

FAITH IS ACTION

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On Your Special Day

Happy Birthday
Brother Hardy

September 3rd



Safe in Christ

By R.G. Hardy

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God” (Col. 3:1-3).

The child of God is living a *secret life*, a spiritual life that is unknown and hidden to the unsaved and unregenerated. Not only this, but it is a two-way street: Not only does the unbeliever not know or partake of the life of the Spirit, but neither does the child of God partake of the old life any longer: *“Your old life is dead—separated!”* Paul said, *“And your new life in Christ is hidden from those who are not new creatures in Christ.”*

It is a life of spiritual fellowship with the Father and His Son. It is a life that focuses on spiritual things. Thus, he admonished: *“If ye be risen with Christ...”* This is the condition that assumes that the old man has been buried with Christ, and the new man is risen with Christ, walking in newness of life. *“Seek those things*

that are above, and set your affections on things above, not on things on the earth,” (as those who are still living the earthly life).

The earthly man quite naturally desires and seeks earthly things. He does not know anything else. His whole life is about acquiring things—*things that will pass away!* (1 John 2:15-17).

But those who have tasted of the Lord, and the good things of God, and the powers of the world to come (Heb. 6:4-5) their desires, their affections are centered on the life of Christ! And this life is one of peace, security, and safety!

Divine Protection

This life in Christ is one of divine protection. From the moment one places his trust in Jesus Christ, he is freed from the power of darkness and kept by the power of God. Peter said, *“Who are kept by the power of God through faith unto salvation ready to be revealed in the last time”* (1 Peter 1:5). The Greek term for *kept* in this verse is a military word that refers to being *guarded by soldiers*. It is in the present tense which

denotes *continual guarding and protection of God's power*.

As one continues to place his faith and trust in God's power, he is kept, guarded by that power *unto or into salvation*. This Greek preposition *into* means "*the direction towards*." We, then, are being kept and guarded by God's power *in the direction towards salvation*, and here Peter referred to final salvation, which is the rapture-resurrection—the redemption of our bodies, which shall be revealed or unveiled in "*the last time*." This refers to a particular period or moment in time.

This is the first and greatest lesson new converts must learn upon being saved. Knowing that they are babes in Christ and unskilled in the Scriptures, Satan tries to take the advantage, to bring doubt, fear and its torment. Most people do not realize that there really is a devil until after they are saved. Then they become aware of his former power over their lives and what an evil adversary he is. What Satan does not want them to realize is, now that they are saved and continue to place their faith in Christ, **they are kept, guarded by the power of God!** They are no longer under his dominion and rule and are no longer subject to his reign of terror. They have moved to a new residence: The love of God!

John wrote: "*God is love; and he that dwelleth in God dwelleth in love. And there is no fear in love, but perfect love casteth out fear, because fear hath torment*" (1 John 4:16-18). The child of God is dwelling in God's

love, and there is nothing to terrorize him there: He is safe; he is protected. He has been removed from his dwelling place of fear and torment which was inflicted upon him through Satan's domination. This is important: The child of God is not just kept **from** Satan's wrath and domination—He is delivered **out of** his kingdom, or sphere of rulership!

Not APO—But EK!

Pay close attention to the following verse, Colossians 1:13. It is one of the most powerful revelations to the believer in Christ, and the crux of this message:

*"Who hath delivered us **from** the power of darkness, and hath **translated** us into the kingdom of his dear Son."*

The key words of this verse are **from** and **translated**. You see, God did not just forgive us of our past sins and give us some weapons with which to fight the enemy, and say, "Now make it to Heaven the best way you can." He did not leave us vulnerable to the powers of Satan, struggling against his rule and authority which he maintains over those who are in his kingdom. No! He hath delivered us **from—better yet—out of the kingdom of darkness!**

Although the KJV is translated from, the Greek preposition is "EK," which means "*out of*." There is a vast difference between being delivered from Satan's kingdom and out of his kingdom!

If the Greek preposition had been

“*APO*,” which means “*from*,” it would indicate that we were delivered from the power of darkness, but we would still be in its sphere of authority. The preposition “*EK*,” however, from which we get our English word *exit*, means “*out of*,” and more specifically means “*removal from the interior*.”

