

**WANTED ALIVE**

**A COVENANT  
WITH  
MY  
CHILDREN**

**BY REQUEST OF THE CREATOR**

**TOP REWARD: FELLOWSHIP**



## Covenants: Old And New – Dead or Alive?

This matter of biblical covenants is confusing to most Christians. Some think the Old is abolished or *Dead*, while others think the Old is still in effect making it *Alive*. Christians who practice "Torah Observance" (keeping the Mosaic Law), keeping the Old alive, do so on the basis of only two gospel passages:

*ESV: Matthew Chapter 5 [17] Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. [18] For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. [19] Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.*

*ESV: Luke Chapter 16 [16] The Law and the Prophets were until John; since then the good news of the kingdom of God is preached, and everyone forces his way into it. [17] But it is easier for heaven and earth to pass away than for one dot of the Law to become void.*

Bible teachers interpret these passages, not on their own merit but according to their particular doctrinal position as to the Old being *Alive or Dead*. To *Torah Observant Messianic Jews*, these mean Moses (Torah) will never stop being the standard of righteousness and must be practiced. But to Christians it means the Law was abolished by Jesus' atoning work, effectively making it *Dead*. To the one, it ended, to the other it is eternal. Obviously, these opposing views are not compatible, one view is right or the other is right but not both views at the same time.

Jesus said he did not come to "abolish the Law" (or the prophets) but he stated his mission as "fulfill the Law".<sup>1</sup> Israel (and all humans) relate to the Creator through legal agreements called "covenants" or in modern

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1 Definition of 'fulfill': to meet the requirements or expectations of, fill or meet a want or need; put in effect; to carry out a task; to bring to an end; complete.

understanding, "contracts." This is not so much a statement about faith as a simple statement that all business men and merchants understand. Covenants (contracts) remain in force until all components of the agreement are completed by each party. Completing all the agreements is called "ratifying" or in biblical and legal parlance, "fulfilling".

Covenants by definition do end. They are not eternal, all are temporary and changeable. The view that they will never end is just not Biblical nor logical. Covenants have stipulations, agreed contingencies and duties to perform.<sup>2</sup>

But how do they end? When do they end? There are two ways to end a covenant: 1) one or both parties default on part or all of the agreement or 2) both parties complete every component. Either way, the Old Covenant would end.<sup>3</sup> Jesus taught that God would not default on His end but that all of God's portions of all the covenants would remain in force until they were completed. That means an ending of the covenant, not by abolishing it but end it by proper legal agreement on God's part, even if Israel had broken their part.

Jesus taught that he came to "fulfill" the Mosaic Law covenant. Jesus taught that he came to complete God's end of the contract with Israel. The prophet Jeremiah had already prophesied to Israel that she<sup>4</sup> had broken her end. That in itself nullifies the covenant. At that point, God was not bound to His end but Jesus declared that God would keep up His end in spite of Israel's failure.

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2 See Deuteronomy 4:13-14. These instructions pertained to the land the Israelites were going to possess. This was one limitation of the original commandments. Moses didn't say it pertained to anything else.

3 See Deuteronomy 7:9 – A thousand generations simply means in Hebraic thought: a very long time, not forever.

4 Israel may properly be called “she”. See Appendix: *Israel, the Wife of Jehovah*.

*Covenants: Old And New – Dead or Alive?*

*ESV: Jeremiah Chapter 31 [31] Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, [32] not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD.*

Jeremiah clearly identifies that the broken covenant was the Mosaic Law covenant. That was 660 years before Jesus' ministry! The Mosaic Law was the one that would be replaced with a New Covenant since Israel had already nullified it by her failure to keep her end.

Now we have an apparent contradiction.

*ESV: Deuteronomy Chapter 12 [28] Be careful to obey all these words that I command you, that it may go well with you and with your children after you forever, when you do what is good and right in the sight of the LORD your God. [emphasis added]*

The difficulty lies in the word emphasized: *forever*. It is the Hebrew word, '*olam*' (Strong's #5769). It is often translated *forever* but that translation covers up and misrepresents the Hebrew thought. A more accurate rendering of the word *olam* would be "the foreseeable future". The word means the same thing as a vanishing point in artistry. It's known that there is something beyond the vanishing point, but it is very hard to see or even guess at what is out there. '*olam*' does not in any way mean eternity in the concrete thinking of ancient Hebrew. So why do modern Jews say '*forever*' like it meant the Christian notion of eternity?

