Divine Call

Heavenly Kingdom Pathway

William I. Imona-Russel
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Notes

Acknowledgments
As His divine power has given us all things that pertain to life, through the knowledge of Him who called us by glory and virtue (2 Peter 1:3).
We were all born to sin with the tendency of using our own hands to bring problems upon ourselves. The root of sin was channelled by our first parents, and everything we experience today is the result of what was inherited or passed down to us. The passage of sin has led to human pain, suffering, sickness, enslavement, bondage, and torture.

The decisions we make as humans can change our lives forever depending on the choices we make on a day to day basis. Our choices may be determined by what we read, listen to on the radio, watch on the television, or influenced by the people to whom we surround ourselves.

The worldly embrace of pleasures, or the worship of idols, which means placing ones fate on mediums, or unforeseen entities could be a very dangerous path for demonic manipulation. These are causes for concern which could lead to spiritual damnation on many fronts. But there comes a time in one`s life when the choices we make be made right to accomplish unique goals in life. For those living in sin, it could be by reflecting on the things that has brought sorrows instead of pride to oneself and one`s family. However, it should be noted that the human mind is a significant factor for the change, repair and or damage to one`s character. A polluted mind has an increasing chance for immoral dispositions motivated by the devil himself.

Thus, the personal convictions of individuals often lead to moral goodness when changes are made within the mindset, and this opens the door to the Holy Spirit who convicts us of sin. As powerful is the human mind, it`s inter-connected with our thinking processes, which makes life morally better, or even worse. The conviction that leads to change is recognizing that one has sinned and needs a saving intervention obtainable through God in Jesus Christ.

The invitation of Christ into one`s life is the most genuine decision anyone can make, and the step to confessing Jesus as Lord is the brightest decision ever made by God’s own creation. The consciousness of seeking out Christ—puts us in a state of grace that could have our names written in the Lamb’s Book of Life.

The purpose of writing this book is to convey the experience I once felt when I looked down on the road of sin, and turned away from it. This conviction that took place was propagated by the inner workings of my mind, and the decision that was made was produced by the Holy Spirit—who steered me to confessing Jesus as Lord.
Divine Call is about one's turning from sin to a life worthy of our Creator who calls us into His household of righteousness to enjoy the manifold goodness of His love for life eternal. Only the regenerate will survive today's apocalypse — and the eventual judgment of the dead and living when Jesus returns in glory.

WIR

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My view on “Divine Call” is elicited from the dramatic evolutionary changes taking place within the contest of my personal life. It is the change which is the subject of my life of transformation, that is, from the life of indolence or spiritual immaturity to a life of spiritual maturity.

Divine Call is heavenly and relates to God. It is designed by Him akin to His godlike nature. He possesses qualities which are divine for being omnipotent by His unlimited authority, omnipresent by His ability to be in all places, and omniscient by His infinite awareness. Divine Call relates to something that has happened in the life of a believer which God is interested.

God’s call unto anyone is characteristic of his or her life’s direction which is unique to the life of faith. A person’s life of transformation may have attracted the attention of God - who in many ways is involved in the positive-decision making of the individual. Life’s choices are determined by people, but God is represented in the choices that defines His godliness and sovereignty.
The Divine Call of God is purposeful, and is applicable in the areas that a person can be of significant use to the church. It is a heavenly calling as recorded in 2 Timothy 1:9: *Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which is given to us in Christ Jesus before time began.*

Some people are called by God, but only a few are chosen for the purposes for which they are called (Matthew 20:16). It is therefore pointless to hear the Word of God which is life, and continue in sin. God’s call unto anyone is real and feasible through the lifestyle of a transformed believer – who carries the hallmark of Christ’s righteous initiation.

Divine Call is central to the Christian walk of God - who adores the faith of the believers drawn toward Him. His name resonates with heaven where it is symbolic of the righteousness which is required by every believer through Christ. The baptism of Christ’s righteous initiation is critical to God’s call unto those that respond to Him. Thus, God sees the heart and knows those who belong to Him.

The response of the Divine Call of God is unlimited to anyone, and Paul could say: *For you see your calling, brethren that not many wise according to the flesh, not many mighty, not many noble are called (1 Corinthians 1:26).* It is necessary for those believers who hear the Word of God to respond to it, for it speaks about His glory through faith (1 Corinthians 1:31).

God’s character is observable through those that respond to His call. He is gentile (Matthew 5:5), merciful (Matthew 5:7), obedient (Roman 16:19), humble (Philippians 2:3, 1 Peter 5:5), patient (James 5:7, 8), and satisfied (Hebrews 13:5). For the purpose of this introduction, Divine Call is reflective of the characteristics of a believer who turns his back on sin in response to the call. And the Book of (Matthew 5:3-12) highlights these characteristics.
Introduction

The Divine Call of God is designed to distinguish between godliness and worldliness. It creates an avenue for fellowship among members of the Christian Community, who other than live the life of sin are drawn toward those things that make pure. God's call is crucial to those individuals who are special in His sight. Therefore, He is responsible for calling us unto perfection not imperfection: *For God did not call us to uncleanness, but in holiness (1 Thessalonians 4:7).*

Through the Divine Call of God we are called from the life of unworthiness and wastefulness, unto the life that is meaningful and productive. The divine call of God is effected through the work of understanding, that is, among those who are genuinely simple at heart: *The entrance of the word gives light; it gives understanding to the simple (Psalm 119:130).* In other words, God's Word serves as light unto those that respond to the call. Their walk of righteousness is coordinated by the inspiration of Holy Spirit.

People are called into worldly roles by their peers with memberships in various social or cultic organizations. Such invitations tend to booster the egos of these individuals who vey for fame and prestige, but Divine Call is intended to straighten the crooked path of men, who are led to sin. For egoism is considered sin, and boosters the excessive concern of oneself – insofar as exaggerating one’s feeling of self-importance. The response of one’s calling into a worldly role does prevent men from seeking God, and the Psalmist could say: *The wicked in his proud countenance does not seek God; God is in none of his thoughts (Psalm 10:4).*

The difference between the divine call from the life of worldliness is determined by the roles, and or functions of people. It is evident from their priorities or actions, and must be either treasured in heaven or in hell. The priorities of godliness increases the foundation of spirituality, and expands the kingdom of God, whereas the call of worldliness involves not the interests of God, which is why the Book of Matthew could say: *No one can serve two masters; for rather he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon (Matthew 6:24).*
Divine Call

God’s kingdom is open to those believers who honor His work and law. It is the work that is carried out with one’s heart of godliness. And so, the divine call of God - which comes under the scope of Christ’s righteousness, is intended to reshape our goals, aims, and pursuits in the direction of God. This includes those things that we say, other than what we do, and Peter could add: *If anyone speak, let him speak as the oracle of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Christ Jesus to whom belong the glory and dominion* (1 Peter 4:11).

Divine Call does resonate with the transcendent voice of heaven; with the power to help us transform from the life of iniquity. It is therefore necessary to accept the voice of heaven by responding positively through faith. It is the call that wants out of darkness into the marvellous light of God. Thus, it is the call unto “grace” through the righteous justification of those who respond humbly and willingly.

Those who respond positively to the divine call of God are first poor in spirit, and do recognize their sinful nature by grieving, repenting and hungering for righteousness. They recognize meekness and humility as the path to genuine spirituality. And so, the divine call of God is designed to make pure; the heart which desires great calm and is able to withstand persecution for the sake of righteousness. Therefore, those who respond to the divine call of God are to rejoice, for great is their reward in heaven (see 1 John 1:9, Luke 12:13-34, Luke 16:1-13, Luke 9:46-52).
To be a Christian is about responding to the divine call of God in order to follow Christ (1 Peter 2:21-25), that is, knowing that it is not about you – but all about him.

The freedom we all share was made possible by Christ’s death upon the cross. And so, those who free-willingly accept Jesus as Lord are recipients of the divine call of God unto righteousness, because the righteous blood that was shed has paved the way for our justification, that is, those who respond to the call. Paul in the Book of Romans could explain what a person experiences upon responding to the divine call of God, he said: *Being justified freely by His grace through the redemption that is in Christ Jesus (Romans 3:24).*

In the New Testament, those who were called are the same as the elect. This means, the divine call of God is designated for a particular people - insofar as those who propagate the faith accomplish the functions that fulfill the wishes of God. Therefore, divine call is unlimited to the righteous, because the sinners who respond to salvation become effective representatives of God.

There are two distinctive types of divine call, with the first being the common call to believers who do the work of God by either spreading the Word, ministering in songs, prophesying, or even lending a hand of charity to those in need. The second, is the call unto sinners to repent of their sins, which brings ruin and disservice to church growth.

The divine call of God unto a saint or sinner is mostly effected by the intuitive voice that speaks to the heart of individuals and spun them into making life decisions. On the other hand, people are spoken directly to by others in order to effect changes in their lives. These calls are divinely representative of God insofar as they bring about a regeneration with the help of the Holy Spirit.
Divine Call

The power behind the divine call of God is not only that it derives from a distinctive voice – but it is authoritative in nature. It establishes and does not diminish the plan of God for either the sinner or saint, because He is faithful in calling those that respond through faith.

Divine Call is unique to creation since God used His unlimited authority to command: *Let there be light*. He called and made the earth by His power. He formed the world by His wisdom – and stretched out the heavens by His understanding (Jeremiah 51:15). And so, divine call is designed to profit the name of God and the eternal kingdom.

Abraham was called by God to sacrifice Isaac his son in order to test his faith and he complied. The call unto Abraham is reminiscent of a believer’s service – which demands the faith. He believed in God whole-heartedly before he was called by Him. In fact, James could say: *Abraham believed God, and it was accounted to him for righteousness* (James 2:23).

The word “Obedience” is what God expects from those He calls, and by reference of Abraham’s faith; he was again obedient when he was called out to go to a place where he would receive his inheritance. Abraham went without knowing where he was going (Hebrews 11:8). There is indeed a heavenly blessing for obeying the command of God – and Abraham was blessed with numerous cattle, lands and descendants. Today however, he is known as the father of all nations, that is, those who like himself, do have faith in God as Christian believers (Romans 4:11-25).

Whenever saints or sinners are called by God, they are called to holiness not uncleanness. God has called us to eternal life. The divine call of God is a call of hope, and Paul could say: *The eyes of your understanding being enlightened; that you may know what is hope of His calling, what are the riches of the glory of His inheritance in the saints* (Ephesians 1:18).
Introduction

The believer as well as sinner is a creature of God. The latter is called to repentance, while the believer is called to effect the work of God by bringing others to experience the new life. However, the believer and sinner alike are born into sin — but given the opportunity to have eternal life, because some who become born-again, backslide and face condemnation as opposed to the life with God. It is for this reason that Paul could say: But of Him you are Christ Jesus, who became for us wisdom from God and righteousness and sanctification and redemption, that as it is written, He who glories, let him glory in the Lord (1 Corinthians 1:30-31).

Those who transform from the life of unworthiness in response to the divine call of God, do positively reflect on freeing themselves from the captivity of self. My life of total recklessness may not have been divinely liberated, without actually convicting myself of the many wasted years. A life of idleness and the lack of definitive meaning — gives room to the stronghold of Satan. It is the device of the devil to prevent a believer from maturing spiritually, otherwise there is a steady growth of maturation when we constantly respond to the divine call of God.

Satan is called the god of this age and was from the beginning: Lest Satan should take advantage of us; for we are not ignorant of his devices (2 Corinthians 1:11). The intuitive-conviction of individuals, sometimes lead to godliness by their art of contemplation. “Thus, through the art contemplation, my disposition of faith has overshadowed every negative torment of the flesh — by ensuring to cloud each thought with divine holiness.”

The human awareness of God effects personal changes in people for it is spiritually uplifting. And so, personal convictions which are influenced by the spirit - works through our determination of utilizing the faith. The divine call of God is effected when the sinner or saint is unmoved by the worldly consequences of turning from sin which can cause them to backslide.
Divine Call

Divine Call is about receiving a complete restoration in response to God: *Restore to me the joy of your salvation, and uphold me by your generous spirit (Psalm 51:12).* This of course is possible by asking God to be the pillar of the Christian journey.
Repentance is derived from a personal conviction of seeking leave from the life of sin to a life in tune with God. It means to regret and feel sorry for something that was done, which God does not expect from us. It is the resolve or reform to one's life, that is, through his or her personal conviction of turning from sin toward the direction God has designed.

We seek mercy from God to be shielded from the life of sin. We are called to repentance in order to be used for a divine purpose, because the life of sin is an inconvenience to the blessings of God. True repentance embodies the working of the spirit to convict us of sin – which is rebuked by God. God desires all men to repent, having overlooked the ignorance that led them to sin. The Book of Acts could say:

*Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent (Acts 17:30).*
Divine Call

The personal convictions of individuals which are self-transformative; attracts the workings of the Holy Spirit, to make them follow the path of Christ whose way is sinless. It is through the intervention of God that people are called unto repentance. However, people who reject the call of God - do so by the lie of the devil. The two-fold call to repentance is that 1. We are guaranteed eternal life, which is the most precious gift of God. 2. The reconciliation we have with God through Christ will have been settled in heaven. That is, the door to the eternal kingdom of God will be opened for us who heed the call and are justified. Peter could say:

_The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance (2 Peter 3:9)._ 

Divine Call is manifested through the nature of God’s love, to enable us walk the path of righteousness. He does not desire that we perish in sin, since we are counted worthy by virtue of the _Imago Dei_, or image of God in us. And so, those who respond to the divine call of God should be glad for doing so, because there is great joy in heaven for anyone that repents, and Jesus himself could say:

_Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents (Luke 15:10)._ 

Christian believers are to be truly grateful to God for calling each one to repentance. It is an invitation to the life guided by wisdom, which is thus reserved for those who genuinely seek Him. God’s wisdom is as precious as gold - insofar as the wisdom of the world cannot save. The wisdom of God is found in those who respond to the divine call, and earthly treasures do not.

God’s intervention is the equivalent of living righteously through faith in Jesus Christ, insofar as being called into completion of His good work. We are made complete in every good work, and do work together for good by virtue of his love.
Repentance

Divine Call is the call to repentance through the remission of sin - which Jesus asked us to preach in his name to all nations (Luke 24:47). The divine call which is the call to repentance, is gladdening and not of self-pity, because quite often, human sorrow leads to a change of heart. Those who respond to the divine call of God are made sorry in a godly manner that profits them. It is also a big-blow to the devil - who doesn’t want anyone to respond to the call of God. However, the sorrow of godliness is designed for the benefit of salvation, whereas the sorrow which is of the world leads to death.

God’s call unto those who repent is a vindication of the life of unwarranted guilt. It releases the status quo, which is designed to topple the life of sin for the purpose of bearing fruit. Most particularly is that the intervention of God in the light of one’s repentance is propagated to bear fruits of righteousness in fulfillment of the will, and thus, the divine intervention is grace (Ephesians 2:8-9) fulfilled!

Repentance which is crucial to (divine call) is the pathway to truth. By repenting people are shown the truth that was unseen out of their ignorance with the help of the Holy Spirit, because the darkness of sin is blinding to those who seek worldly intervention. The slavery to sin is an encampment which deters or hinders us from seeing the light of God. Through repentance therefore, we are liberated and transformed by the power of God’s grace. In Paul’s letter to Timothy he could say:

*In humility, correcting those who are in opposition, if God perhaps will grant them repentance, so that they know the truth* (2 Timothy 2:25).

The (Divine Call) unto repentance, sets the stage for the ethical lifestyle of the Christian faith. It is the foundation which springs forth perfection, through the fundamental principles of Christian virtue. Repentance is seeing oneself in the face of Jesus Christ – whose act of perfection is the quintessential force and work of the Holy Spirit.
Divine Call

The transforming life of individuals is regenerative of the redeeming power accorded them from sin through Jesus Christ. For this reason, it becomes peril whereby we violate the ethical standards or elementary principles of living righteously in accordance with the Word. The Book of Hebrews could say:

*Therefore, leaving the discussion of the elementary principles of Christ, let us go to perfection, not laying again the foundation of repentance from dead works and of faith toward God (Hebrews 6:1).*

Repentance is a divinely, renewing power of conviction that helps us shut the door to sin. We are propelled unto repentance for recognizing the redeeming power of God through Christ to be delivered from the hands of Satan. It is therefore a renewal of understanding with the intervening handiwork of God, which renews the inward man that is made-up of godliness – insofar as coming from the heart which is of God. And so, this intervening handiwork of God enables us to seek Him, but it is still up to us to embrace Him in response to the call. For He sees the heart and knows those who truly repent.

By recognizing those who truly repent, Jesus Christ solicits on our behalf to be accepted by God the Father. The aim of reconciling us with God the Father makes us heirs of His kingdom, and joint heirs of others in a similar position. The journey after repenting requires maximum faith to withstand temptation, because the (divine call) is an invitation to the life beyond all hope. Thus, repentance is an escape from death to the world through the manifold blessings of God’s love.
Repentance

Christ Call to Sinners

The call unto those that sin is for them to seek forgiveness through the goodness of God’s mercy. His goodness is derived from allowing Christ to die for our sins, and it is the blood of Christ that frees us from the slavery to sin. The failure to repent in life is great loss to those whose soul cannot in themselves atone for their life of sinfulness on earth when they die.

Christ as the divine Logos appeared to us who were dead to sin and is ever unchanging in accepting those wishing to repent. His call unto sinners is the fulfillment of his will to forgive the sinner who sins. And so, He who is (God in Christ) is everywhere interceding on behalf of the righteous — but calls sinners and not the righteous to repentance. The Book of Luke could say: He did not come to call the righteous, but sinners to repentance (Luke 5:32).

The divine call of God is made manifest through the sacrifice of Himself — Christ, and is the preeminent source of strength unto those who repent. Now, the sacrifice which Christ made upon the cross, is a magnificent declaration of His might — insofar as the divine Logos He is the living source of life for all hope of reconciliation. By reference of Christ who is the divine Logos, Paul could say:

In whom we have redemption through His blood, the forgiveness of sins (Colossians 1:14).

None created for good works are exempted from repenting, since it was God’s plan from the beginning that we be His workmanship. Nevertheless, being created as God’s workmanship, means being created through the righteous justification of Christ for good works. Therefore, by repenting to do good works, we are graciously justified by faith first, in order to walk in them, that is, in those things which are of God (Ephesians 2:10).
Apart from repenting, those who dedicate their time to doing the work of God, do not only respond to His call, but utilize their spiritual gifts for the growth and expansion of the kingdom.

The work of God however is propagated for His glory not for men. Thus, the work which is pleasing to God, does manifest the presence of the Holy Spirit in a manner that keeps men in awe of God and for the rejuvenation of the faith. We are equipped by God the Father when we respond to the divine call in order to effect His work.

Christ’s call unto sinners is designed for his own (purpose and will) and the Book of Matthew could say: *Let your light so shine on men, that they may see your good works and glorify your Father in heaven (Matthew 5:6).*
It is by virtue of grace or God’s mercy that salvation is attained through Jesus Christ. Salvation therefore, is the saving of a person from sin and its consequences. The word “Save” means deliver, rescue or preserve. It is something that reveals the awesome greatness of God through the divine Logos of Christ, who died upon the cross before many witnesses.

Whenever salvation is mentioned, it should be noted that God’s grace is sufficient for those who are thoughtful enough to recognize how crucial it is to be saved in Jesus Christ. However, a (common grace) is one of the favors intended by God, because it is His will to bestow grace “unmerited” upon those that respond to the divine call. Likewise, is the kindness of Christ’s intercession for us with the Father.

Grace is the favor granted by God for the ill-deserving. It serves as a pardon for the many offences committed by sinners who are ill-deserving (see Isaiah 43:25) of His divine blessings.
Salvation serves as a rescue effort from the life of sin and its consequences. Through salvation, we are hopeful of the gift of grace from God which is made manifest among those that believe (Romans 6:23, Ephesians 2:8). It should be noted that God wants all to be saved and not just a few.

The (saving grace) of God is a manifestation of His love through Christ. This love of God did open the door to eternal salvation - through the blood of Christ which was shed upon the cross. As Christian believers, we must follow in the steps of God's love for sacrificing His only begotten Son. It defies all logic to know that Christ who had no sin did pay the penalty of dying on our behalf. Having been justified by the righteousness of Christ's blood, we are rescued by the saving grace of God in Christ. The holiness of Christ's blood through which we are saved, (helps in the freedom from bondage) when we trust and believe God for the grace of His only begotten Son. The Book of Acts could say: But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they (Acts 15:11). “They” refers to the “elect” who respond to the divine call of God.

For those who pretend to be unaware, (sin) is the very reason that we seek salvation through Christ. Christ as the divine Logos came into the world in human-form to save sinners. Therefore, sin and its consequences will be devastating for those failing to respond to the divine call of God, since salvation is the ticket to heaven insofar as not having it results in condemnation.

Salvation is likewise the freedom from wrath and which by virtue of sin separates us from the love of Christ. The (saving grace) of those who respond to the (divine call), does help redefine their path to eternal glory with Christ – insofar as sins consequence brings disarray to the human life and soul. Salvation = Pardon, and the Book of Isaiah could say the following:

But your iniquities have separated you from your God, and your sins have hidden His face from you, so that He will not hear (Isaiah 59:2).
Salvation

God's Divine Gift

Gift" which is the reward for something well done is referenced by the Psalmist who could say: It is finished, He did it all and the generation not yet born will declare it is done (Psalm 22:31). This reference is centered on the gifts of God that we already have, such as the air we breathe. It is the (common grace) we all enjoy, other than the gift of (saving grace) required for eternal life.

The divine gift of God is meant for those who respond to His call - for it encourages the means that will further enhance the course of His purpose and will. It attests to what the New Testament emphasizes, which is that gifts should be given without the thoughts of reward. “It is more blessed to give than to receive.” Since the divine gift cannot be bought with money, it is earned by the changes wrought in us through the washing of regeneration. Like salvation, faith is required from those who are called unto grace to receive the divine gift of God:

*For by grace you have been saved through faith, and that not of yourself, it is the gift of God (Ephesians 2:8).*

God’s divine gift is neither a piece of article nor is it material. It neither fades nor washes away, rather it lasts forever – insofar as it is used for a divine purpose. God’s divine gifts are therefore eternal, since they are of Christ Jesus (Romans 6:23).
Christian believers do receive the Holy Spirit as a gift from God. That is, those who respond to the divine call are baptized with the spirit for having asked of the gift through the remission of sin. And so, it is necessary to ask for the spirit gift and the Book of Luke could say:

*If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him (Luke 11:13).*

Wisdom which is a gift of God like the Holy Spirit is gifted to fulfill the purposes of God. Like knowledge, wisdom is given those that humbly ask for it from God. The gifts of God doesn’t come handy – but is apportioned according to one’s belief in Him and His power. It is apportioned unto those that ask through faith and James could say:

*If any of you lacks wisdom, let him ask God, who gives to all liberally and without reproach, and it will be given to him (James 1:5).*

Christ is a special gift to us who are reconciled unto God. His role as a gift unto us is crucial for our redemption from sin, and thus, he is made manifest in the lives of those who possess the other gifts of God for the expansion of the kingdom.

Christ apart from other gifts is the channel or door to every divine gift. Therefore, our liberty is made possible by this gift of Jesus Christ. Nevertheless, his sacrifice using his blood is the path through which other gifts resonate. Those who respond to the divine call of God are by this token identified separately from the world for receiving the righteous mark of Christ by his blood. We believers who respond to the call are summoned unto accessing the divine gifts upon request, in order to win more souls for the kingdom. And so, Christ is the representative of the divine gifts to which we are apportioned, for he is the true source of eternal life. Christ himself could say of eternal life:

*And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of my hand (John 10:23).*
The word "Savior" is denoted by the one who saves. However, it means the one who performs the act of saving or delivering in Biblical terms. The Old Testament declares God as the Savior of His people (Psalm 106:2, Isaiah 43:1-3; 11:1; 45:15; 21, Jeremiah 14:18; Hosea 13:14). Pointedly, the Old Testament deliverance is connoted by the physical, whereas Christ's is spiritual.

Christ as our savior simply identifies with his power by many dimensions - which is the ability given him by God the Father. The Savior of Christ Jesus is ascribed the authority exhibited by him as redeemer. He paid a penalty on our behalf by his death upon the cross, because his coming was destined by God as the divine Logos to redeem us from the captivity of sin. But for Christ's coming, we all would have been condemned eternally to death by unquenchable fire. Christ's coming reversed the curse of sin by the shedding of his blood - which symbolizes love for us. He was given as a worthy Lamb of God; a most perfect sacrifice to atone for the sins of mankind.

The Savior of Christ is the most holy and righteous. Like us who respond to the divine call of God; Christ who himself is God did answer the call by simply humbling himself to take our place. He became man, while still remaining God or the (divine Logos) to become our savior (Romans 9:5, Galatians 4:4, Philippians 2:6-8; Hebrews 2:14).
Divine Call

The Savior of Christ is our intercessor and mediator and stands between God and ourselves. For there is one God as well as mediator, that is, the man Jesus Christ our Lord. It is through the salvific grace of Christ that we are saved from the wrath or (anger) of God. There is no other savior, but Christ – and the suggestion of those claiming to possess the power of saving is preposterous, since powers other than Christ’s are demonic. The power of the resurrected Christ is heavenly and permanent.

