

FEDERAL AUTHORITY PART 2

STUDY GUIDE

STUDY GUIDE QUESTIONS

- Address the concept of universalism and clarify the belief in eternal security.

- Provide further explanation on the dual nature of believers and the significance of the flesh.

- Encourage listeners to engage in discussion and bring up objections to the teachings.

- Explore the scriptures to support the belief in eternal security and the crucifixion of the flesh.

-
-
- Teach the importance of relying on scripture to determine the truth and to avoid relying on personal experience or single verse theology.

-
-
- Read Ephesians 4:22-23 to understand the principle of putting off one's old self and putting on the new self.

-
-
- Provide commentary and respond to questions and comments in future broadcasts.

-
-
- Encourage listeners to leave comments and engage in discussions on the website.

-
-
- Address conflicts or confusion in future teachings based on questions and comments received.

-
-
- Consider doing a part three of Federal authority if there are additional questions.
-
-

Topics discussed

1. Federal Authority, objections, offense, doctrine

Carl emphasizes the importance of questioning and objecting to teachings in order to gain understanding and suggests basing teachings on scripture rather than personal experiences. He discusses the topics of universalism and eternal security, and clarifies that believers do not have a dual nature but have a new nature in Christ. Carl explains the concept of the law being made ineffective through the death of Christ and warns against reviving sinful passions.

2. scriptures, Ephesians 4, former way of life, old self

Carl reads scripture from Ephesians 4:22-23 and discusses the importance of teaching specific principles. He breaks up his teachings

into shorter segments to allow for questions and discussions. Carl encourages listeners to leave comments and ask questions for future teachings. They explain that their teachings originally started for their wife but have grown to a larger audience. Carl concludes by inviting more questions for a potential part three on the topic of Federal authority.

TRANSCRIPT

Federal Authority part two, I want to do this extra session on Federal Authority because what I love about the opportunity of this online platform is that I'm able to get questions from you guys and comments from you guys and sometimes objections. And first, I want you to know that objections are a good thing. Sometimes when you hear a teacher or you hear doctrine from somebody scriptures being interpreted a certain way, sometimes we can have an offense to it.

Now, sometimes that offense is because we have already learned something, right? We've already been taught something and in order to receive something new, that's in contradiction to something we already thought, we have to replace that thought. And as far as Christians go, right in all people, that's complicated. But as far as Christians go, sometimes the

believer is so tightly bonded to the doctrine that they've learned from church from grandma, from something they read in the Bible, something your parents taught to you. And we hold on to it very tightly. Partly we do that because we're worried about salvation and we're worried about being a heretic or falling away from God. And I want to dispel that a little bit if we can talk about it. You know, the great thing about listening to teaching and preaching, two things.

One is we always should be hearing new ideas, we should always be hearing the scriptures expounded upon in the best way possible. And I recognize that within that there's going to be some differences, right? Sometimes it's a difference of opinion. I find though it isn't a difference of scripture generally. It's a difference of experience.

And let me just talk about that a little bit. It is always a bad idea to teach from experience rather than to teach from scripture. And what do I mean by that? Let's take healing for instance. And when we talk about healing, now, the Bible makes many references to healing, many references to God wanting you to be in health, right? All of those verses are not in controversy to one another, meaning that the scripture bears them out clearly, that being said from our own experience, we

experience sickness and we experience disease clearly, we've all prayed that we would be healed or that somebody else could be healed and we didn't see it take place. It's certainly not in the way that we hoped or thought it would. Sometimes they do recover and everything's fine and we don't attribute that to God. We attribute to medicine or, or time and those kind of things can create a controversy in us.

So even though the scriptures aren't in controversy, our experience is in controversy. It's always a dangerous thing. It's never a healthy thing to simply preach from or teach the Bible from experience. We are always looking to the truth. The Bible says, Jesus said of himself that he was truth. The gospel of Christ is truth and those scriptures bear that out, bear his truth out.

But we see what we would call fact in the world. There are what we would call fact observable things that are going on that we say. But yeah, but this is happening right now. We call that a fact by faith though. However, we believe the truth. And when I believe the truth, the facts of our life start to come in line with that truth. It isn't the other way around.

