



The Last Reform

By: JoshuaSalva

By

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2020 Edition

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Joshua Salva

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DEDICATION

Dedicated to the Bride of Christ; The Apple of His Eyes

She has survived two thousand plus years of persecution, deceit, kidnap and ravaging wolves. The worst has come from the inside in the form of false doctrines, which have proven to be the chosen weapon of the Deceiver, because once planted and established, will work unattended, even the leaders of the Church will contribute with its growth; meaning well, but under deceit. So, while it is not my intension to speak evil of the servants of the Lord, I must address the issue boldly and without apologies. The Lord knows who's who, and will definitely justify His Own, for His callings are without repentance.

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Foreword

The Christian Faith started as a family. Even as it grew into large congregations, the home type Atmosphere remained. As false doctrines crept into the Church, this large family turned to Organizations and then into religions, and then into Empires. New missionaries came along and planted the genuine seed of the Faith again, and the same cycle repeated itself over and over again. For this reason, the Lord takes the time to “Start from Scratch” over and over again. A new beginning requires reform and we are in the midst of The Last Reform.

It has been my purpose to convey every thought with the least amount of information possible, so you do not have to go through pages of data which could have been skipped. Yet on occasions I do get into great details on a given subject, for the spiritual condition of an apparently well functioning Church, is so alarming that some times it may sound as if I were just making things up for the sake of getting your attention, but no, at times it becomes necessary to offer detailed facts in order to drive the point home that we must take a stand on issues which cannot be ignored any longer. As much as I have been able I have placed these details on Appendix at the end of the book with a call to the proper page.

I realize that lack of information has been the main reason for the Church to remain dormant, but my hope and prayer is that this book will unveil mysteries of the kingdom which will provide the motivation needed for her to get involved, or to become informed, if nothing else.

When I make reference to specific denominations and churches to examine their spiritual condition and need, I am always referring to their set of doctrines and believes, and never to individual members, for

they do what they are told to do, and believe what they are taught, and are not responsible for erroneous teachings and distortions of doctrines. Yet, I am also convinced that it is time for the Laity to get involved in matters of faith and practice. I should add that in many cases the Clergy is also under deceit and is praying for deliverance. Even though I wrestle not against flesh and blood, the fact remains that there is, and have always been there, a cast; a false priesthood which job is to undermine grace, teaching salvation by works as opposed to salvation by grace through faith alone.

May the Lord add blessings as you read, and perhaps even the challenge to take part in The Last Reform.

In the love of Christ

Joshua Salva

CHAPTER ONE

THE MYSTERY OF INIQUITY

It's the Garden of Eden, undefiled, and there were Adam and Eve, in absolute state of innocence, and then came the serpent.

-Has God indeed said, "*You shall not eat of every tree of the garden*"? And the woman said to the serpent "*We may eat of the fruit of the garden, but of the fruit of the tree which is in the midst of the garden, God has said, 'you shall not eat, nor shall you touch it, lest you die'*". Then the serpent said to the woman, "*surely you will not die, but God knows that in the day you eat of it, your eyes will be opened and you will be like God, knowing good and evil*".

Iniquity starts by God been portrayed as a liar, and Lucifer introducing himself as a Redeemer who comes to rescue man from a tyrant Creator. Eve ate of the fruit and gave to Adam and a sinful nature took over them, for which Adam was responsible, because Eve was deceived, he was not, he did eat in full knowledge that it would take forsaking God's commandment to obey a crawling creature.

Since then have fallen men treasured this "deity through knowledge secrete" and passed it on from generation to generation, and after more than six thousand years, do all secret societies believe and teach the "godhood of man". After the fall, Satan added his final touch to the "Original Lie", and depicted himself as the "Bearer of Light", which he once was, before attempting a coup d'état up in heaven, and the Sun as a physical manifestation of himself. And the mystery of iniquity was officially established as the first religion on earth.

But it wasn't until Nimrod, son of Chus, son of Ham, son of Noah, that man committed himself to the establishment of a One World Government, with the "Hidden Knowledge" as its religion.

The Tower of Babel was the masterpiece and headquarters of *Atlantis*; the city they envisioned as the man-made paradise. Even though the

term was coined by Plato in his books *Timaeus* and *Critias*, the concept of a lost city Utopia, is as ancient as the Babylonians, perhaps before.

They were stone builders, or Masons, and as the Lord confounded the language, they went throughout the world planting and practicing “The Craft”, but not before creating the “Union of Builders”, or the Masonic Order, with Nimrod as the Founder and true originator of the Order, known also as "Babylonian Mystery Religion". They took blood oath not to give up, until this New World Order was achieved.

The Mystery of Iniquity is the opposite of the mystery of grace; the tree of knowledge vs. the tree of life; deity through knowledge vs. salvation by faith; an impersonal Force vs. a Personal God; Faith in Faith vs. Faith in God.

The god of forces

“Neither shall he (the Antichrist) regard the God of his fathers, nor the desire of women, nor will he regard any god, for he shall magnify himself above all. But in his estate, shall honor the god of forces” (an impersonal god).

Perhaps some may remember the TV series, “Star Trek”. Wishing someone Godspeed was: “The Force be with you”. To most, it was just fable, but not so, this is the god of the Anti-Christ, honored by all secret societies the world over. According to them, “The Force”, is out there, available to any one who knows how to tap into it, and then it can be used for good or for evil. The practitioners of “The Craft” teach the initiate how to master the Force, and once he has the “know how”, he is supposed to be as good and as powerful, as the Great I Am Himself.

“Let no man deceive you by any means: For that day.... (the second coming of the Lord).... shall not come, except there come the falling away first, because they.... (men).... did not receive the love of the truth to be saved... God shall send them a strong delusion that they should believe “.

It's mind-boggling to realize how ready was today's Church for "The Lie", all the enemy had to do was to add a last name to "The Force", and introduce it as "The Force of Faith". We are all familiar with the term Antichrist, but perhaps few have pondered on the thought that he will not introduce himself as Peter Christ, or Paul Christ, or John Doe Christ, but as Jesus Christ, so that there is such a thing as the Anti-Jesus as well, which is one and the same. When you here an evangelist cry, at the top of his voice: You need Jesus! You assume that he is real, but when you know that he actually teaches that "God has no power; all He has is the knowledge of how to tap into the "Force of Faith", then you know which Jesus is he preaching. The Church is not even considering the possibility of these type of "Evangelists", been wolves in sheepskin.

The Church is being raped on my watch, and all I can do is cry it from the rooftops, yet no one is listening. That's when I tear my garments and cry: We Need Reform! Let us Start from Scratch. Oh, I did try to bring this Reform to take place, all by my self. I literally took the whip and turned the tables. I knew indeed that only the Lord in His Holiness can take the whip, but I just had to try; and the Lord just had to let me; I wouldn't learn any other way that all I can do is to cry it until I loose my voice. I couldn't let go of the burden though, so I went on, until it crushed me into dust. I employed all my strength until I couldn't get up from the floor. By the grace of the Lord I didn't lose my mind. Finally, I was able to let go of the weight, for which the Lord alone has shoulders wide enough to carry. It took me thirty years to let go; thirty years of shear Boot Camp. And it has taken me two years to put myself back together again, and eat and sleep.

I joined a fitness club, I started by lifting ten pounds, ten was great, since I could not get up from the floor, and by now I am a weight lifter, I am physically fit, and the Lord calls me to the mount one more time, but this time in a state of perfect peace. The passion, however, remains the same, but this time anguish turns to warfare.

We do not struggle against human beings, but against spiritual Forces. The enemy sets Principalities and Powers over continents and over

countries, and cities, and even sections of cities are governed by different entities of the dark world. The Lord rules the Universe, however, He has allowed Satan to rule over this fallen world for a limited time; allowance which is about to run out on him. In the mean time, He, Jesus, has endowed his followers with authority over the Kingdom of Darkness. If we do not know it, however, or do not believe it, we are not able to fight it, much less win the war. It's a battle of Faith.

We are not contending for territories either, it's a matter of right and wrong, of good and evil; true Gospel, vs. the false, the real Faith vs. the faked, true doctrines, vs. religious and legalizing ones.

The enemy is a great General, but we hold a sword he can't handle. Before we draw it, though, we must begin where all battles begin, getting to know the enemy's strategy, and the weapons he counts with. This is not hard to do, since he doesn't have any new tricks. He's been deceiving the nations with the same "Old Lie", since time begun.

One of the Priests of Lucifer who holds a spiritual post known as Tulsa, teaches that Jesus was just a prophet like the others, anyone of which could have been the Christ, had they achieved the degree of "knowledge" required to make the proper "Positive Confessions". Jesus achieved this degree, (33rd of course), and made the adequate confessions, and became the Christ. This is the "Original Lie" at it's best.

Before this Priest from Tulsa, another one had come, out of the same post, known as the Grand Daddy of the "Faith movement"; By which they mean "Faith in Faith". His title was the first deception, for he was only quoting verbatim another Luciferian Priest who had risen at the turn of the century. After this two, the total host of the Priesthood of darkness, showed up, the King of which, whose post sits by the shore of the Pacific Ocean, teaches that Jesus suffered spiritual death, as well as physical, and as such, took upon Himself the nature of Satan on the Cross; that His Blood did not atone for sin, but that His spiritual death did. This wicked one is past repentance, and has already been judged, and is about to hear the words: "*Depart from me accursed of my*

Father, I never knew you!” - But Lord, I held healing crusades all over the world in your name! ---Depart from me! I never knew you!

The following are quotes of different member of this “Order of Preachers”

“God will not move, unless I say it”.

“Faith is a Force”.

“God has no power, all He has is the knowledge of how to tap into the Force of Faith”.

“God did not create the world by His power; He used the Force of His Faith”.

“Faith is God’s source of power”.

“You do not have a god in you, you are god”.

“When I read in the Bible where Jesus says: I AM, I smile, and say, “so am I”.

“God is the biggest failure in the Bible”.

“Faith was the raw substance used by the Spirit of God to form the Universe”.

“Jesus had to accept the sinful nature of Satan”.

“Jesus allowed the Devil to drag Him into the depth of hell”.

“Satan conquered Jesus on the Cross”.

“You are as much the incarnation of God, as Jesus was, are you ready for some real revelation knowledge? -You are god”.

“Each time you stand in the Word, you are commanding God to a certain extent”.

“Well, He created all those planets, how come you can’t create

something? Because you don't know as much about it as He does, He has a greater working 'Knowledge' of that faith than you do".

"God cannot do anything for you apart from Faith". "When we use the spiritual laws that God has set up, God must obey".

"When His Blood poured out, it did not atone".

"How did Jesus then on the Cross said 'my God'? Because God was not His Father any more".

"Jesus preached in Hell. When I get to heaven, I want a video of that. Man, I gotta see that, all that bunch got born again".

I could include much more of their blatant blasphemies, but these should be enough for the seeker of truth to know that Satan has definitely infiltrated his most trusted Generals in the Christian Church. And I say this, I wouldn't have any reservation in exposing them by name, address, phone number, email, and the CD number where all these quotes can be verified; which I have, if it wasn't that the Church is not able to recognize a wolf in sheepskin, and you just can't give her any more information than she can handle, without causing damage. I must not hurt "The Apple of His eyes".

We need Reform. Join the warfare, for love is like war; take the Kingdom by force!

The Mother of Harlots

"On her forehead a name was written, a mystery, Babylon the Great, the Mother of harlots and all the abominations of the Earth".

The Mother and Child worship was the heart of the Babylonian Cult. Nimrod the great king of Babylon, present Iraq, was worshipped as god, his wife Semiramis was bearing his child. Suddenly the King dies in a brutal, but unknown death, Semiramis is afraid of losing her power, and comes up with the Jewel of the Mystery of Iniquity, which

was already her religion, and shouts to the nation that Nimrod has given his life for the well-being of the nation, but that he is reincarnating in her womb, and the Child is to be worshipped as the Son of God. She is honored now as "The Mother of God", "The Queen of Heaven". "Virgin Mother", and "Holy Mother". Nimrod is the Father, Tammuz the Son, and Semiramis the third Person of the Babylonian Trinity. The representation of the Babylonian Cult is a woman holding in her arms an ignored Child, since reaching her is the heart of the doctrine.

Now, Babylon crumbles and they are all dispersed throughout the world holding a capital T as the icon of Tammuz, son of Semiramis. They took the "seed" with them and planted it everywhere they went, and Semiramis became known as: Rhea, Venus, Diana, Hera, Athena, Aphrodite, Isis, and others in various pagan religions, and her husband/son Nimrod, is known as, Tammuz, Tammur, Kronos, Ninus, Baal, Bacchus, Iacchus, Kisson, Phoronesus, Osiris, Dionysius, Marduk, and others.

The Second Babylon

The Lord of Glory becomes Flesh, and is known of men as Jesus of Nazareth, He grew up, died for sinners, rose from the dead, and sent his Apostles to preach to the World the "Good News". They gathered together at the Upper Room, waiting to be empowered. The Holy Spirit pours, and the Church of the living God is officially born.

At the Roman Empire, the Babylonian Cult was already the official religion, and by the time Constantine is entangled in a battle he doesn't know what to do with, the Christian Church was already established. He has a vision in his sleep of something that looked like a C and an H. One of his priests tells him that these are the first two letters of the Christian God, and that if he fought in this name, he would win the battle.

Chi-Rho (pronounced "KEE-roe"), was an intersection of the capital

Greek letters Chi (X) and Rho (P), which are the first two letters of "Christ" in Greek, (ΧΡΙΣΤΟΣ, Christos. Constantine bought it and ordered all warriors to paint in their shields the letters XP, and he made a promise that if he won the battle, he would make Christianity the official Religion of the Empire. He won the battle; now been Christian was "In"

Actually, he only "Christianized" the Babylonian Cult. Semiramis became Mother Mary, The T for Tammuz became the Crucifix; notice that a crucifix is not a Cross, but a capital T, and Jesus the ignored child. All Babylonian gods become saints, and the Mystery of Iniquity takes it's final and most glorious form, the Roman Catholic Church, and took over the true Church.

The Nicene Creed, 325 AD, was not the tenants of believe of the new Roman Church either, the actual code by which the "Roman Religion" was going to be ruled, was the "Constantine Creed".

See Appendix E for both Nicene and Constantine Creeds.

And Full text of the Nicene Canon plus comments of the Author

The Mystery of Iniquity in the Church

It looks as though the Babylonian Cult was ahead of God all along, doesn't it? Well the joke is on her. For right now she gets to deceive all who do not want a personal relationship with the Living God, but at the end, when the Anti-Christ is allowed to manifest, and is holding absolute power, then the Harlot will become expendable, and will be totally destroyed by the very one she put in power.

The maneuverings of the most cunning of politicians of our day prove to be mere child's play, compared to Constantine's wiz. By calling the council "ecumenical" (Global), he creates a form of Christianity where the Church and the State become one, with Headquarters at "The City

of the Seven Hills”. His Roman form of Christianity becomes the “Mother Church”, and any one in disagreement is declared heretic. Salvation by deeds and by Catholic baptism became the only form of "justification", and he is now Lord over body and soul of his subjects. His son, Constantine II was even bolder to declare: “whatever I decree is canonical”; to this day, Popes are considered “infallible”.

Distortions of the faith did not start with Constantine either, he was only the catalyst, the teaching that faith in Christ’s atonement is not enough for salvation, but that a penitent soul must provide “works” for his faith to be a living one, had been planted right on the onset of the Church by the Judaizing Christians. The teaching was credited to James the natural brother of the Lord who was not an Apostle, but no one knows the real author of "The Catholic Epistle of James", for he did not identify himself; The Epistle does represent the doctrine of the brother of the Lord, with which he resisted the Apostle Paul, *mano a mano*. The letter that bears his name, apart from mentioning the Lord twice, has nothing to say about His Life, ministry, and His atoning death. Nor of His resurrection, His grace, or His justifying power. It was not more than a homily on human behavior centered on The Law. It was, and is, "another gospel".

Fourteen years after the first meeting of the Apostles in Jerusalem, Peter met Paul in Antioch and is rebuked by him for honoring the law when the messengers of James arrived, not wanting to offend James who was jealous of the Law: Galatians 12:11-13 The letter that bears his name calls fools those who believed in salvation by faith alone. James 2:20. To those who would rather be fools for Christ, he writes: *“You say you believe; the devil also believes, and trembles”*. However, the believe that the Earth is round and that the Sun rises in the East, the Devil can share with us; he does not share our saving faith, which is a gift of God.

The Epistle of James was rejected by the Fathers of the Faith, and by the Reformers as been canonical. More on the canonicity of James on Chapter Five; “The Canon”

The adding of a Crutch to Christ's atonement; "faith without Works is dead", provided a platform for the establishment of the Roman Cult. Which teaches that in her, and her alone can the "works; meaning "obedience of commandments", part of salvation be performed; By controlling salvation, the "Mother Church" controlled Christendom. According to the Catholic Church, salvation is only possible through her, and there is no possibility of salvation anywhere else. For fifteen hundred years this Babylonian Cult, dressed in sheepskin was known as "The Christian Church". And, yes, true believers met in it too, for there was not anywhere else to go

The Roman Catholic Church is full of false doctrines, superstition, ignorance, and corruption, like the selling of indulgencies, (a cash price to get a soul out of purgatory), salvation through good works, veneration of Mary as the Mother of God and many others. Members are taught to justify themselves by charitable works, pilgrimage, and all kinds of religious performances and devotions, never even knowing if they had done enough to appease God's righteous anger and escape His punishment. The good news that God is loving and merciful, and that He offers forgiveness and salvation, not because of what we do, but because of what Christ has already done for us, had been taken hostage and hid.

Martin Luther

After some time, a man by the name of Martin Luther was appointed by God to restore the doctrine of justification by grace alone, through faith alone, as the cornerstone of the Gospel.

Luther was born in 1483 in the town of Eisleben, Germany. He was brought up in the strict religious doctrines of the Catholic Church, and was enrolled in the Latin School of Thuringia, from there, at the University of Erfurt in 1501, where he majored in Law. He lived in a state of torment, not knowing if he had done enough deeds of his own to appease God's wrath, so he abandoned the field of law and entered the Augustinian Monastery at Erfurt in 1505, he was looking for

opportunities to make good deeds, hoping to perform them in a new monastically life style. Even though he outperformed his fellows, he did not find peace of Mind. He found peace however, by discovering the truth in the Epistles of Paul to the Romans and to Galatians. He started preaching grace with boldness, but wasn't yet ready to defy the Pope. It wasn't until the sale of "Jubilee indulgencies", in part to pay for the construction of St. Peter's Cathedral, and in part to pay the debt of Albrecht, archbishop of Mainz, who had bought his archbishopric, that he was spurred to action.

Now the man of God was ready to pay any price in order to preach the truth of salvation by grace through faith alone, and to expose the Vatican for its blasphemies. To this, the Vatican responded with the "Counter-Reformation", or "Revival of Catholicism", with the grouping of an army of "Special Operatives" known as the Jesuits. A spiritual war was proclaimed against the Reformers, and against any Monarch who had excepted the Reformer's "blasphemous" teachings that Christ Atonement was complete, and did not need man's help or intervention. A General was needed with the courage and determination of Martin Luther, and the man for the job popped up out of nowhere.

Ignatius of Loyola

Ignatius (1491–1556) was a Basque knight from a local noble family, priest and theologian, who put together an army which he called: "The Society of Jesus" or Jesuits, and proclaimed himself as Superior General.

Ignatius became the leader of the Counter-Reformation. Loyola's devotion to the Catholic Church was characterized by unquestioning obedience to her authority and hierarchy.

Famous Quote of Loyola:

“That we may be altogether of the same mind and in conformity with the Church herself, if she shall have defined anything to be black which appears to our eyes to be white, we ought in like manner to pronounce it to be black. For we must undoubtedly believe that the Spirit of our Lord Jesus Christ, and the Spirit of the Orthodox Church, His Spouse, by which Spirit we are governed and directed to salvation, is one and the same.” The stage was set, the price: the souls of men, for Christ or for the Vatican. God’s Commando, Martin Luther vs. Mystery of Iniquity’s Commando, Ignatius of Loyola.

On the Attack

Luther compiled a total of 95 Foundational Doctrines of the Christian Faith, in absolute defiance of the erroneous doctrines of the Roman Religion. He nailed his Treatise to the door of the Castle Church on October 31, 1517. He was hoping for an academic discussion at best; little did he know that he had spurred the First Reform. His 95 Thesis were immediately translated into German, and reproduced by the new invention of the printing press, and circulated throughout Europe. All of a sudden Luther finds himself in direct confrontation with the “Holy Roman Empire”.

By the middle of the 16th century Luther had successfully exposed the Vatican as a deception, and was excommunicated by Pope Leo Decimus, who decided that killing him would only make him a Hero, after Luther statement: *“I hope that when I die, I become a Ghost, to hunt the Vatican so they would have more trouble with a dead Luther than they had with a living one”*. The best strategy from the Pope at this time was the “Anti-Reform” movement, not openly but in secrecy. The “Special Operatives”; the Jesuits, were to be planted in all areas of the new “Protestant Movement” and Churches, and function as one of them, and every time they had a chance, plant the “Old Seed” with the hope of bringing the entire movement under the Umbrella of the Vatican, one more time. The Counter-Reformation was the Vatican’s effort to re-establish the Doctrines of the “Mother Church”, centered in

salvation by works and not just by faith. To this day do the special operatives of the Vatican function in the very same manner, now-a-day known as “The Ecumenical Movement”.

In the 1500s the Reformed Theology was well established, and as a response to this, the Roman Catholic Church convened the Council of Trent to counter act the doctrines raised and supported by the Reformers. The official opening of the council was Dec. 13, 1545 and was closed on Dec. 14, 1563. The teaching of salvation by grace through faith alone was declared *anathema*, in accordance with the Catholic Epistle of James 2:26, which states: "faith without works is dead". I should remind my readers at this time that these are historical facts. The Council of Trent was the official Embodiment of the Counter-Reformation.

See Appendix B: -CANON OF TRENT ON JUSTIFICATION

Spiritual double agents

An evildoer is an evildoer, but infiltrating the ranks of the Church of the Living God, fully knowing whom they work for, is sheer iniquity. How they can go for centuries at a time, undetected and unchallenged is sheer mystery.

Double Agents have turned the Gospel into merchandise and Christians into customers. When speaking truth, they will throw it at your face, and when lying, they will sound like angels. Have you herd one of them, lately?

Have you ever seen a man on a street corner with a sign that reads: “receive Jesus or you will go to Hell”? This is truth without grace. How about: Come to God he will receive you with open arms as a prodigal son (this is salvation without Christ, or Grace without Truth). That’s how a Double Agent sounds like. He hates speaking truth, so he will throw it at you. He can take ninety-nine minutes casting truth, and then take one minute to plant the seed of Iniquity, and it will go

undetected. That's all he's there for.

If you take the time to run a check on these "Ecumenical Preachers" on line, you will find that almost always, they hold membership in one the secret societies; Free Mason; Illuminati; Scull and bones; Knight Templar; Jesuits, and so on.

The Falling Away of the Church

March 29, 1994 was the Pearl Harbor of the Church; A signed document between the Evangelical Church and the Vatican by the name of "Evangelicals and Catholics Together", and, "The Christian Mission in the Third Millennium". These were agreements to proselytize the World without "Sheep stealing" (their term) from one Church to the other. Which was signed by leaders from most Protestant Denominations, and by Evangelical Churches, including Southern Baptist Convention.

Introduction of the document

"We are Evangelical Protestants and Roman Catholics who have been led through prayer, study, and discussion to common convictions about Christian faith and mission. This statement cannot speak officially for our communities. It does intend to speak responsibly from our communities, and to our communities. In this statement, we address what we have discovered both, about our unity and about our differences. We are aware that our experience reflects the distinctive circumstances and opportunities of Evangelicals and Catholics living together in North America. At the same time, we believe that what we have discovered and resolved is pertinent to the relationship between Evangelicals and Catholics in other parts of the world. We therefore commend this statement to their prayerful consideration".

Paraphrased

We have discovered that Catholics and Evangelicals can work together in the Evangelization of the World in the Third Millennium in spite of our differences. We have resolved to do it and offer a statement of our decision to the whole Word. This is not us speaking, but a declaration of what we discovered. We believe that what we have resolved is pertinent to the relationship between Evangelicals and Catholics in other parts of the world.

We believe in salvation by works, and evangelicals believe in salvation by faith; You worship Jesus, we worship Mary, but we have resolved to work together anyway.

The Document

“We do not deny but clearly assert that there are disagreements between us. Misunderstandings, misrepresentations, and caricatures of one another, however, are not disagreements.”

Paraphrased:

There are disagreements between us; We believe in the deity of Mary, and evangelicals believe in the deity of Jesus, but we must not allow this difference to divide us.

The Document:

“We do not presume to suggest that we can resolve the deep and long-standing differences between Evangelicals and Catholics. Indeed, these differences may never be resolved short of Kingdom Come. Nonetheless, we are not permitted simply to resign ourselves to differences that divide us from one another”

Paraphrased:

We do not presume to suggest that we can resolve the deep and long-standing differences, like the honoring of names other than Jesus, which we call saints and you call idols; Between salvation by faith and salvation by works. However, we must not allow these differences to divide us from one another. We commit to resolve, without actually resolving. We have agreed to disagree.

The Document

“It is understandable that Christians who bear witness to the Gospel try to persuade others that their communities and traditions are more fully in accord with the Gospel. There is a necessary distinction between evangelizing and what is today commonly called proselytizing or “sheep stealing.” We condemn the practice of recruiting people from another community for purposes of denominational or institutional aggrandizement. At the same time, our commitment to full religious freedom compels us to defend the legal freedom to proselytize even as we call upon Christians to refrain from such activity. Three observations are in order in connection with proselytizing. First, as much as we might believe one community is more fully in accord with the Gospel than another, we as Evangelicals and Catholics affirm that opportunity and means for growth in Christian discipleship are available in our several communities. Second, the decision of the committed Christian with respect to his communal allegiance and participation must be assiduously respected. Third, in view of the large number of non-Christians in the world and the enormous challenge of our common evangelistic task, it is neither theologically legitimate nor a prudent use of resources for one Christian community to proselytize among active adherents of another Christian community.”

Paraphrased

We understand that Evangelical Churches know that they are preaching the true Gospel. We should make a difference, however, between preaching to unbelievers, and preaching to Catholics better known as “sheep stealing”. We condemn the practice of preaching Christ to Catholics for the purpose of leading them into eternal salvation. There are enough non-Christians in the world to be evangelizing our customers, Go somewhere else! Even though we know the difference between worshiping Mary and worshiping Jesus, we must understand that both of us can grow from the world, without Becoming a Horse Thief. We must respect the right of a person to be either lost or saved.

The Document

“A major difference in our understanding of the relationship between baptism and the new birth in Christ. For Catholics, all who are validly baptized are born again and are truly, however imperfectly, in communion with Christ”

Paraphrased: A major difference in our understanding of the relationship between salvation by water baptism, vs. been truly born again in Christ. We will not quarrel about salvation by water baptism and salvation by faith, even if it means that one is saved and the other is lost; we have agreed to disagree, remember?

The Document:

“Evangelicals and Catholics are brothers and sisters in Christ.”

Comment:

Which Christ? The one who sits at the right-hand side of the Father, or the defeated one who has not come down from the Cross-yet?

The Document:

“We contend for a free society and a vibrant market economy”

Comment

. “Evangelicals and Catholics Together” is a philosophized homily on religion and a cunning play of words, it is nothing more than a new version of the Council of Trent; just as blasphemous, yet more boldly expressed, in absolute defiance of Christian values, and offered without apologies.

