

GOD'S NORMS AND STANDARDS

“KATA”



Buddy Dano, Pastor

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Taken from the book of Ephesians

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."

1:7, "In whom we have redemption through His blood, the forgiveness of sins, ACCORDING TO THE RICHES OF HIS GRACE."

1:9, "Having made known unto us the mystery of His will, ACCORDING TO HIS GOOD PLEASURE which He hath purposed in Himself."

1:11, "In whom also we have obtained an inheritance, being predestinated ACCORDING TO THE PURPOSE OF HIM who worketh all things after the counsel of His own will."

1:19, "And what is the exceeding greatness of His power to usward who believe ACCORDING TO THE WORKING OF HIS MIGHTY POWER."

2:2, "Wherein time past ye walked ACCORDING TO THE PRINCE OF THE POWER OF THE AIR, the spirit that now worketh in the children of disobedience."

3:7, "Whereof I was made a minister ACCORDING TO THE GIFT OF THE GRACE OF GOD given unto me by the effectual working of His power."

3:11, "ACCORDING TO THE ETERNAL PURPOSE which He purposed in Christ Jesus our Lord."

3:16, "That He would grant you, ACCORDING TO THE RICHES OF HIS GLORY, to be strengthened with might by His Spirit in the inner man."

3:20, "Now unto Him that is able to do exceeding abundantly above all that we ask

or think, ACCORDING TO THE POWER THAT WORKETH IN US."

4:7, "But unto everyone of us is given GRACE ACCORDING TO THE MEASURE OF THE GIFT OF CHRIST."

4:16, "From whom the whole body 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."

The phrase "according to," KATA, is a key phrase and a key word in this epistle, and it occurs over and over, 12 times, like a refrain. Twelve times in three chapters it appears and they all introduce one or two thoughts which appear in our text which we study now.

Ephesians 1:5, 7, "According to the good pleasure of His will." "According to the riches of His GRACE."

KATA in the Greek language of the New Testament means "according to the norm or standard," and here we have God's norm or standard. It is otherwise called conscience. The two thoughts are the fact of the great blessings of Christ's mission underlying the Divine plan and program and purpose. They also point out the process of the Christian way of life in the individual which has for his source and measure the abundant, THE WEALTH OF THE GRACE AND POWER OF GOD.

So, in both aspects, the facts of Earth are traced up to and declared to be, the outcome of the heavenly depths, and that give solemnity, grandeur, and elevation, to this epistle all its own.

We are carried, as it were, away up into the recesses of the mountains of God, and we look down upon the unruffled, mysterious,

deep lake, from which come the rivers that water all the plains beneath. Now, of these two types of references to the Divine will and the Divine wealth, we will gather together the instances in this epistle as a message to all of us. We will deal with the principle of KATA, according to, and we take the thought before us here, the Christian thought of the Divine will which underlies, and therefore is manifested by the work of Jesus Christ, in its whole sweep and breadth.

First we note that Divine will which underlies and is operative in, and therefore is certified to us by the whole work of Jesus Christ, in its facts and its consequences is "A GOOD PLEASURE." There are a few thoughts which the history of the world has shown to be more productive of iron and steel in the human character than that of the sovereign will of God. **God is sovereign!**

That made Islam, and is the secret of its power today, amidst its many corruptions. Because these wild desert tribes were all inflamed by the profound conviction, the sovereign will of God, they came down like a hammer upon that corrupt so-called Christian Church, and swept it off the face of the Earth, as it deserved to be swept.

The same thought of the sovereign will, of which we are all but instruments, pawns on its chessboard, made the grand 17th century puritanism in England, and its sister type of men and of religion in Holland. For this is a historically proved thesis, that there is nothing which so contributes to the formation, and valuation of, and the readiness to die for, civil liberty as the firm grasp of that thought of the Divine sovereignty. Just because a man realizes that the will of God is supreme over all the Earth, he rebels against all forms of human despotism.

But with all the good that is in that great thought, and the Christianity of this day sorely wants the strength that might be given it by the exhibition of that steel medicine, it wants another, "THE GOOD PLEASURE OF HIS WILL." "According to the good pleasure of His will." Those words "good pleasure" do not express the simple notion of sovereignty,

but always the notion of a benevolent sovereignty. It is "the good pleasure" as it is put in another place, for the same apostle says, "of His goodness."

