

## Comparison of Epistles and Gospels Dr. Wierwille

Sunday Night Teaching SNT-0273  
February 14, 1965  
The Way International

In order for the Word of God to live abundantly within men and women, we will have to rightly divide it and have the true Word. To the end we rightly divide the Word of truth, we will have the true Word. To the end we wrongly divide it, we will have error. As I've taught my people all over the nations of the world, sincerity is no guarantee for truth. It's wonderful to be sincere, but sincerity alone is not enough. We have to have the Word of God.

In my life and in my ministry, one of the things that disturbed me for many years was the place of the Gospels in relationship to the Church Epistles as well as to the Old Testament. I could not harmonize, I could not put together, the record of the Gospels with the record that was set in the Epistles (for instance the Church Epistles) nor could I reconcile it with the Old Testament. So for me, the Gospels stood out like a sore thumb – very wonderful, tremendous but I could not put it together.

Tonight, by the grace of the Lord, we want to see the relationship of the four Gospels (Matthew, Mark, Luke and John) to the Church Epistles. I believe that the greatest literary miracle of the ages is the four – the presentation of the four Gospels. The thing that astounds me about the four Gospels is that they were written much later than the death, the resurrection and the ascension of Christ – many years after Paul had already received the revelation as to what the Church of the Body really was.

Take for instance the Gospel of Luke, Luke was a companion of the Apostle Paul, right? In the book of Acts, it says how “we traveled” here, there and yonder. Luke traveled with the Apostle Paul, therefore the teaching of the Apostle Paul was heard by Luke. The remarkable thing is that there is not one trace of the Pauline revelation in the Gospel of Luke. Yet Luke wrote it after he had heard everything that Paul had to share and teach, yet there's not one word of the revelation that was given to Paul in the Gospel of Luke. You see why I used to question these things, why I thought them through with my reason and with my mind? Because after all, if you and I traveled together for two or three years, and you were writing a book, 9 chances out of 10 (not even 9 out of 10, 10 out of 10) would you include some of the things that we had talked about and fellowshiped and worked out in the last three years in your book? Sure you would. Yet when it comes to the Gospel of Luke, there was not one record, there isn't one great truth in the Gospel of Luke which we see manifested in the Church Epistles.

Secondly, take Mark. Mark was very beloved of the Apostle Paul. Late in the ministry of the Apostle Paul he writes back to a certain city (I forget now where it is. It is written in the Book of Acts). He writes back to that city (if I remember correctly or is it in Timothy – someplace) and he says that John Mark ... when Timothy comes, he should salute John Mark or something like this (I forget the essence of it). But, the point is that Mark was a real friend and beloved companion of the Apostle Paul. Yet the Gospel of Mark has not one of the great

revelations that were given to the Apostle Paul in it. It is something.

Take John, John the great scholar, he had heard of the ministry of Paul; he had heard what he taught. The Epistles that Paul had written had been in circulation for 25 to 30 years, yet in the Gospel of John there is no specific reference to any of the great revelation which was given to the Apostle Paul with the exception of perhaps two little indications which I will cover later on tonight.

You see, these men (Matthew, Mark, Luke and John) writing many, many years after the ascension of the Lord Jesus Christ, and yet not including anything of the greatness of the revelation which is recorded in Romans, Corinthians, Galatians, and Ephesians and so forth. This was what I could not understand until one day I learned from II Peter chapter 1, verse 21 that the prophecy, the prophecy came not in old time by what? The will of men, it didn't come by the will of man.

### **II Peter 1:21**

... the prophecy came not in ... [olden] time by the will of man: but holy men of God [holy men of God] spake [holy men of God spake] *as they were* moved by the Holy Ghost.

That is the key. God shuts them in. You understand that? He sort of closed them in. God shut them in (Matthew, Mark, Luke and John); He shut them in. He enabled them to say what He wanted said – even though Luke knew all of it, John knew it. Yet when they wrote the Word of God, holy men of God spake, right? They did the writing. Holy men of God spake as they were what? Moved by the holy ghost, as they received revelation (word of knowledge and word of wisdom); that's how God shut them in, and this is remarkable. Ladies and gentlemen, that's why the four gospels are the greatest literary miracle of the ages – that here these men had all these [indistinguishable].