According to this document, Christians belong to one specific Church, and no one should try to “proselytize” (sheep stealing), the members of one Church to another, which means we are not supposed to win Catholics for Christ.

See appendix F, for Signatories of the document.

See Appendix G, for “A Common Word Between Us And You”, the same agreement, but between Catholics and Muslims.

CHAPTER TWO

THE WORD IS A PERSON

In the beginning was The Word, and The Word was with God, and The Word was God. All things were made by The Word, and there is nothing made which was not made by The Word. The Word took human form and manifested Himself as Jesus of Nazareth. The Word is the Rider of the white horse in Revelation. The Word is a Person

He was conceived in the womb of a Virgin, as it is written: “*behold God will give you a sign, the virgin shall conceive and bear a Son, and His name shall be Emmanuel*”, (which means God with us). A virgin is not a goddess, but a lady who has not been with man yet. Mary was engaged to Joseph, and before they were married, she became pregnant, for which reason Joseph was ready to break the engagement, but the Angel of the Lord appeared to him and told him not to, and explained to him that she had conceived by the Spirit of the Lord, and Joseph believed, and did not get married until after her delivery of the Word Made Flesh. After which they did get married and had sons and daughters. Mary is not the mother of God, but the Mother of the human nature which God took upon Himself.

Jesus, The Word, was born in a manger because men had no place for Him. He came to the descendants of Abraham according to the flesh, and they did not receive Him, but the descendants according to the Spirit of Faith; those who believed like Abraham did, received Him. His place of birth was Bethlehem. When Herod tried to kill Him, out of fear of having a king child in his domain, the Angel of the Lord appeared to Joseph again, and told him to flee to Egypt, and they did, and stayed there until the death of Herod, and then returned and settled in Nazareth, so that the prophecy might be fulfilled: “He shall be called a Nazarene”.

By the time Pontius Pilate was governor of Judea, came John the

Baptist proclaiming: "*repent for the kingdom of God is near*". John was the last of the Old Testament prophets, and his message was not any different than the other prophets; based on repentance. In the economy of the Law, repentance is a prerequisite to approach God, whereas in the economy of Grace, "Faith" is the only requirement, and repentance comes as gift of God, which is included in the package of salvation. Man cannot repent without the operation of Grace.

Men are dead in trespasses, and dead people cannot repent before been born again. This is the difference between salvation by deeds, which removes grace from the message, and salvation by faith, which is rooted in grace. In the twentieth Century, we had a wave of preachers offering truth without grace, claiming that Jesus also preached "Repent and believe". He did; He was proclaiming God's righteous demand to a Nation under Law; the message changed after Calvary.

The opposite is just as drastic; some have come offering grace without truth; the "repeat after me" altar call, there is no such thing as the "Sinners Prayer", which takes the place of the true demand, faith. It is basic for a servant of the Lord to know the difference between the Jordan River's altar call rooted in repentance, and Calvary's altar call, rooted in Faith.

When John's ministry came to an end he died the death of a Martyr, he was beheaded. Then it was time for Jesus' ministry. John was indeed the last prophet of the Old Covenant, but it is remarkable that the first message of Jesus was the same, repent. He presented God's demand, which brings conviction of sin, before offering grace. Without the knowledge of sin and its consequences, grace is irrelevant. Actually, to Israel as a Nation, He preached the law alone, and only to the chosen of the Father; both Jews and Gentiles, did He reveal the Mystery of Grace; the Gospel. Jesus was not preaching grace at the Mount of Olive, but the opposite, He was making the law more impossible for men to summit to, than it ever had been. The Sermon on the Mount can be summed up in one phrase: "be perfect like your Father in heaven is perfect" This is not the gospel He offered to the

simple, but the law, which He gave to the proud. Grace is a mystery, and it takes the revelation of the Spirit to be understood, and the saving power of the Spirit to be received.

Jesus went about teaching the multitudes, and making many miracles, to those who feared God He spoke clearly, and to those who feared not God, but were righteous in their own opinion, He spoke in parables, since they had no ears to hear. Mathew 13:10-15

To the humble He taught the Gospel of salvation by faith in Him, but to the proud, He gave laws they could not live by, as it is written: *“Therefore I gave them also statutes that were not good, and judgments by which they should not live”*. Ezekiel. 20:25

He chose twelve men to follow Him, Whom He called disciples, and after His departure they became the Apostles of the Faith. These were simple men, dead in trespasses like any other, but He did not expect much of them either, but only that they believe that He was the One sent from the Father, and by this believe, and this believe alone, will they be born again children of God, and then righteousness would flow from them naturally. The behavior of a born-again man, is not “Works after salvation”, but the manifestation of the "Fruits of the Spirit" and the "Sanctification of the Spirit"

While the Levites went about collecting the tax of the temple, the Pharisees, who were always trying to catch Jesus breaking the law, asked His disciples: does your Master pay the tax of the Temple? The disciples came and referred their question to Him, and He paid the tax of the Temple, in order not to offend the Levitical Priesthood, which had the right to collect it from the people, as long as the law was in effect; He had not been to Calvary yet. Just like David did when he was anointed to be King and Saul was still alive, David said: *"I will not fight the anointed of the Lord"*, and left until the death of Saul. So, did Jesus honor Levi's anointing to the end, but not before teaching His disciples what He was doing, so they might know that after He had nailed the Law to the Cross and established a new Priesthood, Levi's

Priesthood would be cancelled, to make space for Melkisedec.

Salvation is of the Lord. He asserted:

“All whom my Father has given me, will come to me, and whosoever comes to me I will in no wise cast away”. The Father did the choosing; Jesus will not reject the chosen of the Father. *“...I did not come from heaven to do my own will, but to do the will of Him who sent me”* *“...This is the will of the Father who sent me, that of those He gave me, I should lose none, but raise them instead, at the last day”* ... (Salvation can't be lost) ... *“You did not choose me, I chose you, and ordained you that you should go and bear fruit, and your fruit remain”*.

When He was ready to be sacrificed He prayed for us all:

“Father, the hour has come; Glorify your Son, that your Son may glorify You also, as you have given Him power over all flesh, so that He should give eternal life to as many as You gave Him”, (we were chosen before the foundation of the World and entrusted to Jesus; My interjection), ... *“And this is life eternal, that they may know You as the only true God, and know Jesus Christ whom you have sent. I have glorified Thee on earth: I have finished the work You gave me to do. And now Father, glorify me with Your own self; with the glory, I had with You before the World was. I have manifested your name to the men you gave me out of the world, (to the chosen; My interjection); ... they were yours and You have given them to me, (we belonged to Him before the World was; My interjection) and they have kept your Word. Now they have come to know that all things whatsoever You have given me, is yours, because I have given them the Words that You gave me, and they received them, and have known for sure that I came from you, and they have believed that You did send me. I pray for*

them, not for the whole world but for those You gave me, because they are yours, (emphasis mine, He prayed for God's elect. This is the essence of Sovereign Election. We were chosen, bought with a Price, atoned for, justified, sanctified; we are signed sealed and delivered, He would not do so much for us, and then give up on us. My interjection) *"...And all that is mine is yours, and all that is yours is mine, and I am glorified in them. Holy Father, keep in your name those whom You have given me,* (we were chosen and entrusted to Jesus, it sounds redundant, it is, but He has taken the time to repeat Himself, I'm sure He knew we had to hear it a few times. My interjection), *"...so that they may be one like we are one. While I was in the world, I kept them in your name. Those whom You gave me, I have kept and none of them is lost, except the son of perdition* (emphasis mine) *".... so that the Scriptures might be fulfilled* (He already let go of the son of perdition, there are no two or three or more sons of perdition, there was one and he is gone, my interjection). *...and now I come to You, and I speak these things in the world so they may have my joy fulfilled in themselves, I have given them your Word and the world hates them, because they are not of the world, like I am not of the world. I am not requesting that You take them out of the world, but that You protect them from the evil one"*.

"As You have sent me into the world, also I have sent them into the world, and for their sake I sanctify myself, that they might be sanctified through the truth, (He sanctified Himself on our behalf. My interjection) *... However, I do not pray for these ones only, but also for those that will believe in me through their words,* (that's us. My comment), *that they all be one, as You father are in me and I am in You, that they be one in us, so that the world might believe that You have sent me. The glory that You gave me I have given them, that they might be one, even as we are one: I in them and You in me, that they might be perfect in one; And that the world might know that You have sent me, and that You have loved them, as You have loved me"*.

"Father I want them, whom You have given me, to be with me where I am, so they can behold my glory, the glory You have given me; Because

You have loved me before the foundation of the world.

Oh, Righteous Father, the world has not known You, but I have known You, and these ones have known that You have sent me. And I have declared your name to them, and will declare it yet. So, the love with which You have loved me, be in them, and I in them”.

No one can come to the Lord Jesus, unless the Father brings him to Him, my comment.

Sovereign Election

Sovereign election is the most basic of Christian fundamentals, and the foundation of “Sound Doctrine”, that is, believing the most clearly stated teaching of Scripture; Sovereign Election, renders our hearts ready for the revelation of the Spirit regarding any other doctrine. Whereas rejecting God’s declaration regarding Election, blocks our ability to receive revelation, and we are left to our own ability, or disability, to understand it, leaving us under the mercy, or lack of, theology (Theo=God; logia=logic). Or, trying to know God through the intellect. The lack of revelation leaves one alternative, religion.

When Jesus was asked: why do you speak in parables? This was the answer He offered: *“That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them”.* (Mark 2:12). A hard word to receive, but the Lord came to do the will of the Father, and no more.

At the Mount of Olive, He is basically saying: The law says this and that; I make it even worst for you. “Be perfect like your Father in Heaven is perfect”. Is that the Gospel? Of course not. To the humble he says: *“Come unto me, all of you who are labored and are heavy laden, and I will give you rest”.* Jesus is perfect like the Father is perfect, come to Him and rest!

Trying to be perfect like God is perfect, puts you under curse, because you will not achieve it, and: *“Cursed is every one that continues not in all things which are written in the book of the law to do them”*.

But: *“Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, “Cursed is everyone who hangs on a tree), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith”*.

"The Word" and "The Scriptures"

In the last 50 years the Church has been bombarded with the teaching that the Greek term Rhema refers to the spoken Word of the Lord, and the term Logos refers to the written word, or the Bible. These teachings came from the same ones who introduced the doctrine that Faith is a Force; That God has no power, and that all He has is the knowledge of how to tap into the Force of Faith, and blasphemies like these, without count. Exalting the Bible to the measure of God Himself was a fundamental necessity for them, because, supposedly, by mastering the Bible you master God Himself, and you can tell Him what to do. Actually, both terms, Logos and Rhema are used indistinctively in Scriptures referring to the Spoken Word. For instance, in John 1:1, we read: “In the beginning was the Logos, and the Logos was with God, and the Logos was God”. This is clearly referring to “The Word made Flesh”. Whereas in Ephesians 6: 17 we read: “And take the Sword of the Spirit, which is the Rhema of God”, also referring to the Spoken Word of God. This is not an exception, but the rule. The fact is that every time the term “The Word” is used in the Bible, it is referring to the oracles, statements, speech, commands of God, or to the Word made Flesh, Jesus Christ. When these oracles were put into writing, they became Scriptures. Nowhere in the Bible do we find the term “The Word” as referring to itself, but to the Oracles of God, or to the Oracles made Flesh, Jesus.

The Word

It is crucial to know it, and believe it, because He is the Cornerstone of our Faith, and if we lose sight of who is "The Word", our Faith loses its foundation and is bound to crumble. In order to be overcoming Children of God, we must have written in every cell of our being that the Word is God and the Word is Spirit. The Bible is the Holy Scriptures of the Christian Faith, it bears faithful witness of The Word, yet a witness is a witness, and The Word is The Word. If we call the Bible Holy, we must believe the witness it bears. Jesus made a distinct difference between the Bible and Himself, and rebuked the Jews with these words: *“Search the Scriptures diligently because you think that in them you have eternal life, and they are the very ones which bear witness of me, and you will not come to me to have life”* John 5: 39-40

Let’s honor the Lord by His proper name; The Word, and let’s honor the Bible for what it is, the Holy Scriptures. If we reject the witness it bears, then it is not holy to us at all. The Jews made the capital mistake of making the Bible the zeal of their lives, don’t make the same mistake, let Jesus be the zeal of your life, and you will not go wrong.

If the Bible is the Word, the leading of the Spirit becomes irrelevant, but if the Scripture is only a Witness of the Word, then seeking the advice and leading of the Spirit becomes a daily need. The Spirit speak Logos and Rhema, the Bible can only witness it. In the words of the Apostle Paul:

“Not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God, who also made us sufficient as ministers of a new covenant; not of the letter, but of the Spirit: for the letter kills, but the Spirit gives life”. 2 Corinthians 3: 5-6.

See Appendix D, for details regarding the use of the terms Logos and Rhema in the Scriptures, as both of them make reference of the Word made Flesh always, and never to the

Scriptures.

The Mystery of Grace

Grace is a mystery, that means that no one is able to apprehend it, least the Spirit reveals it to him. It's not a case of God playing riddles with words, but that He purposed in Himself to keep it hid from those to whom it was not given.

Grace, is un-merited favor; no mystery there, so what turns it into secret? The simplicity of it keeps it veiled. It's there for the asking, and pride keep men from asking, it takes absolute humbleness to receive, or even ask for something we do not deserve, or have paid for. Charity is offensive to the human ego, and that's exactly what grace is, God's charity to un-deserving creatures. Pride blocks the mind, and renders it totally unable to grasp God's grace. But you, the Church, have been granted humility, so that faith may take root in your hearts. If any one is not in God's grace yet, ask Jesus for it, without pleading your case in any way, and He will put you under God's favor immediately.

Tithes

Summiting to circumcision for the purpose of obeying the law, makes us bound to the law, by the same principle, summiting to the law of tithing has kept the church bound to the law as well. Abraham did not pay tithe. He gave one tenth of the spoils of war to Melchizedek. This was not his income either, since he did not keep one single shoelace out of it. Melchizedek had not placed any demand on Abraham regarding tithe, and you cannot pay what you do not owe, as it is written: "Abraham gave Him the tithes of all"

Malachi 3:10 reads: "*Bring ye all the tithes into the storehouse, that*

there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it". But Malachi does not start in 3:10, you cannot isolate a single verse in the Scripture and work it into a doctrine. Malachi starts on 1:1, which reads: "*The burden of the Word of the Lord to Israel*".

The Lord's demand of the tithes on Malachi chapter three, is to Israel, not to the Church. The Apostle Paul says it like this, "For we know that what the law says, it says it to those who are under the law".

Little children, it's impossible to set a foot on the law and the other one on Grace; the one you summit to, has jurisdiction over you. Church of Jesus Christ, depart from the law, and the Mantle of Grace will cover you.

The Lord taught His disciples that a King collects taxes from strangers, and His Children eat from the table of the Father. Tithing is an affront to the Father.

The law was removed first at Calvary, and then was Grace poured out, at the Upper Room. It takes recanting Moses to reap the benefits of Grace.

In His timetable God chose a man; Abram, and established a covenant of Righteousness based on Faith. The Lord made him a promise and offered him favor in exchange for belief. What makes it a mystery? The simplicity of it keeps it hid from anyone who is not willing to humble down and accept God's favor on His own terms.

The Covenant passed from Abram to Isaac and from Isaac to Jacob without any addition to it, but as the Israelites started worshiping idols, the Lord started postponing the manifestation of the promise. The desert was supposed to be a forty days walk from Egypt to the Promised Land, but instead they wandered for forty years. The original covenant was based on Faith alone, but because of high treason, a new and temporal covenant was drawn based on laws. Yet, Grace was not done away with, for during the Economy of The Law, right standing

with God was possible only through a lamb offering.

The law was not the center of the Jewish covenant, The Brazen Altar was, just as much as Golgotha is the center of God's plan for the ages, which is grace through faith.

Grace was the Father's motive for sending Jesus to die for sinners, not wrath, and because He took the sins of the World to Himself, He has also the right to declare clean, anyone without any apparent regard for the Law, but not so, His anointed death fulfilled the Law.

Most Americans know that the President can grant a full pardon to a convicted man or woman, without having to explain his motives for doing so, he just has the power. Yet, God's power and willingness to do just that, remains a mystery. The thief at the Cross said: "Lord, remember me when you come in your kingdom", to that the Lord replied: "today, you will be with me in paradise", what was Jesus's legal ground for doing it, none, He just has the power. Salvation is for the asking. Not only does He have the power and willingness, but He has promised, "*him that cometh to me I will in no wise cast away*".

How could this "Mystery", remain hid to the nations for centuries at a time? And man, still tries to earn God's favor, by which effort he becomes unqualified for grace.

Notice that only Jesus of Nazareth has this power, this is where the term Gospel (Good News) comes to be. So, the way to solve the Mystery is by knowing the real Gospel, and the real Jesus. The strategy of the enemy at this time, of course, is to offer a false gospel and a false Jesus, like "*salvation by works and not just by faith*".

Justification is not a pardon but an acquittal

Grace requires no effort in the part of the sinner, faith is the requirement, dead people cannot repent, and that is what we were

before Christ, dead in trespasses. For most, Grace means forgiveness only, so guilt returns every time the law is broken again, but the package of salvation comes with a new nature, not chronological new, but a new species. The old nature was atoned for, the new is acquitted, as in "Not Guilty". Salvation is rooted in the atonement, not in forgiveness. The penalty of the law had to be met for sins to be taken away. And the penalty was death. Once it had been suffered, the law has no further jurisdiction over those for whom it was paid. Think of the law as the principle by which this physical world functions, from the law of gravity to the Law of Moses, all aspects of the physical World operate through laws, including us human beans. Think of Grace as a complete and separate Universe with a totally different set of modus operandum. It would be easier to set a foot on Earth, and the other on the Moon, than to set a foot on Grace and the other on the Law. Yet the Church has been let to try to do just that for hundreds of years.

Christ's Atonement is complete and trying to add works to the formula of salvation is an affront to the Cross. He did not receive forgiveness on our behalf, He was punished on our behalf, that we might be declared just. You can not be both, Pardoned and acquitted at the same time. A pardoned sinner is still a sinner, an acquitted man is not guilty, he is just; he has been justified. Forgiveness without punishment abrogates God's holiness. The Atonement makes Justification lawful.

The new child of God is not perfect either; his fallen nature is still there, and will show up every now and then. This is when confession is the obedience that is called for, confession to God, never to a man, and this obedience is a fruit of the Spirit, not works after salvation. So, we can properly say: "*Salvation is of the Lord*".

The commandments were never expected to be obeyed, but instead they were given for the purpose of convincing the sinner of his need of grace.

All commandments, whether by Moses or the Prophets, or by Jesus Himself, were given for the purpose of bringing the sinner to the foot of the Cross; once there, He, Christ, obeys them for him. At the Mount of Olives, He said: "Be perfect as your Father in heaven is perfect", this is not the Gospel, but an opportunity given to the proud to walk away, like the rich man who asked the Lord -"What must I do to be saved"?, and the Lord answered -"*Sell everything you have and give it to the poor, and come and follow me*"; a commandment he would not obey. But to the humble He says: I am perfect like the heavenly Father is perfect, come to me and I will credit you my perfection. (Paraphrased)

Jesus put His life down for us out of love, yet, been obedient to the Father was His priority. It was the Father who imposed on Him His earthly ministry, and He was obedient unto death, and death on a cross. "*My food is to do the will of Him who sent me and to accomplish His work*". Even as He prayed: "*Father if it be possible pass this cup from me*", doing the will of the Father and not His own was His motive to go through with it. Again, obedience was His priority. He came to do the will of the Father, and to seek His honor, and not His own. Justified children inherit both, Christ righteousness and Christ obedience. In His righteousness, we obtain right standing with God, in His obedience we are guaranteed glory. Conditional justification is an affront to the atonement.

The Word became Flesh, died for sinners and rose from the dead bodily, and justifies everyone who believes in Him. Demanding works to be added to faith for it to be real, is an affront to Golgotha. The law brings you to Calvary; once there, Jesus obeys it for you. Jesus lives, ask Him to live in your heart for good. Salvation is for the asking.

It bears repetition; **Justification is not a pardon but an acquittal**

Tetelestai

Τετέλεσται is Hebrew for “It is finished” or “Paid in full”. This was the last word the Lord spoke at the Cross; He chose to speak it in Greek instead of Aramaic or Hebrew. It was a universal term in the Greek world. Today when we pay the total sum of a debt, the receipt reads: Paid in Full. Back then it read: Tetelestai. When a building had been totally finished according to the blue print, the Builder turns the key over to the Architect and says: Tetelestai. When an artist placed his last stroke on a painting, knowing that nothing else could be added to it, he expresses his satisfaction by saying: Tetelestai.

The Lord had said before: “*Not a dot or a comma will pass from the law, until all be fulfilled*”, He went to the cross to do just that, to fulfill the law, so that when He spoke the “Universal Term” Tetelestai, the law became totally accomplished, totally paid for, totally fulfilled, totally nailed. Tetelestied away I call it.

Free Grace

John Doe went on line and downloaded a "free" app. For which he just had to agree to "terms and conditions". Little did he know that he was granting access to his files, to be used at will. He just agreed without reading.

Now he comes to Church and is offered Free Grace. He believes, is baptized and is scheduled a Pastor's interview for the privilege of becoming a Member. Among other things, he is informed that a Christian owes ten-percent of his income to God, and not paying it, constitutes "Robbing God". He wouldn't express his frustration, but he can't help the thought coming to his mind: "there had to be a catch to it"

This is how terrible it is to collect tithes from the Children of God, it's nothing short of setting a price on grace, like It wasn't free after all.

Finances are not the issue either, "*God loves a cheerful giver*". And is well able to finance His work on earth without charging tax to the

Children. Kings collect taxes from strangers; the children eat at the Table of the Father, free of charge. Levi's Priesthood was "tetelestied" away to make room for Melquisedec. There is a New Sheriff in Town, and tithes are not even an issue in His Domain.

Why finish such an awesome subject as Grace with the topic of Tithe? In the first century circumcision was the act of summiting to the Law, now a day, tithe is the act by witch the Church is been brought into the bondage of the Law. What happened to this commandment, did it drop? It didn't, it was Tetelestied away.

Whom the Son makes free, he is free indeed

CHAPTER THREE

FAITH ALONE

A Tale of two Gospels

It was a lazy afternoon at Corinth, right at the beginning of spring, the fields were right for the harvest, and there was Aquila from Pontus, waiting patiently by the porch. In the inner room was Priscilla in labor.

Dionysius the Areopagite rushed in, asking – is it a boy?

-We don't know yet, I hope he is, if not I'll raise the girl the best I can.

A cry is heard, there comes the midwife yelling – it's a boy!

-Glory, lets celebrate!

Damaris rushes in, she had been outside waiting too. It was a big party

already when Silas and Timotheus joined in and brought some news that added to the joy.

-We found a man by the name of Saul of Tarsus, he is preaching about an Invisible God, and the whole city is listening.

- We have enough gods in the City, why are they listening.

-Because the man heals the sick and makes all kinds of miracles.

-Who in the world is he?

-He is a Jew, but his doctrine is not Judaism, on the contrary he preaches that his God, Jesus, has put an end to the law.

-To the Law of Moses! How dares he?

-Well, when you can open the eyes of the blind you get people's attention.

Then Dionysius confesses -I met the man in Athens, he was standing by the altar of the un-known god, and many of us believed, for the same reason, he kills the sick by just touching them. But when he told us that Jesus had been raised from the dead by His Father in heaven, many started mocking him, but Damaris And I believed.

They went on celebrating, and eventually the party was over, every one returned to his own chores. But lo-and-behold, the preacher from Tarsus shows up. He preached, healed the sick, and was believed by many; Aquila believed, he was of the same trade as the Preacher, so he welcomed him, and they built tents together for a while,

Paul preached the Word Made Flesh for a year and a half and then departed, and the followers of "The Way" met frequently at Aquila's home, and the Church at Corinth had taken roots.

Time went by, and one day, as Aquila came home from the fields, he finds Priscilla crying, highly stressed he cries back, what happened!

What happened!!! After a moment of silence, she says: some Jews from Jerusalem came and called me a fool because I refused to circumcise Aristus.

-They come from James, we must not depart from Pauls' doctrine that Christ is the end of the law.

Back in Jerusalem

James:

-Peter, we must not allow the teaching of Israel's Christ to go to the Gentiles as a different religion, absolutely detached, and having nothing to do with Judaism.

Peter:

-James, it's the other way around, we must not cling to the idea that we are God's Israel weather we believe that Jesus is the Messiah or not, instead we must drive the idea home that if Israel does not repent and receive Jesus as Christ, they will become dis-attached from Abraham, as well as Gentile believers will become attached and heirs of the covenant, by just believing like Abraham did.

-How about the Law, Peter! What do we do with the Law?

-The Law was our School Master to bring us to Christ, like Saul puts it; it was in effect until the heir of the promise came. You know the Law by hard, James; you know it says until "the heir", as of one, not heirs as of many, Christ alone is the Heir, and His followers are bequeathed the inheritance, weather Jews or Gentiles.

James:

-You have been let astray by Saul, Haven't you?

Peter:

-He is not Saul any more; he is the Apostle Paul, with a great revelation of the mysteries of the Kingdom.

-Is that a fact?

-That's a fact. Only pride can prevent you from admitting it.

-The mystery of the Kingdom has been entrusted to us Peter, to us!

- As a mystery has it been entrusted, which means it takes the revelation of the Spirit to be apprehended, otherwise there would be no mystery to it.

-Peter, my knees look like Camel's knees out of intersection for our people; Israel must be pastored within the realm of the Law.

-I know that you are a man of integrity James, but your righteousness is of the Law, which accounts for nothing in the Economy of Grace.

Someone rushed in and said: Peter, Saul of Tarsus is in Town.

-Great, we'll settle the matter once and for all, if you see him tell him that the Apostles and James will be waiting for him.

Next day

Peter:

-Brothers and Elders of the Faith, as you well know, according to James, Abraham was saved by works, and this is contrary to the whole

teaching of Scriptures, but I have considered it proper to hear him one more time. Paul of Tarsus is here with us and we will let him address the issue first.

Paul:

-Brother James, I know that you are an upright man according to the law, so am I, except that I concenter my own integrity as good as dung, for the glory of been found in Christ, not having my own righteousness, but the righteousness that comes from Christ, Through faith. Your walk is not worthy of Christ, and you definitely do not qualify to be a teacher to the Church.

James:

-This is foolishness, wasn't our Father Abraham saved by works, when he offered his son Isaac upon the Altar?

Paul:

-Before he offered Isaac, he had already received him back from the dead, knowing that God is able to raise him up from the grave, so that offering Isaac was an act of faith before an act of obedience; he did not obey and then had faith, but the opposite; through faith he obeyed. Yes, the preaching of the Gospel is foolishness James, but I'll rather be a fool for Christ. Do we then make void the law through faith? God forbid: yea, we establish the law. The Law has been applied to our Lord; Christ is the end of the Law, so that by placing our faith in Him and in Him alone, we are not doing away with the law, but rather we establish the Law.

James:

-We must look unto the law of liberty, and continue in it.

Paul:

-The law is not of liberty but of bondage, let us make an about face from the law instead, and fix our eyes on Christ, the author and finisher of our salvation.

Barnabas interrupts, highly upset: Is there one thing you two agree upon?

