

Dear Friends and Members of Ray Of Hope Church Of Our Lord Jesus Christ, Inc.,

It is pivotal and central on my list of priorities to keep our congregation firmly grounded on God's Doctrines of Salvation as they are revealed to us in the writings of the Prophets, the Apostles, the whole of Scripture, and the continuous Revelation given to the Church through the powerful ministry of the Holy Spirit, with Christ Jesus being the only Cornerstone, Keystone, Capstone of the entire structure. This is my primary duty and calling as your Appointed Pastor.

You know of my insatiable interest in the story of the Church as she has spread throughout humanity. One of the reasons God gives me a gift to constantly hunger for more understanding of the human story of the Church is to prepare me for almost any person who comes through our doors and brings with them their previous denominational experiences. By God's grace we are usually able to know a substantial amount of information regarding people's previous church experiences thanks in no small part to the constant study that goes on here at the monastery everyday from sunrise to sunset.

It is comforting to people who come from the established denominations when I can show them the concrete connection between what I am teaching in classes and sermons to the foundations of those established denominations. Often times people who have spent years in the established churches feel uneasy about a teaching they are learning at Ray Of Hope because they did not "hear" or "learn" "anything about" the idea before. We hear this idea put forth very frequently.

One of my pastoral joys, then, is to be able to provide the factual materials that show indeed I am not creating anything new or novel, but in fact we are firmly grounded in the true and authentic Church of Jesus Christ – even when the person in the pews might have missed or never really understood the idea in question.

In the last few weeks we have been reviewing the Biblical Doctrine of the Priesthood Of All Believers. This Doctrine was first spoken by God to Moses, and goes all the way through the Bible in numerous places until St. Peter teaches it again and establishes it for the dispensation of the Church, the Body Of Christ.

God spoke to Moses and said:

⁵ Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, ⁶ but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites." (Exodus 19:5-6)

1 Peter 2:4-10 New Revised Standard Version (NRSV)

⁴ Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and ⁵ like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. ⁶ For it stands in scripture:

“See, I am laying in Zion a stone,
a cornerstone chosen and precious;
and whoever believes in him^[b] will not be put to shame.”

⁷ To you then who believe, he is precious; but for those who do not believe,

“The stone that the builders rejected
has become the very head of the corner,”

⁸ and

“A stone that makes them stumble,
and a rock that makes them fall.”

They stumble because they disobey the word, as they were destined to do.

⁹ But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light.

¹⁰ Once you were not a people,
but now you are God’s people;
once you had not received mercy,
but now you have received mercy.

As is usually the case, the persons who have been attending the Bible Enrichment sessions have found this material to be new, informative, challenging, intimidating, hard to believe it is for them, and yet exciting.

The new Roman Missal (books of prayers for worship) has beautifully encased this very Doctrine in Preface I Of The Sundays In Ordinary Time (52.). It is typed here below so you can see for yourself this Doctrine is important, and yes the Roman Catholic church embraces and teaches it even in formal public prayer.

Eucharistic Prayer (52.)

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God,
through Christ our Lord.

For through his Paschal Mystery,
he accomplished the marvelous deed,
by which he has freed us from the yoke of sin and death,
summoning us to the glory of being now called
a chosen race, a royal priesthood,

a holy nation, a people for your own possession,
to proclaim everywhere your mighty works,
for you have called us out of darkness
into your own wonderful light.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:
Holy, Holy, Holy Lord God of hosts.....

There it is, YOU ARE “now called a chosen race, a royal priesthood, a holy nation, a people for your own possession, to proclaim everywhere your mighty works, for you have called us out of darkness into your own wonderful light.”

The second topic that recently surprised our Bible Enrichment participants was to find out at our particular judgment before the bema judgment seat of Christ we receive crowns of reward for those areas of our lives where we discerned and followed the will of God in Christ during our lives. People might think this is some crazy Dispensational Theology, Fundamentalist invention; after all, I brought out Clarence Larkin’s Dispensational Truth to use the visual diagrams to help us understand the concept. Once again, this seemed like totally foreign territory, especially to the Roman Catholics among us. For this very reason, I retype for you here below again the NEW Roman Missal (prayer book) Eucharistic Prayer #66, Preface I Of Saints (page 598)

It is truly right and just, our duty and our salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For you are praised in the company of your Saints
and, in crowning their merits, you crown your own gifts.
By their way of life you offer us an example,
by communion with them you give us companionship,
by their intercession, sure support,
so that, encouraged by so great a cloud of witnesses,
we may run as victors in the race before us
and win with them the imperishable crown of glory,
through Christ our Lord.

And so, with the Angels and Archangels,
and with the great multitude of the Saints,
we sing the hymn of your praise,
as without end we acclaim:

Holy, Holy, Holy Lord God of hosts.....