Christ who is our savior is empowered by God the Father to give life. His empowerment is designed to fulfill the purposes of God just like those drawn unto him. The power of Christ’s resurrection, is one of the greatest challenges of many unbelievers because it demonstrates the paradoxes of the unthinkable. That which gives life must be the author of life himself, and Jesus could say: I am the resurrection and the life. He who believes in me, though he may die, he shall live.

Christ’s saving ability can be viewed from his raising Lazarus from the dead (John 11:38-44). His power which is beyond human comprehension was displayed by him as the predominant source of life, for having been created by Him who is God. The mystery of God in Jesus Christ is however the divine revelation which reveals the infallible as well as in-depth knowledge of the transcendent. His source of strength is open to those who respond to the divine call - and whose heart desires are flexible toward Him.

The God of our creation is therefore worthy of praises for giving us the Savior of Christ. Christ is the source of comfort unto those that respond to the divine call and by reference of David’s deliverance, the Lord saved him from his enemies and from the hands of Saul. He later confided in Christ by identifying him as the (rock, fortress and deliverer).
Salvation

The Book of Samuel could say of David’s own words:

*The God of my strength, in whom I will trust; my shield and the horn of my salvation, my stronghold and my refuge; my Savior, you save me from violence (2 Samuel 22:3).*

It is clear that the Savior of Christ is the rock of our salvation, because he serves as our refuge in times of turbulence or in the wake of war. Among many who believed and testified of Christ was the Samaritan woman who said of what the Lord had told her that she did (John 4:39). The effect of Christ’s work as savior is attributed to his character. Those who respond to the divine call of God through faith, are rest assured of finding his comfort and protection.

In the Old Testament however, the word “Savior” is primarily referred to as God and used by people (Nehemiah 9:27). Whereas, the New Testament word for “Savior” denotes Jesus Christ as commonly used, which also means God (Luke 1:47). By reference of Luke Chapter 1 Verse 27, the Song of Mary concerning the Savior actually connotes God the Father, Son and Holy Spirit as the triune Savior in one. He is characterized using many other words like Mighty, Holy and Mercy in verses 49 and 50 of the above scripture – which identifies with his saving abilities and magnificent character.

The Hebrew word of “Messiah” is used in place of “Christ” in the New Testament, and was used by John the apostle to refer Christ as the Messiah (John 1:41). In Hebrew, the word “Messiah” typifies a ruling king or coming savior. And so, the Savior of Christ is literally anointed for the purposes of being our savior. The apposition of Christ who is our Savior is the Antichrist known as his opponent.
Divine Call

The Savior of Christ remains a stumbling block to the devil and his co-hosts, because many who respond to the divine call of God are turning others to Christ. The coming of the Antichrist in the last days will be the opposition to everything that relates to salvation, or the saving grace accorded believers.

Divine Call incorporates the transforming power of God to change the negative ideas of those who are willing to receive salvation for a positive one. God who sees the heart, knows the attitude of every sinner and brings about a regeneration that will reshape the behavior of the most willing. These individuals will eventually turn-out to be great instruments of the kingdom of God.

Salvation which opens the door to our relationship with the Holy Spirit, is designed to signal a warning to the devil and his co-hosts. The Holy Spirit by virtue of our salvation convinces us in the ways of God, that is, after convicting of us sin - by our willingness to be saved. Thus, the Savior of Christ is manifested as our way – and could say of Himself:

*I am the way, the truth, and the life. No one comes to the Father except through me (John 14:6).*

Christ is the good-shepherd unto those who respond to the divine call of God. The connection between the good-shepherd and our salvation, is that Christ the good-shepherd gave his life as a sheep for our salvation. The good-shepherd died for us believers his sheep by paying a heavy price, and did not ask for a price or payment for doing so. Christ who characterizes himself as the good-shepherd, could say in the Book of John:

*I am the good shepherd. The good shepherd gives His life for the sheep (John 10:11).*
Salvation

Christ who is our savior is the light unto all men. As the divine Logos, he came in human-form to bear witness of the light of God more than 2000 years ago. Christ through whom we receive salvation, serves as love, joy, peace and knowledge unto those who respond to the call. And so, those who reflect his goodness do likewise serve as light to the world.

_in Him was life, and the life was the light of men (John 1:4)._ 

Those who respond to the divine call, do single-handedly illuminate the world upon receiving the spirit who bears witness to their faith. The consciousness of God by virtue of salvation is viewed through our character — and straightens our ability of helping others shine as light unto the world.

Christ our salvation is the Bread of Life. As the savior who never complains or worries about food, shelter and or clothing, he is such a remarkable gift unto those who hunger and thirst. However, through the divine intervention of God in the time of Ahab, Elijah called for a drought upon the land — but the Lord asked Ahab to head eastward toward the Jordan River. For heeding the Word of the Lord, he was brought bread and meat both in the morning and evening. He also drank from the Brook Cherith which flows into the Jordan River. Just when it seems our hope is lingering — Christ who is the Bread of Life restores our needs according his riches in glory (1 Kings 17:1-6).

Christ the Bread of Life is the Word. Typical of a different setting of being provided our needs when we hunger and thirst, is that man cannot live by bread, but by the basic needs of each spoken Word of God. It is under this context, the Book of Matthew could say:
Divine Call

Man shall not live by bread alone, but by every spoken word that proceeds from the mouth of God (Matthew 4:4).

In the sharing of bread and wine during the Eucharist, Christ's body is presented as the holy gift to Christian believers, because he demanded he be remembered during the breaking of bread and drinking of wine. The concept of instituting the Lord's Supper is established as the covenant using Christ's body and blood, and so in giving thanks Jesus could say:

Take, eat, this is my body which is broken for you; do this in remembrance of me (1 Corinthians 11:24).

The cup containing the wine, typifies the new covenant of Christ's blood that is drunk in remembrance of him (1 Corinthians 11:25). The feeding of Israel in the wilderness is figuratively used for Christ who saves, delivers, and rescues us in hardships. The savior of Christ was the miracle worker for the large crowd of Israel who fed on twelve baskets of loaves and fishes, which was previously five loaves and two fishes (Matthew 14:19-22; 15:32-38).

That which is the savior of Christ did come down from heaven to give life to the world. Apart from the self-proclaimed messiahs of our time, Christ alone provides the true bread of heaven, which brings salvation unto those that believe. It is Christ who is this life that serves as the key to unlocking the gates of heaven. In order to receive the gift from the Savior of Christ, all must go through him to the Father. Thus, the bread of life is the satisfaction we receive through Jesus Christ our Lord:
For the bread of God is, He who comes down from heaven, and gives life to the world (John 6:33).

Israel prepared a bread of the Tabernacle that was presented to the Lord with a mix of fine flour and ephah baked into cake. The purpose of this Sabbath tradition was believed to be incorporated into a lasting covenant. Apparently however, the bread made by men during this Sabbath, differs from the bread given by God from heaven, and Jesus did proclaim in the New Testament, the charitable and wilful giving of bread by Moses without actually inferring any heavenly connection (John 6:32). Therefore, those who respond to the divine call of God are designed to partake of the bread of life, which is given from heaven and not that which is given by men without a heavenly significance. Though it is served by men, it is consummated by the spirit through the invocation of prayer.

The Savior of Christ is “Immanuel,” which means “God with us.” Immanuel translates the divine source of power that is able to save, deliver and rescue. It should be noted that the Immanuel prophecy was revealed to Isaiah concerning the birth of Jesus Christ. Judah was threatened by the Syrian-Ephraimic forces at the time, and king Ahaz was promised deliverance through the sign of Christ’s birth (Isaiah 7:14; 8:8). The name Immanuel is symbolic of a savior who will become the deliverer of Judah from its enemies.

Christ’s birth was no coincidence insofar as being the Son of God from the beginning, he was urged to save the world from sin. The Savior of Christ is linked to creation, since the sins of our first parents has been passed down to us. And so, the Old Testament set the stage for the coming Christ who in human form though still remaining God came into the world to save sinners whose sins were inherited from Adam. This means no one is exempt or free from sin, except by the saving grace which is from Christ!
Immanuel which denotes "God with us" tends to remind Christian believers that we are created in the image, or Imago Dei of God. However, "God with us" symbolizes the presence of His grace or indwelling spirit, because His nature is revealed through the goodness of those that live by faith. Since Christ has paved the way for our righteous justification, we are reconciled to God through salvation.

The Savior of Christ is called the Wonderful Counsellor. Jeremiah referred to the word counsellor when he was praying for understanding: "You are great in counsel and mighty in works, for your eyes are open to all the ways of the sons of men; to give everyone according to his ways and according to the fruit of his doings" (Jeremiah 32:19).

It is marvelous to describe the Savior of Christ as Wonderful Counsellor. First, the word wonderful, describes the good and admirable qualities of Christ-himself. As savior he was given the supervisory duties of God to spread the Word. And so, the difference between the counsel of men and the counsel of Jesus Christ is that the latter involves the divine wisdom of prudence given unto men, and former, the wisdom of the world which is carnal and desperately wicked.
Christ's wonderful counselling was observed in his teaching of the Beatitudes (Matthew 5:1-12). He also taught his disciples the rewards of heaven, knowing they would have a similar role when he is resurrected. His wonderful counsel was being given in preparation of what was to come because his preaching of the Word was to be rounded-up by his death and resurrection. His promise of sending the Holy Spirit will motivate the disciples in carrying on with the same counsel of sharing the Word to others.

Isaiah's prophecy about Christ's birth involved the use of other names to describe the wonderful counsellor of Jesus Christ. He spoke about the promised son of the Judean government, and could say the following:

*For unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful Counsellor, Mighty, Everlasting Father, Prince of peace (Isaiah 9:6).*

The majestic greatness of this Savior of Christ was revered by the prophet Isaiah who identified with his other names, and was able to declare it as revealed to him. These words Mighty, Everlasting Father, and Prince of Peace are names identifiable with an all-powerful and sovereign God. Therefore, the wonderful counsellor of our savior Jesus Christ will be the one that believers will seek for their salvation even when he is resurrected.
The Book of Jude could say:

_TO GOD OUR SAVIOR WHO ALONE IS WISE, BE GLORY, AND MAJESTY, DOMINION AND POWER (JUDE 1:25)._

Christ who is our savior is revealed through his Word. The expressions, speeches and statements made by him are communicated to the believers who respond to the divine call to transform them into his marvelous light. Nevertheless, the Word which is God's revelation is spoken through Christ unto his people. His Word includes his direction, purpose, will and plan, as well as through the prophets and teachers (Micah 1:1). Thus, the Bible is God's Word unto those who respond to the divine call in order to accept him as Lord, or to effect his work.

The words of our Savior of Christ has great power for both good and evil. Words are used by Biblical prophets as something which might be canceled on the one hand (Genesis 27:33), or as something with absolute power. (Isaiah 55:11).

Paradoxically however, the words of Christ may be compared to a lamp (Psalm 119:105), fire (Jeremiah 5:14), seed (Matthew 13:18-23), hammer (Jeremiah 23:29), and sword (Ephesians 6:17). The Word of Christ which is sharper than the edge of a sword does make wise our salvation when we respond to the divine call of God. In other words, the "Word" is the life of our salvation for knowing whom we have learned them.

The words of Christ are his call to unbelievers who heed or reject them. These words are given by inspiration and are profitable for doctrine, reproof, correction and instruction in righteousness through faith in Jesus Christ (2 Timothy 3:16).
Salvation

Through the words of Christ the chains of bondage are broken, and people are freed from the captivity of Satan. The Word promotes truth by exposing the lie of the devil – who inhabits as well as prevents many from responding to the divine call of God. Furthermore, the Word which is life, promotes righteousness for the sanctification and cleansing of sin through the washing of water and the Word (Ephesians 5:26).

The words we receive through the Savior of Christ, is to be preached (Acts 8:25), taught (Acts 18:11), glorified (Acts 13:48) and should neither be added nor taken away. These words are to be reverenced and honored - insofar as we are given Christ through salvation to be reconciled to God. Thus, it is a mandatory command that comes with serious consequences, and the Book of Proverbs could say:

Do not add to His words; lest He rebukes you, and you are found a liar (Proverbs 30:6).

Those who fail to respond to the divine call of God forsake the words of the Lord which makes wise salvation. If one hears the Word and hardens his heart, it will depart from him with serious consequences. Likewise, those sins which were inherited from our biological parents must neither prevent us from responding to the divine call since the sins inherited is the same thing as the sins committed. The unheeded words of our Savior of Christ is nothing less than making God a liar, since the Word of God is the Word of truth - which is spoken through Christ for salvation.

If God were thought a liar, then the truth is not in us. However, any rejection of the words of Christ does put a stumbling-block in relationship with the Father. The only way out of the ignorance, is by responding to the divine call, which depicts one’s response to the Word that frees us from the destructive nature of the world.
Divine Call

The Savor of Christ is the resurrection and the life. This means he has the power over life and death. His resurrection is the foundation of the Christian faith, because he died as well as resurrected to revive the church to life from the entanglement of death.

Christ’s words to Martha over Lazarus death (John 11:25) signified that the power of life and death belonged to him, and that Savior of Christ is restores life, insofar as empowered by God to rescue those that respond to the divine call from mortal death unto life eternal.

Eternal life is possible only for those who respond to the divine call, for God grants eternal life through His Son - and to those united together in the likeness of his death and resurrection. Thus, the power of Christ’s resurrection serves as a source of hope for Christian believers. We are conformed unto Christ’s death by the power of his resurrection as well as in the fellowship of his sufferings. Those who respond to the divine call of God experience the resurrection of Jesus Christ, that is, Christians unto eternity with Christ, and non-believers unto condemnation or eternal death, which is the second death.

When the apostle Paul was defending himself before Felix the governor, he declared hope and proclaimed the resurrection of the dead (Acts 24:15). This concept of the resurrection will be fulfilled when Jesus returns in glory to judge the living and the dead.
Salvation

Accordingly, Daniel’s prophecy revealed the following:

And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt (Daniel 12:2).

Since the Savior of Christ makes wise our salvation, it is hoped that those who respond to the divine call of God, do so for the purpose of transforming their lives according to his grace. Those who turn to Christ in response to the divine call shall be made to shine as lights of the world. Thus, Daniel’s prophecy also revealed that:

Those who are wise shall shine like the brightness of the firmament. And those who turn many to righteousness like the stars forever and ever (Daniel 12:3).

That which is the Savior of Christ for the purpose of responding to his call is “Lord” denoted by “Sir or Master.” This title comes with great respect and is used for God the Father and God the Son. And so, the acceptance of the savior which speaks about his saving ability is referenced by the grace we receive through faith for salvation.

It should be noted that the word “Lord” is used in the King James Version to translate the name “Yahweh.” The Lord who is Master is seen as a source of divine power due to his saving abilities. The omnipotent, omnipresent and omniscient God possesses the power of creation which is manifested in His Son Jesus Christ. Insofar as Jesus is the Son of God there is no difference in him being the same as the Father.
Divine Call

The Lord who is the Savior of Christ assumes the deity of Jesus or Messiah, and when Peter was preaching in the household of Cornelius, he preached the Lord’s name and declared him to be the Lord of All (Acts 10:36). Nevertheless, the Lord who is our savior Jesus Christ is also called the “Lord of Heaven and Earth.” The authority possessed by him as the divine Logos is viewed by us who respond to the divine call in order to receive rest. Rest is the spiritual blessing that God through His Son Jesus Christ alone can give. God who rescues us in times of trouble, empowered Christ (His Son) with the mandate of offering rest to those that believe. He could say:

*Come to me, all who labour and are heavy laden, and I will give you rest* (Matthew 11:28).

By responding to the divine call of God, we are obligated to obey Him who is both Lord and Master. Through submission, we humble ourselves in obedience to him who first manifested his love by dying upon the cross. Those who respond to the divine call of God do return the love of Christ by virtue of his faithfulness and atoning sacrifice. The salvation of those who respond to the divine call is a necessity for our reconciliation with God.

The Lord our Savior who is “Master” is neither an object nor the subject of manipulation. The divine recognition of Christ by God the Father - puts him in the place of honour as Master. Although we are called to obey our masters, our earthly servitude toward earthly masters, only tend to humble us before the real master of our Lord Jesus Christ. We may be of service to our earthly masters, but only one master can be worshipped – God. The special attribute of Christ as Master is that he was unspotted without sin and is absolutely holy and righteous.
Salvation

The gift of righteousness we receive through Christ is incorporated by the spirit’s inner-workings to make us live the perfect Christian life of faith. And so, the divinity of Christ incorporates the work of not only the Father’s creative ability, but the Holy Spirit’s role of leading us in the path of righteousness. Thus, it’s in the image of the triune, that we were created and seek dominion.

Those who respond to the divine call of God are required to yield in submission to Him whose masterly-position is salvific, divine and authoritatively designed by the Creator. Christ our savior is rejuvenated by the faith of those who recognize him as both Savior and Master and not his adversary – the Devil. However, the response to the divine call distinguishes us from the heathen who put their trust in the world. Now, since the ruler of the world is that which prevents us from responding to the salvation of God, Jesus could say:

*The master of the servant will come on the day when he is not looking for him and at an hour when he is not awake, and will cut him in two and appoint him his portion with the unbelievers (Luke 12:46).*

Salvation is A Necessity

Those who respond to the divine call of God are called in order to be saved from the wages of sin which leads to death. And so, the necessity of salvation is that it frees us from the bondage of sin and death insofar as the believer is truly faithful to God. The necessity of salvation is it guarantees our soul’s resting place with God for life everlasting.
The gift of eternal life that is received through the salvation of Jesus Christ, is guaranteed only by our firm acknowledgment of the faith, which makes salvation a necessity for responding to the divine call of God as well as for being partakers of his glory. Salvation is a necessity because it is effected through faith and exposes the guilt of sin.

Those who respond to the divine call of God do recognize the necessity of salvation against the coming judgment that leads to eternal condemnation. And so, the righteous blood of Christ is crucial, and helps guarantee our place in heaven with the ultimate goal of spending an eternity with the Lamb of God, who takes away the sins of the world. Insofar as we truly repent of sin, the righteousness of Christ is consummated by our salvation – in terms of what it means to establish a relationship with God the Father. The necessity of salvation is that it erases the curse of sin among those that believe, and the Book of John could say:

*He who believes in Him is not condemned; but he who does not believe is condemned already because he has not believed in the name of the only begotten Son of God (John 3:18).*

Salvation is likewise a necessity for the future temptation to sin. Since Christ died for the sins of mankind he indeed has redeemed us from the curse of sin through the washing of regeneration by his blood. He has paid the penalty of all sins incurred, and salvation is the key to unlocking every connection to sin by virtue of Christ’s atoning sacrifice. This is not to say that when we are saved we would remain saved by sinning, but that when we sin, we must truly repent by asking God for forgiveness. The Book of Hebrews could say why salvation is a necessity:
Salvation

So Christ was offered once to bear the sins of many, to those who eagerly wait for Him He will appear a second time, apart from sin, for salvation (Hebrews 9:28).

The necessity of salvation is that it's our hope, and those who respond to the divine call of God are often enthusiastic about the things of God. They are led by the spirit to hope on all things through faith – including on the promises of eternal life. The hope that Christ will return in righteousness, does help restore comfort through the spirit who comforts us in times of tribulation. Salvation as a necessity helps in sobering us with the bond of peace and as bondservants Paul could say:

But let us who are sober put on the breastplate of faith and love, and as a helmet, the hope of salvation (1 Thessalonians 5:8).

Salvation is for Eternity

Eternity is without beginning and end and The Heavenly Kingdom Pathway is paradoxically eternal. It is opened for all who respond to the divine call of God in order to receive the salvation of His only begotten Son. Since salvation is for eternity, the hope of Christ's second coming is to spend an eternity with him. Though when a person repents and is truly saved, that moment he begins to enjoy the gift of eternal life, that is, in both this life and in death - insofar as he turns not away from Christ. The ultimate goal of living the perfect Christian life - is making heaven the home of one's final resting.

Salvation for eternity, means that the life on earth goes beyond after death in the spiritual realm of God. It is symbolic of spending the life which is worthy of God beyond our sinful world. The life on earth is temporal, but the life in the spiritual realm of God is permanent. It doesn't change, because the God who calls us is unchanging. He is immortal and the creator of all things life, and He gave-up His only begotten Son for us not to perish but have eternal life (Hebrews 2:14).
Divine Call

Christ who is our pathway to heaven holds the key to the gate. He is the salvation of those who respond to His call, and provides them with the hope of eternal life. He is akin to a Director of Studies - who grants a certificate of the status quo, for successfully completing a required exam for the entrance into a college or school of higher learning. Without a successful grade, a student will unlikely graduate. Thus, without a high measure of faith, salvation is useless for gaining entry into heaven and for having eternal life.

Salvation is not the key for a mere appointment in heaven which is impossible, but rather, it is the key to spending an eternity in the place that remains forever, where there is no pain, hunger, worries, or gnashing of teeth. The response to the divine call of God is worth celebrating because salvation helps in guaranteeing believers a spot in heaven through the only begotten Son of God:

*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life (John 3:16).*

God is eternal just as salvation is for eternity, and in the first letter of Paul to Timothy 1 Verse 17, God was glorified for His grace and then referred to as King, Eternal, Immortal, Invisible and the God of Wisdom and Honor. This description of the Father makes Him the all-knowing God who possesses the power over life and death. Thus, the Book of Hebrews could add:

*And having been perfected, He became the author of eternal salvation to all who obey Him (Hebrews 5:9).*

The Gospel of Christ is preached with the power of God to bring about our salvation. Through it, we are brought nearer to Christ who solicits our place with the Father for eternity. However, it is better to receive salvation now than later, because those who respond to the divine call God immediately have intercessions being made on their behalf. Though Christ’s coming is undetermined, the need of spending an eternity with the intercessor is sure, for our having believed in him. Paul said in his letter to the Romans:
Salvation

And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed (Romans 13:11).

Eternal life is the special gift of God that we receive through Christ for salvation. Those who respond to the divine call of God are promised the blessings of this gift. On the other hand, those who are unhinged will neither reap the blessings of eternal life, nor the protection or prevention against spiritual death. The essence of a healthy-spiritual-living is derived through the fruit of the spirit, as well as the blessings of God for salvation. Those who respond to the divine call of God enjoy the spiritual blessings accorded them for righteousness sake – insofar as they die with Christ by forsaking sin in order to live with him for eternity. It was a faithful saying in Paul’s letter to Timothy in which he could say:

If we died with Him, we shall also live with Him. If we endure, we shall also reign with Him. If we deny Him, He also will deny us. If we are faithless, He remains faithful; He cannot deny Himself (2 Timothy 2:11-13).

Those who respond to the divine call of God do make the wisest of decision of seeking salvation – which brings about the most precious gift of God – eternal life! The result is that by dying to sin, we shall live and reign with Christ. A life of Christ is the life of everlasting - insofar as by submitting to his will we are revealed the roadmap that leads through the Heavenly Kingdom Pathway. Those who live in Christ, do hope on living for eternity!

The consequence of failing to respond to the divine call of God is not only that the unrighteous will receive not the gift of eternal life – but that they will be consumed by fire for the same duration of eternity. It is an everlasting destruction recorded in 2 Thessalonians 1 Verse 9. Those who blaspheme against God will likewise be subject to such condemnation.
Blaspheming is an unpardonable sin that is recorded in the Book of Mark Chapter 3 Verses 29. The unsaved who fails to respond to the divine call of God are the subjects of judgment who will be cursed and thrown into the everlasting fire prepared for the devil and his angels (Matthew 25:31-46).

Those who respond to the divine call of God for salvation will rejoice for eternity. Through the saving grace of God the Father they assume a perfect relationship with Him that even in their sufferings - they are made worthy of His glory which shall be revealed unto them. However, when Christ who is the salvation of those who respond to His call returns, they will appear with Him in glory.

Christian believers must strive to recognize this sacrificial gift of the Lamb of God to understand how delicate it is to waste away in sin. His sacrificial blood is a huge sacrifice made on our behalf, and this should reassure us of our having been reconciled back to God through Christ. Insofar as the blood of Christ is made perfect, our justification is acceptable in the sight of God as well as pleasing to Him. Thus, Christians are enjoined to bear fruit since Christ himself is fruitful.