-Paul:

If there is, I'll like to hear it, because we will be responsible before the Lord for the Gospel the world will hear until He comes. We are His creatures, and even the Scriptures had a case in point in history when it was written, but not the Gospel, the Gospel is everlasting. Scripture simply bears witness of the Good News, but we have a surer witness, and it is that of the Spirit, for the letter kills, it's the Spirit who gives life. The Gospel is not defined by man, not by me or James or Peter, but man is defined by the Gospel. If we, or an angel from heaven teach a different gospel let them be accursed.

After much discussion, Peter got up and said: Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel, and to believe. God, who knows the hearts, showed that he accepted them by giving the Holy Spirit to them, just as he did to us, He did not discriminate between us

and them, for he purified their hearts by faith. Now then, why do we try to test God by putting on the necks of Gentiles a yoke that neither our ancestors nor we have been able to bear? But we believe that through the grace of our Lord Jesus Christ are we saved, just as they are.

Paul:

Brothers and Elders, let the words of brother Peter be the summary of this council; we, as well as gentiles are saved by grace through faith, and any doctrine contradicting our agreement constitute “another gospel”, so let it be written.

A hundred years later

Clement of Rome:

-Elders of the Faith, Irenaeus, Bishop of Lyon, has a message for us all.

-All right brother Irenaeus let us have it.

-Brethren, Marcion has introduced the old lie to the Church, he is teaching salvation through knowledge instead of faith, and that Jesus is not one with the Father, and also Valentinus has introduced pantheism, we must act immediately or the sheep will be let astray.

-What shall we do about it?

-We must put together a Canon of genuine apostolic writings to be the Scriptures of the Christian Faith.

- Where do we start?

- We start with fasting and prayer because we have mountains of material, supposedly from the Apostles.
- What do we have exactly?
- You don't want to know.
- Yes, I want to know, what are they?
- Many gospels, supposedly from the Apostles, I'll put them all together and send them to you, to read when you have the time.
- That much haa?
- Mountains I said.
-

(See Appendix C, for a list of Epistles and Gospels credited to the Apostles).

-Brother Aristus has something to say as well.

-Brethren, as you all know, I seek the face of The Word, and do study the Scriptures as well, allow me to describe to you the sequence of event in the way to apostasy, as it has been revealed to me in my prayers:

Justification will always be the pivotal issue, and every other doctrine will circle around it, but the enemy is clever, he will not call it justification. First, he will denounce sovereign election, once salvation by the will of man instead of by the will of God is well established, and man, not only ignores, but forgets altogether that salvation is of the Lord, then will the stage be set for grace to become a formula, and without even mentioning it, the term "Justification" will be known as something you earn; and something you learn. A "plan of salvation" will be offered to the nations, instead of a "Savior", and the old tree of knowledge of good and evil will be established as "the truth"; that is, salvation by works as opposed to salvation by faith. They will not settle for an alternate way of salvation either, but instead, deity will be offered through this "formula" which must be bought, and salvation now can be purchased; Grace will become merchandise and Christians

will become customers. By then it will be essential to the Wolves to lead the Church in general to ignore that "The Word" is God, Scriptures will be exalted above measure as to take the place of the leading of the Spirit, and "The Word" will be known as a Book instead of a Person. Not that they care so much about the Apostolic Writings, but by twisting the Scriptures to their own benefit, they will be able to establish the concept that challenging their doctrines, constitute challenging "The Word". Remember brethren, when our fathers in the desert refused to be led by God directly, and said "*we will not hear the voice of God, let God speak to Moses and Moses to us*", This is exactly what they will say when the Word becomes a Book instead of a Person: "We will not be led of the Spirit, let The Spirit talk to the Apostles and the Apostles to us". This new priesthood that will emerge is well aware that the Scriptures without the revelation of the Spirit is no more than "letter that kills", so they will not worry about the printed truth, knowing that the "encoded message" will remain sealed, and that unless the Mystery of grace is revealed to man in every generation, directly from God, the whole Church would end up practicing the **Babylonian Cult**.

-All right brethren we have heard Aristus, now we must be certain that the Canon makes it crystal clear that:

"Salvation is of the Lord", and "The Word" is a Person.

Brother Irenaeus, what do you have so far as Scriptures?

- I have a total of twenty-one writings, and they are:

Mathew

Mark

Luke

John

Acts of the Apostles

Romans

1st Corinthians

2nd Corinthians

Galatians

Ephesians

Philippians

Colossians

1st Thessalonians

2nd Thessalonians

1st Timothy

2nd Timothy

Titus

1st Peter

1st John

2nd John

And Revelation.

I'm considering Hebrews, 2nd Peter, Philemon, and 3rd John. James and Jude are absolute rejects. The rest of the mountain is either Apocrypha, or right out counterfeit.

-You have done pretty well by yourself.

-I've got quite a bit of help from Ignatius of Antioch, Athanasius of Alexandria, plus what Polycarp had left us, and of course with your

help brother Clement, I couldn't have done it by my self.

The Author:

Other than giving a son to Aquila and Pricilla by the name of Aristus, or placing Irenaeus in the first century, the events of my Tale are based on absolute Biblical facts; I just took the liberty to turn them into "a Novel". The purpose of which is to bring the point home that the teaching that "faith without work is dead", was utterly rejected by the Apostles, by the Fathers of the Faith of the first five centuries and by the middle age Reformers. And now I take the liberty and responsibility to proclaim and state to my readers that the Epistle of James; whichever James he was, he did not identify himself, and was definitely not James the Apostle, was not divinely inspired, for it constitutes "another gospel"

We are Irenaeus and Clement and Ignatius, Athanasius and Polycarp; we are still responsible for the integrity of the Canon. The Bible continues to be paraphrased, and foreign material is still been added to it, and at the same time, James is still in the Canon. We must fill the office, which the Fathers left empty. We must occupy.

I stand alone to proclaim that James does not belong in the Bible. "*Do I become your enemy by speaking truth*". I should clarify as well, before this appears to be a treatise against The Epistle of James, that I'm dealing with Justification by faith vs. justification by works, not with this Epistle, per-say. The Spirit of the Lord does not employ sixty-five books to teach Grace through Faith, and then turn around and employ one more to offer Grace through the works of the Law. Make that sixty-four and two, as the Epistle of Jude falls in the same category as that of James. This is the first time I mention Jude, but I'll get to it up ahead.

Two thousand years later.

-We Need Reform!!!

-Says who?

-Says Mr. Nobody Coming Out of Nowhere.

It is God who bears witness of Abel's offer; a Lamb at the altar. That's our Maker saying: faith in the blood of the Lamb is all I require to justify man.

It was Moses who said: Abraham believed God, and it was credited to him for righteousness.

Malachi: the just shall live by faith

Jesus Himself: "your faith has made you whole"

"So that they may receive forgiveness of sins and a place among those who are sanctified by faith in me";

"And when he saw his faith, he said unto him, Man, thy sins are forgiven thee";

"Stand up and go; your faith has made you well."

"I have prayed for you, that your faith may not fail"

"He that believes in me hath everlasting life"

John:

"...that whosoever believes in him should not perish, but have everlasting life"

"Whoever believes in Him is not condemned, but whoever does not believe, stands condemned already because he has not believed in the name of God's one and only Son."

Luke:

"Of Him all the prophets bear witness that through His name everyone

who believes in Him receives forgiveness of sins” “He made no distinction between us and them, cleansing their hearts by faith”

Paul:

“Because by the works of the law, no flesh will be justified in His sight....but now the Righteousness of God without the law is manifested, been witness by the Law and by the Prophets, even the Righteousness of God which is by faith in Jesus Christ unto all and upon all who believe; for there is no difference”

“For we conclude that a man is justified by faith, without the works of the law”

“It was not through the law that Abraham received the promise that he would be heir of the world, but through the righteousness that comes by faith, for if those who live by law are heirs, faith has no value and the promise is worthless, because law brings wrath, but where there is no law there is no transgression”.

Therefore, the promise comes by faith....

"And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

“...for whatsoever is not of faith is sin”

"And now these three remain: faith, hope and love".

"For we walk by faith, not by sight".

“Know that a man is not justified by the works of the law, but by faith in Jesus Christ. So, we, too, have put our faith in Christ Jesus that we

may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified”

"I do not frustrate the grace of God: for if righteousness comes by the law, then Christ died in vain."

“Oh, foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? Have you suffered so much for nothing—if it really was for nothing? Does God give you His Spirit and work miracles among you because you observe the law, or because you believe what you heard”?

Therefore we conclude that a man is justified by faith without the deeds of the law.

The Author:

Oh, foolish Church of the 3rd millennium, who continues to bewitch you? Before your very eyes is the witness of God, Moses, Malachi, the apostles, and Jesus Himself, that His crucifixion fulfilled the Law on our behalf. This one thing I will know of you, are we dealing with a different subject, or is it still salvation by faith as opposed to salvation by works? Has this cloud of witnesses come to you in vein? Shall we dishonor God in order to honor man? Know this, the Gospel hasn't changed; it's still by Grace through Faith that a man is engrafted in Christ, and whosoever teaches that "Abraham was saved by work" is

lying to you, whether man or angel?

Consider this parable:

“Thus, sayeth the Lord to the waters: thou shall not wet any thing thou touches”. A river of proud waters goes crazy trying to run without wetting the surface. A river of humble waters, comes to the Law Giver, and says: Lord I just can’t run without wetting every thing I touch, is there any other way to be in compliance? - “Yes indeed, there is another way, I Am The Way. If you believe in Me, I will not hold you accountable for any thing you have ever wet, or will wet yet. Actually, I’ll remove the demand for you, so you will not be found a trespasser any more, for where there is no law, there is no trespass.

Conceder this one:

You put an avocado seed in the ground, and immediately you speak to the potential tree, and say: Give me a ripe avocado now. You were sure you were talking to yourself, but lo-and-behold, the potential tree speaks back to you and says: Water me, let me hatch and grow, and in due time, I’ll give you, not one, but a thousand avocados. This is exactly what we do, when we expect a soul to produce fruits of righteousness before he or she is born again.

Christ and the law do not work hand in hand; the law says, do this, and this, and this; Christ says; I have done it all for you, you just need to believe in me.

A man commits a crime and goes to jail for it, when he comes out he says, I have paid the sentence of the law. So, there are two ways of summiting to the law, or fulfilling the law, by obeying and not breaking it, or by summiting to the punishment for breaking it. The former is impossible; the second is possible through faith. Christ suffered the

penalty for us. Been in Him, you have, in essence, suffered the punishment yourself, or, you have fulfilled the law. God accepts both forms of fulfillment, obedience, and the suffering of the sentence for breaking it, as perfect compliance. Jesus alone fulfilled the law by obedience, then went and suffered the sentence of sin on our behalf; "became Sin for us", so that we might obtain right standing before God; "justified" by faith, and by faith alone.

He became Sin, Not a Sinner!!!

We have broken the law, however, in the body of Christ we have submitted to the punishment for having broken it, we have died to the law, and we have risen with Christ, we live now for Him who fulfilled the law for us, by suffering our sentence.

When we believe that Jesus is the Lamb of God who takes away the sins of the world, we are baptized in His death, and in essence we have satisfied the law ourselves.

It's impossible to submit to the commandments of the law, and the commandment of Grace at the same time, for they work under different principles. When you submit to the Law, you are first of all resisting the One who gave it and took it away, number two; you are under His wrath; for the law works out wrath.

Our motivation to abstain from sin is not the law, nor the punishment, nor the wrath of God, because all of these have been removed by Christ, but is rather our love for Him. And anyone who has no love is none of His. Now for those who are His, there might be discipline if necessary, but without wrath; I said might, because a truly repented heart can receive forgiveness without discipline as well; by the way, a regenerated heart is capable of true repentance.

“And now these three remain: faith, hope, and love...” This statement

intrinsically demands that the law does not remain.

Our efforts, instead of genuine faith in Christ, is religion at best, witchcraft at worst....*"who has bewitched you"*, remember the statement of the Apostle Paul to the Galatians?

"But to him that works not but believes in Him that justifies the ungodly, his faith is accounted for righteousness".

"But to him that works not", demands that Abraham was not saved by works followed by faith, but that justification was a grant in exchange for sheer faith.

"By faith Abraham, when he was tried, offered up Isaac; and he, who had received the promise, offered up his only-begotten son."

He did not offer Isaac and then had faith, but through faith he obeyed. Second, and most important, *"And he who had, (past tense), received the promise, offered up his only begotten"*. He had the covenant before the offering, so that offering Isaac was not an act of obedience, but an act of faith.

The Epistle of James declares: - *"Likewise also was not Rahab the harlot justified by works, when she received the messengers, and sent them out another way"?*

To that the Author of Hebrews replies: - *"By faith the harlot Rahab perished not with them that believed not, when she had received the spies in peace"*. Was it by works or was it by faith? According to the writer of Hebrews, and the rest of the Bible, it was by faith, and according to James it was by works, both statements are not divinely inspired, one is, the other one is not.

Like in the case of Abraham, the receiving of the Spies by Rehab was not an act of obedience, since she had not been given a commandment, but an opportunity to choose; it was a choice; it was an act of faith.

Imputing righteousness to Abraham implies that there wasn't any. The Apostle is saying: "*as to him that works*", there is no need of any grace been reckoned to, because he deserves the reward, but to the one deserving nothing, receiving the reward is sheer grace.

Justification is the means by which we obtain salvation without the abrogation of God's righteous demands; Christ's atonement makes it all legal. So that, "salvation by works, not just by faith", implies, "salvation by deserving it, and not just by grace"; or "salvation by the Law, and not just by Christ".

"Because of Him, are you in Christ Jesus, whom God made unto us righteousness". First, we must be in Him, and then we are made righteous and just, "*who hath made us accepted in the beloved*". Being in The Beloved is the ground for justification.

The Lord has considered it proper to compare our union with Him as the union of the members of a body with the Head. The union is the ground of our partaking of the life of the Head, the grounds for partaking of the sap and life of the stock; it is the relation of the wife to the husband, the ground of her joint interest in his estate; they are looked upon as one in law. So, there is a legal union between Christ and the Church, so that the Supreme Judge accepts one for the credits of the other.

It is a person being "in Christ", the ground of having His satisfaction of God's demands credited to him, and the right to the benefits procured thereby.

Understanding the principles of justification makes it all possible to see how our having Christ's merits and benefits belonging to us, if I may say, Christ himself belonging to us, becomes true, and legal.

There is a peculiar relationship between Christ and his disciples, by which they are said to be one. So, there must be something that the Christian does, on his part, by which he is active in coming into this

relationship, or union; some uniting act in the part of the believer; Faith alone is this act.

“And this is the will of Him who sent me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

“But as many as received Him, to them He gave the right to become children of God, to those who believe in His name”.

Faith is not a “work” we produce, neither an act of righteousness, it is only the soul’s act of uniting with Christ. The way God sees it, in order for a union being established between two intelligent active beings or persons, so that they should be one, there should be a mutual act of both, that each should receive the other as actively joining themselves one to the other. God considers them that are one with Him, by their one act of faith, to be looked upon as one in law. Which implies that the qualification of one becomes the qualification of the other.

The apostle Paul is blunt to declare: *“we are justified by faith, without the works of the law!”* Which defies the “other gospel” from "The Catholic Epistle of James" which declares: *"a man shall be saved by works and not just by faith"* And: *“faith without work is dead”*.

There is not any other doctrine that Paul insists so much upon, and that he handles with so much distinctness, explaining, giving reasons for, and answering objections, than justification by faith alone.

Some insist that by a persevering obedience they continue in a justified state, and that this “work” finally justifies them. But this is the same thing as saying that a man on his first embracing the gospel is conditionally justified, and that the final declaration of peace with his Creator is conditioned on future submission to the law. It is not suitable that God should give fallen men an interest in Christ and His merits, as a reward of their own goodness, as to be antecedent to their justification, and the grounds for it.

Declaring a man responsible to submit to the law after been justified is to judge twice those who have already suffered the punishment of the law, and that is what we did by been baptized in Christ's death. In Him we died to the law, so we became free of the law, which has already condemned us; that is, if we are in Christ. Born again believers do not need any other law other than the one the Lord left us at the ascension, love. This law comes included in the "software" of salvation, a new nature, and a natural inclination to please God. *"He who loves, has fulfilled the law"*, which law has he fulfilled? The law of love, the only one are we responsible for. But again, the nominal Christians who have not been born again cannot understand the glory of this new nature, because they do not have one. They insist that Grace replaced the ceremonial law, but not the moral code, for again, not having the new nature's "software" in them, makes them feel lawless without the Ten Commandments; which would be true of us too if we did not submit ourselves to any other law. I do not honor the law of the Country I came from, but I'm not lawless, because I honor the laws of the Country I came to. The Moral law says: *"thou shall not kill"*; the law of love disables the killing instinct; *"love does not harm his neighbor"*

Secular Christianity denies the power of the Holy Spirit to transform the heart, and to give us, literally, a new nature, so they need a code of conduct to live by; the Ten Commandments fits the bill. These, ignore the fact that a moral code and a moral nature are galaxies apart. The first condemns, the second transforms, and most important, the two will not, and cannot, kindle in the same heart concurrently; it's either or. The first one is the *"works and not just faith gospel"*; the second one is the "Faith Alone gospel".

Many true Christians have been drawn to this form of disbelieve in the power of the Spirit to transform them, and this is the reason why the Church is in such state of defeat.

The Atonement not only frees the sinner from punishment, but also frees him from the law that declared him a sinner in the first place.

To deny this conviction, is to deny the Gospel, and to make Christ atoning death of none effect, and to make the Apostle's great doctrine of justification by faith alone, a lie, "*having a form of godliness, but denying the power thereof, from such, stay away*".

"And this I say, that the covenant that was confirmed before of God in Christ, the law which came four hundred and thirty years after, cannot disannul the promise". Grace disannuls the Law; Law cannot disannul Grace.

In the third chapter of Romans, the Apostle Paul explains, without the shadow of a doubt which laws were done away with. He says: "*There is none righteous, no, not one; their throat is an open sepulcher: with their tongue they have use deceit, their mouth is full of cursing and bitterness, and their feet are swift to shed blood*". (All moral breaches, not ceremonial)

He concludes: "*Therefor, by the deeds of the law, (obviously, the moral law), shall no flesh be justified in his sight... for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God has set forth as a propitiation in His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Where is the boasting then? It is excluded. By which law, of works? No, but by the law of faith. Therefore, we conclude that a man is justified by faith, without the works of the law*".

Many trip over Romans 3:31, not knowing how was the law established. – "*Do we then make void the law though faith? No, we establish the law*". To establish means to apply it. How was the law applied? – "*The soul that sinneth shall die*". Was the law applied to Christ on Calvary? Yes it was. Been baptized in His death, the Law has been applied to us as well, for He died on our behalf.

Reflections of The Author

Salvation is by faith, and by faith alone!!!

Works plus faith Gospel, is “another gospel”. Faith Alone Gospel is “The Gospel”.

Therefore I conclude: Faith without works is living faith; faith with works is religion.

Those of you who are acquainted with the Bible know that salvation by works, and not just by faith is the message of the Catholic Epistle of James.

I am not questioning the Bible here, I am considering if the Epistle in question should be a part of the Canon or not. I believe it should not. The Fathers of the Faith did not believe it either. Luther called it “an epistle of straw”

Christians not physically circumcised, who by nature live godly lives will condemn the physically circumcised, who, against their nature, are trying to live godly, but fail. They believe in faith to obey as opposed to faith to be transformed by the power of the Spirit.

Do Christians living by faith alone ever do ungodly things? Yes, but we have the privilege of confessing our sins and being forgiven. There is no confession of sins alternative under the law, but “*the soul that sinneth shall die*”, period. As we say in America: “The Law is blind”.

It’s a question of a moral law, vs. a moral nature. Call on Jesus, and ask Him for such a nature! Salvation is for the asking, and if for the asking, then it is not by obeying commandments.

“For the promise that he would be the heir of the world was not to

Abraham or to his seed through the law, but through the righteousness of faith. For if those who are of the law are heirs, faith is made void and the promise made of no effect, because the law brings about wrath; for where there is no law there is no transgression. Therefore, it is of faith that it might be according to grace..."

Not by works plus faith, but “*by faith*” and by “*faith alone*”.

Galatians 2:11-14, reads: “*When Peter came to Antioch, I (Paul) opposed him to his face, because he was clearly in the wrong. Before certain men came from James, he used to eat with the Gentiles, but when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. The other Jews joined him in his hypocrisy, so that even Barnabas was led astray. When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all: you are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?*”

“Before certain men came from James.... because he was afraid of those who belong to the circumcision group”.

Here we have Paul rebuking Peter to his face, because Peter was compromising the Gospel in order not to offend those who came from James. These men insisted that Christ is not the end of the Law, but that Christians must be circumcised and submit to Moses. And Paul ignoring them, went directly to Peter, and opposed him. Wouldn't Paul have resisted James to his face as well? This conflict, clearly stated in Scriptures, makes the Epistle of James and the Epistles of Paul in direct conflict. One of the two was divinely inspired, the other one was not.

Either salvation is by Grace, through Faith, or, salvation is by works, and not just by faith, either by doing the works ourselves, or by believing the Lord's testimony and receiving it as a gift.

Salvation by Faith Alone is the heart of the apostolic writings, and

those who reject justification on God's Terms, as undeserved favor, are twice condemned; for been rejects by nature, first, and by rejecting God's willingness to justify them freely, second.

“And the gospel which they reject will be a witness to prove the wickedness of their heart”. This can never take place in one who is vitally united to Christ.

Recanting Moses does not make a Christian a lawless person; it only qualifies him to submit to the law of Christ.

Anyone who does not believe that in Christ's death we have been condemned, and in His Resurrection, we have been justified, needs to here the Gospel, because he doesn't know it yet.

“He kept the Father's commandments through all trials, been put to death in the flesh, and justified in the Spirit”,

Notice that He was justified in the spirit after having been punished in the flesh! The only way that “work plus faith” doctrine can be explains is: Christ did not do all it takes; we must add works to Calvary.

“But Israel, who followed after the law of righteousness, did not attained the righteousness. Why? Because they sought it, not by faith, but as it were, by the works of the law.”

Trying to add works to the formula of salvation is an affront to the atonement. He did not do the works as a single Person, but as the Head, He did not die as a single Person, but as the Head, He was not justified as a single Person, but as the Head. He was also lifted up into Glory as the Head of the body, for whom He did it all.

“Who was delivered for our offences, and raised up for our justification”,

“Therefor, been justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access into this

Grace wherein we stand, and rejoice in the hope of the Glory of God.”

When we read, “*For a man is justified by faith without the works of the law*” and another one saying: “*for a man is justified by works, and not just by faith”*, we are dealing with two Gospels.

If Christ, by suffering the penalty, and so making atonement for us, only removes the guilt of our sins, and sets us in the same state that Adam was in the first moment of his creation, then the promise of salvation is irrelevant. The first Adam had to obey, the second Adam obeyed for us. Adam was not promised salvation for his innocence, even though he was as innocent as could be, but instead he received the thread of a curse if he did not obey. If that is the state in which Christ left us at, then we are not under promise, but under curse.

Did He deliver us from judgment only, or did He purchase Glory as well? To believe that we are conditionally saved, is to put an attachment on His title deed.

How would the saints in heaven worship Him forever for having taken them there, if the trip was partly based on their obedience? We were saved by His obedience as well as by His righteousness, and we inherited both.

“By the righteousness of one, the free gift came upon all men unto justification of life. For as by one man’s disobedience, many were made sinners; so, by the obedience of one, shall many be made righteous.” Clearly, we were made righteous by His obedience as well as by His righteousness.

- *“Verily I say unto you, he who hears my Word, and believes in Him who sent me, has everlasting life, and will not come into condemnation, but has passed from death into life.”*

“Has everlasting life”, (Present tense); “has passed from death”

into life." (Past tense).

Will we dare preach "another gospel", like salvation by works and not just by faith?

Should we dishonor Christ in order to honor the Author of the Epistle of James, whichever James he was? He did not take the time to identify himself. But yes, this was the doctrine of James the brother of Jesus, he was the one who resisted Peter and Paul day in and day out. He was not an Apostle, he didn't even believe that his Big Brother was the Messiah until after His resurrection ("*For neither did his brethren believe in him*") *John 7:5*. And that, because Jesus appeared to him as the resurrected Christ. That makes him a child of God in pampers, not a teacher of doctrine.

The Middle Age Reformers appeared to be fighting the Vatican, but they knew the battle was against the Babylonian Cult; much the same way Am I aware that the warfare is a spiritual one, both with the spirit of religion and with the spirit of witchcraft. It may seem like the Reformers got rid of the Roman's influence on the true Christianity, but I say that the Vatican is still in our Holy Book.

Eusebius, in his Ecclesiastical History writes: "*Such is the story of James, which is said to be the first of the Catholic Epistles. Yet its authenticity is denied, and few of the ancients quote it, same with the Epistle of Jude.*"

The Apostles did every thing they were entrusted with and commanded to do in their generation, should we do any less in ours? Has the Lord left the Church without an apostolic office? No!

Is the exercising of the Apostolic Office an act of defiance against the first Apostles? No! I honor the first Apostles so highly that I will not tolerate false teachings to creep into the Canon they put their life's down to leave behind. Do I concenter myself an Apostle? No. But the work I do, I do it with authority, if the Lord honors my work, it will stand, if He does not, it will be ignored, and will make no impact. The

responsibility remains, either we exercise it with Apostolic Authority, and risk been depicted as False Prophets, or the False Prophets will exercise it, to the demise of the Church. Honoring the Apostles means occupying the space they left empty. We are not called to be like them either; we must shoot to be like Christ Himself, instead.

Peter and Paul will not be questioned for the welfare of the children of God of our generation, we will. As for me, if I have to answer for my children in Christ, then I'm going to exercise authority to preach and teach the Everlasting Gospel, and defy the false. Dare we allow other gospels to enter the Church, and assume that we will not be responsible before the Lord for it? It must not be allowed.

Ask Jesus for the Guidance of His Spirit, and shoot for the Stars. Faith is a gift of God. Love is warfare, take the Kingdom by force.

Salvation is for the asking

I'll see you in Glory

CHAPTER FOUR

JUSTIFICATION

What the Level is to a Builder is Justification to Salvation. You can lose your balance without the proper revelation of it. The true Church can be identified by its viewpoint on the question: what does a man have to do to achieve right standing with God? Originally, when the Apostles mentioned “the Good News”; Gospel for short, every one who heard, had learned to identify the term with the Person, the ministry, and the atoning Blood of Jesus Christ. The Apostle Paul found it necessary to be specific, and proclaimed the gospel as justification by grace through faith. The Reformers found it necessary to be even more specific, and called it “by faith alone”. However, the term faith has been redefined so many times that by now an even more specific description is dew. The Last Reform declares and teaches that a man is justified by the Grace of God, through faith in the finished work of Christ on the Cross, and by this faith alone. Faith without work is living Faith, as opposed to The Catholic Epistle of James, which this Author declares it to be none Divinely Inspired.

Justification is grace manifest. Grace is a subject tailored for little children. As we grow older, pride blocks our spiritual antennas. By the time we try to know God through the five senses; Theology for short, we are so far off course that the best we can achieve is a title degree in “letter that kills”. Theology and the revelation of the Spirit are not even cousins; we must humble before the Lord and ask for the revelation which schooling cannot provide.