That thought let in upon the thought of the other one, is all that is needed to make a man who grasps it not only a hero in conflict, and a patient martyr in endurance, but a child in his father's house, rejoicing in the love of the father everywhere and always.

Paul will have us to believe that if we will take the work of Jesus Christ in the facts revealed in His life, and its results upon humanity as our book and lesson, we shall draw from that some conceptions of the great thing that underlies it, "the good pleasure of His will."

We stand in front of this complex universe and some of us say, law, and some of us say, a law giver, but unless we can say, "And in the heart of the person a will, which is the expression of a steadfast, omnipotent love," then the world seems to me to be a place of unsolvable riddles and a torture house. There goes the great steam roller down the road. Everybody can see that it crushes down and makes its own path. Who drives it? The steam in the boiler, or is there a hand on the lever? And what drives the hand?

Christianity answers, and answers with unflinching lips, rising clear above contradictions apparent, and difficulties, real. "The good pleasure of His will," and there men can rest.

Then there is another step, another form in which this "according to" appears in this letter. We can adopt the rendering which is "according to His good pleasure which He purposed in Himself." The Revised Version says, "which he hath purposed in Him," and that is a perfectly possible rendering. So we read, "His good pleasure which He hath purposed in Himself."

That brings us into the presence of that same great thought, which is another aspect which is expressed in saying, "His Name is JEHOVAH." And yet another aspect is ex-

pressed in saying, "God is love," the thought which sounds familiar, but which has in its depths of strength and illumination and joy, if we rightly ponder it. That, to use human words, the motive of the Divine action is all found within the Divine nature. We love one another because we discern, or think we discern, lovable qualities in the being on whom our love falls.

God loves because He is God. That great artesian fountain wells up from the depths, by its own sweet impulse, and pours Himself out. And "the good pleasure of His goodness," has no other explanation than that **it is His nature and property to be merciful.** So we get clean past what has sometimes been the misapprehension of good people, and has oftener been the caricatured representation of evangelical truth which its enemies have put forth, that God was made to love and pity by reason of the sacrifice of His Son, whereas the very opposite is the case. **God loves, therefore He sent His Son, "that whosoever believeth in Him should not perish, but have everlasting life."** And the notion of the cross of Christ as changing the Divine heart is as far away from evangelical truth as it is from the natural conceptions that men form of the Divine nature.

We shake hands with our so-called antagonists and say, yes, we believe as much as you do that God does not love us because Christ died, but we believe what maybe you do not, that Christ died because God loves us and would save us.

"The good pleasure which He hath purposed in Himself." Then further, there is another aspect of this same Divine will brought out in other parts of this epistle, of which this is a specimen. "Having made known unto us the mystery of His will, ACCORDING TO HIS GOOD PLEASURE WHICH HE HATH PURPOSED IN HIMSELF, THAT IN THE DISPENSATION OF THE FULLNESS OF THE TIMES HE MIGHT GATHER TOGETHER IN ONE ALL THINGS IN CHRIST," which being turned into modern phraseology, is just this: **That the great aim of that Divine sover-**

eign will, self-originated, full of loving kindness to the world, is to manifest to all men, what God is, that all men may know Him for what He is, and thereby be drawn back again, and grouped in peaceful unity round His Son, Jesus Christ.

That is the intention which is deepest in the Divine mind, the desire which God has most for every one of us. And when the Old Testament tells us that the great motive of the Divine action is for "My own Name's sake," that expression might be so regarded as to disclose an ugly despot, who only wants to be revered by an abject and submissive subject.

But what it really means is this: That the Divine love which hovers over its poor, prodigal children because it is love, and therefore, lovingly delights in a loving recognition and response, desires most of all that all the wanderers should see the light and that every soul of man should be able to whisper, with loving mind, the name "ABBA, FATHER." Is not that an uplifting thought as being the dominant motive which puts in action the whole of the Divine activity?

God created in order that in Jesus Christ we might see Him, and seeing Him, be at rest, and begin to grow in Him, grow like Him, and in seeing Him, be at rest. This is the aim. "That they might know Thee, the only true God, whom to know is eternal life."

