

**"Let your conversation be without covetousness;
and be content with such things as ye have"
([Heb 13:6-10](#))**

Heb 13:5 *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*

Heb 13:6 So that we may boldly say, The Lord **is** my helper, and I will not fear what man shall do unto me.

Heb 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

Heb 13:8 Jesus Christ the same yesterday, and to day, and for ever.

Heb 13:9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

Heb 13:10 We have an altar, whereof they have no right to eat which serve the tabernacle.

The last verse we looked at last week was "*Let your conversation [\"your way of life\"] be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee\"*([Heb 13:5](#)). These next few verses we will look at tonight lay out how it is that we can overcome a covetous spirit through Christ as we grow in our appreciation of knowing that He will **"never leave you, nor forsake you"**.

Our interpretation of never being left and never being forsaken is based on things that we don't see, if we are thinking maturely ([Joh 20:29](#)) and not on what our flesh necessarily needs and wants. We wrestle against the powers and principalities that we are called to overcome as we die daily, putting "off concerning the former conversation the old man, which is corrupt according to the deceitful lusts"([1Jn 2:16](#)), being thankful for how God provides for us in whatever measure, and understanding that this measure is something He calls us to learn to be content with as we grow in confidence in what God can and will always supply ([Php 4:12](#) , [Php 3:3](#) , [Php 4:19](#)). That former way of thinking is what we die daily to, and it is ever present at the gates of our hearts. It is Christ who has told us he will "never leave you, nor forsake you" in order to overcome those powers and principalities that he is far higher than ([Eph 6:12](#) , [Eph 1:21](#) , [Gen 4:7](#)).

Php 4:12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

Php 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Php 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

Eph 6:12 For we wrestle not against flesh and blood, but against **principalities**, against **powers**, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

Eph 1:21 Far above all **principality**, and **power**, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Gen 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and **thou shalt rule over him**.

That covetous spirit is manifest in us when we don't yet realize that "marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (verse 4). We must be judged therefore, to keep our relationship with Christ as one that is undefiled. So we're told that it is through much tribulation that we enter into the kingdom of God, and that judgement which is upon the house of God produces the spiritual fidelity that God is going to cause in the life of the bride of Christ who is being made ready: "**thou shalt rule over him**" ([Act 14:22](#) , [1Pe 4:17](#) , [Rev 19:7-8](#)).

Rev 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

Rev 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

If we're not being received of God where the bed is kept undefiled, it will manifest in our not bringing forth fruit meet unto repentance ([Mat 3:8](#)). If on the other hand we are overcoming through Christ a spiritually adulterous spirit and age that we are living in ([Mat 16:4](#)), it will be a work of God that will be accompanied with chastening and scourging, leading to our relationship going

onto perfection on the third day ([Luk 13:32](#) , [Mat 11:5](#)). We are being accepted of God through Christ as we enter into the kingdom of God in earnest today, which is in fact God's good pleasure to have happen ([Luk 12:32](#)) unto those first fruits that He is producing, fruit that has been ordained from the foundation of the world ([Rev 3:18-19](#) , [Eph 1:4-9](#) , [Heb 4:3](#)).

[Act 14:22](#) **Confirming** the souls of the disciples, *and* **exhorting** them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. [[1Co 14:3](#)]

[Mat 3:8](#) Bring forth therefore fruits meet for repentance:

[Luk 12:32](#) Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

[Rev 3:18](#) I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

[buy of me gold, white raiment and anoint your eyes as opposed to doing what is written in [Isa 4:1](#) that speaks of our former conversation]

[Rev 3:19](#) As many as I love, I rebuke and chasten: be zealous therefore, and repent. ([Heb 12:6](#))

[Eph 1:4](#) 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:

[Eph 1:5](#) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

[Eph 1:6](#) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

[Eph 1:7](#) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace

[Eph 1:8](#) Wherein he hath abounded toward us in all wisdom and prudence;

[Eph 1:9](#) Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

[Heb 4:2](#) For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*. [[Rev 3:18](#) , [1Pe 1:7](#)]

Heb 4:3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

A tree is known therefore by his own fruit ([Luk 6:44](#)), and the fruit that is being born in the body of Christ is made possible by our being separated from the world ([2Co 6:17](#)), hidden in Christ ([Col 3:3](#)) and worked with through a planting and watering process ([1Co 3:6](#)) along with a pruning process, or purging ["to cleanse"] process ([Joh 15:2](#)).

Luk 6:44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

Col 3:3 For ye are dead, and your life is hid with Christ in God.

[a seed that dies and is baptized into his death hidden in the earth, the church, the body of Christ ([Rom 6:3](#) , [Joh 12:24](#))]

Joh 15:2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

So what has all that we've talked about up to now have to do with our title found in ([Heb 13:5](#)) which says, "*Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee*"?