Justification by faith without the works of the law, was not only the doctrine of the Reformers, it was far more ancient than that, it was not just the doctrine of the Apostles, or the prophets, actually it comes all the way from Abel, who was accepted of the Lord because of the right gift, a sacrificed Lamb. Noah's Ark was a representation of Jesus as well, yes Noah obeyed, but not before believing the promise that the Ark will save him from the wrath of God; through faith he obeyed. From Noah to Abraham, who believed God and his faith was counted to him for righteousness. Yes, Abraham obeyed also, but not before receiving the everlasting covenant by faith before obedience; to Israel been saved from the angel of death by applying "The Blood of the Lamb" on the door's posts. From Moses to the Prophets, to David to Habakkuk: "The just shall live by Faith" all the way to us.

Atonement

Atonement was the first step in the manifestation of God's grace. Grace, as un-merited favor, is well established in the Church; Justification by faith alone has been properly and fully presented, but not established, the reason been, that going from grace to justification means jumping over the atonement, and the natural inclination when Atonement is ignored, is to add "Works" to the "Formula". Salvation "by works and not just by faith" is an affront to the atonement. Understanding what took place at Calvary makes us able to believe in justification by faith alone, otherwise the heart; weather we are conscious of it or not, will wonder, why faith alone? why blind faith in Jesus? Why why why?

Justification is not a pardon, but an acquittal

It bears repetition

Atonement is the means by which a believer is declared "not guilty" without abrogating God's justice. The law was applied to Christ. By being "baptized in His death", we inherit His satisfaction of the Law. In essence we satisfy the Law, which cannot be applied to us again; Christ is the end of the law. The whole process of justification is rooted on the atonement; trying to add works to the process, is an affront to the Cross. Which affront, is by far a greater offence, than the braking of the moral code. Justification is an "Acquittal"; a judicial declaration of "Not Guilty" on a debtor whose debt has been paid for by someone else, not that the debt was not there, but that it has been legally satisfied and thus removed.

Atonement is the heart of Golgotha

Since Abel to Abraham, to Passover Day in Egypt, to Rehab, to Calvary, the Blood of the Lamb has been not just enough, not just acceptable, but all the Father ever required and is willing to accept to justify mankind. *"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gift, and by it, he, being dead yet speaks"*. This is not the witness of man, but the witness of God; hence, the advocates of salvation by works, blaspheme, making God a liar. Even before Able, God covered Adam with skins. It wouldn't be too adventurous to say He used lambskins. Only God can cover sin, He is willing, and will pass the death sentence to the Lamb.

The Lord established the ministry of teaching as well as that of preaching because after we believe in Christ, it becomes imperative that we understand what took place at Calvary. The Lord went to Golgotha to suffer the curse of the law on our behalf, yet to the uninformed bystander He was suffering the curse of Rome. That's because something was taking place in the natural and something else in the spirit. In the natural He was dying on our behalf, in the spirit we were being baptized in His death; in the natural He was our substitute; in the

spirit, we were “in Him”, dying, satisfying the law, rising from the dead, been glorified and sitting in heavenly places with Him. This is the baptism that saves, the baptism in His death. To deny justification by faith alone is to deny the atonement, and to deny the atonement is to deny Grace.

Recanting the Law

Abandoning the Ten Commandments may seem like a call to an immoral and criminal life style, it is not. The Law says: "thou shall not kill", Grace disables the killing instinct. Fear of the punishment is the motive for not doing wrong, under the Law. Love is the motive, under Grace.

The Ten Commandments can only tell you what's right and what's wrong, and threaten you if you break it, while the law of love can convert the heart and give you a new nature. Living by the Ten Commandments will only make you guilty the rest of your life, because you will continue to break them; The Law of love makes you free of the condemnation, thus free of guilt. "*Where there is no law, there is no transgression*". The law addresses your conscience; love addresses the heart.

-Why not submit to both, law and grace?

-Because you cannot submit to two different constitutions without betraying both of them. Only by recanting Moses is your heart capable of submitting to Christ.

-What do I do when I lie?

Confess to Jesus, He accepts apologies; there is no confession of sin alternative under the Law. Death alone satisfies the Law.

Why is confession of sins not a common practice in the Church? Because the Church has been let into bondage to the law. You must know that you are through with the Ten Commandments, before you can trust Jesus with your sins.

This ministration is for born again believers. Going through the motions of Christianity without a new birth, renders a man incapable of understanding spiritual issues. Without a new nature in him, he is not able to grasp what it means to live under grace and not under law. You must be born again to know the difference. In order to live under the law of the country you are living in now, you must recant the law of the country you came from. You may say, -but the law of the country I come from sounds more reasonable to me. Then you need to move back to the old country and be judged by its laws, since you have recanted the grace that was offered to you at the new.

No one can live by the Ten Commandments without breaking them “at least once”. Yet, even if you could obey it, you would still be under curse, because the fallen nature inherited from Adam has not been dealt with; you are still a sinner.

Considering the possibility of presenting to God the few acts of obedience that we can produce, and asking Him to add the rest, represents an affront to Grace, and the Lord will not listen to such a plea.

Been imputed with His righteousness means been credited with his obedience as though we had obeyed ourselves. He did say: “*Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?*” Had He prayed, His request would have been granted, but He would not have done the will of The Father. Suffering the curse of the Law was an imposition on Him from the Father. Submitting to the law was an act of righteousness; putting

His life down on our behalf, was an act of obedience. So that we might be saved by His Blood, and justified by His obedience. This is the heart of the atonement.

Theories of the Atonement

Ransom theory

Right at the onset of the Church, false doctrines starting pouring in, the Gnostics came out with the ransom theory of the atonement, according to this teaching Christ's death was a price paid to the Devil who had a legal title on human kind. Satan was supposed to be hilarious to get Christ as the payment, but when Christ was raised from the grave, he realized he had been conned out of his rights.

Comment:

This theory presents God as a deceiver, and He did not owe any thing to the Devil either.

Recapitulation Theory

According to this theory the atonement of Christ has reversed the course of mankind from disobedience to obedience.

Comment:

A reversal alone does not deal with the sinful nature; neither is the law been satisfied.

Dramatic Theory

This view presents the atonement of Christ as a victory of good over evil, by which, man is redeemed from the bondage of Satan.

Comment:

In this case the penalty of sin is not been dealt with, neither is the sinful nature of man.

Mystical Theory

The mystical theory presents the atonement as Christ's triumph over His own sinful nature, by the knowledge of which, man is awoken to his own godhood.

Comment:

The advocate of this one sustains that man's spiritual condition is not the result of sin but simply a lack of knowledge of his "god-consciousness." This Blasphemous theory is nothing less than the original lie of deity through knowledge. Jesus became sin, not a sinner.

Moral Influence Theory

A demonstration of God's love which causes man's heart to repent and be forgiven.

Comment:

There is no justification in this theory, forgiveness through repentance does not save the soul; grace through faith does. Inferno is full of forgiven people. We must be declared not guilty, before we can be justified. Justification is not a pardon, but an acquittal. It bears repetition.

Example Theory

This one presents Jesus as an example of faith and obedience to inspire man to be obedient to God, and be forgiven.

Comment:

A total distortion of Scriptures. According to this position, man is spiritual alive and is simply in need of an example, which Christ provided. This theory comes along with the question: what would Jesus do in this case? He would be perfect like the Father is perfect; we cannot do that.

Commercial Theory

Christ brought honor to God by which He obtained a reward He did not need, so He passed it on to man.

Comment:

No justification in this one either.



Governmental Theory

This theory is known as Arminianism, and presently governs the Church. It teaches that God demonstrates His high regard for His law and His attitude toward sin, that through Christ's death God is able to forgive those who repent and accept Christ's substitutionary death.

Comment:

This is the theory followed by the altar call: "repent and be forgiven", as opposes to: "believe and be saved". Been justified on the basis of repentance, is the same as, "salvation by works" This theory portraits man as spiritual alive and able to repent, as opposed to: "dead in trespasses", and in need of a Savior, instead of a "Plan of Salvation"

In Governmental theory, Christ becomes an example of what it means to satisfy the law, by which God may forgive man as a way of honoring Christ example. In this theory, the law has not been satisfied, humans are supposed to follow Christ's example, which is impossible for us to do, and the fallen nature has not been replaced by a new nature either. A forgiven man is still a sinner; a new nature alone will ensure us the inheritance of glory. The demand of the true Gospel is faith, not repentance.

Satisfaction Theory

Christ's death satisfies God's honor.

Comment:

Christ's death satisfied the law; God's honor remains intact whether we live or die.

Penal Substitution Theory, or forensic theory

Forensic Theory is the belief that Christ took upon Himself the sins of man, and suffered the penalty of the law, by which sacrifice He satisfied the legal demand for justice, and appeased God's wrath, so He can justly forgive sins.

Comment

By taking upon Himself the sin of man, He satisfied the curse of the law, not God's. Grace was The Father's motive to send Christ, not wrath, so He can declare us "not guilty"; justified, not pardoned. A forgiven sinner is still a sinner, and a sinner will not inherit the kingdom of God.

The Last Reform theory of atonement

Man is dead in trespasses, and a dead person cannot take part in the process of his own salvation. Christ took upon Himself the sin of man and suffered the penalty of the law, by which sacrifice He justified man, without abrogating God's righteousness. Man is not able to repent without the operation of grace. Salvation by repentance is still "salvation by works" God's demand is faith, not repentance. Atonement renders us "not guilty", vs. "forgiven". When we believe in

Jesus we are “baptized in His death”; this is the baptism that saves. Been “in Him” means that when He satisfied the law, we satisfied the law, When He rose from the dead, we rose from the dead, When He was glorified, we were glorified. We are seating together “with Him” in heavenly places.

Sin was nailed to His flesh and we were justified in the Spirit; that is, in the flesh He suffered the sentence of the law all by Himself as our substitute. In the Spirit, we were accredited with His satisfaction of the law, as though we had satisfied the law ourselves. An infraction of the law cannot be both punished and forgiven, the law cannot be waived, it must be fulfilled, once fulfilled, there is nothing to be forgiven. To atone is to wipe out sin as though it had not been committed. Once redeemed, we enter into the “Sanctification of the Spirit”, not into works after salvation. Forgiveness was obtained before the acquittal, through the forbearance of God. Atonement however, is satisfaction of the law, not a pardon. Atonement is the process by which God makes it possible for us to satisfy the law and yet live. Without a full awareness of the Golgotha experience, in the flesh and in the spirit, it is impossible to believe that we are indeed through with the law.

We were imputed with His obedience as well as with His Righteousness, which guaranties us Perseverance as well as Salvation. It all sounds as a repetition of the same subject; over and over again, however my heart knows that braking the mystery of grace into mouth pieces is not redundant, but necessary.

**Grace was the basis for the atonement, not wrath
and
Justification is not a pardon, but an acquittal**

We need Reform! to proclaim sovereign election, to reestablish justification by grace through faith in the finished work of Christ at Calvary, to expose justification by works as heresy, to proclaim that the

Word is a Person; to proclaim that the Scripture is a Witness of the Word, and that the Word is God. To proclaim that the Scripture without the revelation of the Spirit, is no more than "letter that kills"; to proclaim that the leading of the Spirit is the code by which we live, and to proclaim that paying tithes, like keeping Sabbath, binds us to the law.

We need Reform indeed

See Appendix H, for "Fathers of the Faith on Justification by faith alone"

See Appendix I, for "Biblical passages on justification by faith alone"

CHAPTER FIVE

THE CANON

We think of a General as a tough looking man, with a defiant face, yet with a stable mind, standing before his pears drawing lines on a map behind him, and pointing on sections of the map with a rod in his hand, setting up a plan of attack before the fighting begins. We think of an architect looking at a blue print before moving dirt on the building site, even a game of chess or checkers require a plan of attack. But it appears as though the General of Generals did not leave a blueprint of the Faith behind Him, or did He? He left the Apostles as witnesses,

and though their writings started soon after Him, a complete Canon took hundreds of years.

The task at hand is to determine when was the Canon of the Faith established, and by whom. And, did the General leave the blueprint before the building of the Church begun? When we consider the Old Covenant, we have historical witnesses of the events. The Lord spoke under the cloud, the whole nation heard His voice, and Moses penned down the code; we know how many commandments they were, and the exact nature of each decree. In the natural world, we know that America has a code to live by and be ruled by, because we have the documents. The declaration of independence and the Constitution were witnessed by those who signed them. That's not the case with the Canon of the Christian Faith. If it had dropped from heaven in a parachute, or if an angel had uttered: these are the books of the canon, you would say: it is fitting.

Actually, the General uttered these words: *“Nevertheless I tell you the truth, it is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you.... when He, the Spirit of truth is come, He will guide you into all truth.... He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you”*

The General did not leave a book behind Him; He left His Spirit, whose guidance is the code by which we live. He, The Holy Ghost is the Blue Print. The book is a witness of Jesus, a witness of the Holy Spirit, a witness of the Code, not the Code. A witness of The Word, not The Word. Who needs Jesus if the book is The Word? Who needs the guidance of the Spirit if the book is the code?

What then is the Bible?

A Witness; a Holy Witness of both the Word and the Spirit. A witness is a witness and The Word is The Word. What the Holy Spirit speaks today, is as Holy, as Divinely Inspired, as Canonical as what He spoke to the Apostles. For the Bible is not the Word; Jesus alone is The Word. The Word is God; The Word became Flesh. The Word is A Person, not a Book. The Holy Scripture without the revelation of The Spirit; In the words of the Apostle Paul is "*letter that kills*", and: "*the letter kills, it is the Spirit who gives live*". Who needs Jesus if the Bible is The Word? Who needs the guidance of the Spirit if the Bible is the Code? The Holy Spirit, as the Representative of Jesus is "The General" and "The Rod".

Developing of the Canon

The editing of the Canon took centuries, and the Fathers of the Church (The Bishops and Pastors right after the parting of the Apostles, for the first three hundred years), had to deal with books for which divine revelation was in question, such as: James, Jude, 2nd Peter, 2nd and 3ed John, Hebrews and Revelation, and literally dozens of Epistles credited to the Apostles. Most of these books did pass the test, except for James and Jude, which canonicity continues to be in question up to our time. And then the Reformers of the Middle Ages judged that 1-Esdras, 2-Esdras, Tobit, Judith, Additions to Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, Letter of Jeremiah, Prayer of Azariah, Susanna, Bel and the Dragon, Prayer of Manasseh, 1-Maccabees, 2-Maccabees, The Catholic Epistle of James and The Catholic Epistle of Jude, were not divinely inspired either, and their judgment has yet to be contested. Except for James and Jude, which were left in the Canon, out pressure from the legislature. There was no separation of Church and State just yet.

As I present the manner in which the Canon was put together, by "adding and taking away", I should clarify at this time, that when the Apostle John utters the words:

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book”

When he penned down these words, the Bible did not exist; it had not been put together yet, he is making reference to the book of this prophecy, Revelation. He could not have been making reference of a book which did not exist. You do not add or subtract from Revelation, the Holy Scripture however, was put together by adding and taking away. Luther was the last one to exercise apostolic authority to remove books and Epistles from the Old and New Covenant.

The Holy Book is in need of further revising; not editing, revising

When we see the liberty with which the editors of the Ecumenical Movement's Bibles, such as New International Version, twist a verse of Scriptures around and make it say the total opposite, such as Habbakkak 2:4, KJV: *“the just shall live by his faith (emphasis mine)”*. NIV renders it as: *“...the righteous person will live by his faithfulness, (emphasis mine)*

By his faith, or by his faithfulness? They are not simple different choices of words, by his faith means by faith, by his faithfulness means, by works.

Or, Daniel 3:25, KJV: *“He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God” (emphasis mine).*

NIV: “*He said, Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like a son of the gods.*” (Emphasis mine). Who saved Shadrach Meshach and Abednego, the Son of God, or a son of the gods? It depends which Version you are reading from, they are both called "The Word".

Or, Isaiah 4:12-KJV: *How art thou fallen from heaven, O Lucifer (emphasis mine), son of the morning!*

NIV: “*How you have fallen from heaven, morning star (emphasis mine) son of the dawn!*”. Who fell from Heaven, Lucifer of "The Morning Star"? Depends which Version you are reading from, they are both called "The Word"

Rev. 22: 16 reads: “*I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star*”.

These are only examples of discrepancies without count, with totally opposite messages out of the very same verses. This is not a matter of which one is the most faithful rendering, but rather, which one is honest and which one is a deception; which one is Holy Scriptures and which one is an absolute counterfeit.

When we see their liberty to tailor Scriptures around to fit their agenda, we must ponder on the possibility that perhaps not all “Versions” constitute "The Holy Scripture".

Such defiance of truth and the divergence of message from one version to another regarding cardinal matters such as justification, sovereign election, salvation by grace through faith and the Deity of Jesus, demands further revising; not editing, but revising. Every book and epistle must bears the image of Christ. A book or Epistle that is

not a type of Christ is not canonical.

See appendix G-II: Jesus in every book of the Bible.

There wasn't ever a prophetic decree, or an instruction from the Apostles regarding the specific books and epistles that would make up the compendium of the Bible, it has been rather the responsibility of the Fathers of the Faith, from the first century to our time, to put the Witness of the Faith together. Would God entrust such an awesome responsibility to any other than the Apostles? Well, He did; He still trusts His servants. Deciding that the gospel according to Peter was not his at all, or that the acts of Paul was not Paul's either was an example of the seriousness of the task at hand.

(See appendix C, for writings accredited to the apostles).

After the parting of the Apostles, because of the pressure of the Pharisees on the Jewish Church, demanding gentile believers to submit to the Law, plus the rise of false doctrine, such as the Gnostics, the need of a codex of Divinely Inspired books and Epistles by which all doctrines could be measured by, aroused. And the idea of a Canon was born.

Irenaeus of Lyons (115-125 A.D.), a disciple of Polycarp, who was a disciple of the Apostle John, was the first to make assertion of the four gospels; Mathew, Mark Luke, and John, plus seventeen other books, for a total of twenty-one, and they are:

Mathew

Mark

Luke

John

Acts of the Apostles

Romans

1st Corinthians

2nd Corinthians

Galatians

Ephesians

Philippians

Colossians

1st Thessalonians

2nd Thessalonians

1st Timothy

2nd Timothy

Titus

1st Peter

1st John

2nd John

And Revelation

He did make reference to Hebrews, James, and 2nd Peter, but did not mention Philemon, 3rd John or Jude.

The term “Works” or “works of the law” in Scriptures always refers to obedience to the Commandments of the Mosaic Law, and the term “Faith” refers to “Faith in God; when it comes to our salvation, it refers to “Faith in Jesus”.

The Catholic Epistle of James, textual:

You see then, how a man is justified by works, and not just by faith". James 2: 24. (Notice that he makes works a prerequisite for salvation, and places works before faith).

Textual:

“Was not Abraham our father justified by works, when he offered Isaac his son upon the Altar?” James 2: 21. Faith is not even mentioned.

Abraham is not the Father of “works”, and was not justified by obedience to commandments by offering Isaac his son upon the altar, but rather *"by faith he obeyed"*

What happened to: *“Abraham believed God, and his faith was accounted to him as righteousness".* Genesis: 15: 6; Romans 4: 3; Galatians 3: 6

James 2: 20. Textual:

"But will you know, o vain man, that faith without works is dead"?

How About:

“This is the Gospel which we preach: that if you confess with your mouth that Jesus is Lord, and believe in your heart that the Father raised Him from the dead bodily, you will be saved.” Romans 10: 8, 9.

Or, ...by the works of the Law no flesh will be justified in His sight; for through the Law is the knowledge of sin” (Romans 3:19, 20).

Or, *“Therefore we conclude that a man is justified by faith, without the works of the law”* Romans 3: 28

Justification according to Paul, and justification according to James, are diametrical opposed.

A man, who believes that his salvation was obtained by some kind of work of his own, has no reason to appreciate or to be thankful to God. We were not given faith to obey commandments, but faith in the finished work of Jesus Christ on the cross, and in the sanctifying power of the Holy Spirit.

Abraham obeyed God after receiving the Covenant, not before; he was saved by faith and faith alone. His obedience after salvation flowed out of his heart, like righteousness flows out of a born-again believer, so that it wasn't work at all, but fruits of righteousness; fruits of the Spirit.

Habakkuk 2:4, reads: *“The just shall live by faith”*. James 2:24 reads: *“You see that a man is justified by works, and not by faith alone”*. Do these two statements “complement” each other, or are they diametrical opposed. It would be irresponsible; dishonest I would say, with all due respect, to conclude that they do complement each other.

Romans 4:3 reads: *“Abraham believed God, and it was credited to him as righteousness”*. James 2:21 reads: *“Was not Abraham our father justified by works, when he offered Isaac his son upon the altar”*. Please let's be honest with ourselves; are these two statements

complementary, or are they diametrically opposed?

The following is a review from Martin Luther regarding the Epistles of James and Jude:

"I do not regard it as the writing of an apostle; and my reasons follow.

In the first place, it is flatly against St. Paul and all the rest of Scripture in ascribing justification to works. It says that Abraham was justified by his works when he offered his son Isaac; though in Romans 4 St. Paul teaches to the contrary that Abraham was justified apart from works, by his faith alone, before he had offered his son, and proves it by Moses in Genesis 15. Now although this epistle might be helped and an interpretation devised for this justification by works, it cannot be defended in its application to works of Moses' statement in Genesis 15. For Moses is speaking here only of Abraham's faith, and not of his works, as St. Paul demonstrates in Romans 4. This fault, therefore, proves that this epistle is not the work of any apostle.

In the second place its purpose is to teach Christians, but in all this long teaching it does not once mention the Passion, the resurrection, or the Spirit of Christ. He names Christ several times; however, he teaches nothing about him, but only speaks of general faith in God. Now, it is the office of a true apostle to preach of the Passion and resurrection and office of Christ, and to lay the foundation for faith in him, as Christ himself says in John 15, "You shall bear witness of me." All the genuine sacred books agree in this, that all of them preach and treiben Christ. And that is the true test by which to judge all books, when we see whether or not they inculcate Christ. For all the Scriptures show us Christ, Romans 3; and St. Paul will know nothing but Christ, I Corinthians 2. Whatever does not teach Christ is not apostolic, even if St. Peter or St. Paul does the teaching. Again, whatever preaches Christ would be apostolic, even if Judas, Annas, Pilate,

and Herod were doing it.

But this James does nothing more than to drive to the law and to its works. Besides, he throws things together so chaotically that it seems to me he must have been some good, pious man, who took a few sayings from the disciples of the apostles and thus tossed them off on paper. Or it may perhaps have been written by someone on the basis of his preaching. He calls the law a "law of liberty," though Paul calls it a law of slavery, of wrath, of death, and of sin.

Moreover, he cites the sayings of St. Peter: "Love covers a multitude of sins," and again, "Humble yourselves under the hand of God;" also the saying of St. Paul in Galatians 5, "The Spirit lusteth against envy." And yet, in point of time, St. James was put to death by Herod in Jerusalem, before St. Peter. ⁴ So it seems that this author came long after St. Peter and St. Paul.

In a word, he wanted to guard against those who relied on faith without works, but was unequal to the task in spirit, thought, and words. He mingles the Scriptures and thereby opposes Paul and all Scripture. He tries to accomplish by harping on the law what the apostles accomplish by stimulating people to love. Therefore, I will not have him in my Bible to be numbered among the true chief books, though I would not thereby prevent anyone from including or extolling him as he pleases, for there are otherwise many good sayings in him. One man is no man in worldly things; how, then, should this single man alone avail against Paul and all the rest of Scripture?

Concerning the epistle of St. Jude, no one can deny that it is an extract or copy of St. Peter's second epistle, so very like it are all the words. He also speaks of the apostles like a disciple who comes long after them and cites sayings and incidents that are found nowhere else in the Scriptures. This moved the ancient fathers to exclude this epistle from the main body of the Scriptures. Moreover, the Apostle Jude did not go to Greek-speaking lands, but to Persia, as it is said, so that he did not write Greek. Therefore, although I value this book, it is an

epistle that need not be counted among the chief books which are supposed to lay the foundations of faith". End of quote.

Eusebius, in his Ecclesiastical History (II, xxiii, 25), writes: *"Such is the story of James, which is said to be the first of the Catholic Epistles. Yet its authenticity is denied, and few of the ancients quoted it, same with the Epistle of Jude."*

Which one is the Canon?

The Jewish Canon of the O.T., contain 24 books, the Catholic Canon 46 books, the Eastern Orthodox Canon, 51, the Evangelical Church Canon, 39, the Septuagint 46, and the Hebrew canon, 39.

There have been 21 major Councils, all of which were called upon and presided by the Roman Catholic Church. Even though the subject of the Canon of Scriptures was touched upon in some of them, the foundational doctrines of the Roman Church were the center of all of the Councils. Doctrines such as, the Pope been the successor of Christ, sitting on the Throne of Peter, the veneration of Mary as the Mother of God, the offering of Mass for the living and for the dead, the honoring of "Saints", as having the power to make intercession for men before God, the declaration of all protestant as heretics, to mention a few. And other creeds, though not officially proclaimed, nevertheless condoned, like the selling of indulgencies (cash price paid to bring a soul out of purgatory).

Because of the nature of the Catholic Religion, I attest to all, that none of these Councils have the authority, nor the right to decide matters of the Christian Faith, like our Canon. Having cleared this obstacle, we go on with the subject at hand.

Clement of Rome mentioned at least eight New Testament books (A.D. 95). Ignatius of Antioch acknowledged seven books (A.D. 115). Polycarp, a disciple of John the apostle, acknowledged 15 books (A.D.

108).

The Books which were in dispute, were, James, Hebrews, II Peter, II and III John, the Apocalypse of Peter, the Didache, Barnabas, I and II Clement, Acts of Paul, and the Shepherd.

The first canon was the Muratorian Canon, which was compiled in A.D. 170, which included all of the New Testament books except Hebrews, James, and 3 John.

The New Testament of the Greek and Latin Churches (170–220 AD) included the four Gospels, thirteen letters of Paul, Revelation, I Peter, and I John. Up to 210 A.D, the Shepherd was also included.

Augustine included the apocryphal Books of the Old Testament in the Canon; Jerome excluded them.

In the New Testament, Origen rejected the Epistle of James; Irenaeus included it, out of pressure though.

As far as the whole Bible is concerned, the Catholic Bible has 73 Books, the Evangelical Bible 66 and the Luther Bible 62.

When the Catholic Church officially decided which books comprise the Canon of the Bible, (Council of Hippo, 393 AD, and Carthage, 397 AD), for which they have no business, for reason of been idle worshippers, it approved the 46 books of Alexandria as the canon of the Old Testament. For 16 centuries, the Alexandrian canon was established uncontested, but Luther removed seven books, which he called "Apocrypha", or none divinely inspired, and his judgment has not been contested since. The Evangelical canon has only 66 books because the Septuagint ceased to be the official "Original", and the Hebrew canon, or the Masoretic, inherited the title. This Masoretic canon, or "Original Hebrew" as it is called today, is not the original at all, but a Version of the real Originals of Moses and the Prophets. Which translation was made with the purpose of removing from the Old Testaments all the prophecies which clearly point to Jesus as

Messiah. And was started approximately three hundred years AD. This Talmudic Masorettes are the descendants of the Christ crucifying Pharisees.

But a responsible and highly professional translation had been 285 years before Christ, when King Ptolemy from Alexandria employed seventy Hebrew Scholars and gave them the job and responsibility of translating the Scriptures into Greek. Each of the Scholars gave his take on the translation, and then by comparing them one with the other, a Master Peace Version of the Scriptures was made in Greek, known as the Septuagint, or LXX. This is the most faithful rendering of the Old Testament available today.

No Version is infallible, and then, there are many right out counterfeits. For instance, after the coalition of Evangelical Churches and Catholics, “Coalition Versions” were put together, where justification is either compromised, or right out declared as a “do it your self salvation”.