Remember in John chapter 3 where John writes about Nicodemus and the new birth. Boy, couldn't he have slipped a dandy in there – just another line or two or three about the new birth coming on the day of Pentecost and how they got filled with the holy spirit? Couldn't he have just easily slipped it in there? He knew it, for John wrote some 30 years after the first epistles of the Apostle Paul started in circulation. Boy, isn't it wonderful when you look at the Word of God and it says, "Holy men of God spake as they were moved by the holy spirit" – what they did not include as well as what they did include. God shut them in. He sealed them up. He gave them revelation and said, "This is what I want you to write." Then they used their vocabulary and wrote it. This is why very few people have ever understood the Gospels in relationship to the Church Epistles because they haven't rightly understood or divided the Word realizing that it was God who said it like this. Could John have written more? Sense knowledge wise he could, he knew a lot more, but God hemmed him in, he closed him in and said, "You write this." Luke the same way. Luke had travelled with him, his companion in travel. He could have written a great deal more, than why didn't he? Because God said, "Write this."

If you'll study the Gospels, every one of the Gospels says that it terminates either with the resurrection or the ascension of the Lord Jesus Christ – all the Gospels. The Gospels bring

you up either to the resurrection or to the ascension. The farthest the Gospels go is the ascension. That's how God hemmed them in. That's why when you read in the Gospels about salvation and you read in the Church Epistles about salvation, there is such a tremendous difference. Take, for instance, the Gospel of Mark chapter 11. Matthew, Mark, Mark chapter 11 verse 25 – and who has that? I'd like for you to read it. Alright, stand up to read it please. Mark 11:25, everyone looking at it, alright?

**Mark 11:25**

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

Right, that verse says that if you want God to forgive you, you have to do what? You have to forgive, right? As you forgive others their trespasses or their sins against you, God will do what? Forgive you your trespasses. This is in what portion of the scriptures, in the epistles or in the Gospels? It's in the Gospels.

Now, in light of what I just said, look at the Church Epistles. Romans 10, verses 9 and 10. Who has that? Romans 10, alright, will you stand and read it please.

**Romans 10:9,10**

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.  
For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Alright, now look at the difference here. There is no requirement of forgiving anybody, is there? They haven't understood this because in the Gospels it says you must forgive in order to be forgiven. Over here it doesn't say anything about forgiving anybody else. It simply says about confessing with your mouth Jesus Christ the savior from sin: confess with thy mouth the Lord Jesus and believe in your heart that God hath raised him from the dead, thou shalt be saved. But, in the Gospels it says if you confess me before men, then I will confess you before my Father. Amen. Isn't that something? If you forgive somebody's sins in the Gospels, then I'll forgive you. You see why it's difficult for most people to understand the Gospels and its relationship to the Church Epistles: because we do not rightly divide as to whom they're written and the times involved.

The Church Epistles begin historically with the day of what? Pentecost. The Gospels close historically 50 days before with the ascension, really, 40 days, isn't it? (Ten days before Pentecost, that's right, before Pentecost.) They close – the Gospels close with the ascension; the Church Epistles basically begin with the day of Pentecost. The failure in recognizing this and reading the Gospels into the Church Epistles has caused no end of misunderstanding of the Word of God. You see why? How you could harmonize – it's impossible to harmonize the Gospels where it says if you confess your sin, then I'll forgive you. I mean if you forgive others, I'll forgive you. While in the Church Epistles it says if you simply confess the savior from sin, the Lord Jesus Christ, you're saved. Isn't that something?

It's like in the Old Testament, in Deuteronomy, where it said if you keep the commandments, then God will give you righteousness. Yet in the book of Romans, it says very pointedly, that no one is saved by the keeping of the commandments. The Word of God is God's Word, but you must rightly divide it as God has said it in His Word [sic]. This is why I said to you that one of the greatest literary miracles of the ages was how terrific these Gospels were hemmed in and set by God, yet these men had all this vast knowledge in addition to what they wrote.

Take for instance in the Gospels, Jesus Christ says, "I will built my church," Matthew 16. In Matthew he says, "I will built my church," this is in the Gospels. In the Church Epistles who has the ministry of reconciliation and the word of reconciliation? Who builds the church in the Church Epistles, Jack Hunt? The believers, we do. In the Gospels who's going to build the church. Jesus Christ. That's what it says, that's what it means. Nobody understands it, and it's simple because he says he'll built it, right? Well, bless God, if he says he'll build it, who's going to build it? He is, right? The Church of the Gospels, he builds. But, the Church of the Epistles are built by the believers in whom dwells the Word and the ministry of reconciliation. Look at II Corinthians chapter 5, verses 18 and 19. Eddie Doersam, you have that? Wonderful, now everybody look in your bibles, check it carefully.