Modern Jews are as much a product of the Greco-Roman culture in their thinking as modern gentiles. They are also hampered by their Pharisee rabbis suppressing the truth to avoid confronting their Messiah with their unbelief. Moses said the Law would be in force in the land of Canaan and for the foreseeable future ... not for eternity! Moses never

said nor implied the modern notion that the commandments he delivered were to stand until the age of regeneration of the heavens and the earth.

Jesus' teachings reflected both the Hebrew language and legal jargon when he taught that the Moses' Law was only in effect until it was completed. If completed, then the Old Covenant could be replaced by a New Covenant. What else did Jeremiah say about this New Covenant?

*Jeremiah Chapter 31 [33] But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. [32] not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband<sup>5</sup>, declares the LORD. [34] And no longer shall each one teach his neighbor and each his brother, saying, Know the LORD, for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.*

God, by the voice of His prophet, says that He will go the extra step and not only replace the Old Covenant with a New Covenant but He will take the Old one of the letter and place it within His people, within their hearts (meaning deeply embedded into their living being). There are two additional characteristics of this New Covenant. Each recipient of the New Covenant will know God directly, that is hear his voice within themselves and their sins will be permanently forgiven.

All this comes to pass on the day of Pentecost when the God's presence and power was poured out upon Jesus' followers. They, in turn, shared the New Covenant with others so that they could receive it too.

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5 See Appendix: *Israel, the Wife of Jehovah*

## *Covenants: Old And New – Dead or Alive?*

Understanding the transition from the Old To the New requires a little insight into the Hebrew understanding of just what the Mosaic Law really meant. To the Hebrews, the covenant was not a 'law' like modern civil laws. The Mosaic Law was instructions about how to live God's way. Some actions brought blessings (248 commandments) and others brought cursing (365 commandments). It was a blueprint of righteousness, exemplified in conduct.

These codified instructions are called the "Torah"<sup>6</sup>. They were a set of instructions given by Moses. Thus the New Covenant is a new set of instructions or "New Torah".

The New Covenant (New Torah) is characterized by each and every recipient having the ability to hear internally the voice of God to instruct them individually (and for each situation), the righteous deliverance embodied in the Mosaic Law -- which pointed to Jesus Christ. This only works if sin is permanently forgiven and not an issue for the believer. All this is captured and embodied within the gift of God's grace.<sup>7</sup>

Holy spirit is God's gift. It contains the spirit of the Law, which Jesus taught. Holy spirit is the enabling element to fulfill the promises of God in each believer. The prophecies of the Hebrew prophets that God's people would be a light to the nations is fulfilled in the Post-Pentecost believer.<sup>8</sup>

By listening to God's spirit within, one is then walking by the spirit.

*ESV: Romans Chapter 7 [6] But now we are released from the law, having died to that which held us captive, so that we*

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6 Torah literally means 'first five words' and usually is applied as a generic term for the first five books of the Bible or the books of Moses where all the instructions about living righteously are given. So Torah becomes the generic expression for all instructions about God's righteousness.

7 Romans 3:24; Romans 5:15-17; Ephesians 2:8; Ephesians 3:7; Ephesians 4:7;

8 Isaiah 42:6-9; Isaiah 60:3; Luke 2:32; Acts 13:47 (quoting Isaiah 49:6); Acts 26:23.

*serve not under the old written code but in the new life of the Spirit.*

This new life (New Torah) is living by the spirit within. That is something far more alive and dynamic than "attitude".

*ESV: Romans Chapter 8 [3] For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, [4] 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.*

Attempting to live God's righteousness and love by one's own mind (the letter) is weak and eventually fails, thus putting the believer under guilt consciousness and sin again. But living by listening and doing what the spirit directs is the life of the New Torah: The New Words.

*ESV: Romans Chapter 8 [5] For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.*

People who attempt to please God by doing things they think are godly will be caught up in fleshly desires and goals. But those who live by listening to the spirit within will only mind what God is telling them.

Paul's letter written to the Galatians addresses this very issue. Read the 3rd chapter. Paul is clear: Either live the New Torah, by your own fleshly effort (placing yourself back under the letter of the Old Torah) or learn to live by listening to the Internal Words from the spirit: The New Torah.