Which one is The Canon? The Church must welcome the leading of the Spirit again, for without it, the Church is out for grasp to the wolfs in sheepskin.

From the early canons to our time we are dealing with the followings Versions, every one of which is supposed to be complete and closed.

1st. Jewish Canon

1.1 Rabbinic Judaism Canon

1.2 Beta Israel Canon

2 Samaritan Canon

3 Christian biblical Canons

3.1 Early Church Canon

3.1.1 Earliest Christian community's Canon

3.1.2 Marcion's Canon

3.1.3 Apostolic Fathers Canon

3.3 Western Church Canon

Eastern Church Canon

Alexandrian Fathers Canon

Eastern Canons

Latin Fathers Canon

Luther's Canon

Protestant Canon

Evangelical Canon

Canons of various Christian traditions

New Testament Canon

Latter Day Saint Canon

Is one of these "The Word"? However, if "The Word" is a Person then all is well, and the leading of the Spirit to judge between Versions, becomes an absolute necessity.

Which brings us back to the question, why did the General not leave a completed Canon behind Him? Because He chose to send another General in His place instead. It was never the intention of the Lord to leave the blue print of the everlasting gospel on parchments or stones like the law had been left on. Instead He sent the One who alone can teach us all things, and lead us into all truth. He did leave the "Good News" in "*Earthen Vessels*", but never without the authority and revelation of the Spirit. Remember, the Fathers of the faith, even up to the Reformers had been dealing with the integrity of the message, so it was not the Apostles' job only, but the Elders of the Church in general, and I say, the responsibility of the Elders of our time as well.

The Septuagint rendering of Habukkuk 2:4 reads: ... "*but the just shall live by faith in me*" and the New International Version reads: ... "*but the righteous person will live by his faithfulness*"

In view of the diametrically opposite messages out of the same text, we either include ourselves in the list of those responsible for the integrity of the text, or the enemy will end up offering the Kabbalah to the Church, still under the name, "The Word". The Earthen Vessels were not left to themselves, the Holy Spirit whom the Lord sent in His place, has always been supervising the job. The Holy Spirit is the Rod and the Canon and the Blue Print. I am not discrediting Scriptures, only summing to the Church of the Third millennia that the Spirit goes before the letter.

Since Athanasius of Alexandria, (A.D. 296-373), to the council of Trent, (April-4-1546), every one of "De Canonicis Scripturis" have been declared to be complete and closed. Either one of them is closed and the others are in need of further revision, or all of them are in need of revision. Is one of the compiling efforts, divinely inspired and the rest of them the works of men? Or are we still responsible for the purity of the message? Am I to believe that the specific Version I have on hand is the correct one, and all others wrong?

I submit to the third millennial Church that no version of the Bible is infallible, and by revelation of the Spirit alone can we get "The Word" out of the Scriptures.

As Athanasius presented his "finished" work, he declared: "*these are the wells of salvation, so that he who thirsts may be satisfied with the sayings in these. Let no one add to these. Let nothing be taken away*"; He literally equated the Scriptures with Christ. In Christ alone do we find salvation, and He alone can satisfy the thirst of the soul. By exalting the Bible above measure, the difference between the Scripture and the Word was lost, and the leading of the Spirit became irrelevant. This loss has never been restored since, but the Lord is doing just that at this time.

With all due respect to men who fear God and strive to be responsible and faithful, I have to state what I concenter needs be uttered, knowing

that the first time it gets to the ears of the present-day Church it will be highly offensive, but I know I must say: In Evangelical circles the Bible has occupied the place of "Mother Mary" of the Catholic Church; an Idle. They have both been exalted above measure, and the Church ignores that the term "The Word", refers to the Oracles of God as they are spoken in the Spirit, and the Book which bears witness of the Oracles, is no more than that, a Witness. The Word is Spirit, with Jesus as the only physical manifestation of Him. The Word is a Person; The Word is God.

"The Word" is the most powerful description of "The Son of God", and He will not share His glory with any created thing, including the Bible.

The Holiness of Scriptures comes from the fact that it bears faithful witness of "The Word", yet a Witness is a Witness, and "The Word" is "The Word". We also find in the Holy Book witnesses of other entities, faithfully stated as well, but not the "Witness of The Word", for instance, Acts 15:1, reads: "*And certain men which came down from Judaea taught the brethren, and said, except ye be circumcised after the manner of Moses, ye cannot be saved*". Faithfully stated, but not the "Witness of The Word"; the statement is a lie. The words of Satan tempting Jesus in the Garden are faithfully stated, but not the "Witness of the Word". It is all Holy Scriptures since it was the will of the Lord that we new about the witnesses of other entities, but not all are the "Witness of The Word".

Without the anointing of the Holy Spirit, we can quote the Bible all day long without conveying the Word, and the teaching that the Bible is the Word, all on its own, for anyone to quote and reap results, has rendered the ministry of the Spirit irrelevant and needless. Let us repent and ask the Lord to utter The Word through our leaps again, for this is the "Sword of the Spirit"; words spoken under the anointing, whether from the Bible or not, for the Spirit is not limited to Scriptures either; if He speaks it through you, it is The Word.

Epistle of James

James 2: 26 reads: “Faith without works is dead”.

James 2:21: Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

James 2:24: a man is justified by works, and not by faith alone.

A different gospel is a counterfeit, even if it makes it to the Bible. The only conceivable reason to believe that two diametrically opposed statements “complement each other” is that they are both in the Bible. That is to make the Bible greater than the message.

Who did ever hear an evangelist read the Epistle of James before preaching the gospel of salvation to the lost? I venture to say that no one ever did, no one can read a denial of grace and justification by grace through faith, and turn around and preach the opposite of what he just read.

In order to be in accord with the Gospel, James 2:26 should read something like:

“Faith without works is living faith before salvation; faith with works is religion, and faith with fruits of righteousness is living faith after salvation”. No place for Works; not before, and not after.

Just as the Apostle Paul resisted Peter to his face for the very same issue, when Peter was honoring James above the Gospel, so should we in the same spirit be willing to resist man or angel who dares to turn the Ever-lasting Gospel into a “do it your self salvation”

Children of God, the Bible is not infallible, and The Catholic Epistle of James has no place in it. The writer of this Epistle writes: “*do you want to know, o foolish man that faith without works is dead*”. Who is he calling foolish? Moses, the prophets, Peter, John, Paul of Tarsus, all of which vehemently declared and taught salvation by faith alone, and he James, alone, is wise to preach “salvation by works”. When he needs an example of one who suffered without complaint, his choice is not Christ, by Job; A wrong choice as well, for Job did complaint, so much so that he ended up been rebuked of the Lord. The writer of the Epistle calls the law “law of liberty”, and calls a fool any one who teaches salvation by faith alone. “*Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise*”. I rather be a fool for Christ, than to trust in my own works.

Hebrews 11:4 reads: “*By faith Abel offered God a better sacrifice than Cain, through which he obtained testimony that he was righteous, **God testifying about his gifts** (emphasis mine) and through faith, though he is dead, he still speaks*”. Here we have, not Moses, or the prophets, or the Apostles, but “*God testifying about his gift*”; a Lamb, not works. This is God stating that the Blood of the Lamb was enough for Him to declare Abel a righteous man. I say that we will have to answer to the Lord for not having the integrity to remove foreign material from Scriptures. Shall we exalt the Bible above God? We must see to it that the Gospel found in Scripture is one, and only one, without alternates.

ABRAHAM WAS NOT SAVED BY WORKS

BUT BY FAITH, AND FAITH ALONE!!!

Epistle of Jude

Jude, a Jewish homily in line with the Epistle of James, even though he does not expressly say that Christianity is an integral part of The

Law, that's how he presents it. He bears no witness of the Gospel, or salvation by faith, or sanctification of the Spirit, or Sovereign Election. He portrays Grace as a do's and don'ts' Covenant, pretty much like the Adamic dispensation, which is not. His readers end up with fear instead of peace, but he does not go into the extremes of James as to offer salvation by works. You may recognize his tone of voice as one of the Old Covenant Prophets.

The letter is written in a rather sophisticated Greek, and makes reference to the writings of the Apostles as something of a distant past. Quote: *"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ"*, proving by it, that he is not Jude the brother of the Lord, but some one else.

A Greek Philosopher, a hundred or two hundred years afterwards could have translated a simple Aramaic Letter, but then whose letter is it, Jude's or the Philosopher's. The Epistle was definitely not that of the Apostle Judas Alpheus, for the one thing they were called to be was "My witnesses", and the letter bears no witness of the Christ.

I bear witness to the Church of Jesus Christ that the Epistle of Jude is not Divinely inspired, and has no place in the Canon.

A new Council is due, and anyone who does not believe that Jesus is Lord, will have no place in the coming Council; and anyone who honors Mary as the Mother of God, has no place in the Council; and anyone who believes that Jesus and Lucifer are brothers, and anyone who believes that Jesus died spiritually and not just physically, and anyone who teaches that His blood does not atone for sin, but that His spiritual death does, or that He took the nature of Satan on the cross, or that the three days He was dead, was in Hell been tormented by demons, or that Jesus was just a prophet who through knowledge and positive confession upgraded Himself to the position of the Christ, or any one who believes and teaches that Faith is a Force, and that God has no power, but only the knowledge of how to tap into the Force of Faith, and any one who believes in salvation by works, will have no

place in the coming Council.

Every book in the Bible must bear witness of Christ

As for me, I have taken the responsibility; at the venture of been called names, from heretic to false Prophet, to revise the Canon. "The Last Reform Version of the Holy Scriptures" is registered at the library of congress, Washington DC, not in print yet, as of 10-2019, but a free download is available at thelastreform.org, subject to change.

The Last Reform Version represents the integrity of "The Everlasting Gospel" of salvation by grace through faith. And the Zeal to reject the teaching that "Abraham was saved by works", and that "man shall be saved by works, not just by faith", weather it comes from Man or Angel.

The American Standard Version Containing The Old and New Testaments, translated out of the Original tongues, Revised 1881-1885. Further Edited by the American Revision Committee A.D. 1901 Is the starting point of The Last Reform Version. Presently revised and compared with the most ancient Text Forms By Joshua Salva , 2017.

By reading The Scriptures under the revelation of the Spirit, "The Word" comes forth.

CHAPTER SIX

PREDESTINED

For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brethren.
Romans 8:29. He predestined the chosen.

God's Elect

Acts 13:48: *"And as the Gentiles heard this, they were glad, and glorified the Word of God; and as many as were ordained to eternal life, believed"*. Emphasis mine.

John 6:44 *"No man can come to me, except the Father who hath sent me draws him, and I will raise him up at the last day"*.

Election makes reference to "Sovereign Will". Is God the Sovereign Ruler of the Universe, or did He leave any thing to chance? Is the law of gravity under His rule, or will it work with or without His approval? Can a dry leaf drop to the floor without His consent? Are there spiritual laws which govern His creation apart from Him, or Can He overrule the laws in the spirit realm and those of Nature? Can He overrule my will and put in me the willing and the doing to believe; or harden it, for that matter? Or is He hoping that somehow I would be willing to say yes to Him? Can faith be left to my discretion without

turning into an act of righteousness in it self, or does faith have to be a gift of God in order for grace to be grace?

In Adam we were all lost and in our way to eternal damnation. God chose whom He chose to pull out of the way of destruction, and left the rest the way they were going, He did not predestined any one to be lost. He did do the choosing According the order of His will. Tough answer to chew, but that is the answer He ever gave, He did the choosing, and He predestined the chosen. It takes an exercise of the will to accept, because the mind will never help. “Understand to believe”, and “see to believe”, are the same forms of unbelief. The very term “believe” requires the acceptance of things we cannot neither see nor understand. Election and predestination are not there to be understood, but to be believed or disbelieved, there is no reasoning behind them. To Moses He says: *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* The question: do we believe in God? Demands the conjunction: just the way He is, because His Infinite Mind will never fit in ours. The alternative would be to turn our minds into a court to determent if He is as holy as He thinks He is. God forbid.

Back to predestination, a man, who was born lame without his parents having sinned to cause it, but for the glory of God alone, was predestined to be crippled. A just married couple is waiting for a child and are praying for a brunet girl like her father, but with blue eyes like her mother, the Lord grants their petition and all rejoice and give thanks to the Lord, but when the child is of age she complains that she would rather had been Caucasian with brown eyes, but no one asked her, she was born the way she was born, out of sovereign decree. This is predestination. Was the decree made before birth or was it made before the world was?

None of us chose to be white or black, Hindu or Chinese, rich or poor, bond or free, we were born the way we were born without our consent. This is predestination.

Predestination is not an issue to be understood, it is rather one to be believed or disbelieved, accepted or rejected. If we can honestly say that we do not believe that it is biblical, then we might as well throw our Bible away and write our own. Yes, there is also biblical evidence for “whosoever will”, but the Scriptural evidence for election outweighs free will by a landslide; if we take Scripture to be a Holy Book we must not ignore sovereign election as though it wasn’t there.

This is not a new doctrine either, nor is it “Reformed Theology”, but the cornerstone of sound doctrine. Believing the most clearly stated teaching of Scripture renders our hearts ready for the revelation of the Spirit regarding any other doctrine; rejecting the boldest of God’s declaration; Election, blocks our ability to receive revelation, and we are left to our own ability or disability to understand doctrine, it leaves us under the mercy, or lack of, theology (Theo=God; logia=logic); or the effort to know God through the intellect. The lack of revelation leaves one alternative, religion.

Among the past and present advocates of predestination are to be found some of the world's greatest and wisest men. It was taught, not only by Calvin, but also by Luther, Zwingli, Melanchthon, Bullinger, Bucer, and all of the outstanding leaders in the Reformation. While they did have differences on some other issues, they all agreed in Predestination and taught it with emphasis. It is known as a “Calvinist doctrine” but it is much older than Calvin, older than all the Reformers and all the Fathers of the Faith, older than the Apostles as well. From Abel to Noah, to Abraham, to Jacob, to Israel as a nation, we see nothing but Devine election. Jesus taught it and so did the Apostles, it was unquestioned by the Fathers of the Church and Reformers, with very little resistance from some, like Armenius in the sixteenth century, who was known for centuries as a heretic, and his teachings as a cult on the outskirts of true Christianity, in fact Armenianism was not honored as an organized Christian Church until the year 1784, at which time it was incorporated into the system of doctrine of the Methodist Church in England.

The Lutheran Church of today, as portrayed in the Formula of Concord, holds to the doctrine of Predestination. The Puritans in England and those who settled in America, as well as the Covenanters in Scotland and the Huguenots in France, were rooted in predestined believe. It is rather sad that the Church as well as historians have ignored these facts.

Augustine's doctrine of Predestination (which as I have said, it's not any man's doctrine) brought against him all the half-hearted elements in the Church, and he became the enemy of every man who dared to defy the sovereignty of God. He overcame them all, and the doctrine of Predestination entered the belief of the Universal Church one more time. The great majority of the creeds of historic Christendom have set forth the doctrine of Election, Predestination, and final Perseverance, as can be seen by any one who makes the simplest of researching efforts on the subject.

The great theologians of history, Augustine, Wycliffe, Luther, Calvin, Zwingli, Zanchius, Owen, Whitefield, Toplady, and in more recent times Hodge, Dabney, Cunningham, Smith, Shedd, Warfield, and Kuyper, held this doctrine and taught it with eminence.

We have generally forsaken the biblical principles, and the tendency in our "enlightened age" is to look upon sovereign election as a worn-out and obsolete creed. In fact, the average Church member, or minister of the gospel for that matter, is inclined to look upon a person who declares to believe in Predestination, with a glance of little tolerance. It seems incredible to them that there should exist such an intellectual re-birth in sovereign election in the age of "democracy", like the present. The idea never enters their minds, it is deemed as out of date, as the Inquisition, or the idea of a pre-historic world, and it is looked upon as one of the fantastic schemes of thought that men held before the age of "modern science". Because of this present day's attitude towards all of the pre-ordained Creation, as detailed in Scripture, that not even a leaf on a tree moves without God's consent, and because of the general lack of information concerning this doctrine,

I have made it my business to address the issue with the same passion that any one before me ever did.

Calvin did not originate the system of beliefs which is accredited to him, but only set forth what appeared to him to be evident in the pages of Holy Scripture. Augustine had taught the essentials of the system a thousand years before Calvin, and the whole body of the leaders of the Reformation movement taught the same. The principles of it had been in existence before Calvin was born.

Predestination is the doctrine of the Apostle. Yet, it has raised a great storm of opposition, and has been more misrepresented and ridiculed than any other doctrine in the Scriptures.

Declaring a belief in predestination is like waving a red flag on an enraged bull; his instinct takes over, and attacks without knowing why. I have jumped on the arena many times before, and I'm ready to be ridiculed again, if the alternative is to see the Church buried in Arminian-ism, and do nothing about it.

One reason why so many people, even educated ones, are so quick to reject Predestination is because of pure ignorance of what the doctrine really is, and what the Bible teaches regarding it. This ignorance is not surprising when we consider the almost complete lack of Bible training offered to the Church in our day. A careful study of the Bible would convince many that it is a very different concept than they assume it to be. The tremendous influence which the Bible has made in the history of Europe and America, should at least entitle it to a respectful hearing. Furthermore, I submit that according to all the laws of reason and logic, a person has no right to deny the truth of a doctrine without first having studied, in an unprejudiced manner, the evidence on both sides. Sovereign election, which deals with some of the most profound truths revealed in Scriptures, deserves careful study by Christians. If anyone is disposed to reject it without first making a careful study of its claims, let him not forget that election has commanded the firm belief of multitudes of the wisest and best men that have ever lived, and that

there must, therefore, have strong reason in favor of it.

Perhaps a few words of caution should be given here to the effect that while the doctrine of Predestination is a great and blessed Scriptural truth and a fundamental doctrine of several churches, it must never be looked upon as the total sum and substance of the Faith. If the doctrine is detached from its natural association with other truths, and exhibited alone, the effect will be exaggerated and misrepresented. A statement of any principle, in order to be true, must be in harmony with all the other elements of the system of which it forms a part. I'll like as well to warn those who come to this debate, that we are dealing with the heart of God, and with an issue, which He pleased to leave out of our understanding. Many are prompt to come with resentment, and even offense, ignoring that such an attitude is nothing less than putting God on trial. His holiness is the real issue here. How can He create a vessel for honor and another one for dishonor and then turn around and punish the one He Himself created for dishonor? I do not pretend to understand it either, and my purpose at this time is just to help my readers see that predestination is real, and then it is up to them to receive it or reject it. Beware you do not find yourself passing judgment on your Creator. Fear the Lord, and concenter the issue with humbleness.

I do hold that a full and complete exposition of the Christian Faith, cannot be properly presented outside predestination. In the minds of most people, Predestination and Calvinism are practically synonymous terms; this attitude has made it easy for many to drop the subject without a thought, by judging it as a doctrine of men.

In almost all of the endless discussion, when it seems like someone is taking the subject seriously, the real reason of the debates is to water down the implications of it, or to explain it away without the honesty to say straight-out: I can't handle it so I rejected. Those who offer the idea that God's predestination is based in His foreknowledge of the future, are doing just that, offering an explanation, which He did not offer; watering down a Sovereign decree, which He chose to leave

unexplained. To Moses He said: *“I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion”*. Dare we explain Him away?

The nature of the issue, demands that it should be approached and considered with the profoundest humility, caution, and reverence, as it brings us into contact, on the one side, with a subject so awful and overwhelming as the everlasting misery, or glory of an innumerable multitude of our fellow men, and in the other hand because we do not want to defy nor question the sovereignty of God. Many have discussed the subject in the right spirit, but many have indulged in much presumptuous and irreverent speculation regarding it. There is probably no subject that has occupied more of the attention of intelligent men in every age than this one. It has been discussed by almost every philosopher of eminence in ancient times, as well as in modern times, with the highest ability and ingenuity, but the difficulties attached to it have never been fully solved, and never will, since that would imply that we could comprehend the Infinite Mind with our finite mind.

God did not create robots either, otherwise there would not be any point in praying and asking for any thing, but He said, *“you have not, for yee asked not... ask and you will receive”*. He could not possibly demand and expect to be loved unless the alternative to be ignored or even hated was there.

Some one once said: “as we approach the gates of glory we will read the words: ‘whosoever will’ and as we enter, read another one which reads: “you were pre-destined to be here” I have no problem with either one. The fact that our minds could not possibly understand the mind of God is no excuse not to love Him and accept His decrees when we understand them and when we do not.

Luther comments on Romans: *“All things whatever arise from, and depend on the divine appointment; whereby it was foreordained who should receive the word of life, and who should disbelieve it; who*

should be delivered from their sins, and who should be hardened in them; and who should be justified and who should be condemned." And Melancthon, his close friend and fellow-laborer, says: "There is no such thing as chance, or fortune; nor is there a readier way to gain the fear of God, and to put our whole trust in Him, than to be thoroughly versed in the doctrine of Predestination".

There is no greater way to be summited to God, than by accepting the inexplicable, even if it sounds just awful to us.

"Though the world seems to run at random," says Bishop, "and affairs to be huddled together in blind confusion and rude disorder, yet, God sees and knows the concatenation of all causes and effects, and so governs them that He makes a perfect harmony out of all those seeming jarrings and discords. It is most necessary that we should have our hearts well established in the firm and unwavering belief of this truth, that whatever comes to pass, be it good or evil, we may look up to the hand and disposal of all, to God. In respect of God, there is nothing casual nor contingent in the world. If a Master should send a servant to a certain place and command him to stay there till such a time, and, presently after, should send another servant to the same place, the meeting of these two is wholly casual in respect to themselves, but ordained and foreseen by the Master who sent them. They fall out unexpectedly as to us, but not so as to God. He foresees and He appoints all the vicissitudes of things." _

Allow me to introduce God as the Sovereign Ruler of the Universe, as though it had not been done before. Please, this is not in any way an assumption of ignorance in any one, but just the desire to chop the issue in mouthpieces.

This is: “Starting From Scratch”

Our age, with its emphasis on democracy, doesn't like to honor, or even concenter predestination. The tendency today is to exalt man and to give God only a very limited part in the affairs of the world.

Foreordination is explicitly stated in Scripture.

"For of a truth in this city against thy holy servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass".

"Having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will".

For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren: and whom He foreordained, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

He foreknew His Elect before they came to be. He did not elect those He had foreknown, but He foreknew those He had chosen.

But we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory. (It had been hidden).

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

That He might make known the riches of His glory upon the vessels of mercy, which He afore prepared unto glory.

—

Psalm 139:16: Thine eyes did see mine unformed substance; And in thy book, they were all written, Even the days that were ordained for me, when as yet there was none of them.

It is unthinkable that a God of infinite wisdom and power would create a world without a definite plan for it. And because God is thus infinite, His plan must extend to every detail of the world's existence. If we could see the world in all its relations, past, present, and future, we would see that it is following a predetermined course with exact precision.

The Pelagians deny that God has a plan; the Armenians say that God has a general but not a specific plan; but we, the Predestinarians say that God has a specific plan, which embraces all events of all ages. In recognizing that the eternal God has an eternal plan, in which He has predetermined every event that comes to pass, the Preordainians simply recognize that God is God.

Christ's passion and crucifixion were: "*according to the eternal purpose which He purposed in Christ Jesus our Lord,*". Believers were "*chosen in Him, before the foundation of the world*" (from eternity that is). We are saved, not by our own temporary works, "*but according to His purpose and grace, which was given us in Christ Jesus before times eternal,*"

History in all its details, even the most minutes, is but the unfolding of the eternal purposes of God. His decrees are not successively formed as the emergency arises, but are all parts of one all-comprehending plan, and we should never think of Him suddenly evolving a plan or doing something which He had not thought of before, He is not taken by surprise at any time.

When the Scripture speaks of God repenting, this does not imply that He accepts having pursued a wrong course, and then changes His mind. It simply means that His action as seen from the human view-point appears to be like that of a man who repents, for He: "*Is not a man, that He should lie, Neither the son of man, that He should repent.*" And again, "*The Strength of Israel will not lie nor repent; for He is not a man, that He should repent,*". "*God's plan is eternal*"

“I am God and there is none like me; declaring the end from the beginning, and from ancient times things that are not yet done”.

“God chose us from the beginning unto salvation in sanctification of the Spirit and belief of the truth”.

“Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world”.

“Jehovah appeared of old unto me, saying, Yea, I have loved thee with an everlasting love”.

“Jehovah of Hosts hath sworn, saying, Surely, as I have thought, so shall it come to pass; and as I have purposed, so shall it stand”.

“My counsel shall stand and I will do all my pleasure: . . . yea, I have spoken, and I will also bring it to pass; I have purposed, I will also do it”.

“To them that love God all things work together for good, even to them that are called according to His purpose”.

Should we not believe that God could convert a sinner’s heart as He pleases? Cannot the Almighty, the omnipotent Ruler of the universe, change the characters of the creatures He has made? He converted Saul on the road to Damascus, without asking for his permission. Had He purposed to save all men, He could have worked on their hearts, so that no one would have been lost. Evil exists only with His permission; He could have blotted it out of existence. God has lost none of His power, and it is highly dishonoring to Him to suppose that He is struggling along with the human race, doing the best He can but unable to accomplish His purpose. He could have saved the whole Earth, if He wanted to. *“Is anything too hard for Jehovah?”*

“So, shall my word be that goeth forth out of my mouth; it shall not

return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it”.

The present-day tendency is to set aside the doctrine of Divine Sovereignty and Predestination in order to make room for the autocracy of the human will. The pride and presumption of man have lead him to ignore God, and exalt himself.

The believers in the Free Will of man; idea which by necessity assumes that the intentions of God are in some cases defeated, and that man, who is not only a creature, but a sinful one, can veto the plans of the Almighty; as it is the case in salvation by works, doctrine which is in striking contrast with the Biblical principle regarding His absolute Lordship, which accounts to reduce Him to a mere man.

“O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why didst thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part, a vessel unto honor, and another unto dishonor”?

“He doeth according to His Will In the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest thou?

If it helps any, the fact that He declares His ability to form a vessel for honor and another for dishonor out of the same lump, does not imply that this is what He did. It could as well be His way of dealing with man's defiance of His power. I am not explaining Him away, I said: it could be.

“Jehovah of hosts hath sworn, saying, surely as I have thought, so shall it come to pass . . . for Jehovah of Hosts hath purposed, and who shall annul it? And His hand is stretched out, and who shall turn it back”? He upholds all things by the Word of His power”.

His grace is irresistible as well, since no one can annul His calling either.

“Free Will”

I have presented by Scripture, by Reason and by History the sovereignty of God regarding salvation. I should thus examine the doctrine of the free will of man when it comes to justification.

If man can believe in Jesus as Lord and Savior as an act of his will, then salvation ceases to be by grace, for he would have exercised an act of obedience, and would have been saved by a work of his own. *“No man can come to me, except the Father who hath sent me draws him”*.

If salvation can be obtained by an act of the will, then all is needed is information. That’s when the preaching of the Bible takes preeminence over the preaching of Christ. But if there no such thing as free will however, then we need a “Savior” rather than a “Plan of Salvation”. But someone may say; can you preach Christ outside of the Bible? Answer: can you introduce any one you know, without checking your contacts? Do you know Christ? By knowing Christ from the heart, and only so, will “The Word” come out of your mouth, for the Word is Spirit. To offer "information" to a lost world is to collaborate with the deceiver by offering salvation by the tree of knowledge rather than by the Tree of Life

Without diminishing the need of the Holy Book, a difference must be established between the preaching of the Book, and the preaching of the God of the Book. God alone can deliver the will, *"if the Son makes you free, you are free indeed"*. Faith is not an act of righteousness in itself, for without the operation of Grace; no one can exercise saving faith.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they

are spiritually discerned". Men's Will leads only to sin, and no one has ever been made righteous without the operation of grace.