### **2 Corinthians 5:18**

And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

Alright, now He's given to us, what? The ministry of reconciliation. Yet in the Gospels, who was reconciling men? Jesus Christ. Now read verse 19 carefully, alright.

### **Verse 19**

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Right. Has committed to who? Us, the believers, the church, the body – He has committed the Word of reconciliation. Alright, then if He has committed the ministry of reconciliation, the ministry of reconciling men and women, and He has committed the Word to do the job with, then whose job is it to do it? That's why in the Church Epistles, to win men and women for Christ is a job of the believers. While in the Gospels, to win men to Christ was Jesus' job, and he said I will build my church. In the epistles, it says you do it by the power of God. Isn't that wonderful, people? Oh I tell you, it just thrills my heart when this Word sets so beautifully and so simply, then you have no contradiction, no error. All you do is believe what God's Word says, that's all.

Alright, take it a step further. (I'm just showing you some of the tremendous things in the Gospels in relation to the epistles tonight to let this thing set like a diamond in your soul, so you'd just be blessed all week, maybe for a whole year. I hope that you'll never forget the greatness of this night of the accuracy of God's Word and how simply and beautifully it sets.) In the Gospels, for instance, those who believed in the Lord Jesus Christ – what are they called in the Gospels? Servants, right. He at one place called them, what? Anybody know? Friends,

right. Were they ever called sons of God? No. In the Gospels they were servants. They were servants in a perpendicular way – this way, perpendicular. They were servants to God this way and they were servants to their fellow man on a horizontal plane, this way. But in the Church Epistles we are never called a servant. In the Church Epistles, we are called sons of God this way, in a perpendicular relationship, sons of God this way in a perpendicular relationship and servants to our fellow man on an horizontal plane. It's something, isn't? Why? Because of the accuracy with which the Word is set.

Look at Luke 17:9. Someone get Luke 17:9, someone else John 15 verse 14 and someone else the first epistle of John, chapter 3 verse 2. Now remember, I'm showing you the difference between the Gospels and the epistles. Luke 17:9, who has it, please? Anyone? You got it? Stand up. That's wonderful.

**Luke 17:9**

Doth he thank that servant because he did the things that were commanded him? I trow not.

Right. Does he thank that servant, does he thank the servant because he carried out? (And in that body of that text and other places, it talks about the Lord's return and the servants being ready for his return.) Matthew 24, don't look it up, but in Matthew 24 it talks about (Dr. Belt, you should know Matthew 24 real well), there it talks entirely about, what? Servants, the servants being ready. This is in the Gospels.

Now the other one I'd like just for you to read is John 15 verse 14. Who has that? Way back in there, we'll take it. Well, we'll take it right up here. Alright, John.

**John 15:14**

Ye are my friends, if ye do whatsoever I command you

Right, there's the one we were talking about. This is the only place where he called them friends, and they were friends because they did what? Carried out what he had commanded. You see, they were servants, but they became friends of his because as servants they carried out the job. The same as if you had a servant in your home. If you had a servant in your home and that servant was very loyal to you and carried out the job, he would be very close, very near and very dear to you. Therefore he would be your friend. That's why it's used in this sense because in the Gospels they were only servants while in the Church Epistles they are sons.

We'll read I John chapter 3 verse 2. Alright.

**1 John 3:2**

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Right. Beloved now are, what? Sons of God, in the epistles, now are we sons of God. This is in the epistles, while in the Gospels we [sic] were servants. You see why? Because the Gospels

close with the ascension, the Church began on the day of Pentecost; the Book of Acts and Romans, Corinthians and all these epistles are in the Church Age, the one you and I live. There is no man living who can harmonize the Gospels and the Church Epistles. They were never meant to be harmonized. The Gospels set on their own legs, so to speak; they stand on their own feet. The Church Epistles stand on their own feet – watching to whom it's addressed and chronologically and historically where the one closes and the other begins. It's that wonderful.

