

The Holy ONE

Message by: Leroy Surface



Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Deuteronomy 6:4-5

“This,” Jesus said in Matthew 22:38-40, “is the first and great commandment. And,” He continued, “the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.” The message of these two commandments and the conclusion of Jesus is simply this: if every man and woman on earth loved the only true God with all their heart, soul, and strength, and if they loved their neighbor as their self, there would be peace on earth, and good will toward men. No armies would be raised, no wars would be fought, and there would be no need for federal, state, or local police. There would be no courts in the land, for there would be no disputes among men. The prosperity of the nations would reach to every person on the planet, and earth would be one big paradise. Of course, this is “utopian” thinking, and will never happen in this present age, because man worships many “gods,” serves many different “lords,” and pursues his own selfish ambitions without regard for mankind around him. This message, however, will not deal so much with love for God and man, as it will with the “Oneness” of our God. Let me quickly add that this message is not in any way a message on “Godhead,” but rather seeks to reveal just a little more clearly, He whom the prophets called “The Holy ONE.”

The Sum of All Things

In the economy of God, “ONE” is the sum of all things. In the economy of man we are yet searching for the sum. We have no numeral to count the “stars of heaven,” or the “sand of the seashore.” God told Abraham in his day that these were without number. Man, in his search for completion, keeps adding. A little more wealth, more power, more popularity, and he thinks he will find “fulfillment.” This is the deceitfulness of riches and the fleeting nature of worldly fame and power. In his search, man reaches for the stars, seeks to exalt his position among his fellowmen, and ultimately goes down to the grave, knowing in his heart that “all is vanity.” Listen to the words of King Solomon as he approached the end of his life.

I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

Ecclesiastes 2:4-11

In the book of Ecclesiastes, Solomon chronicled all his successes and achievements in life. He described the “empire” he built, and told of the gold, silver, and precious stones he had laid up. His political and military power was far beyond any other nation on earth, and his wisdom was such that people traveled from the ends of the earth to hear it. Solomon was more in every way than any man of his day, or any that came before him. In

the closing days of his life he recorded all these things, and cried, *“it was all but vanity and vexation of spirit.”* Now, listen carefully to his closing words to all who will hear him in Ecclesiastes 12:13;

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man

Strong’s Concordance, as well as a majority of the old bible scholars, agrees that the last phrase of this verse actually says, *“...for this is the whole man.”* Solomon found, though late in life, that fulfillment and completion could not be found in *“much,”* but in *“one.”* It was the *“one God”* he had forsaken so many years before, in the pursuit of many *“things.”*

When God declares of Himself, *“The LORD thy God is one LORD,”* He not only reveals there is no other god, but also that no other god is necessary or even possible. Our God is complete in Himself. All completion is in Him, and He is the sum of all things. The first verse in the Bible says it well, *“In the beginning, God...”* He was alone. There was no other god. There was nothing, and God needed nothing. He *“...created the heavens and the Earth.”* Hebrews 11:3 tells us, *“...the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”* For modern science to even imagine the beginning of the universe, they must have a *“giant atom.”* In their strange concept, the entirety of the universe *“exploded”* out of a single atom. God had no need for even so much as an atom. He stood alone; complete, perfect; one God, the *“self existent.”* . He stood in the midst of nothingness and said, *“...be...,”* and all things *“are.”* The Apostle said it this way in I Corinthians 8:6, *“But to us there is but one God, the Father, of whom are all things...”* The phrase *“...of whom are all things”* should be translated *“...from whom,”* or, *“...out of whom are all things.”* He is all completion, all perfection, and the sum of all things.