So self-communication and self-revelation is the very central mystery of the will. But that is not all. Another of the forms in which this phrase occurs tells us that great purpose, the eternal purpose which He purposed in Christ Jesus our Lord, was that, "Now until principalities and powers in heavenly places might be known," by the Church, "the manifold wisdom of God."

And so we get another thought, that that whole work of redemption, operated by the incarnation, and culminating in the crucifixion, resurrection, and ascension of Jesus Christ, stands as being the means by which other orders of creatures, besides ourselves, learn

to know “the manifold wisdom of God,” according to the grand old saying, at creation, “The morning stars sang together for joy.” **All spiritual creatures, be they higher or lower, can only know God by the observation of His acts, thereby resolving the unseen angelic conflict and vindicating the reason for man, sin and suffering.**

“T’WAS GREAT TO SPEAK A WORLD FROM NOUGHT, TIS GREATER TO REDEEM.” The same angelic lips that sang these praises on the morning of creation have learnt a new song. They sing, “Glory and honor and dominion and power be unto the Lamb that was slain.” Thus to principalities and powers, a Divine height in the loftiness, and a diviner depth in the condescension, and a diviner tenderness in the love, and a diviner energy to the power, of the redeeming God hath been made known, and this is the thought of His eternal purpose.

That brings me to another point which is involved in the words that have been just quoted, which stand in connection with those that I have previously referred to. The phrase, “eternal purpose,” literally rendered is “the purposes of the ages,” and that, no doubt, may mean, eternal in the sense of running on through all the ages, or it may mean, perhaps, that which we usually attach to the word “eternal,” unbeginning and unending.

The apostle contemplates that great will of God which culminates in Jesus Christ, as coming solemnly sweeping through all the epochs of time from the beginning. In a deeper sense than the poet meant it, “Through the ages an increasing purpose runs,” and that binds the epochs of humanity together, “the purpose of God in Christ Jesus.”

The philosophy of history lies there, and it is a true instinct that makes the cradle of Bethlehem the pivot around which the world’s chronology revolves. For the deepest thing about all the ages on the further side of it is that they are, before Christ, and the formative

fact for all the ages after it is that they are “ANNO DOMINI.”

Now the last thing that is suggested by yet another of these eloquent expressions of the Divine norm or standard, is deduced from another part of the same phrase. The purpose of the ages is described as that which “He purposed in Christ Jesus our Lord.” The word “purposed” literally is “made.” And it may be a question whether purposed or accomplished is the special meaning to be attached to the general word “made.” Either is legitimate.

The purpose and plan of God which is sovereign, self-originated, having for its great aim the communication to all His creatures of the knowledge of Himself, and running through the ages and binding them unto a unity, reaches its entire accomplishment in the cradle, and the cross, and the throne of Jesus Christ our Lord. **Cradle, Cross, Crown.**

He fulfills the Divine intention. There is that one life, and in that life alone of humanity you have a character which is in entire sympathy with the Divine mind, which is in full possession of the Divine Truth, which never diverges or deviates by a hair’s breadth from the Divine will, which is the complete and perfect exponent to man of the Divine heart and character, and that Christ is the fulfillment of all that God desired in the depths of eternity and the abysses of His being. Did He will that men should know Him? Christ lifted up on the cross draws all men unto Him.

Was it “according to the norm or standard of His good pleasure of His goodness” that men should attain to the adoption of sons? We obtain it in Jesus Christ, “being heirs of God, and joint heirs with Christ,” all that God will to do is done. And when we look on the one hand, up to that infinite purpose, and on the other, to the cross, we hear from the dying lips, “It is finished.” **The purpose of the ages is accomplished in Christ Jesus our Lord.**

Is it accomplished with you? We have been studying the Divine counsel, which is "good pleasure," which runs through the whole history of mankind. But it is a Divine purpose that you can thwart as far as you are concerned.

"HOW OFTEN I WOULD HAVE GATHERED YOU, AND YOU WOULD NOT."

Your "would not" neutralizes His "would."