An illustration of this would be of a fire breaking out in a large building, such as a factory, with adjoining offices. Dividing the two sections of the building is a huge fire door. In the event of a fire in the factory, this fire door would protect those in the office from the flames and smoke, *but they would still be in the building*, and thus still in the area that could potentially catch on fire. Although saved *from* the fire, they would not be completely out of danger. This would illustrate the meaning of the Greek “*APO*.”

On the other hand, if those in the office were to be *rescued out of* the building altogether, this would illustrate the Greek “*EK*,” which Paul used in Col. 1:13. The point for the believer is that God has not just left him in the devil’s territory with just a barrier saving him from his wrath, *but he has been delivered completely out of the authority of the devil!*

Likewise, God *hath*, in a period of my life in the past, and that was when I received Jesus as my Lord and entrusted myself to Him, delivered me completely out of the authority of darkness. The Greek word here for power is *EXOUSIA*, and means “*power to rule*.”

Therefore, He has delivered me out of the authority and rulership of Satan. I want to point out here that the verb tense in the Greek is an *aorist*, which refers to *something that has happened in the past*. The significance is that God is not in the process of delivering me, or I would still be in the devil’s territory. **He has already rescued me out of it and translated me into the kingdom of His dear Son!** The word for *translated* means “*to remove from one place to another*.”

During the Vietnam War, the U.S. military sent paratroopers in behind enemy lines to deliver our men from the enemy. If the *Greek present tense* were used to illustrate this, it would mean that the commandos had been parachuted down into enemy territory, and had freed the prisoners of war from their cells, but they were all still running for their lives in the enemy’s territory, waiting for the arrival of a plane or helicopter to get them out. They would be saved **from** the enemy, but still **in** his territory, and thus, still **in danger**. Should they stumble into a stronghold, or should the plane be held up or shot down, they could be recaptured.

Well, Jesus did not just invade the world of darkness where the devil had us in bondage, and break us out of prison, and we’re still running for our lives in his territory, hoping that he doesn’t catch up with us and overcome us—No! Jesus has parachuted into Satan’s kingdom, scooped us up into His everlasting arms, and translat-

ed us out of that domain into His kingdom of peace and love! This illustrates the meaning of the *Greek aorist tense*.

We are not in the kingdom of darkness. We are somewhere else! We are in the *kingdom of light*. In verse 12, Paul said, “*Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light.*” We are no longer under the rule and terror of the kingdom of darkness. In Eph. 5:8, Paul declared: “*Ye were sometimes darkness, but now are ye light in the Lord...*” We are in spiritual combat “*wrestling **against** the rulers of the darkness of this world,*” but **not under** their authority! (Eph. 6:12).

It makes no difference to me what the devil threatens to do, or what new terror or evil he unleashes on those in his kingdom; it has no effect on me, other than to burden me to pray for *their* deliverance. But it brings no fear, no terror, no torment to my heart, because I am no longer in his kingdom where fear and terror are reigning! I have been removed and transferred to the kingdom where Jesus rules, where God dwells, where love dwells, and casts out all fear! Paul commanded, “*And in nothing terrified (by) your adversaries...*” (Phil. 1:28).

Please understand, no matter what the devil decrees, it makes no difference to the child of God, because you are not under his rule and authority. You have placed your trust **into salvation**, and are dwelling in a place of safety.

Believing Into Salvation

We understand that salvation is based on faith, that is, placing one’s faith in Christ. This demonstrates what takes place upon initial salvation, but in actuality, one must not just believe in Christ—He must believe **into** Christ. We understand this from Paul’s teaching of salvation in Romans 10:9-10:

“If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.”

Again, it is necessary to examine the Greek preposition which is translated “*unto*” in the KJV. It is better understood as “*into righteousness.*” Remember, *into* denotes “motion towards.” The believer with his heart believes *into a state of righteousness*. This is Paul’s terminology for the Christian’s standing in Christ. To be declared *righteous* means to be found not guilty in the sight of God. He declares you righteous, because of what Jesus did, when you place your faith **into** Him.

A person is first convicted or convinced of his sins by the message of the Gospel. He realizes that he needs to be saved. This allows God to present the means of salvation through the finished work of His Son on Calvary. The sinner does not have to do anything; Jesus has done it all. The plan and means to deliver mankind

and restore him back to his place of fellowship with God, as it was before Adam fell, was accomplished in Jesus. Thus, the Word of God convinces him that he is a sinner, and he realizes that Jesus is the only door unto the Father (John 10:9, 6:44), and the only means of salvation, and with his heart *he believes into a state of righteousness.*

This is not just a *mental belief*: It is a committal—an entrusting or placing of oneself completely in His hands. It's like when you believe in the bank and deposit your money in it. It's one thing to believe that banks are a good thing and a safe place to keep one's money. But only when you deposit your money **into** the bank, do you *place your trust in it.*

When someone believes into righteousness, he moves in a direction towards salvation, walks up to it, and steps into it, placing his faith in the finished work of Christ. Then being found not guilty of his sins, which have been imputed to Jesus, that is, put down on His account, or put on His tab, which He paid in full on Calvary, he is then in a state of justification, which is his present standing in God's sight:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

If one does not have peace with God, he is not justified, and he is not dwelling in the kingdom of God's Son where *peace is in authority.* The Scriptures declare that God is the *God of Peace*, and Jesus is the *Prince of*

Peace, and His kingdom is the *Kingdom of Peace*, and those who are dwelling there are supposed to have peace, and in fact, this peace is to reign and rule in their hearts:

"And let the peace of God reign in your hearts to which also ye are called in one body..." (Col. 3:15).

The child of God is to let nothing disturb his peace. He is not to let Satan come in with doubt and fear and uncertainty to disturb his peace, but to let the peace of God have the authority to keep and to guard his heart. Satan has absolutely no authority over the child of God. God has delivered him from that authority, and has translated him into a kingdom of peace, righteousness, and joy in the Holy Ghost!

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17).

Child of God Cannot Be Cursed

I receive letters from Christians who are troubled and fearful of root-workers and those who practice witchcraft and sorcery. They are frightened that they are being put under a curse. There are many, who because of their cultural backgrounds and heritage, are susceptible to these fears. I tell them that the only root that I pay any attention to is the Root of Jesse, and I've got Him working in me!

Listen, they can grind up all the roots they want, bat wings, lizard tails, fish bones—that doesn't scare me! There is nothing to fear in God. There is nothing

to fear in His dwelling place of love! And one of the blessings of the seed of Abraham, whose we are if we are in Christ (Gal. 3:29), is: *“I will bless them that bless you, and I will curse them that curse you!”* (Gen. 12:3).

When someone tries to curse the child of God, that curse is going to come back on him. One cannot put a curse on the child of God that is blessed. They can burn all the candles they want to; all that will do is make the candlemaker rich, because when God has blessed His child, no one can curse him—not even the prophet of the Lord!

God raised up Moses to deliver His people out of the bondage of Egypt, and he led three million people out. Pharaoh only wanted to let them go three days’ journey away. He wanted to keep them close, so he could get to them, but God brought them all the way out from the land of oppression. He did not leave them in the wilderness *in limbo*, but He was going to lead them into the Land of Promise. When they came close to the land of Moab and Ammon (which is modern Jordan), they desired to pass through on their journey to the Promised Land. Although these nations were sons of fornication, the descendants of Lot by his two daughters, they were still Abraham’s posterity and brethren of the Israelites. Yet they refused to let the children of Israel pass through.

When the king of the Moabites, *Balak*, saw what a mighty people the Israelites were, he was jealous of them, so he hired the prophet *Balaam* to put

a curse on them. Balaam was a prophet of the Lord, and Balak knew that whatever Balaam prophesied came to pass, and he said to Balaam: “I know that whatever you bless is blessed, and whatever you curse is cursed.”

I believe ole Satan began to work on Balaam, because he saw in his heart what he thought was a little greed for unrighteous gain, so he used that to coerce him into cursing Israel. At first, Balaam told Balak’s messengers that he would see what God had to say, and that night God spoke unto Balaam saying, *“Thou shalt not go with them; thou shalt not curse the people: for they are blessed”* (Numbers 22:12).

The next day Balaam sent word to Balak that he would not come and curse the people, because God said that they were blessed. Again Balak sent his princes with more promises of promotion and great honor if he would come and curse the people of Israel. To this Balaam answered, *“If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more”* (vs. 18).

Even so, Balaam became blinded by his greed, and he finally agreed to go. He went with Balak up to the top of the mountain where they could behold the camp of the children of Israel, and there they built seven altars and offered up sacrifice to God. Then Balaam told Balak to wait while he went aside to talk with God. When he returned, he told Balak: *“Behold, I have received commandment to bless:*

and he hath blessed; and I cannot reverse it!" (Num. 23:20).

At that time he began to prophesy great blessings upon Israel saying, "*God hath not beheld any iniquity in Jacob, nor hath he seen perverseness in Israel...Surely there is no enchantment against Jacob, neither is there any divination against Israel...*" (vv. 21&23).

Now Balak was furious at this. He told Balaam: "*If you're not going to curse them—don't bless them!*" Balaam answered: "*I can only speak what the Lord says, and they are blessed!*"

Balak then got Balaam to move to another place where they could behold Israel's camp from another viewpoint. Again, they built the seven altars and offered up sacrifice, and the Spirit of God came upon Balaam, and he began to prophesy once more saying, "*How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! ...Blessed is he that blesseth thee, and cursed is he that curseth thee!*" (Num. 24:5 & 9).

At this, Balak's anger was kindled against Balaam, and he said, "I hired thee to curse them, and behold, thou hast altogether blessed them these three times!" (Num. 24:10).

If you are a child of God, and you are living right, and there is no sin in your life, you are blessed of God, and nothing can curse you! They can curse you from the front, and you'll be blessed, and they can go around to the back to curse you, and you'll be blessed. You'll be blessed on the right side, and on the left, and even the covetous prophet of the Lord

can't curse you. If he's God's spokesman, when he opens his mouth, blessings will come out! Anyone who tries to curse the child of God, God said, "*They will be cursed!*"

If you read the rest of the story (Ref. Num. 25:1–2 & 31:16), Balaam finally found a way to get the children of Israel cursed, by causing them to disobey the Word of God and commit the sins of whoredom and idolatry. Then their blessings were cut off. As long as one is obeying the Lord, he is under the blessings of God, and the only thing that can bring a curse is disobedience. In the end, Balaam wanted that money so bad, that he died on the battlefield, fighting his own prophecy, alongside Balak, slain by the swords of the Israelites (Num. 31:8).

Remove the Cause—Break the Curse

As long as God's people walked in obedience to His Word, there was no way their enemies could curse them. The Wiseman stated: "*The curse causeless shall not come*" (Prov. 26:2).

The "cause" of the curse is *sin*. When Adam sinned, he brought the curse on all his seed (Ref. Rom. 5-6). Only through the sacrifice of blood could the sin be removed and the curse negated. God gave Moses the Law and the system of animal sacrifice so that His people could have their sins atoned for, the curse removed, and the blessings poured out. But only those on whom the blood had been applied was the curse broken. If they broke the Law of

God, they were guilty until they made atonement by blood sacrifice.

Once a year, on the Day of Atonement (Yom Kippur), the high priest went into the Holy of Holies to apply the blood for the whole nation for the whole year. But each person was responsible throughout the year to make atonement when he sinned knowingly.

Where did this leave the “Gentiles” who were “*without a covenant, having no hope, without God in the world?*” (Ref. Eph. 2:11-12). **We were under a curse!** “*But now in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ*” (Eph. 2:13).

The Cross Greater Than the Curse

The blood of Jesus alone can remove our sins. When sin is removed, “the curse has no cause,” and has no power over us. This is what Jesus accomplished on the cross:

“*Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree*” (Gal. 3:13). Now read it again out loud and insert “me” for “us”!

Jesus went to the cross—the tree to die the most shameful death, the death that according to Deut. 21:23, is a curse, so that we could be free from the curse. The KJV “*hath*” means an action taken place in the past with the results still in effect. Jesus broke the curse from us on the Cross, and as long as we stay covered with the blood, we are not and cannot be

brought under a curse! Jesus fulfilled the legal obligations of the broken law by dying on the cross. He not only had to die, **but He had to die on the cross!** The death on the cross removed the curse:

“*Blotting out the handwriting of ordinances that was against us, which was contrary to us; and took it out of the way, **nailing it to his cross***” (Col. 2:14).

The “handwriting of ordinances” was the accusations of guilt against us for breaking God’s laws. Jesus took them and nailed them to His cross, but He didn’t stop there—He blotted them out with His own sinless blood! He “*took it out of the way*”—It no longer exists! The blood has covered it, and there is no more guilt. Since there is no more guilt, there is no more punishment! Jesus took the guilt and the punishment on the cross.

But He didn’t stop there! He served public notice to the devil and all his demons, angels, and princes that we are no longer subject to their authority:

“*And having spoiled principalities and powers...*” It’s already done. On the cross Jesus said, “*It is finished!*” (John 19:20).

“*...He made a shew of them openly, triumphing over them in it*” (vs. 15). The *it* is *the cross!* The **cross** is the emblem of Christ’s greatest victory, because the cross removed the **cause** (handwriting of ordinances against us) that brought the **curse!**

Does this mean that we’ll never have trouble with the devil again? No! He’s a trespasser! But when you are

“submitted to God,” you can “resist the devil, and he will flee from you!” (James 4:7). Peter clearly warned that “the devil is our adversary.” He has one mission: “...as a roaring lion, walketh about, seeking whom he **may devour**” (1 Pet. 5:8). What you and I have to do is boldly say, “**You may not devour me**, because I am not under the curse or your authority, in Jesus’ Name!” And you must continue to do so every time he comes:

“Whom resist steadfast” (Don’t be moved, threatened, or intimidated!) “in the faith...” (vs. 9). You refuse to come under Satan’s aggression, because you are not in his kingdom or subject to his authority!

If he comes with anxiety and fear saying, “Such and such bad thing is going to happen to you,” you rise up boldly and say, “No, it won’t, because I’m not under your authority!” Begin to quote God’s Word to him. Remind him:

“No, weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD” (Isa. 54:17).

No weapon the enemy uses against you “shall break through to success!” is the meaning here. God did not say that there would never be a weapon formed against you or an attack, but that it will not succeed!

And every tongue that speaks a word of cursing against you—you shall condemn, bind, and nullify! I

don’t care if it’s a dog’s tongue—God told the children of Israel when He was bringing them out of Egypt: “...shall not a dog move his tongue against man or beast that you may know that the LORD doth put a difference between the Egyptians and Israel” (Ex. 11:7).

“Everything that has a tongue”: animals, humans (witches, wizards, warlocks, spellcasters, etc.), demons, fallen angels, or Satan himself, that curses you, you shall condemn.

The only way the enemy can bring a curse upon a child of God is, as we have seen, through sin. If you have sin in your life, you open the door for him, and be assured, he will take it! This is why Paul commanded, “Neither give place to the devil!” (Eph. 4:27).

A second, more subtle way, that the enemy can bring curses against God’s child is if he brings into his home, his person “an accursed thing”—that is, an object that has occultic, demonic, evil origins or overtones. This can be anything from clothing and jewelry, to books, music, videos, to home décor. This is a serious matter! Every Christian must be on guard to this gateway for demonic activity (Ref. Deut. 7:25-26).

Editor’s Note: For a complete study of this topic, see our prior message *Are You Living in a Home With Leprosy?* (Jan.–Feb. ’07) or order from page 15.

Delivered to Deliver

As we have shown by the Scriptures, God has delivered us out of the authority of the power of dark-

ness, and there is no authority, no enchantment, no divination against the child of God who is living an obedient life in Christ. Not only have we been delivered out of bondage, *but we are dwelling in a state of deliverance*, so that God has empowered and equipped us to liberate others who are still in captivity to Satan's authority. Jesus declared in Matt. 16:19: "*And I will give unto thee the **keys** to the kingdom of heaven...*" (In the Scrip-

tures, *keys* denote *authority*.) "*...and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.*"

Now that God has delivered us out of the kingdom and authority of darkness, and translated us into the kingdom of light and peace, our focus is to be a spiritual commando to raid the devil's territory and liberate those still under his authority.

“Unless Satan can pluck Jesus Christ from off his throne in Heaven, where He is seated on the right hand of the Majesty on High, he cannot pluck a true believer out of Jesus’ hand.”—Sharon Knotts