

The Ministry Of Grace

Friday Fellowship, 7th March 2025

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Zechariah 4:6-7

⁶ Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

⁷ Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

61-0827 — The Message Of
Grace

68 Grace is old. Grace is as old
as the world is. Grace was first
shown to the human race
when we had a beginning of
the human race.

When the human race was first created in the garden of Eden, on that dark morning when that little woman that stepped across the separating line,

and had gone against God's
Commandments and enticed
her husband to do the same
thing, then the law was
broken.

55-0223 — Job

Job, the oldest book in the Bible, was supposed to even be written before Moses wrote Genesis.

But the oldest book in the Bible was speaking of redemption, and yet redemption was far be—way before that. Redemption is one of the oldest things in the Bible.

Did you know redemption
was even before—the plan
of redemption was laid out
before the world was ever
formed? Think of that.

God foreseeing, and making
a way of redemption before
He even made the world.
For the Bible plainly says
that Christ was
predestinated,
foreordained,

and was the Lamb of God,
slain before the foundation
of the world. That's right.
Way before the world was
made, God had a plan of
redemption.

Grace And Law Are
Two Different
Covenants Separated
In Time

65-0220 — God's Chosen

Place Of Worship

21And that's just what God has, two different laws. And one of them is a law of death, and the other one is a law of Life.

God has two laws. To follow Him, and serve Him and worship Him, is Life; to reject It is death. There is two laws in God.

22 Now, one of those laws
was recog-...made
recognized to the world, at
Mount Sinai.

God gave the law to Moses
and Israel. Not that the law
could help them, but the
law only pointed out to
them that they were
sinners.

Until that time, they didn't know what sin was, till they had a law. There cannot be a law without a penalty. A law is not a law, without penalty.

So, therefore, “The transgression of the law is sin, and the wages of sin is death.” So therefore, until God made them a law, there was no transgression reckoned to them.

65-0220 — God's Chosen

Place Of Worship

23 Now, death, the law of

death, was the

commandments given on

Mount Sinai, which told

man that he was a sinner.

And, to transgress God's law, he died. But there's no salvation in the law. The...It was only a policeman that could put you in jail; it had nothing to bring you out with.

But then He gave another
law, that was at Mount
Calvary, where sin was
reckoned in Jesus Christ,
and there the penalty was
paid.

And not with...Without law,
“but by grace you are
saved,” by the grace of God,
through predestination of
God’s foreknowledge of
your being.

65-0220 — God's Chosen
Place Of Worship

25 There was also two
covenants give to the
people. We're going to
speak of them in the
morning.

One of them was given to Adam on condition, “if you do this and don’t do that,” but that law was broken. Adam, Eve broke that, in the garden of Eden.

Then God made the second
covenant, and give that to
Abraham, and that law was
unconditional. “It isn’t what
you’ve done or what you
will do;”

He said, “I have already
done it.” That’s grace.
That’s the law of Life. God
did that for Abraham and
his Seed after him, that’s,
all of Abraham’s Seed.

65-1128M — God's Only
Provided Place Of
Worship

77 I want you to notice
again, there was also two
covenants give.

One covenant was given to Adam, which was on conditions, like law: “If you will not touch this, then you will live;

but if you touch this, you will die.” That was a law. Then there was another law given to Abraham, which was by grace, unconditionally:

“I have saved you and your seed after you.” Amen! That is a type of Calvary, not the type of—of—of Adam covenant, it’s a Abrahamic covenant.

65-0117 — A Paradox

57 Joshua here is a Book, actually, it's a Book of redemption, of the Old Testament. Joshua, we would have to consider it to be that, the Book of redemption.

Because, it's, redemption has
two parts. Redemption,
anywhere, has two parts. That
is, it's "out of" and "into." It
takes two parts to make
redemption, "out of," "into."

58 Moses represented the law which brought them out of Egypt, and, whereas, Joshua represented grace that took them into the promised land.

Another way, was, the—the
law and grace were two
different aspects of God's
command. Now, the law
brought them out, Moses,
and Joshua took them in.

59 It also represents
something for our day. Now
it represents, as they were in
the journey, coming from—

from Egypt into a promised land, so have we come out of a world of Egypt, chaos, on our road to a promised Land.

“In My Father’s house are many mansions; if it wasn’t so, I would have told you,”
John 14. Coming “out of,”
going “into.”