Do not stand in the way of the steam roller. You cannot stop it, but it can crush you. Do not have Him say about you, "In vain have I smitten, in vain have I loved." Bow, accept, recognize that all God's armory is brought to bear upon each of us in that great cross and

passion in the great incarnation and human life. Let the will of God be done, even as for a world it has been done by the sacrifice of the cross.

According to the Divine norm or standard, according to the Divine norm or standard of His good pleasure, and the Divine norm or standard according to the riches of His GRACE. Let His Divine norm or standard become yours.

God's criterion.

Your criterion.

KATA.

KATA

GOD'S NORMS AND STANDARDS

"According to the riches of His GRACE,"
Ephesians 1:7.

We have seen in the previous verse, that a characteristic note of Ephesians is the frequent occurrence of that phrase, "according to," KATA. We pointed out that it was used in two different directions. One class of passages, with which we have dealt, used it to compare the Divine purpose in our salvation with the historical process of the salvation. The type of that class of reference is found in a verse just before the verse, "according to the good pleasure of His will."

There is a second passage, classes of passages, which our text belongs, where the comparison is not between the purpose and its realization, **but between the stores of the Divine riches and the experiences of the Christian way of life.** The one set of passages suggest the ground of our salvation in the deep purpose of God, the other suggest the measure of the power which is working out that salvation.

The instances of this second use of the phrase, besides the one in our text, "according to the riches of His GRACE," are such as these: "According to the riches of His glory," "According to the power that worketh in us," "ACCORDING TO THE MEASURE OF THE GIFT OF CHRIST," "According to the energy of the might of His power, which is wrought in Christ when He raised Him from the dead."

Now it is clear that all these are varying forms of the same thing, KATA. They vary in form. They are identical in substance. What a Jew calls a "cubit" an American calls a "foot," but the result is pretty nearly the same. Shillings, marks, francs, dollars, are various standards. They all come to substantially the same result.

Those varying measures of the Divine gift, which is at work in man's salvation, have

this in common, that **they all run out into God's immeasurable, unlimited power, boundless wealth.** And so, if we gather them together and try to focus them in a few words, **THEY MAY HELP TO WIDEN OUR CONCEPTIONS OF WHAT WE OUGHT TO EXPECT FROM GOD, TO BOW US IN CONTRITION AS TO THE SMALL USE THAT WE HAVE MADE OF IT, AND TO OPEN OUR DESIRES WIDE, THAT THEY MAY BE FILLED.**

There are four principles of God's norm or standard which we will cover:

1. THE MEASURE OF OUR POSSIBLE ATTAINMENTS IS THE WHOLE WEALTH OF GOD. "According to the riches of His GRACE." Another angle at which the same thought is viewed appears in another part of this epistle, where we have this variation in the expression, "According to the riches of His glory." GRACE and glory are generally opposed antithetically. In this epistle they are united, for in the verse before this verse we read, "To the praise of the glory of His GRACE."

So the first thought is THE WHOLE WEALTH OF GOD IS AVAILABLE FOR EVERY CHRISTIAN SOUL. It seems to me that there are very few things that the Christian of today needs more than a furnishing up of the familiar old, Christian terminology, which has largely lost the freshness and the power that it once had. They tell us that these incandescent burners, that we are using nowadays, are very much more bright when they are first fixed, than after the mantle gets a little worn.

So it is with the terminology of Christianity. It needs to be restated, not in such a way as to take the pith out of it, which is what a great deal of the modern craze for restatement means, but in such a way as to brighten it up again and to invest it with

something of the “celestial light,” with which it was “appareled” when it first came. That word “GRACE,” I have no doubt, sounds to you hard, theological, remote. But what does it mean?

It gathers into one burning point the whole of the rays of that conception of God, with which it is the glory of Christianity to have flooded and drenched the world. It tells us that at the heart of the universe there is a heart, that God is love, **that that love is the motive-spring of His activity that comes and bends over the lowliest with a smile of amity on its lips, with healing and help in its hands, with forgiveness for all sins against itself, with boundless wealth for the poorest, and that the wealth of Himself-communicating love is the measure of the wealth that each of us may possess.**

God gives **“ACCORDING TO THE RICHES OF HIS GRACE.”** You do not expect a millionaire to give a dollar to a subscription fund. And God gives royally, divinely, measuring His bestowments by the abundance of His treasures, and handing over with an open palm large gifts of coined money, because there are infinite chests of uncirculated bullion in the deep storehouse.