And one of the things that I want to do when I present an idea like federal authority, although it be basic in how God operates to bring salvation

through a, a new atom and a new family line that we might be born again, even though those are all terms that we've heard. We may have some objection because we've heard something else taught from somebody else and it's generally from their experience.

So what I want you to do is when you hear something that is new or something that is sounds in conflict with something someone else has taught, maybe from experience that you might have. I want you to always have this principle in mind. It should drive you to the scriptures, it should drive you to a place where you go and you compare and contrast the scriptures to what's being taught that I believe is the healthy way to determine whether scripture is aligned and in context and supporting itself. Member Bible interprets Bible. I think that's the right way to do it. And I'm gonna give you this other tip that I do. I always want to make sure when I hear something new or I hear something that I didn't totally agree with that. I it's easy right to go to the Bible and use old verses and especially memory verses or things like that.

Maybe we can take one that's called single verse theology where I take a single verse and I build a lot of theology off it. And then what I do is I fit the rest of the scriptures that I read over time or the preaching or teaching that

I hear into that single verse theology. We could call it a paradigm, my point of view, whatever we want to call it. But I want to challenge you.

This is a better way to do it when I hear something new. When I hear something that is in a bit of controversy. Now, some things I can discount right away because they're so far out there, they're not true. But when it's something that I'm looking at and I really want to know the truth. I hear it. It's interesting. It seems like there's support for it instead of going and looking to disprove or discredit that idea.

I actually do the opposite. I take that idea in conflict and I try to prove it and I find that what that does is it takes my paradigm away. It takes my single verse theology and kind of puts it where it should be, is is out of my mind. Single verse theology is a really bad idea. And I allow myself the idea of being open to this idea. Now, I'm not putting faith in it.

I'm not trying to change my doctrine. What I'm trying to do is just prove that view, that verse how that person interpreted it. And I find that if I try to prove it, I'm much more open to seeing the scriptures outside of my paradigm than to operate within it. And I always find that's a much more healthy way anyway, all that to say, I super love the questions.

I even really like the controversy. I like it when someone comes to me and says, hey, you said this and I don't agree with it because it opens the door to a lot of great conversation. It opens the door to that person's view and what they've been taught and we can reason together and come to a, a better place in Christ. I think that's how brothers in Christ sisters in Christ are supposed to do it.

But if you've ever had that experience where you've tried to talk to somebody about the gospel, something that is very plain, something that is very clear and they have a really hard paradigm. They have something they're unwilling to be changed in on the verse, even though the verse clearly says it and the Bible supports it and you're able to make a really great argument to it.

If you've ever had that happen, then you're dealing with someone who's probably managing the rest of what they think about the Bible off a single verse. And I want to go back to this idea of why we are so hard pressed in those areas. Remember I said it's sometimes it's where we get it from. Sometimes it's mom and dad, it's grandma, it's an old preacher somewhere.

And here's another reason why we're sort of stuck to it is that we trust the teacher. I remember being in church when I was younger and really loving the pastor there. Now, he taught a really poor mixed doc covenant doctrine where he threw in the law and a little bit of Jesus and a lot more law and a lot of the gifts of the spirit. And it was so unbalanced and I was inexperienced in the Bible and I didn't know how to do it.

I didn't know how to break that apart. But beyond that, I didn't want to because I love him. And I think that this is another thing that we need to be honest about when we look at the scriptures is that, am I believing this?

Because I'm convinced in the scriptures, it's true or am I believing it?

Because I'm convinced in the person that taught it to me?

Because people mean all of us in every teaching, in every preaching, there isn't the perfect view, right? We're all growing in Christ and we can definitely do the best job we can. And we can really let the Bible speak to itself. The Bible interpret Bible, we can apply good hermeneutics. We can make sure that we're not falling into the trap of single verse, theology or denominational or worse full religion, full religion traditions and things like that.