*ESV: Galatians Chapter 5 [18] But if you are led by the Spirit, you are not under the law.*

The error of attempting to live by the letter of the Law is not only a false righteousness but leads the believer into additional grievous errors.



The typical attitude of looking to scripture for rules, laws and absolute instructions or 1-2-3 answers for social problems, is a result of an anti-grace, legalism which ignores the voice of the internal spirit. This error is due to gross misinformation about what is holy spirit and how does it operates within a believer. This misunderstanding of what is contained in the gift of holy spirit and how it operates is the whole crux of why modern believers are so taken with legalism, rules and "proof text" biblical policies as the "rules for Christian practice". Every Christian group who states, "*The Bible is our only rule of faith and practice*" is essentially announcing that they reject living by the spirit of righteousness.

So is the Old Covenant null and void? Yes and No. The Old Covenant (Old Torah) is now built into the believer by holy spirit. The New Covenant operates when the believer learns how the holy spirit operates -- which is almost completely unknown today or at least grossly misunderstood. This knowledge of how to fully live by the New Covenant is revealed in the New Testament. Traditional interpretations by those who rarely experience or even deny what is written. By ignorance and unbelief, this truth has been suppressed.

The New Covenant lives today only to the degree this knowledge of operations of holy spirit live in the hearts and minds of believers. Until then, old covenant style legalism will prevail as a rules and laws over the faithful. Jesus Christ told his apostles that his condition and habit of attempting to produce God's righteousness on one's own was coming to an end.

*John Chapter 4 [23] But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. [24] God is spirit, and those who worship him must worship in spirit and truth.*

God is spirit, and those who worship Him must worship<sup>9</sup> in spirit and truth. If it's done by the senses, it is not what Jesus was talking about. If what you do is by instruction or operation of holy spirit, it is exactly what

The Father is seeking children who will listen to Him, not act out their ceremonies and rituals and say they are listening when in fact they are not listening at all.

*ESV: John Chapter 13 [34] A new commandment [Torah] I give to you, that you love one another: just as I have loved you, you also are to love one another.*

We have received the Messiah and his New Torah. It is built into each and every believer by receiving the gift of grace Jesus sacrificed his life to provide. It is manifested when we listen to our gift of grace, our holy spirit to love one another.



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9 To worship is to adore and honor. Worshiping in spirit occurs when the believer responds to his internal spirit and fulfills its leading, thus responding to the Head of the church, Jesus Christ himself. All other so-called worship by attendance at a location, ceremonies and rites is not worshiping in the spirit.

## **Appendix: Principles To Consider:**

1. If I am contracted (covenant relationship) to deliver a bushel of apples to the local market, I am under that covenant until I deliver the apples. When the bushel is delivered, I am no longer under that covenant. It is fulfilled to use both a legal and biblical term for completion. This is the simple logic used in scripture. We understand it in the real world, so why not in the spiritual?

2. Celebrating Hebrew holidays is pointless. The holidays in the Hebrew (or Jewish) calendar either commemorate Hebrew historical events or serve as reminders of God's coming Promised One ... or both at once. For New Covenant believers to celebrate the reminders of the coming Savior is to deny that he came. Celebrating Hebrew holidays is a denial of the first coming of God's anointed.

3. There is perhaps only one event New Covenant believers should celebrate and that would be the day that Jesus' atoning work was delivered: Pentecost (Shavuot in Hebrew). Shavuot is a celebration of when the original Word of God (Torah) was delivered to the children of Israel on mount Sinai, fifty days after the Exodus out of Egypt. Pentecost is the same day, centuries later, that God gave His New Word, His New Covenant to Israel and to the rest of the nations. It celebrates the day God wrote the original instructions of righteousness into the hearts of men by holy spirit. Failure to make this event the supreme celebration in the Christian calendar is an indication of how little modern Christians think of Jesus' atoning work and how little they actually comprehend Jesus himself. It is a failure to honor God's son, Jesus Christ.

4. How holy spirit operations work is detailed in scripture but few ever understand them. The most obvious passage is I Corinthians 12-14 but by far not the only passage. In that section the personal operations of holy spirit are listed. By poor interpretation methods and overbearing traditions they have been labeled as individual gifts. However, unbiased reading of the text says the opposite and calls all listed items a single expression of holy spirit. There are nine in the list but there is only one expression or manifestation. All nine function together in symphony to produce one

concert of God's love. Misnaming these as individual items and calling them individual 'gifts' is suppressing the truth.