The response to the divine call of God is asking to be pardoned. By being pardoned, God remembers our sins no longer, and wouldn’t hold them against us. It is even more pleasing to acknowledge as well as recognize our sinful nature, so Christ can be willing to forgive us our sins, that way, the believer will be justified from eternity to eternity.
The salvation received for responding to God’s call through Christ becomes evident not just by confessing Him as Lord, but bearing the fruit of righteousness from the way we live our life and the blessings that follow. It is for this reason that John could say:

*By this my Father is glorified, that you bear much fruit so you will be my disciples (John 15:8).*

Now, the eschatological concept of “Salvation is For Eternity” which teaches about the last things, teaches us that we will appear before the judgment seat of Christ and that each one of us will receive the things done in the body, that is, according to what is done, whether good or bad (2 Corinthians 5:10).
Sanctification

Divine Prize of the Holy Spirit

When a Christian believer is saved for having gone through the process of salvation, sanctification immediately follows to make a person anew or whole. That is, Jesus makes the temple of God in the human body a fit place to dwell, and the Holy Spirit moves in.

In the New Testament, the word “Sanctification,” means to be inwardly whole whereby the Holy Spirit is involved. Sanctification on the other hand, is the quickening aspect of our lives that is influenced by changes in both our character and conduct.

Sanctification sets us apart, that is, those who respond to the divine call of God for having renounced sin for righteousness sake. The divine prize of the Holy Spirit is the Holy Spirit himself who motivates us to set our eyes on those things above – where Christ is sitting at the right hand of God. And so, the carnal mind which must be avoided diverts our attention from Christ to be attracted to those things of the world. But through sanctification however, we are cleansed from the evil thoughts that lead to sin, and are hidden in Christ who is God.
Through sanctification, those who respond to the divine call of God are removed from the death to sin with its members: fornication, uncleanness, passion, evil-desire and covetousness.

Sanctification aids in the process of renewing the inward man – through the transforming power of the Holy Spirit. Those who respond to the divine call of God become recipients of God’s elect according to the leading of the spirit. It serves through the washing of regeneration by the spirit whereby the body becomes a suitable image of Christ in God. Through sanctification we are made holy as the beloved of God who sacrificed Jesus in our place. It involves the handiwork of the spirit to make us reflect the character of Christ’s tender mercies, kindness, humility, meekness and longsuffering.

The divine prize of the Holy Spirit sanctifies as a part of God’s plan for the elect. According to Paul’s plea to the Thessalonians, he could say:

*For this is the will of God, your sanctification: that you should abstain from sexual immorality (1 Thessalonians 4:3).*

Since salvation aids in the turning from sin, those who respond to the divine call of God are drawn from uncleanness and the death to sin. Therefore, sanctification cleanses us from sins consequence by virtue of our faith in Jesus Christ. The divine prize of the Holy Spirit is aimed at baptizing us into one body of Christ, and Christian believers are also united into this body by virtue of the sanctification or cleansing of the Holy Spirit.

The blessings derived from sharing in Christ’s body by those who respond to the divine call of God is designed to restore the fullness of its members through the sprinkling of Christ’s blood. We are secured and comforted as a body of Christ – which gives life to our mortal bodies by the indwelling of the Holy Spirit (Romans 8:11).
Sanctification

Sanctification which is the divine prize of the Holy Spirit is designed for those who hold fast to the sound words of the Lord Jesus Christ. And so, the obedience of those who respond to the divine call of God — is the fulfillment of His will for us. Obedience is a manifestation of our loyalty and dedication to God. Thus, our faith in Jesus is nevertheless cut short by the wiles of the devil, but this sets the stage for our triumph through the intervention of the Holy Spirit.

Sanctification involves the washing of regeneration by the spirit who convicts us of sin, righteousness and judgment. Those who respond to the divine call of God are restrained from lawlessness, for having been cleansed from all forms of uncleanness. Through sanctification, the believer is anointed and sealed with the Holy Spirit. He or she is guaranteed the inheritance of the kingdom of God.

The divine prize of the Holy Spirit is not a purchased material possession, but the divine gift of Christ for having obtained salvation. Salvation is therefore a path of this process of sanctification by the spirit — who helps with the dissemination of God’s wisdom in our decision-making of turning to Christ. The divine prize of the Holy Spirit helps in our understanding of the will of God by virtue of His gift of wisdom. Our body, which is the temple of God must be fed fruits of the spirit — to reveal God’s sanctuary of the spirit, as Paul could say to the Galatians:

*But the fruit of the spirit is love, joy, peace, longsuffering, kindness, faithfulness, gentleness, self-control. Against such there is no law (Galatians 5:22-23).*
Whenever Christian believers have been sanctified, they are believed to have forsaken deeds that do not describe the character of Jesus our Lord. A sanctified believer possesses the enduring power of the spirit, and is able to discern the wiles and tricks of the devil.

Pointedly, the divine attributes of God in Jesus Christ are evident among those who respond to the divine call of God. They are a perfect symbol not only through the washing of regeneration by the spirit—which is a process of sanctification, but reflect an outward transformation that illuminates the physical body and character. Through sanctification, those who respond to the divine call of God are made holy in the spiritual realm of God. And so, any attempt to corrupt the temple of God which also is the temple of the spirit—offends the spirit in our body.

Sanctification is God's love which is put on as a bond of perfection. The spirit helps in the transforming of our lives by enabling the peace of God to rule in our hearts. Therefore, those who are called into one body are called to be thankful:

*And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him (Colossians 3:17).*

This life of sanctity transcends in our longing for spiritual satisfaction. The belief that we do possess the power of God for dynamic roles to manifest His greatness. Those who respond to the divine call of God, are those eligible for the divine prize of the Holy Spirit. We by virtue of the spirit, possess a heart of the longing soul (Psalm 107:9).
Sanctification

Sanctification begins the process of generally understanding the role of the spirits undertaking. It is a process by which we see ourselves in the likeness of God, and not in the likeness of the world. The walk of righteousness is the motivation of the spirit, and this scares the devil and his co-hosts. However, sanctification is this process of regeneration by the spirit that illumines us with the light of God, which is revolted by those that live in darkness.

The response to the divine call of God is revolted by the enemy who seeks for cover when we are sanctified with the sprinkling of Christ’s blood. And so, the spirits manifestation through those who respond to the divine call of God is evidence of their walk of righteousness through faith — and is characteristic of the attributes of the spirit. The Psalmist could say:

As for me, I will see your face in righteousness, I shall be satisfied when I awake in your likeness (Psalm 17:15).

It is victoriously triumphant for those who respond to the divine call of God, because they are not only established in their ways of the spirit, but anointed by God to whom they are reconciled. The divine prize of the Holy Spirit is granted unto them like a sweet aroma that leads to life in God. Those who are saved are the fragrance of Christ for salvation, and become sanctified by his blood according to his marvelous grace.

The word “consecration” which denotes “setting apart” is often designated as a ceremonious aspect of sacred worship. During Christian baptism in most protestant churches, the act of baptism is believed to be setting one apart for God. It also symbolizes an act of devoting or dedicating one’s life to God, or even the part of a mass whereby the bread and wine is blessed, such as the Eucharist. These acts are simply communal and interactive with the spirits intervention, who makes himself known by invocation of the presiding minister.
Divine Call

The act of consecration is to sanctify and make wholly new. Those who respond to the divine call of God are made anew once they are saved, and made whole once they are sanctified by the Holy Spirit. Inasmuch as salvation is crucial to those who confess Jesus as Lord, their baptism of the spirit is highly relevant. Thus, sanctification is an individual act of cleansing by the spirit, just as altars and tools of worship are likewise consecrated for sacred use.

In the Old Testament Book of Exodus Chapter 29, Aaron and his sons were consecrated and sanctified before the Lord God in the Tabernacle. Verse 44 records that in the Tabernacle, the altar was also consecrated for the ceremony. Insofar as there exists a difference of consecration and or sanctification in both the Old and New Testaments, Christ’s sacrifice with the sprinkling of his blood is voided from the Old Testament – because he was yet to appear on the scene to become Savior.

The New Testament which involves the sprinkling of Christ’s blood as a way of cleansing is designed to make anew. This blood of Christ is also represented in the wine for the Lord’s Supper (Luke 22:14-23). And so, the whole purpose of sanctification is that it initiates those who respond to the divine call into the household of God, and justifies us in the holiness of life by the spirit. Peter made a reference about this precious blood of Christ when he could say:

Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot (1 Peter 1:18-19).
Sanctification

The Christian believers who go through the process of sanctification are the holy ones set-apart to continue in the things of God. It is a response intended to be separated from the world, that is, the separation from all things worldly, which can hinder us from giving glory as well as receiving the blessings of God.

Those things which are of the flesh do set us back from the divine call that leads us through the heavenly kingdom pathway. Whereas, those who seek the things of the spirit are sanctified and cleansed by the spirit. They are beneficiaries of the kingdom through salvation, and pardoned from sin through faith. Such are called unto righteousness for Christ sake with the hope of walking by faith and not by sight. This process of sanctification is solely designed to engulf or surround us with the spirit, as well as set us apart for that which justifies us in the sight of God.

Those who respond to the divine call of God are the holy ones called to be saints. That is, as God’s chosen, we are saved by the blood of Christ and confess him as Lord and Savior. As saints we are one of the blessed of heaven for having chosen to live by faith through the righteousness of Jesus Christ. The divine response is about proclaiming the glory of God through praises, and Peter could say of us saints who are sanctified:

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light (1 Peter 2:9).
Divine Call

Peter references how special a people we are for responding to the divine call of God. Those who respond to salvation are called from darkness into the marvelous light of God. We are set-apart from the world of darkness — and become representatives of Christ into whom we are conformed!

Sanctification is the conscious renewal of the life of sin unto Christ whose realm of the Most High is propagated by the spirit. Through sanctification, those who respond to the divine call of God in weakness are made strong. It opens the door to the Holy Spirit who lives in us, communicate God’s truth to us — and convince us that God’s ways are right. The sanctification, and or baptism of the spirit, makes us witnesses of God’s gift of the spirit. To those who respond to the divine call of God, Jesus could promise the helper of the Holy Spirit in the following way:

_But when the helper comes, whom I shall send to you from the father, the spirit of truth who proceeds from the Father, He will testify of me. And you also will bear witness, because you have been with me from the beginning (John 15:26-27)._

Through sanctification, the divine prize of the Holy Spirit is characteristic of his presence and effectual work. The indwelling presence of the spirit is designed for sustenance and permanence based on the finished redemptive work of Christ. And so, by virtue of the life which is sanctified, the Holy Spirit helps to guide us into all truth.
Sanctification

The "holiness of truth" is one expression that Paul used in his epistle letter to the Ephesians, which suggests how this process of sanctification may be secured. Now, it is those who respond to the divine call of God that are sanctified by the spirit upon invitation, and made pure to do the effectual work of God. It is the work which is prompted by God and equipped by the spirit as the divine prize of God.

Those who effect the work of God are propagated by the spirit who is the spirit of truth. Nevertheless, the sanctifying work of the spirit helps in dispensing truth for the practical service of the kingdom. However, since the truth emancipates, it should be noted that the work of the spirit is that which strengthens us from the idleness of sin. The Holy Spirit therefore is the divine prize unto those who believe and empowers us to do the work of God through faith.

In the New Testament, the term "saint" which refers to (elect believers) is used exclusively for disciples or Christians. As saints, sanctification is championed by the spirit to set us apart for the work of God. The work of God is indifferent from the work of the world – since we do only those things that are pleasing to God. We cannot work at a job that violates our bodies and the temple of God. And so, being the disciples of God, means that we are separated from the works of the world which represents darkness. The response to the divine call of God is intended to set us apart as disciples who fulfill all righteousness of the work of God by the spirit. Interestingly, sanctification not only means that we cleansed of the spirit – but risen with Christ by virtue of his resurrection. The moment we are sanctified by the spirit, a place is immediately set-apart for us in heaven, even in death until Christ returns again in glory to judge the living and the dead.
Divine Call

The spiritual concept of Christ’s resurrection is linked to God’s dwelling of his resurrected, where the power of the risen Christ is descended from heaven upon the saints or disciples of Christ. It is by this same power that the dead will rise to be with God and the Book of Matthew could say:

*Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised (Matthew 27:51-52).*

In the first letter of Paul to the Corinthians, he did not renege from referring those who are sanctified as the saints. The saints are those who know and seek the truth. The spirit of truth is seen through their practical disposition, or acts of righteousness, since they are holy and justified by faith. Whereas, the faithless seek not the truth and lack the knowledge of truth. Thus, the essence of truth which is disseminated by the spirit is seen not in those who fail to respond to the divine call of God.

The truth which sets us free is the armour of those believers who by virtue of the spirits leading obey the commandments of God. And so, the spirits indwelling presence is a necessity for believers and the disciples of Christ, because he directs us in the way of truth – and helps us to live by them. The Spirit of God who is the Spirit of Truth helps us to effect the words of God through love and the Book of John could say the following:
Sanctification

He who has my commandments and keeps them, it is he who loves me, and he who loves me will be loved by my Father, and I will love him and manifest myself (John 14:21).

Those who respond to the divine call of God are the saints who manifest the Holy Spirit. Through sanctification for having been sanctified and cleansed by the Holy Spirit, they observe and act by the truth through faith in Jesus Christ. These elect of God are those who having been set-apart, call upon the name of the Lord. The figurative use of the word “Saint” was referenced by Paul in his first epistle letter to the Corinthians Chapter 1 verses 2 – and he described them to be in everyplace:

To those who are sanctified in Christ Jesus, called the saints, with all who in every place call on the name Jesus Christ our Lord, both theirs and ours.

Christ the Redeemer

The Redeemer is Christ who freed us from our sins by paying a heavy price through his death upon the cross. His role was that of the (divine Logos) who came to fulfill all righteousness by dying as the Lamb of God – to afterward pave the way also as the redeemer for the Holy Spirit. The blood of Christ the redeemer was so pure that the work of the spirit did fulfill this mystery of Christ’s promise of sending the Holy Spirit. The divine prize of the Holy Spirit is not a manufactured gift, but rather, it is the gift of the redeemer unto those who live out the righteousness of God for having been sanctified. Christ’s promise of the Holy Spirit is recorded (see Acts 2).
In the New Testament, Christ the Redeemer is compared to that who is divinely sent. He reveals the love of God for His people and Paul could say in his letter to the Romans:

*Being justified freely by His grace through the redemption that is in Christ Jesus (Romans 3:24).*

Jesus our redeemer was used by God to express His work through the salvation of those who respond to His call. Man’s redemption for this reason, means he “is” and “was” under the bondage of sin. Here the singular and plural word for is & was are used, because, though some people are turning to God today by responding to His call, others are turning away. The bondage of sin is referenced by Paul (Galatians 3:13, 1 Corinthians 15:56) as well as the power of Satan and death (Acts 26:18, Hebrews 2:14-15).

Since the role of Christ’s death was to redeem us from the curse of sin and death, through him we are entrusted unto God by the spirit who makes our sanctification and intercession possible. However, without Christ’s redeeming us from the curse of sin by his death upon the cross, the lack of sanctification would have meant our uncleanness for the spirits indwelling presence. The divine prize of the spirit is God’s gift for the washing of regeneration by the spirit to make it fitting for him to dwell in the body. It should be noted that in order to make the process of our sanctification sure, Christ had to make himself lower than the angels through his suffering death. The Book of Hebrews did record an interesting poetic version of Jesus lowering himself:
Sanctification

What is man that you are mindful of him, or the son of man that you take care of him? You have made him a little lower than the angels; you have crowned him with glory and honor and set him over the works of your hands. You have put all things in subjection under his feet (Hebrews 2:6-8).

By reference of the above chapter, the Book of Hebrews was referring to the questioning of God — who alone had the power to lower Himself as the Christ for the purpose of man’s redemption. The end result of Christ’s bodily sacrifice is the crown of glory and honor that he brought — because our redemption from sin has been made possible by his death upon the cross. Those who respond to the divine call of God have their sins washed away by his blood, and thus sanctification has helped in this washing of regeneration by the spirit.

Through the sacrifice of Christ’s blood he has been crowned the King of kings by God the Father. He has tasted death on behalf of everyone, that we might be witnesses of his resurrection, and testify that he lives. We cannot see Christ at the moment, but the spirit of truth provides us with the divine revelation of his second coming. However, we cannot reckon with the power of Christ’s death and resurrection, which reveals his creative power of independence and sovereignty. The world was neither made by itself, nor was it manufactured by a plant. Its source of power and might is beyond our imagination for His superior intellect. Christ as God is the author and finisher of our faith from whom we receive the divine prize of the Holy Spirit. The book of Job could say about Christ:

For I know that my redeemer lives, and He shall stand at the last day on the earth (Job 19:25).
Divine Call

Job like other prophets did receive the revelation of Christ’s crowning and second coming. The present trending of the times does shed some light on the hesitancy of the devil. Light and darkness separates us from God and Satan. Those who respond to the divine call of God and walk by faith do manifest the fruits of the spirit – and the character of Christ is viewed in them. It is our calling to promulgate the works of God for having been sanctified, even as we delight in the work of righteousness.

As Christian believers we are comforted by the spirit who acts through our being redeemed from sin. The divine prize of the spirit is effected in our work of righteousness through faith, and challenges our conduct in reconciliation to God. And so, through the Spirit of God, Isaiah spoke on behalf of Christ who said:

_Fear not, for I have redeemed you; I called you by your name; you are mine (Isaiah 43:1)._ 

The redemption from sin is not an excuse for people to further commit sin. When anyone does, the truth is certainly not in them. We must all be responsive to the divine call of God by ensuring to show confidence in the redemption from sin, which is why Isaiah said, “fear not,” for Christ was the one speaking and trying to show us that not only are we known by name, but that we all belong to him for having been created in God’s image. And so, any transgression against God, is a provocation of the spirit who dwells in us. A life that is sanctified is the life that must be in tune with God and retained forever. Those who transgress against God are those who make Him a liar, and the Book of Hosea could say the following:
Sanctification

Woe to them, for they have fled from me! Destruction to them, because they have transgressed against me! Though I redeemed them, yet they have spoken lies against me (Hosea 7:13).

Christ who is our redeemer has sanctified us with his blood. The response to the divine call of God is the recognition of having transgressed against God. On the other hand, it is the recognition of making ourselves available toward the work of God. Those who respond to the divine call of God do enter into a covenant of grace, by obeying the word of the Lord.

Not only did Christ die to redeem us from the curse of sin, he died to purify for himself a special people, zealous for his good works through faith. The two factors that explains the purpose of responding to the divine call of God are:

1. To accept Jesus as Lord

Paul said: in Him you also trusted, after you heard the word of truth, the gospel of salvation; in whom also, having believed you were sealed with the Holy Spirit of promise (Ephesians 1:13).

2. To live holy, walk righteously through faith

Paul said: For in it the righteousness of God is revealed from faith to faith; as it is written, the just shall live by faith (Romans 1:17).

As followers of Christ the redeemer, we can now look for our redemption through faith, since the just are those who live by faith. And so, for those who respond to the divine call of God and repent of their sins, their sins are blotted out – so the times of refreshing may come from the presence of the Lord.
The redemption from sin is the victory from the death to sin. Christ the redeemer (who is our satisfaction) enables the sanctification of those that respond to the divine call of God possible. That is from the life of corruption to the life which is incorruptible. This speaks about our mortal bodies which was once dead to sin and has put on immortality. Death has been swallowed up by the divine prize of the Holy Spirit. Paul described this victory figuratively using a poetic question:

O Death, where is your sting?
O Hades, where is your victory?

Paul added that the sting of death is sin, and the strength of sin is the law (1 Corinthians 15:55-56). There is victory in repenting when we respond to the divine call of God and receive salvation. The work of sanctification which is effected by the Holy Spirit is immediately observed in our decision-making or choices, because the sanctified are those who are made whole, steadfast, unmoved by the devices of the enemy, and always abounding in the work of Christ.

The Holy of Holies

The Holy of Holies is the innermost section of the tabernacle of God, where the Most High Priest gains entrance. There he makes the sacrifices for our sins, which contains the Ark of the Testimony holding the Ten Commandments (Exodus 26:1-37). Just as believers go through the process of sanctification, so is the innermost part of the Holy of Holies believed to be cleansed. It typifies a holy arena designed for the most holy who goes through the screening of Jesus Christ.
Sanctification

The Book of Exodus describes the innermost section of the tabernacle as also containing a pot, cherubim of gold, mercy seat and Book of the law. And so, when Jesus gave up the spirit upon the cross at Calvary, the veil of the described tabernacle was torn from top to bottom, with the earth quaking and rocks splitting (Matthew 27:50-51). The effect of Christ’s death signified his passage through the Heavenly Kingdom Pathway to be with God the Father.

Biblically, the Holy of Holies likewise describes the sanctuary of the Most Holy who with a perfectly pure heart is the most entitled or qualified to gain entry. This sets a standard for those who respond to the divine call of God — because apart from repenting, and confessing Jesus as Lord, the life of the believer going-forward is crucial for that which is truly sanctified and led by the Holy Spirit. Only the perfectly holy and blameless will journey through the Holy of Holies, which is the Heavenly Kingdom Pathway to an eternity Christ.

Satan recognizes the holiness of the Most High and does everything possible to disrupt believers from attaining this standard. When Jesus was teaching in a synagogue which is at Capernaum, the unclean spirit in a man cried out saying:

*Let us alone! What have we to do with you, Jesus of Nazareth? Did you come to destroy us? I know who you are — the Holy One of God!*

Jesus who was listening to the unclean spirit knew that his presence was unwelcomed, because the holiness of God scares the devil. Without hesitation, Jesus answered and said: “Be quiet, and come out of him” (Mark 1:24-25). Those who respond to the divine call of God do scare the devil when they are truly sanctified and live a holy life. Thus, just as demons are subject to Satan their master, so is the Holy Spirit subject to Christ. The cohosts of the devil are his representatives, just as the angels of light are the representatives of God.
Divine Call

When the angel of God announced the birth of Jesus to Mary, he mentioned why the Lord is the holy one of the Father in the Book of Luke:

_The Holy Spirit will come upon you, and the power of the Highest will overshadow you, therefore, also, that the Holy One who is to be born will be called the Son of God_ (Luke 1:35).

It is the holiness of Jesus Christ that makes his dominion the Holy of holies. He was sinless, even enduring suffering upon the cross. His death was the perfect sacrifice for the spirits effectual work going-forward. He as our perfect sacrifice reconciled the world to himself, not imputing our acts of licentiousness or trespasses but committing to those who respond to the divine call - the Word of Reconciliation:

_God made Him (Christ) who knew no sin to be sin for us, that we might become the righteousness of God in Him_ (2 Corinthians 5:21).

The Holy of Holies is Christ our representative of the Most High and his Most Holy Place. He as the Most High is the Most Holy Priest – who is capable of gaining entry into his innermost sanctuary. It is limited to Jesus the Most High and neither of us. However, those who respond to the divine call of God are made righteous by his grace through faith and have the mandate of being called sons of God. For this reason they will be allowed entry into his Most Holy Place to reign with Christ in his second coming.

Thus, a brief history of the temple which contained the sanctuary of the Most Holy Place, reveals that in the 480th year after the children of Israel came out of Egypt it was built. It was a construction ordered by King Solomon who prepared the inner sanctuary for the Ark of the Covenant. The inner sanctuary was 20 cubits long, 20 cubits wide and 20 cubits high. It was
overlaid with pure gold and cedar (1 Kings 6:1-20). When the construction had completed, priests often went into the temple to perform services. But the high priest proceeded into the inner section or sanctuary once every year to offer blood by atoning for the sins of the people. The tradition of using the blood of animals as a sin offering was symbolic at the time, and those gifts offered did not purify the consciences of its priests.

Rather, Christ came as the great High Priest or divine Logos to bear himself a witness to the true temple of God that cannot be made with bare hands. His blood sacrifice did not involve the blood of goats or calves, but his own perfect blood. The true sanctification and or cleansing of our sins are done using the most precious blood of Christ who died to redeem us from sin. And so, Christ’s entry into the Most Holy Place was effected through his death upon the cross once and for all. He now holds the key to this gateway, and those who respond to the divine call of God have the benefit of being truly sanctified by his blood and gaining entry through the Heavenly Kingdom Pathway to be with Christ.

The sanctification with the use of Christ’s blood is the most perfect sacrifice for the redemption of mankind. And now, the Holy Spirit helps in the discerning of truth by making his indwelling presence known to us. He is the divine prize, or gift of God for helping us who separate from the things of the world align ourselves with the things of the spirit. The holy and righteous walk of those who respond to the divine call of God are not in vain – because through the sanctifying work of the Holy Spirit, the “children of God” are blessed with other gifts and bestowed the divine
Divine Call

grace of the Father.

One of the sanctifying work of the spirit is helping others grow spiritually, since the irrational thinking of unbelievers can be challenged when they are convicted of sin by listening to the word of God. However, the reason people get undecided to turn to Christ after being called by God through men, is that they listen to alternate voices within their cerebellum. And so, often sometimes, the devil succeeds in keeping them away from the gospels truth.

Whereas, those who in truth, respond to the divine call of God for accepting Jesus as Lord (do open the door) to the sanctifying work of the spirit – who engages them in rational thought by their unwavering from the voice of God. Through the washing of regeneration by the spirit, we become not only beneficiaries of the kingdom – but recognize that the blood of Christ which is incorruptible, cleanses us from all ungodly works. In Paul’s epistle letter to the Hebrews he could say:

For if the blood of bulls and goats and the aches of the heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God (Hebrews 9:13-14).