Grace Covenant
Was Before Law
Covenant

65-0117 — A Paradox

65 They started out, really,
with grace, to begin with.
Before they had law, they
had grace.

While they were in Egypt, without law; no one down there, was just the priests, and so forth, but they didn't have any laws. The law had not yet been given.

Grace provided them a prophet. And, also, grace provided an atonement, the sacrificial lamb. We're getting into that this week, on the sacrifice, the blood,

because there lays your
healing. So on...The
atonement had been
provided before there was
any law. Grace was before
law, during law, and after
law.

65-0221M — Marriage And Divorce

194 Now notice. Now, after
the beginning, after the
beginning, after time began;

back in there, it was Eternity,
is over. Notice, after that fall
was made by Eve, after the
fall,

there was need to be
another covenant made.

Now this is going to stumble
you, but I'm going to give
you the Scripture to prove
that this is the Truth.

Now notice after the fall,
Jesus said...God, at the
beginning, made one of a
kind; but now, after the fall,
now we're going beyond
that. The covenant was
co-equal;

but now, after the fall, there
is another covenant made.
Now she was no longer
ruler with him, each must
have a separate covenant.

65-0221M — Marriage And Divorce

198 Two covenants. Now that closes “the beginning,” of what Jesus said, “It wasn’t so at the beginning.” We got another covenant now. Notice, it’s another covenant.

Now there is a covenant for
the product, and the
by-product. Notice, the fall
brought trouble, death, to
every creature of the
creation, making a difference
in all nature.

Now let us notice what
Jesus said about, “from the
beginning it wasn’t so.”

Now it is not so “from,” it is
now it is “after” the
beginning. Now there is a
double covenant.

199 First was just a covenant,
Adam and Eve was co-equal,
one man and one woman.
Now the woman sinned, and
(what does she do?) that
throwed them all to death,

and God had to make a covenant by that, another covenant. Here it is right here in Genesis 3:16, He made another covenant.

62-0211 — Oneness

19 And if you'll notice how that Eve was united with Adam, she become part of him. God, did you notice in Genesis 1:27,

He created man male and female, created He them. Now, the man was a...both male and female when it come to being in the spirit of feminish and masculine.

Then God took from his side
a—a rib. Did you notice the
body part was a by-product,
but not the spirit?

The body part of the woman
was a by-product, after the
creation had been finished,
God took from the side of
Adam a rib and made a
woman.

But not the spirit, the spirit
was part of Adam, for he
was both man and woman,
fem-...spiritually speaking,
both masculine and
feminish.

20 Now, don't you see the great picture? We, in flesh, are different. We're like a by-product, a created being, by holy wedlock. But in Spirit we are sons and daughters, not some other spirit,

but the Spirit of the living
God. We are in His likeness,
in His unity, in the perfect
image of the living God,
because we become sons
and daughters.

Not separated, but the
same Spirit, the same God,
the same Person, joined in
wedlock to the Eternal. See
how God planned it that we
should be not a different,
but Him!

Not some other being of
some other tribe, but a real
union and offspring of the
Almighty, done by a holy
union.

Now, the body comes from mother and father, but the Spirit come from God, God separating Himself as Adam was separated.

60-1125 — Conference
85 And listen Christians,
there is where you'll make
your fatal mistake.

There is where Israel made
her fatal mistake, when she
asked for a law to serve God
by. In Exodus 19, after grace
had done provided a saviour,
Moses, a prophet,

done provided a lamb, done
provided a covenant, done
provided all these things, and
yet they wanted something
to do themselves, they
wanted some theology.

Each Covenant Has
Its Own Priesthood

Hebrews 7:11-12

¹¹ If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

¹² For the priesthood being changed, there is made of necessity a change also of the law.

Hebrews 7:21-28

²¹ (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

²² By so much was Jesus made a surety of a better testament.

²³ And they truly were many priests, because they were not suffered to continue by reason of death:

²⁴ But this man, because he continueth ever, hath an unchangeable priesthood.

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.

²⁶ For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

²⁷ Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Hebrews 8:1,6

1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

⁶ But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Hebrews 8:7-10,13

⁷ For if that first covenant had been faultless, then should no place have been sought for the second.

⁸ For finding fault with them,
he saith, Behold, the days
come, saith the Lord, when I
will make a new covenant
with the house of Israel and
with the house of Judah:

⁹ Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

¹⁰ For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

¹³ In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

The Gentile Church Chose Law For Grace

61-0316 — The Church
Choosing Law For Grace
32 They, the greatest
mistake that Israel ever
made was when it
renounced grace and
accepted law.