Is the will really free? *"What then? Are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin, (Jews and gentiles comprise the total sum of the human race); As it is written, there is none righteous, no, not one: There is none that understands, there is none that seeks after God"*. If the will were free, you would assume that at least one human been throughout history would have turned to God on his own. *"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one"*. Again, "they" comprise the whole human race.

Every one is guilty before God, and no one is justified by a doing of his own. Either the will is not free, or the freedom is used to run from God. Yes, we do have a will, but it is corrupted and self-centered. If we can obtain God's attention through the exercise of the will, then every mouth is not shut in His presence, and He would be expecting us to start the communication with Him.

"By the deeds of the law shall no man be justified in his presence"? Exercising the will to obey the moral code or the ceremonial law will not render us approved, and even if we could obey them, we'd still be under curse, for the fallen nature cannot be regenerate through obedience of commandments. *"For as many as are of the works of the law are under the curse: for it is written, cursed is everyone who continueth not in all things, which are written in the book of the law to do them"*. Why hasn't any one ever continued in all things, which are written in the Book of the law to do them? Because no one is able, the will of man is in bondage.

The law was given to confront us with our need of a Savior, not to attain right standing with God through it. "Free Willers" haven't learned the lesson yet, otherwise they would not be trying to work out their own salvation, and the Church is in bondage to the law because of

them. *“Through the law is the knowledge of evil”*. How can they do right when they have not learned the evil that is in them? Had they learned it, they would not be trying to “will it” and then believe it. It is the very same thing as “works plus faith”. From this kind of legalistic mentality comes the altar call: “Repent to be forgiven”, as opposed to “Believe to be Saved”.

May the Lord of glory grant us the grace to honor Him as Sovereign, and humble ourselves under His mighty Hand.

We need one Last Reform

The Charta Magna

The book of Galatians is the spiritual Athens of the Christian Faith, Like an Author who writes a novel and it becomes a classic, then takes the time to write an entire encyclopedia on the same subject, so are the Epistles of the Apostle Paul, the compendium that followed *De Charta Magna*; Galatians.

Allow me please, to present the message in my own words, so that whether by Paul or by me, might the “Cradle of the faith” run in my generation.

The Charta Magna
By Joshua Salva

Joshua, a servant of Jesus Christ, to the Twenty First Century Galatia. May the grace of God and the Joy of our Lord Jesus Christ be with you all. He gave Himself for us, and in His Blood, is the Covenant of God for all and to all who believe that He is the Everlasting Word who became flesh, died for sinners, rose from the dead and was lifted up in glory, where He sits at the right-hand side of the Majesty on high, and makes constant intercession for us all. He is “The Word”

The Covenant of Grace is Everlasting. From Able to the last one who will ever be saved, the Blood of the Lamb is the means of salvation; glory to Him forever.

I wonder how could you have switched from the gospel of salvation of grace through faith, back to the Babylonian gospel of salvation by deeds. Back to it I say because it isn't new; the Devil has no new tricks, it's the same old lie of "do it yourself salvation"

Since the on-set of the Church, has the true gospel been perverted, but for two millennia has this gospel of salvation by works been exposed for what it is: "another gospel". Twenty First Century Galatians, you have been bewitched. Have no communion with the casters of such spells, whether they come from Jerusalem or anywhere else; if an angel comes down from heaven to defy grace, take no part, for he has fallen. It's worth repeating, anyone who preaches a different gospel than the one you have received, based on God's grace through faith alone, is under curse.

How foolish can you be? You have truly been bewitched and lead to reject the truth and believe the old lie that salvation can be achieved through an act of the will, and that God has to honor your own works. Have you suffered so much in vain, if it truly was in vain, to have believed in "The Savior", and then go back to a "plan of salvation"? Hear it one more time dear Church: "the just shall live by faith"

The Lord revealed the mystery of Grace to me; Jesus has been my Gamaliel. I could spend some time speaking about the Sovereign calling on my life, and about my "road to Damascus" experience, but I rather let the message of my heart be my portfolio.

The Atonement is complete and finished, a job the Redeemer ended with the word *tetelestai*; "paid in full"; "totally fulfilled"; "totally accomplished". Trying to add our works to it is nothing short of blasphemy against the Cross, and I've been charged with the duty of presenting the gospel of grace as though it had not been presented before; as though I was the first one to come down from the Upper Room. This may sound presumptuous to many, but I know who called me and He is not a respecter of person. If it takes Starting From Scratch, then that's what I'll do. The Zeal of the Lord moves me, and I am not afraid.

Little children, it is Christ travailing again for you, not me, believe me, I did try to bring this reform I preach to come to pass, and the Lord allowed me to try my best. I spent my life and all my energy until I lost all my strength and couldn't even get up from the floor, I would have lost my sanity if it wasn't that the Lord we serve is a God of Covenant. Finally, the Lord gave me the grace to surrender my burden to Him. No man can restore the Church, and if we take any part in it, by His calling we do it, and by His anointing do we defeat the spirit of intimidation that has captivated the Church and rendered it paralyzed enough to see Babylon take over the Church one more time, and do nothing about it, and even cooperate, out of ignorance or intimidation.

I am sitting at the computer doing my own typing, even though I'm slow at the key board, but I rather not use the help of a typist so that every dot and every comma will represent my signature, so that I may properly get the credit or the blame for all of it. I am sure that I will be charged with more blame than credit, but those who are seeking for truth at any cost will honor my efforts. Not that I be looking for honor, but I do want to know that not in vein have I waited on the Lord for a life time for the liberty of conscience and spirit needed to present this message to the Church with boldness, yet with kindness.

The followers of the Woman who rides the beast in Revelation, who are in bondage like she is, have always persecuted the true Church, which is free. Let us "*Cast out the bondwoman and her son, for the son of the bond will not be heir with the son of the free*". Stand fast in the liberty that comes by worshipping the Son of God, and do not go back to the worship of the "Mother of God", you actually lose the covering of grace if you do.

Stand firm in the love of Christ, for love produces faith and faith produces hope. He who loves has satisfied the law and still has grace to spare, for: "*love will cover a multitude of sins*".

Are you a believing Jew? You are free from the law. Are you a gentile believer? You have never been under the law and never will. Either you will be judged without the law, or you will be saved without the law. The law was given to the Jew and it never had jurisdiction over Gentiles, believers or not believers, and never will. So again, submit to the law of love, for even in the Old Covenant "*loving your*

neighbor” was the total sum of the law. By all means, do not ignore the ministry of the Holy Spirit, because He alone can teach us all things and lead us into all truth; He alone can keep the lusts of the flesh in check. Walk in the Spirit and be free from the law.

The ministry of the Elders has been ignored as well, and it needs to be restored, so that the weak may find strength in the strong, and we be truly carrying each other’s burden. Also, the disciples should honor their Teachers and Pastors.

Be an example in the community by practicing charity, make a special effort to minister the homeless, but yet, let the body of Christ be first in your hearts.

Yes, I have paraphrased the Apostle, but like in the second chapter "The Word is a Person", the purpose is the same: to offer "The Everlasting Gospel" in my own words, yet without dis-honoring Scriptures. Every man who ever preached Christ, did just that, read what is written, and then expanded on it. In order to proclaim "The Good News", you must do both.

The Everlasting Covenant

The Father imposed on the Son to become Flesh, die for sinners, and bequeath His righteousness and obedience to a peculiar people, for whom the demand was just to believe in this eternal agreement, and to believe that the Testator has complied with the demand of the Father by been faithful, even unto death. The only requirement of an heir to own the bequeathed treasure was the death of the Testator; Did He die? The fact that He came back to life does not veto the fulfilling of the requirement. The Covenant was based in the obedience of the Testator.

The covenant of works

“But of the tree of the knowledge of good and evil you shall not eat, for

in the day that you eat of it you shall surely die.” By eating of the forbidden fruit, Adam and his posterity; us, have fallen under curse for the braking of the Commandment. Can we now be saved through obedience of a law, which has already been broken? *“All who rely on the works of the law are under curse”*.

The Covenant of Works took place in the Garden of Eden, the fulfillment of which was based in the obedience of man. Man disobeyed and the penalty of death came upon us all. The law cannot be waived; we must die before entering in any other Covenant. We, believers in Jesus, have been baptized in His death, and thus been credited with His satisfaction of the law, including His righteousness, and His obedience. We are dead to the law and qualifiers of the “Eternal Agreement”, Gospel for short, in which we stand. Trying to add our own works to the Contract represents high treason, and preaching the Covenant of Works to the children of the King, defiance of Grace.

After the fall, God established the Covenant of Grace. God’s covenant with Abel, Noah, Abraham, Moses, David, are but a variation of the Covenant of Grace. They all embrace the same fundamental principle of salvation; trust in the Seed of the woman.

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangs on a tree”. He has redeemed us, not by abolishing the law and invalidating the Covenant of Works, but by *“being made a curse for us.”* He met the demands of the Covenant of Works. He fulfilled its terms, death. *“And for this cause he is the mediator of the new Covenant, for the redemption of transgressions which were under the law, so that they which are called, might receive the promise of eternal inheritance”*. When he mentions a new Covenant, by necessity the Old one becomes obsolete.

Malachi 3:10, reads: *“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the*

Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it". This is the Covenant of Works, which the Church has been buried under. *"For we know that what the law says, it speaks to those who are under the law"* *"Until now you have asked for nothing in My name. Ask and you will receive, so that your joy may be complete"*. This is the Covenant of Grace. Been in Christ means been baptized in His Death, and believing that He has done every thing that we were supposed to do, on our behalf. There is no condition for the favor of the Lord, not tithing, not keeping Sabbath, but asking in His name. Again, this is the Gospel of Grace, which must govern the Church again.

You are never under both, and the covenant you summit to, to that one are you responsible before God. Summit to the Gospel of Grace and live.

"Be perfect like your Father in heaven is perfect" The demand which the Lord presented to the Pharisees who did not believe He was the Messiah. *Vs. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom"*. The first is law; the second is grace. Not every word the Lord ever spoke, was for His followers, He spoke to the Devil, to demons, to a certain kind He called *"generation of vipers"*, and to others to whom He said: *"you are of your father the devil and the will of your father is your will to do"*.

The present-day Clergy has made a whole doctrine out of 2nd Timothy 3:16: *"all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"*. Every inspired word is Scripture, including what He said to demons is profitable, because it was His pleasure that we knew about it, however, the words spoken to demons are for demons, and the words spoken to Angels are for Angels, and the words spoken to the Church are for the Church. What the Lord spoke to the Old Covenant is for the Old covenanters, and what He spoke to the New, is for the New. The words of the Law were given at a point in time in history, the Gospel is everlasting, meant to soar above the clouds; the Law was given under

the cloud. The ministry of one is not fit for the ministry of the other. This passage alluded to, have become a stumbling block by which the Church has been led to the bondage of the law.

Every thing that the Lord has ever demanded of man, constitute the law. Every word which points to Jesus as the one who satisfied the demands of the Father on our behalf, constitutes Grace.

The callings of the Lord

A man cannot serve two Masters without betraying both. Many are guilty of this crime out of ignorance, for which reason, if a man doesn't know if there is a calling to the Ministry on his life, the ministry might be just a job for him, in which case he should repent and find himself another "trade". The Lord will forgive him, and, who knows, he might even get a real calling. If you know that you know that you are called, fast and pray that the Lord will reveal to you the difference between law and grace.

Heaven and Earth will pass, and the Law will have jurisdiction on those to whom it was given. Grace, however, delivers from the bondage of the Law, and becomes an inheritance to be received upon the death of the Testator; He died and rose. Salvation has been bequeathed, claim it.

To as many as are resting in the faithfulness of the Testator, peace be with you.

In the love of Christ

Joshua

"De Charta Magna" is the essence of this Book

Appendix

A

ARTICLES OF THE FAITH

OF THE LAST REFORM

The Last Reform ascribes to the following "*Articles of the Faith*", as the foundation upon which is this call to "*Start from Scratch*", anchored.

I.

We believe in One God, Sovereign, and eternally existing in three Persons: The Father, The Word and The Spirit. Each one of which, been of the same essence, equal in power and holiness, and worthy of worship and praise. *Three are who bear witness in Heaven, The Father The Word, and The Spirit, and these three are one.*

II.

We believe in Jesus Christ of Nazareth as the Eternal Son of God, and "The Word Manifest"; in the beginning was The Word, and The Word was with God, and The Word was God. All things were made by "The Word", and there is nothing made which was not made by "The Word". The Word took human form and manifested Himself as Jesus of Nazareth. "The Word" is the Rider of the white horse in Revelation. "The Word" is a Person

III.

We believe in The Holy Ghost as the Third and Eternal Person of the Deity, indwelling the Church as a Body, an every believer individually. He is the Sanctifier and the One who, alone, can teach us all things and lead us into all truth.

IV.

We believe in the Holy Scriptures as a faithful witness of "The Word"; a witness nevertheless, for "The Word" is God, with Jesus as the only tangible manifestation of the Eternal Word. We believe that a distinction must be made between "The Scriptures" and "The Word".

V

We believe in the "Leading of the Spirit" as "The Code" by which we live. Whether He uses Scriptures, a voice spoken directly to our hearts or ears, or an Angel, or a voice of prophecy. He is the Rod, and He is the Canon. He cannot be paraphrased or misquoted or used out of context. Yes, the Bible is the main witness of the will of the Spirit, but it cannot replace Him.

VI.

We believe in Sovereign election; God calls, He brings the Gospel to our ears; He puts in our hearts the willingness to respond, so that no one might boast in His presence. "I am saved because I responded", is boasting. We believe that salvation is of the Lord. The title "Sovereign" refers to "Sovereign Will". Take the "Will" out of it, and the title becomes Royalty in nature, but without real power. If His Will has no power to over-rule the will of His creatures, then He is not Sovereign, and if He is not Sovereign, He is not God. He can turn our hearts around without our consent, and He does; or harden it for that matter. True repentance and true saving faith are not possible without the operation of Grace. We are saved willingly, by the Will of God.

VII

We believe that a sinful nature was inherited from Adam, as well as the "Bondage of the Will", as a result of the fall. The fall embraced every part of Man, starting with the Will, and there is no such thing

as “Free Will”. And so, been dead in trespasses we are not able to contribute in the process of our salvation, and thus no works can be added to faith.

XIII

We believe that repentance, same as faith, are part of "the package of salvation", and demanding repentance as a prerequisite for justification is going back to the Covenant of Works. Faith alone is the demand for Grace.

IX

We believe that Grace, not wrath, was God’s motive for sending Jesus to Atoned and Justify. And Grace is man’s capability as well, to believe and be saved through faith.

X

We believe in Faith Alone, as the means of obtaining God’s Grace. We believe that Faith is the conviction that if God said it, He is able and faithful to fulfill it. We believe that “Faith in Faith” is Witchcraft. *“By Faith we understand that God created the Universe”*; not: *“God created the Universe by Faith”*. We believe that the teaching that Faith is a Force is the means by which the Antichrist introduces the god of forces to the Church.

XI

We believe The Everlasting Good News, Gospel for short, as

Justification by grace alone, through faith alone.

XII

We believe that Justification is not a Pardon but an Acquittal; a "not guilty" decree pronounced by God, anchored on Christ's atoning death, by which He removes sin, its consequences and the law by which we were pronounced sinners in the first place. All of it legally; that is, without abrogating God's Holiness.

XIII

We believe that we have inherited Christ obedience as well as His Righteousness, by which, perseverance is guaranteed, and salvation is not conditional on further obedience to commandments.

XIV

We believe that the godly walk of the Children of God is achieved through Sanctification of the Spirit, and not through "works" after Salvation; we believe that works have no place in God's Economy of Grace, not before salvation, and not after.

XV

We believe that Faith without works is living Faith before salvation; Faith plus works is religion, and Faith plus Fruits of Righteousness is living Faith after salvation.

XVI

We believe in the sacrament of water baptism as an act of obedience for the salvation already obtained. Faith, been the foundation of obedience, and not obedience the foundation of faith. Water baptism cannot save the soul of Man, neither can the lack of it, cancel the salvation already obtained. We believe that been baptized in His death is the baptism that saves. We believe in the baptism of the Spirit and the observance of Holy Supper.

XVII

We believe in the Rapture. As a Thief in the night will He appear, and the dead in Christ will rise first, and also us, who remain at the time of the Snatching Away of the Saints, followed by the Great Tribulation. In the twinkle of an eye will we enter our inheritance to reign with Christ forever.

XVIII

We believe that The Church is composed of all believers of the World; believers according to the Gospel. We believe that no denomination has copyright in salvation.

XIX

We believe that the Church must be governed by Elders; Elders in the true sense of the word, meaning matured Christians who have already manifested the fruits of the Spirit. We believe that a collage degree alone does not qualify any one for the ministry, neither is the degree required.

XX

We believe in the Priesthood of all believers, and do not recognize a difference between the Clergy and Laity. However, once the Elders have been ordained, they are to be honored as authorities in the Church.

XXI

We believe that the teaching of tithing binds the present-day Clergy to the Levitical Priesthood, which makes them inadequate to minister grace, and for which there is no reward, for *"tithes is the portion of Levi"*, without the right of ownership in the Land. We believe that the anointing to minister comes through the Priesthood of Melchizedek, in which tithes is not even an issue. .

XXII

We believe in the second coming of Jesus to reign from Mount Zion for a Thousand Years. As a sea of armies surround Jerusalem to destroy it, will the Son of Man come and destroy them by the Word of His Power. And show wounded hands to Israel.

The Spirit and the Church say, Come Lord Jesus.

B

Canon of the Council of Trent, on Justification

The Council of Trent has been described as the embodiment of the Counter-Reformation. The teaching of salvation by grace through faith alone was declared a heresy, in accordance with The Catholic Epistle of James 2:26, which states that: "faith without works is dead". Such Epistle has been declared "none-canonical" several times throughout the two thousand plus years of the Christian era. And it is the conviction of this Author that it is definitely not divinely inspired.

The official opening of the council was Dec. 13, 1545 and was closed on Dec. 14, 1563. The council delivered many statements, known as "Canons" on various subjects. The Roman Catholic Church has never denied these Canons.

CANON 9:

"If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to cooperate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema."

Comments of the Author

How does the previous statements measure up with the following?

Passages of Scriptures:

We reckon therefore that a man is justified by faith apart from the works of the law. Romans 3:28

"So, then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy". Romans 9:16

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God," Eph. 2:8

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5:

CANON 12:

"If any one shall say that justifying faith is nothing else than confidence in the divine mercy, pardoning sins for Christ's sake, or that it is that confidence alone by which we are justified ... let him be accursed"

Comments of the Author

"Being justified freely by his grace through the redemption that is in Christ Jesus," Rom. 3:24

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name," John 1:12

*"Wherefore He is able also to save them to the uttermost that come unto God by him, seeing He ever lives to make intercession for them".
Heb. 7:25*

CANON 14

: *"If any one saith, that man is truly absolved from his sins and*

justified, because that he assuredly believed himself absolved and Justified. Or, that no one is truly justified but he who believes himself justified, and that, by this faith alone, absolution and justification are effected; let him be anathema."

Comments of the Author

A denial of "Salvation by Grace through Faith"

CANON 23:

"If any one saith, that a man once justified can sin no more, nor lose grace, and that therefore he that falls and sins was never truly justified; or, on the other hand, that he is able, during his whole life, to avoid all sins, even those that are venial, - except by a special privilege from God, as the Church holds in regard of the Blessed Virgin; let him be anathema."

Comments of the Author

Mary is not the "Mother of God", and is not able to make intercession for any one.

*"And I give unto them eternal life; and they shall never perish,
neither shall any man shall pluck them out of my hand,"
John 10:28*

*"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, I
John 5:13*

CANON 24:

"If any one saith, that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof; let him be anathema."

Comments of the Author

A denial of the sanctification of the Spirit. Our justice is not "works after salvation", but fruits of the Spirit.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," Titus 3:5

CANON 30:

"If any one saith, that, after the grace of Justification has been received, to every penitent sinner the guilt is remitted, and the debt of eternal punishment is blotted out in such wise, that there remains not any debt of temporal punishment to be discharged either in this world, or in the next, in Purgatory, before the entrance to the kingdom of heaven can be opened (to him); let him be anathema."

Comments of the Author

According to the perpetrators of these blasphemies, our Lord did not take our sins to the cross and suffered the consequence by dying on our behalf. According to them, we received "faith to obey", instead of "Faith to be justified freely"

"Therefore, being justified by faith, we have peace with God through

our Lord Jesus Christ," Romans 5:1

"And you, being dead in your sins and the uncircumcision of your flesh, has he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," Colossians 2:13-14

CANON 33:

"If any one saith, that, by the Catholic doctrine touching Justification, by this holy Synod inset forth in this present decree, the glory of God, or the merits of our Lord Jesus Christ are in any way derogated from, and not rather that the truth of our faith, and the glory in fine of God and of Jesus Christ are rendered (more) illustrious; let him be anathema.

Comments of the Author

No individual Church has a "copyright" on salvation. Man does not add or subtract from the Everlasting Gospel. Much less can a make-believe Church manipulate the grace of God.

C

NEW TESTAMENT APOCRYPHA

The Gospel of Peter

The Gospel of the Twelve Apostles

The Gospel of Truth

The Gospel of Thomas

The Gospels of the Egyptians

The Gospel of the Hebrews

The Gospel of Thomas

The Gospel of the Lord (by Marcion)

The Infancy Gospel of Thomas

The Gospel of Judas

The Gospel of Mary

The Gospel of the Nativity of Mary

The Gospel of Mathias
The Gospel of Barnabas
The Gospel of John the Younger
The Gospel of James
The Gospel of the Ebionites
The Gospel of the Nazoreans
The Gospel of Philip
The Gospel of Andrew
The Gospel of Lucian
The Gospel of Hesychius
The Gospel of Pseudo Mathew
The Gospel of Nicodemus
The Gospel of Bartholomew
The Gospel of Joachim
The Gospel of Jeremias
The Gospel of Marcion
The Gospel of Mani
The Gospel of Apeles
The Gospel of Bardesanes
The Gospel of Basilides
The Gospel of Gamaliel
Gospel of the Nazarine

Gospel of Nicodemus

TEACHINGS OF THE APOSTLES

The Didache

The Acts of Mark

The Acts of Mathew

The Acts of Andrew

The Acts of Andrew and John

The Acts of Peter and the Twelve Apostles

The Acts of Peter

The Acts of Paul

The Acts of Thadaeus

The Acts of Peter and Paul

The Acts of Peter and Andrew

The Acts of Andrew and Matthew

The Acts of Andrew

The Acts of John

The Acts of Paul and Thecla

The Acts of John the Theologian

The Acts of Polieuctes

The Acts of Simon and Jude

The Acts of Luke

The Acts of Barnabas
The Acts and Martyrdom of Andrew
The Acts and Martyrdom of Mathew
The Acts of timothy
The Acts of Titus
The Acts of Bartholomew
The Acts of Andrew
The Acts of Andrew
The Epistle of the Apostles
Epistle of Clement to James
Epistle of Clement to the Corinthians
Epistle of Polycarp to the Phillippians
The Epistle of the Laodiceans
I & II Clement
Clement of Alexandria
Homilies of Clement
I II & III Theophilus
The Shepherd of Hermas
The letter of Peter to Philip
The history of Joseph the Carpenter
The Correspondence of Paul and Seneca
The Prayer of Thanksgiving

The Treatise of the Resurrection

The Prayer of the Apostle Paul

The Apocryphon of James

The Apocryphon of John

The Dialog of the Savior

The Apocalypse of James

The Apocalypse of Adam

Authoritative Teachings

The Apocalypse of Peter

The teachings of Silvanus

Melchizedek

The Testimony of Truth

Resurrection of Jesus Christ

Consumation of Thomas

The Writings of Cyprian

Writings of Ignatius

The Teachings of Polycarp

The Revelation of Peter

The Apocalypse of Paul

Revelation of Esdras

The Revelation of Moses

The Vision of Paul

The Book of Thomas the Contender

The Epistle of the Laodiceans

The Prayer of the Apostle Paul

Apostle Creed

Apocalypse of Daniel

Dionysius of Corinth

The Apocalypse of Elijah

Hippolytus of Rome

Ignatius of Antioch

Ignatius to Philippians

Ignatius to the Romans

The Martyrdom of Ignatius

Irenaeus of Lyons

John the Theologians, Revelation, Acts,

Narrative of Joseph of Arimathaea

Preachings of Peter

Prayer of Manassas

Revelation of Stephen

This list is by no means exhaustive.

D

Logos and Rhema

Both terms make reference to an utterance. They have been translated in different parts of the Bible as the spoken word. The followings are different occurrences of the term in Scriptures.

Logos

Statement/communication, Mathew 5:37;

Story/saying/report, Mathew 28:15

Message, Luke 4:32

Rumor, Luke 7:17

Word (referring to Christ) God's Utterance Made Flesh John 1:1, 14, I John 5: 7, Rev. 19: 13

Statement, John 6:60

Tidings, Acts: 11:22

Preaching, I Cor. 1: 18

Speech, II Cor. 10:10

Utterance, Ephesians 6: 19

Talk, II Tim. 2: 17

The word I spoke, John 12:48

The word which ye hear, John 14:24

The word which He spoke, John 19:9

The word spoken, Hebrews 2:2

The word they heard, Hebrews 4:2

The word of the oath, Hebrews 7:28.

Rhema

Mathew 27:14

A sound of words, Hebrews 12:19

Speech, discourse: Luke: 7:1; Acts 2:14

Words, sayings, John 8:20; John 10:21

What one has said, Luke 24:8, 11

Or taught, Romans 10:18

Utterances in which God, through someone declares his mind, John 8:47

Speaks what God bids him, John 3:34

What thou hast bidden me to speak, John 17:8

An utterance or declaration. Mathew 26: 75; Mark 9:32; Mark 14:72;
Luke 2:20

A narrative: Luke 2:17

A command, Luke 5:5

To be spoken. Acts 10:22

His omnipotent command. Hebrews 1:3

The subject matter of speech, thing spoken of, a matter of narration.
Luke 2:15; Acts 10:37 Luke 1: 65 Acts 5:32

As a matter of command: Luke 1: 37 Genesis 18:14 Deuteronomy 17:8

E

THE NICENE COUNCIL

The Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, and all that is seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through Him all things were made. For us men and for our salvation He came down from heaven, by the power of the Holy Spirit. He was born of the Virgin Mary, and became man. For our sake, He was crucified under Pontius Pilate; He suffered, died, and was buried. On the third day, He rose again in fulfillment of the Scriptures; He ascended into heaven, and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit,^{[[[SEP]]]}the Lord, the giver of life,^{[[[SEP]]]}who proceeds from the Father and the Son. With the Father and the Son,^{[[[SEP]]]}he is worshiped and glorified.^{[[[SEP]]]}He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead,^{[[[SEP]]]}and the life of the world to come. Amen.

Comments:

Notice that the Catholic Church is endowed with infallibility, and as a contingency for salvation.

The Constantine Creed

"I Renounce all Customs, Rites, Legalisms, Unleavened breads and Sacrifices of Lambs of the Hebrews, and all the other Feasts of the Hebrews, Sacrifices, Prayers, Aspirations, Purification's, Sanctification's, and Propitiation, and Fasts and New Moons, and Sabbaths, and Superstitions, and Hymns and Chants, and Observances and synagogues.

