



Golden

**DISTINCTIONS
OF END-TIME
SAINTS**

FEIKOAB PARIMAH

Unless otherwise stated, all scripture quotations are from the world English Bible (WEB). All emphasis is mine

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DEDICATION

This book is dedicated to Rev. K. A. Prempeh for his contribution to the body of Christ and my life.

INTRODUCTION

Most people mainly use the 'gifts' of men to determine whether they are from the Lord or not. Though it could be an index of God's chosen generation, it's however interesting to note, Christ makes it clear that it's by their fruits you will know them. For that matter those who in the end present their gifts to Him as their password into the kingdom will be disappointed.

One important point which should be noticed by us believers is, our gifts are basically a sign to the lost and to be used in serving one another. It's our fruits which will aid us reflect the very image of Christ in this end-time and consequently create the distinction between us and the people of the world.

It's during these dark moments that God manifests His glory as we hearken to the command to arise and shine. Light is needed because of darkness and thus why Christ commanded us to be the light of the world. The church of God is the last hope of this decaying generation and as such must rise up to this task.

I will endeavor in this book, to present certain marks which (should) distinguish us from the unbelieving world.

Chapter one

JESUS' PARABLES

"He set another parable before them, saying, "The Kingdom of Heaven is like a man who sowed good seed in his field, but while people slept, his enemy came and sowed darnel weeds also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then the darnel weeds appeared also. The servants of the householder came and said to him, 'Sir, didn't you sow good seed in your field? Where did this darnel come from?' He said to them, 'An enemy has done this.' "The servants asked him, 'Do you want us to go and gather them up?' But he said, 'No, lest perhaps while you gather up the darnel weeds, you root up the wheat with them. Let both grow together until the harvest, and in the harvest time I will tell the reapers, "First, gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn." Matthew 13:24-30

From this parable, you realize it was the wheat which was sown first after which the enemy came in and sowed the tares (KJV) among the wheat. This is a

picture the Lord was showing us about the end-time. After the death of the apostles a lot have really taken place with regards to Satan trying to distort the true worship of our Christ by way of infiltrating into the church of God (through false doctrine). It's important for us to note that the infiltration started even in the days of the apostles. The only difference between their time and ours is, in our days false teaching has permeated the church on a massive scale. In view of this high incidence of falsehood in the church we need to distinguish between the wheat (from the Lord) and tares (from the devil).

The reason the wheat springs first is, Satan cannot create anything of his own but only duplicates what the Lord has already created. In this sense he (Satan) cannot invent his own Christianity. He only looks at the original of God, copies it and then corrupts it in order to deceive many. Thus, causing them to live a Christianity which looks like the original. We can only know the wheat from the tares if only we look at the original pattern of a disciple as given by the Lord of the church. If anyone is not living the Christianity of the early disciples then that fellow is a tare and not wheat. First, there is the original before the counterfeit can be produced.

The reason why the enemy had the opportunity to sow the tares is simply because men slept. Whenever the children of God slumber or sleep by way of not standing out and boldly proclaiming the truth, the children of the devil get a field day to spread falsehood. So if there are so many tares in the 'church' these days then it simply means we those who are given the charge to watch have slept. There is therefore the urgent need for the true children of God to rise up and shine forth as light and the deeds of darkness shall be automatically made manifest. In the parable, the servants (who I believe are angels) were able to differentiate between the wheat and the tares. Anyone who is connected to heaven can clearly distinguish between the two, as the original pattern of the church is already revealed in the early chapters of the book of Acts.

Paul began the call for believers to a rise and show the distinction between the wheat and the tares through his charge to Timothy as in line with the scripture below;

"I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and his Kingdom: preach the word; be urgent in season and out of season; reprove, rebuke, and exhort, with all patience and teaching."

2 Timothy 4:1-2

The charge Paul gave to Timothy was to preach the word in season and out of season simply because in the end-time, men will not endure sound doctrine. Timothy was therefore expected to proclaim the whole counsel of God whether the times were favorable or not. In other words prevailing circumstances should not coerce him to change or compromise the word of God. I strongly believe this charge to Timothy must be trumpeted in the ears of those who are really called to lead God's people and all who desire to make it to heaven.

The wheat in the parable can be likened unto the sheep of God. Scripture makes us to know, the sheep of God hear His voice and another's voice they will not follow;

"My sheep hear my voice, and I know them, and they follow me." John 10:27

From the above scripture we gather, if anyone is a child of the Lord he or she will listen to the voice of God. This is the totality of the canonized scriptures given unto us (by way of rightly dividing the word of truth). It's only by rightly dividing the word of truth that we are approved before God. Those who listen to the voice of the Spirit do not hand pick a set of scriptures to live with

simply because they will make gain out of them. They obey all of God's word as revealed to them.