Even the common Christian experience of “the spirit's leading” contradicts the accepted doctrine. Christians attempt to contain in their minds two contradicting concepts. This sponsors “cognitive dissonance”<sup>10</sup>, the uncomfortable condition when experience contradicts beliefs.

Most Christians profess a leading of the spirit in many things. To understand the leading of the spirit and then respond, multiple so-called “gifts of holy spirit” are in action. Just knowing the spirit is motivating you to do something is called by the apostle Paul, “*Word of Knowledge*”. Then knowing what to do the apostle Paul calls “*Word of Wisdom*”. Realizing the spiritual side of the need or event the apostle Paul calls, “*Judgment of Spirits*.” The special confidence needed to act on this leading is called “*Faith*”. Most Christians have therefore experienced four of the so-called gifts that supposedly only occur one at a time. Then cognitive dissonance occurs.

The believer feels uncomfortable as to how these things work, he/she cannot explain them but there is no denying that they do. Modern Christians cannot quantify these experiences because the truth of the operations of holy spirit have been obscured by tradition, twisting and mistranslating scripture to maintain the ruse.<sup>11</sup>

The apostle Paul did quantify these experiences and explained them in I Corinthians 12. He clearly states that manifesting holy spirit is something given to all believers.<sup>12</sup> In quantifying how holy spirit operates, the believer can examine each beneficial operation individually. By this

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10 Cognitive dissonance is the term used in modern psychology to describe the discomfort felt by a person seeking to hold two or more conflicting cognitions (e.g., ideas, beliefs, values, emotional reactions) simultaneously.

11 See Appendix: *Translating I Corinthians 12:7-11*

12 I Corinthians 12:7

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method, all believers can be taught how to recognize spirit operations when they are happening. Likewise, the remaining six spirit operations in the list are also present in every believer. If any one operation is present, then all are present because Paul describes them as a one singular manifestation.

Operation of holy spirit is just as singular as the spirit itself. The ability to manifest the internal power of God in all nine abilities is in every believer. Otherwise, there is no point in ever praying for the sick if they are not.

Modern believers have a living covenant relationship with the Creator through His holy spirit. God gave his first born son to mediate the way into God's presence and to mediate His presence and power to abide within His children. May we own up to our Gift and our Savior by practicing what God's son sacrificed his life to produce: New Covenant Ambassadors empowered by the gift of grace, holy spirit.





## Appendix: Israel, the Wife of Jehovah

Isiah, chapter 54 is a lengthy discussion of Israel as the wife of Jehovah. God called Himself the husband of Israel, here and in other passages. The teaching that the modern Body of Christ is the bride of Christ is a contradiction of the original Hebrew prophet's definition of the spiritual marriage. The modern error is interpreting New Testament comparative metaphors out of grammar and topical context, as though they were pragmatic facts, disconnected to the contextual comparisons. One verse in this chapter is so clear that it is impossible to explain it away. It can only be ignored, not reinterpreted.

*Isaiah Chapter 54 [5] For your Maker is your husband, the LORD of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called.*

Verses 1-4 are a description of the woman's possession, the nomad's tent. Even today, among Bedouin tribes, the women own the tent. It is their responsibility to care for it and erect it each camp site. The women place the tent panels to make an enclosure. The tent is divided into the women and men's areas by a vertical panel. The women's side of the tent is twice the space of the men's. The women's side of the tent is further divided for a space for the married couples to sleep.

This fact and it's implications are clear in the following two verses.

*Isaiah Chapter 54 [6] For the LORD has called you like a wife deserted and grieved in spirit, like a wife of youth when she is cast off, says your God. [7] For a brief moment I deserted you, but with great compassion I will gather you.*

God says through Isiah, that He will gather his wife, Israel. It couldn't be more plain. This is the original use of the marriage metaphor: Israel is God's wife, His bride to court.

The rest of the chapter God is promising His wife what He will do for her in the ages to come.

Jeremiah also uses this imagery when he prophesies of the coming New Covenant, the passage quoted on page 4.

*Jeremiah Chapter 31 [32] not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband. [Emphasis added]*

At the very onset of Israel's deliverance in the exodus from Egypt and the giving of the Mosaic Law, God calls Himself the husband of Israel.