We gotta do all that. We got to apply that. But even within it, I mean, who can understand the greatness, the fullness of the greatness of God, right? We, we have to grow in that and the spirit speaks to us and we affirm things from within, but we allow the scriptures to speak to us and be in harmony. So with that being said, there was a few questions that came up and I want to just address them.

Number one, the idea of universalism. Let me explain that because someone asked me, are you a Universalist? I said something in the teaching that said that the grace of God was undeniable and really what I meant by that was that it is just as undeniable once you believe it as the sin of Adam, remember I spoke there about how the bond of Adam sometimes we can believe about our salvation that even though I cannot break my position of being a sinner in the family of Adam, he passed down the the law of sin and death and in passing it down whether I actually agree with it or not, I cannot break that bond. And I use the example of someone who might tell you, listen, I, I object to the idea of being and falling into that family of Adam. In fact, I just reject it altogether. I choose not to be a sinner. And I said, we would kind of chuckle and, and maybe we would not say it

outwardly but inwardly, we would say, well, you can think that but there's no way that you could actually do that.

The bond of the family of Adam, the biological traits, the corrupted soul of what we call the old man and the flesh, the sin principle. We'll talk about that in a second is still in me as an unbeliever, right? And there's nothing that I can do to escape it. If we believe in Christianity, that is the doctrine of the Bible, the issue becomes where once you have left that family and you've become born again, right?

A new son under the family of Christ under his federal authority, believers sometimes are taught and believe that there is a bond that can be broken there that I can actually, fall out of fellowship with God or worse lose my salvation. And people will argue this point that, and he used the term which is really meant to give comfort. They use this term once saved, always saved.

And they'll say, well, you're not a once saved, always saved person, are you and always answer it the same. I always say, well, I can tell you what I'm not, I'm not a person who believes in eternal insecurity. Absolutely not. I believe in eternal security that once I am saved because I understand

federal authority and my inescapable ability or my inescapable principle of being under the sin of Adam.

Once I know that, then I can see how inescapable my position is as a son, once the cross has happened and all my sins have been paid for. I accept it. I become in perfect standing with God. I have righteousness. I have perfect justification. I've been declared a verdict of innocent has been made towards me, from God. All my sins have been forgiven.

That is a debt that I no longer ever have to carry. Right? The Bible says that for God so love the world. He gave his only begotten son that who so ever believes in Him shall never perish. If never there is sometimes we all are in trouble every one of us. So do I believe in, once saved? Always saved? You know what? Just to be clear. You bet you. I sure do.

I believe you are eternally secure. And what I said about people that fall and they have this sensation of that. Right? And here's the thing, if, as believers, we've probably all fallen and felt like we weren't saved, like fallen into sin, we've done something. We've, we've separated ourselves with God, either from sin or in time. We don't go back to church.

We don't pursue God. But if we look at where those people are today, all of us that are listening to this program would say no, I believe I'm saved. We

are a walking contradiction in doing that. We are worried about the time in between the sin and our reconciliation. We might call it the back slid believer, right? So we gotta be careful with that.

Number one. We judge with that, but we judge ourselves with it once you are saved, God is you eternally secure. And I know there's objections to that. So go ahead, let's bring them on and we'll have a discussion about that too. I'm not against that. I can bear it out in the scriptures. The Bible makes it abundantly clear that Jesus said, I give them eternal life and they shall never perish.

If never is. Sometimes all of us are in trouble. All of us, none is safe. There is no security. There is no surety, there is no peace and that is not the scriptures. So yes, I wanna make that bold claim that I believe in eternal security. Secondly, one of the things that were brought up in the questions and this was a good question because in listening to the program, I realized I could have left a little gray area here.

And we were talking about the dual nature, how that Adam passed down a nature of sin and death and how once saved, we now have a nature of eternal life through Christ, this new nature. And I said, I asked this question, we should ask this question once I'm saved and I have the new

nature. Why does God allow to remain in me some characteristics of that old nature?

And I wanna make sure that I clarify this, that I am not saying that you have a dual nature once saved. The believer has a new heart, a new soul, a new inner being. God puts the laws of the new covenant commandments are in there. We'll talk about that later. But regardless, the Bible makes it abundantly clear that we have taken off this old self, right?