Another way of differentiating between the wheat and tares is the kind of fruit they bare. Wheat by its God's constituted nature cannot bear tares and vice versa. Christ made this clear in His teaching to His disciples, in order for them to be able to differentiate between those who are of the Lord and those who are not;

"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits you will know them. Do you gather grapes from thorns, or figs from thistles? Even so, every good tree produces good fruit; but the corrupt tree produces evil fruit. A good tree can't produce evil fruit, neither can a corrupt tree produce good fruit. Every tree that doesn't grow good fruit is cut down, and thrown into the fire. Therefore, by their fruits you will know them." Matthew 7:15-20

Interestingly He said by their fruit and not their gifts. These days most people's basis of discerning between what is of God is the 'gifts' they possess and not the fruit of the spirit which they bare as enshrined in

(Galatians 5:22). Christ gives us very important characteristics about many people who shall be disappointed in the end. Christ said that;

"Not everyone who says to me, 'Lord, Lord,' will enter into the Kingdom of Heaven; but he who does the will of my Father who is in heaven. Many will tell me in that day, 'Lord, Lord, didn't we prophesy in your name, in your name cast out demons, and in your name do many mighty works?' Then I will tell them, 'I never knew you. Depart from me, you who work iniquity.'" Matthew 7:21-23

From the above scripture you realize these disappointed folks thought it was the manifestation of their (seemingly) spiritual gifts which should qualify them into the kingdom of heaven. The casting out of devils, working of wonders among others may just be the appropriation of one's faith but not a justification of one's right standing with the Lord. A man can perform all these by the gifts which he possesses but not the fruits which he bears. I am not suggesting, the manifestation of spiritual gifts is not important in the ministry of the believer. We do need them in the preaching of the

gospel as a proof of the resurrection power of God. However, they are meant to be a sign to unbelievers in an evil and adulterous generation (Matthew 12:39). The fruit of the Spirit rather gives us access into the kingdom of heaven. This is why Christ told them they should get away from Him as He did not know them. The reason being, they were workers of iniquity.

One of the ways of distinguishing between the wheat and the tares in this end-time is, the unjust will continue to be unjust but the righteous will continue to be righteous;

"He who acts unjustly, let him act unjustly still. He who is filthy, let him be filthy still. He who is righteous, let him do righteousness still. He who is holy, let him be holy still." Revelation 22:11

This is so because the wheat by their constituted nature will always seek to please the Lord whereas the children of the devil (tares) will continue in their unrighteous deeds. This is why the writer of 1John makes us to understand, those who have the hope of being with the resurrected Lord purify themselves since they are sons of God;

"Everyone who has this hope set on him purifies himself, even as he is pure." 1 John 3:3

Another parable Christ told His disciples was the one in which He likened the kingdom of God to be a grain of mustard seed, as revealed in the scripture below;

"He set another parable before them, saying, "The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his field; which indeed is smaller than all seeds. But when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches." Matthew 13:31-32

It's said that the mustard seed is the smallest of all seeds, but when it's sown and germinates, it later becomes one of the biggest plants able to accommodate a lot of birds. The kingdom of God does not begin with a crowd but starts with single individuals or few people. In Christ's entire ministry, He made at least 120 disciples out of which He named 12 as apostles. He gave them the charge to take the gospel to

the ends of the earth, starting from Jerusalem. With such a big task, doesn't it stand to reason, a lot of people are needed to accomplish it? To the contrary Christ chose only a few people to entrust them with it in relation to the population of Israel at that time.

Many people normally think, to enable the gospel to thrive in this world one needs to gather a crowd and by so doing compromise the word. Christ never compromised with His message and in the end only 120 disciples were prepared to receive the Holy Spirit. Time has however proven that these 120 faithful disciples are now a multitude. No wonder Christ said, except a corn of wheat falls to the ground and dies it abides alone (John 12:24). Why didn't Jesus say except grains of corn but rather used the singular? God does not start with multitudes but most at times ends with a multitude. He did not need to send sons but sent His only son (a corn of wheat) through whom we have all become sons. Of a truth the kingdom of God is indeed a grain of mustard seed. If your congregation is not a multitude, be encouraged that even most of the believers in the early church met in houses. This suggests they were not normally a crowd. Multitudes should not be our only yardstick for measuring fruitfulness in the sight of God. However, in view of this let's not settle for mediocrity.

Closely linked to this parable is the parable which likens the kingdom of God to leaven which a certain woman hid in a measure of flour;

"He spoke another parable to them. "The Kingdom of Heaven is like yeast, which a woman took, and hid in three measures of meal, until it was all leavened." Matthew 13:33

Leaven carries the potential of corrupting the whole bread though it may be very small. In this parable, the Lord was trying to make us realize, we His children are to affect the environment in which we live, in a positive sense. We have been called to be the light and the salt of the earth. Just as the effect of yeast can be felt in the bread, so is the earth (world) expected to experience the effect of the church. Remember in the prophecy of Daniel concerning the kingdoms which were to come, he made us to know, a stone was cut without hands which crushed the other kingdoms and filled the whole earth;

"You saw until a stone was cut out without hands, which struck the image on its feet that were of iron and clay, and broke them in pieces.

