

MUNASHE SOKA

HOW TO LIVE WITH SUFFICIENT GRACE

WISDOM FROM THE BOOK OF ROMANS



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Wisdom From The Book of Romans

By

Munashe Soka

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Romans Revelation

I recall a remarkable encounter with a young man who was struggling academically due to learning difficulties. After imparting the resurrection power of God to him, he experienced a sudden and dramatic improvement in his intellectual abilities, and his grades soared. This extraordinary transformation is a testament to the incredible power of God that's available to us.

The book of Romans is often misunderstood, but it's actually a key to unlocking amazing expressions of God's grace. As we explore Romans, we'll discover secrets to unlocking this power and living a victorious life in Christ.

At its core, Romans is a book about God's grace – the kind of grace that can change your life. Romans 8 shows us how to live a winning life through the Spirit, while Romans 9-11 reveal the secret to unlocking God's power: the resurrection power.

I've experienced this power firsthand. When I felt hopeless, I tapped into the prophetic grace that God gives each of us, and it changed my life in incredible ways. I've also

seen this power work in others, like a lady who was suffering from a strange illness that doctors couldn't diagnose. It seemed like a dark force was controlling her. We prayed together, and the next morning, strange substances came out of her body. She later told me that she felt an overwhelming sense of freedom, like God's presence had driven out the darkness.

So, how can we access this amazing grace? Romans 12 has the answer. Through my explanation of Romans, I'll show you how to experience the life-changing grace of Christ Jesus.

Chapter 1

How To Unlock Revelation

If you are one of the people who are inspired by my teaching and understanding of the Bible, then I need to share with you another secret to revelation. I'm not saying this because I think I understand the Word so much or have revelation; it's because I receive a lot of messages from people from countries around Africa telling me they are inspired by my revelations.

My Bible Reading Habit

Most of my time in a day is spent reading the Bible. I can open my Bible from morning till evening, just reading it chapter by chapter. I only take breaks when attending to other things, and then I return to my Bible again. I'm not studying; I'm just reading.

There's a difference between reading and studying. Studying involves reading, jotting down notes, and analyzing the Word. Sometimes I do that, but most of the time, I'm just reading, like reading a novel.

1 Peter 1:23 says that we were born again by the incorruptible Word of God. If flesh gives birth to flesh, then whatever is born of the Word of God is the Word of God. Our bodies are made of flesh, which came from the soil. That's why we eat things from the soil to grow and be nourished. Likewise, our spirits live by the Word of God. Our spirits are made from the Word of God; they eat of the Word of God. This is why I can just read the Bible as if reading a novel – I'm feeding my spirit.

When I read, I may get revelation as the day progresses. Normally, in the afternoon around 2 pm, I feel extra spiritual strength. I feel like I can conquer anything, win any spiritual battle. That's usually the time I enter into prayer and start making declarations over people's prayer requests. Testimonies are mostly guaranteed when I pray after reading so many chapters of the Word. At that time, my spirit would be much stronger to demolish strongholds because it has been fed enough.

Most of the time, if you ask me what I've learned from the Word that day, I may not tell you anything because I was just reading as if reading a novel. Our minds can only grasp biblical truth by studying the Word, not by reading. But our spirits get much stronger

when we read. Studying the Bible helps your mind understand and remember the Word. But reading deposits the Word straight to your spirit without helping your mind.

A Secret to Revelation

However, there's something I do if I want what went straight into my spirit to be made available to my mind – I use prayer and prophecy. Prophecy means speaking under the inspiration of the Spirit. So when my spirit has been well-fed in a day, it becomes superimposed on my body. I'll just feel like speaking in tongues. My spirit will be very active over my body. Operating spiritual gifts that are in your spirit is easy at this moment.

As I speak in tongues, I begin to say whatever verse or topic I'm remembering from all that I read. The moment I say it with my natural language, boom, revelation comes! I can even begin to say a lot of revelation that was unknown to my mind when I read that verse. That's called Bible revelation by prophecy. Then I write down that revelation as much as I said and later judge it using other scriptures that I know to see where I got it right and where I missed it.

This is a secret to revelation. Many of my books are based on these revelations, but before I write them down, I do a deep Bible study to ensure I didn't get a wrong revelation. Yes, prophecy should be judged based on the light of the Word. I'll explain more about this type of prophecy by grace in chapter 7 of this book.

In the next chapter, I want to give you an overview of the entire book of Romans, based on how I saw it through my Bible study and reading. But I felt I should begin by sharing with you how I read and study the Word.

I simply read the entire book of the Bible in one sitting, from chapter 1 to the end, to grasp the overall idea of the book. As I read, I'm gaining a sense of the book's overall theme, and then I delve into a deeper study, comparing it with other scriptures. If I feel that the Bible text alone is insufficient, I consult Strong's Concordance to explore the Hebrew and Greek root words.

This in-depth analysis constitutes studying, and I allocate specific time for it; it's not an exhaustive daily routine. Through this ongoing process, I'm developing the insights I share in this book about Romans and "How to Live with Sufficient Grace."

Chapter 2

Important Historical Background Regarding The Book of Romans

Whenever I study the epistles, I benefit greatly from the information found in the Gospels (Matthew, Mark, Luke, and John) and in the Acts of the Apostles. These books provide us with a historical background and cultural insights concerning the people to whom the Apostles wrote their letters.

You will see this as I explain certain topics in the book of Romans. While we can supplement our research with extra-biblical materials and historical records, we must never forget that the Bible can interpret itself.

Most of my time is spent reading the Bible, and it alone. Now, as we delve into the study of the epistle to the believers in Rome, there is a crucial verse from the book of Acts that will be of great help and provide a clearer picture of the issues Paul addressed in this epistle. Let us read it.

Acts 18:1-2

After these things Paul departed from Athens, and came to Corinth. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

Let me paraphrase it:

Claudius, the Roman Emperor, expelled all Jews from Rome, including Priscilla and Aquila, who were Jewish Christians. If you read the rest of Acts 18, you'll see that this couple, after arriving from Rome, took a vibrant and eloquent gospel preacher named Apollos under their wing to teach him more accurately about the ways of the Lord Jesus. (Acts 18:24-27)

This couple were mature believers who understood the gospel very well. They had been living in Rome before being forced to leave with the other Jews. With their level of spiritual maturity and knowledge of Christ, it's possible that they could have been the ones who founded the church or churches in Rome where they lived. And another possibility is

that they were most likely born again on the day of Pentecost (see Acts 2:10, 'strangers of Rome'), because they looked very mature in Christ on Acts 18.

There is a period of 16 years from Acts 2 (Pentecost) until Acts 18:1-2. Yes, I said sixteen years. That is a long enough time for those Pentecost's new converts to have grown spiritually enough to start and lead a church or number of churches. I know you want an explanation on why I came up with 16 years. Okay.

Some Extra biblical History for You

Historically, it's recorded that Claudius expelled all Jews from Rome in AD 49 (Acts 18:1-2), and that is 16 years after the day of Pentecost in AD 33. (Jesus died in AD 33 and Pentecost took place 50 days after his death. That is still AD 33 isn't it?) Claudius then died in AD 54, five years after he had kicked out Jews from Rome. Then from AD 55 it is obvious that the Jews began to return to Rome again. This information matters when studying Paul's letter to the believers in Rome.

NB: I prefer to use the phrase "believers in Rome" rather than "the church at Rome" because it wasn't just one church building; they mostly held meetings in homes, which we call cell groups today.

When Paul wrote this letter of Romans (probably around AD 56), Priscilla and Aquila had returned to Rome, as Claudius had died. Most of the people Paul greeted in Romans 16 were likely leaders of different home groups in Rome, with Priscilla and Aquila the possible overseers of all the churches in Rome.

Why That Historical Information Matters

The church in Rome had a mixture of Jews and non-Jews (Gentiles) by the time of Acts 18. When all Jews were expelled from Rome, Jewish Christians were forced out as well. During that 5-year period until Claudius' death, the church in Rome likely had a lot of new Gentile converts.

After Claudius died, Jews began returning to Rome, finding that the churches now had many Gentiles. This could have caused

tension, as Jews felt they owned Christianity and tried to fit the laws of Moses into the church. The Jews initially never believed the gospel was for Gentiles, as seen in Peter's trouble after preaching to Cornelius' household (Acts 11:1-3).

The scenario in Rome created a potential problem: the church was now more Gentile-populated, with people from different nationalities and backgrounds. They had no law, unlike the Jews, who had the law of Moses. This freedom might have affected the Jews, especially regarding the freedom of grace. You'll see this as we study Romans 14.

The Gentile believers embraced grace to its fullest, even to the extent of crossing some lines, while Jews mixed grace with some laws of Moses (Acts 15:1). Since Gentile believers were left to themselves for 5-6 years, they preached the freedom of grace, affecting the returning Jews.

Do you remember the first church council in Acts 15? Jewish Christian leaders and Apostles had a very deep argument on whether gentiles should be made to follow all the Law of Moses or not. Jewish Christians always tried to fit the whole law of Moses into Christianity.

Potential Problems Caused by the Return of the Jews

So, the return of the Jews to Rome after AD 54 created new problems within the church. Jewish believers would want to guide the Gentiles or perhaps prove to them that they were the ones who knew this God, or that the God the Gentiles came to believe in was the God of the Jews. Since Jesus was Jewish, they might have felt that the Gentiles ought to listen to or respect Jewish believers. This is just my thinking. The Gentiles, being the majority and having been left to preach the gospel to themselves alone for 5 years, would have probably wanted to prove to the Jews that salvation had shifted from the Jews and was now for the Gentiles. Many Jewish people generally never accepted the gospel, and thus Jewish Christians were generally fewer than Gentile believers.

Paul knew that the Gentiles saw salvation as belonging to them because of the small number of Jews coming to Christ. He probably wrote this letter in AD 56, and if that date is

correct, it means he wrote it two years after the Jews had returned to Rome following Caludias' death in AD 54.