If the Hebrew prophets are to be trusted as the foundations of the faith, then their definitions must be accepted as continuing throughout scripture, from the first entry to the last in the book of Revelation.

Either this is true or one must somehow explain how Jesus' apostles stopped being Hebrews and became Greeks on the day of Pentecost. Either the ancestors of the Jews are trusted and honored<sup>13</sup> or one must explain how the apostle Paul, a Hebrew of the Hebrews, somehow lied throughout his entire ministry.

In the face of the original definition of Israel being the wife of Jehovah, one must understand the New Testament references to the bride as meaning Israel or simply using the covenant relationship of marriage as a comparison to God's relationship to His people.

Either the biblical definitions are correct and symmetrical throughout scripture or one has to revert to "systematic theology" and invent some convoluted non-scriptural method to explain away the man made contradictions.

Israel is Jehovah's woman to court. Eventually there is a marriage<sup>14</sup> in the new heavens and new earth where God's messiah is married to God's bride: Israel.

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13 Romans 11:28

14 Revelation of John 21:9-27



## Appendix: Translating I Corinthians 12:7-11

This chapter is perhaps the most obscured and misunderstood passage in the New Testament due to Roman-Byzantine<sup>15</sup> tradition. Errors have been reinforced by unbelieving theologians and Bible teachers for centuries. Yet, in every generation there have been a few humble hearts who were willing to reexamine the scriptures and discount experiences and abuses of others to find the truth about the power of God in manifestation.

Most Christians are somewhat familiar with this section of scripture but few are aware of what it actually teaches. Most seem to think it means that the list of operations of holy spirit are individual gifts. Then the popular thinking goes that God decides who has which gifts. In very rare instances, one person might have two or more but that would be the exception, not the rule. This is the error of the Roman-Byzantine tradition. However, without even clearing up mistranslations, the English contradicts this view. The section starts with an all inclusive statement. We will offer it from two English Bible versions.

*ESV: I Corinthians Chapter 12 [7] To each is given the manifestation of the Spirit for the common good.*

*KJV: I Corinthians Chapter 12 [7] But the manifestation of the Spirit is given to every man to profit withal.*

Both of these renderings come from the identical Greek text. Though worded somewhat differently, they both say the same thing. Whatever manifesting holy spirit is, it is given to all believers equally. Further, this manifesting holy spirit is for the “common good” or “to profit withal” (Greek: Advantage) of all other believers or at least to the advantage of those present. The word for “advantage” (Strong's #5624 'ōphélimos' [o-fel'-ee-mos])

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15 Roman-Byzantine tradition was codified in the creeds and church council decisions of the 4<sup>th</sup> century. It is the most common form of the Christian faith today.

This passage is bookended by another verse which repeats the same message:

*ESV: I Corinthians Chapter 12 [11] All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.*

*KJV: I Corinthians Chapter 12 [11] But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*

This verse has been very poorly understood. It is assumed – from tradition – that God does the deciding of who gets which gifts. However, that defies the actual dictionary definition of the words in the text and the parts of speech used. The word that is misunderstood is the word translated in the phrase, “as he wills”. It is the word “boúlomai” (boo'-lom-ah-ee), Strong's #1014. It is in the middle voice, meaning the thing is done to one's self. Properly translated according to the dictionary and rules of grammar it should be rendered as “as each self-intends”.

Placing these bookended passage together says this:

*“Manifesting holy spirit is given to every believer for the advantage (benefit) of all the believers. ... All these operations of holy spirit are manifested by each believer as that believer intends by his own will.”*

This may seem radical but it's just the text. But verse 8 seems to say something different from the bookended passages in the Roman-Byzantine mind. The next verse seems to support God giving one “gift” to one and a different one to some one else. Does it really say that or has tradition inserted that meaning in defiance of the text? I say the latter.

This passage has been translated without any regard for grammar or the dictionary meanings of the Greek words. It has been traditionally and intentionally mistranslated to sell Bibles by not offending tradition -- no matter how wrong tradition may be. Let us examine the beginning portion of the verse, the offensive part.

*ESV: I Corinthians Chapter 12 [8] To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit,*

*KJV: I Corinthians Chapter 12 [8] For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;*

Both of these versions, though four centuries apart, say the same thing. In other words, mistranslating to accommodate tradition is very old phenomenon. But what does the Greek text really say?