*Then was the iron, the clay, the brass, the silver,
and the gold, broken in pieces together, and became
like the chaff of the summer threshing floors; and
the wind carried them away, so that no place was
found for them: and the stone that struck the image
became a great mountain, and filled the whole
earth." Daniel 2:34-35*

The scripture above with regards to this stone is the kingdom of God. This is why before Jesus ascended into heaven in Acts 1:8 He told His disciples that they will receive power after the Holy Spirit is come upon them, and they will be witnesses unto Him from Jerusalem even unto the uttermost part of the earth. Also in the gospels, He made us know the gospel must first be preached in the whole of the earth before the end comes;

*"This Good News of the Kingdom will be preached
in the whole world for a testimony to all the nations,
and then the end will come." Matthew 24:14*

Just as yeast affects the entire bread, so did the apostles fill the whole of Jerusalem with the doctrine of

Christ. It's therefore a call to all of us as believers to fill our localities and nation with the doctrine of Christ and not our own doctrine (preaching and projecting ourselves). We are to project Christ like the early disciples did by pondering over the following scripture;

"saying, "Didn't we strictly charge you not to teach in this name? Behold, you have filled Jerusalem with your teaching, and intend to bring this man's blood on us." Acts 5:28

The next parable I would like us to look at is the parable of the sower as presented in two of the gospels (Matthew and Luke) after which we will compare and contrast them. First of all, let's look at the account in Matthew as follows;

"He spoke to them many things in parables, saying, "Behold, a farmer went out to sow. As he sowed, some seeds fell by the roadside, and the birds came and devoured them. Others fell on rocky ground, where they didn't have much soil, and Immediately they sprang up, because they had no depth of

earth. When the sun had risen, they were scorched. Because they had no root, they withered away. Others fell among thorns. The thorns grew up and choked them: and others fell on good soil, and yielded fruit: some one hundred times as much, some sixty, and some thirty. . . . When anyone hears the word of the Kingdom, and doesn't understand it, the evil one comes, and snatches away that which has been sown in his heart. This is what was sown by the roadside. What was sown on the rocky places, this is he who hears the word, and immediately with joy receives it; yet he has no root in himself, but endures for a while. When oppression or persecution arises because of the word, immediately he stumbles. What was sown among the thorns, this is he who hears the word, but the cares of this age and the deceitfulness of riches choke the word, and he becomes unfruitful. What was sown on the good ground, this is he who hears the word, and understands it, who most certainly bears fruit, and brings forth, some one hundred times as much, some sixty, and some thirty."

Matthew 13:3-8, 19-23

According to Jesus's explanation of the parable, He

makes us to understand those who received seed by the way side are those who receive the message about the kingdom of God and do not **understand** what it's all about. Those who received the seed on stony places are those who are not able to **endure persecution and tribulation** simple because after receiving the word they lack depth (not being properly grounded in the faith). Also, those who received seed among thorns are those who **do not bear fruit** after hearing the word of God. This is attributed to the fact that riches (materialism) get them deceived. Finally, it's the one who receives seed in the good soil who **bear much fruit** according to their abilities **due to understanding**.

Now let's look at the same parable of the sower as presented by Luke;

"The farmer went out to sow his seed. As he sowed, some fell along the road, and it was trampled under foot, and the birds of the sky devoured it. Other seed fell on the rock, and as soon as it grew, it withered away, because it had no moisture. Other fell amid the thorns, and the thorns grew with it, and choked it. Other fell into the good ground, and grew, and brought forth fruit one hundred times." As he said these things, he called out,

"He who has ears to hear, let him hear! ... Now the parable is this: The seed is the word of God. Those along the road are those who hear, then the devil comes, and takes away the word from their heart, that they may not believe and be saved. Those on the rock are they who, when they hear, receive the word with joy; but these have no root, who believe for a while, then fall away in time of temptation. That which fell among the thorns, these are those who have heard, and as they go on their way they are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. That in the good ground, these are such as in an honest and good heart, having heard the word, hold it tightly, and bring forth fruit with patience." Luke 8:5-8, 11-15

From Luke's account, those who received seed by the way side are those who **receive the word into their hearts**, but **the devil comes quickly to take it away** from them. In effect they are not able to believe unto salvation. Those who receive seed on the rock are those who **after receiving the word**, believe but **lack depth** and because of this they are not able to stand in times of temptation. Also, those who receive seed among thorns are those who **do not bear fruit** due to the fact that they are **choked with the cares, riches and pleasures** of this life. Finally, those who receive

seed onto the good ground are those who **possess an honest and good heart (KJV)** (which helps them keep the word) thereby bringing forth fruit. When we look at both accounts, you would realize, the account in Luke is more detailed. In Matthew, the first group is those who lack understanding about the kingdom even after they have heard about it. Whereas in Luke, the first group are those who receive the word of the kingdom into their hearts but the devil comes quickly to snatch it away. We understand from this first group that it's not enough to just receive the word of God into our hearts, but we should labor to get an understanding of the kingdom. Thus, it's only by understanding what the kingdom of God is about which will prevent the devil from stealing the word from our hearts.

From the account in Matthew, the second group is not able to endure persecution and tribulation because they lack depth. In Luke, the second group though they believe the word, they however lack depth and so they are not able to stand during temptations. This second group makes us to realize it's possible to believe the word of God and still fall from the faith. It's not just enough to believe the word of God, but to grow in depth in order for us to be unmovable.

In Matthew, the third group does not bear fruit because of the deceitfulness of riches (which choke the word).

However in Luke, this particular group fails to bear fruit because they are being choked by the cares, riches and pleasures of this life. Apart from the deceitfulness of riches, which is common in both accounts, Luke however adds the cares and pleasures of this life, which all contribute to the barren state of the one who hears the word of the kingdom. Those who want to laugh now can certainly not please God.

Finally we gather from the account in the book of Matthew, the last group bears much fruit because of the understanding they possess about the kingdom of God. Alternatively, the group in Luke bears fruit because they possess an honest and good heart (KJV). This tells us, the first groups were those who did not possess an honest and good heart and for that matter Satan was able to steal the word from their hearts. In effect he causes them not to believe unto salvation. On the other hand, it's those who possess **an honest** and **good heart** who are able to receive the word of the kingdom into their hearts and gain an understanding of it, thereby making them fruitful and useful in the hands of God.