The perfect sacrifice of Christ’s blood that was shed upon the cross has been settled in heaven. He came for the sole purpose of reconciling us back to God. Just like Christ, we are made holy by the sanctifying work of the spirit. Our process of sanctification has been settled by Christ’s death, but continues to evolve through our day to day activity as led by the spirit. The walk of faith is a glorious journey of sanctification which leads to eternal life. That is, the remarkable life that is different from the life lived here on earth. A life of everlasting with God the Father.
Sanctification

In Paul’s epistle letter to the Hebrews Chapter 10 Verses 19-22, he used an emphasis with the following words “A true heart.” By reference of “A true heart” he was referring to the purity of a believer’s conscience – when he holds fast to the things of God, which sets him apart from uncleanness. Paul said:

Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

Use of the Spirit Gift

First, it is important to know that the Holy Spirit is the revealer of divine truth. This makes the spirit the source of our inspirational scriptures. However, his role in the lives of those who respond to the divine call does fulfill Christ’s promise of sending a Helper. He comes to teach all things, and bring to remembrance those things that Christ said before resurrecting. Thus, the inspired Word of the spirit serves to purify our thoughts and knowledge of God. The sanctifying work of the spirit is influenced by the Word – which is freely given to us the church and body of Christ. This spirit gift however is the divine prize for the establishment of the kingdom of God, and Paul could say in his letter to the Corinthians:

Now we have received, not the spirit of the world, but the spirit who is God, that we might know the things that have been freely given to us (1 Corinthians 2:12).
That said, not everyone is freely given the divine prize of the spirit. The gift of the spirit is freely given to those who respond to the divine call of God and are baptized with the spirit by invitation. These beneficiaries are the elect with distinct personalities, for having heeded the call that will enable them speak the language of the spirit, those things which are pleasing to God. Paul said:

*These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual* (1 Corinthians 2:13).

By reference of Paul’s comment, we can adduce that the teaching of the spirit separates us from those who fail to respond to the divine call. By accepting Jesus as Lord, the baptism of the Holy Spirit serves to occupy us with his teachings – which are the teachings of wisdom. Although the gift of the spirit is far-reaching, those who receive the divine prize are immediately equipped for every good work. The use of the spirit gift is limited to the things of the spirit, such as teaching the good news of salvation and testifying about the goodness of God.

Second, the unique personality of the Holy Spirit makes him a part of the Godhead or trinity. That is, when referring to the divine prize of the spirit, we are also referring to the first and second persons of the trinity, such as God the Father and God the Son in Jesus Christ. Just as the Holy Spirit is gifted unto those that are baptized with the spirit, so is God and Christ who as part of the Godhead are a vital aspect of the life of the believer. This spirit is active in our conversations, and aids in the edification of those who respond to the divine call – by the word of which the spirit himself is author (Ephesians 6:17).
Sanctification

The use of the spirit gift was described in the words of Isaiah who attested to what the Lord had spoken through Him. However, the Book of Luke recorded these words of Jesus who during the Sabbath went into the synagogue in violation, but on the other hand, to fulfill his goal as a part of the Godhead:

The spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor; He has sent me to heal the broken-hearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord (Luke 4:18).

Based on Jesus on words, the use of the spirit gift can be broken down into five parts:

1. The anointing of the spirit to preach the gospel to the poor. By doing this, the remembrance of Christ's teaching is brought for us to preach to others. There exists the gift of preaching (Romans 12:7).

2. The anointing of the spirit to heal the broken-hearted and grant the recovery of sight to the blind. Some are gifted the spirit for healing to in turn bless the church (1 Corinthians 12:9).

3. The anointing of the spirit to proclaim liberty to the captives and to set at liberty those who are oppressed. Christ's ministry incorporates the exorcising of demons to deliver those with demonic possession. There exists the gift of deliverance and exorcism (Matthew 12:27-28).

4. The anointing of the spirit to prophecy and proclaim the acceptable year of the Lord. There exists the gift of foretelling what will happen, including the interpretation of such prophesies (Romans 12:6).

5. The anointing of the spirit to support others spiritually by exhortation and financially. There exists the gift of giving, exhorting or praying on someone else's behalf (Romans 12:8, 2 Corinthians 9:9).
The diversity of each spirit gift are of the same spirit, that is, the Holy Spirit of God. Other gifts which are of the same spirit are: the word of wisdom and knowledge which is given through the same spirit; the discerning of spirit; speaking in tongue and the interpretation of tongue. The interpretation of tongue and prophesying are two different gifts of the same spirit. It is those who respond to the divine call of God and are baptized with the Holy Spirit that are accepted into one body with Christ.

Since our bodies have many members, each sanctifying work of the spirit is the presentation of our members to the spirits anointing. It takes great faith to enable the spirit perfect his work in our lives, and having been sanctified – we are accepted into the beloved by virtue of the manifestation of God’s love.

The fact that we embrace the work of the spirit is evidence that we have first responded to God’s call and are giving up the things of the flesh for the things of the spirit. It is the divine truth of the Word of God that enables us pursue the things of the spirit, and it is this truth that unlocks the door to Satan’s captivity. And so, the sanctifying work of the spirit brings us into eternal rest with Christ, through blessings of the love of God that was shed by Christ’s death.

These gifts of the spirit are gifted according to God’s grace by measure of the faith. The use of the spirit gift is for the equipping of the saints by those baptized with the spirit – and for the work of ministry. It is also for the edifying of the body of Christ which comprises those believers who responded to God’s call as well as are baptized by the Holy Spirit (Ephesians 4:12).
Sanctification

The spirit gift is designed for us who as prophets, evangelists, pastors, lay brothers and sisters teach others what Christ Himself has taught us. Through the work of the spirit, we will by virtue of His leading be uniting the body, the Church of Christ together as one. We will also be assured by the spirit of utilizing properly each gift that we possess.

As Christian believers, we are the salt of the earth. And when we speak the word of truth, or gospel of Christ, we are not letting corrupt words proceed from our mouth. The spirit gift which is for the edification of the church – is for the dissemination of truth. It is for the impartation of the hearers of the word of God who are led by the spirit to Jesus Christ. And so, as Christian believers, we must not misuse the spirit gift, otherwise we will be grieving the spirit to whom we were sealed for the day of eternal redemption.

Those who respond to the divine call of God and are baptized by the Holy Spirit avoid grieving the spirit by fleeing from bitterness, wrath, anger, clamor, and malice. The manifestation of the spirit gift – which is characteristic of the fruit of the spirit is exhibited through our tender-heartedness, forgiveness and humility.

By utilizing the spirit gift, we are walking as the children of light and not as those that live in darkness. Having now been called into God’s marvelous light, we are used for the good works of the spirit, and expose darkness with light:

But all things that are exposed are made manifest by the light, for whatever makes manifest is light (Ephesians 5:13).
Those who respond to the divine call of God are exceptionally strong in the Lord through the baptism of the Holy Spirit, a divine prize from God the Father. The divine prize of the spirit rather than being defenseless, defends our righteous grace of Christ through faith. The spirit is our armour who enables us stand against the wiles of the evil one:

Therefore take up the whole armour of God that you may be able to withstand in the day, and having done all, to stand (Ephesians 6:13).

By possessing the Spirit of God we are being girded with the truth around our waist. He is our breastplate of righteousness — and through his sanctifying work, reassures us of our faith in carrying on with the works of God. He as the divine prize of God acts through faith by influencing our decision-making. Through faith, we submit to Christ by the spirit, and flee from uncleanness. It is also through faith as led by the spirit that we remain steadfast. He is our shield, just like the armour and breastplate of righteousness for giving us the confidence of quenching the fiery darts of the enemy. Paul said in his letter to the Ephesians about the shield of faith:

Above all, taking the shield of faith with which you will be able to quench all fiery darts of the wicked one (Ephesians 6:16).

By preaching the Word of God, we are empowered through faith with the divine prize of the spirit gift. Those who respond to God’s call and are baptized with the Holy Spirit are blessed with specific gifts, since not all are called to preach. However, this does not exempt every believer from sharing the word of God. The distribution of gifts does not preclude a people from effecting the work of God, just that a specific gift might be the special area of calling for the Christian believer.
Sanctification

Those blessed with the spirit gift of preaching are likewise entrusted with the helmet of salvation. They are empowered with the sword of the spirit which means the Word of God. The sanctifying work of the spirit enables us to recognize our individual gifts, as well as glorify God with them. Nevertheless, depending on the type of spirit gift, and what it means to the believer who has been blessed with it, it denotes:

1. The special ability or power given to a believer by the Spirit of God, with emphasis placed on the fact that the Holy Spirit is the divine prize which is gifted unto those who believe and are baptized.

2. The sanctifying enablement or ability from the Spirit of God through divine grace, which comes with the believer’s faith.

The prayer life of the believer is a tool that makes him stay on track. By talking and listening to God, those who respond to the divine call of God will be sharing an intimate relationship with the Father. It unites our body which is the temple of God with the spirit. The prayer setting may be incorporated privately or in fellowship with other Christian believers through perseverance and Paul could say:

Praying always with all prayer and supplication in the spirit, being watchful to this end with all perseverance and supplication for all the saints (Ephesians 6:18).

Dedication to the Spirit Gift

Those who respond to the divine call of God are required to be dedicated to their respective spirit gifts. Each is blessed with a spirit gift to serve the body of Christ, which means it has to be used or utilized. By failing to make use of the spirit gift however, may result in the spirit’s departure. It is also a transgression against God - who out of His mercy bestowed it upon us.
Our dedication to the spirit gift, means we are making good use of God's distribution of gifts according to His own will and purpose. We are also by doing so embracing our divine destiny. Insofar as, we steadfastly continue in the things of the spirit, we will be fulfilling our mandate as the elect or children of God – because what we are gifted with one day may not hold for all days following. We must never allow sin to interfere with our salvation and therefore provoke the spirit.

The spirit gift is distributed by God's grace to a chosen people or generation. Since we are God's elect and holy priesthood, we are specially called to partake of His will. Through our dedication to the spirit gift, we are being instrumental to expanding the kingdom of God, for those who unlike us do live in sin. However, not only is the spirit gift healthy for our spiritual development – it separates us as an armour against unbelievers and the partakers of unrighteousness. It is the prize for recognizing the sanctifying work of the Holy Spirit.

Insofar as, Christian believers devout their attention to the things of the spirit, they remain not only beneficiaries of the kingdom but subjects of God the Father, God the Son, and God the Holy Spirit. By allowing ourselves to be used of the spirit, we are submitting whole-heartedly to God, and therefore being able to resist the devil. By reference of this devotion and dedication, James could say:

*Therefore submit to God. Resist the devil and he will flee from you (James 4:7).*

The dedication to the spirit gift, means we draw near to the Father who draws near to us. This dedication is a humble submission to the Father, and it makes it easy for the spirit lead us aright. When those who respond to the divine call of God are baptized with the Holy Spirit, they wash their hands afresh – knowing that they were once dead to sin, and purify their hearts as double-minded sinners. We singlehandedly are made purified through our faith in Jesus Christ.
Sanctification

Since through the spirit we are made subject to Christ, we through this power make other things subject to us. The difference between us humans created in the image of God and other creatures, is we were given dominion over them. This means that our choices are essentially crucial when it comes to the things of the spirit. The choices of those who respond to the divine call of God separates them from darkness by the marvelous light of Christ. And so, having been cleansed from all forms of uncleanness, they are now focused on Jesus by the spirit.

The divine prize of the Spirit helps in our dedication to the gift. We become truthfully reliant and dependent on him insofar as we embrace the grace of God through faith. This reality of our transformation comes by our faith and not what we see. By faith we listen carefully to the Holy Spirit, and obey what God has commanded us to do and not do.

Therefore, those who respond to the divine call of God are certainly within His grasp. The Lord may exercise His power and authority through the spirit in us, if we willingly open up to Him by faith. But it becomes dangerous if we choose not to accept Him and reject Him. However, if we believers are subject to Christ, Christ also will be subject to God on our behalf - who through the spirit is indwelt in us. Paul said:

For He has put all things under His feet, but when He says all things are put under Him, it is evident that He put all things under Him is expected. Now when all things are made subject to Him, then the Son Himself will also be subject to Him who put all things under Him, that God may be all in all (1 Corinthians 15:27-28).

By remaining dedicated to the spirit gift, we remember that Christ suffered for our sins, the just for the unjust, that He might bring us to God the Father, being put to death in the flesh, but made alive by the Holy Spirit. Since it has taken great sacrifice to warrant the spirit gift, Christian
believer's must show gratitude to God for this great sacrifice made by Christ on our behalf. The
spirits presence, makes Christ's mediation possible with God by virtue of a reconciliation. And
since we are now reconciled to God through Christ's death on the cross, we indeed are obligated
to Him by the spirit.

The dedication to the spirit gift is effected by his own sanctifying work which comes by faith,
and is designed for permanence. Insofar as, we maintain our covenantal relationship with the
Father, the spirit will continually convict us of sin, and remind us of our transformation – only
through faith in Jesus Christ!

Whenever believers dedicate themselves to the spirit gift, they are willed into action. The spirit
gift is used in the service of the Lord not mammon. And when we dedicate ourselves to this divine
prize of the spirit, we become stewards of God's magnificent grace. By speaking, we utilize this
gift as oracles of God, so is the ministering which is done according to the ability that God supplies.

God's ability is supplied according to the grace we receive from Him. He manifests Himself
through the spirit when we are subject to Him and follow His ways. Those who are dedicated to
the spirit gift are like angels who are subject to Christ as representatives of his divine grace. The
spirit therefore is the third person of the trinity other than an angel, and fulfills the promises of
Christ who assured us of sending him while he is resurrected. We are gifted the spirit as a divine
prize for establishing a personal relationship with the Father – and for the equipping of our faith
in preparation of Christ's coming. Peter said of Christ to whom we are subject including the
angels:

*Who has gone into heaven and is at the right hand of God, angels and authorities and powers having been
made subject to Him (1 Peter 1:22).*
Sanctification

The divine status of Jesus Christ makes all other powers subject to Him. Through the power of his resurrection, he has defied all odds in overcoming death. He is the divine Logos who by virtue of the spirit has granted us access to the mystery of his revelation. And our dedication to the spirit gift, is also an access through faith to teaching, healing, prophesying, and even lending a hand of charity to the poor.

Christ who is our mediator is also our help in times of need. He is the spirit of the resurrected Jesus who continues to intervene on the behalf of those who respond to the divine call of God, and are baptized with the Holy Spirit. The power of the resurrected Jesus has proven he is the authority behind the spirits leading in order to fulfill God’s will. Our dedication to the spirit is, characteristic of Christ’s dedication to the will of God for us. And so, we must be subject to the spirit – in order to have the benefit of Christ’s mediating on our behalf with God the Father.

The dedication to the spirit gift is about reverencing and obeying God. Those who respond to the divine call of God are baptized with the Holy Spirit in order to yield to his urgings and leading. Without faith, there is no salvation, and without salvation, there is no spirit. By obeying God and His will, we are obligated to the spirits urgings, and therefore manifest by his indwelling presence. He makes himself known as we walk effectively with God. Like Enoch, one’s walk with God is the demonstration of the spirit gift – and the Bible says that this man of God was taken (Genesis 5:24).

Most importantly however, is that our spirit gift is required by the law of God. The old covenant, which primarily required faith was made with the children of Israel by God who promised them an inheritance. But the New Testament covenant requires other than grace through faith, the sanctifying work of the Holy Spirit due to Christ’s death upon the cross. The obedience to the Law of God without the acceptance of Jesus and his baptism with the spirit is void. All must respond to God’s call by confessing Jesus in order to be entitled the divine prize of
of the spirit. In Paul’s letter to the Romans, he could say of the spirit’s requirement:

That the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the spirit (Romans 8:4).

Paul’s comment does not imply that believers are limited to works righteousness, but that the law of God requires the enabling of the spirit which comes by faith in Jesus Christ. I say this, because Paul’s letter was written when the New Testament covenant was already established. And so, the standard required to fulfill this law is much higher under this covenant to ensure that all believers who respond to the divine call of God are baptized with the spirit gift.

The divine prize of the Holy Spirit is not bought with money, but given to us for having received the salvation of Jesus Christ. It is Christ that makes this gift possible for us — since without his death, the sanctification of the spirit through the washing of regeneration cannot be obtained. And so, the spirit’s indwelling presence is made possible by virtue of being sanctified, otherwise our “inner being” will be null and void. The three persons of the trinity are at work, that is, hand in hand — at ensuring that the sanctification of the body is accomplished through faith.

Honesty is yet another requirement by those who respond to the divine call of God and are baptized with the Holy Spirit. In order to live a life that is wholly devoted and dedicated to God, honesty is the fruit of the spirit that indicates our personal relationship with God. And so, other than the character of godliness, the act of exercising the gift of the spirit is by being honest with God, ourselves and with others. It fulfills the function of grace which comes through faith — and enables us to walk rightly with God on a day to day basis. Paul in the Book of Romans could say: “Let us walk properly, as in the day, not in rivalry and drunkenness, not in lewdness and lust, not in strife and envy” (Romans 13:13).
Sanctification

The requirement for dedicating to the spirit gift is the love we have for God and for others. This means that those who respond to the divine call of God are required to walk in love. However, none can walk properly without the indwelling presence of the spirit, and so, apart from responding to the call, all must be baptized with the Holy Spirit. By doing so, we are recognizing not only the love of Christ for us, but the sacrifice he made on our behalf. Paul used the word “sweet aroma” to illustrate something which is pleasing to God:

*Walk in love as Christ also has loved and given Himself for us, an offering and a sacrifice to God for a sweet aroma (Ephesians 5:2).*

Those dedicated to the spirit gift do exercise the love of God not merely as a character of godliness — but an act of godliness in devotion to God. For having been sanctified, we are motivated by the spirit through love — and as the children of light: “For you were once darkness, but now you are light in the Lord” (Ephesians 6:24).

God’s wisdom is required by those who are wholly dedicated to Him. By walking as the children of light, we are being guided by the Holy Spirit — who makes his indwelling presence known through faith. It is by faith that we utilize this gift of wisdom as an act of godliness. And the utilization of this spirit gift — is a sign of dedicating to it, because the Holy Spirit helps us in the appropriate discerning of what is right, as well as what is accurate when we preach the Word to others.

This gift of wisdom is a special blessing of God. It is the especially designed prize of the spirit for those who exhibit forms of leadership. Since Christ was divinely full of wisdom on earth as the divine Logos, He taught with this wisdom of God that attracted many to him. Those who respond to the divine call of God — and are truly baptized with the Holy Spirit are urged to walk in wisdom. Paul said: “Walk in wisdom those who are outside, redeeming the time” (Colossians 4:5).
The dedication to the spirit gift is an expression of one’s act of godliness, and it represents the character of one who is devoted to God. Those who witnessed Jesus' living among men, believed in him because they found no sin in him. This is not to say that others such as the Pharisees did find him sinless, but built a case against Jesus for failing to accept he was Son of God. His character not only portrayed an act of godliness, it demonstrated his dedication to what he had come to accomplish. He came to fulfill all righteousness.

Those dedicated to the spirit gift do fulfill the wishes of God because his gifts are designed for use. If speaking the truth in love, or prophesying and or exorcising demons, the act of godliness in demonstration of the spirit gift is being exercised to the glory of God. It is the disposition of truth, because the spirit is truth. Insofar as the truth sets us free, it is instrumental to those that are sanctified and this pleases the Father. In the second epistle of John, he could say:

*I rejoiced greatly that I have found some of your children walking in truth, as we received commandment from the Father (2 John 1:4).*

John not only rejoices with the children who walk in truth, he appears to be proud that the truth is set forth in God’s commandment. Whatever is taught a child remains with them as they grow older. They will not depart from it. Therefore, by nurturing and raising these children in the fear of God, one will be performing an act of godliness — and exercising this truth which is the Bible. Also, by speaking the truth, we are dedicating ourselves to the spirit gift. The Holy Spirit helps in this disposition of truth by his indwelling presence.

**Remaining Sanctified**

In the contest of the sanctifying work of the spirit, the word “Remain” means “to be left sanctified and or cleansed.” By remaining sanctified, we are standing strong or steadfast, even when others stray and fall apart. Since, those who respond to the divine call of God are risen with Christ for having been baptized with the Holy Spirit, their life of sanctification means continuing in the acts of godliness through divine grace.
Sanctification

Those who respond to the divine call of God and are baptized with the Holy Spirit — remain sanctified, only if they are continually separated from the world of licentiousness. The life which remains sanctified, is that which remains in the spirit not in the flesh. It is that which is dedicated to the spirit gift and make proper utilization of this gift. By heeding God’s command, we will be consummated by His grace and remain sanctified with the help of the Holy Spirit. And so, the essence of remaining sanctified is about growing spiritually for the expansion of God’s kingdom.

It is God’s will for all to be removed from the world of sin to avoid the destruction that awaits many when Christ returns. By remaining sanctified, those who respond to the divine call of God are assured of eternal life. The sanctified will be inherit the new kingdom established by Jesus Christ. And so, by remaining sanctified, we become beneficiaries of the grace that lasts forever and ever through faith insofar as God is unchanging. It is for this reason that the Book of Lamentation says:

You, O Lord, remain forever; your throne from generation to generation (Lamentations 5:19).

Inasmuch as Christ who is God is unchanging, our remaining sanctified will remain his focus. He continues to save those that respond to the divine call of God as well as sprinkle them that are baptized with his precious blood. The figurative use of the lament from “generation to generation” illustrates a “people who through generations turn to God.”

Those who remain sanctified are the true faithful’s of God. They are submissive to the spirit’s leading and remain under the drunkenness of the spirit. Being drunk of the spirit means, acting under the influence of the spirit. When we are led to speak in tongues we do exactly so. Same as praying vigorously as led by the spirit, either by standing, kneeling, or even walking for hours without stopping. It is the spirit that gives us the utterance to do the impossible — insofar as he is unprovoked and maintains his indwelling presence within us.
God is so faithful that when we sin, He is ever standing-by to forgive us when we call upon Him. And so, since God is so faithful to us, He expects us to be faithful to Him. Faithfulness therefore, is a requirement for those that are baptized with the spirit – and choose to remain sanctified: “If we are faithless; God remains faithful; He cannot deny Himself. And if we are faithful, He remains faithful also.” However, our unfaithfulness does not mean that if we refuse to turn back to God by repenting, He would be faithful not to deny us a ticket to heaven through the Heavenly Kingdom Pathway. Thus, by remaining sanctified, we are refusing to stray from being drunk with the spirit. We cannot avail ourselves of the opportunity of being led by the spirit at all times.

The ultimate goal of remaining sanctified is to bring forth fruit or bear fruit. Since the spirit is the special gift we receive from God, we are gifted the spirit to be a source of blessing to everyone around us. This means that we must put on the character of godliness to win others for Christ. For instance, love which is fruit of the spirit is also serves as a common universal language, but in the sense of spirituality, it reflects caring for others sacrificially not emotionally. On the other hand, the providence of God – which symbolizes God’s care for humanity is paramount of the fact that He created us His creatures. We cannot stray from this love of (agape), because God’s love is likewise symbolic of the fruit that keeps us under His wings. It is through His love that we remain under the influence of the Holy Spirit. “Without the spirit, we cannot be sanctified, and without love, we cannot be united in fellowship with God.” Jesus declared:

You did not choose me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in my name He may give you (John 15:16).

There are blessings that come from remaining sanctified. By reference of the Sabbath Day, Jesus ordered the People of Jerusalem to go stand in the gates of their children to be seen by the Kings of Judah. He intended for them say to the kings, “we want to hear the Word of the Lord.”
This illustration of Jesus, was to declare the Sabbath Day holy – which indicates that no burdens be effected on this day. He reminded them of failing to heed the instructions of Jeremiah, and used the figurative word, “stiff neck” to describe their disobedience of ignoring to keep the Sabbath Day holy. He enjoined them to hallow the Sabbath – and assured them that their obedience to his instructions will come with a promise. This promise is that which is designed for the faithful, and the Book of Jeremiah could say:

_Then shall enter the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, accompanied by the men of Judah and the inhabitants of Jerusalem, and this city shall remain forever (Jeremiah 17:19-25)._ 

Through the prophecy of Jeremiah, the Lord’s promise was that the city of Jerusalem will remain forever. And what this means however, is that those who obey him would be sustained forever. Another way of looking at this is that those believers who trust in the Lord and are baptized with the Holy Spirit will remain sanctified insofar as they continually serve the Lord with all their heart. Their obedience to God’s call will be the renewal and transforming of their relationship with God. To serve God whole-heartedly is to willingly submit to the Holy Spirit – who makes an indwelling for the purpose of a spiritual cleansing and reunification with God the Father.