It made its greatest mistake
in Exodus 19, was one of the
fatal mistakes that Israel
made. The covenant that
God made with Abraham
was completely grace.

But grace had provided for them a deliverer, a prophet, a sacrificial lamb, it had provided the greatest revival they had ever had, and yet, they wasn't satisfied with it,

they wanted something
that they could argue
about, they wanted a place
where they could have
something to do into it.

33 And that's the way it is
today.

61-0316 — The Church

Choosing Law For Grace

41 Where did we make our
mistake? Like Israel did, we
couldn't get along just
getting.

going the way the Holy Spirit was leading us, we had to add something to cause unbelief to come in.

If Israel would have went ahead following the way the Lord was leading them, within two weeks they had been in the promised land, but they had to substitute something.

42 And if the Pentecostal church would have moved on in the Spirit, the way God ordained it to go, and had already proved that He was in it, we would have been living in the Millennium.

But they did the same thing
they did back there, as the
Bible said in Corinthians.

Those things were our
examples, what happened to
them happens to us.

44 There's where you made your mistake, there's where you horribly sin. Why didn't you leave it alone?

If that Name Jesus, and all their little things you've got, and so forth, wasn't right, God said, "Every," or, Jesus said, "Every plant that My Heavenly Father hasn't planted will be rooted up."

It'll come to naught if it's
not of God. And if it is of
God, who is going to stop
it? That's it. Let it alone. Let
God be the Ruler.

65-0117 — A Paradox

71 Now they were baptized,
repented and were baptized,

and come out to walk in a new life, in a new land, in a newness journey, amongst new people, and the hand of God upon them.

But it finally come to a
place, in this walk that they
had, that they was not
satisfied with their walk of
grace. They had to come to
something that they could
do themselves.

72 Now that's where people think, today, of Divine healing, or some any other work of grace,

of God, that there is
something that you have to
do. You, there is nothing
you have to do but believe,
just believe God.

73 And, they, if they would
have continued on! The
promise wasn't given them
under the law. The promise
was given before the law,
without any conditions to it,

“I have given you this land,
go on over into it!” But
before they got to that
promise, they decided there
was something they must
do themselves.

Hebrews 5:10-14

¹⁰ Called of God an high priest after the order of Melchisedec.

¹¹ Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

¹² For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

¹³ For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

¹⁴ But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

There Is A New Crop
Ready For The
Ministry Of Grace

61-0730M — Gabriel's
Instructions To Daniel

98 There is an old
pentecostal generation that
raised up, forty years ago.
“Old fighters,” they was
called.

They organized, and beat,
and fussed, all down through
Mount Horeb and Nebo, all
through there.

But, finally, we're at the
river now. He is going to
raise up a new one, with a
Joshua to take them over.
The law failed; Moses went
with it; Moses failed. Joshua
took them over.

We find out that the
organizations has failed, but
the Spirit of God...Joshua, the
word Joshua, means “Jesus
our Saviour.” That, the Holy
Spirit will come into the
Church.

Not an organization, but
the Holy Spirit will get
among the people and
make Her ready to go up,
cross Jordan.

I understand by the reading of
the Book that that's what's to
take place. And God knows
that's what I'm seeking now,
that I might comfort His
people and tell them what's at
hand,

both here this morning, and
out through the lands that
these tapes will go, world
wide, that we're at the end
time.

65-0117 — A Paradox

62 Now we find Joshua
representing grace, or some
propitiation, that it could
not exist in the same time
that law was in existence.

63 Neither does any
message, that forwards the
people on, ever coincide
with a past message. It will
not do it.

That's where you have trouble today. Jesus said, "Does any person take a—a new piece of garment and put it into an old?"

Or put the new wine into old bottles? They perish. It bursts them open.” They can’t stand it.

64 And Joshua could not at
all become into his ministry
until after Moses was gone.
So you see the very first
verse here, “Moses My
servant is dead;

now arise and take this
people to the promised
land.” Moses, representing
the law, had served its time.
It’s, the law had served its
time.

65-0117 — A Paradox

66 So there was Joshua,
representing grace, was
right along with law, but
could not be enforced as
long as law was in its
proper place.

67 And so has the church
world in this last day! It's
come along, it's played its
part, but there is coming a
time where it must cease. It
must do it.