In concluding we can say the last group is those who do the will of God. The reason being, they possess understanding of the kingdom of God. Scripture makes us to know, those who do the commandments (KJV) of

God have understanding as revealed in the scripture below;

*"The fear of Yahweh is the beginning of wisdom.
All those who do his work have a good
understanding. His praise endures forever!"
Ps 111:10*

We can also say, because of their honest and good heart they were able to love the Lord. It's only those who love the Lord who keep His commandments (John 14:15, 23) and also love one another (John 13:34, 15:12).

The next important parable I will like us to look at is the one which likens the kingdom of God to a treasure hid in a field as well as a great pearl;

"Again, the Kingdom of Heaven is like a treasure hidden in the field, which a man found, and hid. In his joy, he goes and sells all that he has, and buys that field. Again, the Kingdom of Heaven is like a man who is a merchant seeking fine pearls, who having found one pearl of great price, he went and

sold all that he had, and bought it."
Matthew 13:44-46

From the above scripture we realize that in order for one to possess the kingdom of God, he or she must pay the price for it. It's often said, the salvation of God is free but not cheap. The cost of belonging to the kingdom of God is non-negotiable and as such must be paid. Notice from the parable, the one who needs the treasure or great pearl (kingdom of God) must sell (surrender) all he or she has in order to buy it. This is in line with Jesus' teachings about who is really qualified to be His disciple;

*"So therefore whoever of you who doesn't renounce
all that he has, he can't be my disciple." Luke 14:33*

We are therefore expected to lay our treasure in the kingdom of God in order for our hearts to be fully committed to it. For where our treasure is, our hearts will be also;

*"For where your treasure is, there will your heart
be also." Luke 12:34*

In the end, there will surely be a sorting out of the true disciples of Christ. Thus, those who have fully paid the price of being a disciple of Christ (Matthew 13:47-50). As it's written that, many are called but few are chosen (Matthew 22:14), so shall it be. I hope you are among the chosen.

Chapter two **SACRIFICE**

The subject of sacrifice is a very important issue which needs to be trashed out in the life of us believers. The whole of our Christian life should be built on the foundation of sacrifice. It was through the sacrifice of Christ that salvation was made available unto us. It's also through sacrifice that we can appropriate the finished work of the Lord on the cross. Sacrifice is therefore only possible if a man will hate himself. This is why Christ's requirement for a disciple was for a man to hate his own life (thus, not living for 'self');

"If anyone comes to me, and doesn't hate his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he can't be my disciple."
Luke 14:26

Christ wanted us to understand, discipleship entails sacrifice, which is only possible if one hates his own life. It's only after we hate ourselves that we can fully embrace the will of God on this earth. It was said concerning Christ (in prophecy), He was to do the will of God as enshrined in the following scripture;

"Then I said, 'Behold, I have come (in the scroll of the book it is written of me) to do your will, O God.'" Previously saying, "Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn't desire, neither had pleasure in them" (those which are offered according to the law) then he has said, "Behold, I have come to do your will." He takes away the first, that he may establish the second," Hebrews 10:7-9

I will endeavor to touch on the necessity of self-denial in order to sacrifice for others in this chapter. Scripture makes us to realize, in the end-time men shall be lovers of themselves. In other words they will only seek to gratify their own desires (2 Timothy 3:1-2). There is no way we can pray ourselves out of this group of people if we do not pay heed to the call to endure hardness as good soldiers of the Lord;

"You therefore must endure hardship, as a good soldier of Christ Jesus. No soldier on duty entangles himself in the affairs of life, that he may please him who enrolled him as a soldier." 2 Timothy 2:3-4

One of the most important lessons to be learned from the military life is, anyone who is enlisted as a soldier no longer lives for him or herself. A soldier by the definition of his work is not supposed to love his life. Christ makes it clear to us that if anyone loves his life he would lose it, but if a person hates his life, he will certainly gain it back (Mark 8:35). This is why in Revelations we learn the over comers never loved their lives even unto death (Revelation 12:11).

To be able to serve others as true disciples of the Lord, we must always seek the wealth or profit of others rather than ourselves. As a matter of fact we are free to do whatever pleases us with our will. This freedom however needs to be forfeited if we want to live for the profit of others;

"All things are lawful for me," but not all things are profitable. "All things are lawful for me," but not all things build up." 1 Corinthians 10:23

In Paul's letter to the Corinthian church as touching foods offered to idols, Paul made it clear, the one who has faith (strong) eats unto the Lord with thanksgiving. Nevertheless he advises that if a weaker brother's faith

will be destroyed by the exercise of faith by the strong one, the latter should deny himself this freedom for the sake of the conscience of the weak brother;

"Then don't let your good be slandered for the Kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit. For he who serves Christ in these things is acceptable to God and approved by men. So then, let us follow after things which make for peace, and things by which we may build one another up. Don't overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating. It is good to not eat meat, drink wine, nor do anything by which your brother stumbles, is offended, or is made weak," Romans 14:16-21