The spirit’s indwelling presence is effected by the believers inward and outward character. He is joyful in the things of God and perseveres through any given situation. His inward and outward character – which reflects an act of godliness is the manifestation of committing to the Holy Spirit, and this helps the believer’s pursuit of remaining sanctified.

Those who steadfastly remain sanctified do recognize that God is our refuge and strength, that is, our very present help in times of trouble (Psalm 46:1). By remaining sanctified we are reverencing God and exercising a strong confidence in Him. The Book of Proverbs could say:
In the fear of the Lord there is strong confidence, and His children will have a place of refuge (Proverbs 14:26).

By remaining sanctified, those who are baptized with the Holy Spirit are more or less saying they will not be allowed to be tempted by the devil. But since God is our refuge, we can depend on the spirit for strength. The Book of Deuteronomy stretches our understanding of what the Spirit of God can do who is our refuge:

The eternal God is your refuge, and underneath is His everlasting arms; He will trust out the enemy from before you, and will say, destroy (Deuteronomy 33:27).

By remaining sanctified, we are not to be conformed to this world but transformed by the renewing of the mind. It is the spirit that helps in this renewal by setting us apart from the world, our transgressions, and sin. Through the sanctifying work of the spirit, we are acceptable to God for effecting His perfect will, and Paul could to say to the Romans:

And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God (Romans 12:2).

By remaining sanctified we are making ourselves as living sacrifices unto God. It is only those that respond to the divine call of God and are baptized with the Holy Spirit that are accepted by God as holy sacrifices. This means that as children of light for remaining sanctified we are instrumental in overcoming evil with good, that is, with the power effected by the spirit in us. It is for this reason that Paul said to the Romans:

Do not be overcome by evil, but overcome evil with good (Romans 12:21).

The spirit urges those who remain sanctified to do the following:
Sanctification

- Fret not with evildoers, nor be envious of the workers of iniquity (Psalm 37:1)
- Trust in the Lord always, live by his faithfulness (Psalm 37:3)
- Commit to the Lord, be sensitive to the spirit’s leading (Psalm 37:5)
- Make room for rest in the Lord, wait patiently for his coming (Psalm 37:7)

By remaining sanctified we are engulfed with the peace that only Christ can offer. With Christ’s peace, we are assured of his grace — which enables the spirit to effect his work of building us up in the most holy faith. Through the peace of God — those who respond to the divine call do triumph in darkness — by resisting the devil who himself has no peace. And so, for remaining sanctified, we are granted the access toward peace by the spirit — in order to keep our hearts and minds upon the Lord. The prophet Isaiah did say of the Lord:

You will keep him in perfect peace, whose mind is stayed on you, because he trusts in you (Isaiah 26:2).

Christ’s Return Promise

When Jesus predicted his death and resurrection to his disciples, Peter took him aside and rebuked him saying: “Far be it from you, Lord; this shall not happen to you!” But Jesus who knew Peter’s comment was motivated by the devil responded, and ordered Satan to get behind him (Matthew 16:21-23). It was during this meeting of Jesus with his disciples that he proclaimed Himself as the Son of Man — who will come in the glory of his Father with his angels to reward each one according to their work (Matthew 16:27).
Before Christ’s death and resurrection, He promised to send the Holy Spirit to His chosen apostles, but asked them to remain in Jerusalem. The reason for Christ’s promise was that the Holy Spirit was to become His representative while He was gone. Now, the Spirit’s coming meant that they would receive power and become Christ’s witnesses in Jerusalem, Judea, Samaria, and all corners of the earth (Acts 1:4-8).

Christ’s own return promise was declared by two angels in white apparel as He ascended into heaven (Acts 1:9-11). The absence of Christ following His resurrection, meant that the sanctified will have the benefit of the promised Holy Spirit — to await His return through the righteousness that comes by faith in Him, and Paul could say to the Galatians:

*For we through the Spirit wait for the hope of righteousness by faith (Galatians 5:5).*

He also admonished the Thessalonians to wait for Christ who God had raised from the dead (1 Thessalonians 1:10). It is important to know that the promise of Christ’s return differs from the apocalyptic events already taking place. Like Paul, the apostolic ministry of others involves oracles of Christ’s second coming.

The righteous grace of the believers who respond to the divine call of God does give them confidence in their future rapture with Christ through faith. We all rejoice in the hope of the glory of God — by virtue of Christ’s return promise, and the Spirit makes the future bright and attractive.

Christ’s return promise does not have a time or day. The role of the Spirit is to guide and comfort us as we endure and patiently wait for His return. Paul stretches our understanding about His unprecedented return when he addresses the Thessalonians:
Sanctification

For you yourselves, know perfectly that the day of the Lord so comes as a thief in the night (1 Thessalonians 5:2).

The spirit who enables us to await Christ's return by strengthening us through trials and tribulations, grants us the forbearance and longsuffering, such as Christ himself endured prior to His death upon the cross. Christ has poured out His spirit—so that we can testify not only of His mighty works, but see visions of His return glory. It is for this reason that Joel could say of Christ:

And it shall come to pass afterward that I will pour out my spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also on my menservants and on my maidservants I will pour out my spirit in those days. And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the Lord. And it shall come to pass that whoever calls on the name of the Lord shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance... among the remnant whom the Lord calls (Joel 2:28-32).

Joel who prophesied about Christ's return was placing an emphasis on the "pouring out the spirit." He did not say when this return of Christ will be, because no one knows. Rather, he seemed to be reminding unbelievers with description of the apocalypse, to repent and be saved by calling upon the name of the Lord (verse 32). It is those who respond to the divine call of God and are baptized with the Holy Spirit that will escape the wrath of God. Those who see visions, and dream dreams are those who call upon Christ's name. They will be delivered and rescued as the remnant of this world. "The Heavenly Kingdom Pathway" will illuminate their entry from which the celebration toward God's own kingdom begins. It's dwellers who are the saints of heaven will rejoice and be glad, just as they are glad for anyone who repents.

Christ's return promise was envisioned by Zephaniah who professed oracles to steer all sinners to repentance (Zephaniah 2:1-3). All speak of Christ and what we know about Him quickens our longing to see Him face to face. John spoke the words of the Lord as they were revealed to him:
Behold, I am coming quickly! Blessed is he who keeps the words of the prophecy of this book (Revelation 22:7).

According to John, Christ in his vision testified to the churches and repeated His return promise when He said: “And behold, I am coming quickly, and my reward is with me, to give to everyone according to his work” (Revelation 22:12).

Christ's appeal was being directed to His bride – the church. Who would the bride long for but the bridegroom? The figurative use of the word “I am coming quickly” was used to hasten us all to prepare for His coming. How do we prepare? By responding to the divine call of God, either for salvation, or servitude by those already baptized with the Holy Spirit. Christ's coming was mentioned yet again in verse 20, but this time the word “surely” was added to guarantee His return promise unto the churches.
What is faith? It means different things to different people from one culture to another. Faith for an unbelieving Christian is connoted by the act of being loyal to a person or entity. This entity could be a spirit-being or idol made with bare hands. On the other hand, it could mean the loyalty reserved for a lover, and to who affection is showed. It could also mean the complete trust for someone of value such as a relative.

Biblically speaking, “faith” is the belief we have in God. It is the belief of trust resulting not by chance, but the faith that causes us to look up to God irrespective of uncertainties. It comes not by sight but is motivated through divine grace. The faith we have in God is likewise believing in the only begotten Son of the Father.

The basis of believing or trusting in God may have resulted in one’s conviction of responding to the divine call. One may have taken a leave from sin to turn to God through faith, which requires the salvation of Jesus Christ to complete the fullness of God by the spirit.
People turn to God for many reasons. But the primary reason for turning to God must involve the belief that God is the provider of all things and the pathway to eternal life through Christ. Faith therefore, is not just about calling on the name of God — but submitting to Christ for salvation. The heart desires of men are made manifest by faith in a spiritual sense — when one’s belief and or trust is cast upon God. And so, by believing whole-heartedly in God the Father, we are motivated by the faith that separates us from the world in order to seek dominion in the Lord Jesus Christ. It is being upright insofar as the believer is just in his pursuit of godliness. The Book of Habakkuk says:

*Behold the proud, His soul is not upright in him; but the just shall live by faith* (Habakkuk 2:4).

The faith we have in God is exercised in response to the divine call (Mark 11:22). It is required in our dealings with unbelievers, because as believers, we seek dominion by following the ways of Christ. The hallmark of this faith is the Lord Jesus Christ — who paved the way for our salvation through his death upon the cross. This faith cannot be falsified — because it requires the commitment of both the mind and heart.

Those who respond to the divine call of God do so out of the belief they have in God. Their belief is prompted by faith, which means, they are being true or accepting of the doctrines that represent Christian virtue. Therefore, faith without commitment indicates that there exist no faith in the first place. Lydia’s commitment to the faith was demonstrated through her deeds and the
Faith

Book of Acts could say in her response to Paul and Silas:

And when she and her household were baptized, she begged us saying, if you have judged me to be faithful to the Lord, come to my house and stay (Acts 16:15).

Paul who made the above statement had sought together with Silas for a place to stay. Not only did the woman exercise faith in God by allowing strangers into her home, but Paul and Silas responded to the divine call of God by faith— who had appeared to them in a dream. They both had travelled to Macedonia to preach the Gospel of Jesus Christ (Acts 16:10).

Faith is an act of godliness which can be measured in accordance to one's relationship with the Father. This means that our deeds speak for itself. We are justified by God's grace through faith, and this justification could be personalized in our walk with God. It is the ingredient required for sustenance by those who respond to the divine call of God—as well as are baptized with the Holy Spirit. Without faith there is no church, and without believers there is no faith.

Those who respond to the divine call of God are prompted by faith, but those who do not, are ignorant in their unbelief. Just as Satan is the opponent of Christ, so is faith against faithlessness, belief against unbelief. It could be said that those who refuse to answer God's call are shallow-minded—because it takes an authenticity of change in the human conduct to turn to God. This requires faith, for the truth is not in them who resist the salvation of Jesus Christ. Christ himself referred “faithlessness” to a perverse generation (Matthew 17:17).

Faith requires a firm hold unto God through steadfastness. It is about believing, and not necessarily seeing. To believe in God's provisions without seeing Him is prompted by faith. Faith
is the seed of hope, for it is effective in the believer who forebears during trials and temptations. It is the instrument necessary for our acts of servitude – and enables us to properly effect the work of God without complaining. This means that faith and works belong in the same boat. Even James could say: “Faith without works is dead” (James 2:17).

Whenever we are faithful to God it showcases our love and obedience to Him. This means that our justification is first motivated by the grace of obeying God through faith. Without the love of God – there is no obeying Him, and without this obedience there is no faith. The obedience and love of God requires faith in His Son Jesus Christ. It is through grace that we are justified by faith. And so, faith is a reflection of the character that defines God or the act of godliness.

Most shocking is that in reference to worshipping God, faithfulness cannot be falsified but revealed. Those who pretend to be faithful are judged by their consciences as it relates to godliness: True faith is not merely an act, it is the foundation of demonstrating the spirit gift. It is only those with faith that are visited by the Holy Spirit.

Since the response to the divine call cannot be falsified, so is faith which cannot be purchased. And so, by responding to the divine call of God we are being prompted by faith which leads to godliness – and the heart of faith is opened up to the Holy Spirit. Through faith we are called to repentance and confess our sins to the Lord Jesus Christ. But the measure of faith only increases when we are baptized with water and the blood of Christ, then the Holy Spirit kicks-in.

Faith is an aspect of spirituality that needs growing not diminishing. And this is why faith is determined not by the number of churches we attend, but personal relationship with God. Therefore, faith is propagated by the desire of fellowship we have with God through Christ.
Faith

Faith is guided by truth. Truth therefore illumines the path to godliness – so we can see when we are backsliding. That is without truth there is no faith, and without faith there is no truth. The faith we possess, is the weapon for surviving the spiritual journey that will last forever, that is, beyond our world of licentiousness. For this reason, there is a danger of robbing ourselves of the Holy Spirit – since salvation is a requirement that demands the sanctifying work of the spirit.

Where faith diminishes, this opens the door to all forms of demonic manipulation. Take notice that the fleeing from sin signals freedom – but the absence of faith is akin to losing the light of God that overcomes darkness. Under this circumstance, a person could run into the mouth of a waiting lion – which sees even in darkness. Thus, those who respond to the divine call of God must be motivated by faith to be led in the path of truth and light.

The faith of the righteous avails much when the grace of God is bestowed. When we are confident that God is with us – we believe not only in His Son Jesus Christ, but put the complete confidence in his blood of justification. In Paul’s epistle letter to the Galatians he could say:

For you are all sons of God through faith in Christ Jesus. For as many were baptized into Christ have put on Christ (Galatians 3:26-27).

It will be improper for anyone to say he has salvation without faith. To be justified by faith, is to put on Christ, to become sons or children of God. Faith is instrumental to salvation as salvation is propagated by faith. It is by faith that we live holy and righteously. No one can claim to have faith without believing in God. We either trust in God by faith or Satan the devil. This means that the faith which is not of God is of the devil. As children of light we walk by faith and not by sight.
The faithful walk of the believer is never in vain, because it is by grace he is saved through faith. Which is why salvation is necessary for all who believe in uniting with Christ. We are coordinated by faith through the Heavenly Kingdom Pathway to be with others, who for the same reason of faith were brought together by His grace.

Our relationship with the Father requires faith, which showcases His will for us who believe. God’s will is designed to empower us with every good gift of His glory and for the expansion of the Kingdom. It is through faith in His promise of sending the Holy Spirit that we strive to have eternal life. But those who fail to respond to the divine call will be turned away from this gift of eternal life, which requires the baptism of the spirit. This means that there are consequences for failing to have faith in God. To Moses God expressed His anger over Israel and could say to the prophet in the Book of Deuteronomy:

_I will hide my face from them, I will see what their end will be, for they are a perverse generation, children in whom is no faith (Deuteronomy 32:20)._ 

In spite of the situation that we may find ourselves, we must promulgate the faith in every good work to give glory to God. It is the responsibility of all who respond to the divine call of God to initiate this relationship of faith with the Father by confessing Jesus as Lord. It is by submission that we confess Jesus as Lord, and it is this effectual disposition of faith – which increases in proportion to the work of the spirit. By reference of Jesus response to his apostles concerning their duty of faith he said:

_If you have faith as a mustard seed, you can say to this mulberry tree, be pulled up by the roots and be planted in the sea, and it would obey you (Luke 17:5)._
The disposition of faith is demonstrated by those who respond to the divine call in spirit and in truth. It is our faith in the Lord Jesus Christ that identifies us as believers and not our words. The act of faith is crucial for the sanctifying work of the spirit — who proposes what is disposed by the enemy to prevent the walk of faith. Action speaks louder than words!

Thus, it is by faith that we first believed, and it is by this same faith that we obeyed in response to the divine call of God. This means that our response is not merely to confess Jesus as Lord, but to act as stewards of godliness. By acting we are not merely avoiding to commit sin — but following God’s will in obedience to His commandments. It takes the genuine grace of faith to actually effect stewardship.

By studying the Word we relive the attributes of Christ through faith and not the attributes of the prophets of the Old Testament because Christ alone came to fulfill all righteousness by his death upon the cross. The patriarchs and or prophets may have lived perfect lives, but they like us inherited sin from their first parents, and therefore required the grace of God through faith to succeed heaven and have eternal life. Faith apart from reliving the attributes of Christ is required for the second chance at life for having died to sin in order to live to Christ. As stewards of God through faith, we are subject to God in Christ — as well as the Holy Spirit in us.

Insofar as many have been called, it is only a few who have been chosen based solely on their attitudes. The question of “Why are they only a few chosen?” resonates with the response to the divine call of God. It takes faith to receive salvation and be baptized with the Holy Spirit.
Subsequently, a brief description of this faith in question, is that which is unshaken during a severe storm. It withstands temptations, overcomes guilt and strengthens the consciousness of godliness. Since faith cannot be falsified — it is the instrument which modifies or structures the human heart. This is why as Christians, we must trust in the right things and in the right God — because faith itself could be destructive, if used or exercised wrongly. And so, because the human heart is so crucial to faith, Paul identified himself as God's witness:

_For God is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers (Romans 1:9)._ 

Therefore, like Paul, the reason for faith is to connect with God through the spirit who provides the strength in communication with God. Faith also helps in disseminating obedience through the grace we receive from God. This was the case of Paul who took the time to express his thoughts in his letter to the Romans. He said:

_Through Him we have received grace and apostleship for obedience to the faith among all nations for His name (Romans 1:5)._ 

First, through the letter of Paul it is evident that grace comes from God. Likewise is apostleship which as Christians we effect through faith in service to God. Apostleship does not mean everyone must be an apostle to effect the work of God, it means that as Christians of faith, our faith is utilized for servitude. The work of faith is not limited to a person, but a people who carry on with the work of God everywhere. It is for this reason that Paul ended his letter with “the faith among all nations for His name.”

The justification of faith is triumph over sin. This is because unbelievers continue in their sin out of unbelief. Faith’s justification means that we find peace with God through Christ’s mediation. It is through him that we have the access to faith, which is our hope of his glory... Therefore, the
believer’s faith cannot disappoint if the love of God has been poured out on his heart by the spirit who is indwelt in him. The Christian walk of God which is motivated by faith does triumph in times of trouble, and through the discerning of spirit by those sanctified with the spirit, they recognize tribulation – which is the handiwork of the enemy, where tribulation produces perseverance and perseverance character and character hope.

Those who respond to the divine call of God are transformed by the renewing of their mind when they are baptized with the Holy Spirit. And when they are baptized with the Holy Spirit, they are elected into the household of faith. Faith is the foundation from which they can establish a perfectly unique life of prayer. The prayer life of the believer which is promulgated by faith is justified through grace in Jesus Christ.

The sufficiency of a prayer life is knowing that Christ is ever present in our personal relationship with him. That is, whether we receive answers or not, we are justified by faith, knowing that at the right time our requests which are made known to God will be answered. Faith enables us to endure while awaiting the response to prayer requests, even when the devil tries to create doubts in us. For this reason, we must abstain from the sin that reigns in our mortal bodies, to prevent the enemy from hindering our prayer life of faith. Paul urged in his letter to the Romans:

*Therefore do not let sin reign in your mortal body, that you should obey it in its lusts (Romans 6:12).*

Since the life of sinning is disruptive to the things of the spirit, we must cease from yielding to every deceitful lust. Whatever reigns in the mortal body apart from the spirit is solely disruptive to the spiritual life of faith. And so, without the spirit there is no faith, and without faith there is no spirit. The life of the spirit is effected by faith, which without faith is void. Faith therefore resonates with hope - insofar as the prayer life of the believer is established by the Holy Spirit.
Divine Call

Those who respond to the divine call of God are called to walk by faith. The walk of darkness is the walk of the flesh, but the walk of faith is the walk of truth. It is the walk that illumines the prayer life of the believer in the path of truth — since we reckon ourselves as dead to sin but alive to Christ who is the light for our path.

Faith can be measured by acts of godliness when it comes to perseverance, endurance and patience. It is also measured by the belief in a forth coming outcome. Those who put their trust in God for an outcome are those who trust in Him who is unseen. As a primary subject of spirituality, “God is a substance we do not see but yet we believe.” It is trusting God’s invisible presence through the sanctifying work of the spirit. If we can trust God, we can of course trust the second and third persons of the trinity. That is, God the Son and God the Holy Spirit.

Also, since God cannot be seen, He could be felt through faith in Jesus Christ. He reveals Himself through grace and the indwelling presence of the spirit. By obeying Him and His commands, His presence is felt in our work of justification — which comes through the faith in Him who gives us power. It is therefore noteworthy to reinstate as Christian believers that our walk of faith, labor of love, as well as the patience and hope in the Lord Jesus Christ is not in vain.

The “faith” challenges of many Christian believers are hindered by the devil as they “race toward faith.” Whereby faith is effected by the spirit, it showcases the believer’s resilience toward the things of God. On the other hand, the devil poses a threat whenever a believer stands in-between his desire for the things of the flesh. The race is against time, knowing that we must look toward God and not backward. And so, the danger of looking backwards entangles us in licentiousness. Faith for this reason is looking toward Jesus!
Faith

And the Book of Hebrews could say:

Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God (Hebrews 12:2).

Jesus who is the author of our faith, energizes our race toward faith mainly by those who respond to the divine call of God. Since these individuals are motivated by the acts of godliness — they have their strength renewed by the sanctifying work of the spirit — in the fight against principalities and powers. It is the race of faith to enable them build a wall of defence against Sin, Satan and Hell.

Faith of Salvation

The response to the divine call of God requires faith in accepting Jesus as Lord and Savior. It is the belief that we have in God that effects this response to accepting Christ. The belief which is prompted by faith enables those who respond to the divine call of God to ask Jesus into their lives — who shed his blood of righteousness upon the cross. Faith therefore is the instrument of salvation since without faith we cannot have the salvation of Jesus Christ. Faith means, Christ's dying upon the cross is designed for our redemption from sin. It is the trust we put on for the forgiveness of sin — which comes from God the Father.

Faith authenticates our communication with God when we put on Christ. It is the tool for our justification when we call upon God for the right reasons. Faith does not mean asking God for the wrong things in order to be rewarded. Rather, faith is knowing what God requires from us, that is, through the act of godliness. As indicated earlier, without faith there is no spirit. And so, faith which is motivated by the spirit, is knowing (what and what not) to ask from God. Those with true faith are recognized by their requests which are made known to God. The walk of faith, therefore is the walk of righteousness, which without the Holy Spirit cannot be incorruptible.
Divine Call

Faith of salvation means that as beneficiaries of the kingdom, we are triumphant over sin and godlessness. It solidifies our standing with God and makes us alive who are dead to trespasses. Thus, through the faith of salvation—we are exceedingly rich with the grace which is from Christ Jesus. If not for salvation, there will be no justification. Our justification means that we are now saved not only by grace through faith, but are inheritors of the kingdom which is to come.

Furthermore, the faith of salvation is the crown of righteousness which through the sanctifying work of the spirit enables us to be led through the Heavenly Kingdom Pathway to eternal life. It is the essence of bearing the mark of God for salvation, which by faith separates us as God’s workmanship created for His good works. We are the workers of righteousness through faith, and were prepared before-hand by God to walk in them (Ephesians 2:10).

When unbelievers are called into the household of faith it is because they responded in effect of God’s call. However, there is one thing to respond to the divine call, and there is another to accept Jesus as Lord and Savior. The essence of faith must be to accept Jesus as well as be baptized with the Holy Spirit. Under this circumstance, the faith of salvation is motivated by the spirit all in all. Just as faith is proportionate to salvation—so is the spirit proportionate to our choices, because our decision is based on belief, where faith is prompted or motivated by the spirit who leads us in making the right choices by his grace. As workers of righteousness, and as those who responded to the divine call, we effect the work of God through faith— for the expansion of the kingdom of God. Our faith in God therefore is the salvation of Christ for confessing him as Lord. He is made manifest by the spirit who comforts us and guarantees our inheritance— for heeding the word of truth, the gospel of salvation to the praise of his glory. In Paul’s epistle letter to the Ephesians he could say:
Faith

In Him you also trusted, after you heard the word of truth, the gospel of salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory (Ephesians 1:13-14).

Faith and the Christian

Faith is the primary requirement for Christian believers because it shortens the gap between us and God through faith. We experience Christ personally, by pulling-down the wall of unbelief. It serves as the bridge to God through Jesus Christ our Lord.

Those who respond to the divine call of God immediately become faithful’s for confessing Jesus as Lord. They seal the barrier of unbelief through faith -- and identify with the true religion of Christianity -- which is the only religion that depend on the fruits of the spirit as an act of godliness. The fruits of the spirit separates us from the world of carnality -- and creates a pathway to heaven through the most holy and righteous God. And so, Jesus who is our way to God the Father has sealed this faith by his righteous death, so we can live freely as believers -- and most of all Christians! Without faith we cannot be Christians, and without Christianity there is no true faith. Faith and Christianity are interwoven to form one continuous extension of the kingdom of God.

Faith and the Christian, means we are married unto Christ the Bridegroom. It forms the belief system of practical elements, because God is real and Christ is real. Faith brings the church or body of Christ together, and through it we are baptized unto God through the sprinkling of Christ’s blood, and are sealed with the Holy Spirit of promise.

Since the faith of Christian believers are crucial to obeying God and His commandments, Jesus reminded us of his New Covenant which is the renewal of the Old Testament covenant with Israel:

A new covenant I give you; that you love one another, as I have loved you; that you also love one another. By this all will know that you are my disciples, if you have love for one another (John 13:34-35).
The love of one another is one way of exercising the faith in obedience to God. It is one of the greatest commandments of God, and when we have love for one another, it is our faith that urges us to do so. Faith is a source to God, and serves in opening the door to the spirits handiwork in our lives. As the disciples' of Christ, faith helps in disposing what man proposes to us. Through faith, the spirit helps in overhauling our evil desires and passions — in order to serve God as His viable workers. Paul could say to the Galatians:

And those who are Christ's have crucified the flesh and its passions and desires (Galatians 5:24).