Absolutely everything Jewish, every Law, Rite and Custom and if afterwards I shall wish to deny and return to Jewish Superstition, or shall be found eating with Jews, or feasting with them, or secretly conversing and condemning the Christian Religion instead of openly confuting them and condemning their vain Faith, then let the trembling of Cain and the leprosy of Gehazi cleave to me, as well as the legal punishments to which I acknowledge myself liable. And may I be an anathema in the world to come, and may my soul be set down with Satan and the Devils"

Furthermore, any follower of the "Jewish Messiah" (Yahusha HaMashiach) whoever wished to join this "Holy Community" was

compelled to adopt a different set of rules and customs. Subsequently special creeds were drafted, to which the Christian would have to swear such as:

"I Accept all" Customs, Rites, Legalism, and Feasts of the Romans; Sacrifices, Prayers, Purification's with water, Sanctification's by Pontificus Maxmus , Propitiations, and Feasts, and the New Sabbath "Sol dei" (Day of the Sun; Sunday) Jesus Worship, the Lord's Day also know as Baal's Day since Baal is Lord and so is Jesus", all New chants and Observances Holiday's of the Christian's, and all the foods and drinks of the Romans. In other words, I absolutely accept everything Roman, every new law (Breaking the Law's and Commandments of Yahuah), Rite and Customs (Christmas & Easter), of Rome, and the New Roman Religion ". Christians must not judaized by resting on the Sabbath (Saturday), but must work on that day. Rather, honoring the Lord's Day (Baal & Jesus Day). But if any shall be found to be Judaizers, let them be anathema (against) from Christ"

Paraphrased:

Give up Christ and become Catholic. "I Accept all Customs, Rites, Legalism, and Feasts of the Romans; Sacrifices... the Lord's Day also known as Baal's Day since Baal is Lord and so is Jesus"

About The Nicene Canon.

(Not to be confused with "The Nicene Creed")

Constantine convened the Nicene Council, not the Church, he had no quarrel with the Arians who believed and taught that Jesus was not one with, and eternal with the Father, he simply did not want his empire to be divided, and for this reason did he convened the council. Arius had been excommunicated from the Church, but that did not work well with Constantine's agenda, so he wrote to Arius asking him not to be divisive over such a "trifling" matter as the deity of Christ, and forced

the Church into restoring Arius to the Bishopric.

He wrote:

"This contention has not arisen respecting any important command of the law, nor has any new opinion been introduced with regard to the worship of God; but you both entertain the same sentiments, so that you may join in one communion. It is thought to be not only indecorous, but altogether unlawful, that so numerous a people of God should be governed and directed at your pleasure, while you are thus emulously contending with each other, and quarrelling about small and very "trifling matters."

Arius was coming to Rome for restitution, and as he stopped for rest, his guts burst open and dropped dead. It is known by most that Constantine was baptized before death, but few perhaps know that Eusebius, an Arian bishop, baptized him. Arianism continued to spread and to cause division in the Church during the remainder of the next four centuries. Constantine's son Constantius II was bolder than his father in proclaiming "whatsoever I proclaim, is canonical". This belief in the infallibility of the Emperor, coupled with the efforts to unite all creeds in order to arrive at "One World Order", has been, since then, the position and agenda of the Vatican.

Other than the Nicene Creed, all of the Canons; twenty of them, had to do with the governing principles for bishops. Nothing to do with anything concerning the Faith, instead the issues were such as:

1. Prohibition of self-castration
2. Establishment of a minimum term for catechumen (persons studying for baptism)
3. Prohibition of the presence in the house of a cleric of a younger woman who might bring him under suspicion (the so called "*Virgines*")

subintroductae”)

4. Ordination of a bishop in the presence of at least three provincial bishops and confirmation by the Metropolitan bishopric.

5. Provision for two provincial synods to be held annually

6. Exceptional authority acknowledged for the patriarchs of Alexandria (The Eastern Pope), and the Patriarch of Rome (The Roman Pope) for their respective regions.

7. Recognition of the honorary rights of the see of Jerusalem.

8. Provision for agreement with the Novatianists; an early sect.

9–14. Provisions for mild procedure against the lapsed during the persecution under Licinius.

15–16. Prohibition of the removal of priests.

17. Prohibition of usury among the clergy.

18. Precedence of bishops and presbyters before deacons, in receiving the Eucharist (Holy Communion)

19. Declaration of the invalidity of baptism by Paulian heretics.

20. Prohibition of kneeling on Sundays and during the Pentecost (the fifty days commencing on Easter). Standing was the normative posture for prayer at this time, as it still is among the Eastern Church.

Full text of the Nicene Canon

Plus comments of the Author

CANON I

IF any one in sickness has been subjected by physicians to a surgical operation, or if he has been castrated by barbarians, let him remain among the clergy; but, if any one in sound mind has castrated himself, it behooves that such a one, if already enrolled among the clergy, should cease from his ministry, and that from henceforth no such person should be promoted. But, as it is evident that this is said of those who willfully do the thing and presume to castrate themselves, so if any have been made eunuchs by barbarians, or by their masters, and should otherwise be found worthy, such men the Canon admits to the clergy.

Comments of the author

The practice of self-castration was and every day issue, this shows how far was this doctrine from salvation by grace through faith.

CANON II.

Forasmuch as, either from necessity, or through the urgency of individuals, many things have been done contrary to the Ecclesiastical canon, so that men just converted from heathenism to the faith, and who have been instructed but a little while, are straightway brought to the spiritual layer, and as soon as they have been baptized, are advanced to the episcopate or the presbytery, it has seemed right to us that for the time to come no such thing shall be done. For to the catechumen himself there is need of time and of a longer trial after baptism. For the apostolically saying is clear, "Not a novice; lest, being lifted up with pride, he falls into condemnation and the snare of the devil." But if, as time goes on, any sensual sin should be found out about the person, and two or three witnesses should convict him, let

him cease from the clerical office. And who will transgress these enactments will imperil his own clerical position, as a person who presumes to disobey the great Synod.

Comments of the author

The Presbyters must go through a process of obedience, which has nothing to do with Faith Hope and Love and the sanctification of The Spirit.

CANON III:

The great Synod has stringently forbidden any bishop, presbyter, deacon, or any one of the clergy whatever, to have a lady-companion dwelling with him, except only a mother, or sister, or aunt, or such persons only as are beyond all suspicion.

Comments

These “Pastors”, obviously not born again, and lacking a new nature must live by a set of rules, which make the Ten Commandments, child play.

CANON IV.

IT is by all means proper that a bishop should be appointed by all the bishops in the province; but should this be difficult, either on account of urgent necessity or because of distance, three at least should meet together, and the suffrages of the absent bishops, also being given and communicated in writing, then the ordination should take place. But in every province the ratification of what is done should be left to the

Metropolitan.

Comments:

A "Bishop" was mostly a Governor of the State; "archchancellor of the Holy Roman Empire", and had little, if anything, to do with the Church.

CANON V

Concerning those, whether of the clergy or of the laity, who have been excommunicated in the several provinces, let the provision of the canon be observed by the bishops which provides that persons cast out by some, be not re-admitted by others. Nevertheless, inquiry should be made whether they have been excommunicated through captiousness, or contentiousness, or any such like ungracious disposition in the bishop. And, that this matter may have due investigation, it is decreed that in every province, synods shall be held twice a year, in order that when all the bishops of the province are assembled together, such questions may by then be thoroughly examined, that so those who have confessedly offended against their bishop, may be seen by all to be for just cause excommunicated, until it shall seem fit to a general meeting of the bishops to pronounce a milder sentence upon them. And let these synods be held, the one before Lent, that the pure Gift may be offered to God after all bitterness has been put away, and let the second be held about autumn.

Comments:

These are cases in which the bishop excommunicates a member out of prejudice, or any other form of personal bias, it must have been a usual occurrence for the need of a law to forbid it. Neither does Ash Wednesday, "Lent" have any thing to do with the Christian Faith.

CANON VI.

LET the ancient customs in Egypt, Libya and Pentapolis prevail, that the Bishop of Alexandria have jurisdiction in all these, since the like is customary for the Bishop of Rome also. Likewise, in Antioch and the other provinces, let the Churches retain their privileges. And this is to be universally understood, that if any one be made bishop without the consent of the Metropolitan, the great Synod has declared that such a man ought not to be a bishop. If, however, two or three bishops shall from natural love of contradiction, oppose the common suffrage of the rest, it being reasonable and in accordance with the ecclesiastical law, then let the choice of the majority prevail.

Comments:

This constitution, going by the name of “Canon”, by which the Empire (both Church and State) is governed, is the demand of an allegiance to the Kingdom of Rome, not to the Kingdom of God.

CANON VII

Since custom and ancient tradition have prevailed that the Bishop of Aelia (Jerusalem) should be honored, let him, saving its due dignity to the Metropolis, have the next place of honor.

Comments:

Jerusalem had been considered the Headquarter of the Church, and is now demoted as second to Rome.

CANON VIII^[L L]_[SEP SEP]

Concerning those who call themselves Cathari, if they come over to the Catholic and Apostolic Church, the great and Holy Synod decrees that they who are ordained shall continue as they are in the clergy. But it is before all things necessary that they should profess in writing that they will observe and follow the dogmas of the Catholic and Apostolic Church; in particular that they will communicate with persons who have been twice married, and with those who having lapsed in persecution have had a period of “penance” laid upon them, and a time of “restoration” fixed so that in all things they will follow the dogmas of the Catholic Church. Wherever, then, whether in villages or in cities, all of the ordained are found to be of these only, let them remain in the clergy, and in the same rank in which they are found. But if they come over where there is a bishop or presbyter of the Catholic Church, it is manifest that the Bishop of the Church must have the bishop's dignity; and he who was named bishop by those who are called Cathari shall have the rank of presbyter, unless it shall seem fit to the Bishop to admit him to partake in the honor of the title. Or, if this should not be satisfactory, then shall the bishop provide for him a place as Chorepiscopus, or presbyter, in order that he may be evidently seen to be of the clergy, and that there may not be two bishops in the city.

Comments:

Cathari was the original name of the middle age Puritans, “English Protestants”. Their clergy was allowed to continue to exercise the Bishopric if they make a written confession of submission to the dogmas of the Catholic Church.

IF^[L L]_[SEP SEP] CANON IX.

IF any presbyters have been advanced without examination, or if upon examination they have made confession of crime, and men acting in violation of the canon have laid hands upon them, notwithstanding their

confession, such the canon does not admit; for the Catholic Church requires that which is blameless.

Comments

A Christian is a “Sinner saved by Grace”. A blameless, of which there is none, is not capable of preaching grace (unmerited favor)

CANON X.

IF any who have lapsed, has been ordained through the ignorance, or even with the previous knowledge of the ordainers, this shall not prejudice the canon of the Church for when they are discovered they shall be deposed.

Comments:

A bishop will be deposed if he has lapsed (backslidden), when the fact is known.

CANON XI

Concerning those who have fallen without compulsion, without the spoiling of their property, without danger or the like, as happened during the tyranny of Licinius, the Synod declares that, though they have deserved no clemency, they shall be dealt with, mercifully. As many as were communicants, if they heartily repent, shall pass three years among the hearers; for seven years they shall be prostrators; and for two years they shall communicate with the people in prayers, but without oblation.

Comments:

If the backsliding was the result of political pressure by other tyrants, he will be allowed to retire, but without allowance.

{ | | | }
{ SEP | SEP }

CANON XII.

As many as were called by grace, and displayed the first zeal, having cast aside their military girdles, but afterwards returned, like dogs, to their own vomit, (so that some spent money and by means of gifts regained their military stations); let these, after they have passed the space of three years as hearers, be for ten years prostrators. But in all these cases it is necessary to examine well into their purpose and what their repentance appears to be like. For as many as give evidence of their conversions by deeds, and not pretense, with fear, and tears, and perseverance, and good works, when they have fulfilled their appointed time as hearers, may properly communicate in prayers; and after that the bishop may determine yet more favorably concerning them. But those who take [the matter] with indifference, and who think the form of [not] entering the Church is sufficient for their conversion, must fulfill the whole time.

Comment:

A Christian who has misbehaved, can be declared a dog that returned to his own vomit, unless he repents through deeds, fear, tears and good works. What happened with: *“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; Not of works, lest any man should boast”*. *Ephesians 2:8-9*

{ | | | }
{ SEP | SEP }

CANON XIII.

Concerning the departing, the ancient canonical law is still to be maintained, to wit, that, if any man be at the point of death, he must not be deprived of the last and most indispensable Viaticum. But, if any one should be restored to health again who has received the communion when his life was despaired of, let him remain among those who communicate in prayers only. But in general, and in the case of any dying person whatsoever asking to receive the Eucharist, let the Bishop, after examination made, give it him. ¹¹¹¹¹SEPSEP

Comments:

A man in his deathbed will be allowed to take Holy Supper, but if he recovers, he will be allowed to offer prayers only.

CANON XIV.

Concerning catechumens who have lapsed, the holy and great Synod has decreed that, after they have passed three years only as hearers, they shall pray with the catechumens.

Comments:

The Church was divided into three categories, Hearers, Catechumens and Faithful. Catechumens were composed of those properly trained, but not yet baptized, but if they forsake training, were decreed by the "Holy Council" to be demoted to Hearer for three years, and then restored to Catechumens.

CANON XV.

On account of the great disturbance and discords that occur, it is

decreed that the custom prevailing in certain places contrary to the Canon, must wholly be done away; so that neither bishop, presbyter, nor deacon shall pass from city to city. And if any one, after this decree of the holy and great Synod, shall attempt any such thing, or continue in any such course, his proceedings shall be utterly void, and he shall be restored to the Church for which he was ordained bishop or presbyter.

Comments:

Living under such humiliating form of Ecclesiastical Constitution is understandable that disturbances would be the order of the day. The “Holy Synod” dealt with it by decreeing military restraint. I come from a communist country, I had more freedom than this.

CANON XVI.

Neither presbyters, nor deacons, nor any others enrolled among the clergy, who, not having the fear of God before their eyes, nor regarding the ecclesiastical Canon, shall recklessly remove from their own church, ought by any means to be received by another church; but every constraint should be applied to restore them to their own parishes; and, if they will not go, they must be excommunicated. And if anyone shall dare surreptitiously to carry off and in his own Church ordain a man belonging to another, without the consent of his own proper bishop, from whom although he was enrolled in the clergy list he has seceded, let the ordination be void.

Comments:

Not having the fear of god Constantine, he means. By Church he means a Military Post, where the Bishop is your Captain, swapping Churches at will makes you a deserter. According to the “Evangelicals

and Catholics Together” document of 1994-96, the swapping of members from Catholic Churches to Evangelical Churches is called “Sheep Stealing”

[[[]]
[SEP]SEP]

CANON XVII.

Forasmuch as many enrolled among the Clergy, following covetousness and lust of gain, have forgotten the divine Scripture, which says, "He hath not given his money upon usury," and in lending money ask the hundredth of the sum, as monthly interest, the holy and great Synod thinks it just that if after this decree any one be found to receive usury, whether he accomplish it by secret transaction or otherwise, as by demanding the whole and one half, or by using any other contrivance whatever for filthy lucre's sake, he shall be deposed from the clergy and his name stricken from the list. [[[]]
[SEP]SEP]

Comments:

This Canon demands that usury among the Clergy, acting as Pawn Shop, was common practice, to the degree of demanding from one hundred to hundred and fifty percent interest rate per month. "The Body of Christ" was for sale, and Clergy took bribery. The Bishopric was bought and paid for, and they were loan sharks. I am only paraphrasing; please notice that this is the actual decree.

CANON XVIII.

It has come to the knowledge of the holy and great Synod that, in some districts and cities, the Deacons administer the Eucharist to the Presbyters, whereas neither canon nor custom permits that they who have no right to offer should give the Body of Christ to them that do

offer. And this also has been made known, that certain deacons now touch the Eucharist even before the bishops. Let all such practices be utterly done away, and let the deacons remain within their own bounds, knowing that they are the ministers of the bishop and the inferiors of the presbyters. Let them receive the Eucharist according to their order, after the presbyters, and let either the bishop or the presbyter administer to them. Furthermore, let not the deacons sit among the presbyters, for that is contrary to canon and order. And if, after this decree, any one shall refuse to obey, let him be deposed from the diaconate.

CANON XIX

Concerning the Paulianists who have flown for refuge to the Catholic Church, it has been decreed that they must by all means be rebaptized; and if any of them who in past time have been numbered among their clergy should be found blameless and without reproach, let them be rebaptized and ordained by the Bishop of the Catholic Church; but if the examination should discover them to be unfit, they ought to be deposed. Likewise, in the case of their deaconesses, and generally in the case of those who have been enrolled among their clergy, let the same form be observed. And we mean by deaconesses such as have assumed the habit, but who, since they have no imposition of hands, are to be numbered only among the laity.

Comments:

Concerning those brought to true Christianity by the Apostle Paul, who were hiding out fear of the “Holy Synod” who would burn at the stake the “heretics”. If they come down and become Roman Catholics, need to be re-baptized.

CANON XX

Forasmuch as there are certain persons who kneel on the Lord's Day and in the days of Pentecost, therefore, to the intent that all things may be uniformly observed everywhere (in every parish), it seems good to the Holy Synod that prayer be made to God standing.

Comments:

According the Constantine Canon, no one may kneel down on “The day of the Sun” (Sunday), which took the place of Sabbath, by mandate. In the economy of Grace however, all days are the same before the Lord,

Adolf Hitler

Proclamation to the German Nation

At Berlin, February 1-1933:

“The National Government will regard it as it’s first and foremost duty to revive in the Nation the spirit of unity and cooperation. It will preserve and defend those basic principles on which our nation has been built. It regards Christianity as the foundation of our national morality, and the family as the basis of national life”:

Adolf Hitler

Comment:

By Christianity he means Catholicism

"I am now as before a Catholic and will always remain so".

Adolf Hitler

Comment:

Go online to “Hitler and the Pope”, and see the videos, you will be amazed.

Constantine's Creed

Catholicism as we know it today is a break-off from Apostolic Christianity, with a good deal of false and pagan teaching. Most of which was put in place through mandate by Constantine. This is what Constantine would demand of the Church, with its bishop's, elders & teachers, all of which were appointed by him. Any one, especially the Jews, in order to become what is called a “Catholic”, must adhere to Constantine’s Creed -- 325 CE.

The Creed:

“I renounce all customs, rites, legalisms, unleavened breads and sacrifices of lambs of the Hebrews, and all the other feasts of the Hebrews, sacrifices, prayers, aspirations, purifications, sanctifications,

and propitiations, and fasts and new moons, and Sabbaths, and superstitions, and hymns and chants, and observances and synagogues. Absolutely everything Jewish, every Law, every rite and custom, and if afterwards I shall wish to deny and return to Jewish superstition, or shall be found eating with Jews, or feasting with them, or secretly conversing and condemning the Christian religion instead of openly confuting them and condemning their vain faith, then let the trembling of Cain and the leprosy of Gehazi cleave to me, as well as the legal punishments to which I acknowledge myself liable. And may I be an anathema in the world to come, and may my soul be set down with Satan and the devils.

Furthermore, any follower of the “Jewish Messiah”, Yahushua HaMashiach, who wished to join this “Holy Community”, was compelled to adopt a different set of rules and customs. Subsequently special creeds were drafted, to which the Christian would have to swear, such as:

“I accept all customs, rites, legalism, and feasts of the Romans sacrifices. Prayers, purifications with water, sanctifications by Pontificus Maximus (high priests of Rome), propitiations, and feasts, and the New Sabbath “So! dei” (day of the Sun,), all new chants and observances, and all the foods and drinks of the Romans. In other words, I absolutely accept everything Roman, every. New law, rite and custom, of Rome, and The New Roman Religion.”

Comments:

Constantine’s Creed represents the true DNA of The Catholic Religion. And by demanding both Jews and Christians to recant their believes and swear allegiance to "The New Roman Religion", makes crystal clear not having any thing to do with true Christianity, nor to honor The Old Covenant between God and Israel.

H

F

Signatories for
“Evangelicals and Catholics Together”

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G

“A COMMON WORD BETWEEN US AND YOU”

Coalition between Muslims and Catholics

the royal aal al-bayt institute

For Islamic thought 2009 • *Jordan*

INTRODUCTION:

“A COMMON WORD”: ACCOMPLISHMENTS 2007–2008

In the Name of God

The Document has become the world's leading interfaith dialogue initiative between Catholics and Muslims and has achieved global acceptance as an interfaith theological document. The invitation was sent to the leaders of the major Christian communities. The most important leaders are mentioned by name, like the pope, the leaders of the Orthodox churches, the Anglican, Lutheran, Methodist and Baptist communities and the major ecumenical bodies (the World Council of Churches). Other Protestant and Evangelical communities are not mentioned by name; they do not have one single representative like the Roman Catholic Church. They are, however, included in the phrase: "and Leaders of Christian Churches everywhere."

For more details, go online to: "A common Word"

United Methodist Council of Bishops' Response to, "A Common Word Between Us and You"

"We who are members of the Council of Bishops of The United Methodist Church are writing to respond to the open letter titled, "A Common Word Between Us and You," signed by 138 leading Muslim clerics and scholars.

We receive with gratitude your letter, "A Common Word Between Us and You." ^{X 1 1}_{SEP} We believe that it is always appropriate for Christians to seek common ground with people of other faiths, and especially because the critical needs of the world today demand interreligious understanding and cooperation".

List of Signatories Responses:

- Professor David Ford

Tony Blair

“The Yale Response”

World Alliance of Reformed Churches

The Mennonite Church

The World Council of Churches

Archbishop Petrosyan on behalf of Karekin II,

Supreme Patriarch of all Armenians

Patriarch Alexy II of Moscow

The Archbishop of Canterbury

The Archbishop of Cyprus

The Baptist World Alliance

The Council of Bishops of The United Methodist ^[1]_{SEP} Church

The Lutheran World Federation

G II

Jesus in Every Book of the Bible

In Genesis, Jesus Christ is Abraham's Ram.

In Exodus, He is the Pass-over lamb.

In Leviticus, He is our High Priest.

In Numbers, He is the Cloud by day and the Pillar of fire by night.

In Deuteronomy, He is the City of Our Refuge.

In Joshua, He is the Captain of our salvation.

In Judges, He is our Judge and Lawgiver.

In Ruth, He is our Kinsman Redeemer.

In 1st and 2nd Samuel, He is our Trusted Prophet.

In Kings and Chronicles, He is our Reigning king.

In Ezra, He is the Rebuilder of the Temple.

In Esther, He is our Deliverer Mordecai.

In Job, He is our Ever-living redeemer.

In Psalms, He is our Shepherd.

In Proverbs and Ecclesiastes, He is our Wisdom.

In the Song of Solomon, He is the Beloved Bridegroom.

In Isaiah, He is the Prince of Peace.

In Jeremiah, He is the Righteous Branch.

In Lamentations, He is The Bearer of The Yoke

In Ezekiel, He is the Glory of the Lord, who shall be revealed.

In Daniel, He is the Forth Man in the "fiery furnace."

In Hosea, He is the Faithful Husband.

In Joel, He is the Baptizer with the Holy Ghost and fire.

In Amos, He is our Burden-bearer.

In Obadiah, He is Mighty to save.

In Jonah, Salvation is of the Lord.

In Micah, He is the Messenger of Beautiful Feet.

In Nahum, He is the Avenger of God's Elect.

In Habakkuk, He is the One who offers salvation by faith.

In Zephaniah, He is the Lord Mighty to save.

In Haggai, He is the Restorer of God's lost heritage.

In Zechariah, He is our Fountain.

In Malachi, He is our Sun of Righteousness, rising with healing in His wings.

In Matthew, He is the Christ, the Son of the living God.

In Mark, He is The Miracle Worker.

In Luke, He is the Son of Man.

In John, He is "The Word" who became Flesh.

In Acts He is the Shining Light that appears to Saul on the road to Damascus.

In Romans, He is the Righteousness of God, and our Justifier.

In I Corinthians, He is our resurrection.

In II Corinthians, He is our sin Bearer.

In Galatians, He is our redeemer from the Law.

In Ephesians, He is our Unsearchable Riches.

In Philippians, He is the Supplier of our every need.

In Colossians, He is the Fullness of the Godhead Bodily.

In 1st and 2nd Thessalonians, He is Our Soon Coming King.

In I and II Timothy, He is Mediator between God and Man.

In Titus, He is our Blessed Hope.

In Philemon, He is a Friend that sticks closer than a brother.

In Titus, He is Truth.

In Hebrews, He is the Blood of the Everlasting Covenant.

In James, there is no witness of Christ, see Apocrypha.

In I and II Peter, He is our Chief Shepherd.

In 1st 2nd and 3rd John He is The One who has the tenderness of love.

In Jude, there is no witness of Christ, See Apocrypha

In Revelation, He is the Alpha and Omega, the Beginning and the Ending. And The Word of God

H

Fathers of the Faith on Justification:

Ignatius:

Whosoever will candidly consider each particular, will recognize the greatness of the gifts, which were given by him. For from him have sprung the priests and all the Levites who minister at the altar of God. From him also [was descended] our Lord Jesus Christ according to the flesh, from him [arose] kings, princes, and rulers of the race of Judah. Nor are his other tribes in small glory, inasmuch as God had promised, "Thy seed shall be as the stars of heaven." All these, therefore, were

highly honored, and made great, not for their own sake, or for their own works, or for the righteousness which they wrought, but through the operation of His will. And we, too, being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men; to whom be glory for ever and ever. Amen.

Mathetes:

For what other thing was capable of covering our sins than His righteousness? By what other one was it possible that we, the wicked and ungodly, could be justified, than by the only Son of God? O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! That the wickedness of many should be hid in a single righteous One, and that the righteousness of One should justify many transgressors! Having therefore convinced us in the former time³¹⁵ that our nature was unable to attain to life, and having now revealed the Savior who is able to save even those things which it was [formerly] impossible to save, by both these facts He desired to lead us to trust in His kindness, to esteem Him our Nourisher, Father, Teacher, Counselor, Healer, our Wisdom, Light, Honor, Glory, Power, and Life, so that we should not be anxious³¹⁶ concerning clothing and food.

Ignatius:

My authentic archives are His cross, and death, and resurrection, and the faith, which bears on these things, by which I desire, through your prayers, to be justified. He who disbelieves the Gospel disbelieves everything along with it. For the archives ought not to be preferred to the Spirit.⁹⁵² "It is hard to kick against the pricks;"⁹⁵³ it is hard to disbelieve Christ; it is hard to reject the preaching of the apostles.

Irenaeus; Against Heresies: Book IV

For the Lord is the good man of the house, who rules the entire house of His Father; and who delivers a law suited both for slaves and those who are as yet undisciplined; and gives fitting precepts to those that are free, and have been justified by faith, as well as throws His own inheritance open to those that are sons.

Irenaeus; Against Heresies: Book V

So, then they which are of faith shall be blessed with faithful Abraham.”⁴⁷³⁰ Thus, then, they who are of faith shall be blessed with faithful Abraham, and these are the children of Abraham. Now God made promise of the earth to Abraham and his seed; yet neither Abraham nor his seed, that is, those who are justified by faith, do now receive any inheritance in it; but they shall receive it at the resurrection of the just. For God is true and faithful; and on this account, He said, “Blessed are the meek, for they shall inherit the earth.”⁴⁷³¹

Clement of Alexandria; L’Estromata:

But Abraham was not justified by works, but by faith. It is therefore of no advantage to them after the end of life, even if they do good works now, if they have not faith. Wherefore also the Scriptures were translated into the language of the Greeks, in order that they might never be able to allege the excuse of ignorance, inasmuch as they are able to hear also what we have in our hands, if they only wish.