To the church in Rome, he admonished that believers bear the infirmities of the weak. These days some 'Christians' especially ladies feel free to expose certain parts of their bodies designed by the Lord to be covered. When you draw their attention to the fact that

they are serving as a stumbling block to the faith of many weak brothers, they quickly defend themselves that they have the liberty to dress the way they want. They are however oblivious of the truth that one's freedom ends immediately they decide to be disciples of Christ. They are **not to please themselves** (and by extension all believers) as **Christ never pleased himself**;

"For even Christ didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on me." Romans 15:3

Paul could not be preaching this important truth without practicing it himself. Though as an apostle he had the freedom and authority to do certain things, yet he did not insist on his freedom and privileges of an apostle. This is the reason why he said he puts his body under subjection or else he is likely to abuse his power in the gospel. In effect it could also be said concerning Paul that he did not please himself just like Christ. He also said the believers in Corinth were in their hearts both to live and to die;

"I say this not to condemn you, for I have said before, that you are in our hearts to die together and live together." 2 Corinthians 7:3

Moses could have chosen to remain in the palace of Pharaoh to enjoy himself. He rather chose to suffer affliction with the children of Israel. He was so consumed with the deliverance of his brethren the Jews to the extent, he put his life on the line by killing the Egyptian who was fighting with his fellow Jew. This however forced him to go into exile. He thought his brethren will understand his actions but they did not. In the process of time he came back in the power and anointing of God to deliver them from bondage. Scriptures have it that he chose to suffer affliction than please himself;

"By faith, Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill treatment with God's people, than to enjoy the pleasures of sin for a time; accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked to the reward."
Hebrews 11:24-26

Nehemiah in his days also chose to deny himself for the general good of his fellow Jews. Though as a governor he was entitled to certain benefits, yet he did not claim all those benefits but rather chose not to please himself (by gratifying self);

"Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even to the two and thirtieth year of Artaxerxes the king, [that is], twelve years, I and my brothers have not eaten the bread of the governor. But the former governors who were before me were chargeable to the people, and took of them bread and wine, besides forty shekels of silver; yes, even their servants bore rule over the people: but I didn't do so, because of the fear of God. Yes, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered there to the work. Moreover there were at my table, of the Jews and the rulers, one hundred fifty men, besides those who came to us from among the nations that were round about us. Now that which was prepared for one day was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this

*I didn't demand the bread of the governor, because
the bondage was heavy on this people."*
Nehemiah 5:14-18

In Paul's teachings regarding the manifestation of spiritual gifts, he makes us understand they are being given to us for the profit of the whole church; "But to each one is given the manifestation of the Spirit for the profit of all" 1 Corinthians 12:7. Thus, we are not to please ourselves with them. Hating self is therefore vital in ministering to others both materially and spiritually.

Chapter three

LIVING IN THE WILL OF GOD

In the previous chapter we learned, for one to be a disciple of our savior Jesus Christ, he or she must hate himself in order to be able to seek the good of others. In the same way, there is no way we can know or walk in the will of God for our lives if we do not hate 'self'. In this chapter I will attempt to throw light on the necessity for us to value and imbibe the word of God into our lives. This in effect will help us know the will of God for our lives us believers.

The first step we take in our journey in walking according to the will of God is to delight in the word of God and make it our meditation wherever we go; "Their heart is as callous as the fat, but I delight in your law." Psalm 119:70. It is not just enough for us to delight in it, but to be careful to observe all that is written therein; "This book of the law shall not depart out of your mouth, but you shall meditate on it day and night, that you may observe to do according to all that is written therein: for then you shall make your way prosperous, and then you shall have good success" Joshua 1:8.

To underscore the importance of imbibing the word of God in our lives, Christ taught His disciples that anyone

Who eats the bread of life will live by the word forever; “I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh.” John 6:51. This is the same understanding Paul had when he was writing to the church in Colossae. In it he makes the point that Christ is our very life as revealed in the scripture below;

“When Christ, our life, is revealed, then you will also be revealed with him in glory.” Colossians 3:4

Jesus Himself declares He is the way, the truth and the life (John 14:6). If we indeed declare, we are in the word and the word is in us, then we are expected to live unto Christ and not unto ourselves. When Christ Himself came, He affirmed He was in the father and the father was in Him; “Don't you believe that I am in the Father, and the Father in me? The words that I tell you, I speak not from myself; but the Father who lives in me does his works.” John 14:10. Thus, he came to do the will of the father (John 4:34, 5:30,) thereby doing what pleases God always; “He who sent me is with me. The Father hasn't left me alone, for I always do the things that are pleasing to him.” John 8:29. After He had

accomplished the will of the father, He is now seated at the right hand of Him ever living to make intercession for us. If we also follow in His footsteps we will also do the will of God. This means, just as He abides forever so shall we abide forever as scripture reveals;

"The world is passing away with its lusts, but he who does God's will remains forever." 1 John 2:17

Let us now move on to what the will of God for our lives as Christians is. It's important for us to note, the whole of scripture is inspired by God and thus we ought to obey the entire scriptures and not to hand pick the ones we are comfortable with. It's therefore impossible for an individual to reject the teachings, reprove, rebuke, correction and the instructions in righteousness from the whole of scripture (2 Timothy 3:16) and still be in the will of God. Looking at what we have mentioned, it appears most of what will be the will of God is likely not to be pleasant to obey. This is why from the beginning I made the point that it's quite impossible to please God if we do not hate our life. We cannot however exhaust the whole of the will of God (as a concept or truth), therefore I will endeavor to touch on a few aspects of the will of God for us. Jeremiah in the following scripture

gives us a clue as to what the will of God was for the people of Israel (and by extension us believers);

"For I know the thoughts that I think toward you, says Yahweh, thoughts of peace, and not of evil, to give you hope in your latter end." Jeremiah 29:11

From the above scripture its clear, all God will allow us pass through in this life as His children is the design of His will to bring all of us to a desired end. Paul had this understanding when he revealed in Romans 8:28 that all things work together for the good of those who love the Lord and are called according to His purpose. Remember, the point has already being made that the will of God most often than not is likely to be unpleasant and I believe thus why Paul had to give us this encouragement.

