Matthew 5:13-16; 1 Peter 2:12). And this is how we complete our path in the imitation of Christ, who went around doing good (Acts 10:38), and brought glory to His heavenly Father (Matthew 9:8; 15:31; Mark 2:12).

*For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, and of what sort it is. If anyone's work which he has built on endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.*¹⁶⁰

We run as wanting to receive the prize.

*Behold, I am coming quickly, and My reward is with Me, to give to everyone according to his work . . . Surely I am coming quickly.' Amen. Even so, come, Lord Jesus! The grace of our Lord Jesus Christ be with you all. Amen.*¹⁶¹

159 Ephesians 2:10

160 1 Corinthians 3:11-15

161 Revelation 22:12,20,21