



## Ministry of Reconciliation (MOR) Bible Teachings

April 2019

Father, thank you for your love for us that you gave your only begotten son so that we may have eternal life. Thank you for resurrecting your son after three nights and three days in the grave. Thank you for making us joint heirs with your only begotten son. Thank you for the power and authority you have given us in the name of the Lord Jesus Christ. Amen.

In the [March 2019](#) teaching, we learned all scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, and instructions in righteousness. This teaching reviewed three doctrine Epistles - Romans, Ephesians and Thessalonians. These three doctrine Epistles provide us the standard or criteria for the Grace Administration. We also learned that all chapters before to Acts 2:4 (Pentecost) "*were written for our learning*" (Romans 15:4). Finally, we saw in II Timothy 3:16:

*All scripture is given by inspiration of God, and is profitable for **doctrine, for reproof, for correction, for instruction in righteousness.*** [bold added for emphasis]

This month's teaching picks up on last month's lesson and continues to focus on **Living the Great Mystery in the Church Epistles: Reproof, Correction and Instruction in Righteousness (Part II)**. Last month, we discussed doctrine as laid out in the Church Epistles. The emphasis this month will be on Reproof and Correction for *Instruction in Righteousness*.

Instruction in Righteous means rightly dividing the doctrine epistles. In the below passages from Romans, Corinthians and Galatians, we see how all three elements: doctrine, reproof and correction work together so that Instruction in Righteous is complete. It is really overwhelming to see the design and purpose of the seven marvelous Church Epistles (Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians. My heart burns within me as I read them with understanding!

Remember, Corinthians is a reproof Epistle for not obeying doctrine of Romans. Philippians is also a reproof epistle for not obeying doctrine of Ephesians. Galatians corrects doctrinal mistakes from practicing errors by failing to follow the doctrine of Romans. Colossians corrects doctrinal mistakes from practicing errors by failing to follow the doctrine of Ephesians.

Once we practice error long enough, we make it a doctrine or a habit pattern. When this happens, we need correction.

From Romans, Corinthians and Galatians let's look at an example of doctrine reproof and correction regarding "circumcision." Turn to Romans 2:25:

*For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.*

Circumcision had been given to Abraham as an outward sign of God's covenant relationship with Abraham and his offspring (Genesis 17:10-12). Once the Grace Administration began (Acts 2:4), there were new standards and governing polices relating to this subject.

Paul uses the subject of circumcision, in several chapters - Romans 2- 4, to show in detail that the believer's justification didn't hinge on keeping the Old Testament Law (Genesis, Exodus, Leviticus, Numbers and Deuteronomy), but rather on believing the accomplished works of Jesus Christ. Paul rationally concludes that righteousness is reckoned, or imputed, to the believer independent of circumcision. Look at the doctrine presented in Romans 4:9-11:

*Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith [believing] was reckoned to Abraham for righteousness.*

*How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.*

*And he received the sign of circumcision, a seal of the righteousness of the faith [believing] which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.*

Paul provides a concluding argument in Romans 3:30:

*Seeing it is one God, which shall justify the circumcision by faith [believing], and uncircumcision through faith [believing].*

The Doctrine in Romans says, "it is one God, which shall justify the circumcision by faith [believing], and uncircumcision through faith [believing]." This is the Instruction in Righteous regarding doctrine on circumcision.

At some point along the way, a practice, tradition, or doctrine developed that when Gentiles who were uncircumcised were born again into the household of faith, they were forced to be circumcised.

God reproves this practice in the Epistle to the Corinthians. 1 Corinthians 7:18-20:

*Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called.*

Corinthians was written to address practical errors that were happening for not adhering to the Instruction in Righteous on circumcision documented in Romans. This requires correction by reintroducing the doctrine of Romans concerning circumcision. Circumcision was the works of the Law. The practice of circumcision had become so prevalent that it was being taught by many as doctrine. Therefore, it is also addressed in Galatians. Galatians 2:14-16:

*But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, if thou, being a Jew [Judean], livest after the manner of Gentiles, and not as do the Jews [Judean], why compellest thou the Gentiles to live as do the Jews [Judean]? We who are Jews [Judean] by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*

These Judeans were born again but they were still zealous for the Law (see Acts 21:20). They had long observed, over many generations, the keeping of the Old Testament Law. God through Paul is making it quite clear that this teaching must not continue. It is not aligned with the doctrine of Romans given on Instruction in Righteous for Circumcision. Let's look at Galatians 2:19-21:

*For I [Paul] through the law am dead to the law, that I might live unto God. I am [was] crucified with Christ: nevertheless, I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.*

Circumcision is under the Law. We as born-again believers are dead to the Law that we might live unto God. The life which we now live in the flesh we live by the faith (believing) of the son of God, who loved us, and gave himself for us! This correction is addressed even more concisely in Galatians 5:2-6:

*Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availed anything, nor uncircumcision; but faith which worketh by love.*

Instruction in Righteous says, in Jesus Christ, the humbled one now glorified, circumcision profits nothing. But believing which is energized by love for God in the renewed mind in manifestation is superior to circumcision. For it is God in Christ in us the hope of glory (Colossians 1:27)!

Galatians 6:15-16 tells us:

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

We believers must walk as sons and daughters of God with all power according to the new creation of Christ in us. Only the new creation doctrine brings peace and mercy to the life of God's sons and daughters who walk for God!

In these verses from Romans, Corinthians and Galatians, we see how all three elements of doctrine, reproof and correction work together so that the "instruction in righteousness" is complete.

We learned how to go to God's Word and read the doctrine of this new Grace Administration. We use the Church Epistles to reproof and correct ourselves when we get off the doctrine of the Grace Administration. And we know how to practically apply this instruction in righteousness in our lives.

We must rightly divide the doctrine of God's Word, so we can live a more abundant life. God's Word is His will. And the will of God for the Grace Administration is stated in these seven magnificent Church Epistles –

Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians and Thessalonians.

We have been given the power to walk in Christ victoriously in this age of Grace.

Father, thank you for your Word. Thank you for these wonderful magnificent and superb Church Epistles that provide your doctrine, reproof and correction which give us instruction in righteousness so that we can live a more abundant life in Christ! In the name of the Lord Jesus Christ. Amen.

Next month's teaching will be on **Living the Great Mystery**.

In the Lord,

Ministry of Reconciliation  
Son of God through Jesus Christ  
Ambassador for Christ