It truly has everything to do with it because if we are called to be part of this process of putting off our flesh and being cleansed ([1Co 6:11](#)), it will result in our walking as ambassadors for Christ ([2Co 5:20](#) , [Eph 6:20](#)) who have had that privilege and honour of having Christ build the spiritual house that we are in him, today. A house of prayer, a house of contentment that is "careful for nothing; but in every thing by prayer and supplication with thanksgiving" letting our requests be made known unto God. That active "prayer and supplication with thanksgiving" will, in turn, truly bring about the contentment, or "the peace of God, which passeth all understanding, [*that*] shall keep your hearts and minds through Christ Jesus." ([Psa 127:1](#) , [Joh 10:1-2](#) , [1Co 3:16](#) , [Mat 21:13](#) , [Pro 16:3](#) , [2Co 10:5](#) , [1Pe 4:19](#) , [Php 4:6-7](#) , [Joh 4:23](#)).

Psa 127:1 *A Song of degrees for Solomon.* Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

Php 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Php 4:7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

This house that the LORD is building will have a peace that passes all understanding (**Php 4:7**), not concerned about the wars and rumour of wars that are abounding in this world within and without ourselves (**Mat 24:6**). We will have godliness with contentment that is great gain (**1Ti 6:6**), which is not based on our former conversation (way of life), but rather based on a contentment of knowing that what God has started in us, He will finish (**Php 1:6-7**). His grace is sufficient in our lives as His power rests upon the body of Christ (**2Co 12:9** , "God hath chosen the weak things of the world to confound the things which are mighty" **1Co 1:26-31**).

1Ti 6:6 **But godliness with contentment is great gain.** [**Luk 12:15-21**]

1Ti 6:7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

Luk 12:15 And he said unto them, **Take heed, and beware of covetousness:** [**Mat 6:32-33**] **for a man's life consisteth not in the abundance of the things which he possesseth.**

Luk 12:16 And he spake a parable unto them, saying, **The ground of a certain rich man brought forth plentifully:**

Luk 12:17 **And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?**

Luk 12:18 **And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.**

Luk 12:19 **And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.**

Luk 12:20 **But God said unto him, *Thou* fool, this night thy soul shall be required of thee [**1Ti 6:7**]: then whose shall those things be, which thou hast provided?**

Luk 12:21 **So *is* he that layeth up treasure for himself, and is not rich toward God.**

Php 1:6 **Being confident of this very thing,** that he which hath begun a good

work in you will perform *it* until the day of Jesus Christ:

Php 1:7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

2Co 12:9 And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness.** **Most gladly** therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

2Co 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

The power of God that is described in (**2Ti 1:7**) is working with us and leading us into all truth and helping us continue in the truth (**Joh 16:13** , **Joh 8:31-32**), in order to bring about that spirit of contentment that in the negative sense is described in Babylon as "let us eat and drink; for to morrow we die" as opposed to dying daily today (**Heb 13:10** , **1Co 15:31-32**). The table, or altar that we serve, is the cross (**Gal 2:20**), and it is through the cross we carry that we are brought to a place of conviction and understanding of his power, love and soundness of mind in Christ, which convicts us that there is nothing that can separate us from his love (**Rom 8:38-39**). This is what true godly contentment is, and the Lord knows how to convict us and bring us to the point where we are not holding onto this flesh, wanting only to be with our Lord, by keeping under ourselves through this life (**2Ti 4:6-7** , **Php 1:23** , **1Co 9:27**).

2Ti 4:6 For I am now ready to be offered, and the time of my departure is at hand.

2Ti 4:7 I have fought a good fight, I have finished *my* course, I have kept the faith:

Php 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

1Co 9:26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

1Co 9:27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Our first verse:

Heb 13:6 So that we may boldly say, **The Lord is my helper, and I will not fear what man shall do unto me.**

When God gives us the ability to bear all things, and believe all things, hope all things, and endure all things ([1Co 13:7](#)) by shedding His love abroad in our hearts ([Rom 5:5](#)), we are being given the power through His holy spirit, our hope of glory within ([Col 1:27](#)), so "**that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me**".

All our lives we are subject to the bondage that the fear of death has on us. It is only through Christ that we can be delivered from that ([Heb 2:15](#)).

Heb 2:15 And deliver them who through fear of death were all their lifetime subject to bondage.

When the scripture says bondage of the fear of death, it is not talking exclusively about a one-time event when we physically take our last breath. God does tell us that moment is better than the day of our birth ([Ecc 7:1](#)), but more importantly scripture is speaking of the wretchedness of our flesh that cannot naturally be obedient to God ([Rom 7:24-25](#)) and needs to be delivered through "**The Lord is my helper**" so that we die daily. It is because of the help God gives us that we can go on to do what Peter could not do at first. Regardless of how well-intentioned he was in his deceitful and desperately wicked heart, which is our deceitful and desperately wicked hearts, he and we would continue to only want to establish our own righteousness if it were not for the grace through faith process by which we are being saved ([Mar 14:30](#) , [Mat 26:34-35](#) , [Jer 17:9](#) , [Jer 2:19](#) , [Mat 26:75](#) , [Php 3:9](#) , [Eph 2:8](#))

Rom 7:24 O wretched man that I am! who shall deliver me from the body of this death?

