

## The End of All Strife

By John C. Kucera

Christ has brought us into His relationship with God by new birth. The new birth, being born again, is all about Christ bringing all those who are born of God into His relationship with God. This is declared throughout the entire Bible.

Let's look at some words in Hebrews that declare that our salvation is all about being brought into Christ's relationship with God. Hebrews 6:13-20, "For when God made promise to Abraham, because he could **swear by no greater**, he swore by himself, Saying, **Surely** blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation *is* to them **an end of all strife**. Wherein God, **willing more abundantly to shew unto the heirs** of promise the immutability of his counsel, confirmed *it* by an oath: That by two immutable things, in which *it was* impossible for God to lie, we might have a **strong consolation**, who have fled for refuge to lay hold upon the hope set before us: Which *hope* we have as **an anchor of the soul, both sure and stedfast**, and which entereth into that within the veil; Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec."

Hebrews 7:24-25, "But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore **he is able also to save them to the uttermost that come unto God by him**, seeing he ever liveth to make intercession for them." Hebrews 9:28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Taken in context, the second appearing referred to here is the spirit of Christ coming into someone's soul when they are born again. Being born of God, we enter into a salvation without sin. We enter into Christ. Unless you are born again, born from above, born of God, Jesus says that you cannot enter or see the kingdom of God, but when you are born again, you immediately enter into the kingdom of God. Colossians 1:13, "Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of

his dear Son..."

These scriptures in Hebrews are referring to the great salvation wherein Christ has brought us into His relationship with God. Paul the apostle in Ephesians 3:18-21 is saying the same, "May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do **exceeding abundantly above all that we ask or think, according to the power that worketh in us**, Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen." And again in Ephesians 1:3, "Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ..." All spiritual blessings pertain to Christ bringing "whosoever will" into His eternal relationship with God.

John 17 is all about this very same thing. Note here how important it is to Jesus that his disciples know that He was sent and came out from God. John 17:8, "For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me." This is so important because Jesus is going to bring them into His relationship with God the Father before the world was. That is why the book of John starts out with John 1:1, "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 anything made that was made." Jesus is the only one that was ever born of man who could say, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5) In Ephesians 1:4-6 we read, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." It was determined before the foundation of the world that Christ's unique, one and only, relationship

with God would be shared with all those who would receive Him. This word "chosen" refers to John 17:10, "And all mine are thine, and thine are mine; and I am glorified in them." It was predetermined that whosoever would receive Him would be brought into His relationship with the Father. God would choose them: **"...all mine are thine and thine are mine..."**

Just a note here on these words "**chosen**" and "**predestinated**" in Ephesians and "**whosoever will**" in John 3:16, "For God so loved the world, that he gave his only begotten Son, **that whosoever believeth in him** should not perish, but have everlasting life." I firmly believe that salvation is a "whosoever will" salvation. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:10-13) The presence of Jesus alone drew many unto Himself automatically, but not all drawn received Him. For example, Pontius Pilate was drawn unto Jesus, but nobody can positively say whether he eventually received Him as his Savior before he died. The whole nation of Israel was drawn unto Him, but only some received Him. They were predestined to receive Him, but many reject Him. The Gentiles were predestined to receive Him. And many did receive Him then and do now, but many reject Him. But whosoever receives Him is chosen: **"...all mine are thine and thine are mine..."** Chosen for what purpose? "...that they be one, even as we are one..." (John 17:22)

Jesus says in John 17:13, "And now come I to thee; and these things I speak in the world, that they might have my **joy** fulfilled in themselves." This same joy is referenced in Hebrews 12:2, "Looking unto Jesus the author and finisher of *our* faith; who for **the joy that was set before him** endured the cross, despising the shame, and is set down at the right hand of the throne of God." What was the joy that was set before Jesus? What is that same joy fulfilled in us? "...that they may be one, as we are one..." Jesus brings us into His relationship with the Father. John

17:21-26, “That **they all may be one**; as thou, Father, *art* in me, and I in thee, **that they also may be one in us**: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; **that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one**; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: **for thou lovedst me before the foundation of the world. O righteous Father**, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. **And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.**” It is plain to see that his intention is to bring us into His relationship with the Father.

Our salvation is truly a salvation to the uttermost. This is said in many ways throughout the scripture. In Galatians 3:26-29 we read, “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been **baptized into Christ have put on Christ**. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: **for ye are all one in Christ Jesus**. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.” 1Corinthians 12:13, “For by one Spirit are we **all baptized into one body**, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.” 1Corinthians 12:25, “That there should be **no schism** in the body; but *that* the members should have the same care one for another.”