Boy, to me that just blesses my heart because in the Old Testament, as well as in the Gospels, you see, they could only be servants of God because to have a son you have to have seed. You can't be born without seed. Like you're here tonight because of seed; you were born of someone. Now to be born again you have to have what? Seed. The seed is Christ in you the hope of glory. When did this seed become available? On the day of Pentecost. Therefore, in the Gospels it was not available. Therefore, they could not be born again in the Gospels; therefore, they could not be sons. They could only at the best be servants. If they served him well they were called friends. Boy of boy, isn't that something. Amen, wonderful.

You know in John 14 – Jesus just before he ascended, John 14 verse 12. Who has that? Alright, stand up and read it please.

**John 14:12,13**

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

[Read the next verse, too, while you're standing.]

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

Wonderful. Now, now just look at that scripture (thank you), look at that scripture carefully. Jesus said, “the works that I do” ye shall do also, and he said this while he was still here upon earth. Then he also said in that same time while he was here, but greater works than I have done ye shall do also. When? He answers the question, the time and everything else in that verse, he says that you will do this after I have gone to my Father. After he ascended, after he went (that's the ascension) then came what? The day of Pentecost, and from that day on the greater works of John (that he recorded) are available. You know the greater works of John 14, what it is? It is simply that from the day of Pentecost on, men and women could be born again of God's spirit, something they could not do while Jesus was here upon earth. Why? Because it was not available. He came to make it available; Jesus came to pay the price for your redemption and mine. But, it was not available until it was fully paid, and it was not fully paid until the day of Pentecost. That's why no one is born again of God's spirit before the day of Pentecost in the Bible. In theology, yes and certain jargon and all the rest, they get them born all the time. But, biblically speaking, they can't prove it because the scripture says that no one was born again until the day of Pentecost. It was not available. People, I tell you, this is almost unbelievable, but it's logical and it fits, and it's tremendous. If any one person, just any one person could be born again before it's availability, then everybody could be born again before it was available, and that's just the greatest illogical logic you can think of. It's just plain silly, plain crazy. No one could be born again until it was available, and it wasn't available until Christ made it available by his ascension and God set forth this which you now see and hear in Acts 2.

In the Gospels the church is called the bride. While in the epistles, the church is called the body. You see the difference in the reason why now? Because in the Gospels, Jesus Christ was the bridegroom. The church that he called out, "I will build my church," the church he called out was called the bride: he's the bridegroom, the church is the bride. While in the Church Epistles the church is not the bride, it is the body. Why the body? Because it's Christ in you the hope of glory. When you confess with your mouth the Lord Jesus, believe God raised him from the dead – you're saved, you're born again. What is it to be born again? The scripture says it is to be born of the seed of Christ, which is Christ in you the hope of glory. Christ in you the hope of glory and this Christ in you – he becomes the head of the body, the scripture says. One, it is one, Christ in you, one. But, in a bride and bridegroom you have how many? You have two. You see the difference? Boy, how wonderful the Gospels set the truth. How wonderful the epistles set the truth, but you must rightly divide it or you will have nothing but error. All this teaching today that the church is the bride is just a bunch of baloney. The church is not the bride, the church is the body of Christ. And the bride is the called out ones under the ministry of the Lord Jesus Christ in the Gospels.

This is why, class, in the Gospels the new birth is never really – this new creation that we receive in the new birth, is really never touched in the Gospels. Jesus, in his discussion with Nicodemus, simply inferences [?] the new birth. Could Nicodemus at that time be born again? {No} Why not? It was not available. Therefore all that was happening – he was teaching him a little, sharing a little, that's all (Jesus was). When John wrote (boy, it just sends chills up and down my spine when I think of the greatness of this thing tonight), when John wrote that story about Nicodemus: having sat under the ministry of Paul, having read his epistles, having read the greatness of the revelation that's recorded in the epistles, could he not just have easily have slipped in a line or two there? Why didn't he? Because holy men of God spake as they were moved by the holy spirit. Boy, you talk about the divine inspiration of scriptures, there it sets like a diamond. Tremendous. If you understand revelation (word of knowledge, word of wisdom), then that scripture all fits like a hand in a glove.