When I wrote this book, "How to Live with Sufficient Grace," I tried by all means to interpret the letter of Romans objectively, as it is, without making it fit into my prior beliefs. I do not seek to side with any denomination. Instead, I let the Bible interpret itself and shape our beliefs, changing them if need be.

In fact, when I objectively studied Romans, I discovered many new things about grace that I didn't know before, and I had to allow the Bible to correct me. I then verified these findings with other letters of Paul to see if that was the same meaning of grace, and I discovered that it was.

As I mentioned earlier, my goal is not simply to impart Bible knowledge, but to reveal life-changing secrets that will empower you to tap into the abundance of grace we have in Christ. According to Romans 5:17, those who receive the abundance of grace shall surely reign in life. However, I found it essential to provide the context for this profound truth, rather than simply presenting it in isolation. This is why I've taken the time to explain certain chapters of the book of

Romans in detail.

There are spiritual secrets that, if not grounded in correct doctrine, can be easily stolen by the devil, leaving you powerless. My aim is to equip you with both biblical knowledge and the practical power of grace, enabling you to live a victorious life in Christ.

I believe the church needs this interpretation of grace. I didn't read the book of Romans only once or twice and then try to teach it. I have read this book maybe 30-50 times over a period of 14 years, and each time I read it, I write down my new discoveries. Most of the time, I read Paul's letters an average of 5 times a year per letter. That number is small because I have many other books of the Bible to read as well. If not, I would read each of Paul's letters even up to 10 times in a year because I like them. What I wrote in this book is a result of combining my notes from the past 15 years of personal bible study and from my walk with the Lord.

Paul's General Focus in this Letter?

Romans 2:1

Therefore you are inexcusable, O man,

whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.

This scripture is one of the main reasons for all that Paul wrote in Romans. Let me in this chapter give you my full overview of Romans and then from the next chapter onwards, I give you the real meat

From my overall look into the whole letter, I could see that Paul's message in Romans was more directed to the Jew than to the Gentile. Because of that, he had to explain the meaning of the Old Covenant and the laws given to Israel in light of the death and resurrection of Christ.

Of all Paul's letters, Romans is the letter where he quotes more scriptures (the Old Testament) than in any other letter. The reason is that this letter was more focused on the Jewish believers who were having issues with the Gentiles. It seems like the Jews were the ones who were in the wrong.

NB: the Old Testament was the only Bible the Apostles had in those days, and when I say "scriptures," that's what I mean. Paul never quoted many scriptures in many of his other

letters, where he speaks to Gentiles almost exclusively. Most of those Gentiles weren't so familiar with the scriptures, so he had to explain the meaning of the gospel without quoting many scriptures.

Quoting many scriptures to the Jews was necessary because many of them never wanted to accept Jesus or the gospel unless they had been convinced that the scriptures prophesied about it. The Gentiles didn't need that much convincing from scripture.

I think I should mention something about the letter to the Hebrews. I know there are people who say it was written by Paul, and I am one of them who believe it to be so. If it was written by Paul, then it becomes the second letter of Paul, after Romans, where quotations from scriptures are quite numerous. Again, it was because Hebrews was directed to the Jews. Hebrew was a Jewish language, and so the Jews were called Hebrews as well.

Now, let us talk generally about Romans and its message. I am saying Paul was more inclined to correct the Jewish believers in this letter (even though he shifted to the Gentiles from chapter 11 just to have a balance). The Gentile believers also needed to be corrected because of their wrong view of the Jews. Paul

even got emotional from chapter 9 to 11, where he stated that he could wish to be accursed from Christ if that would make his brethren, the Israelites, saved. He spoke almost exclusively about the Israelites in general in those three chapters, with so much emotion.

Understand that there were fewer Jews who received Jesus compared to Gentiles, and so Paul was pained by the Jews' hardness of heart. That is why he makes the statement, "A remnant shall be saved," concerning the Jews who received Christ. He wanted to justify the reason for the low response of the Jews to the gospel.

Because of the doctrinal problems about the law, circumcision, and grace, Paul wrote to all of us a beautiful doctrinal book that is of great help to us in our doctrines today. As you read my analysis of each chapter, your knowledge of Christ and the New Creation in Christ is going to be fruitful.

Chapter 3

Zoe Life: How Grace Transforms Us Into Life Givers (Romans 3-8)

If you have read Romans chapters 3 to 8, then my explanations here will greatly help you. If you haven't, please try to.

What is Righteousness According to Paul

Romans 2:28-29

For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.

If you know the Old Testament very well and how the Jews viewed the law of Moses, you would understand how provoking Paul's statement in the above verses was. These were the very statements that would get him stoned instantly. A person couldn't trivialize circumcision (the pillar of their law) like that,

making it less important as he just did.

Do you know that God said in the law that if any male child was not circumcised, he would be cut off from Israel? Do you know that God almost killed Moses when he was on his way back to Egypt from Jethro's house, simply because he hadn't circumcised his children? His wife had to quickly cut off the boys' foreskins to save both Moses and the two boys. Circumcision was at the heart of the law.

Jesus himself, as controversial as he was, wouldn't dare talk so lightly about circumcision the way Paul did here or go to extremes in his teaching. If Jesus had preached like this, he would have been crucified earlier than he was or could have died by stoning. Paul's message and revelation were just too big for Jewish believers to accept. With that statement, he provoked their deepest thoughts and attacked the pillars of their religion.

This, to the Jews, would be a real insult to the most respected law of Moses. It would be regarded as big as blasphemy itself. Peter and the other Apostles never dared touch on sensitive topics like these. No wonder Paul was constantly persecuted for his teachings wherever he preached.

If you knew the Old Testament law very

well, this was a bitter pill to swallow. But you know what? Paul hadn't started. Paul had said straightforwardly to them (the Jews) that in Christ, circumcision does not matter at all, and boasting because we are under the law does not matter either, as long as we are breaking that law (Romans 2:25), something which the Jewish believers were so good at.

Because Paul's teaching would be potentially controversial to the Jews, he had to prove to them, in chapter 4, that even Abraham was declared righteous by God before he was circumcised. Abraham was the father of circumcision; he had entered into this covenant. For Paul's teaching to be accepted, he had to get them to see his revelation being applied to Abraham by God himself.

Romans 4:9-10

Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.

Paul wasn't attacking circumcision, but he was simply trying to disconnect true righteousness from circumcision. With that, Paul explained that true righteousness has nothing to do with circumcision. Righteousness, according to Paul, is something that God gives, accounts to you, or imputes upon you.

Righteousness before God is not something that you earn by doing the right things before God. You don't work for it. If it were like that, then nobody would be righteous before God. God's standards are way above us if we try to meet them in the flesh and by our works.

No matter how good a person you are and how many of the 10 Commandments you obey, that doesn't make you as righteous as God wants you to be. God's standards are beyond the reach of our good works before Him.

James, in his epistle, said that if you break just one commandment out of the ten, then you are just as guilty as someone who has broken all of them (James 2:10). I even add that even if you don't break a single commandment, you are still as unrighteous as any other sinner, as long as you think that is

what God calls righteousness.

I welcome you to our elementary (pre-school) lesson on grace. Righteousness is God's nature; He is righteous by nature, not by doing. Righteousness is who God is, and that's how He views righteousness.

Deuteronomy 32:4

He is the Rock, His work is perfect; For all His ways are justice, A God of truth and without injustice; Righteous and upright is He.

God is not righteous because He obeyed a set of commandments and rules that eventually made Him righteous. He is righteous simply because that is who He is. Are you a human being because you wear clothes and can talk? No! You are a human being because that is your nature; you were born with that nature. If we put your clothes on a dog, does that make it human?

Your nature as human has nothing to do with you doing human things. Even if you decide to live like a dog and start barking, that will never change the human nature you were created with. That is how righteous God is. It is His nature. It has nothing to do with Him

doing any good or bad.

God understands that righteousness is not something you work for. It must be your nature, something you are born or created with, or something that God simply puts on you to make it part of your nature. Yes, God can impute or give someone righteousness. It can be given to you as a gift from God. If we really want to be as righteous as God is, then we have to depend on Him to gift us with righteousness, since it is a nature.

So, when Paul explained that Abraham was gifted with righteousness even before he had been circumcised, he was driving his audience to understand what true righteousness really is. During that time, many Jews never really accepted that Gentiles were holy, righteous, or would even be acceptable before God if they were not circumcised and obeyed the laws of Moses (see Acts 15:1).

Paul had to surprise them by telling them that when you come to Christ, circumcision no longer matters at all, because God wants righteous people according to His standards. This was a bombshell, a blunt statement that would get Paul into trouble, even to the point of being stoned by the Jews.

The laws of Moses were not something

that one could easily break and go unpunished; how much more when Paul openly nullified circumcision because of Christ's death? It would take a lot of boldness and a very deep understanding of God and the revelation of the death of Christ for one to have challenged the law of Moses like that.

Such teaching was what got Paul arrested and eventually killed. The main reason why Paul was hated by the Jews in general, and even by Jewish Christians, was because of his strong statements like these.

Acts 21:21

but they have been informed about you that you teach all the Jews who are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children nor to walk according to the customs.

I have a similar book as this, "Enemies of the Cross", where I taught on the book of Galatians. In that book I proved that Peter, James and John believed the same grace message as Paul believed, but they never dared want to teach it openly as Paul did. Paul was too bold.

Right Standing With God Comes By Faith

Romans 3:21

But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets,

Abraham had no 10 Commandments, and neither was he circumcised, when he had the faith that made God declare him righteous. At that time, he was just like any other Gentile. This was the idea that Paul wanted the Jewish believers to get. He needed to solve the Jew-Gentile battle with this truth.

When we come to Christ, we come as we are. We come as sinners. Whether you were from a family that used to obey all the 10 Commandments and tried to live holy, or you were from a sinning family, all our works no longer count when it comes to God declaring us righteous or sinful. What makes us righteous before God is our faith in the death and resurrection of Christ.

Since the true righteousness of God is a spiritual nature, it requires faith to receive it. But after you have received it, then that is where it becomes beneficial both to you and

other people to practice righteousness in your life. When you live a righteous life that comes from the nature of God's righteousness within you, you invoke the power of God into your life and the world around you.