The phrase: “and, in crowning their merits, you crown your own gifts” is in reference to 1 Corinthians 3:9-10, and 2 Corinthians 5:7-10 where we learn that all believers appear before the bema (reward)

judgment seat of Christ and the Holy Spirit purifies our lives with holy fire and those areas where we discerned and followed God's will successfully survive the fire of the Holy Spirit like jewels. Then Christ REWARDS us with crowns for those successes. This is what the Eucharistic Prayer means with crowns our "merits." What does it mean he crowns our merits with his "own gifts" you should be asking me? On the coronation day of Christ, right before we return to the Earth with him to rule and reign in his kingdom Jesus is CROWNED WITH MANY CROWNS, the Lamb upon his throne. In other words the EUCHARISTIC PRAYER is declaring this Doctrine. Jesus crowns our merits as a gift of reward and in fact these crowns are his OWN GIFTS we return to him on his CORONATION DAY as the song says, "Crown him with many crowns, the Lamb upon his throne....." ALLELUIA!!!

Also, this Eucharistic Prayer gets it perfectly right when it says ALL OF US WHO PERSEVERE IN FAITH TO THE END OF OUR LIVES RECEIVE THE IMPERISHABLE CROWN BY RUNNING THE RACE THAT LEADS TO ETERNAL LIFE IN CHRIST. See 1 Corinthians 9:25 – 27.

So, friends, this beautiful and NEW Eucharistic Prayer published by the Roman church under the then leadership of Pope Benedict XVI, does in fact teach the Doctrine of the CROWNS OF REWARD given by Christ in reward for our faithful service so that on the coronation day of Jesus when he prepares to return to the Earth as King of Kings and Lord of Lords we will have MANY CROWNS to crown him with.

As it says in verse TWO of HOLY, HOLY, HOLY, we read of the exact coronation day in question:

Holy, Holy, Holy! All the saints adore thee,
Casting down their golden crowns around the glassy sea.
Cherubim and seraphim falling down before thee,
What was, and is, and evermore shall be.

Friends, don't you want to be at the crowning day of Christ Jesus when he finishes his ministry as High Priest and inaugurates his Royal Reign on Earth for the Kingdom we have been praying for all our lives: "Thy Kingdom come, Thy will be done, on Earth as it is in Heaven..."???? Don't you want to have lots of crowns to give Jesus as PRESENTS on the REAL CHRISTMAS DAY?? Then learn about the crowns, and how to achieve them so when you face your particular judgment after your final breath you too will receive crowns of reward to give back to our Lord King Jesus.

IN THESE TWO EUCHARIST PRAYERS, which are NEW, we have these Doctrines firmly taught.

We believe in and participate in the One Holy Catholic and Apostolic Church of our Lord and Saviour Jesus Christ, thanks be to God.

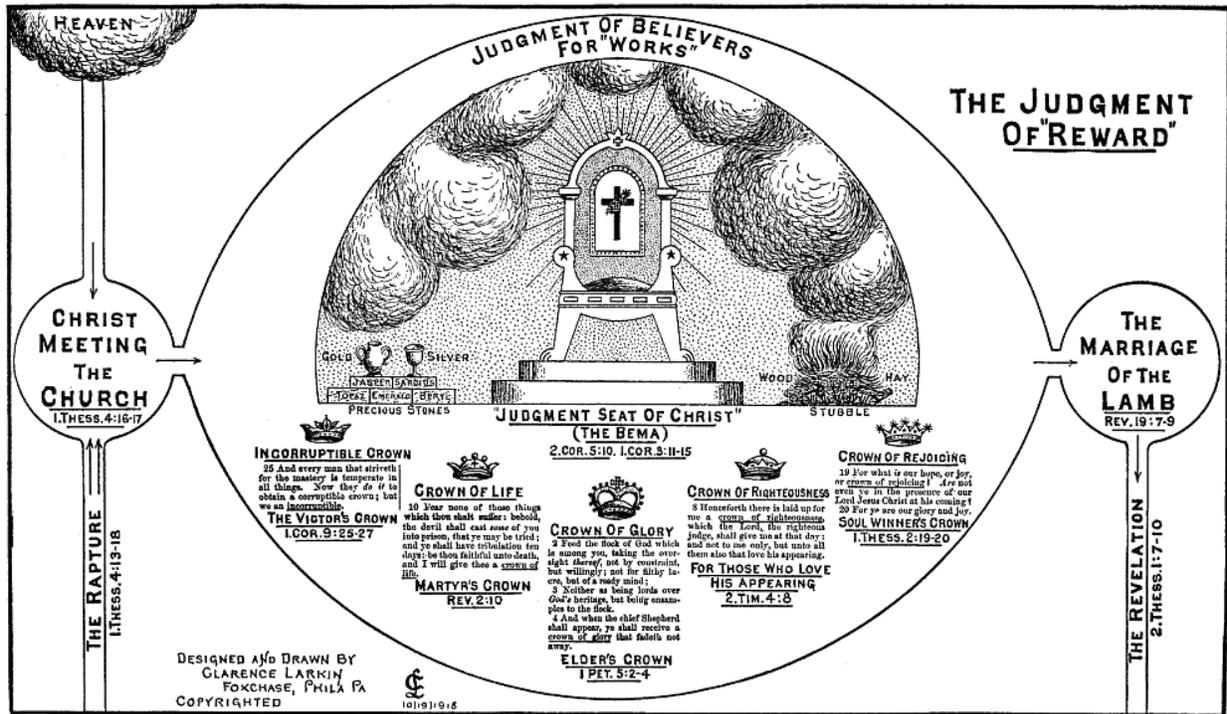
Read these prayers, pray these prayer, often.