The Word Made Flesh

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

John 1:1-3

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:14

The *“Word,”* from the Greek word *“Logos,”* meaning *“divine expression,”* speaks of the eternal existence of the One who was *“made flesh,”* and dwelt among men. We would call it the *“pre-existence”* of the Son of God, Jesus Christ. He, the *“Logos,”* was in the beginning *“with”* God and *“was”* God. Certainly this seems to be a mystery until we read in I John 5:7, *“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”* Notice, these *“three”* are *“one.”* All completion and perfection is in the *“One.”* The *“one”* is the sum of the *“three.”* The Father, the Word, and the Holy Ghost are one God. Unto this point we have seen only the *“Word,”* and not the *“Son.”* Then we come to the fourteenth verse, *“and the Word was made flesh, and dwelt among us...”* Here enters the Son of God, *“...made of a woman, made under the law (Galatians 4:4),”* and *“...made a little lower than the angels (Hebrews 2:9).”* The word *“angels”* in this text was derived from the Hebrew word *“elohiym,”* which was a word for God. It was *“Elohiym”* who said, *“Let us make man in our image, after our likeness (Genesis 1:26)...”* Both the *“first Adam”* and the *“last Adam (Jesus)”* were made a little lower than *“God,”* and in the image and likeness of God. Jesus was certainly not *“a little lower than the angels,”* because the first chapter of Hebrews refers to Him as the *“brightness of (God’s) glory, and the express image of (God’s) person (third verse).”* The fourth and fifth verses speak of Jesus, saying, *“...being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee? And again, I will be to Him a Father, and He shall be to me a Son?”*

Fundamental tradition tells us that Jesus Christ was *“100% God, and 100% man.”* A child would know that these numbers do not compute. Some believe that Jesus was not God on earth, but 100% man, while others believe He was not man on earth, but 100% God. I know of some that even believe Jesus was not the Son of God on earth, but, again, only a natural man who came from God to give us an example of what a natural man can do through faith, fasting and prayer. This last scenario, of necessity, denies the redemption Jesus made at Calvary for man. The other scenarios simply have too many contradictions to the scripture. While I confess, as Paul did, that I know nothing of myself, I will share what I have learned from the scriptures and the Spirit. If the scripture is true that says Jesus was *“...made a little lower than the angels,”* He could not be 100% God. If, as the scripture says, He *“...knew no sin,”* and He *“...did no sin;”* if He was our *“sinless”* sacrifice, He could not be 100% man. He had no sin nature. He was *“...the beginning of the creation of God,”* the *“...firstborn among many brethren,”* the *“last Adam,”* and the *“second man.”* He was equally the son of Mary as He was the Son of God. His body was the Son of God as much as His Spirit, and His Spirit was the son of Mary as much as His body. In the fifth chapter of John He settles the issue for those who can hear. *“The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise (John 5:19).”* Again, in the thirtieth verse Jesus said, *“I can of mine own self do nothing.”* Do we understand *“nothing?”* He could not sin, and He could do no miracle. He could do only what He saw His Father do. When *“tested”* by Satan in the wilderness, He could not have turned the stones into bread. When tested by the *“world,”* He could not have sinned. It was not in Him to sin. There was nothing in His heart that defiled or condemned Him. His nature was divine, and it was His Father that lived in Him. In John 10:30 Jesus revealed a great mystery. He said, *“I and my Father are one.”* While Jesus could do nothing of Himself, His Father could do all things. Jesus, while on earth, had His fullness in His Father, God. In John 10:37-38, He challenged the Jews, *“If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.”* This is the way He and His Father were one. He was *“in the Father,”* and *“the Father was in Him.”*

Man

When God made man, He never intended that man would be a complete entity within himself. If any man were complete within himself he would be God. He would be *“self existent.”* He would need nothing outside of himself. He could do all things, be all things, and know all things with no input from outside of himself. Man, being a created being, was not made that way. The first man was, however, made in the image and likeness of God. He *“breathed”* the breath of God, and that breath is Spirit. He was *“crowned with glory and honour”* of God. It was as the Spirit (breath) of God was in Him that he was the image of God. It was not Adam’s physical features that manifested God; it was that *“breath of life”* that God breathed into him. In transgression, Adam died the death. He lost the breath of God, the image of God, and the glory of God in a moment. He was truly naked, and he was ashamed, but God had not made him that way. With God, Adam was complete. Now, without God, he wrestled with the beggarly elements of the world to earn his bread. He would never again be complete until redemption came.