Before we start, the reader should understand that words in the Greek text do not have to be in the same order in the Greek text as the modern English reader needs them for sense. This is because words relate by gender and number endings like Spanish and French. Sometimes, such as in German, the verb is at the end of a sentence. We will examine the Greek words of this text in their Greek order and then reassemble them into a useful English order.

The first three words from the Greek text are “ho men gar” or in Strong's number system, #3739, #3303, #1063. From these three words the translators get “To one is given ...” or “For to one is given ...” Is that what they actually mean? The answer is no, not grammatically, not contextually, nor by dictionary definition seither.

The first word, “ho” (#3739) this is a relative pronoun. It is used to introduce a dependant clause. Properly translated it would be “which”. So verse 8 starts with the word “which”. But in English the first word is “For”. Where does that come from? Frankly it derives from the mind of the traditional translator or simply, out of the air. There is no grammatical foundation to insert it. The same goes for the word “To”, it also is not in the text and there is no grammatical justification for its use either.

The second word, “men” does not easily translate into English. It is a sound used in the Greek spoken language to introduce a slightly contrasting word or phrase. Attempts at translating the idea in other

passages where it is used have resulted in the words, “indeed”, “verily” and “truly”. The translators have translated this word as “one” but there is no language foundation for this, no precedent beyond tradition.

The third word is “gar” (#1063). This word is a conjunction. It ties what follows with that which came before. However, it does not translate easily into English. It is used to assign a reason in an argument or introduce a slight contrast. There are many possible English words that can be used. Using the preposition “for” is a very uncommon translation and is very misleading in this context.

Verse 8 then starts with this phrase: “Which indeed verily ...”

The next four words are “dia tou pneuma didomi”. Respectively, in Strong's numbering system they are #1223, #3588, #4151, #1325. These words mean in order, “*through, the, spirit, is given ...*”. If we were to keep the Greek order of words, we now would have the expression,

*“Which indeed verily through the spirit is given ...”*

However, this begs the question “what's the point of Word of Wisdom?” Word of Wisdom is given but why? The answer is a very simple application of grammar. Look back to the last noun of the previous phrase. In this case it is Strong's #5624 'ōphélimos', the last word in the previous phrase (verse). For the benefit of all the believers, the benefit is given through a Word of Wisdom.

The full expression reads as follows (ignoring verse divisions):

*“To each is given the manifestation of the Spirit for the common good [advantage] which indeed verily through the spirit is given a word of wisdom ...”*

Verse 8 continues and using the same method of translating words we render it as follows:

*“... another and a word of knowledge according to the same spirit”*

Then the list proceeds with “another this” and “another that”. Each item is another something like Word of Wisdom but different in its own way. So what is similar? Again going back to the last noun we had before we started this contrasting set of things, we have the word “advantage” (Strong's #5624). “Another” cannot refer to a person, a person is not in the sentence. “Another” refers to a different benefit or a different advantage. Another refers to the benefits derived from manifesting holy spirit. Considering the following list as a list of benefits, we have a list of differing benefits but all are beneficial to the believers present.

1. Word of Wisdom
2. Word of Knowledge
3. Faith
4. Healing
5. Miracles
6. Prophecy
7. Judgment of Spirits
8. Speaking in foreign languages
9. Interpretation of languages

Obviously these things have extremely different benefits to the local body of believers. Healing as a benefit is far different from a Word of Wisdom. Yet, these things are all contained in the single gift of God's grace, holy spirit. They are all resident within a believer. You can no more remove one item from this list of benefits than you can remove your spirit. These things have been the benefits of manifesting holy spirit since the day of Pentecost.

But by misinterpreting the benefit list as individual 'gifts' tradition can then promote unbelief by assuming some 'gifts' have been rescinded by

God or have been become useless. Sometimes you will hear that speaking in tongues no longer exists because it was only useful for missionary work in the first century. That is just another non-biblical excuse for unbelief. However, it is the doctrinal position of major seminaries.

There is another excuse used to cover ignorance and unbelief. This one is also portrays a gross lack of biblical understanding and an insidious agenda to belittle the operation of the spirit and foster personal opinion upon the faithful, sponsoring weakness and confusion.