The original intent of God for man was for Him to derive pleasure from us and the working of His entire creation (Revelation 4:11) but most unfortunately man disobeyed and thus, sin entered into world. This consequently necessitated that man be redeemed from sin. The taking away of sin from our lives by the death, burial and resurrection of Christ is the will of God

concerning us. So the Lamb of God who was slain from the foundation of the earth was for the following purpose;

"even as he chose us in him before the foundation of the world, that we would be holy and without blemish before him in love; having predestined us for adoption as children through Jesus Christ to himself, according to the good pleasure of his desire,"
Ephesians 1:4-5

The subjection of predestination is a very slippery ground for most theologians and believers alike. Many have taught that this subject does not encourage holy living and so on. This is why they shy away from this very important aspect of scripture. To the contrary, I believe it rather encourages us to live pure lives by aspiring to be like our Lord and savior Jesus Christ. According to Paul we believers were chosen in Christ before even the world began (Ephesians 1:4)and for that matter we were predestined **to be conformed** to the image of the son of God as the following scripture reveals;

*"For whom he foreknew, he also predestined to be
conformed to the image of his Son, that he might be
the firstborn among many brothers."*

Romans 8:29

We those who call ourselves Christians are therefore supposed to live a holy life in conformity with the image of the son of God thereby making our calling and election sure (2 Peter 1:10). I have to mention this because we cannot wish it away from scripture as we will be subtracting from it. We are therefore supposed to teach it because it's scriptural. A Bible scholar once made the point that the subject matter in view is a family secret which should not be shared with the unsaved. God alone knows why He put this truth in scripture as a stamp of His sovereignty and it must be respected as such and taught faithfully. It's said that D. L. Moody used to pray, "Lord, save the elect - and then elect some more!". You realize from the scripture, what follows our predestination is our sanctification. Paul in his letter to the Thessalonians made the point that the will of God also entails our sanctification;

*"For this is the will of God: your sanctification, that
you abstain from sexual immorality,"*

1Thessalonians 4:3

Is it therefore possible for our sanctification to be the will of God and the scripture in Romans regarding predestination promote unholy living? Let's take note, predestination precedes our sanctification. God chose the sequence that after predestination then our sanctification. We can therefore not be predestined and afterwards be given the license to sin, but rather to live a sanctified life. The believer is supposed to trust in God fully for His sanctification as if it's all the act of God and also work out his or her personal sanctification as if it all depends on him or her.

Immediately after the sanctifying work of God is our glorification. There is no way one will claim to be raised with the Lord and not live in newness of life. The resurrection power of God is supposed to be resident in the life of the person who claims to be predestined, and sanctified. It's this power which makes us reign with the Lord.

Christ made it very clear to His disciples that because of them He sanctified Himself. So by sanctifying Himself, the disciples were also sanctified;

"For their sakes I sanctify myself, that they themselves also may be sanctified in truth."

John 17:19

If our savior sanctified Himself for our sakes and we as His disciples are to follow His steps, then we must also sanctify ourselves. We are called to be the light and salt of the earth to bring about an effect in men to cause them to live in obedience to God. There are people who may not be able to read the scriptures, but by merely observing our lives they will also live in obedience to God. Thus, we are expected to be living epistles. The walk in the Spirit according to Galatians 5:22 will certainly guarantee our sanctification.

It's also the will of Christ our Lord that He will manifest Himself to us His disciples;

"One who has my commandments, and keeps them, that person is one who loves me. One who loves me will be loved by my Father, and I will love him, and will reveal myself to him." John 14:21

If only we are ready and pay the price of discipleship, Christ is also ever ready to teach us deep things about who He is and His kingdom. No wonder Paul knew the Lord and still desired to know Him more, simply because he paid the price for Christ to manifest Himself to him. These among others are the core of the will of God for us.

Chapter four

NOTES FOR THE END-TIME

Peter said in 1 Peter 4:7; "But the end of all things is near. Therefore be of sound mind, self-controlled, and sober in prayer."