Even concerning this natural life, God said in Genesis 2:18, *“It is not good that the man should be alone; I will make him an help meet for him.”* Incredibly, according to *“Strong’s Exhaustive Concordance,”* the Hebrew word translated *“alone”* means *“separation, by implication, a part of the body.”* Further, the Hebrew word translated *“meet”* actually means *“a front, i.e. part opposite; specifically a counterpart.”* It seems that what God actually said was something like this, *“It is not good that the man should be incomplete, a part of a complete body. I will make his counterpart for him. ...they shall be one flesh (body).”* It is based on this understanding that it is said in Genesis 2:24, *“Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”* In Ephesians 5:31 Paul said it this way, *“...and they two shall be one flesh.”* Then Paul continues with this, *“This is a great mystery: but I speak concerning Christ and the church.”*

No one is complete within his or her self. It takes two to make one. In this present world a man is incomplete without his counterpart, his wife. From the day they are joined together in marriage, neither party will be complete without the other. They will find no fulfillment in this life unless they are “one” with their earthly companion. Each partner in a marriage is only one half of a perfect union. If either the husband or the wife seeks fulfillment outside the marriage union, the marriage will be torn apart. The result will be untold sorrow and unhappiness because of the way God made us; it takes two to be one.

One in Christ

For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.

Ephesians 5:30-32

The “mystery” of marriage is that it is a “revelation” of Christ and the Church. The union between a man and a woman is not sufficient to complete either party. They must also be “joined” to the Lord. In I Corinthians 6:17, Paul explains this, “*But he that is joined unto the Lord is one spirit.*” This speaks of the believer’s “marriage” to Christ. Romans 7:4 says, “*Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*” We were joined to sin, and it destroyed us. We “married” the law, but it could not save us. Now, in Christ Jesus, we are “dead to the law,” and joined to the Lord. We are “one” with Jesus Christ. Jesus prayed to His Father concerning this union with us the night before going to Calvary. He prayed for everyone that would ever believe on Him, “*...that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us* (John 17:21).”

The ramifications of this are numerous and incredible. For four thousand years, from Adam’s transgression until Calvary, man had been separated from God. What Adam had been before his fall was a great mystery. It was such that Isaiah spoke of in Isaiah 64:4, “*For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.*” The entrance of sin had concealed those things God had prepared for man. Adam had been “one” with God. God had “breathed” the Spirit of Life into Adam. Though not complete in himself, Adam was complete in God. He had fellowship with God, was the earthly image of God, and was adorned with the glory of God. He had authority over all the works of God’s hands. There was nothing that God did not put under Adam (Hebrews 2:6-8). All this was lost to man through the entrance of sin. Adam was alone once more. He still had his wife, but he was separated from God. Sin had literally torn him from God and made him its slave. The reign of death began on earth with the entrance of sin, and ruled supreme until the appearance of Jesus, the Son of God.

The scriptures say that Jesus was made a little lower than the angels, “*...for the suffering of death...that He by the grace of God should taste death for every man* (Hebrews 2:9).” In Gethsemane, Jesus prayed. Tomorrow He would face death, “*...even the death of the cross* (Philippians 2:8),” but tonight, He prayed, “*And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*” The entrance of sin was the beginning of this “*present evil world* (Galatians 1:4).” The glory that was lost to Adam through his transgression was also lost to the creator. The creator still sat on the throne of Heaven, but His creation served another. The Glory was gone. Jesus prayed, paraphrased, “*I want the glory restored.*” If this is to be the case, there must be another creation, a “*New Creation.*” There must be a new man, one created in the image of the Son of God. That “*New Man*” must be “one” with God, reconciled through the death of the Son of God. If these things are accomplished, then Jesus is willing to die. He trusted His Father. The Father had told Him, “*I will not leave your soul in hell, and you will not see corruption.*” It was through faith in His Father that Jesus was “*...obedient unto death, even the death of the cross. Wherefore,*” the scripture continues, “*God also hath highly exalted Him, and given Him a name which is above every name: That at the name of*