There has got to be an Ephesians, also, of this journey, just as there was of other journeys. There has to come an Ephesians, an Ephesus, an Ephesian of this journey. Watch.

68 Wherein that law could never save a sinner, as I have pointed out. It could not.

Therefore the promised land represented a day of grace.

See, he could not take them in, into that journey.

65-0117 — A Paradox

80 Now that's a perfect type of our Ephesians today, exactly.

We come out under Luther; we went through sanctification, under Methodist;

and came into the restoration,
under Pentecost. Exactly like it
was, the wilderness journey.
And when God brought us out,
we did very well. But what did
we do?

Wanted to be like the rest of them. Now we find out that grace is the only thing that takes us through, never law.

81 Joshua here is a type of the last-day ministry. See? Now remember those three stages of the journey. All of it ceased, first the law and everything had to cease, so that Joshua...

And Joshua is the same
word as Jesus,
“Jehovah-saviour,” that
took them from their
wilderness into the
promised land.

65-0117 — A Paradox

86 But when it come to the time of when Balaam come out with his false doctrine, and said, “We’re all one.

Why don't we just go together and let our children marry one another? We're a great nation. We'll make you great with us.”

Now anybody with common spiritual understanding can see exactly that same thing even today, marrying all of them together. And it was an unforgiveable sin.

It was never forgiven Israel.
But then Joshua raised up
for the exodus.

87 Now we're taught, in Revelation the 6th chapter, I believe, yeah, 6th chapter, of the Seven Seals.

That's supposed...The Book
to be sealed up with seven
mysteries, or Seven Seals,
Revelation 6.

And in the last day,
Revelation 10, in Revelation
10, we find out that the
Laodicea, last messenger of
the last age,

and during the time of his
prophecy, that the Seven
Seals would be opened, the
seven mysteries, sevenfold
mysteries that had been left
off.

88 In every age there had been some of It left off. The reformer didn't have time to take care of It. In the days of Luther, he only preached justification by faith.

He was gone, they made a church. After that come Wesley, he preached sanctification. There it was. And along come the Pentecostals.

89 But we're promised,
according to Revelation 10,
and according to Malachi 4,
and Saint Luke 22:17, and so
forth, that there is got to
come a—an Ephesians to this.
There is promised it, friends.

There must come an
Ephesians, that these
sevenfold mysteries of the
Word of God must be
unfolded. And it's in the
Laodicean age that this takes
place. I believe that
we're—we're there.

90 I believe we're right in
the shadows of the Coming
of the Son of God.

And as Joshua, just before
the Ephesians raised up, so
did John the Baptist raise up
just before the next
Ephesian. And we're
promised another, another
Ephesians.

It's predicted here in the
Scripture, therefore I think
that we are living in the
Ephesians again. Back again
to...We are promised that
what was left off during those
seven ages.

91 Now you cannot add
nothing to the Book, or take
nothing from It. Revelation
22:18 says so,

“Who will ever, will add one word, or take one Word, his part will be taken from the Book of Life.” Now we cannot add or take.

92 So therefore we know that Luther could not get to It; Wesley, and so forth, the reformers, Knox, Finney, Calvin, on down, so forth, they didn't get It all, but what they had was the Gospel Truth.

93 But now in the last days,
we are given the
understanding, by the
Word, that we are going to
understand It, because it'll
come an Ephesian age to
it.

65-0117 — A Paradox

77 And anything that you
try to do within yourself,
it'll always work to your
dishonor. It'll work to your
disadvantage.

Just simply believe God, and that settles it. What God promised, “I’m the Lord Thy God Who heals all thy diseases.”

See? “If there is any among you, sick, let them call the elders of the church.” He promised, “The works that He did, would be done in His church.”

78 Why do we have to accept organizations, and so forth, that will write that off of the Book? See, it—it becomes a thorn in the flesh. And here at the end time, we meet the thing again, face to face,

it's up to the Methodists,
Baptists, Presbyterians, and
what-more, see. You, you
can't go on; you've got to
come back to the entire full
Gospel.

It was made for the full
man, by a complete God
Who was made flesh and
dwelt among us. And we
know that those things are
true.

74 And, that, we still find that among human beings. We're prone to be that way, "There is something we've got to do."

We feel that, that we've got to have something into it also.

75 You do have something
into it, that's your
surrender of your own will,
your own ideas, to the will
and idea of Almighty God,
and it's finished.

That's all there is. Just take
His promise, don't think of
nothing else. Walk by It,
and God does the rest of it.