It is like God Himself living through you. On Romans chapter 8, Paul spoke about the entire creation groaning for the manifestation of the sons of God. You become like God on earth, with all the creative and miracle-working ability, the moment you begin to put into action the true righteousness of God from within you.

This can only be accomplished by you living by the true righteousness of God (based on His nature) and NOT your own righteousness that is based on the Ten Commandments. Again, welcome to level 2, elementary (pre-school) lesson on grace. I didn't attack the Ten Commandments.

I have just interpreted what we have seen so far. If we shall read in the next chapters of Romans, Paul himself doesn't attack the law either. He doesn't say that it is bad and that we don't need it. He only tells us that the law's purpose was to try and prove to us that we are sinful and that we need a Savior who would gift us the true righteousness.

The Ten Commandments are very good. If we can follow them, we become good people to the people around us. But as good as the Ten Commandments are, there is something better, and that makes us even excellently good than the law.

With this one, we become like Jesus Christ Himself. We become like God Himself on earth. We become not only good to other people but we turn into life-givers and saviors to a dying world. We begin to bring the zoe kind of life wherever we go. Ladies and gentlemen, I introduce to you something better and more excellent than the law, which is grace.

Something Better Than The Law

Hebrews 8:6

But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

When a person gets born again, he even gets something much better than the Law of Moses. He begins to live by the Law of Christ, the Law of the Spirit, and that is, grace. This

Law (of the Spirit) is simply the fact that your inward spiritual nature changes from that of sin to that of righteousness, and the Holy Spirit of God comes to live on the inside of you.

He stirs you from within to desire and enjoy living a sinless life. He begins to direct your life from within you, only if you allow Him. Yes, you have to allow Him. You have to make that decision to want to live by the will of the Holy Spirit.

When you are living under grace, you are like God Himself. You love what He loves and hate what He hates. Surrendering to the will of the Holy Spirit is not as hard as it was for the Jews who were told to obey the Law of Moses. The Law was hard to obey because it demanded us to live a life that was not according to our sinful nature.

The nature of sin within our spirits (before we were born again) always wanted to commit sin. That sinful nature was a nature that takes pleasure in sinning. So, for God to come and give His Law to people who can't help but continue in sin, was quite a huge burden to the ones who received that Law.

Peter said, in Acts 15:10, that the Law was really a burden, when he was addressing the Jews who demanded that the Gentiles be given

the Law of Moses.

Acts 15:10-11

Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they.

Peter actually said clearly that they needed not burden or put a yoke on the Gentile believers, because such a yoke even their Jewish fathers were not able to bear. Then Peter adds that even they, the Jews, shall be saved by grace in the same way that the Gentiles are saved. With that, Peter established the idea that it is by grace that we are saved and not by obeying the law. The idea about being saved here has to do with us being freed from the nature of sin that was within us before we came to Christ.

Once you are saved from that sin nature (or Sin), you don't need the law anymore because even without it, you can still live a sinless life if you flow with the Holy Spirit within. I understand that the moment I say we are saved by grace and we are no longer under

the law, many people automatically think that I am saying that we are free to go on sinning because we are not under law. No! That is a wrong understanding of grace. That is not what grace is at all.

This misconception is caused by people who think that grace is when you sin, but God does not condemn you, and He always forgives you. That is not even in the pre-school syllabus of grace. Those are things we tell you when you are still in sin and not yet born again. Forgiveness is for those who are not yet born again. Sorry to say that.

What Then Is Grace?

Grace, according to the book of Romans, does not mean freedom to sin. It means something different. It means an empowerment to live right. Paul talks in Chapter 6 that we are already dead to sin (we don't exist in that world anymore). Sin must never be something that we tolerate. It is way below us. It is now a foreign thing. In fact, sin is nonexistent in our world as believers.

We live in the heavenly realms in Christ, far above all darkness and sin. Forgiveness of sins doesn't exist in our world because there is

no sin to forgive.

This needs to stick in the minds of all born-again believers, and you will see how simple walking in righteousness becomes. If this is too big for you, then I don't know what you have been believing and learning in church all along. You hadn't yet started school at all.

Romans 6:11

Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

We are born again. We have a different nature than the nature of sin. We are created in true righteousness and holiness. Where we used to feel a push to want to sin, we now feel a push to want to walk in love and in righteousness. We feel delighted to do good works. This is what grace is all about.

Titus 2:11-12

For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

Grace is when you receive an inner teacher within you. Even without being told about the Ten Commandments, you just find yourself not wanting ungodliness and worldly lusts. The new nature within you becomes like that of God, who hates sin and evil. Does Jesus need forgiveness of sins? Does He even think of sinning? Does He need to obey the Ten Commandments in order to live right? Does He sometimes think about just going on sinning and then later on quote the verse that says, "There is therefore now no condemnation to those who are in Christ"? Does He sin willfully because He is under grace and not under law? I don't know your answer, but whatever your answer is, look at the following verse:

1 John 4:17 (KJV)

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world

The last part is what I wanted you to see, "As he is, so are we in this world."

I repeat this again: many people take grace as simply "forgiveness of sins," where we can freely sin and then God forgives us and doesn't

condemn us anymore. That is not the whole idea of grace. The forgiveness part is just the entry level. It is just like an introduction to the subject of grace. It is not the real subject. The majority of the church is still stuck at the entry level. The pastors who are still at this entry level keep preaching forgiveness of sins as if that is all grace is about. (I didn't say God doesn't forgive. If you think I said that, read this book all over again.)

You don't really need forgiveness of sins if you are born again. Why? You have no sin that God should forgive. You are born again with the nature of God inside of you. You are born again with the righteousness of God, and God no longer needs to forgive anything about you.

Special Note: I am talking here, focusing on your spirit man within you. That spirit man is the real you. Your spirit is what has been born again with the nature of God.

But if I talk about your natural mind or your body, yes, they are not yet saved or transformed. Your mind can sin, and you can ask for forgiveness for that sin in your mind. Your body can have sin as well; that will need to be forgiven too. However, the

reason why I want to only speak about the recreated or born-again spirit within you is that that is the real you, and that spirit within you can control your entire being (your mind and body).

If your natural mind can accept that you now have the nature of God within you, you just apply faith towards that, and you will find your mind and body beginning to live right. Your spirit man has that power to control your whole soul and body. If preachers could preach, focusing mostly on our spirits, then faith would have been easy to walk in. But for them to preach like that, they themselves need to see their lives from the perspective of the spirit man within.

Our problem is that most of our sermons are directed to our bodies and souls. What we see in our physical lives is what we end up thinking is who we are. Such sermons entirely kill faith and shut up the spirit man from impacting our physical lives. That is why you keep struggling with sin and faith because you try to live from your body, which doesn't know how to live right.

This is where all the power of Christianity is hidden. If you can live by God's nature, and

by faith, you impose it on your mind, then all of God begins to be seen in your life, one by one, according to your faith.

So, yes, your body and soul still need forgiveness, but your spirit man doesn't. All we aim for is for the life of the spirit man within us to be imposed on our physical lives, and boom! We see the supernatural in our lives.

You have a new nature of true righteousness and holiness within you. That is who you are in your spirit. If you keep your faith active, you automatically live right without aiming to want to live right. Because true faith activates the life of God in you. It activates righteousness. That faith comes only when you keep reading scriptures, listen to sermons, or read books that keep telling you about the nature of your born-again spirit.

Ephesians 4:24

and that you put on the new man which was created according to God, in true righteousness and holiness.

Forgiveness Is For The Sinners in the World

Forgiveness of sins, within the subject of grace, is normally said in connection with sinners in the world. (Look for my book, "The Inside of Christ," for a better view on this). Before you were born again, you were a sinner, and that is when you needed forgiveness of sins.

To sinners in the world, that is how we preach grace. We tell them that God no longer condemns them for their sins because He condemned Jesus, His Son, already. All they need is to come before God in repentance and then make Jesus their Lord and Savior. By doing so, they receive the new life of Christ and are born again. From then on, they are no longer sinners. They no longer need to think about sinning freely and then come to ask for forgiveness. Of course, if you sin, you ask for forgiveness, and God forgives. But this kind of teaching is a message for babes in Christ - the ones who are still living on milk.

Babes in Christ are those who still struggle with sin, demons, faith, and even having problems practicing the Word of God to make it work in their lives. You need to grow from

that level, and that requires a mature Pastor who is also not a babe in Christ to nurture you until you grow.

I know it is very possible to become a Pastor even when you yourself are still a babe. Why? Because a calling to ministry and the gifts to minister are already yours, even from birth.

You can even sense a calling to preach even before you are born again, but if you do begin to preach in that state, then that is a gross disaster. If a calling can be felt while you are still not yet born again, how much more can you feel it after you have been born again? So, we have preachers who got born again today and then tomorrow decided to answer God's call and then began ministering with the power and gifts of God.

Being able to preach, give prophecies, heal the sick, and deliver the demonically oppressed doesn't mean you are a mature Christian. They are just some divine equipment that is given to everyone who is called, and you can train yourself to execute such gifts of power by the Spirit without being actually mature spiritually.

You can only be mature in exercising your gift and not as a Christian. I am a Pastor

myself, and I have seen the gifts of the Spirit operate in my life even from the first few months after I was born again. I know what I am talking about. You can still be a babe preaching to other babes. That is the reason why we have believers who keep struggling in their walk in Christ and keep on living in sin and being oppressed by the devil.

How many powerful preachers have you seen who struggle with sin and commit many scandalous sins? You measure the spirituality of someone based on the gifts of power alone. You are still immature if that is what you do. Preachers need to mature spiritually also. They must learn to live their lives according to their new nature within. They should live by the direction of the Holy Spirit within, and that is the only way they can live according to the righteousness they have received. It is very possible to live a life of complete righteousness as long as you can surrender to the Holy Spirit and follow the Word of God.