Faith is the mantle for the Christian walk with God. It foreshadows the believer's responsibility toward God which is effected by faith. It was the responsibility of those who were first called Christians, to exercise the faith in response to the divine call of God. And at Antioch, they were called Christians for the first time!

By reference of Barnabas who was a man filled with the Holy Spirit, the Bible says he led many to Christ who heard the gospel. Therefore it is faith that motivates us to spread the gospel of Jesus Christ without fear or favor. Also, while Barnabas departed Tarsus in search of the apostle Paul, we are told that he was found and brought back to Antioch. It was at Antioch where they both shared the gospel, that they were first known to be called Christians (Acts 11:24-26).

Faith for the Christian believer is being a follower of Jesus Christ. As followers, we do exactly what he says we should do. Our commitment to the ways of Christ, does make us to reflect his character — which is designed to elevate us above our sinful nature. Faith therefore, means commitment, and faith is making good disciples' of Christ by the spirit. The Book of Matthew says:

Go therefore and make disciples of all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age (Matthew 28:19-20).
Faith

Faith is not about a believer, but all about God. To have faith is one thing, but with faith comes the knowledge of God. As the followers of Christ, we believe in him for many spiritual blessings and not because we think he might be able to bless us with them, but because we believe he can gift us with them. And so, there is a difference between the “faith” and the “Christian” in terms of what we think or believe. To think, is to have some doubt as a religious Christian, but to believe is to have faith that Christ says he is what he is. This means, to be Christian is to be a believer of the faith in Jesus Christ.

Those who respond to the divine call of God are the beneficiaries of salvation for confessing Jesus as Lord, and this allows the spirit to move in upon invitation. Faith for this reason, is necessary not only for salvation, but the sanctification through washing of regeneration. We cannot properly utilize faith without being converted, because in order for it to grow, the spirit who makes an indwelling would have to be present in helping us make the right decisions. Thus, faith emancipates, and provides us with the strength required before an encounter:

Such is the example of the two blind men that were healed by Jesus Christ. There was no mention about their prior conversion before they encountered Jesus. They followed him saying....Son of David, have mercy on us (Matthew 9:27). Their faith made them healed, and even though they never met Jesus before, they believed in him. The benefit of faith is that it shows how much we are willing to make certain sacrifices, even if it means begging Jesus for an outcome. Jesus said to the blind men after touching their eyes.......According to your faith let it be to you (Matthew 9:29).

Faith cannot be hidden, because it requires a noticeable outcome. Since God knows the heart of men, He knows the faith demonstrated by acts of godliness. Upon receiving their sight they began spreading the good news (Matthew 9:31). The practical elements of faith is first motivated by our belief, and if there exist an outcome, faith only tends to grow.
Divine Call

Faith and the Holy Spirit

The Holy Spirit who is a part of the Godhead or Trinity helps promulgate the faith. He is active in our conversations, and makes his presence known when we effect the work of God or put on Christ. This third person of the Trinity has a major role in the believer’s life of faith, which from his inward character — sets a standard that portrays the attributes of Christ. And so, the growth of the believers faith is actually based on the Holy Spirit’s intervention because he provides the inward strength required to grow in proportion to one’s faith. The walk of righteousness is governed by the spirit and this is seen through our outward character.

Faith is not the substance of what remains stagnant unless the believer’s spirituality is stagnant. Rather, it is the substance of what we do not see, but which grows in conformity to doing God’s will. Pointedly, since the faith of every believer are of the same spirit, the spirit works all things in distributing to each one individually as he wills for himself.

Insofar as faith is the substance of what we don’t see but believe in, it is the evidence of one’s increasing act of godliness. Those who respond to the divine call of God by accepting Jesus as Lord do grow as babies and mature in accordance to their faith. And so, spiritual maturity is about growing from faith to faith with the help of the Holy Spirit. Faith therefore, is the spiritual gift or blessings received from God — whereby the believer genuinely acts accordingly by the spirit.

Faith propels us who believe to obtaining more and more blessings of God by the spirit. It enables us to grow spiritually in a way that we become blessings unto others. Faith and the Holy Spirit are therefore the essences of truth because the spirit is the author of our faith. We by faith — are incorporated into one body of Christ through the wisdom and Love of God.

Those who respond to the divine call of God are bonded together by faith to fulfill the functions of godliness. They are knitted together through faith in the spirit — and work as effective members for the edification of Christ’s body.
The Heavenly Kingdom Pathway is therefore constructed by God for His elect who through faith are motivated by the spirit. This means they are born of the spirit and live not according to the flesh. They live according to the spirit who knows their hearts and minds – and can tell what it will mean for them to journey through this pathway to heaven. As beneficiaries of the kingdom we are transformed by faith and renewed by the spirit through the washing of regeneration. It is not surprising therefore that John could say:

*Most assuredly, I say to you, unless one is born of water and the spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh and that which is born of the spirit is spirit (John 3:5-6).*

As workers of righteousness, we live by the spirit and not the flesh. We likewise are motivated by the spirit through faith to fulfill every work of God. Peter who was filled with the Holy Spirit, was prompted by faith to address the Sanhedrin made up of the elders, rulers and Scribes of Jerusalem. He by faith challenged them on four grounds that speaks about the justification of faith – which under normal circumstances lies within the grasp of the Holy Spirit:

- *The good deeds of Christ which is justified means well for everyone (Acts 4:7)*
- *All powers in heaven and on the earth belong to the crucified and resurrected Christ (Acts 4:10)*
- *The rejected Christ is the chief cornerstone (Acts 4:11)*
- *Salvation is received through Christ (Acts 4:12)*

This means that through faith and the Holy Spirit we are justified by our good deeds. The Holy Spirit empowers us as master builders to conduct ourselves properly, so others can be properly groomed as emulators. We effect the work of God to bless not ourselves only – but others who desire the longing for God. Paul’s address to the Sanhedrin is an indication that Christ is the chief cornerstone – who operates through the spirit in building up our faith - if we depend on him for salvation. He is the all-powerful for being able to die and then rise again as the resurrected Christ.
Thus, faith and the Holy Spirit for the believing Christian, means being able to understand all things with the help of the spirit. He provides us with wisdom insofar as depending on Him and not on men. Paul said:

*That your faith should not be in the wisdom of men, but in the power of God (1 Corinthians 2:5).*

Faith is not authenticated by the mere words we express concerning the things of the world, neither does it derive from the wisdom of men, but rather, it is championed by the power of God through faith in Him.

Therefore, faith and the Holy Spirit are the spiritual components which makes our conduct acceptable to God and not given to the persuasive words of men. Because missing from the men of the world is the wisdom of God. They believe not in Christ because he is unseen. They refuse to hear his words which are preached unto them — and those who listen, have refused to take it into their heart. They lack not only the faith but the Holy Spirit who is not in them. In Paul’s letter to the Corinthians, he expressed what he believed was missing in those without the love of God. He did not mention who they were, except using illustrations of the four-senses to describe them:

*Eyes have not seen, nor ear heard, not have entered into the heart of man the things which God has prepared for those who love Him (1 Corinthians 2:9).*

In other words, there are special blessings prepared by God for those who love Him. Though Paul did no mention any specifics, these are the believers with faith and the Holy Spirit. I say faith and the Holy Spirit, because faith serves as an invitation of the spirit, and the spirit is attracted by faith. The love of God, is the love of the things of the spirit, and the Holy Spirit is the negotiator of our consciences in the direction of truth.

Insofar as the spirit serves as our guide, he is our mantle of faith for enabling us embrace the righteousness of His grace. Paul exhorted the Corinthians to do four things that will showcase the
desire of faith and the Holy Spirit:

- Watching
- Standing fast
- Being brave
- Being strong (1 Corinthians 16:13).

It is by faith that we are grounded and steadfast. Through faith we are not moved away from the hope of the gospel which we have heard and preached to every creature under heaven. It is not about philosophy, but consummated by the basic principles of Christ— which serves as the foundation of the believer’s faith.

The principles of Christ is the gospel of truth which opens the door to our understanding. Just as the spirit is truth, the gospel of truth reveals the truthfulness of the spirit’s handiwork in the light of faith. This means that those who respond to the divine call of God must ask for the spirit’s guidance and supervision at all times. Faith therefore, is the gateway to the spirit, and the spirit is the enabler of the believer’s disposition of faith.

Those who respond to the divine call of God are beneficiaries of those ministries founded on Christ, because his principles are incorporated by the spirit’s practical ministry of faith. Through the ministry of Christ, we are able to discern as well as recognize the fullness of Christ as being head of the ministry. He is head over all by the spirit, and we are made complete in him who is head of all principality and power (Colossians 2:9-10).

As Christians therefore, we are not to be misled by the worldly desires of the flesh, but rather, those of Christ that increases us spiritually in proportion to our faith. This faith that strengthens, was in fact demanded from the Christians who as witnesses of the resurrected Christ, became bearers of the gospel, and Christ promised sending them the Holy Spirit:
Behold, I send the promise of the Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high (Luke 24:49).

Christ’s promise to his disciples required their faith to receive the Holy Spirit. As people of faith, they remained in Jerusalem and trusted the power of the spirit which came upon them. Through faith the Holy Spirit was received, and they were empowered to preach the gospel of Jesus Christ according to how they were led.

Faith and the Holy Spirit are the special gifts and blessings of God for those who commune with Him. Through faith we depend on God according the spirit, who works to ensure that we are comforted, and reassured of all hope of the love of God. The holy and righteous walk of the believer is established by faith—which is given intense considerations by the spirit who causes all things to work together for good. Thus, every request that we present unto God must for this reason have very clear and concise elements of truth and validity. Since we work and act by faith, we must reassure ourselves of making the right requests in our communication with God. James acknowledged this fact when he said:

The effective prayer of the righteous avails much (James 5:16b)

James figurative use of the word “effective prayer” does not imply that we should just ask anything from God, but rather, “effective” in the sense of asking for the right things and for the right reasons without gratifying self but God. The effectiveness of one’s prayer life is propagated by faith insofar as the believer is justified and is renewed by the spirit who works in those under the salvific nature of grace. And so, faith and the Holy Spirit are the two essential tools for the answered prayers and requests made known to God. This means the following:

1. That the believer must be justified by faith to receive answered prayers
2. That the believer’s motivation must be genuine in what is being asked for
The righteous walk of the believer’s salvation is an act of godliness that attracts the Holy Spirit who guides us in what to pray for and how to pray. Faith on the other hand is so significant because it helps us to believe and endure waiting for answered prayers.

Just as faith and grace are related, so is the relationship of faith and the Holy Spirit. Through faith we receive grace by virtue of salvation, whereas without faith, there is neither grace nor the salvation – which is necessary for the spirit’s indwelling presence. It is the spirit who guides us into all truth by our faith in God which must continually grow and not diminish.

Faith and the Holy Spirit are both inspirations of God who bestows the spirit according to, or in proportion to faith. The writers of the Bible, for example, were inspired by the spirit through faith of what the spirit led them to write. And so, it is not surprising that the early Christians referred the Bible – as a rule of faith, because with faith comes the inspiration of the spirit who causes us to understand and interpret the Bible. The Bible as a Sacred Book comprising various scriptures, is therefore a book of faith for being inspired by the Holy Spirit. It is the spiritual guide for believers who read it to gain an insight into the Word!

Faith therefore, is the essence of our belief and access to truth which is God. The urging to serve God is first accessed by faith, and then motivated by the spirit who is inclined to act whereupon, the ministry of Christ is effected by preaching, teaching, healing and encouraging others into the household of God. The spirit remains the leading motivator of divine grace, since believers of Christ must remain under grace to be justified.

It is those who respond to the divine call of God and are baptized with the Holy Spirit that have this passion for ministry. Jesus ministry was fulfilled with a passion because the Holy Spirit was at work showcasing the power of God through His divine Son-ship, and believers who carry on with this ministry must be genuine in order to have a foreseeable manifestation of such power.
Divine Call

Since Christian believers do seek the truth from God’s Word, it is the inspiration for correcting and training in righteousness. We by faith are inspired by the Word, but still need the Holy Spirit for the practical disposition of righteousness. The Holy Spirit works only through faith in Jesus Christ — and will not separate the inspiration of what has been learnt from scripture from the work of righteousness. The whole purpose of hearing the Word is to become doers of the Word which is propagated by faith and the longing for the spirit!

Those who respond to the divine call of God are transformed by the renewal of their faith, not by their own power — but the Word which is God through the inspiration of the Holy Spirit. It is through faith that people respond to God’s call to repent of their sins, and apart from confessing Jesus as Lord, the Holy Spirit will have to be invited to make an indwelling — because he is our inspiration. The Holy Spirit as our inspiration is the source of the divine grace we receive from God through faith. The spirit’s enabling grace is abundant for those with great faith, since faith is related or connoted by the love of God. Therefore, Paul said in his first letter to Timothy:

**And the grace of our Lord was exceedingly abundant with faith and love which are in Christ Jesus (1 Timothy 1:14).**

It is the believer’s faith in the spirit that keeps him from stumbling and not by his own power. This means apart from faith, the Holy Spirit is this power that surrounds us and keeps us from harm’s way. Faith must collude with the spirit to be effective. We are challenged by the spirit to remain steadfast in the Lord and each time we sin, we let go of the spirit. Faith serves as an invitation of the spirit and we lose it by disobeying the spirit. But through faith and the Holy Spirit, we are empowered in the task of longsuffering, patience and endurance. The faith of the righteous is rewarded by the Spirit who grants us the strength in our weaknesses and the prophet Isaiah could say:

**But those who wait on the Lord shall renew their strength. They shall mount up with wings like eagles. They shall run and not be weary. They shall walk and not faint (Isaiah 40:31).**
Those who respond to the divine call of God are required to depend on the spirit once they have been baptized with the Holy Spirit. It is mandatory according to the prophet Isaiah – because we have our strength renewed by the Lord who through the spirit, empowers us in our acts of godliness. As Christian believers we jeopardize our relationship with the spirit when we yield to temptation, since the reason for the spirit’s indwelling presence is to act through us by faith. And so, any attempt to sin is like calling God a liar after being blessed with this special gift of the spirit. Those who wait upon the Lord will have their strength renewed, meaning, continuing in the things of God in spite of the temptation to sin – so we can have the ultimate life with God for eternity.

Faith without the spirit is pointless insofar as the spirit is author of the grace of God which comes through faith. Faith therefore, and the Holy Spirit are divine gifts that prevents us from being dismayed, spiritually weak, and fearful. Which is why the prophet Isaiah could say:

Fear not, for I am with you. Be not dismayed, for I am your God. I will strengthen you, yes I will uphold you with my righteous right hand (Isaiah 41:10).

Through the words of Isaiah, God’s promises are designed to test our faith while we wait. In order to “fear not,” we have to be believe and trust the Holy Spirit for strength. The righteous right hand of the Lord depicts those who are right with him. To his left hand, are a people who are not right in their ways and must respond to the divine call to have a “personal right” relationship with the Father.

Faith helps with the dispensation of all things God for the promulgation of the kingdom. Which means that the spirit’s handiwork, involves not only the conviction of sin by those who respond to the divine call of God, but righteousness and judgment. The dispensation of the spirit’s handiwork was indicated by John who could say:
And when He has come, He will convict the world of sin, and of righteousness, because they do not believe in me; of judgment, because the ruler of this world is judged (John 16:8-11).

Jesus' reference to “convicting the world of sin” was said because many still do not believe in him. This means that the requirement for the baptism of the Holy Spirit is first getting rid of sin by confessing Jesus as Lord. Salvation is sought through faith and the Holy Spirit does the work of convicting us of sin through the washing of regeneration by the blood of Christ. And so, the work of the spirit cannot be separated from faith since both are inseparable.

For those longing to partake in the ministry of Christ, the ultimate requirement for having been born again – is to ask for the righteous judgment of the Holy Spirit. When Jesus began his Galilean Ministry, he himself required power to effect the work of God. The Book of Luke says that when Jesus returned to Galilee with the power of the spirit, news about him spread across the surrounding region (4:14). Since the walk of faith is the walk of the spirit, the work that requires faith is likewise motivated by the spirit. Which is reminiscent of the divine call of God — to promote the kingdom requirement needed to journey through the Heavenly Kingdom Pathway.

Men of Faith

The story of Paul is unique to this author, and just like the apostle many are converted dramatically to begin a new life experience with Christ. Similarly, the concept of Paul's conversion which serves as the basis for this book title, is illustrated by the (twists and turns) of the life of sin in response to the dramatic call of God.

Now, Saul who became Paul was a major persecutor of Christian believers. He during the Christian movement, consented to the stoning of Stephen and sought many being brought to judgment. But after his conversion around A.D.34, he began preaching Christ from place to place. Today, Paul the apostle is known for his three missionary journeys which began from Jerusalem.
Faith

in A.D.47.

The question of why was Paul a man of faith is crucial both to his conversion and eventual servitude. When he experienced the dramatic call of God on his way to Damascus, he not only changed inwardly but outwardly, for he stunned many who expected him to continue bringing Christians to justice over their faith. He did not waiver in spreading the Word of God but overcame sufferings in the hands of the Jewish leaders. The major conflict began in Lystra where Paul took the ministry of Christ. Jews from Antioch and Iconium persuaded the multitudes to stone Paul, and in doing so thought he was dead (Acts 14:19). With the help of Barnabas, Paul fled to Derbe where he continued preaching the gospel of Jesus Christ.

Paul's life is symbolic of one with great faith. In the light of his response to the divine call, he must have been baptized with the spirit who granted him the strength to persevere during conflicts which dominated the scene. It is under this scenario that James could say:

_In knowing that the testing of your faith produces patience (James 1:3)._  

The task of exercising patience comes not only through faith but the Holy Spirit who provides the strength to endure. Abraham's faith was confirmed when he obeyed God by wanting to sacrifice his son Isaac as a burnt offering. He did not question God in this test and was commended as a man of great faith (Genesis 22:1-19). Two primary hurdles were crossed to showcase Abraham's faith:

- He responded to God's call by faith not knowing what was being demanded with the illustration "Here I am" (Genesis 22:1)
- He did not argue with God over sacrificing Isaac, knowing he was his only son with the illustration "take now your son, your only son Isaac" (Genesis 22:2)

Many have pondered Abraham's undertaking in response to God's call, but surely, it is one of the most paradoxical tests ever offered a believer by God. It takes the inherent power of the spirit
Divine Call
to excel in a sacrificial test involving one's own child. Abraham defied all logic, because he had both the faith and the Holy Spirit. His obedience to God was greatly rewarded, and brought numerous blessings. The prophet was declared the father of all nations. Abraham leads the battalion of men with great faith – and demonstrated this faith as the foundation of the church going-forward. He obeyed when he was called to the place of his inheritance. He obeyed by dwelling in the foreign land. On the other hand, Sarah his wife received strength and conceived in old age (Hebrews 11:8-12).

Through the divine call of God a generation of believers are blessed according to their faith. One man is enough to cause a whole multitude of blessings – but this comes not by chance except through faith. In other words, the response to the divine call of God is necessary not only for salvation, but the obedience to receiving spiritual blessings such as the Holy Spirit.

Faith tests the status quo to receive a heavenly inheritance. Insofar as we respond to the divine call of God, we are obligated to be baptized with the Holy Spirit – in order to listen to the spirit’s leading – which may result in our receiving the spiritual blessings of God. Whatever the Holy Spirit rewards a believer of the faith is always a heavenly inheritance that no man can take away. The heavenly connection of God's elect is inheriting all divine gifts necessary to ascend through the Heavenly Kingdom Pathway to God the Father.

The unforeseen circumstances surrounding Jonathan did not deter him from defeating the Philistines. He said to the man of armour, “Come let us go to the garrison of the uncircumcised; it may be that the Lord will work for us. For nothing restrains the Lord from saving by many or a few.” By faith, Jonathan’s armour-bearer believed in him and responded, “Do all that is in your heart. Go then; here I am with you, according to your heart” (1 Samuel 14:6-7). The men of garrison were all killed by Jonathan and his armour-bearer. In addition to this undertaking, the Lord saved Israel and other battles shifted to Beth Aven. Jonathan who was filled with the Holy Spirit trusted in the Lord the winner in battle!
In the Book of Daniel there were certain Chaldeans who accused the Jews before king Nebuchadnezzar. They claimed that Daniels friends, Shadrach, Meshach and Abednego had disobeyed the king by refusing to bow down in worship to a golden image. King Nebuchadnezzar who was displeased by this information demanded that Shadrach, Meshach and Abednego be brought before him. By believing he was so great and mighty threatened they will be cast into a burning fiery furnace if they refused to fall down and worship his golden image.

Shocking to Nebuchadnezzar was the response of Shadrach, Meshach and Abednego: “we have no need to answer you in this matter......if that is the case our God whom we serve is able to deliver us from the burning fiery furnace” (Daniel 3:8-18). Many would have honestly thought that the three would either flee from Nebuchadnezzar, or bow down to the golden image but that was not the case. King Nebuchadnezzar, then ordered that the burning fiery furnace be heated seven times over, so Shadrach, Meshach and Abednego can be cast into it. But rather than for them to die inside the flame, Nebuchadnezzar’s men of valour who bound and cast them were the one’s killed by the hot flame (Daniel 13:19-25).

The men of faith cannot be easily disputed when it comes to testing their faith. It is the Holy Spirit who readies and steadies those who put their trust whole-heartedly in God. For those with faith and the Holy Spirit – they are beneficiaries of the crown of life in which Jesus promised to give the faithful. This means that none should fear sufferings and tribulations, but rather, stand firm and be faithful unto death. The Book of Revelation says:

_Do not fear any of those things which you are about to suffer. Indeed, the devil is about to throw some of you into prison, that you may be tested, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life_ (Revelation 2:10).
Divine Call

The crown of life is the gift of Christ for those who remain faithful. It symbolizes an everlasting gift for the elect who respond to the divine call of God and are baptized with the Holy Spirit. Apart from being faithful, it serves as the gift for obedience through Jesus Christ.

When Jesus arrived Capernaum he was approached by a centurion who wanted his servant healed from a dreadful paralysis. And so, Jesus who wanted to come over to the centurion’s house was spoken to by the Centurion who said, “just say a word of healing to do the miracle.” Jesus who was marvelled said to his followers:

_Assuredly, I say to you, I have not found such great faith, not even in Israel (Matthew 8:10)._ 

Absolutely nothing can be hidden from the Lord because he sees the heart and mind of everyone. The moment the centurion spoke, Jesus already knew he possessed great faith. But nonetheless, he wanted to share this testimony with others and he did. Insofar as faith and the Holy Spirit are interwoven, they both define selflessness with the remarkable attitude of godliness.

Those who respond to the divine call of God are shaped by their faith but must desire the spirit to be given the crown of life. The desire for the spirit gift is attainable when the believer turns his back on sin — in order to be used instrumentally by God the Father. We are all called but since only a few respond, the few will be chosen from among the many. God cannot be deceived, otherwise there will be no hope of enjoying his remarkable presence. For those who respond to the divine call of God, the goal should be to be baptized with the spirit through faith — and continue in those things which are of the spirit.

When an angel asked Philip to head south of Gaza from Jerusalem, he obeyed by responding to the divine call. He found an Ethiopian Eunuch on this journey, and when he approached, he realized the Eunuch was reading from the Book of Isaiah:
He was oppressed and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
So He opened not His mouth.
He was taken from prison and from judgment,
And who will declare His generation?
For He was cut off from the land of the living;
For the transgressions of my people He was stricken (Isaiah 53:7-8).

Now, Philip’s interaction with the Eunuch was no coincidence because as they journeyed together, Philip had the opportunity of witnessing to him and baptizing him at a spot with water. The Eunuch who believed in his heart that Jesus is the Son of God was prompted by faith to receive the Holy Spirit. After the successful baptism of the Ethiopian Eunuch, Philip was caught up and seen no more. The fruit of the spirit was seen through the rejoicing of the newly baptized as he went away happy (Acts 8:36-40).

The relationship between the words of Isaiah and the Eunuch is that ‘if Christ was so innocent to endure sufferings and death in silence, ‘his blood is therefore preciously innocent to redeem sin. Insofar as the Eunuch believed that Jesus is the Son of God, he believed also in the baptism of the spirit – which serves as the sprinkling of Christ’s blood. Faith therefore, and the Holy Spirit are both instruments of the transforming power of God for anyone who repents.

These men of faith had a mysteriously personal relationship with God, to the extent that Philip was caught up. Most of the Old Testament patriarchs were spoken to by God the Father, but the New Testament followers of Christ were often spoken to directly by Christ or motivated by the spirit’s leading. Because Jesus had not appeared on the scene in the Old Testament, so people expressed their faith in different forms. The New Testament set the stage for the Holy Spirit, who
used the men of faith as they were led. The men of faith were direct witnesses of the Father in the Old Testament, or direct witnesses of Christ in the New Testament. Thus; they were faithful witnesses who gave true claims of their interactions with God by the spirit and the Book of Proverbs could say:

*A faithful witness does not lie, but a false witness will utter lies (Proverbs 14:5).*

**Trial of Faith**

Trial is often connoted by trying before a competent tribunal, but in a biblical sense, it is the experience the people of God go through. Before the birth of Moses, the Israelites in Egypt suffered in the hands of Pharaoh (Exodus 1:1-22). And so, when Moses was born, God used him as His instrument to deliver the Israelites out of Egypt and from the hands of Pharaoh.