Rom 7:25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Jer 17:9 The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

Mar 14:30 And Jesus saith unto him, **Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.**

Mat 26:34 Jesus said unto him, **Verily I say unto thee, That this night, before**

the cock crow, thou shalt deny me **thrice**.

Mat 26:35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

Mat 26:75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Mar 14:50 And they all forsook him, and fled.

Jer 2:19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

Php 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness **which is of God by faith**:

It takes the grace and faith of Christ to accomplish what Peter could not accomplish in his flesh, and whenever God grants us that precious grace and faith we will "**not fear what man shall do unto me**". The **twice** witness of a cock crowing and the **thrice** process of our denying Christ remind us that it is Christ who is working all the details in each of our lives, the grace (**twice** plus **thrice**=5)=grace) through faith (**Eph 2:8**) that only Christ who can save us gives, seeing He will never deny himself within those whom the Father has given to Christ to keep (**2Ti 2:13** , **Joh 18:9**)

2Ti 2:13 If we believe not, *yet* he abideth faithful: **he cannot deny himself**.

Joh 18:9 That the saying might be fulfilled, which he spake, **Of them which thou gavest me have I lost none**.

So again, we can ask what does this story of Peter's denial of Christ have to do with letting our "conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee"(**Heb 13:5**)?

And again, it has everything to do with it as we learn that we are Peter who must go through that process of thinking we have something to offer Christ in our flesh to only later find out just how hypocritical our flesh is without Christ

working in us both to will and to do of God's good pleasure ([Php 2:12-13](#)).

Peter wanted some glory in overcoming the enemies that were coming after Christ and so does our flesh until we are humbled to our core and realize that only Christ can be Christ in us ([Rom 8:9](#)) and there is no room for us to glory in our own flesh or in that which God does through us ([1Co 4:7](#)). When we are blessed to come to that conclusion over and over, we can say our "conversation [*is*]*be* without covetousness" and we are "content with such things as ye have" because we believe these words that "for he hath said, I will never leave thee, nor forsake thee" through this process.

Heb 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

God calls his elect remnant to a life of being content with such things as we have, and to consider those who have already gone before us, "**considering the end of *their* conversation**". More specifically, "**remember them which have the rule over you, who have spoken unto you the word of God**". That faith of Christ was manifested in the apostles' lives and those who had positions of leadership throughout the ages in the church, and the benefit and blessing that this brought is what we consider when we consider "**whose faith follow, considering the end of *their* conversation**". It is looking at their way of life, their walk in the Lord, the new creation, which is the fruit that we see and the faith that we desire ([Luk 6:44](#) , [Mar 11:24](#))

Remember, Paul here is speaking of that "so great a cloud of witnesses" ([Heb 12:1](#)) that we read about in Chapter 11 (Abel, Enoch, Noah, Abraham, Sara, Isaac, Jacob, Joseph, Moses, Joshua, Rahab, Gedeon, Barak, Samson, Jephthae, David, Samuel and the prophets) :

Heb 11:33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Heb 11:34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Heb 11:35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

Heb 11:36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

Heb 11:37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

Heb 11:38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

Heb 11:39 And these all, having obtained a good report through faith, received not the promise:

Heb 11:40 God having provided some better thing for us, that they without us should not be made perfect.

All of these type and shadow events typify the faith of Christ that is given to God's elect today so we can believe God "who quickeneth the dead ([Rom 6:11](#)). We can look at the prophesied joy that has been set before us and that can also be a way to consider "**the end of *their* conversation**" since God speaks of things that are not as though they were, unto us, today ([Rom 4:16-25](#)).

Rom 4:16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

Rom 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

Rom 4:18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. [[Gal 3:16](#)]

Rom 4:19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

Rom 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

Rom 4:21 And being fully persuaded that, what he had promised, he was able also to perform.

Rom 4:22 And therefore it was imputed to him for righteousness.

Rom 4:23 Now it was not written for his sake alone, that it was imputed to him;

Rom 4:24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Rom 4:25 Who was delivered for our offences, and was raised again for our justification.

What we want to look at when we look back or look at the present example of

Christ in others is just that: Christ and nothing but Christ, and not the flesh (2Co 5:16). We want to look through that lens of seeing Christ in all things and understand that all things are for our sakes (2Co 4:15). We can, with that mindset, both look at the old wine that can preserve us and make us wise unto salvation (2Ti 3:15), and we can look at the new wine within the body of Christ and that can also preserve us (Mat 9:17 , Heb 9:23 , 1Pe 4:17 , 1Jn 4:17).