The power over sin is within your spirit. It is a gift of God called righteousness. It automatically moves you in the right direction if you walk in the Spirit. To be able to know how to follow and walk in the Spirit, it requires a mature Pastor who can teach and

train you. If you live by faith and walk in the Spirit, righteous living becomes easy.

Yes, temptations to sin may still come, because your flesh (and soul) is not born again. But you can still overcome those temptations if you decide to surrender to the will of the Holy Spirit within. Living right or living in sin as a Christian is actually a choice that you make. When you sin, it is not like sin is controlling you. No! You can master it if you decide to follow the Spirit, because the Spirit alone empowers us. You have been empowered to live in righteousness. You choose for yourself whether you want to walk in righteousness or you want to sin (which can result in death if you keep sinning willfully). I mean the actual loss of salvation.

Romans 6:16

Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?

Living by The Spirit Is Grace

Romans 8:14

*For as many as are led by the Spirit of God,
these are sons of God.*

1 John 5:18

We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him.:

If you are born again, and you do not want to sin, then learn to keep yourself in the Spirit. (My other book, "The Hidden Man of the Heart," focused more on teaching you how to walk in the Spirit in order to live right). Mind you, walking in the Spirit is a very beautiful exercise. It is never boring; you need to try it. That is the most fulfilling thing you can do. David said, "Taste and see that the Lord is good." (Psalms 34:8)

The law of the Spirit of life becomes an inward guide. It is when you are given an inner power within you that helps you fight sin. That inner power, the righteousness of God in our recreated spirits, is an ability to fulfill what the law wanted us to fulfill, and

then to even live better lives according to the Spirit. This is what grace is all about, as we shall see from the next chapters of Romans.

Chapter 4

Good Enough For Heaven? Think Again

(Read all of Romans chapter 6. I have given only an explanation of the whole idea of that chapter here)

Romans 6:1-2

What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?

If you have been reading from Chapter 2 of Romans, it becomes easy to understand what Paul is saying here: "Shall we continue in sin so that grace may abound?" Paul knew he had said on Romans 5:20 that the law was given so that the offense (or sin) might abound, and when sin abounded grace increased all the more.

By saying that, he meant that the purpose of the law was to make people see how exceedingly sinful they were and how difficult it was to obey the law and become righteous.

Romans 5:20

Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,

The more they tried to obey the law, the more they broke it, and breaking the law always made them feel that they were more sinful than they thought. People were (and are) already sinful by nature. Everyone was born with the sin of Adam in their spirits, but if God were to tell people that they are born with a sinful nature and that they are all sinners by nature, many people would deny it.

I have seen that most people feel that they are generally good people and not the worst sinners. Nobody likes to be called bad or a sinner. They feel they are good enough to not be classified under the worst of sinners. So, God had to give them the law in order to humble them. As long as you are not born again, you are (in the eyes of God) as filthy as that person you think is the worst sinner.

Have you considered the meaning of Jesus' words in the following verse? He meant what I am talking about. In the eyes of God,

you are as sinful as the worst of all sinners if you are not yet born again and given a new righteous nature in your spirit.

Luke 13:4-5

Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all other men who dwelt in Jerusalem? I tell you, no; but unless you repent you will all likewise perish.

I have done it countless times whenever I go out to do one-on-one evangelism. If I just tell a person, "Look, we are all sinners before God, but God gave us His Son to die for us so that we can be saved. You need Jesus," such a person won't see how important Jesus' death is because they don't really feel they are sinners before God. It will be like an insult to tell them that they are sinners before God.

Many people think that they are generally good people, and because of the many good works they have done, they feel they have less chance of going to hell.

So, I have since found out that if I ask them to look at the Ten Commandments and see how many they have broken, that is when they

eventually realize that they are sinners. Without the law, we see ourselves as good enough for heaven. But when we closely look at God's laws and try to see if we have kept them, that is when we discover that we are very sinful and not even good enough for heaven.

Only when we accept that we are sinners do we throw ourselves upon the mercy and grace of God in repentance.

**"The Law entered that the offense
might abound" Romans 5:20**

So the law makes sin abound or increase in our eyes, hearts, and minds. The law doesn't make people sinful, but it increases the knowledge and awareness of their sin. It is not the law that makes you a sinner, but it is the law that gives you the knowledge of the sin you already have. In other words, that verse is saying the knowledge of our sins increased greatly when the law came. This was something positive, because without the knowledge of our sins, we will never repent and be saved.

The law was very good; the world needed it. You might say, "But it was only given to

Israel alone and not the rest of the world." Haven't you read Chapter 1 of Romans, where Paul said that even those who were not under the law knew instinctively what God wanted and what He hated?

Romans 1:18,19 (NLT)

against all sinful, wicked people who suppress the truth by their wickedness. They know the truth about God because he has made it obvious to them. But God shows his anger from heaven

By intuition, we all know that stealing is bad, adultery is bad, and so on, even without being shown any laws. But Israel was favored to hear God speak to them these very laws and commit to their trust the whole revelation of God by the law. It was God's way of making people realize how sinful they were.

The law was very good, but it was never given to make people righteous. It was given to make them see that they need to be saved from sin. The law was given to pave the way for grace, so that Jesus' death and resurrection would make more sense to us.

"Where sin abounded, grace abounded much more" Romans 5:20

I have said that whenever I do one-on-one evangelism, the message of Christ's death and the fact that someone needs to receive Jesus in order to be saved does not really touch someone's heart unless I first give them the 10 Commandments to measure their righteousness or sinfulness.

The moment someone realizes how bad a sinner they are, they always ask me, "So, who can enter heaven? Nobody. We are all sinners. Hell is our portion," or they ask, "What should I do now?" At that moment, I explain to them the gospel about the death of Jesus, and that message instantly makes sense to them.

I have brought many people to Christ since I was a teenager, just by using the law to make sin abound in someone's life. When sin has truly become a major concern to that person, I then preach about the death of Christ and explain how receiving Christ's sinless life brings a rebirth and a new righteous nature within us. When a person hears this grace message, they see how important Jesus' death is. Grace immediately abounds in their minds.

That sin that had become a major concern

instantly becomes so insignificant at the hearing of grace. That is what is meant by the verse that says, "Grace abounded all the more when sin abounded." You can never see the power of grace if you don't know the power of sin.

The Weakness of Sin

Romans 6:6

knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.

If you still struggle with sin, it simply means two things: You are either not yet born again, or you have never been taught or understood grace in the right way.

If you truly realize that you are dead to sin and alive to righteousness, practice confessing it to yourself whenever you get into any temptation, and you will see how the grip of sin quickly leaves you.

Temptation is when your mind (or soul) wants something that your spirit doesn't want. Remember, your mind is not yet saved, but you can only thwart certain sinful thoughts by

a decision to follow the Word of God.

Your mind (or soul) still has this nature to want to sin. But it is never stronger than your spirit, and you can simply defeat any sinful temptation in your mind by just a simple decision to want to follow the Spirit. That is how weak the sinful nature in your mind is. A decision can subdue it.

If you are someone who loves to read the Bible, listen to good teachings of the Word of God, and read books like this one, your decision-making when it comes to overcoming mental temptations becomes stronger and more effective.

Have you seen that you can suddenly feel hungry after looking at a picture of a McDonald's burger? But were you feeling any hunger before you saw that picture? No. Something that your mind saw made you get a different feeling in your body. If you can analyze well, that feeling in your body is directly connected to the belief in your mind that you are hungry.

In the same way, many of the sinful cravings within our bodies are directly influenced by the cravings of whatever enters our minds. If you watch pornography or see half-naked men or women in pictures or even

in real life, you may end up feeling uneasy in your body. The question is, is your body really having sexual cravings, or is it your mind that is thinking about such things?

If you can have a different feeling in your body because of something that has suddenly crossed your mind, then such a feeling can go away by replacing those thoughts with something different. The sinful nature in your mind is what manifests in your body. Your body doesn't have any sinful nature at all; it is your mind.

If you can spend quality time studying the Word of God and imagining good things, there will be no place for sinful cravings in your body. The sinful nature in your mind is very, very weak. It can be thwarted by just a decision to hear the Word or think something else. But if that sinful nature is within your spirit, then you can't defeat that with anything unless you are born again.

You simply need a new spirit, and that is all. This is why it is crucial to be born again. And when you are born again, that is it; you have a new righteous nature. It cannot change unless you openly deny Jesus.

You need to use faith to walk in righteousness because this new nature is

hidden from your eyes. You can't see with your eyes how righteous you are within your spirit. We walk by faith and not by sight. You are like Jesus on the inside of you. You can overcome those temptations. You can live right. You can live just like Jesus lived. But you need faith to walk in this awareness and see it in your physical life.

Faith And The New Nature

The best way to strengthen your faith is by making your mind aware of who you are within. Faith is just your mind realizing and accepting the new nature that you have and what you have been blessed by God with, and have access to. You then boldly claim with your mouth such things to manifest in your physical life. But if you don't know these things, you can't have faith in that area.

The Word of God brings an awareness in our minds of our privileges, rights, or power in Christ. The more of the Word of God you have, the more confidence you have about who you are and what you can have access to. That is faith.

I read an average of 15 chapters of the Bible per day because I want my mind to be

constantly thinking and seeing what the spirit man within has and can do. I think that is why I teach faith a lot because I always have plenty of it.

Now, I want you to see this: if you can have a new craving or feeling in your body simply because your mind has pictured or thought of something carnal, then the same happens when your mind gets filled with pictures, thoughts, and imaginations of who you are in Christ. It brings a certain feeling of God in your body.

I have discovered that the feeling of the presence and power of God in my body increases as the day progresses. Why? Because I spend most of my time reading and studying the Bible. When the day gets towards evening, the Word of God I would have read and meditated on that day would have been more since I start in the morning. I read the Bible as long as there is still time to do it in a day. I can be reading the Bible since morning and only have small breaks when I attend to other things. Shortly after, I am on my Bible again.