Colossians 3 10 says it like this verse nine, do not lie to one another since you have taken off the old self with its practices and have put on the new self which is being renewed in the knowledge and in the image of its creator. So you are not left with two natures. You do not have the old sin nature and the new nature of Christ. Let me, let me make that clear.

You have the new nature of Christ. But what is left and what is remaining is what we call the flesh. And we should all agree with that because the flesh actually wars against the spirit. And it talks about how the mind of the flesh is set on the things of the flesh that is set on sin. Now, what is the flesh? Well, the flesh, what we could call it. And I think the best way to describe it is the sin principle.

And in the teachings that I do, I offer this idea that it is the traitor within, there is something within you that desires sin, it looks to sin. Now, the Bible says that the flesh has been crucified with Christ when Jesus died on the cross, your flesh, the Bible says was crucified with Christ. What that means is not that it is destroyed and put away it is made of no effect, right?

The Bible says the same thing in Romans seven that you have died to the law in the body of Christ. In fact, that law was crucified with Christ. It's made of no effect, but clearly from Romans seven. In the context, there, you have the ability to put yourself back under the law and arouse the flesh and arouse the sinful passions of the flesh. The Bible says right there that the sinful passions of the flesh are aroused by the law.

So he's writing to believers, the book of Galatians bears this out in all those chapters that a believer once saved can try to return to the law and revive that law. And by doing so, also revive the sinful passions of the flesh. Now, if the flesh wasn't there, we could not revive the sinful passions of it. So it's made of no effect and we can keep it at no effect by following this new nature.

So I wanna make sure that I clarify that, that what I was talking about, there was actually the flesh and that you do not have a dual nature. I wanna read

a couple of scriptures. One is Ephesians 4 22 and 23 22. Says to put off your former way of life, your old self, which is being corrupted by its deceitful desires to be renewed in the spirit of your minds and to put on the new self created to be like God in true righteousness and holiness.

Now, there's many scriptures that speak to this idea. And as I get into things like federal authority, I'm really narrowly teaching something a principle and I want, want to make sure that this is a good commentary sort of back and forth from the questions that were given to me. But I do want to explain this, that when we speak to a specific principle, it's, it's hard, maybe impossible to bring in all of the peripheral ideas and support them.

Right. Otherwise these things would go on and on for hours and hours and instead of doing that, what I do is I break them into about 23 24 minutes, each one. And that way you have an opportunity to listen, think about it, ask questions and I love the questions and I love them comments, but they are related to future broadcasts. And that's good for me.

I implore all of you when you listen to these, come back, leave a comment, go to the site, put in your name and throw in a comment because I would love to respond to it and do a teaching on the things that you are thinking about, the things that you see in conflict, maybe something you were taught

by somebody you love or scriptures that you have put into single verse theology and created the entire doctrines of.

And now as you read the verses and you hear this, maybe you have some conflict or you have some confusion, please do that. Please be sure to always know that I'm open to that and that I am not insulted by controversy or questions. And in fact, it gives me a great platform to come back on here and expound upon it. You know, in my time here of teaching to the groups, which is how this is sort of formed.

Actually to tell you the truth. I do this for my wife, to tell you the truth. I started all of this for my wife, right? This poor lady is suffering my conversations late at night and the things that I'm thinking and so she's kind and she said, you know, you really should start writing it down and start teaching it online. And it was for her and then we had home groups and we had life groups and I realized that it was a great resource to put it out to them.

So if they missed a week or they weren't able to hear it or their kids crying, they got to get up and go that they have a resource to come back online and hear the rest of the teaching. And then many times without questions and disruptions, I'm able to expound in greater view and their verses are

here and are available to them to review. So that's how it started. But really what it's grown to is a big audience who's listening to these and the questions really need to serve you.

So if you have questions and comments, feel free to put them there, I'll be reading them and I'll set them to future teachings. So I hope this helps and I hope that if you have other questions, you'll be sure to bring them out. I'm happy to do a part three of Federal authority.