This scripture gives us some important notes to beware of as we live in this end-time. He reveals, because the end is at hand we should be first of all sober. That is to say, we must be very alert and not to give ourselves to 'drunkenness' and worldly amusements. The subject of 'drunkenness' has been dealt with in one of our books titled '*The voice of one crying*'. We are not only expected to be sober, but also to watch and pray. This tells us, one of the things which will be of a great help to us as believers is prayer. Christ in His teachings told His disciples that men ought to always pray and not to faint or give up (Luke 18:1). Thus we should not get to a point and mock God by refusing to wait on Him. We learn a very important lesson from Christ's last hours in Gethsemane;

"He left them again, went away, and prayed a third time, saying the same words."
Matthew 26:44

From this scripture we infer, the last days of man is very import just as the end of the world is. Getting to the close of His ministry, He had to cry to God in order to be given the grace to drink the cup and to finish His ministry. There was a very important lesson which Christ wanted His disciples to learn in Gethsemane. He made them to know the hour was at hand and that they should watch and pray or else they would fall into temptation. True to His word because they did not watch with Him, He alone stood but all His disciples fled and left Him. It will take a lot of prayer for us believers to endure to the end and not to depart from the faith. Thus why in Christ's teachings concerning the end-time He told us to watch and pray as we do not know when He will be coming;

*"Watch, keep alert, and pray; for you don't know
when the time is." Mark 13:33*

Paul in his letter to the Ephesians stresses the importance of putting on the whole armour of God and watching unto prayer;

"Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. . . with all prayer and requests, praying at all times in the Spirit, and being watchful to this end in all perseverance and requests for all the saints:"

Ephesians 6:10-11, 18

Another important thing to note in this end-time is, we need to be fully persuaded about whatever we have being taught with the apostles and early disciples as our yardstick of faith. If we are not fully persuaded of our belief then we can be swayed by every wind of doctrine and there by not endure sound doctrine. Due to the faith Abraham had, he was fully persuaded about the promises of God and did not stagger at them. Therefore it was counted unto him as righteousness; "Yet, looking to the promise of God, he didn't waver through unbelief, but grew strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform. Therefore it also was "reckoned to him for righteousness." Romans 4:20-22. We are also expected to look unto Jesus in faith no matter the circumstances which surround us in this end-time(hoping to the end of our salvation).

If we are not fully persuaded about what the Lord has already declared unto us in the scriptures, we wouldn't be able to stand in the face of persecution and afflictions. Since Paul was fully persuaded about his belief in Christ, he had an unwavering faith and so nothing could separate him from the love of God;

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:38-39

To him, Christ was able to keep that which he had committed unto him. What he meant was, he had surrendered his life to Christ and was convinced he would gain it back.

"For this cause I also suffer these things. Yet I am not ashamed, for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed to him against that day." 2 Timothy 1:12

Also in this end-time, let us take note of what happened to Samson in the later end of his ministry;

*"Samson went to Gaza, and saw there a prostitute,
and went in to her." Judges 16:1*

From the scripture above, Samson though he was anointed and could do all those great things and ravage the enemy's' territory, yet he was caught in the web of harlotry. Harlotry which can also be likened to spiritual contamination with idols is one thing we must beware of in this end-time. This is just by the way, as it's not what I really want us to look at now. The question we must ask ourselves is, why didn't the enemy cut off Samson's hands or legs but rather their first target was to pull out his eyes when he was captured? This tells us a lot about the importance of our sight. Satan's number one aim is to always cause people to be spiritually blind so that they cannot know the truth of the gospel of Christ. That is why Paul in his first letter to the church in Corinth makes us to understand, if the gospel is hid to anyone, is simply because the God of this world have blinded their eyes (2Corinthians 4:3-4). Apart from the necessity of the eyes of unbelievers being opened, that of the mind of believers also needs to be enlighten in order for us to fully enter into our inheritance as children of God;

*"Having the eyes of your hearts enlightened, that
you may know what is the hope of his calling, and
what are the riches of the glory of his inheritance in
the saints, and what is the exceeding greatness of his
power toward us who believe, according to that
working of the strength of his might"
Ephesians 1:18-19*

There is therefore an ongoing battle against believers to cause them to be blind by not obeying 2 Peter 1:2-9; "Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord, seeing that his divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us by his own glory and virtue; by which he has granted to us his precious and exceedingly great promises; that through these you may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yes, and for this very cause adding on your part all diligence, in your faith supply moral excellence; and in moral excellence, knowledge; and in knowledge, self-control; and in self-control patience; and in patience godliness; and in godliness brotherly affection; and in brotherly affection, love. For if these things are yours and abound, they make you to be not idle nor unfruitful to the knowledge of our Lord Jesus

Christ. **For he who lacks these things is blind**, seeing only what is near, having forgotten the cleansing from his old sins.”

Note from the above scripture, those who lack the named virtues in increasing measure eventually go blind. So in Satan's bid to cause men to be blind he will always make sure these virtues are not taught in church. He rather causes many to concentrate on the non-essentials of life to the detriment of their souls. We therefore have to beware in this end-time.

Scripture makes us to know, if any one makes an alliance with the world, then that fellow automatically makes him or herself an enemy of God;

"You adulterers and adulteresses, don't you know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God." James 4:4

In order for us to be potent in our spiritual battles against the devil, we must break every alliance with the world. If we still keep any ties with the world then we are one with the devil. We can therefore resist him only by submitting to God and hating the world;

"Likewise, you younger ones, be subject to the elder.