I started doing this way back when I was in secondary school. I had this small Gideon Bible that I always carried in my pocket. When it would be break time, I would take out that

Bible and read. When the teacher didn't show up for the lesson, I would just be sitting in a corner reading the Word. (By the way, I didn't fail in school. I passed because I also spared time for studying my academic books. But more of my time was on the Bible.) At any opportunity, I would read the Word. I wanted my faith to stay strong. I wanted the power of God from my spirit man to stay within the feelings of my body.

I did perform many healings through my hands, not because I had the gift of healing, but because I had faith and the power available through faith. I told you about the many miraculous works I did by faith and not by a spiritual gift in my book "Spirit Without Measure." Faith truly works.

The only moments when my faith was low was when I was not giving myself enough time to the Word of God and prayer.

The devil always wants us to give him such opportunities. It was because of such spaces I gave the devil and allowed him to win that got me more reasons to stay in the Word and in prayer, lest the devil tempt me and win me over. I know how to be defeated by the devil, and I know how to overcome him. I write these things out of experience, and I

know these things work.

Living In Victory

The nature and life of Christ in you is not only limited to living in righteousness but also to living in power over evil spirits, sickness, darkness, and all limitations caused by the devil in this world. It is that nature that makes you a miracle person. It is this nature that gives you access to the power of God and to the ministry of the angels of God to help in many areas of your life: your business, marriage, education, etc.

Grace is bigger, better, and more excellent than the law. That doesn't mean the law is bad. It only means the law was and is limited. I think I have explained the meaning of the grace message in the book of Romans well enough. I advise that you read Romans, chapters 3 to 8, to verify my teaching and to establish yourself in this message.

We shall continue our analysis of this letter from chapter 9 of Romans in the next chapter of this book. The next chapter shall feel as just ordinary bible study but that is where I shall unveil the how to unleash sufficient grace part of this book. So the next chapters are

important for this book.

Romans 6:11

Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Romans 6:14

For sin shall not have dominion over you, for you are not under law but under grace.

Chapter 5

The Israel of God: A Doctrine In Error

I think Romans 9 is one of the most misinterpreted scriptures in the Bible. I have heard many people teaching that in this chapter, Paul was trying to teach us that God is now done with the nation of Israel and that He has created a 'new' Israel, which is the church. I went for some years trying to understand whether the church is the new Israel or the 'true' Israel, but the more I studied the Bible, the more I got conflicting answers.

You have certain scriptures that seem to tell you that the church is the true Israel of God, and then you have others that seem to suggest that God still has plans with Jacob's physical descendants, the Israelites.

There are two scriptures that I think are the source of such teaching that the Church is now the new Israel of God. One of these scriptures is misinterpreted (according to my judgment), and the other one was not misinterpreted, but the problem was with the Bible translation of that scripture. I have, for some time, believed that we are the Israel of

God, but when I tried to teach on the subject, I didn't find at least three scriptures to support my view. I then had to look deeply into the two scriptures that we have on such a doctrine, and my findings were amazing.

The following are the two top scriptures on that doctrine:

Romans 9:6-8, which says, "They are not all Israel who are of Israel."

Galatians 6:16, which specifically says that born-again believers in Christ are the Israel of God (but this has to do with certain Bible translations).

Now, we shall look at Romans 9:6-8 first.

Consider Context When Studying the Bible

Romans 9:6-8

But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." That is, those who

are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed.

When you just read those verses as they are, you are most likely going to think that the true Israel of God are those who have received Jesus, whether they are Gentiles or are the actual physical descendants of Jacob.

Now, there is a reason why I said that when you study the Bible, you must consider the context into which the scriptures you are studying fall. What is Paul's general message in the book of Romans? What is his purpose for writing that letter or that whole chapter? If it is one verse you want to understand, consider the previous verses before that, as to what they are saying.

Or rather, consider the message in that whole chapter. If you feel that even the previous chapter or chapters have something to do with that verse's message, then consider going back a few chapters and read from there until you get to that particular verse you want to understand. All you will be doing is what is called looking at context.

I want you to understand that the Bible

was never written with chapters like we have it today. It was later broken into chapters by Stephen Langton in the 13th century to make it easy for us to quickly navigate and reference specific parts of the Bible. Before that, the Bible text was just in continuous format. (I have given you summarized information; you can still study further on the topic of the division of the Bible.)

With that information, when you are studying certain books of the Bible, especially letters like Romans, it is wise to not only consider context according to that specific chapter into which your verse of interest falls. You might want to read the whole letter and find out the general idea of that letter. This is my approach to Paul's letters each time I read them. I just go from chapter 1 to the last at one go.

In exception, I think, is the book of 1 Corinthians, which we all know that Paul himself specified that he was addressing a different issue at a certain point. That letter was Paul's response to different questions he had been asked. But with letters like this one, Romans, Paul seems to be addressing one major issue, and that had to do with Jewish believers having doctrinal problems with

Gentile believers. This was because the Jewish believers felt that salvation in Christ had something to do with them being circumcised and keeping the laws of Moses.

We have seen as we have been studying from the first chapters of Romans that this is what Paul is talking about. The Jews hadn't yet understood the gospel and the new covenant. Paul needed to explain the gospel and its relationship with Israel and the whole world. At this point, let us try and explain Romans 9.

Romans 9: God Chose A Remnant of Israel by his own Choice

What was Paul's general use of the name Israel in all of Romans? Was he saying the church is Israel, or was he literally taking the nation of Israel as they are and the Gentiles as they are? Of course, according to Paul, Israel is still Israel, the progeny of Jacob, and the Gentiles are still Gentiles. That was how Paul viewed them, beginning from chapter 1. Do you see the importance of context?

Romans 9 begins with Paul confessing that he had continual sorrow because his brothers, according to the flesh, the Jews, didn't fully receive the gospel. The number of Israelites

who actually received Christ was very small, and that was a concern to him. Even the few Jews who did receive Christ still wanted to continue with the laws of Moses, as we have seen being addressed by Paul in this letter.

By the way, I think I should explain to you about these names: Israelite and Jew.

These names all refer to the same people, but depending on someone's context, the word Jew can mean a slightly different thing than Israel. People have different doctrinal beliefs that you should be aware of.

The word Jew was formed to mean the inhabitants of Judea or Judah after the kingdom of Israel was divided during the time of Rehoboam, the son of Solomon. Many years later, after the Babylonian exile, the Jews returned and settled in Judea, as King Cyrus had ordered (Ezra 1:1-4). Cyrus allowed them to rebuild the Temple in Jerusalem, which is in the region of Judah.

Before that, Judah was a kingdom that existed after King Solomon's kingdom

was divided. His son Rehoboam ruled Judah, while Jeroboam, son of Nebat, led the other part, called the Kingdom of Israel. To learn more about these events and the Babylonian exile, I suggest reading the books of 1 and 2 Kings, as well as 1 and 2 Chronicles.

So, when Rehoboam's kingdom was divided, the Northern part slipped away from his hands and became known as the Kingdom of Israel (or simply Israel) from then on. It was named Israel because Jeroboam, the first king of that northern kingdom, was followed by ten tribes of Israel, leaving Rehoboam with only two tribes in the southern kingdom (Judah and Benjamin).

So, the majority of Israel became loyal to Jeroboam, and that kingdom was named Israel. Rehoboam, who retained control over only two tribes, Judah and Benjamin, ruled over a kingdom that came to be known as Judah, since the tribe of Judah constituted the majority of its population.

It is important to realize that the tribe of Simeon was also part of Judah because

they were allocated land in the southern region by Joshua. I just want to broaden your mind.

In addition, the kings of Judah were only from the house of David, who was from Judah, and that alone could be the reason for their use of the name Kingdom of Judah (or simply Judah or Judea). The kingdom of Israel, on the other hand, had kings from the different tribes of Israel within it.

The kingdom of Israel, under Jeroboam's influence, refused to worship God at the Temple in Jerusalem, which was located in the territory of Judah. Instead, King Jeroboam erected golden calves in two places, Bethel and Dan, and led all Israel in his realm to worship these idols instead of the God of heaven.

Jeroboam's action was a grievous sin, leading all Israel into idolatry, and subsequent kings of Israel failed to eradicate this practice. Years later, as idolatry worsened, some faithful individuals from the kingdom of Israel migrated to Judah, as recorded in 2 Chronicles 15:9 and 2 Chronicles 30:6,

10-11 (later during the time of Hezekiah).

All kings of Israel committed that sin, and God had to allow the kingdom of Assyria to defeat them and then take them into exile in Assyria. The whole nation of Israel (the kingdom of Israel) was taken into the Assyrian captivity (2 Kings 17:24).

Later on, the kingdom of Judah was taken into Babylonian captivity by Nebuchadnezzar after they committed similar sins. When the Jews (from the kingdom of Judah) returned from Babylon, they came to live in their land that was once the Kingdom of Judah (or Judea).

Today, we call these people Jews, which is short for Judeans. You might think Jews only come from the tribes of Judah and Benjamin, but that's not entirely correct. It's essential to remember that the original people living in Judah's land came from three tribes: Judah, Benjamin and Simeon.

Romans 11:1-2

I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

Do you understand what Paul is saying? He's telling the non-Jewish believers (and even some Jewish believers who felt God had abandoned them) that it's not true to say God has rejected Israel just because they didn't accept Jesus. Paul is saying, "I'm a Jewish person, and I believe in Jesus! This shows that God still loves Israel, because there are still some Jewish people who believe in Him."

These believers are the true Israel, the ones God cares about. I just wish I could explain this in better words. The small number of Israelites who have come to believe in Jesus are the true Israel. The true Israel is NOT the whole church or the Gentiles who have believed in Jesus. No! The true Israel are just a small portion of Jewish believers who received Jesus.

I have to repeat this: Paul was dealing with Gentiles who began to teach that God had forsaken Israel and that salvation had been moved away from Israel and now belongs to Gentiles. Because of that, Paul had to tell them that the other Israelites who didn't believe in

Jesus are not the true Israel of God. The true Israel of God are that small number of Israelites who have come to believe in Jesus. Gentiles are not the Israel of God.

**Perhaps the following verse can make
sense now,**

Romans 2:29

but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.