When are we baptized into Christ? When we are born of God. When we passed from death unto life. John 5:24, “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” Again, Colossians 1:13, “Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son...” And Ephesians 2:4-8, “But God, who is rich in mercy, for

his great love wherewith he loved us, ***Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*** That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast.” The new birth immediately brings us into His relationship with God.

That is exactly what Paul is declaring in Ephesians 2:13-22, “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. **For he is our peace, who hath made both one**, and hath broken down the middle wall of partition *between us*; Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace; And that he might **reconcile both unto God in one body by the cross**, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. **For through him we both have access by one Spirit unto the Father.** Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.” “**For he is our peace, who hath made both one...**” is **the end of all strife** that is declared in Hebrews Chapter 6.

Paul is saying the same thing again in Romans 6. Look at Verses 10 and 11, “For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. **Likewise reckon** ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” In Christ our relationship with God is Christ. In Christ, as He is unto the Father, so are we. He is dead indeed unto sin and alive unto God, so we are dead indeed unto sin and alive unto God. Since it is so, reckon it so. That is

what Paul is saying in Colossians 3:3-4, “For ye are dead, and your life is hid with Christ in God. When Christ, *who* is our life, shall appear, then shall ye also appear with him in glory.” As far as God is concerned Christ is our life, relationship with Him, right from the get go. That is the power of being born of God without any of man's help. John 1:12-13, “But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Salvation to the uttermost!

This relationship in type and shadow in the Old Testament was God's relationship with Israel. Exodus 4:22, “And thou shalt say unto Pharaoh, Thus saith the LORD, **Israel is my son, *even* my firstborn.**” The whole nation of Israel was summed up in the high priest. This is a type and shadow of the reality that was to come with the coming of the Messiah, Jesus Christ the Lord. Jesus' prayer in John 17 and His accomplishment of that prayer in His death, burial, and resurrection whereby He actually became the eternal substance and evidence of what He did at the cross and brought His relationship with God right into the very soul of a believer who is born again is the fulfillment of “Israel is my son, *even* my firstborn.”

In the New Testament it is described this way: Ephesians 1:22-23, “And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, **the fulness of him that filleth all in all.**” He is the full definition of His body. His body is only defined by Him.

This is why Christ in you is the full assurance of glory. Colossians 1:27, “To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; **which is Christ in you, the hope of glory.**” That is why Christ in us is the treasure in the earthen vessel. 2Corinthians 4:7, “**But we have this treasure in earthen vessels,** that the excellency of the power may be of God, and not of us.” What a treasure that is! Paul never got over the excitement of the significance of this treasure: Christ as our relationship with God. Christ brought us

into His relationship with God right when we were born again as the gift of God. That is why Paul could declare to the church in Colossians 2:10, **“And ye are complete in him,** which is the head of all principality and power.”

It is important to note here that when I say that we are brought into His relationship with God, I am not in any way insinuating that we become God, or take the place of Jesus, or become the way, truth and life that only He Himself is. We can experience, enjoy, and declare the way, the truth, and the life, but we can never become the way, the truth, and the life that only Christ Himself forever is. Paul explains this oneness that Jesus is praying for in John 17 this way: 1Corinthians 1:29-31, “That no flesh should glory in his presence. **But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:** That, according as it is written, He that glorieth, let him glory in the Lord.” Christ is **made unto us His relationship with God** and that right when we are born again: **“But of him are ye in Christ Jesus...”** Without Christ we have nothing. With Him and in Him we are blessed with all spiritual blessings by being brought into His relationship with God.

The question arises concerning what is our personal relationship with God now that Christ is our relationship with God? My answer to that is that Christ is now our personal relationship with God. The Person Himself has made Himself to be our personal relationship with God at all times, in good times and bad times, in sickness and in health, in rich times and poor times. At all times and in all places, our personal relationship with God never changes because He Himself is our personal relationship with God in us at all times. He has made Himself to be both the **substance and the evidence** of our personal relationship with God. And He is the same yesterday, today and forever. This is what Paul is getting at when he states at the end of Romans Chapter 8, “For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, **shall be able to separate us from the love of God, which is in Christ Jesus our Lord.**”

The love of God in Christ is that Christ in us right now has been made and **is** our eternal personal relationship with God. “..the church, which is his body, the fulness of him that filleth all in all.”

Jesus says in Matthew 11:28-30, “Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.” When we come to Jesus and are born of God, Jesus immediately brings us into His relationship with God totally independent of our complete understanding of what has actually taken place. When we learn of Him, we see and know, “Wow! He has actually brought us into His relationship with the Father right when we are saved.” That seeing and knowing, the experiencing of His relationship with God, is an ongoing, eternal adventure that never ends.

“Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.” (2Corinthians 5:17-21)

“But *as* God *is* true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.” (2Corinthians 1:18-20)

The Lord bless all these many words to our hearts in the Person of Himself, Amen.