Moses was summoned to the burning bush where he was instructed by God to deliver the Israelites from captivity (Exodus 3:1-22). But Pharaoh’s stubbornness crossed paths with God — who used the plagues of blood, frogs, lice, flies, boils, hail, locusts, darkness and diseased livestock to prove that He is the God of the people Israel (see Exodus 7, 8; 9; 10; 11).

The ultimate trial of the Israelites will begin when they have been rescued out of Egypt by Moses. Although the Egyptian army of Pharaoh had drowned in the pursuit of the Israelites who successfully crossed the Red Sea, they had to settle after the ironic crossing in the wilderness (Exodus 14:1-31). Their trial ranged from hunger to the many attacks of their enemies which caused them to give up on God through the worship of idols (Exodus 32:1-35).

God’s plan was to lead the Israelites to the promised land. Moses was instructed to cut two tablets of stone and write the words of God on them. This instruction served as Israel’s renewal of the covenant entered with God (Exodus 34:1-35). However, the faithlessness of Israel was seen by their refusal to enter the promised land of Canaan. Israel had forgotten the Lord was a winner in battle. The penalty for their disobedience or rebellion was to see that none of the land will be sworn to their fathers. Moses who interceded on behalf of Israel — did see the land of promise but could not enter (Deuteronomy 3:23-29, Numbers 14:11-25).
The reestablishment of a new covenant will enable Joshua lead the Israelites into the Promised Land in which they shared with the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites (Joshua 21:43-45, Judges 3:1-6).

Israel's trial was a test of their obedience which turned into rebellion. The trial of faith is the greatest challenge for any Christian believer, because there are many hurdles to cross before arriving at The Heavenly Kingdom Pathway. Faith and the Holy Spirit are unlimited to Christian believers unless the believer is limited, that is, being forced into sin by the lie of the devil.

There are numerous obstacles that come in the way of those who respond to the divine call of God. But it takes faith and the Holy Spirit to persevere. The obstacles of every Christian must be seen as a test of the faith. Even trials are conquerable, if only the believer reminds himself of the faith — and listen carefully to the Holy Spirit. The Israelites were informed that the trials which they experienced was what the Lord will do to their enemies of whom they were afraid (Deuteronomy 7:19). Even the Psalmist could add:

*Do not harden your hearts, as in the rebellion, as in the day of trial in the wilderness (Psalm 95:8).*

The trial of faith is designed to establish the mature believers in the household of God. For those growing in the faith must learn to appreciate the spirit who knows how much we are thankful to him for the gift or divine prize, and will do everything to restore hope through faith. As though the Book of Hebrews were referring to the Israelites who crossed the Jordan River, these words are designed to encourage believers going through trails:

*Today, if you will hear my voice, do not harden your hearts as in the rebellion, in the day of trial in the wilderness, where your fathers tested me, tried me and saw my works forty years. Therefore, I was angry with the generation, and said, they always go astray in their heart, and they have not known my ways. So I swore in my wrath, they shall not enter my rest (Hebrews 3:7-11).*
Notice, that God who was speaking these words above, was speaking as one with emotion over the disobedience of His children. He expects us to believe in Him through faith especially when we are gifted the spirit for guidance.

Insofar as there exist the authenticity of truth from the words of God, we cannot afford to do away with them due to the covenant that Israel entered on behalf of the entire Christendom with God. As Christians we would continue to experience trials – even when we work effectively for the heavenly kingdom.

Faith and the Holy Spirit are the tools required by every Christian believer to fight the good fight of faith. And so, we cannot expect the spirit to act through us when we fail to listen and obey him due our selfish ambitions. Those who listen and obey the spirit, will not only receive the strength to endure trials – but will have the benefit of enjoining those trials as trials of the Lord:

> But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit (Mark 13:11).

Meaning, apart from enduring trials we are motivated by faith to act according to the spirits leading – by saying those things that he wants us to say. That is, irrespective of where we are, whether in prison by virtue of an arrest or free. The Holy Spirit grants us the utterance to speak – only on one condition, that we recognize, listen, and obey him.

We all profit from trials when we recognize Jesus as Lord. And according to James, we must count it as joy when we fall into various trials (James 1:2). That said, we must make our requests known to God without doubting, not forgetting to pray or commune with God. Now, since we cannot allow our selfish ambitions deter us from communicating with God, James could add:

> But let him ask in faith with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in his ways (James 1:6-8).
God’s love for us through every trial is the same love we must express through the obedience of avoiding the temptation to sin. When we find ourselves in trials, we often are tempted to abandon the promises of God. The promise of receiving the crown of life is remarkably self-evident based on one’s life of godliness, the life of faith and the Holy Spirit.

Those who respond to the divine call of God can only overcome temptation by being baptized with Holy Spirit. For confessing Jesus as Lord which is prompted by faith, we still need an invitation of the spirit – who does the job of keeping us under grace when we are baptized with water and the blood of Christ. And so, overcoming temptation is like a mountain which only can be climbed by faith and the Holy Spirit. James said:

_Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him (James 1:12)._ 

The trail of faith is expected by every believer who truly endures temptation. This means that the closer believers get to God the more trials are expected. However, all things work together for good to those that love God, that is, those whose faith increase undermining trials. For those with faith and the Holy Spirit, there are three elements that enables them rejoice while enduring trials:

1. _They are built up in the most Holy faith_
2. _They pray in the Holy Ghost_
3. _They keep themselves in the love of God_

Since faith and the Holy Spirit are tools for godliness, they incorporate fruits of joy and endurance when we call upon God (Jude 1:20-21).
Divine Call

Miracles of Faith

It is the extraordinary event in which the divine intervention of God is manifested in human affairs. This means that the extraordinary event has to be unusual to cause a person to either marvel or wonder. God’s purposes are revealed through His mighty works — and miracles could be one way of expressing this event.

However, the miracles of God are not a display of His divine power, but rather, they address specific needs of believers. For example, when Jesus healed the son of a nobleman in Galilee he accused the people of believing only in signs (John 4:48). What he implied is that we don’t have to see a sign in order to believe in him for a miracle. Since faith is the substance of what is unseen, it is what we do not see that effects the miracle of belief. Therefore, it takes courage and faith in the Holy Ghost to believe in God beforehand.

When Mary and Martha sent for Jesus when their brother Lazarus was sick, Jesus decided to delay his visit by another two days. It was done to test the validity of their faith before responding to the request. He told his disciples that Lazarus was asleep though he had already died. When Jesus arrived Bethany with his disciples, two miles from Jerusalem, he could detect what had already happened through the expression of Martha — who said if Jesus had arrived earlier, her brother would not have died (John 11:21). But the one thing that amazed Jesus was her saying that even with Jesus late arrival whatever he asked of God will be done (John 11:22). This means she believed her brother Lazarus will rise again and that whoever lived and believed in Jesus will never die (John 11:24-27).

Mary who joined Martha, immediately fell at the feet of Jesus’ repeating what Martha had earlier said of brothers dying before Jesus arrived. Jesus who knew their faith aligned himself with their belief that something could still be done now that he was present with them. So Jesus walked over to where Lazarus tomb was located, and ask that the stone be removed. He was moved with passion and commanded “Lazarus to come forth.” Lazarus who rose from the dead was loosed and let go. Although the complaining of Mary and Martha may have ruined things, they believed Jesus late arrival meant well for their brother Lazarus.
Faith is the substance of believing and trusting God for His act of intervention. Those who respond to the divine call of God, must not put their trust in signs – but believe in Christ for his act of intervention, even when it means waiting for a lifetime before receiving answers. The miracle of faith is not an immediate act of God. It could take much longer than we expect a miracle to happen. On the other hand, it could be right now. It is the believers with genuine faith who wait without giving up on God.

Before Elijah’s ascension into heaven the glory of God was upon him for his disposition of faith. As he journeyed with Elisha from Gilgal to Bethel, Elisha refused to be separated from for he believed it was the Lord’s will (2 Kings 2:2). Even when Elijah wanted to journey alone to the Jordan, Elisha chose to follow. So when they both arrived at the Jordan, Elijah struck the river with a mantle and it divided in two enabling them to crossover. Most perplexing however, was when Elisha asked Elijah for a double-portion of his spirit, his response was “it will be so” as he ascends into heaven. It was by faith that Elijah believed in God for ascending into heaven, and it was also by faith that Elisha believed when Elijah was ‘carried away by a whirlwind. While this was happening, Elijah’s mantle fell to the ground – and it was this mantle that Elisha used to cross the Jordan River after striking it as did Elijah. However, the turning point was the miracle of purifying the water which usually caused death and barrenness in Jericho. Elisha attended the source of the water after mixing salt in a bowl and cast the mixture. To this day, the water supply remains pure for healing based on the words spoken by Elisha (2 Kings 2:6-14; 19-22).

The story of Elijah and Elisha illustrates the kind of relationship true believers have with God. By faith, no signs were seen in order to believe what God had intended for Elijah. Thus, “faith as a substance is the latitude between God and those who believe.” We do not initiate a miracle, God does. And so, we must wait on the Lord by casting our hope upon him for intervention.
Divine Call

Sometimes what we ask for is not what we get or receive from God. Rather, it is what God wants for us that we receive through faith. The miracle of faith is God meeting our wishes or desires — because those wishes are what He approves for us. They are best suited, and so, we must delight in His provisions — rather than make unnecessary demands which will not be met.

Those who respond to the divine call of God and born of the spirit are the beneficiaries of the miracle of faith. No false miracle is sought from God and the apostates are punishable by God's law (Deuteronomy 13:1-18). Christ warned against false miracles (Matthew 7:22, 23; 24:24) and we must abide in Christ for him to abide in us.
Predestination holds a different meaning for Christians of various denominations. It is the act of foreordaining to an earthly lot, or external destiny by divine decree. That is, the state of being so foreordained, which may be classified by either choice or selection beforehand (Romans 8:29-30).

Biblical writers emphasize that historical events are the consequences of our moral choices (Deuteronomy 29-29, Joshua 24, Ezekiel 18) whereas, others observe history as advancing toward a predetermined end. Like the rising and falling of worldly empires according to God's own plan (Daniel 2:7-8).

By mentioning the word "predestination" we must realize that as human beings we cannot prevent the disaster that will bring our earthly world to an abrupt end. God will not change His mind in sending Jesus to judge the living and the dead. The signs of the times reveal exactly what the Bible says it will be until Christ returns in glory and according to Stephen L. Harris of California State University, Sacramento:

*Many ignore the signs of the times because the vast complexity of humanity means nothing in the context of the divinely prearranged schedule.*
Divine Call

God who is our supremely divine creator recognizes those who believe in Him as Christ’s coming approaches. Predestination therefore is the fulfillment of God’s wishes for humankind, insofar as Creator, He has both the power to create and bring to an end. For those who respond to the divine call, God has so foreordained their destiny with Christ and Paul could say:

*Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure (Ephesians 1:4-5).*

God had decreed from the beginning of the world that we should be holy and without blame. And despite Adams failures, He sent His only begotten Son to atone for our sins. He therefore has foreordained us as the adopted sons of Christ by His righteous death upon the cross. Not only that, God has foreordained us who believe as the beneficiaries of His kingdom – because through His grace, we today are receiving His countless divine blessings.

Through the handiwork of God’s creating the world, He foreordained man to fill and subdue the earth (Genesis 1:27-28). Today, we humans have populated the world both male and female. Insofar as the moral choices of our first parents has failed us all, we now live in hope of eternal life irrespective of the temptation to sin.

The signs of the times reveal the handiwork of the devil through various forms of turmoil, but through faith, believers are becoming overcomers for allowing the spirit to fight every spiritual battle. Our moral choices therefore are so crucial to what God has foreordained – because those who fail to turn to Him will be destroyed like their father the devil. And so, the divine call does fulfill the requirement of predestination – since God expects according to what He has so foreordained; the avoidance of sin and clinging to Christ.
Predestination

God had foreordained from the beginning of the world to call us to repentance when we sin against Him. But He did not create sin. Rather, He has opened the doorway to salvation — which is through Christ, and we must all show gratitude to Him for His kind gesture and magnificent love.

Predestination is symbolic of God’s providence, and inasmuch as He controls everything under His care, the future is bright for those who belong to Him. Everything works together for good to those who love God, and God in turn shows to us how precious we are through His love. The love of God is an indication that we are His inheritance, and that He has foreordained us to the good counsel of His will. Paul said:

In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works in things according to the counsel of His will (Ephesians 1:11).

The inheritance of those who believe conforms to God’s standards in which they are assured of since the Holy Spirit reveals all things. As hearers of God’s Word, we may help others grow in harmony of what God has so foreordained, for not only us but also them. God’s Word is sharper than a two-edged-sword, and so, whatever we hear must be shared with others whose hearts may just be as eager to understand. Matthew wasted no time to recount what Jesus said about our differences:

Hearing you will hear and not understand, and seeing you will see and not perceive; for the hearts of this people have grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should understand with their hearts and turn, so that I should heal them, but blessed are eyes for they see and your ears for they hear (Matthew 13:14-16).
Jesus' own words are profiting for those desiring to avoid hell and destruction. The signs of the times reveal that the technological advancement of our world is distracting to many whose minds are being turned away from the devotion to God. Today's materialism is akin to an earthly god in which so many are now turned. People now live in their own world of earthy pleasures, forgetting God is the true giver of riches. Same-sex couples are now seeking the same blessings reserved for a man and woman. Though God had so foreordained that a man and a woman will cling one to another after leaving the home of their biological parents. These are a few of the issues decreed by God in which people are taking for granted today. And so, Christ who is the end of the law — will remain for us who believe — righteousness! Paul said:

**Christ is the end of the law for righteousness to everyone who believe (Romans 10:4).**

Since the Law of God ends with Christ, His righteous blood serves as the justification for our life with him when he returns in glory. God has so foreordained the rapture of all believers with Christ, that is, those who in spite of the signs of the times overcome through faith.

Prophetic Themes

Amos prophetic oracles did begin with the condemnation of Israel's neighbors (Amos 1:3; 2:3). He threatened the northern kingdom with destruction (Amos 2:4-16) and delivered three warnings of judgment (Amos 3-6) among five visions of disaster (Amos 7-9). Though Amos is the third among Minor Prophets, he was the first whose words was compiled in Book form.

The Old Testament prophets served as agents of God to declare what God had foreordained, but the New Testament uses Jesus as the agent who God will send to fulfill the ultimate role of not only dying but returning to judge the world.
Now, when Amos was giving a series of oracles against Israel’s neighbors, he castigated Israel’s leaders for behaving worse than foreign princes. The point he was trying to communicate was that God did not tolerate cruelty among the people He rescued from Egypt. Which requires a high standard of ethical conduct from Israel. Among Israel’s crimes was the exploitation of the poor in spite of its wealth under Jeroboam. The wealth accumulated fell into the hands of a few – leaving many to be landless and needy.

The unequal distribution of Israel’s goods was condemned by Amos as abhorrent to God who will punish the sinful wealthy. Through Amos however, the Lord declared the following:

*For three transgressions of Israel, and for four, I will not turn away its punishment, because they shall sell the righteous for silver, and the poor for a pair of sandals. They pant after the dust of the earth, which is on the head of the poor, and pervert the way of the humble. A man had his father go into the same girl to defile my holy name (Amos 2:6-8).*

This exploitation of the poor signifies the sign of the times which is evident in many parts of Africa producing large amounts of natural resources such as oil, but having their leaders steal the nation’s wealth, and causing its masses to die of hunger. The moral choices of today’s leaders affect many of us. The sins of our fathers have been passed down to us. Through this bondage, those who respond to the divine call of God have the benefit of erasing the curse of sin by the spirit. God has so foreordained our washing of regeneration by the spirit He promised to send through the salvation of Jesus Christ. The one thing He did not foreordain, are human exploitations by many dimensions, such as the violation of human rights and human trafficking. According to (Stephen Harris of California State University, Sacramento):

*Amos saw that behind national prosperity and private luxury was a callous indifference to human rights which was no less a sin than sacrificing to idols.*
Isaiah gave prophetic warnings against economic Greed and in chapter 5 verse 8 he said:

*Woe to those who join house to house, they add field to field, till there is no place where they may dwell alone in the midst of the land.*

By reference of Isaiah’s comments the exploitation of the poor was again highlighted to portray the signs of the times against those things which are so foreordained by God the Father. Predestination, rather than diminish the handiwork of what God has so foreordained, intensifies our understanding of a future glory with God through faith. Those who exploit others including the poor will be destroyed and those exploited by the wicked will be restored.

Micah was critical of Jerusalem’s ruling classes which included the Davidic monarchs and priests. He prophesied doom for Israel and Judah (Micah 1-3) and gave oracles of predestination involving the universal reign (Micah 4-5). His denunciation of social abuses and Israel’s restoration are recorded in Micah 6-7. He said the following during his accusation of the wealthy:

*Woe to those who devise iniquity. And work out evil on their beds. At morning light they practice it because it is in the power of their hand. They covet fields and take them by violence, also houses, and seize them. So they oppress a man and his house, a man of his inheritance (Micah 2:1-2).*

Hosea’s marriage is another example of what God has so foreordained regarding the future. The role of Israel’s repentance and reconciliation with God is illustrated by how husbands are betrayed by their wives. Israel which is portrayed as God’s wife betrays God by worshipping Baal – a Canaanite fertility god. In describing Israel’s faithfulness, Hosea is commanded to “go marry a whore and make children with her for abandoning God” (Hosea 1:2).

However, Hosea married Gomer and fathered children with her even naming each one to reflect God’s anger against Israel’s infidelity. We learn that Hosea observed Gomer’s repeated adulteries as symbolizing Israel’s whoring over Canaan’s agricultural deity – because the people hoped Baal will provide them with rain, good crops and general prosperity. That is, after having
forsaken God’s marriage covenant with them at the wilderness of Sanai. But insofar as predestination is concerned, God had foreordained reconciling with Israel just as Hosea will be reunited with his faithless wife (Hosea 3). The predestination of God is to be reconciled to His church when Jesus returns in glory to judge the living and the dead.

The poetic declarations against Israel’s idolatry, its exploitations of the poor, and foreign alliances was be made by Hosea. He charged at the corrupt priesthood for rejecting the knowledge of God (Hosea 4:4-11), and considered Israel’s priests, nobles and even kings as its own ruin (Hosea 5:1-7). He believed that Israel’s repentance was surreal (Hosea 6:1-6), and emphasized that God desired love and obedience not false sacrifices or holocausts (Hosea 6:6). He gave oracles of Israel’s scattering with some returning to Egypt – and others being carried to Assyria where they would eat unclean food (Hosea 9:3-6).

Hosea proclaimed God would remember His people with the use of expressions symbolizing God’s love. The wrath of Israel will be followed by its restoration and reconciliation with God – which means Israel’s return to future happiness (Hosea 14).

God foreordained from the beginning of creation that man will serve Him not Satan. But the freedom we have received from God allows us the freewill to choose either Him or the devil. And so, those that serve God are designed to serve Him – because they are doing it out of their own freewill. It is the moral obligation of those who respond to the divine call of God to serve Him willingly and faithfully.

Therefore, Israel’s marriage to a whore typifies abandonment. It also typifies the marriage to sinfulness – but the future promise of God involves forgiveness and a reassuring relationship with God. This signals the final marriage of God in Jesus Christ to His church when he returns in glory.
According to Hosea — the predestination of God for our future reigning with Christ does make wise our salvation. Only the wise and prudent understand that God's ways are right and must walk in them:

*Who is wise? Let him understand these things. Who is prudent? Let him know them. For the ways of the Lord are right; the righteous walk in them, but transgressors stumble in them (Hosea 14:9).*

Distinguishing True Prophets from False

The false prophets are those claiming to come from God — but have elements of untruth in them. "False" or "falsehood" means "lie" or the "untruth." When a false prophet speaks in the name of God nothing happens, and even when they do, they reveal not the essence of God's truth and character:

*When a prophet speaks in the name of the Lord, if the thing does happen or come to pass, that is the thing which the Lord has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of them (Deuteronomy 18:22).*

It is important to know that apart from what they sometimes say, false prophets are often identified by how they live. The attributes of Christ cannot be imitated since it is promulgated by the spirit who lives in those who are true. And so, by conforming to the things of the spirit, we are living according to how the spirit works, whether by speaking or teaching or [prophesying, none of which can be spoken presumptuously, but spiritedly according to the spirit.]

False prophets likewise deviate from the actual authenticity of what is to happen beforehand because they are not motivated by the spirit who truly reveals all things. Whatever they say is often temporal but what God says is always permanent. For example, the exorcism of a false prophet has the likelihood of increasing or spreading more exorcised demons. But the true prophet — who is ascribed the authority of God will exorcise a demon without its chance of return unless the believer continues sinning and loses the Holy Spirit. This same fate applies to those healed or cured of diseases — because the spirit does the work of sealing a cured defect, which may have been caused by sin. Therefore sin returns such a believer to his original status.
Predestination

The false prophets who make predictions predict without a trace of something happening, especially if the nature of such thing were of the spirit’s moving to influence the dynamics of God’s care for humankind. What God has so foreordained cannot be put asunder by anyone, including the principalities and powers in high places.

When Assyria threatened to destroy Jerusalem in 8th century BCE, Isaiah and Micah offered different interpretations of God’s plan. Micah said that God would reduce the city “to a heap of rubble” (Micah 3:9-12), by contrast Isaiah said that if the Judean kings trusted the Lord, Jerusalem will be protected:

Like birds flying about, so will the Lord of Host defend Jerusalem! Defending, He will also deliver it; passing over, He will preserve it (Isaiah 31:5).

The events that followed proved Isaiah right. When the Assyrians destroyed forty-six Judean towns in 701 BCE, Jerusalem escaped destruction. However, this is not to say that Micah is a false prophet, his interpretation was limited to those Judean towns that were destroyed. If it were a false prophet altogether, neither Isaiah’s nor Micah’s predictions would have been a match, for such predictions would be presumptuous not spirited. We are therefore enjoined to beware of the false prophets who represent falsehood and not what God has so foreordained by virtue of predestination. For they come in sheep’s clothing – but inwardly they are ravenous wolves (Matthew 7:15).

What God has foreordained beforehand does not reap a bad result from the good, but rather, it generates all things good from the very bad situations. Only the false prophets reap bad results from the good, because they represent all things bad for our salvation. And so, the outcome of the false prophets produces a negative effect – which is contrary to all the good that God has foreordained for those who respond to the divine call of God. Jesus said:
Even so, every good tree bears good fruit; but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit (Matthew 7:17-18).

Jesus who often foretold the bliss or apocalypse of future events concerning himself and the children of God was implying that good fruits produce the good and bad fruits produce the bad. The end will justify the means of those who respond to the divine call of God and continue in the path of godliness by the spirit. Since it has been foreordained so that destruction will come to the impenitent, it is those who respond to the divine call of God and are baptized with the Holy Spirit that will find mercy when Christ returns in glory to judge the living and the dead.

The outcome of what God has so foreordained is already written for it to occur. When Elijah said to the prophets of Baal, “choose one bull for yourselves and prepare it first, for you are many, and call on the name of your god, but put no fire under it (1 Kings 18:25), he already knew what the outcome would be for serving a living God other than Baal. The prophets did what Elijah had asked them to, even calling on the name of Baal from morning till noon without receiving any answer (1 Kings 18:26). Elijah mocked them saying, “cry aloud” which they did in addition to cutting themselves with knives and lances for blood to gush, but received no word or response from Baal.

Nevertheless, it was Elijah’s turn to call upon God through the offering of sacrifice and called on the God of Abraham, Isaac and Israel by submission. He asked for the intervention God to show the Baal prophets He was the true God (1 Kings 18:36, 37). The handiwork of God was seen through the manifestation of a consuming fire that burnt up the sacrifice and dried up the trench water (1 Kings 18:38-39) as the people bowed to God in shock (1 Kings 18:39). Predestination under the circumstances was the deliberate attempt by God to prove Himself as the only God so foreordained in Jesus Christ. Even the Psalmist could testify about all power belonging to God when he could say:
God has spoken once, twice I have heard this; that power belongs to God (Psalm 62:11).

The signs of the times are showing that false prophets are working extremely hard to mislead people in order to win them over for Satan. There have been false revelations about the destruction of the world by water which the Bible refutes. False heresies must be refuted by all who respond to the divine call of God and the safest passage to truth is reading the Bible wholly and not literally to understand what God has so foreordained through the prophets about the present age. Peter who was speaking about the false heresies taught by false teachers said:

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destructive ways, because of whom the way of truth will be blasphemed. By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber (2 Peter 2:1-2).