*Yes, all of you gird yourselves with humility, to
subject yourselves to one another; for "God resists the
proud, but gives grace to the humble."*

{Proverbs 3:34}

*Humble yourselves therefore under the mighty
hand of God, that he may exalt you in due time;
casting all your worries on him, because he cares for
you. Be sober and self-controlled. Be watchful.*

*Your adversary the devil, walks around like a
roaring lion, seeking whom he may devour.*

*Withstand him steadfast in your faith, knowing
that your brothers who are in the world are
undergoing the same sufferings But may the God of
all grace, who called you to his eternal glory by
Christ Jesus, after you have suffered a little while,
perfect, establish, strengthen, and settle you. "*

1Peter 5:5-10

We as good soldiers of the Lord are supposed to please only the one who enlisted us into the army of His saints (2 Timothy 2:4). This entails we fight to the very end and not to withdraw our sword from blood. If we do so then we are under the curse of God according to the prophecy of Jeremiah;

*"Cursed be he who does the work of Yahweh
negligently; and cursed be he who keeps back his
sword from blood." Jeremiah 48:10*

One other important truth we must grasp is, our God himself is a destroyer. He did not spare the then corrupt world by destroying it with a flood. He also destroyed Sodom and Gomorrah with fire for their iniquities. He is however not going to spare this present corrupt world either. Let's therefore learn from Him and destroy the works of the devil, for that is the reason for which Christ came; "He who sins is of the devil, for the devil has been sinning from the beginning. To this end the Son of God was revealed, that he might destroy the works of the devil." 1 John 3:8. Saul was charged by the Lord to destroy all the Amalekites and all that belonged to them. He rather had other plans and so chose to spare their king (Agag) which incurred the displeasure of God. In this end-time we are expected to deal ruthlessly with every form of sin and iniquity in order for us to be at peace with Him at his appearing.

In concluding this chapter, I will like us to look at a very important topic which I believe is very dear to the heart of God. It's only people who love God and are dear to Him who attach more importance to it. Scripture makes

us know, it's more blessed to give than to receive (Acts 20:35). What one gives differs from person to person. One most essential thing we can however give to God is thanks. Most people ask from Him, but only few men give Him thanks.

The Psalmist knew the importance of thanks giving and this account for the reason why some of the Psalms begins with thanksgiving. He even brings to light that we are supposed to give thanks to God at the remembrance (KJV) of His holiness;

"Sing praise to Yahweh, you saints of his. Give thanks to his holy name." Psalm 30:4,

"Be glad in Yahweh, you righteous people! Give thanks to his holy Name." 97:12

Even before Jesus broke the bread to institute the New Covenant with His disciples He gave thanks unto the father (Luke 22:17-19). Also before He called Lazarus to come forth out of the grave, He first and foremost gave thanks unto the father (John 11:41). I believe it's not just a coincidence that in these two symbolic and significant periods in Christ's life He gave thanks first

before any other thing. That is, these periods in His life underscores the importance of thanks giving.

Also in Paul's letter to Timothy, he instructs that we believers should give thanks unto God on behalf of all men; "I exhort therefore, first of all, that petitions, prayers, intercessions, and givings of thanks, be made for all men" 1Timothy 2:1. Likewise in his letter to the church in Thessalonica he makes us to know, in all things we should give thanks;

"In everything give thanks, for this is the will of God in Christ Jesus toward you." 1 Thessalonians 5:18

Let me end here by saying, thanks giving will be made easier in our lives if we are filled with the Spirit of God as revealed in the following scripture;

"Don't be drunken with wine, in which is dissipation, but be filled with the Spirit, speaking to one another in psalms, hymns, and spiritual songs; singing, and singing praises in your heart to the Lord giving thanks always concerning all things in the name of our Lord Jesus Christ, to God, even the Father;"
Ephesians 5:18-20

ARE YOU PREPARED FOR CHRIST'S SECOND COMING?

Please note that...

The first Adam disobeyed God and because of his disobedience sin entered the human race, resulting in the spiritual death and separation of man from God; “Therefore, as sin entered into the world through one man, and death through sin; and so death passed to all men, because all sinned...So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life.” Romans 5:12-13, 18.

The second Adam (Jesus Christ) obeyed God in order to take away sin from the human race; “But God commends his own love toward us, in that while we were yet sinners, Christ died for us.” Romans 5:8.

Your part of the arrangement is to receive the grace or free gift of God's salvation by faith (Romans 4:16-17).

You must understand faith without works is dead, so God expects you to obey and receive this free gift (but costly) salvation with your free will; “But as many as received him, to them he gave the right to become God's children, to those who believe in his name: who were born not of blood, nor of the will of the flesh, nor of

the will of man, but of God.” John 1:12-13.

The most important decision you have to make now is to be born again (John3:1-8). Being born again is to repent of your sins and to submit yourself to be baptized by immersion (and not by sprinkling) as well as receive the Holy Spirit; “Peter said to them, "Repent, and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of sins, and you will receive the gift of the Holy Spirit.” Acts 2:38.

The grace of God is not a license for you to sin, but rather to receive strength to live in obedience to God's word (Titus 2:11-14).

You therefore have to (as a matter of necessity), live a holy life and walk as Christ did, and not to live in hypocrisy; “However God's firm foundation stands, having this seal, "The Lord knows those who are his, and, "Let everyone who names the name of the Lord depart from unrighteousness.”² Timothy 2:19. “Everyone who has this hope set on him purifies himself, even as he is pure.” 1John 3:3.

If you walk in the light of the above scriptures and make 2 Peter 1:2-10 your guiding principle, you will never live a defeated Christian life, thereby ensuring you are found in Christ even at His glorious appearing.

I however caution that you beware of people who preach Another Gospel, Another Jesus and Another Spirit as in line with 2 Corinthians 11:1-4.

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