In the Gospels, there is no word about Christ being our substitute for our righteousness [?] in the Gospels, it isn't there. There is no record in the Gospels that Jesus Christ was delivered for our sins and was raised again when we were justified. It's not in the Gospels; it's in the epistles. There is no record in the Gospels telling us that you are complete in him. This record is in the Church Epistles. There is no record, not even a hint in any of the four Gospels, regarding the truth of the born again believers – that we are translated into the kingdom of his dear son. This is in the epistles. There is no hint or record in the Gospels that the believer is seated in the heavenlies with Christ Jesus. That record, that the believer is seated in the heavenlies in Christ Jesus, is in the epistles. There is no record in the Gospels that the believer is blessed with every spiritual blessing. The record that everybody – that the believer is blessed with every spiritual blessing, is in the Church Epistles. There is no record in the Gospels that Jesus Christ will supply all of our need according to his riches in glory because in the Gospels he was not in glory; he was here upon earth. That's why you go to the Church Epistles and it says that he will supply all of our need according to his riches in glory. Sure. There is no record in the Gospels telling us that we are more than conquerors in Jesus Christ. You must go to the epistles, and there it says that we are more than conquerors in Christ Jesus. People, all these great and wonderful truths of the greatness of the revelation that's recorded in the epistles, not

one iota of that basically, is in the Gospels. Isn't that something? The great standing you have in Christ, the great state you have in Christ, the abundance that's available to believers today: all of this is not in the Gospels at all, it's all in the Church Epistles. Why? Because the Gospels terminate with the resurrection or the ascension, and the greatness of the church, the Body of Christ, began on the day of Pentecost.

That's why it was a great light to my soul (great learning to my own little self) when I realized that Jesus Christ never came to start the church to which you and I belong. The church that he came and the church he started was the called out ones from Israel. He came to Israel, he came to his people, and he called them out and he said, "I will build my church." In Romans 15 you have this tremendous truth because it very plainly says in one verse what I have just told you in the last minute or so. In Romans 15 verse 8, who has that record? Alright, John.

**Romans 15:8**

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

Right. He's a minister of, or to the circumcision. The circumcision are who? Israel, to the Jews, Israel. He was a minister to them, to the circumcision. He didn't come to minister to the Gentiles and to start the Church of the Body to which you and I belong because it was not available. His ministry, his life here upon earth finally made it available on the day of Pentecost, but while he was here upon earth he couldn't have started it. It wasn't available. Class, it's as simple as trying to put an automobile tire on your automobile if you don't have an automobile or a tire. (It's just catching on, right?) Okay, he was a minister to the circumcision. Now, remember it; I didn't write the Word. That's what it says, that's what it means. He came as a minister to the circumcision.

Furthermore, in John chapter 1 verse 11 we read:

**John 1:11**

He came unto his own, and his own received him not.

He came unto his own, and his own is Israel. When Jesus Christ sent forth the 12 apostles, when he sent them out to minister to whom, to whom did he send the 12? To Israel, he said go not into the highways or byways of the Gentiles, the ways of the Gentiles, but go to the lost sheep of the house of Israel. It says so in Matthew 10:6, and also in the Gospel of Luke chapter 9 (if you're keeping record of what I'm giving you in scripture tonight, so you can work it out for yourself later this week). Also, in chapter 10 of Luke, he sent out 70, 70 others – Jesus Christ ordained 70 others, commissioned them, and he sent them out two by two. When he sent out the 70 he did exactly with the 70 what he had done with the 12 because Jesus Christ was a minister to the circumcision. Now when he sent out the 70, he sent them to the lost sheep of the house of Israel. Isn't that wonderful? You see why when you see the greatness of his coming, he came unto his own, to Israel. He was going to call out of Israel the believers. Had they believed, had Israel believed, had they believed, ladies and gentlemen, the church to which you and I belong would never have come to pass. Right. Had they believed, had Israel accepted the messiah, had they accepted him, the church to which you and I belong would never have come into being. (But,



God in his foreknowledge knew that Israel would not accept him, He knew that they would reject him, that they would crucify him, so on and so forth. Therefore, in His foreknowledge, He already knew about the coming of the greatness of the church to which you and I belong because we are born again of God's spirit, filled with the power of His holy spirit.) He was a minister to the circumcision.

Everything that Jesus did, he fulfilled the law, from the time of his baptism in the river Jordan by John the Baptist. Do you think Jesus Christ had to be baptized because he had oodles of sin on him? Why'd he get baptized? The scripture says to fulfill the law. He always said I keep my Father's commandments. He always did the Father's will. When he was dying upon the cross, the last thing he said was, "It is finished." What was finished? That's the point. Most people think he was talking about his life being finished. No, no, he was talking about everything that he had come to accomplish by the law – that the law was finished, it was complete, it was full. You know, when he died, what happened to the veil in the temple? It was rent in twain from the top to bottom. Ladies and gentlemen, veils do not rend from the top to the bottom. If we were going to rend this drape, if we were going to tear this drape on this window here, where would I take a hold of it? At the bottom and tear it from the bottom up. But the scripture says that the veil of the temple was rent from top to bottom. God Almighty did it because it was all fulfilled. That's why he was a minister to the circumcision: he came unto Israel; he fulfilled the whole law; he completed, rounded it out.

This is why in Luke 4 – boy isn't this tremendous when you work the Word like this and see the ineffable greatness of it? How it must bless the heart of a man or woman to see the greatness with which the accuracy of God's Word is set in His Word. Luke chapter 4, verse 16. Look at it:

**Luke 4:16,17**

And he [Jesus] came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book [the scroll – when opened it, unrolled it], he [Jesus] found the place where it was written,

He must have known the Word of God in order to find it, right? Shoot, yes. Isn't that something? Today sometimes it's wonderful because, you know, in my classes everybody's watching [sic], but I am astounded men and women who have belonged to the church for 20, 30 or 40 years, you get them together in a Bible study and they can't find the book of Exodus. They look back in the New Testament for it or when you say look up Genesis chapter 3, they get in the book of Revelation. You know what this tells you, they're not reading the Word. If you read the Word of God every day, do you think you might know where Genesis was? How about Exodus, Leviticus, Numbers, the rest of them. We don't even know the books of the Bible. You know what this tells me? You don't read the book. You know good and well they don't, right? Shoot, yeah. You know the ABC's. Couldn't write me a letter if you didn't and I couldn't ... how's come you know the ABC's? You were taught, you learned them. That's why sometimes you can go to these places for a lifetime and you still don't know anything about the Bible because

nobody teaches the Bible. We talk around it. We get our prejudices and our ideas and our theology, but we don't sit down and read, "Thus saith the Lord," and rightly divide it. He must have, Jesus Christ must have read the Word of God for he requested that they bring to him the scroll of Isaiah, and he unrolled until he found the place where it was written.

Look what he read; this is the first public sermon that Jesus Christ ever preached.

**Luke 4:18-21**

The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

To preach the acceptable year of the Lord. [period – verse 19]

And he closed the book [he closed the scroll], and he gave *it* again to the minister ... [he] sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this scripture fulfilled in your ears.

Ah boy, wonderful. Reading from the scroll of Isaiah, he stopped right in the middle of a verse. For this is taken from Isaiah chapter 61, verses 1 and 2 and if you'll look it up sometime, you'll find, even in your King James Version, it will say, "to preach the acceptable year of the Lord and the day of vengeance of our ... [what?]" Our God. He never quoted "of the day of vengeance of our God [why?]" Because it had not yet come. The day of vengeance of our God is future. When you read in the Book of Revelation about the return of Christ ... and by the way the whole Book of Revelation is not addressed to you, it's addressed to the Church of the Bride. In the Book of Revelation the church is the bride again. That's right. All the figures, all the usage, all the words that are used in the Book of Revelation are all Jewish [sic] or to Israel. When he comes back, he isn't coming back like he came the first time: born in a stable, laid in a manger the scripture says. When he comes back, he coming back as king of kings and lord of lords, and that's the record in the Book of Revelation. When he returns the Revelation record gives us the day of vengeance of our God. This is the same record, Doctor, that is given in Matthew 24 and in the Gospel of Luke. These are the records of the return, the coming of the Lord when he returns and that day is the day of the vengeance of our God. Boy, when he comes back as king of kings and lord of lords, nobody's going to run around the place and spit in his face. Nobody's going to call him a son of a so and so. That's right. Nobody's going to laugh him to scorn. Nobody's going to nail him to a cross. For when he comes back he's coming back as king of kings and lord of lords. That's why when he read the scroll of Isaiah – you see why he had to stop exactly where he stopped? Had he read one word further, the Bible it'd fall to pieces. He could never have said, "This day is this scripture fulfilled in your ears." Isn't that wonderful? Because he came to Israel, he ministered to Israel, and he read to them the scrolls saying, "This day is this scripture fulfilled..." but the day of vengeance of God is still future.