Mat 9:17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Heb 13:8 Jesus Christ the same yesterday, and to day, and for ever.

Everywhere we look we can see that God does not change in regard to his righteousness, if we have been given to fear our Father and think upon His name (Mal 3:6 , Mal 3:16). Everywhere we look we can now learn that when His judgements are in the earth we can learn of His righteousness, because of God's spirit within us (Rom 8:9). The typical statement made in (Isa 26:9) represents the reality of the new creation that God's people are becoming because of our desire to know Christ in the night which is a desire that is blessed, because it is the first fruits who are the first to seek him early and to be judged prior to the rest of His creation so that we might be found in that blessed and holy first resurrection (1Pe 4:17 , Rev 20:6).

Mal 3:6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

Isa 26:9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

1Pe 4:17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

Rev 20:6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Christ is saving us through a process of judgement as we are dragged to Him and made into a new creation (2Co 5:17) by God's holy spirit that gives us the power

to no longer be conformed to this world but "transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God" ([Rev 22:13](#) , [Joh 6:44](#) , [Rom 12:2](#) , [Zec 4:6](#)). That is what our High Priest is doing today as He makes intercession on our behalf so that we can be more than conquerors through Him ([Heb 7:24-25](#) , [Rom 8:26](#) , [Heb 4:14-16](#)).

[Heb 4:14](#) Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. [[Rev 3:11](#)]

[Heb 4:15](#) For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

[Heb 4:16](#) Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Christ won't change. "**Jesus Christ the same yesterday, and to day, and for ever**". He comes to reveal God's unchanging character ([Joh 10:30](#) , [Mal 3:6](#) , [Heb 7:24-25](#) , [1Jn 4:17](#)) within us, so that we can then be used to help the rest of His creation, the other fold who have been reserved unto the great white throne, lake of fire judgement ([2Pe 2:9](#) , [Rev 20:15](#) , [Eze 14:9](#)).

[Mal 3:6](#) For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

[Heb 7:24](#) But this *man*, [*Jesus - see verse 22*] because he continueth ever, hath an unchangeable priesthood. [*"let us hold fast our profession"* [Rev 19:16](#)]

[Heb 7:25](#) 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.

[2Pe 2:9](#) The Lord knoweth how to deliver the godly out of temptations, [[1Co 10:13](#)] and to reserve the unjust unto the day of judgment to be punished:

[Heb 13:9](#) Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

[Heb 13:10](#) We have an altar, whereof they have no right to eat which serve the tabernacle.

To not be "**carried about with divers and strange doctrines**" is-was- and-

will-be the goal that the body of Christ is striving for, and God has given us "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, ["Be not carried about with divers and strange doctrines"] by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive" ([Pro 24:21-22](#)).

[Pro 24:21](#) My son, fear thou the LORD and the king: *and* meddle not with them that are given to change:

[Pro 24:22](#) For their calamity shall rise suddenly; and who knoweth the ruin of them both?

God has called us to learn that "***it is a good thing that the heart be established with grace***", and this is being accomplished as God manifests that knowledge in the church where our hearts can "***be established with grace***"([Eph 3:10-12](#)).

[Eph 3:10](#) To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

[Eph 3:11](#) According to the eternal purpose which he purposed in Christ Jesus our Lord:

[Eph 3:12](#) In whom we have boldness and access with confidence by the faith of him. [[Php 3:3](#)]

The church is the altar that God has given us. It is "***an altar, whereof they have no right to eat which serve the tabernacle***", where our former conversation (our old ways of life) were occupied, "***which have not profited them*** [and us in our time [Eph 2:1-5](#)] ***that have been occupied therein***". If we are blessed to understand that we are a living sacrifice that we present unto God ([Rom 12:1-2](#)), and that the altar is the cross, and that our communion is the meat that profits us ([1Co 10:16](#)), then we will be amongst those "fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" ([Eph 4:16](#)).

[Eph 2:1](#) And you *hath he quickened*, who were dead in trespasses and sins;

[Eph 2:2](#) Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now

worketh in the children of disobedience:

Eph 2:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Eph 2:4 But God, who is rich in mercy, for his great love wherewith he loved us,

Eph 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

Rom 12:2 And be not conformed to this world:[*don't be "carried about with divers and strange doctrines"*] but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

The stedfast faith and love that God gives us as He receives us in this life through his grace (**Heb 12:6**) that is sufficient for us (**2Co 12:9**) is a testimony of His hand working in the lives of those first fruits who can "now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church"(**Col 1:24**) with lives that are being "transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God", which causes us to be "without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee".

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

2Co 12:9 And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: