

# 'LIFE' WITH CHRIST

## Articles of Comfort and Blessings Offered to the Reader

*On our journey with this book, Father Matta likes to take us on several roads, and displays many feelings showing the believer, whether he is a true believer or not; pushing him to strengthen himself with the armor of faith and girdle his loins with the Bible. He is making any reader aware of his real life, not a fake one; but a practical and realistic life based on the principles of the Christian doctrines. Enjoy! Note: All quotations are taken from the **New King James Version**, if not otherwise mentioned.*

Volume Three

Chapter 62

"Whom having not seen you love. Though now you do not see *Him*, yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith—the salvation of *your* souls. Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come to you.*"  
(1 Peter 1: 8-10).

**A** TRULY AMAZING FACT is that we love Christ very much although we do not see Him at present. Although we do not see Him, we believe in Him with the faith of those who see. Thus our faith in Him changes —because of the love that is rooted in our hearts—into heartfelt happiness and delight of conscience — joy inexpressible which turns into permanent exaltation. The person who accepts the faith, especially if he is a new believer, is in a state of constant and heartfelt joy — joy not of the world but one full of glory and holiness — bespeaking the glory which faith and life in God have granted.

We know a group of modest women who serve the Lord and meet monthly in the home of one of them. They persevere in joyful prayer expressed in sacred

hymns, sung from the heart. They clap with their hands and the grace of God is apparent on their faces. The spirit of God is present with them. In keeping with their joy, whoever hears them is filled with the zeal and joy of faith.

Those women have created a banquet of love out of faith. They compete with each other in presenting their faith with zeal and enthusiasm, something which has made of their lives a testimony in the service of Christ and His naked and hungry brethren. With pleasure, the brethren look forward to their monthly provisions, and they also listen to the most amazing testimonies of faith in Christ.

The main concern of these women is the salvation of the souls of those they serve with zeal and enthusiasm. The end of a Christian's faith — he being filled with the joy of the grace of the Holy Spirit — is to evangelize and proclaim the free salvation. Through the word, he proclaims the glory of God and the grace of Christ. The faith then spreads and the ministry becomes stronger, reaching out to the marginalized families. Christians bring those families together through faith while also administering to the needs of the body, thereby spreading the love of Christ and His name in those circles which have been overlooked by society and have lived on the periphery of existence.

The salvation which the children of God enjoy now was the ultimate quest of the prophets who came before us and prophesied about the faith which we now live. How they longed for the grace which lives in our hearts now. They prophesied about it as though they saw it although grace was not functioning in their time.

Grace inhabits the heart which is fervent with faith. Faith and grace are the same gift from God. This gift used to work in the hearts of the believers in the early centuries, and so the witness was strong and bold. The believers used to pay a heavy tax for their faith, but grace kept their hearts and used them for miracles which not only baffled the persecutors but attracted them to the faith.

Now, however, grace seems to be limited to the fervent believers and to the men and women who are active servants of the Lord. If it were not for grace, ministry would have come to an end. It still inflames the hearts of those who have abundant faith. Grace was most prominent in the revelations of prophets, and so they brought joy to the generations which followed. Because grace was scarce for the prophets of the Old Testament, visionary revelations were a gift much desired. In our day, grace has become the companion of faith in Christ; wherever faith is found, grace is found. Since grace is the gift of faith which lights up the way and guides the pilgrims on the road of life, it is the feature of eternal life brought by Christ from the Father to be the essence of the faith which is underpinned by love for Christ. Grace is the bounty of Christ for which the

believers live. Therefore, it has become imperative for us believers in Christ to be inspired by grace which lives in the temples of our spiritual bodies. Grace is man's wealth and backbone.

**November 6, 2005**

Chapter 63

"As His divine power has given to us all things that *pertain* to life and godliness, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature."

(2 Peter 1:3, 4).

WITH EYES FIXED ON WHAT IS ABOVE, here the apostle Peter is transported and sees a heavenly vision: everything God has granted us is to manifest His heavenly power to us, so that we may enter the faith in Him confident that behind it is a divine power working in our hearts and consciences. St Peter assures us that the gift of God is for a life in the shadow of the faith and piety which He planted in our hearts, in order for us to receive Christ, a messenger sent from Him to fulfill all the gifts of God and His great and precious promises. And what are His great and precious promises? First, they are accounted to Him, "according to the good pleasure of His will,"<sup>1</sup> for His own glory. It is the same glory and omnipotent power with which He raised Jesus Christ and through this resurrection we were given a new birth.<sup>2</sup> All of this was for us, and it was through it that we became a new and heavenly creation for the glory of His name. Our heavenly presence is ultimately to be before the magnificence of God.<sup>3</sup> Through these great and precious promises we have become, according to the will of God and His pleasure, "partakers of the divine nature," as Christ says to the Father, "I in them, and You in Me; that they may be made perfect in one."<sup>4</sup>

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<sup>1</sup> Eph 1:5.

<sup>2</sup> See 1 Peter 1:3.

<sup>3</sup> See Eph 1:4.

<sup>4</sup> John 17:23.

We — dressed in bridal robes, and crowned “with everlasting joy,”<sup>5</sup>— have been given to be in the heavens with the Father and the Son in His kingdom. These seem above all that we ask or think,<sup>6</sup> but it is the Father who wants to rejoice in us, and He will be the one who will crown us and wipe all tears from our eyes.<sup>7</sup> Because He is a Father in the fullness of gentle and compassionate fatherhood, it is something far beyond what we know of the love of our earthly fathers, a fatherhood of “everlasting love,”<sup>8</sup> unchangeable and indestructible by time.

This is the meaning of being partakers in divine nature; it is a fellowship of love and glory. It is something beyond the mind of man and is the envy of angels. We are almost astounded by this assurance, for it is beyond our worthiness and not up to the level of our thinking which is totally incapable of realizing such an existence.

With a probing glance of faith, we see that the steps of God the Father’s dealings with us are beyond our imagination. Indeed it all starts with the consecration of baptism and accepting consecration as the chief inroad into faith. Catechism is then followed by explaining and interpreting. Such detailed explanation helps us to start holding on to Christ as Savior and Redeemer. We then become educated in the steps which Christ took: from the suffering to the torture, to giving up the ghost, the holy burial, and finally the glorious resurrection; all the while recognizing and accepting ourselves as partners in the same pains and suffering which Christ accepted in the flesh. We have learned that the body of Christ is in fact the body of humanity, or the body of everyone who has believed in Christ. We are therefore partners in everything which Christ went through and which have become for us a guiding light. Furthermore, in it we have accepted the glory of the Resurrection which theologically has also become ours: a new birth for man which renews him and makes him a spiritual creation.

These are the steps we took, all the while holding on to the hand of the Lord. We went through them, one by one, almost without realizing the amazing elevation and the final transformation from our ordinary human state to becoming partners in divinity with the Father and Son. And eventually we have realized that the main element in our transformation is the grace of God, as a power from Him which inhabits our frail frames and leads us, “from glory to

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<sup>5</sup> Is 35:10.

<sup>6</sup> See Eph 3:20.

<sup>7</sup> See Rev 21:4.

<sup>8</sup> Jer 31:3.

glory,”<sup>9</sup> until we turned out to be what we are, all because of the one who called us unto glory and virtue.

**November 6, 2005**



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<sup>9</sup> 2 Cor 3:18.