First of all, let it stick in your mind that in the first chapters of Romans, Paul was addressing the Jews in the church. He was speaking to his fellow Israelites to try and make them understand the gospel better. So, he was telling them what a Jew who is true is like.

That scripture, when Paul wrote it, he was trying to teach the Jewish believers that to be a true Jew (the one who is in truth and not a hypocrite), you must have been circumcised in your heart (that is, being born again), and your praise (about your spirituality) should not come from men but from God. Your

spirituality is not so that you please men.

If you could study the Gospels - Matthew, Mark, and Luke - you will see that Jesus had problems with the Pharisees, Sadducees, and the Scribes who wanted to appear before men as very religious and holy (see particularly Matthew 23). Jesus even said, when he was teaching about fasting, that when they fast, they were not to be like the hypocrites who put on a sad countenance so that they appear unto men to be fasting (see Matthew 6:16-18).

The Jews, from the time of Jesus and even during the time of the Apostles, had become more like their teachers, the Pharisees, in that they wanted to make everyone see that they are so spiritual. They loved the praise of men rather than the praise of God. John wrote about the Jewish people who wanted to follow Jesus but couldn't openly confess it because they feared the Pharisees. Then John added the following verse:

John 12:43

For they loved the praise of men more than the praise of God.

I can go on and on giving examples to prove that among the Jews, there was a lot of

competition to earn the praise of men by showing some religious acts. The Pharisees even added their own religious acts, which were not even part of Moses' law, just so that they could get more points for being the most religious people. (See Mark 7:4-13.) So, when Paul says that a true Jew is one who is circumcised in the heart (that is, being born again), he was not saying that the Gentiles who got born again are now the true Israelites. He was comparing Israelites with Israelites.

The followers of Jesus, even during Jesus' time on earth, were not hypocrites. They never did any religious acts to please men. That is why they could eat without washing their hands (a special type of washing that was considered spiritual by the Pharisees; see Mark 7) and that is why they could pluck heads of wheat when they walked on the Sabbath. Jesus himself could heal on the Sabbath without fearing that people would label him a sinner. All that Jesus and the disciples did were not sins at all, but doing them would label them as sinners.

Many Jews never wanted to be labeled sinners by men regardless of whether they actually committed the sin or not. They wanted to be labeled good. They wanted the

praise of men. That is why Jesus tried to break such religious tradition by teaching that no one is good except God.

The few Jews who followed Jesus never cared about the praise of men. These ones are the ones Paul refers to as the true Jews or the true Israel. They were the Israelites who were in truth. They were transparent. When they erred, they would acknowledge it. They never tried to hide their sins and put up a hypocritical front. They were in truth.

Let me, at this point, explain Galatians 6:16, which I said was wrongly translated by certain Bible translations.

A Wrongly Translated Scripture

When you read Galatians 6:16 from different versions of the bible you will notice that some bible translations actually conflict the other ones. When I study the bible I almost always read two different translations at the same time. I mostly favor the NLT (New Living Translation) and either one of the NKJV (New King James Version) or the KJV (King James Version)

Of course, I sometimes change to either the

MSG (Message Bible) or the TPT (The Passion Translation) and the ESV (English Standard Version) or the NASB (The New American Standard Bible). The Revised Standard Version (RSV) is another one of my favorites as well. The Amplified Version is undoubtedly the best on my list.

In other words, my bible study rule is that at any given time in my study I should have two different translations, and one of these should be a paraphrased translation while the other is a word-to-word (or thought to thought) translation.

Paraphrased translations are the New Living Translation, The Message Bible, The Passion Translation, the Contemporary English Version and so on

Word-to-word translations are the King James Version, the English Standard Version, the New American Standard Version, Revised Standard Version etc. Some of these can be called thought to thought translations as well.

However, if I am to choose only one type of translation I would definitely choose the word-to-word translations because they are more accurate in terms of keeping the literal meaning and order of the underlying Greek or Hebrew words than the Paraphrased

translations. Now, I want you to look at Galatians 6:16 from two types of translation, one is a word-to-word translation (the NKJV) while the other is a paraphrased translation (the TPT)

Galatians 6:15-16 (NKJV)

For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation. And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.

Galatians 6:15-16 (TPT)

Circumcision doesn't mean a thing to me. The only thing that really matters is living by the transforming power of this wonderful new creation life. And all those who live in agreement with this standard will have true peace and God's delight, for they are the Israel of God.

Have you seen the difference in translation? The NKJV seems to show us that Paul was talking about two groups of people: anyone who believes in the new creation and then the Israel of God (who also believe in the new creation). He spoke his blessing to those

two types of people. It is obvious that one group is Gentiles, while the other is Israelites (by birth). All these are Christians, but the believing Israelites are the Israel of God, while the Gentiles are still Gentiles who got born again. However, both of them are a new creation; they are a new race altogether in Christ. This new creation is neither Jew nor Gentile. It is just a new creation. We cannot call them Israel.

Then, when you read the same scripture from the TPT, you end up thinking that the new creation, or all the born-again believers, are the Israel of God. And that is when the confusion begins. You end up following all those scriptures in Romans chapters 9-11 and try to make them say that the true Israel is the church. I personally fell victim to that, but the more I tried to establish myself in that doctrine, the more I found myself confused with the Bible completely.

What is the problem with the paraphrased translations? The paraphrased translations do not consider the underlying Greek words that were used when the letter or book was written.

(Mind you, the New Testament books were originally written in Greek whereas the Old

Testament was written in Hebrew originally. So for New Testament I look for the Greek root words from where the bible was translated. For the Old Testament I consult the Hebrew words concordance.

The word-to-word translations aim to translate into a new language all the underlying original words in the order they are written from the original text (the Greek, in our context). In contrast, the paraphrased translations are not concerned about translating to you word-to-word all the original words in their order in the original, but to just give you the idea or the interpreted meaning of the whole verse in modern language and words that you can easily understand and relate with.

With that said, the advantage of a paraphrased translation is that you quickly get the meaning out of the Bible, and you can easily apply it in your life. They are good for new believers in Christ. But, as you have guessed, they can completely lose the original intended meaning of the author, as in Galatians 6:16, which we have read. Translating the meaning depends on whether you understood the verse or not. If you hadn't understood the verse in the first place, you

might translate a wrong meaning.

Word-to-word translations are good in that they do not really lose the author's style of writing, choice of words, and overall vibe of the original letter. Each author has got his own style of writing and use of words. When studying the works of any author, you really need to know how he writes and his general vibe (the unique tone and style of their writing). With word-to-word translations, you can easily trace the original words used by the author.

In that Galatians 6:16, Paul uses the Greek word 'Kai' for 'and' when he said 'and upon the Israel of God'. That alone is proof that the NKJV translated that verse more accurately than the TPT. It is not only the TPT that wrongly translated it. Even the NLT, NIV, MSG, CEV, etc., are all guilty of such wrong translation of that verse.

With that said, let us now talk about God's mind with all of Israel (the descendants of Jacob) and why Paul needed to rebuke the Gentiles for thinking wrongly about Israel.

Chapter 6

Unleashing Resurrection Power: The Key Role of Israel

Let me summarize what Paul said in Romans 9 and 10. Paul wanted to tell non-Jewish (gentile) believers and Jewish believers that God still cares about Israel. He explained that God's promises to Israel are fulfilled in Christ. Jewish believers who follow Jesus are the true Israel of God (or Israelites in truth), and they receive God's promises. (If there are Israelites in truth then there are gentiles in truth, who received Jesus and received God promises.) Gentiles are not Israelites. We are just different people who are in truth.

Paul also said that some Jewish people didn't believe in Jesus because God allowed their hearts to become hard. This happened because they were proud of following God's law, but they didn't realize they were sinners who needed a Savior. When Jesus came, they should have known they needed something more than the law, but they didn't understand.

Because God loves Israel, He decided to share the Good News with non-Jewish people

to make Israel jealous. This plan worked, and one day all of Israel will be saved. That's a simplified summary of Paul's main points. Let's discuss more about God's thoughts and Paul's warning to non-Jewish believers.

Romans 11: Paul attacks the gentiles' pride

Romans 11:11

I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles.

Have you noticed that all along (from Romans 1 up to 9), Paul has been attacking the pride of the Jews, who felt that being circumcised and being under the law was something to brag about? But now, in Romans 11, Paul has shifted his focus towards the Gentiles, who also had pride in themselves. They always felt that God loved them more than the Jews.

These problems stem from the fact that all these people never fully understood the grace of God that the gospel brought. They wouldn't

be living and believing the way they did if they had fully understood grace.

The above scripture says that to provoke the Jews to jealousy, salvation has come to the Gentiles. Paul tells the Gentiles in Romans 11:14 that whenever he is among the Jews, he always tells them that he is an apostle to the Gentiles in order to make them jealous of the Gentiles. According to Paul, it's not that the Gentiles are now more important than the Jews, but he intentionally magnifies his ministry to the Gentiles just to make the Jews jealous.

Romans 11:7,13-14

What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded. For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, if by any means I may provoke to jealousy those who are my flesh and save some of them.

Of note here is the word elect there. It refers to the remnant of the Jews who believed in Jesus. These are the elect out of all the Jews who received what the rest of the Jews failed to receive.

The Gentiles' Error With Grace

Romans 11:19

You will say then, “Branches were broken off that I might be grafted in.”

From this point onwards, he begins to speak to the Gentiles about how important these Jews are to their salvation, lest they become full of pride because of the grace they have received. He says that Israel is like a domestic tree in the house of God, but God, at a certain time, removed certain branches (some unbelieving Israelites) from that tree and then grafted in their place some branches (the Gentiles) that He took from a wild tree (different nations that didn't know God). See Romans 11:17-18.

With that, the Gentiles boasted that God forsook Israel in order to reach out to them because they were more special and believing than the Jews. So Paul had to address that with the following verse:

Romans 11:18,

do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.