You see, it's like the Church of the Bride stops with the death of Christ and picking up again with his return in the Book of Revelation. That's why the Church of the Bride today is in abeyance. It is being withheld, but I tell you it's coming to pass because every jot and tittle of the law has to be fulfilled – the whole Word of God has to be carried out, right? Sure, it's right.

This is why the Gospels set like diamonds; the epistles set like diamonds, but you have to rightly divide to the times, the chronology thereof, the period. The Gospels close with the ascension. The epistles begin with the day of Pentecost, and they're still in operation until Christ returns. When Christ returns the bride again comes into manifestation. This is why there's such a tremendous, wonderful knowledge in God's Word regarding those of us from the day of Pentecost, those who are living right now. We belong to the family of God because we are born of God's spirit. These born of God's spirit, we have joined His family and it's called the family of God. All that the Father has, class, everything God has and all that God did in Christ, and all that Christ is belongs to us. You know that? Isn't that wonderful?

You know in the Bible, the unbelievers, the unsaved are told to have faith, but no place in the Church Epistles, not one place, is anybody that belongs to the church ever told to have faith. Why? Because to get saved you have to have faith, the faith of Jesus Christ, but once you're born again and have that faith, you no longer need it; you've got it. If you have a dollar in your pocket tonight, you cannot say I need a dollar; you've got one. This is why all through the Church Epistles it never talks about having faith, biblically speaking, it talks about believing. You've got the faith of Christ as the son of God, you belong to the family of God, now believe. Believe that what God said He did in Christ He did for you. Believe that what He made available is for you. Believe, believe, believe – that's all the word, that's the word that's used all through the Church Epistles.

You know in Galatians 3 (somebody else get Hebrews 12), in Galatians 3 and in verse 23 – perhaps I ought to check this here and read it myself, Galatians 3 verse 23.

**Galatians 3:23-25**

But before faith came [before faith came - and there was a time when there wasn't any faith, right? Sure] we were kept under the law [tells you when], shut up [or closed off] unto the faith which should afterwards [afterwards, what? After the law] be revealed. [verse 24]

Wherefore the law was our schoolmaster [until Christ] *to bring us* unto [to bring us is in italics, unto is until – to bring us to] Christ, that we might be justified by faith [whose faith? The faith of Jesus Christ].

But [verse 25, carefully] after that faith is come [after it is come]

Well there must have been a time when it came, right? According to the record there was a time when there wasn't any. Then there was a time when it came and it says, "after that faith is come we are" still under the schoolmaster. No.

**Verse 25b**

we are no longer under a schoolmaster.

Because something more wonderful than the law is come, see it? Something more wonderful than the law of the Gospels or the law of the Old Testament is here, for it's Christ. Isn't that something?

This is why in Hebrews chapter 12 – boy, here’s a scripture that has caused no end of hair pulling and all because of one word in italics. The word in italics, the one they added, the King James added (others added, too), but King James put it in italics to tell us they added it. The rest of the scripture (the translations) you never know if they added or subtracted, multiplied or divided because they don’t put it in italics when they add something or leave it out (if you left it out you don’t have to put it in italics).

**Hebrews 12:2a**

Looking [verse 2 – looking] unto Jesus the author and finisher of *our* faith;

The word “our” is in italics, scratch that word out and you’ve got the Word of God. Looking unto Jesus the author and finisher of what? Who’s the finisher of it? Jesus Christ was the finisher of it. He started it and he did what? Finished it. That faith is ours when we’re born again. Isn’t that something? Ladies and gentlemen, you’ve got to go to the greatness of the epistles to understand what you really have in Christ Jesus.

Look at Ephesians 1, Ephesians 1 verse 3:

**Ephesians 1:3**

Blessed *be* the God and Father of our Lord Jesus Christ, who hath [past tense] blessed us with all spiritual blessings in heavenly *places* in Christ:

He has blessed us – past tense. Are you blessed, then, tonight? Are you blessed? Oh, abundantly. Blessed with what? All spiritual blessings. Well, if you’re already blessed, do you have to pray about it? Do you have to beg God to get it? You’ve already got it. Well, isn’t that ... this is the Church Epistles. You’ve already got it, then you act like it, you carry it out, you walk on it. Sure.