This means we must be watchful about the deceptive words of false teachers who exploit others with false claims and heresies. There is one thing to learn in order to know, and there is another thing to receive Christ who teaches even the deepest things of the spirit. What has been foreordained cannot be rewritten, so we must embrace Christ to lead us into all truth. The Heavenly Kingdom Pathway is the only pathway to eternal life – through Jesus Christ our Lord.

Christ’s Envisioned Future

False Christ’s and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect (Matthew 24:24).
Divine Call

It was so foreordained that many will be deceived by false Christ's to separate truth from falsity. Predestination which is the predetermined end of the future is the revealer of the signs of false teaching, so that we may renounce what is unacceptable and corruptible. Jesus who foresaw the future of what has been so foreordained by God the Father said......Many will come in my name saying, “I am the Christ.” Nations will rise against nations and kingdoms against kingdoms. And this will include times of famines, pestilences and earthquakes in various places (Matthew 24:5-7).

The envisioned future of Christ was so foreordained to prepare men and women for what is to come. However, the signs of the times have not only proven the sinfulness of men – but reveals the predetermined end of all forms of wickedness. Though the message of salvation tends to be working for those who believe in the gospel, it was so foreordained that many will turn to Christ upon hearing the gospel. It shouldn’t be surprising that others who hear the gospel turn away from it. These are all designed to fulfill what has been written by the prophets of God. Christ’s envisioned future is so foreordained by him who said in the Book of Matthew concerning the gospel:

*And this gospel of the kingdom will be preached in all the world as a witness of all the nations, and then the end will come (Matthew 24:14).*

This gospel message is being preached though not all who listen will receive salvation. Therefore, it was so foreordained according to Christ that the world will come to an end not only because people are refusing to obey the words that are being preached, but because (predestination) must be fulfilled insofar as [Christ’s envisioned future] involves his returning to judge the world and create a new heaven. It involves his coming as a thief at night, at an appointed time that none of us know. He said: “But of that day and hour no one knows, not even the angels of heaven, but the Father only” (Matthew 24:36). What is so foreordained by virtue of Christ’s envisioned future is unlimited to time – and for this reason we must all genuinely prepare through
Predestination

acts of godliness by waiting upon the Lord.

In the days before the great flood people were eating, drinking, marrying, remarrying even giving away in marriage until Noah's household entered his built ark to avoid the coming destruction of the world by flood-water. Noah responded to the divine call of God and was saved together with his entire family and flock. The flood destroyed the earth except Noah's ark (Matthew 24:38-39). Irrespective of the earth's destruction — it was so foreordained that the world would not be destroyed by flood water again — which was a covenant that God made with the prophet using symbols of a rainbow to demonstrate this promise.

Christ's envisioned future involves the promises he made on our behalf by sending the Holy Spirit to strengthen us until he returns. He as the Good Shepherd gave his life for the sheep, but his envisioned future involves caring for the sheep with the help of the Holy Spirit. Insofar as the predetermined end of all things evil has been so foreordained, those who respond to the divine call of God must not deviate from serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly. This shows that what Christ has envisioned is being fulfilled when we are watchful and take delight in what is to come.

It is the envisioned future of Christ that we be hospitable to one another without grumbling. As good stewards each gift we receive must be used adequately — and when Christ's glory is revealed in the end, the promises that God so foreordained will have been accomplished by all who are baptized with the Holy Spirit. Paul said:

_Who has come, not according to the law of a fleshy commandment, but according to the power of an endless life (Hebrews 7:16)._ 

Christ's envisioned future is the revelation of God which according to the law-written is there for us to obey to have eternal life. Since Christ's life is endless, it means he is the law which must be fulfilled as foreordained by God the Father. His commandments are not fleshy but there to give life to our mortal bodies when we abide in them. Thus, unless the days of the coming tribulation are shortened no flesh will be saved, but the elect will find God's favor.
The subsequent future envisioned by Christ will signal the close of the tribulation period. He will return to the earth as so foreordained with power and great glory. The angels will assemble every Jewish elect back to Israel from the worldwide dispersion — and the formation of the Jewish state will indicate that Christ’s second advent is close — but the race over rejecting the Jews will pass bye (Matthew 24:29-35).

What has been so foreordained by the predetermined end of the world is depicted by the ten virgins and or bridesmaids to prepare us for the coming bridegroom of Jesus Christ. The wise virgins who had oil inside their lamps went out to meet Christ. The foolish ones who were unprepared were barred from the weeding feast. Predestination reveals what God has foreordained about the weeding feast — because believers will enter a new millennium with Christ, professing his name and bearing a tag of the Holy Spirit (Matthew 25:1-13).

The parable of the hidden talent teaches us that when Christ returns, He would bless the faithful service of his true servants and punish the wicked (Matthew 25:14-30). Since nothing is hidden from the Lord, the predetermined end will reveal and expose the sinfulness of men who will be judged accordingly, based on how they lived their life.

Christ’s envisioned future does not condole evil for his elect but promises a bright future of glory with him. However, this foretells the evil that will try to perpetuate Satan’s plan against us beforehand. The ultimate goal of predestination is not to override the events which has been foretold by Christ, but to fulfill the plan of what has been so foreordained by God the Father. And so, Jesus spoke these things in the event that when we experience them we would not give up. He said:

*They will put you out of the synagogues yes, the time is coming that whoever kills you think that he offers God service. And these things they will do to you because they have not known the Father or me.*
Predestination

But these things I have told you, that when the time comes, you may remember that I told you of them. And these things I did not say to you at the beginning because I was with you (John 16:2-4).

Christ envisions for us who respond to the divine call to seek those things which are above where he is sited at the right hand of God. It is those who lay their treasures in this world that often fall as the victims of false teachings. But those who lay their treasures in heaven are led by the spirit to know those things which are false from what is true. It is those who respond to the divine call of God that are hidden with Christ insofar as the spirit who is the discerner of all things reveals the hidden which are God’s. He is the mystery of what has been revealed to us through creation – and wants us to reverence this mystery of God’s revelation.

Christ envisions for us who respond to the divine call that we be reunited with him when he returns in glory. To be reunited with Christ is to put-off anger, malice, wrath, blasphemy, hate and filthy language. The life which is worthy of reuniting with Christ is that which is indwelt by the spirit and fully transformed by his marvelous light. Inasmuch as those who are for Christ put-off anger and filthy language, what had been so foreordained in the light of the righteous cannot be rewritten. They will be reunited with Christ and the heathen will by no means be cast out.

Predestination serves as the mirror-image of Christ’s envisioned future for all who respond to the divine call and are baptized with the Holy Spirit. This means we are to be either seen in the light of God’s righteous right-hand, or to be seen as the children of darkness. The predetermined end of the heathen is that which will involve an eternal destruction beyond repair because Satan who will live to suffer hell for eternity and have a complete hold on the beneficiaries of his kingdom. He will not let go as Christ preserves his elect for the kingdom of heaven which is to come.

Christ’s envisioned future for the beneficiaries of his kingdom will be determined by their present state of salvation, since the sufficiency of Christ against peril raises a higher standard for the various classes of evil under mysticism, asceticism, and wizardry. To be freed however from
such evil is to denounce all forms of evil and be knitted together in love with other Christian
believers. Jesus said we must all be knitted together in love; that we might have the full assurance
of understanding through faith, and that we might know the mystery of God, namely Christ. If we
Christian believers have the true appreciation for Christ, we cannot be deceived by false
teachings, since Christ himself is the fountainhead of wisdom and knowledge.

Those who respond to the divine call of God by confessing Jesus as Lord do receive him as the
all-sufficient Lord. Through confession their path to godliness is solidified by faith which
incorporates the baptism of the spirit to make the wholeness of the life of godliness complete.
This means that the confession of Jesus as Lord is so crucial to the blessings of what God has so
foreordained. Even Paul could say “believe in your heart that God raised Jesus from the dead in
order to be saved.” Because, it is with the heart that one believes unto righteousness, then
confesses with his mouth the words of salvation (Romans 10:8-10). Through the admission of sin
the mind is made up to confess whereby the believer is willing, and then faith seals the deal.
Everything that God has foreordained is only workable through faith in Jesus Christ – because
without him there is no escaping the consequence of the final judgment.

The signs of the times is proving that what God has so foreordained is not only taking place,
but will continue to take place insofar as Satan is allowed to infiltrate our world of sin. According
to Romans 10:8, Paul said: “Beware, lest anyone cheat you through philosophy and empty deceit,
according to the tradition of men, according to the basic principles of the world, and not according
to Christ.”

Christ’s envisioned future serves as the resource against what is painstakingly false. His words
does serve as the revelation of truth against the future peril of many who refuse to respond to
the divine call of God. Inasmuch as the spirit is indwelt in us who look up to Christ, God the Father
is indwelt in him (the risen Christ) whose fullness is the epitome of the Alpha and Omega.
Through the circumcision of Christ, we beneficiaries of the kingdom of God are safe-guarded and delivered from the sinfulness of the flesh. Our washing of regeneration by the spirit puts to death the old man – and the spirit under these circumstances, escorts us to the new life with the resurrected Christ. According to Paul, “the gnostic path of false humility through the worship of angelic intermediaries which is independent of Christ – is neither the true source of life nor of spiritual growth.” Neither is “the practice of asceticism as a way of winning God’s approval.” (Colossians 2:16-23). Rather, the salvation we receive is earned by genuine confession – which showcases the grace of God promulgated through faith.

Paul admonishes us who believe in Christ to walk in wisdom by making most of every opportunity. We are required to pray steadfastly, watchfully, thankfully and specifically. (Colossians 4:2-6). Since the predetermined end is justified by the means, what we prioritize now is so crucial to what we shall all experience in the future. And so, Paul has enjoined us to do the following:

Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you (1 Timothy 4:16).

When Paul was giving the above admonition, he was disappointed with the false teachers. He rebuked them and referred to them as conceited, ignorant, argumentative, envious, abusive, quarrelsome, and greedy. He even believed that the ministry of false teaching involved self-enrichment, which of course we see today. The effect of predestination is a foreshadowing of the present state of the church. Which means that all believers are obligated to denounce apostasy, hypocrisy and self-gratification. But the predetermined end will involve the judgment of all who speak the untruth as well as blaspheme against God. Thus, predestination is likewise a foreshadowing of what has been foreordained by God – to help us understand the perilous times and its characters. But in truth, the move of the spirit is being felt today among the discerners of
divine truth. In Paul’s letter to Timothy he spoke about the perilous times, which according to what has been foreordained is actually taking place just before Christ returns:

But know this, that in the last days, perilous times will come: for men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away!

For of this sort are those who creep into households and make captives gullible women loaded down with sins, led away by various lusts, always learning and never able to come to the knowledge of truth. Now, as Jannes and Jambres resisted Moses, so do these also resist the truth: Men of corrupt mind, disapproved concerning the faith; but they will progress no further, for their folly will be manifest to all, as theirs also was (2 Timothy 3:1-9).

Through the revelation of God, the mystery of what lies in the future will depend on what is important to us today. The present life of godliness must not involve a corrupt mind, neither must it represent a life of folly. Therefore, in contrast to the false teaching of the men and women of our present age, Paul is showing us how to recognize the importance of this life against the predetermined end of what has been so foreordained by God the Father:

. Knowing that we have an obligation to adhere to the doctrines of Christ through faith, the manner of life, longsuffering, perseverance and love (2 Timothy 3:10).

. Knowing that we have a duty to endure persecution and or affliction (2 Timothy 3:11).

. Knowing that we are to remain steadfast in the things we have learnt, and from whom we have learnt them (2 Timothy 3:14).

. Knowing that it is our duty to study the Holy Scriptures, which makes wise our salvation through faith in Jesus Christ (2 Timothy 3:15).

. Knowing that we are obligated to preach the Word of God to others so they might avoid destruction when Christ returns (2 Timothy 4:1-2).
Predestination is designed to help us understand the future of what God intends for us. And so, by understanding our obligations — we will be fulfilling the wishes of God against what He has so foreordained, that is, against the coming destruction, or by the consummation of the human soul to be with Christ when he returns in glory.

The divine call of God is about being called out of darkness into the marvellous light of Christ. It is this light that will enable us avoid the catastrophe of what God has so foreordained against the wicked. All are enjoined to live a holy and godly life by looking up to Jesus who will be the restorer of the New Heaven and New Earth.

Those who are unsaved are required by the mercy of God to respond to Christ through confession, since all must be saved to see the kingdom of God. Salvation is the foreordination of Christ to enable us enjoy eternal life. The foreordination of the future catastrophe cannot be prevented, but the saving grace of Christ will deter the negative torments reserved for the heathen, impenitent, and whore-mongers. We are guarded by the Holy Spirit against the temptation to sin when we believe in Christ — and the antidote to a predetermined end of destruction is the freedom which only Christ guarantees through salvation!
Judgment is the final judging of mankind by God the Father. It is the pronouncement of a decision by God to determine the fate of the saved and unsaved. This will involve His trying, judging and condemning all who appear before Him. The Day of the Judgment which in unknown will take place whenever Christ's descends from heaven to judge the world in righteousness. The Book of Acts could speak about what God is doing:

*He has appointed a day on which He will judge the world in righteousness by the man whom He has ordained. He has given assurance of this to all by raising Him from the dead (Acts 17:31).*

It is Christ who was ordained by God to fulfill this mandate of judging the world. Since the Son of Man is God in Jesus Christ, the three angels had to declare: "Fear God and give glory to Him, for the hour of His judgment has come, and worship Him who made the heaven and earth, the sea and the springs of water" (Revelation 14:7).

For those who respond to the divine call of God their salvation is designed to guarantee them a place in heaven - pending the outcome of the Day of Judgment. For we must all appear before the judgment seat of Christ that each one of us may receive the things done in our body. That is, according to what is done - whether it is good or bad only the future will tell.
In the Book of Revelation chapter 1 verse 9-16, John said, that the Lord Jesus appeared to him as a prisoner in Patmos, showing him the vision of the seven churches represented by golden lamp-stands. Jesus according to him was dressed in robes, holding seven stars representing the seven churches. The key to understanding the Book of Revelation however is recorded in verse 17-20, in which the present is represented by the seven churches in John’s vision, and the future represented by the Tribulation and subsequent events of Chapters 4-22.

The prelude of the Tribulation according to John’s vision begins from the throne room of heaven where the door stands open. Through its entrance will proceed the voice and throne of heaven! The Tribulation and the judgment are recorded in chapters 6-18, and the unveiling of the things which will take place (Revelation 1:9).

Christ’s precedent return will signal his entry. In chapter 5, God holds a scroll sealed by seven seals, which indicates the scroll of His wrath poured out on our world. Christ alone is worthy to open it, and when he takes the scroll, the living creatures and 24 elders break forth to worship Christ. The universal host joins in worshipping the worthy Lamb of God — who lives and reigns forever.

Tribulation Period

The Lamb breaks the final seal, as a ruler on white horse comes carrying a bow (Revelation 6:18; 6:1-2). The bow is a threat of war, but the hostilities will not breakout until the second seal is broken. But the rider on the second horse carries a great sword, and takes peace away from the earth.

The breaking of the third seal brings about a rider on dark horse. And the scales which he carries with the price of food suggests he represents famine, signalling the wake of war (Revelation 6:5-6).
The fourth horse is sickly, and death is this rider followed by Hades. Through the means of pestilence, wildebeests and warfare, death captures the bodies, while Hades claims the souls of the inhabitants which is the earth's population (Revelation 6:7-8).

Seal number five refers to those martyrs who are slain for their faithful testimony, even crying out to God to avenge their blood. Each is given a white robe and told to wait, while some are murdered for the Lord's name (Revelation 6:9-11). By reference of Jesus own words regarding the murder that begins in the heart he could say:

You have heard that it was said to those of old, you shall not murder, and whoever murders will be in danger of the judgment (Matthew 5:21).

The Lord was not only referring to the murder involving physical violence, but the murder involving the heart which serves no reward. But the opening of the sixth seal will cause the tremendous convulsions of nature that will make men to shiver.

When the last seal is opened there is immediate silence in heaven for 30 minutes. Thus, Christ will appear as an angel to give enough incense for the prayers of the saints, upon a golden altar that stands before the throne.

However, Christ is represented by an angel who takes a censer of fire from the altar and throws it to the earth. It causes noise, thunder, lightning and earthquake. As the first trumpet is blown, a third of the earth's trees and grasses are burnt-up by hail — and fire is mingled with blood (Revelation 8:7). The sounding of the second trumpet results in something like a great burning mountain which is being thrown into the sea — and turns a third of the sea into blood, destroying a third of marine life and ships (Revelation 8:8-9).
Divine Call

The third trumpet signals the fall of a blazing star called, “Normwood,” which causes a third of the earth’s water supply to become bitter at its sources, causing many to die. When the fourth trumpet sounds, the moon, sun and stars are darkened in such a way that they give only two-thirds of their usual light (Revelation 8:12). An eagle flying in the mid-heaven pronounces a three-fold-woe on earth’s dwellers – the believers (Revelation 8:13).

• The sixth trumpeter releases four angels from the Euphrates River followed by a Calvary of numerous men. This results in the destruction of a third of humanity, but the second woe does not cure the survivors of their wickedness (Revelation 9:1-2).

An angel of the Lord descends from heaven with a scroll and roars. With one foot on the land and another on the sea, the angel swears that there will be no more delay. The seventh trumpet will complete the mystery of God by the punishment of evildoers, and then the inauguration of the glorious kingdom of Christ.

When John obeys the voice of heaven by eating the little scroll, it is sweet in his mouth but bitter in his stomach (Revelations 10:8-10). The study of the prophecy is bitter in the contemplation of judgment, but sweet in the prospect of God’s triumph over Satan and his hosts. John would experience this in prophesying about many nations, tongues, and kings (Revelation 10:11).

John’s measuring of the temple and altar, and the numbering of the worshippers signifies preservation. The unmeasured court of the Gentiles will be trampled by the nations for the last half of the Tribulation Period. Two witnesses will appear in Jerusalem, crying out against the sins of the people and warning of God’s judgment. Then a beast from the bottomless pit will slay them after three and a half days, while the populace in a kind of unchristian celebration make merry and exchange gifts (Revelation 11:3-10). Then God raises them to life and takes them to heaven.
while the people watch. These two witnesses are sometimes referred to as Moses and Elijah, because their miracles are identical, but this is only one interpretation. When the Bible is unspecific, it is best to wait until the prophecy is fulfilled (Revelation 11:11-12).

Great Earthquakes does strike Jerusalem destroying a tenth of the city and killing many people. The survivors will acknowledge that God is at work in all this. The second woe that is, the sixth trumpet ends here (Revelation 11:13-14).

The seventh trumpet signalling the third woe brings to an end the Great Tribulation and the beginning of the Millennial Reign with Christ. The 24 elders in heaven worship God for His triumphant victory over His foes, and for rewarding those who trusted Him (Revelation 11:15-18). The opened temple in heaven is a reminder that God has not forgotten His covenant with Israel, that is, all believers (Revelation 11:19).

Revelation chapter 12 verses 1-16, describes a woman appearing in heaven and about to give birth. A dragon also appears ready to destroy the child as soon as it is born. The woman is Israel, the dragon is the devil, and the child is the Messiah. The man child is caught up to heaven, and the woman flees into exile for three and a half years, the last of the Tribulation Period.

War breaks in heaven between Angel Michael and his armies, and the dragon and his angels are thrown down to earth. This is followed by the announcement that God's triumph has come, and the day of His people's conquest (Revelation 12:7-12). Realizing his defeat, the devil tries to destroy the woman with a flood of water. Then Satan goes after the rest of her Jewish offspring to destroy them. The war in heaven likely took place within seven years of the Tribulation (Revelation 12:13-17).

The prominent leaders of the Tribulation Period are the beast of the sea and the beast of the earth. The first beast has ten horns, seven heads, and ten-diadems on its head. It is identical to a leopard, a bear and a lion. The beast represents the head of the Roman Empire, and since he comes out of the sea symbolizing a Gentile – he is likely a Gentile ruler. He embodies the features
Divine Call of the preceding empires described by Daniel as Greece (leopard), Persia (bear), and Babylon (lion). The seven heads are likely parts of the Roman Empire that survived, and the wounded head of the dead symbolizes the imperial government that once ceased but reappears.

Those whose names are unwritten in the Lamb’s Book of Life worship Satan and the beast who speaks blasphemous things against God for the three and a half years of his reign. He rules over the earth with cruelty, persecuting the saints. The assurance that their persecutors will be taken into captivity and killed enables believers to wait in patience through faith (Revelation 13:1-10).

The beast from the land works in close cooperation with the first beast, that is, 666. Death is the punishment for refusing (Revelation 13:11-18). Those who refuse to worship the beast will go through the Heavenly Kingdom Pathway to meet Christ in heaven. However, three proclamations are made by an angel – warning those of us on earth that God is about to judge the world, announcing the fall of Babylon toward the end of the Tribulation (Revelation 14:9-13). The reaping of the harvest is the gathering of believers for God’s kingdom with unbelievers facing condemnation at the close of the Tribulation Period (Revelation 14:14-20).

The victory over the beast signals the triumph of heaven. That is, the kingdom of God over Satan and his hosts. All believers will witness this triumph and testify of God’s righteous judgment through faith.

Christ’s Imminent Return

Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting eagerly for it until it receives the early and later rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand. Do not grumble against one another, brethren, lest you be condemned.

Behold, the judge is standing at the door! Me brethren, take the prophets, who spoke in the name of the Lord, as an example of the suffering and patience. Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord, that He is compassionate and merciful. But above all my brethren, do not swear, either by heaven or by earth or with any other oath. But let your “yes” be “yes,” and your “no,” “no,” lest you fall into judgment (James 5:7-12).
Great multitudes rejoice over what we have, that is, the righteous punishment of the great harlot. The 24 elders and the few living creatures worship God and justify Him for what He has done. A voice from the throne calls on all God’s servants to praise Him (Revelation 19:1-5).

The marriage of the lamb takes place in heaven after the judgment seat of Christ. The church is the heavenly bride; those invited are the rest of the redeemed heaven, that is, Old Testament Saints and Tribulation Saints. The bride clothed in white linen speaks of the righteous acts of the saints. An angel announces the blessedness of all who are invited to the marriage supper of the lamb (Revelation 19:6-9).

When John starts to worship the angel he is forbidden, because only God is to be worshipped. The angel tells him that the true purpose of all prophecy is to bear testimony to the person and work of Jesus Christ (Revelation 19:10).

Christ comes from heaven in white horse, that is, he is the mighty conqueror with the glorious and majestic apparel. The army of Jesus approach with Him (Revelation 19:11-16), however, an angel invites vultures to feed on the carcasses of those slain by the Lord, that is, the great supper of God (Revelation 19:17-18).

The punishment of the rebels will begin when the Roman beast and false prophet rises up against the Lord, but are taken alive, and thrown into the lake of fire. Other rebels are slain with Christ’s sword, and eaten by vultures (Revelation 19:19-21).

Satan is bound for 1000 years and cast into the bottomless pit where he will remain for the duration of Christ’s 1000 years reign. John observes the people of God, as well as martyrs of the Tribulation Period, all raised from the dead, and reigning with Christ for the 1000 years. Revelation chapter 20 verses 5 and 6 says:
The divine call of God must be responded to by all who seek light not darkness, grace not sickness, wisdom not foolishness, godliness not licentiousness! This response is crucial for our ultimate victory and triumph over sin and death. Therefore, all who called must remember the following:

- That without God, man's head is injured (Isaiah 1:5)
- That without God, man's eyes are full of adultery (2 Peter 2:14)
- That without God, man's mouth is full of curves, lies and threats (Psalm 10:7)
- That without God, man's lips are unclean (Isaiah 6:5)
- That without God, man makes great boasts with his tongue (James 3:5)
- That without God, man's threat is an open grave (Psalm 5:9)
- That without God, man's neck is stiff (Jeremiah 17:25)
- That without God, man's ears are closed to God's word (Jeremiah 6:10)
- That without God, man's feet rushes to sin (Proverbs 1:16)
- That without God, man's bones are rotten with envy (Proverbs 14:30)
- That without God, man's mind is hostile to God (Romans 8:7)
- That without God, there is no room for God in man's thoughts (Psalm 10:4)
- That without God, a veil covers man's heart (1 Corinthians 3:15)
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Professor Caroline Whelan is the former coordinator of the Faculty of Theology, Queen’s College, Newfoundland, Canada, where I completed my associate program of theology.

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The title of this book mustn't be misunderstood by those convicted in sin because their decisions are remarkable for having responded to the divine call which is transforming and produces the requirement for making heaven. Through faith in Jesus Christ in response to the divine call – the heavenly kingdom pathway lies within reach – making eternal life more foreseeable and attainable should the Christian’s continued response remain undefiled. Since God is unchanging, the Christian’s character must be unchanging in order to be justified in God’s sight (Psalm 143:2; Galatians 2:16).

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