I can see this even in the church today. We, the Gentile believers, think we are better than the Jews who are still into Judaism, and even the few ones who are in Christ. We feel like God's most special grace was given to us, the Gentiles, in Christ, more than to the Jews. We take their Old Covenant as useless since we were born out of a better, new, more excellent, and perfect covenant with better promises.

We talk them down so much, we see them as people who were so hard-hearted. We accuse them of killing the Messiah. We make them out to be the most blind to salvation. We just think we are the most special people because we easily believed, even when we didn't have a history with the God of Israel.

We have virtually downgraded the non-believing Jews. We have persecuted them with our words. We blame their rejection of Christ for the destruction of their Temple and city in AD 70. We blame their rejection of Christ for being the reason for the never-ending wars they face and the many persecutions that they went through after AD 70.

We begin to see our believing in Christ as if we are the most beloved, holiest of all, and the most obedient children of God - the best choice God ever made. I think the preaching of grace made some of the Gentile believers who had understood the deeper riches of this grace become pompous against the Jews, since the Jews had still held on to their Law and circumcision.

I can see that from this point, Paul begins to address the pompous Gentile believers and try to make them see how important the Jews were to their salvation.

Israel's Influence in the World

Romans 11:15

For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?

Paul tries to show us that even with the hardness of heart that Israel has, salvation (which originally belonged to them) is still being made abundant to the whole world. In other words, Israel, even in their low point spiritually, still brings the goodness of God to the whole world. This is because the grace we

are enjoying came after we were grafted into their blessings when they stumbled. The Jews paved the way for us to have access to the salvation that initially belonged to them. We are living off the blessings they once had the full rights to.

How powerful are these descendants of Abraham? They still bless the world, even when they are backslidden. Even when they are not walking in the perfect will of God, yet still, the world is benefiting from their spiritual blessings - the salvation in Christ.

Paul then asks this question: "What would happen to the world if all Israel decided to raise their spiritual level?" That would cause the biggest revival (death to life, or resurrection power) the world has ever seen. Let me show you how the TPT Bible renders it:

Romans 11:15 (TPT)

For if their temporary rejection released the reconciling power of grace into the world, what will happen when Israel is reinstated and reconciled to God? It will unleash resurrection power throughout the whole earth!

There is still so much grace and abundant

riches (of the resurrection power) that the Gentiles have never experienced, which can only be unlocked if all Israel comes back to God.

My question is, if the church is now the new Israel of God, then how is that scripture, Romans 11:15, going to be fulfilled? The doctrine of the church being the Israel of God is not a true doctrine. It is a teaching that tries to prevent us from seeing the greatest power of God we have ever seen when the real Israel comes to God again.

The more the Jews receive Jesus, the more we get closer to seeing the deeper dimensions of the resurrection power of God. Israel is still Israel, and there is still so much untapped power that the world has never seen that will be realized when a large number of Israelites come to believe in Christ.

This untapped power, Paul says, is life from death, meaning resurrection power. Could this resurrection power be that which Paul said in his letter to the Philippians, that he desired to know Christ and the power of His Resurrection?

Philippians 3:10 (KJV)

That I may know him, and the power of his resurrection, and the fellowship of his

sufferings, being made conformable unto his death;

I think this might have a link, maybe. Paul seemed to desire to understand this Resurrection power. The time shall come, if this has a link.

Romans 11:25-26,28

For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in. [26]And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; [28]Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers.

I see Paul speaking in chapter 11:25-26 about the salvation of all Israel. He says they shall all be saved. In other words, according to the context, they shall all come to Christ. Could their coming back to God through Christ be the moment the world will see the

deeper depths of the power of Resurrection?

I am still studying this, but in the following verses, Paul seems to show the Gentiles that Israel is the holy people of God, regardless of them not being born again.

Israel Is Still Israel, The Offspring of Jacob, the Apple of God's Eye

I think, based on how I am seeing the verses below, that the word "holy" there, in connection with Israel, has more to do with them being the chosen and separated nation through which God wanted to show His mind towards humanity.

Romans 11:16-17

For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches. And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree.

Us Gentiles, before we came to Christ, were like a wild olive branch. We were never

holy, chosen, or separated. But Israel, even though they hadn't believed in Christ, are still regarded as a holy (separated) nation who were entrusted with the oracles of God, as well as His laws and statutes.

God is not yet done with Israel. He knows His covenant with Abraham. He wishes that His chosen people were saved. With this verse, Paul adds more reasons why the Gentiles should stop boasting against the unbelieving Jews, even though they are still part of the Old (inferior) Covenant.

Even this is relevant today: don't think that because you have believed in Christ, you have replaced Israel and are now the true Israel. Don't boast against the branches. In the next chapter I show you how to live with sufficient grace.

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Chapter 7

Practicing Sufficient Grace

Look at how Paul introduces chapter 12 of Romans,

Romans 12:1-2:

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. 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.

The word "therefore" in Romans 12:1 indicates that, in light of our understanding of God's salvation plan in Romans 11, we should respond in a certain way: by renewing our minds in order to know God's will and our purpose in the body of Christ. Let's read the next verse, which is my focus in this chapter.

Romans 12:3 (KJV)

For I say, through the grace given unto me, to every man that is among you, not to think

of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

I switched to the King James Version just to quote this scripture. In the New King James Version, the end part is translated as "a measure of faith" rather than "the measure of faith" as in the King James Version. This difference comes down to translation choice I think, because I looked down the original greek root words. Certain words may appear neutral in the original text, allowing for multiple correct translations. In this case, analyzing the Greek root words closely reveals that both "the measure" and "a measure" are acceptable translations.

However, to achieve a more accurate translation, it is essential to consider the context in which the words appear and that is why I choose to go with the King James' rendering.

According to the overall context of this chapter, I personally believe that the best translation of this verse uses the definite article "the." Therefore, "the measure of faith" is a more accurate translation. This phrase suggests that God has given all of us

Christians the same measure of faith. We all possess the same amount of faith from God, but the difference lies in how much of this same faith we utilize.

How much of God's faith that you were given are you capable of appropriating into your life? Are you using only 1% of it? Is it 60%, 20%, 90%, or 9%? How much of this faith are you actually putting into use? The more you grow in your knowledge of Christ, the better your utilization of this faith.

Faith doesn't grow.

Spiritual growth is about increasing your ability to use the faith of God that we were all equally given. It all comes down to your capacity to use a certain amount of faith, rather than having more or less faith than others. I often teach that faith itself doesn't grow; instead, we grow in our use of faith.

When you are spiritually mature, you will be able to use more faith than someone who hasn't reached your level of spiritual growth. When the disciples asked Jesus to increase their faith, Jesus didn't provide a formula for increasing faith or confirm that their faith needed to be increased. Instead, He told them

that even the small faith they thought they had (as small as a mustard seed) could move mountains, as long as they didn't doubt (Matthew 17:20).

Our focus should be on growing in our experience and knowledge of God to the point where we don't doubt, and then we will be able to accomplish great things with our ordinary faith. Let us move on to the issue of grace, and later I will connect these concepts: the measure of faith and the sufficient grace.

Gifts According To Grace

Romans 12:6

Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith;

I have read Romans 12:6-7 twice, at different times, and both times I felt that there was something unique about it compared to 1 Corinthians 12, which also discusses gifts. Firstly, in Romans, Paul says that these gifts are gifts according to grace. In contrast, 1 Corinthians 12 states that they are gifts of the

Holy Spirit, manifested by the Spirit. Notably, in Romans 12, Paul does not mention the Holy Spirit when discussing these gifts; instead, he connects them to grace. In contrast, 1 Corinthians 12 does not mention the word "grace" in connection with the gifts; it only links them to the Spirit.

In essence, Romans 12:6-7 says that these gifts are gifts you were given according to the grace of God you received. Grace divides gifts among us. On the other hand, 1 Corinthians 12:11 states that these gifts are manifested by the Spirit, who divides them as He wills. In short, Paul says two things: Grace gives you gifts; the Spirit gives you gifts.

If you read 1 Peter 4:10, you will see that Peter says the same thing as Paul did in Romans 12. Peter connects the gifts he spoke about with grace, and the list of his gifts is almost similar to Paul's list in Romans 12:6-7. These gifts are gifts of service, and Peter connects them to grace rather than to the Spirit.

1 Peter 4:10-11

As each one has received a gift, minister it to one another, as good stewards of the

manifold grace of God. If anyone speaks, let him speak as the oracles 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 Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

This scripture from 1 Peter 4 is similar to Romans 12:6-7 in that they both talk about gifts according to grace, and these gifts are gifts of service or gifts for ministering to one another, with the gift of prophecy being the first mentioned. Peter mentions prophecy when he uses the word "oracles." An oracle is a prophecy.

Another similarity is that Peter says we should use love to operate these grace gifts (see 1 Peter 4:8-9), and we all know that faith works by love (Galatians 5:6).

In essence, when Paul and Peter talked about the grace gifts, they mentioned faith, grace, prophecy, and ministry to one another without mentioning the Spirit.

Romans 12:6-7

Having then gifts differing according to the grace that is given to us, let us use them: if

prophecy, let us prophesy in proportion to our faith; or ministry, let us use it in our ministering; he who teaches, in teaching.

Whenever I see interesting things like these in the Word of God, I make sure to delve deeper until I find the answer. I could see that there must be a difference between Paul connecting gifts to the Holy Spirit in 1 Corinthians 12 and him connecting gifts to grace in Romans 12. I asked several pastors in my circles, and they all said there is no difference. I wasn't satisfied, as I knew there should be a difference.

When I finally discovered the real truth and the difference, I came up with a conclusion that changed my ministry as far as operating with gifts is concerned.

Two Key Greek Words for Our Study

The word "grace" in the New Testament is translated from the Greek word "Charis," which means "favor." The Greek word translated as "gifts" is "Charismata," which is derived from the same Greek word ("Charis") for "grace." Therefore, gifts in the Bible's context here are a direct product of grace.

You will shortly see how these things blend with the measure of faith we first talked about. So, according to Romans, these are Charismata (gifts) given according to Charis (grace).

Now, let us talk about the gifts in 1 Corinthians 12.