Look at verse 6:

**Ephesians 1:6**

To the praise of the glory of his grace, wherein he hath [he hath - past tense] made us accepted in the beloved.

Who made us accepted? Jesus Christ. Well, if Jesus Christ made us accepted, are we accepted in the beloved? Well, then there is no wall of partition between us and God. God is not angry with you. God is not mad at you. God isn’t going around beating your head in because He has made you accepted. If He has made you acceptable, are you acceptable unto Him? Aw, people, isn’t wonderful to see the greatness of that epistle, the record in it in relationship of the Gospels. Because in the Gospels they worked, they had to forgive somebody else in order to get accepted, they had to keep the law. But over here, you get born again of God’s spirit and it says He has made you accepted. In your flesh, no, but in that spirit, which is Christ in you the hope of glory and that Christ in you is that eternal life.

I want to read a few more verses, verse 7:

**Ephesians 1:7**

In whom we have redemption through his blood, the forgiveness  
[or the remission] of sins, according to the riches of his grace;

This is what we have. Isn't that something? Remission according to the riches of his grace. (I think that word is remission there instead of forgiveness, didn't I give you that long time ago?) Remission of sins is what the unsaved sinner gets when he confesses with his mouth the Lord Jesus as his personal lord and savior, believing God's raised him from the dead, right? This is remission. You get remission of sins. Forgiveness of sins is what the saved sinner gets when he confesses his broken fellowship, his sins.

Look at verse 9.

**Ephesians 1:9a**

Having made known unto us the mystery of his will,

Are we stupid, then? No. If He has made known the mystery of His will, then we know it, right? He's made it known. Well, bless God, why can't we act like it this week? Why can't we walk with this effervescence and this glow? He has made it known. The neighbors say you don't know. NUTS to the neighbors. The Word says you do. Isn't that right? Aw, my people, this thing just burns in my soul because nobody believes it, hardly anybody. Here it's written. Oh, we believe it half way with the top 1/20<sup>th</sup> of our brain cells or 1 millionth or something – just a little. Boy, if we really believed God's Word look what'd powerhouses we'd be this week; look what a deliverance we'd walk in, look what effervescence and a glow. Look what'd you'd do with your community, just believe a little of it.

**Verse 9a**

... [Has] made known unto us the mystery of his will,

Isn't that wonderful?

Look at verse 11

**Ephesians 1:11a**

In whom also we have obtained an inheritance,

We've got an inheritance, we have an inheritance in him.

Look at verse 13.

**Ephesians 1:13**

In whom [also after - In whom] ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with ... [the] holy Spirit of promise,

Have you believed on the Lord Jesus Christ? If you have, what are you? Sealed with what? The holy spirit of promise. Can you speak in tongues? Sure you could, if you only knew how. Can you interpret? Sure you could. Can you prophesy? Sure, you could. Why? Because he has sealed you, He did it. I didn't do it. He did it, He did it. We have the ministry of reconciliation. I bring men and women to Christ by teaching them the Word. I've been given the ministry, but Christ has to do the work when I preach the Word. That's it. When men and women believe the Word that I preach, Eldo, then God has to do the work in Christ to carry it out. This is why it says in here, what we've just read, sealed with that holy spirit of promise.

Let me give you another verse from chapter 2:19. Boy, oh boy, oh boy.

**Ephesians 2:19**

Now therefore [right now – 2:19 of Ephesians, right now, therefore] ye are no more strangers and foreigners [no more servants, no more strangers], but fellowcitizens with the saints, and of the household of God;

We are fellow citizens and saints of the household of God, and a household is made up of a family. That's why we belong to the family of God. This is why, ladies and gentlemen, the Gospels as well as the epistles as well as the Old Testament in all of its presentation, is just a literary gem. It's a miracle of God as to how He hemmed them in: that Matthew, Mark and Luke could not tell all they knew. They could only go until the resurrection or the ascension, but the Apostle Paul (beginning to write in the book of Romans, Corinthians, Galatians, Ephesians on down the line), he was given the go sign. This is what Paul meant when he said he had preached the fullness of the gospel because to have the fullness of the gospel you have to have the fullness of the revelation which was given to the Apostle Paul.