L’Estromata, Book VII:

" Wherefore," he says, " ye are justified in the name of the Lord." Ye are made, so to speak, by Him to be righteous as He is, and are blended as far as possible with the Holy Spirit.

Irenaeus, Against Heresies:

Olive tree But the Scripture, foreseeing that God would is grafted into the cultivated olive, and made to justify the heathen through faith, announced be- partake of its

Clement of Rome:

“THE Church of God which sojourns at Rome, to the Church of God sojourning at Corinth, to them that are called and sanctified by the will of God, through our Lord Jesus Christ: Grace unto you, and peace, from Almighty God through Jesus Christ, be multiplied”.

Irenaeus, Against Heresies:

Ye are sanctified in the name, The Rock, Christ.

Clement of Rome (30-100):

“And we, too, being called by His will in Christ Jesus, are not justified

by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men; to whom be glory forever and ever. Amen.”

Epistle to Diognetus (second century):

“He gave His Own Son as a ransom for us, the holy One for transgressors, the blameless One for the wicked, the righteous One for the unrighteous, the incorruptible One for the corruptible, the immortal One for them that are mortal. For what other thing was capable of covering our sins than His righteousness? By what other one was it possible that we, the wicked and ungodly, could be justified, than by the only Son of God? O sweet exchange! O unsearchable operation! O benefits surpassing all expectation! That the wickedness of many should be hid in a single righteous One, and that the righteousness”

Origen (185-254):

“For God is just, and therefore he could not justify the unjust. Therefore, he required the intervention of a propitiator, so that by having faith in Him those who could not be justified by their own works might be justified.”

Origen:

“A man is justified by faith. The works of the law can make no contribution to this. Where there is no faith, which might justify the believer, even if there are works of the law these are not based on the foundation of faith. Even if they are good in themselves they cannot justify the one who does them, because faith is lacking, and faith is the mark of those who are justified by God.”

Hilary of Poitiers (300-368):

“Wages cannot be considered as a gift, because they are due to work, but God has given free grace to all men by the justification of faith.”

Hilary of Poitiers:

“It disturbed the scribes that sin was forgiven by a man (for they considered that Jesus Christ was only a man) and that sin was forgiven by Him whereas the Law was not able to absolve it, since faith alone justifies.”

Didymus the Blind (c. 313-398)

“A person is saved by grace, not by works but by faith. There should be no doubt but that faith saves and then lives by doing its own works, so that the works which are added to salvation by faith are not those of the law but a different kind of thing altogether.” [31]

Basil of Caesarea (329-379):

“Let him who boasts boast in the Lord, that Christ has been made by God for us righteousness, wisdom, justification, redemption. This is perfect and pure boasting in God, when one is not proud on account of his own righteousness but knows that he is indeed unworthy of the true righteousness and is justified solely by faith in Christ.”

Jerome (347–420):

“We are saved by grace rather than works, for we can give God nothing in return for what he has bestowed on us.”

Jerome (347-420):

On Romans 10:3: “God justifies by faith alone.” (Deus ex sola fide justificat). [35]

John Chrysostom (349-407):

“For Scripture says that faith has saved us. Put better: Since God willed it, faith has saved us. Now in what case, tell me, does faith save without itself doing anything at all? Faith’s workings themselves are a gift of God, lest anyone should boast. What then is Paul saying? Not that God has forbidden works but that he has forbidden us to be justified by works. No one, Paul says, is justified by works, precisely in order that the grace and benevolence of God may become apparent.”

John Chrysostom:

“But what is the ‘law of faith?’ It is, being saved by grace. Here he shows God’s power, in that He has not only saved, but has even justified, and led them to boasting, and this too without needing works, but looking for faith only.”

John Chrysostom:

“God allowed his Son to suffer as if a condemned sinner, so that we might be delivered from the penalty of our sins. This is God’s righteousness, that we are not justified by works (for then they would have to be perfect, which is impossible), but by grace, in which case all our sin is removed.”

John Chrysostom:

“Everywhere he puts the Gentiles upon a thorough equality. ‘And put no difference between us and them, having purified their hearts by faith.’ (v. 9.) From faith alone, he says, they obtained the same gifts. This is also meant as a lesson to those (objectors); this is able to teach even them that faith only is needed, not works nor circumcision.”

John Chrysostom:

“What then was it that was thought incredible? That those who were enemies, and sinners, neither justified by the law, nor by works, should immediately through faith alone be advanced to the highest favor. Upon this head, accordingly Paul has discoursed at length in his Epistle to the Romans, and here again at length. “This is a faithful saying,” he says, “and worthy of all acceptation, that Christ Jesus came into the world to save sinners.”

John Chrysostom:

“Now since the Jews kept turning over and over the fact, that the Patriarch, and friend of God, was the first to receive circumcision, he wishes to show, that it was by faith that he too was justified. And this was quite a vantage ground to insist upon. For a person who had no works, to be justified by faith, was nothing unlikely. But for a person richly adorned with good deeds, not to be made just from hence, but from faith, this is the thing to cause wonder, and to set the power of faith in a strong light.”

Justin Martyr (d. 165)

In his Dialogue with Trypho: “No longer by the blood of goats and of sheep, or by the ashes of a heifer . . . are sins purged, but by faith, through the blood of Christ and his death, who died on this very account.”

Augustine:

“When someone believes in him who justifies the impious, that faith is reckoned as justice to the believer, as David too declares that person blessed whom God has accepted and endowed with righteousness, independently of any righteous actions. What righteousness is this? The righteousness of faith, preceded by no good works, but with good works as its consequence.”

Ambrosiaster (fourth century):

“God has decreed that a person who believes in Christ can be saved without works. By faith alone he receives the forgiveness of sins.”

Ambrosiaster:

“They are justified freely because they have not done anything nor given anything in return, but by faith alone they have been made holy by the gift of God.”

Ambrosiaster:

“Paul tells those who live under the law that they have no reason to boast basing themselves on the law and claiming to be of the race of Abraham, seeing that no one is justified before God except by faith.”

Ambrosiaster:

“God gave what he promised in order to be revealed as righteous. For he had promised that he would justify those who believe in Christ, as he says in Habakkuk: ‘The righteous will live by faith in me’. Whoever has faith in God and Christ is righteous.”

Ambrose (c. 339-97):

“Therefore let no one boast of his works, because no one can be justified by his works; but he who is just receives it as a gift, because he is justified by the washing of regeneration. It is faith, therefore, which delivers us by the blood of Christ, because blessed is he whose sins are forgiven, and to whom pardon is granted.” [34]

Marius Victorinus (fourth century):

“The fact that you Ephesians are saved is not something that comes from yourselves. It is the gift of God. It is not from your works, but it is God’s grace and God’s gift, not from anything you have deserved. ... We did not receive things by our own merit but by the grace and goodness of God.”

Prosper of Aquitaine (390–455):

“And just as there are no crimes so detestable that they can prevent the gift of grace, so too there can be no works so eminent that they are owed in condign [deserved] judgment that which is given freely. Would it not be a debasement of redemption in Christ’s blood, and would not God’s mercy be made secondary to human works, if justification, which is through grace, were owed in view of preceding merits, so that it were not the gift of a Donor, but the wages of a laborer?”

Theodoret of Cyrus (393–457):

“The Lord Christ is both God and the mercy seat, both the priest and the lamb, and he performed the work of our salvation by his blood, demanding only faith from us.”

Theodoret of Cyrus:

“All we bring to grace is our faith. But even in this faith, divine grace itself has become our enabler. For [Paul] adds, ‘And this is not of yourselves but it is a gift of God; not of works, lest anyone should boast’. It is not of our own accord that we have believed, but we have come to belief after having been called; and even when we had come to believe, He did not require of us purity of life, but approving mere faith, God bestowed on us forgiveness of sins”

Cyril of Alexandria (412-444):

“For we are justified by faith, not by works of the law, as Scripture says. By faith in whom, then, are we justified? Is it not in Him who suffered death according to the flesh for our sake? Is it not in one Lord Jesus Christ?”

Fulgentius (462–533):

“The blessed Paul argues that we are saved by faith, which he declares to be not from us but a gift from God. Thus, there cannot possibly be true salvation where there is no true faith, and, since this faith is divinely enabled, it is without doubt bestowed by his free generosity. Where there is true belief through true faith, true salvation certainly accompanies it. Anyone who departs from true faith will not possess the grace of true salvation.”

Luther:

“The article of justification is the master and prince, the lord and ruler and judge of all areas of doctrine. It preserves and governs the entire teaching of the church and directs our conscience before God. Without

this article, the world is in total death and darkness, for there is no error so small, so insignificant and isolated that it does not completely please the mind of man and mislead us, if we are cut off from thinking and meditating on this article. Therefore, because the world is so obtuse and insensitive, it is necessary to deal with this doctrine constantly and have the greatest understanding of it. Especially if we wish to advise the churches, we will fear no evil, if we give the greatest labor and diligence in teaching particularly this article. For when the mind has been strengthened and confirmed in this sure knowledge, then it can stand firm in all things. Therefore, this is not some small or unimportant matter, particularly for those who wish to stand on the battle line and contend against the devil, sin, and death and teach the churches.”

Luther:

"Justification is the article where the church stands or falls"

Wilhelmus `a Brakel:

"Justification is the soul of Christianity and the fountainhead of all true comfort and sanctification. He who errs in this doctrine errs to his eternal destruction."

I

Biblical passage

On justification by faith alone

Romans 5:1 ESV: ^[1]_[SEP]

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.

Romans 4:5 ESV:

And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness,

Romans 3:28 ESV

[L]
[SEP]For we hold that one is justified by faith apart from works of the law.

Galatians 5:6 ESV

For in Christ Jesus neither circumcision nor un-circumcision counts for anything, but only faith working through love.

Galatians 2:16 ESV

Yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.

Philippians 3:9 ESV

And be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith

John 1:12 ESV

But to all who did receive him, who believed in his name, he gave the right to become children of God,

Galatians 2:20 ESV

I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

1 Corinthians 1:30 ESV

And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption.

Romans 11:6 ESV

But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

Romans 4:1--25 ESV

What then shall we say was gained by Abraham, our forefather according to the flesh? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness."

Romans 3:20 ESV

For by works of the law no human being will be justified in his sight,

since through the law comes knowledge of sin.

John 5:24 ESV

Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.

Ephesians 2:10 ESV

[[[
SEP]]]For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Ephesians 2:8--9 ESV

[[[
SEP]]]For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.

Galatians 2:21 ESV

[[[
SEP]]]I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.

Romans 4:25 ESV

Who was delivered up for our trespasses and raised for our justification.

Ephesians 2:8 ESV

^{[[[}_{SEP]}For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,

Galatians 1:6--9 ESV

I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel— not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.

Romans 3:21 ESV

^{[[[}_{SEP]}But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—

John 3:18 ESV

Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.

Romans 10:9 ESV

Because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

Romans 10:3 ESV

[[[SEP]]]For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness.

Romans 8:30 ESV

And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

Romans 8:1 ESV [[[SEP]]]There is therefore now no condemnation for those who are in Christ Jesus.

Romans 5:19 ESV

For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

Romans 5:18 ESV

[[[SEP]]]Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

Romans 5:2 ESV

^[1]_{SEP}Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

Romans 4:16 ESV

That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all,

Romans 1:17 ESV

^[1]_{SEP}For in it the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

Genesis 15:6 ESV

^[1]_{SEP}And he believed the Lord, and he counted it to him as righteousness.

Hebrews 11:8 ESV

^[1]_{SEP}By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going.

Titus 3:5 ESV

^[1]_{SEP}He saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and

renewal of the Holy Spirit.

Galatians 5:4 ESV

You are severed from Christ, you who would be justified by the law; you have fallen away from grace.

Galatians 3:13 ESV

^[1]_{SEP} Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”

Galatians 3:1--29 ESV

“O foolish Galatians! Who has bewitched you? It was before your eyes that Jesus Christ was publicly portrayed as crucified. Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? Did you suffer so many things in vain—if indeed it was in vain? Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith?”

2 Corinthians 5:17 ESV

Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.

2 Corinthians 5:10 ESV

^[1]_[SEP]For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

1 Corinthians 13:13 ESV

^[1]_[SEP]So now faith, hope, and love abide, these three; but the greatest of these is love.

Romans 5:9 ESV

^[1]_[SEP]Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God.

Romans 4:6--8 ESV

Just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: “Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin.”

Romans 4:3 ESV

For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.”

Romans 3:24 ESV

And are justified by his grace as a gift, through the redemption that is in

Christ Jesus,

Romans 3:25 ESV

Whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins.

Romans 3:26 ESV

Romans 3:28 (NIV)

28 For we maintain that a person is justified by faith apart from the works of the law.

It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

Romans 1:5 ESV

Through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations.

Acts 26:18 ESV

To open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'

Acts 16:31 ESV

^[1]_{SEP}And they said, “Believe in the Lord Jesus, and you will be saved, you and your household.”

John 6:50--71 ESV

This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.” The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” So, Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.

Mark 16:15--16 ESV

And he said to them, “Go into all the world and proclaim the gospel to the whole creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

Revelation 5:9 ESV

And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation.

1 John 1:9 ESV

[[[SEF]]]If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Hebrews 11:1 ESV

Now faith is the assurance of things hoped for, the conviction of things not seen.

Colossians 2:9 ESV

For in him the whole fullness of deity dwells bodily,

Ephesians 2:8---10 ESV

For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Ephesians 2:5 ESV

[[[SEF]]]Even when we were dead in our trespasses, made us alive together with Christ— by grace you have been saved.

Ephesians 1:14 ESV

[SEP]Who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory?

Ephesians 1:6 ESV

To the praise of his glorious grace, with which he has blessed us in the Beloved.

Galatians 5:22 ESV

[SEP]But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

Galatians 5:2--4 ESV

Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you. I testify again to every man who accepts circumcision that he is obligated to keep the whole law. You are severed from Christ, you who would be justified by the law; you have fallen away from grace.

Galatians 3:24 ESV

So then, the law was our guardian until Christ came, in order that we might be justified by faith.

Galatians 3:19 ESV

Why then the law? It was added because of transgressions, until the

offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.

Galatians 3:11 ESV

Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.”

Galatians 3:10--13 ESV

For all who rely on works of the law are under a curse, for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” Now it is evident that no one is justified before God by the law, for “The righteous shall live by faith.” But the law is not of faith, rather “The one who does them shall live by them.” Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”.

Galatians 3:8 ESV

And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.”

Galatians 1:6 ESV

^[1]_[SEP]I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel.

2 Corinthians 5:21 ESV

[L
SEP]For our sake, he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

2 Corinthians 5:19 ESV

That is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

1 Corinthians 15:10 ESV

But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me.

Romans 14:23 ESV

[L
SEP]But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin.

Romans 8:33 ESV

[L
SEP]Who shall bring any charge against God's elect? It is God who justifies.

Romans 8:4 ESV

[L1]
[SEP]In order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.

Romans 7:4 ESV

Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God.

Romans 6:1--23 ESV

What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his.

Romans 5:10 ESV

[L1]
[SEP]For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.

Romans 4:7 ESV

[L1]
[SEP]“Blessed are those whose lawless deeds are forgiven, and whose

sins are covered”

Romans 4:4-5 ESV

Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness.

Romans 3:26 ESV

It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.

Acts 17:30 ESV ^[L]_[SEP] The times of ignorance God overlooked, but now he commands all people everywhere to repent.

John 3:36 ESV

^[L]_[SEP] Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

1 John 5:12 ESV

Whoever has the Son has life; whoever does not have the Son of God does not have life.

1 John 2:28 ESV

^[1]_[SEP]And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.

1 Peter 3:18 ESV

^[1]_[SEP]For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit.

Hebrews 11:17 ESV

^[1]_[SEP]By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son,

Hebrews 10:39 ESV

^[1]_[SEP]But we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls.

Hebrews 6:20 ESV

^[1]_[SEP]Where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

Hebrews 6:12 ESV

So that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.

Hebrews 3:6 ESV

But Christ is faithful over God's house as a son. And we are his house if indeed we hold fast our confidence and our boasting in our hope.

Titus 3:7 ESV

^[L]_[SEP]So that being justified by his grace we might become heirs according to the hope of eternal life.

Titus 3:3--7

For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life.

1 Timothy 2:5 ESV

^[L]_[SEP]For there is one God, and there is one mediator between God and men, the man Christ Jesus.

Philippians 3:11--14 ESV

That by any means possible I may attain the resurrection from the dead. Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

Philippians 3:8---9 ESV

Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake, I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith.

Philippians 1:6 ESV

[1]And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.

Ephesians 4:5 ESV

One Lord, one faith, one baptism.

Ephesians 2:9 ESV

Not a result of works, so that no one may boast.

Ephesians 2:6 ESV

^[1]_{SEP}And raised us up with him and seated us with him in the heavenly places in Christ Jesus, and believed in him, were sealed with the promised Holy Spirit.

Galatians 3:17 ESV / 2 helpful votes^[1]_{SEP}This is what I mean: the law, which came 430 years afterward, does not annul a Covenant previously ratified by God, so as to make the promise void.

Galatians 3:14 ESV

^[1]_{SEP}So that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith.

Galatians 3:10 ESV

For all who rely on works of the law are under a curse, for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.”

Galatians 3:6 ESV

Just as Abraham “believed God, and it was counted to him as righteousness”?

Galatians 1:9 ESV

As we have said before, so now I say again: If anyone is preaching to

you a gospel contrary to the one you received, let him be accursed.

2 Corinthians 12:9 ESV

But he said to me, “My grace is sufficient for you, for my power is made perfect in weakness.” Therefore, I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me.

2 Corinthians 5:17--18 ESV

Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation, for all have sinned, and come short of the glory of God.

Romans. 3:23:

Being justified freely by his grace through the redemption that is in Christ Jesus:

3:25 Whom God has set forth to be a propitiation through faith in His blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

3:26 to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believes in Jesus.

3:27 Where is boasting then? It is excluded. By what law? of works?

No: but by the law of faith.

3:12 They are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one.

3:13 Their throat is an open sepulcher; with their tongues, they have used deceit; the poison of asps is under their lips: 3:14 Whose mouth is full of cursing and bitterness: 3:15 Their feet are swift to shed blood: 3:16 Destruction and misery are in their ways: 3:17 And the way of peace have they not known: 3:18 There is no fear of God before their eyes.

3:19 now we know that what things so ever the law says, it says it to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

3:20 Therefore by the deeds of the law there will no flesh be justified in his sight: for by the law is the knowledge of sin.

3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 3:22 Even the righteousness of God which is by faith of Jesus Christ to all and upon

all them that believe: for there is no difference: 3:23 For all have sinned, and come short of the glory of God; 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:

3:25 Whom God has set forth to be a propitiation through faith in His blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 3:26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believes in Jesus.

3:20 Therefore by the deeds of the law there will no flesh be justified in his sight: for by the law is the knowledge of sin.

3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

4:1 What will we say then that Abraham our father, as pertaining to the flesh, has found?

4:2 For if Abraham were justified by works, he has whereof to glory; but not before God.

4:3 For what say the scripture? Abraham believed God, and it was counted to him for righteousness.

4:4 Now to him that works is the reward not reckoned of grace, but of debt.

4:5 But to him that works not, but believes on him that justifieth the ungodly, his faith is counted for righteousness.

4:6 Even as David also describes the blessedness of the man, to whom God imputes righteousness without works, 4:7 Saying, blessed are they whose iniquities are forgiven, and whose sins are covered.

4:8 Blessed is the man to whom the Lord will not impute sin.

5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 5:2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

5:9 Much more then, being now justified by his blood, we will be saved from wrath through him.

6:7 For he that is dead is freed from sin.

6:14 For sin will not have dominion over you: for you are not under the law, but under grace.

6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

7:10 And the commandment, which was ordained to life, I found to be to death.

7:11 For sin, taking occasion by the commandment, deceived me, and by it slew me.

7:24 O wretched man that I am! who will deliver me from the body of this death? 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

8:2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

8:14 For as many as are led by the Spirit of God, they are the sons of God.

8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

8:31 What will we then say to these things? If God be for us, who can be against us? 8:32 He that spared not his own Son, but delivered him up for us all, how will he not with him also freely give us all things?

8:33 Who will lay any thing to the charge of God's elect? It is God that justifieth.

8:34 Who is he that condemns? It is Christ that died, yes rather, that is risen again, who is even at the right hand of God, who also makes intercession for us.

8:35 Who will separate us from the love of Christ? will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

8:36 As it is written, for your sake we are killed all the day long; we are accounted as sheep for the slaughter.

8:37 No, in all these things we are more than conquerors through him that loved us.

8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

8:39 Nor height, nor depth, nor any other creature, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

9:10 And not only this; but when Rebecca also had conceived by one,

even by our father Isaac; 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calls;)

9:12 It was said to her; the Elder will serve the younger.

9:13 As it is written, Jacob have I loved, but Esau have I hated.

9:14 What will we say then? Is there unrighteousness with God? God forbid.

9:15 For he says to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

9:16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

9:17 For the scripture say to Pharaoh, even for this same purpose have I raised you up, that I might show my power in you, and that my name might be declared throughout all the earth.

9:18 Therefore has he mercy on whom he will have mercy, and whom he will he hardeneth.

9:19 You will say then to me, why doth he yet find fault? For who has resisted his will? 9:20 No but, O man, who are you that repliest against God? Will the thing formed say to him that formed it, why have you made me so? 9:21 Has not the potter power over the clay, of the same lump to make one vessel to honour, and another to dishonour? 9:22 What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 9:23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared to glory, 9:24 Even us, whom he has called, not of the Jews only, but also of the Gentiles? 9:25 As he says also in Osea, I will call them my people, which were not my people; and her beloved, which was not beloved.

9:26 And it will come to pass, that in the place where it was said to them, you are not my people; there will they be called the children of the living God.

9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant will be saved:

9:28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like to Gomorrha.

Romans 9:30 What will we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

9:31 But Israel, which followed after the law of righteousness, has not attained to the law of righteousness.

9:32 Therefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; 9:33 As it is written, Look, I lay in Zion a stumbling stone and rock of offence: and whosoever believes on him will not be ashamed.

10:2 For I bear them record that they have a zeal of God, but not according to knowledge.

10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.

10:4 For Christ is the end of the law for righteousness to every one that believes.

10:5 For Moses describes the righteousness which is of the law, That the man which does those things will live by them.

10:6 But the righteousness which is of faith speaks on this wise, say not in your heart, who will ascend into heaven? (that is, to bring Christ down from above:) 10:7 Or, who will descend into the deep? (that is, to bring up Christ again from the dead.) 10:8 But what say it? The word

is nigh you, even in your mouth, and in your heart: that is, the word of faith, which we preach; 10:9 That if you will confess with your mouth the Lord Jesus, and will believe in your heart that God has raised him from the dead, you will be saved.

10:10 For with the heart man believes to righteousness; and with the mouth confession is made to salvation.

10:11 For the scripture say, whosoever believes on him will not be ashamed.

10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich to all that call upon him.

10:13 For whosoever will call upon the name of the Lord will be saved.

11:4 But what say the answer of God to him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

11:5 Even so then at this present time also there is a remnant according to the election of grace.

11:6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work.

10:4 For Christ is the end of the law for righteousness to every one that believes.

13:10 Love works no ill to his neighbor: therefore, love is the fulfilling of the law.

End of Appendix

EPILOGUE

God is One, He manifests Himself in three different Persons, The Father, The Word and The Spirit, and these three are one. Jesus is the Second Person of the Deity; He is "The Word". He bears the Glory of the Father, and is One with the Father. The Father offered Jesus as a sacrifice for the sins of the world. Jesus is the Eternal Lamb of God. After believing in Him, you do not need another sacrifice, for His death redeems for time and eternity, and His resurrection justifies for time and eternity. The sinner is called to believe, not to repent, the old nature cannot repent, and even if it could, it would not be enough, for flesh and blood cannot inherit the Kingdom of God, and a forgiven sinner is still a sinner. He needs a new heart, and a new heart has nothing to repent of, for it comes already sanctified. The born-again soul, departs from sin. Departing is not repenting, but doing that which is natural to a new nature. The new behavior is not "Works after salvation" either, but the fruit of the Spirit. Any one who is "in Christ", is a new spices of creation. Not chronological new, but new in nature.

The Lord left us one commandment, and one alone, that we love one another as He has loved us. Love produces faith, and faith produces hope. Love Faith and Hope, are the most basic fundamentals of Christianity. The Father chose us before the foundation of the Earth. Election doesn't make sense, but we are not called to live by sense, but by faith. We are called to believe in His holiness, whether it makes sense or not.

Do not mingle with the Fallen Church, and pray for the Luke warm, but keep your distance. May the God all Mighty, grant you the Grace to be a separate people for Him.

You will be persecuted, but He is worth of every bend of the road. Many will be barely saved, but barely saved, is saved, no question about it. He is coming for a Sanctified Church though, shining like the

Stars; a Church He calls Philadelphia. I am sure you have had many goals to live for, but the Lord dreams with a Church who dreams with Him. Set your goal in being Philadelphia.

The Glorious Church He is coming for, will divide history again, it will cause an actual reform to take place. Dare be a Reformer.

The Zeal of the Lord is the Engine of Reform

End of The Book

ABOUT THE AUTHOR

Offered to the service of the Lord by his Mother Nena before conception, Declared dead by the family Doctor at the age of four, back to life when Nena lifted up the dead body to the heavens and cried: Lord this is the one I offered You for your service. After the testing of her faith the Lord honored her prayer.

He, Joshua, heard the voice of the Lord at seventeen for the first time: ---“Give me your life”! Joshua ran to his bedside; the only altar he knew, knelt down and said: - Lord I give you my life. He did not know the leading of the Spirit, but he felt compelled to go to the Down Town Park and pass out flyers which read: “Only Jesus Saves”; which he wrote by hand and cut with scissors. He was arrested and charged with the "crime" of passing out “Counter-Revolution Propaganda”; this was back in Communist Cuba. In jail, he started writing to the Church encouraging messages. As he was released, six months later, he fled to the US, and obtained political asylum. After a few years, a member of the family came over and said to him: The Churches still read your letters.

At the age of twenty-nine while dealing with his sinful nature, he prayed: Lord I am sliding down to hell and I can't even repent. This is the gospel he had known: “repent to be forgiven”. He heard the voice of the Lord for the second time: “Fix your eyes on Christ”. Joshua cried to Jesus the same prayer: “Lord Jesus, I am sliding down to hell and I can't repent! At this time, he experienced what he refers to as his “Road to Damascus experience”. He saw the Lord Jesus sitting at a Desk as Judge in a courtroom atmosphere. He, the Judge, lifted up what appeared to Joshua as a Wooden Hammer, and blasting down at the Desk, proclaimed: “*Forgiven for time and eternity*”.

Forgiven without been able to repent opened Joshua's understanding, and in a matter of seconds he perceived the difference between a gospel based on repentance, and a gospel based on faith, and the difference between “forgiven” and “justified”. Much like a computer which downloads and installs a software in a matter of seconds, and is able to function for years without running out of words, so was the "App" of

Justification, based on Sheer Grace through Sheer Faith, downloaded and installed in Joshua's heart, which he named "The Mystery of Grace" Since then has he been proclaiming the "Ever-lasting Gospel", without running out of words.

THE LAST REFORM is his first published Title