Jesus every knee should bow...and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Jesus died, but God raised Him from the dead, and *"highly exalted Him"* and *"gave Him a name above every name."* The Apostle, in Colossians 1:19, speaks of the resurrected and exalted Jesus, saying, *"For it pleased the Father that in Him should all fullness dwell,"* and again in Colossians 2:9, *"for in Him dwelleth all the fullness of the Godhead bodily."*

Jesus Christ sits on the throne of Heaven. It is in Him that all fullness dwells. This is the same Jesus that prayed, before facing death for us, that we who believe would be *"one,"* even as He and the Father were one. He explained that *"oneness"* like this, *"...I in thee, and thou in me."* Jesus' purpose in death was our reconciliation to God, that we would have the same relationship as He had with the Father. He gave Himself for us, to redeem us from all iniquity (Titus 2:14). He redeemed us from the curse of the law (Galatians 3:13). He redeemed us from our vain lifestyle (I Peter 1:18-19), and He redeemed us to God (Revelation 5:9). He gathered us into Himself, in Christ, where Paul tells us in Colossians 2:10, *"...and ye are complete in Him, which is the head of all principality and power."*

Complete in Christ

***Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.
II Corinthians 3:5***

We spoke earlier in this message that there is no one complete within themselves but God. So it is with sufficiency, there is not one single living thing on earth that is *"self sufficient,"* whether it be man, animal, or plant: only God is sufficient. In order for anything to be *"self sufficient"* there must be no need to receive food, water, air, sunlight, or anything outside of itself to sustain life. God did not create a single living thing that was truly *"self sufficient."*

Because of the fact of the *"insufficiency"* of man and the *"sufficiency"* of God, it follows that man must have God. I did not say that man must have *"a"* god, but he must have the *"self existent,"* the *"creator of Heaven and Earth,"* the almighty God out of whom all things were created. It is a vital truth that Paul spoke of every man in Acts 17:27-28, *"...that (men) should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being..."* No man, not the unbelieving, the atheist, the God haters, none could prolong their life in this body for a split second if it were not for the living and true God (Psalms 22:29). Every man is commanded to seek Him, to feel after Him, and to find Him. This almighty and all sufficient God can only be found in Jesus Christ.

***Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:
Ephesians 1:9-10***

For it pleased the Father that in (Christ) should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through

death, to present you holy and unblameable and unproveable in his sight:

Colossians 1:19-22

These verses reveal the “*mystery*” of God’s will, that He would “...gather together in one all things in Christ (Ephesians 1:10),” and “*through*” Christ He would “...reconcile all things unto Himself (Colossians 1:20)...” Even His enemies would be reconciled “...in the body of His flesh, through death...*holy, and unblameable and unproveable in His sight.*” All these things He accomplished and finished at Calvary, through the death, burial, and resurrection of Jesus Christ. They are effectual in the gospel believer. Through the gospel of Jesus Christ, every man, woman, and child on Earth are called to reconciliation with God in Christ Jesus. He is all-sufficient, complete, and perfect. Man is insufficient, lacking all things. Without Him, we can do nothing (John 15:5). We are as branches, cut off from the vine and withered. We possess nothing, but in Christ we are “*joint heirs*” with Him. Without Him, we know nothing as we ought to know (I Corinthians 8:2), and, finally, without Him we are nothing. He is our wisdom, our righteousness, our sanctification, and our redemption (I Corinthians 1:30). In Him, being one with Him, we do all things, possess all things, and know all things. In Him we are the “*righteousness of God* (II Corinthians 5:21.” In Him we always triumph (II Corinthians 2:14), making manifest the sweet fragrance of His knowledge in every place. He is our sufficiency. He is everything we have need of. He is our all. In Him we are complete.