Continue is His blessings,

Br.

=====

Here is Clarence Larkin's explanation of the "Believer's Judgment" or our particular judgment at the end of our lives and five of the infinite number of crowns we can achieve to the praise and glory of God.



Clarence Larkin: Dispensational Truth, copyright 1918, Chapter 17, "The Judgments"

Judgment No. 2.

1. Subjects-Believers as to "WORKS."
2. Time-After The Church is caught out
3. Place-" Judgment Seat of Christ" (in the Air).
4. Basis of Judgment-Their "WORKS."
5. Result-Reward or Loss.

This judgment is **FUTURE**.

"We must all appear before the 'Judgment Seat of Christ, ' that every one may receive the things 'done in the body' according to that he hath done, whether it be 'good' or 'bad' (worthless)." [2Cor. 5:10](#).

The pronoun "We" occurs 26 times in the chapter, and in every instance it means the Believer, and the Epistle is addressed to the "Church" and "Saints" at Corinth, so the judgment here spoken of is for Believers "only." The "Time"

of this judgment is when the Lord comes ([1Cor. 4:5](#)), and the "Place" is "in the air" ([1Thes. 4:17](#)) and before the judgment Seat of Christ.

It will not be a judgment in the sense of a "trial" to see whether the judged are innocent (saved) or guilty (lost), for it is a judgment of the "saved only." It will be like the judges' stand at a Fair, or Race Track, where rewards are distributed to the successful contestants. Paul describes such a scene in [1Cor. 9:24-26](#).

It is not a judgment for sin, but for "works." This judgment is described in [1Cor. 3:11-13](#).

"Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation **gold, silver, precious stones** (valuable building stones, as marble, etc.), **wood, hay, stubble**; every man's 'Work' shall be made manifest; for the 'Day' (judgment Day) shall declare it, because it shall be revealed by 'fire,' and the fire shall try every man's work, of what sort it is. If any man's work 'abide' which he hath built there upon he shall receive a '**reward**.' If any man's work shall be 'burned' he shall suffer 'loss;' but 'he himself shall be saved;' yet so as by fire."

The result of this judgment is "reward" or "loss." All our "bad" and "dead" works, "represented by the wood, hay and stubble, will be consumed, and only our "good works" shall remain. There is much which passes for Christian service which is merely human and secular, and does not count in our eternal reward. For those who deserve a "reward" it will be

The Crowning Day.

After the Grecian games were all over the runners, wrestlers, and successful contestants assembled before the "Bema," or Judges' stand, which was an elevated seat on which the Umpire sat, and the winners received a "corruptible crown" of "laurel leaves." Some had no reward, they had lost the "Victor's Crown." But while there was no reward there was no punishment, they were not cast out.

The New Testament speaks of Five Crowns.

1. The Crown of "LIFE."

This is the "**Martyr's**" crown, and is mentioned twice.

"Blessed is the man that endureth temptation (testing), for when he is 'tried' (at the judgment Seat of Christ), he shall receive the '**Crown of Life**' which the Lord hath promised to them that love Him." [James 1:12](#).

"Fear none of those things which thou shalt suffer; behold, the Devil shall cast some of you into prison, that ye may be tried (tested) and ye shall have tribulation ten days; be thou faithful 'unto death, ' and I will give thee a '**Crown of Life**.'" [Rev. 2:10](#)

Notice it does not say "until" death, but "unto" death. They were not to recant but to remain faithful unto a martyr's death. To recant was to lose the crown. This refers to the martyrs of the Tribulation Period.

2. The Crown of "GLORY."

This is the "Elder's" or "Pastor's" crown, given by the Chief Shepherd when He shall appear. But it is not for those who serve for "filthy lucre" or "lord it over God's heritage." [1Pet. 5:2-4](#).

3. The Crown of "REJOICING."

This is the "Soul Winner's" crown. 'Those brought to Jesus by us will be our "crown of rejoicing" at His Coming. [1Thes. 2:19](#), [1Thes. 2:20](#). [Phil. 4:1](#).

4. The Crown of "RIGHTEOUSNESS"

This is the crown of those who "love His appearing" and will be given in "that day"-the Day of His Appearing. [2Tim. 4:8](#).

5. The Crown "INCORRUPTIBLE."

This is the "Victor's" crown, and is for those who "keep under their body." [1Cor. 9:25-27](#). Who do not yield to their fleshly lusts. Who do not permit themselves to be diverted from the Master's work by worldly amusements and pleasure, nor saturate their body with drugs.

If we do not want to be "ashamed at His Coming, " [1John 2:28](#), let us see to it that we keep our body "under" and so live that we shall secure a crown.