Gifts of the Spirit

Before we read the next verse, I want you to remember what we said before. Charismata (gifts) come from the word Charis (grace). It is Charis + mata (Charismata). So, all Charismata (gifts) are birthed or given by Charis (grace). Let this stick in your head.

Now, let us look at the following scripture:

1 Corinthians 12:1

Now concerning spiritual gifts, brethren, I do not want you to be ignorant:

The phrase "spiritual gifts" in 1 Corinthians 12:1 is translated from the Greek word "Pneumatikos," which is derived from the word "Pneuma," meaning "Spirit." Therefore, "Pneumatikos" means "of the Spirit"

or "relating to the Spirit." In other words, the gifts (Charismata) that Paul began to discuss in this chapter are gifts that are given or manifested by the Spirit.

In my book, "Spirit Without Measure," chapter 4, I provided a comprehensive explanation of the phrase "manifestation of the Spirit," emphasizing that the chapter was talking about the Holy Spirit's manifestations through us for service. As 1 Corinthians 12:7 states, "But the manifestation of the Spirit is given to each one for the profit of all."

I will not repeat the explanation from my previous book. However, I have made my books available for free download on my blog, so anyone can access them and read more about this verse.

Upon examining the Greek words translated as "gifts" or "gift" in 1 Corinthians 12, you will find that they all come from the same Greek word, Charismata. The exception is verse 1, where "gifts" is translated from the word Pneumatikos. Paul specifically wanted to emphasize that the gifts (Charismata) he was about to discuss in this chapter are based on the working of the Spirit or related to the Spirit (Pneumatikos), rather than being based primarily on our faith in the grace of God.

In Romans 12:3, 6, Paul stated that we should operate these grace gifts (Charismata) by using the measure of faith. This is the primary way they should be operated, and Peter confirmed the same. However, in 1 Corinthians 12, Paul introduced a different dimension where the Spirit, not just our faith, causes the manifestation of the Charismata.

The gifts are primarily meant to be put into action by our faith or by the measure of faith that we have. It is you, as a human being, using your faith to operate the gift or put it into action. This is the normal way gifts are operated – by a person in faith. This is how you prophesy primarily, by faith (by the measure of faith). You don't wait for the Holy Spirit to come and make you prophesy. You use your own faith and then put prophecy into use.

On 1 Corinthians 12:1, Paul is talking about a different aspect. He says that concerning Pneumatikos (in relation to the Spirit), that is, when gifts are operated by the Spirit, he does not want us to be ignorant. In other words, Paul is saying, "Now, when it comes to the point where the Spirit suddenly manifests and begins to operate these gifts Himself through us, without us needing to do it according to our level of faith, I do not want

you to be ignorant of that dimension."

When you are prophesying based on your own level of faith, it is different from when the Holy Spirit, a supreme deity, comes and begins to do it Himself through you. The amount of prophecy you produce is extraordinary. You begin to execute Charismata (gifts) with an extreme level of authority and power because it is no longer limited to your level of faith. It is now the Spirit of the God of the Universe in control of things.

You can heal the sick using only your level of faith, and that is how we normally execute the gifts. However, those healings are not as numerous and awesome as when the Holy Spirit comes Himself and begins to manifest that same Charismata through you.

The difference between Gifts According to Grace and Gifts According to the Spirit

Are you living under grace? Of course, you know the answer. Were you saved by grace? And did you receive certain gifts

because of the grace of God that He gave you? I don't think I should ask these simple questions; you know the answers.

Now, let's flip this around. Is the Holy Spirit living under grace? That's a tough question, but the answer is simple: no. He is the One who gives grace, and He doesn't live under it. Was the Holy Spirit saved by grace? That question is almost an insult to God, isn't it? The answer is no.

So, let me ask this last question: Did the Holy Spirit receive gifts from God by the grace that God gave the Holy Spirit? We shouldn't ask such questions, as they show disrespect to God and His Spirit, right? The Holy Spirit is God Himself, His very own Spirit. He doesn't need to be given any gift or any grace. He is above all these things.

Now, this is what I really wanted to ask you: If we have gifts according to the grace of God that we were given, and we operate these gifts by faith, will that be similar to the Holy Spirit manifesting these gifts through us? The answer is no. When the Holy Spirit manifests these gifts that are in us, He does not do it based on our level of faith.

When the Spirit is in action, He superimposes His abilities over our abilities

and level of faith or proportion of grace. If He is manifesting the gift of miracles through us, it is very different from you just using your faith to manifest a gift. He is in total control, doing it according to His own power and dimension.

A new convert (newly born-again believer) can move mountains when it is the Holy Spirit manifesting the gifts through him. But when the anointing of the Holy Spirit lifts from him, he returns to his "default settings" (his normal level of faith), and he will not see such supernatural power.

Let me tell you one thing: it is not always that the Holy Spirit manifests these gifts through us. Most of the time, we are required to use our level of faith. It is hard to have the manifestation of the Spirit whenever you want. He manifests as He wills and only when you are really full of the Spirit.

But that doesn't mean that when you are in the Spirit, the Holy Spirit is bound to manifest. He does it as He wills, and all we can do is stay prepared. He can even choose not to manifest for five years. We just have to accept that.

In my life, it was in 2016 and 2017 when I demonstrated the power of God by blowing

people with my breath as I wanted them to receive the Holy Spirit. It was like magic. I didn't need to lay my hands on anyone; I would just stand a bit far from them and start blowing with my mouth towards their direction, and I saw numbers of people falling down, speaking in tongues.

From 2017 until now (eight years), that anointing has never come on me again. I just returned to my normal laying on of hands by faith to impart power. The Holy Spirit's manifestations are hard to predict; we can't know for sure whether they will come or not.

All the time, we must learn to apply the principles of Romans 12, where you operate the grace gifts based on the level of your faith.

Practicing Grace

Romans 12:6

Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith;

You look at a certain anointed man of God and think they are always operating by the gifts with the Spirit in manifestation.

However, that's not always the case. Some have learned to use faith to the point where their results are extraordinary, but if the Spirit were to manifest a gift through them, you would notice the difference. There is a higher level of authority, even in the atmosphere, and a holy awe that you can feel, because Elohim is working.

I have seen many miracles in my life, and most of them are not a result of the manifestation of the Spirit, but rather a result of faith in the grace of God that He has given me. The more you use faith, the bigger you see the miraculous.

One lady approached me three months ago and shared a situation with me. She wanted to get married, but had been disappointed before, and all her former boyfriends had wasted her time. Her current boyfriend was showing signs of no interest in her at all. I looked at her and could tell that she had great fear that she might not even get married at all, because she was now in her 30s and time was no longer on her side.

When she presented her request to me, I told her that her situation was too small for me. I actually said that. I didn't say that the Spirit would intervene; I said that I myself

could deal with it, because I believe God's grace has already brought these blessings to us in Christ. Was I being prideful? No! I knew the Word. Paul said to minister to one another by the gifts according to grace, using your level of faith.

My level of faith for such a situation was much bigger than it seemed. I had done it with several other ladies without even feeling a heavy anointing of God on me. I just used faith alone, based on the gift according to grace that I have.

So, I prayed for her that day and spent the next day specifically interceding for her, because that's what I felt I should do. In about eight days, she came to me and said, "My boyfriend suddenly changed from not being serious about the relationship to going the lengths of obtaining a loan to marry and prepare for our wedding. He is behaving like something is pushing him."

It didn't take another eight days; the man had organized a quick date for the paying of the bride price and had informed both her relatives and his. Things happened so fast that even she couldn't keep up with the pace. The man felt like he was behind time. In exactly three weeks after I prayed, she was married.

I used faith and then added the secret of intercession, which has worked excellently in my life and ministry for the past years. If you know how to intercede very well, you will be able to save and deliver those who bring prayer requests to you.

Hebrews 7:25

Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.

Jesus is able to save to the uttermost those who come to God through Him. Why is He so able to perform such deliverance? It's because He always makes intercession for them.

I have never taught much about this secret. I have kept it to myself for almost a decade now, seeing it produce big results. That is the grace of intercession. You need to both understand how to intercede and know which situations you should intercede for, as well as doing it according to your level of faith.

If your level of faith is too small, and you have not grown spiritually much to be able to appropriate a bigger portion of faith, then you will have different results than a person who

has focused on growing spiritually to be able to handle big amounts of faith.

I'll end here. If you didn't understand anything, read the whole book again.

ABOUT THE AUTHOR

The writing ministry of Munashe Soka has never stopped expanding since the publication of his first book, "The Hidden Man Of The Heart", in 2016. More and more titles by the same author have been well received with great enthusiasm among his ever increasing audience.

The author is a teacher of the word of God whose ministry roots are founded on bible based teachings, faith, love and soul winning. It is the writer's passion to see the gospel reach as many ethnic groups as is possible and impact many lives.

Books By Munashe Soka

- *Faith Doesn't Move God*
- *Depths of the Spirit*
- ***Spirit Without Measure (Volume 1)***
- *Interpreting Tongues*
- *Discerning of spirits*
- *The Hidden Man of The Heart*
- ***God Is Not A Wicked Judge (Volume 1)***
- *Curse Breaking Prayers*
- *Faith Is Confidence In God*
- *Faith Doesn't Move God*
- *Why Giving*
- *A Place Called Christ*
- *Faith Is A Force (Vol 2, Faith Doesn't Move God)*
- *The Inside of Christ*
- *How to Live With Sufficient Grace*
- *You Said, It Is Useless to Serve God "*
- *Tithe Revelation*

These and more titles are available on Amazon.com.

You can also download the eBooks for free on

www.munashesokaonline.co.zw

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Munashe Soka's writing ministry has experienced rapid growth since the release of his debut book, "The Hidden Man Of The Heart", in 2016. His subsequent titles have been met with widespread enthusiasm, resonating with an ever-expanding audience.

As a dedicated teacher of God's Word, Munashe's ministry is rooted in Bible-based teachings, faith, love, and a passion for soul-winning. His heart's desire is to spread the Gospel to diverse ethnic groups, transforming countless lives in the process.