Near to God

And Enoch walked with God: and he was not; for God took him.

Genesis 5:24

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

Genesis 6:9

Enoch and Noah were the two men found in the “*Old Testament*” scriptures who “*walked with God.*” The Hebrew word translated “*with*” in each of these texts is “*eth,*” and denotes “*nearness:*” Enoch and Noah walked “*near*” God. In the New Testament, Paul tells us in Ephesians 2:13, “...ye who sometimes were far off are made nigh (near) by the blood of Christ.” In Hebrews 10:22, the Apostle literally invites the believer to “*come near,*” saying, “*Let us draw near with a true heart in full assurance of faith...*” The reason given that we may “*come near*” is the “*blood of Jesus* (Hebrews 10:19).” Our hearts are “*sprinkled*” and our bodies are “*washed* (Hebrews 10:22),” therefore, come boldly into the Holiest by the blood of Jesus (Hebrews 10:19). The redemption has been made, God is calling every person on earth to come and be reconciled to Him through Jesus Christ.

The Greek word “*para,*” means “*near, i.e. from beside.*” “*Para*” is most often translated as “*with*” in the New Testament scriptures. Several times the scriptures tell us, as in Luke 1:37, “*For with God nothing shall be impossible.*” In this particular text, it is the Angel Gabriel speaking to Mary. He has told her of the child she is to conceive and bring forth. Her only question is, “*How shall this be, seeing I know not a man?*” Gabriel answers, “*The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.*” Gabriel also told Mary of her elderly cousin Elizabeth who, though she had been barren all her life, had conceived a child in her old age. Gabriel’s conclusion of these matters is this; “*With God,*” that is, “*Near God,*” nothing shall be impossible.

We know that God can do all things, that nothing is impossible with Him, but what about the man or woman that is “*with,*” or “*near,*” God? Jesus said it this way, in Mark 9:23, “*If thou canst believe, all things are possible to him that believeth.*” Again, in Matthew 17:20-21, “...nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting.” The admonition to the believer is “*come boldly,*”

and, “*come near.*” James told us to “...draw nigh to God, and He will draw nigh to you.” Nothing is impossible when we are “*near to God.*”

God With Man

When man walks “*with*” God, as Enoch and Noah did, we have seen that the Hebrew word “*eth*” means that they walk “*near*” to God. Amazingly, when the scripture speaks of God being “*with*” man, the Hebrew word “*im*” is used, which means “*in conjunction with,*” or, more specifically, “*equally with.*” God named Abraham, Isaac, Jacob, Moses, Joshua, Gideon, and David, as well as king Asa, and king Jehoshaphat as men He was “*equally with.*” All who came in contact with these men could see that God was “*with*” them, and they desired to make covenants of peace with them. Even in that old covenant, when men sought after God, they found Him. When they walked with God, He would walk equally with them. It would be manifest to all that God was with man.

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isaiah 7:14

The angel of the LORD, speaking to Joseph before the birth of Jesus, quoted this prophecy in Matthew 1:23 as a prophecy of the virgin birth of Jesus Christ, and revealed to Joseph that Jesus would be “*God with us.*” Never in time or eternity had a child been born such as this child would be. He would be the Son of God, the Holy One of God, and the Messiah of Israel. He was, from the beginning, the “*Word,*” the “*Logos,*” the “*divine expression,*” and He was “*made flesh*” to dwell among us. He is the image of the invisible God (Colossians 1:15), the brightness of God’s glory, and the express image of His person (Hebrews 1:3). The prophet Isaiah foretells His coming in this way; “*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever (Isaiah 9:6-7).*”

Incredibly, He is also the firstborn among many brethren, and the beginning of the creation of God. He was made flesh to dwell among us and die for us, but He was raised from the dead and exalted to the right hand of the Father that He might dwell in us. In redemption, God is calling every man and woman to be reconciled in Christ Jesus, that we might be “*one*” with Him. In the original creation, all things came out of God. In the New Creation, God gathers all things into Himself. It is an invitation to come. God has promised, “*I will dwell in you, I will walk in you.*” And again, “*I will be a Father to you, and you shall be my sons and daughters (II Corinthians 6:16-18).*”

Partnership

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.