This excuse is using the poor and abusive behavior of some groups and denominations, who believe in manifesting holy spirit, as the proof positive that manifesting holy spirit comes from evil demons. However, just a casual reading of I Corinthians shows you the opposite. There are 11 chapters correcting various errors practiced in the Corinthian church. Some of them very grievous.<sup>16</sup> If this modern logic were used by the apostle Paul, there would be no instructions about manifesting holy spirit in the Corinthian letter at all. Instead of instructing them in operation of spiritual matters, Paul would have out right condemned them ... but he did not. Why?

The answer is plain for any who wish to be open minded and think instead of acting like a politician whose agenda prevents him from thinking clearly. Good behavior is a matter of discipline of the mind. Manifesting holy spirit only requires the individual's will to do so. The mind is not involved in bringing forth the specific benefit.

*ESV: I Corinthians Chapter 14 [14] For if I pray in a tongue, my spirit prays but my mind is unfruitful.*

Manifesting holy spirit (speaking in tongues in the verse above) does not benefit the conscience mind. Behavior comes from the mind but the benefits of holy spirit come from only the will to manifest them. The overt lesson in the first letter to the Corinthians is that the ability to manifest holy spirit does not effect behavior. Mental discipline effects

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16 Example: I Corinthians 5:1 A man sleeping with his father's wife.

behavior.<sup>17</sup> Understanding this clear and obvious principle is key to comprehending the difference between manifesting the benefits of the spirit versus the abuses and misbehavior of those who believe in manifesting holy spirit. The mix of the will to manifest and misbehavior was made clear in a story I once heard from a minister who wanted a practical answer to this question: What is spiritual and what is carnal?

This questioning minister attended one of those Pentecostal meetings where people were speaking in tongues but also swooning and falling down in some sort of trance. As they laid on the floor, they were still speaking in tongues. To test his theory that bad behavior came from the mind, he got up off his seat and strode to the first one lying on the floor. Then he gave him a swift kick in the booty!

The man instantly stopped speaking in tongues and leaped to his feet and shouted, “Why did you do that?!” The minister found his answer, the speaking in tongues was genuine but the swooning and falling down was just a behavior fully intended by the church member. Misbehavior was not spirit inspired. The church member had been taught that swooning and falling down accompanied speaking in tongues so by his own efforts, he did that. Worse still, the questioning minister noticed the deacons were whispering to the people gathered at the front and told them to “fall down, we will catch you”. All of the misbehavior was produced by doing so with the mind due to habit and teaching. But manifesting holy spirit was genuine. The differences between that which is spiritual and that which is sensual is that fine.

Another way to understand the benefits is by a stupid metaphor. I own a Toyota. Sometimes I drive it fast, sometimes slow. Sometimes I am alone in the car and sometimes I have passengers. Sometimes the rear is empty, sometimes I have baggage. All these abilities are inherent in a single car. I choose what to do for the benefit of myself and family. Manifesting holy spirit is the same. All the benefits are resident, the operator chooses the benefit to manifest according to the need at the moment.

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<sup>17</sup> Romans 12:1-2

To continue the metaphor, what if all the crime in town were committed by people driving Toyotas? Do we then conclude that just driving a Toyota is criminal? By the logic of the religious critics of spiritual matters: Yes! Toyotas are the problem so we will mount sermons, print booklets demonizing Toyotas and ignore the irresponsibility and behavior of the drivers. This sounds so foolish in this context but it is the identical logic used by Bible teachers to cover up their ignorance and unbelief. They throw out the things Jesus gave his life to produce<sup>18</sup> just because some have made shipwreck of them. This is basing doctrine on opinion and experience. Such poor logic and self-serving agenda has no place in true Christianity.

It is only the unbelief of men, upheld by tradition that has changed since the 1<sup>st</sup> century. Their ignorance and unbelief have been fostered upon the faithful and promoted as sound doctrine. However, neither the gift of grace, nor God have changed in 20 centuries, only men. Men can choose to honor God or dishonor God by their behavior.

The vision of this power and benefits for Jesus' followers is what kept him on the cross. Denying what Jesus gave his life to attain for his followers is to deny the very blood that was sacrificed to produce it.

This was the vision of the Hebrew sage and teacher, Jesus Christ. He gave his life to transform his followers into a kingdom of priests, a body of powerful ambassadors to follow in his footsteps proclaiming the kingdom of God is near and proving it by manifesting holy spirit power through signs miracles and wonders following their words.



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18 Manifesting holy spirit is manifesting the New Covenant. Rejecting the power of God in manifesting holy spirit is to reject the New Covenant.