I John 1:1-4

Do you want your joy to be full? The Apostle John tells us how. Believe the report of the eyewitnesses. John said, “*That which we have seen and heard declare we unto you...*” It was not earthly things they had seen or heard, but heavenly. They had walked with Jesus Christ for three and a half years. They knew Him after the flesh as none other did; yet they never spoke of His flesh. The eyewitnesses never told us the color of His hair, or of His eyes. They never even hinted of His height or weight. The old prophets, hundreds of years before

Christ, told us something of His appearance, but the eyewitnesses never did because what they heard and saw was not of this world. It was Life, eternal Life that they bore witness of. John called Him the *"Word of life."* He was the *"divine expression of life."* John exclaims, *"...for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us."* Their message to the people was Life: life they had seen, life they had heard, and life their hands had handled. John said, *"...we...shew unto you that eternal life."* The Apostles themselves were partakers of eternal life. John later said, *"And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."* Eternal life can be seen, and those who have it become manifestations of Life and Truth.

Do you want your joy to be full? The Word of life offers *"fellowship"* to those who believe the Word of life. John quickly explains, however, that this fellowship is not with man, but with the Father, and with His Son Jesus Christ. This is the basis for the promise of *"fullness of joy."* We need to understand the nature of this *"fellowship"* that is offered to those who will believe. The Greek word *"koinonia,"* translated *"fellowship"* in this text, is by definition *"partnership, i.e. (literally) participation."* God almighty has offered, through His Son, Jesus Christ, *"partnership"* and *"participation"* to all who will believe. He would live His life in us and do His wonderful works through us. In partnership, we would present our bodies, living sacrifices, holy, acceptable unto God (Romans 12:1), and He would work in us *"...to will and to do of His good pleasure (Philippians 2:13)."* We would be His *"hand extended."* Christ would be formed in His church. The church would be His body, *"the fullness of Him that filleth all in all."* Jesus Christ would be the head. Everything would be to the glory of God the Father.

These things I speak of are not just *"possibilities,"* but the *"realities"* of heavenly things that God has set before His church. The unsearchable riches of Christ are ours. He has made us to be *"joint heirs with Christ,"* and to be *"glorified together with Him."* We are to *"reign with Christ"* in this life, in the midst of an unbelieving, ungodly world. Oh that God would open our eyes of understanding to see, and to hear, and to comprehend these things God has prepared for His people.

"Behold the Lamb" is a publication of Calvary Outreach Ministries. It is dedicated to preach the gospel of Jesus Christ. Messages by Leroy Surface, Keith Surface, and others will be printed for your edification. "Behold the Lamb" is sent without subscription charge to all those desiring to receive it. It will be published on a regular basis as funds permit. "Behold the Lamb" is financed by the love gifts of those that love the truth. Your love gifts and offerings to this ministry are tax deductible and will be acknowledged. Make all checks payable to CALVARY OUTREACH, and address your correspondence to...

Leroy Surface
Calvary Outreach
P.O. Box 750
Porter, Texas, 77365

If you are not on our mailing list, and would like to receive "Behold the Lamb," OR if you have a friend that would appreciate "Behold the Lamb," simply fill out the coupon below and mail it to the address above.

Please send "Behold the Lamb" to...

Name _____

Address _____

City _____ State _____ Zip _____

1/03

Please send "Behold the Lamb" to...

Name _____

Address _____

City _____ State _____ Zip _____

1/03

Remember, "Behold the Lamb" is financed by the love gifts of those that appreciate the messages they receive. Help us do more. Thanks!