“How great is Thy goodness which Thou has manifested before the sons of men for them that fear Thee.” How much greater is Thy goodness which Thou hast laid up in store.

But while He gives all, the question comes to be, what did I receive? **The meaning of His gift is His measureless GRACE. The measure of my reception is my easily measured faith.**

What about the unearned increment? What about the unrealized wealth? Too many of us are like some man who has a great estate in another land. He knows nothing about it and is living in grimy poverty in a back street. **For you have all God’s riches waiting for you, and the potentiality of wealth beyond the dreams of avarice at your beck and call, and yet you are but poorly realizing your possible riches.**

When we might have so much, we have so little.

“According to the riches of His GRACE He gives.” According to the norm or standard of God’s riches He gives. **That is the issue: God’s norms and standards.**

But another “according” comes in. **“According to thy faith be it unto thee.”** So we have to take these two measures together. The working limit of our possession of God’s riches comes out of the combination of them both. Paul says in this epistle that God gives not only **“according to the norm or standard of the riches of His GRACE,”** but **“according to the norm or standard of His glory.”** That the latter expression is substantially identical with the former is plain from the combination of the two in an earlier verse of this chapter.

“To the praise of the glory of His GRACE.” So we come to this blessed thought that the **glory of God is essentially the revelation of that stopping, compassionate, pardoning, enriching love, not in the physical attributes,** not in the characteristics of the Divine nature which part Him off from men, and make Him remote, both from their conceptions and their affections, but in the love that bends to them is the true glory of God.

All these other things are but the fringes, the center of glory is the love, which is the mightiest and the Divinest thing in the mighty Divine. The sunshine is far stronger than the lightning, and there is more force developed in the rain than in an earthquake. That truth is what Christianity has made the common possession of the world. It has thereby broken the chains of dread, it has bridged over the infinite distance. **It has given us a God that can love and be loved, can stoop and lift, can pardon and can purify.**

“According to the good pleasure of His goodness.” There is the foundation of salvation. **“According to the riches of His GRACE.”** There is the measure of our salvation.

Secondly, we have another form of the same measure in another set of verses which speak of the PRESENT WORKING OF

GOD'S POWER, OMNIPOTENCE. The apostle speaks in regard to his own apostolic commission of its being given, "according to the working of His power." According to the norm or standard of God's omnipotence. And he also speaks of all Christians as receiving gifts, "according to the power that worketh in us." God's norm and standard again. So there we have a standard that comes, as it were, **a little closer to ourselves, a little more personal.**

We do not need to travel up into the dim abysses above, or think of the sanctities and the secrecies of that Divine mind in the light which is inaccessible, **but we have the measure in ourselves.** The standards of length are kept at Greenwich, the standards of capacity are kept in the tower, but there are local standards distributed throughout the land to which men may go and have their measures corrected.

So besides all these lofty thoughts about the GRACE and glory which measures His gift, we can turn within, if we are Christians, and say, "According to the norm or standard of the power that worketh in us." There are a few things that we want more than to revive and deepen the conviction that is in every Christian, by virtue of his faith, and in proportion to his faith. **There is in operation an actual, superhuman, Divine power molding his nature, guiding, quickening, ennobling, lifting and confirming, and hallowing and shaping him into conformity with Jesus Christ. We all should believe not as a dogma, but realize as a personal experience,** that irrefragable truth, "Know ye not that the Spirit of Christ dwelleth in you, except ye be reprobate?"

The life of self is evil. The life of Christ itself is good and only good. If you are Christians, and in the proportion, as stated, in which you are living by faith, **you have working in your souls the very Spirit of Christ Himself.** That power is the measure of our possibilities. Obviously, "the power that worketh in us" is able to do a great deal more than it is doing in any of us. So with deep significance the apostle side by side

with his adducing of his power as being the measure of our possible attainments, speaks about God as being "able to do for us exceeding abundantly above all that we can ask or think."

"According to the power that worketh in us." transcends in its possibilities our present experience. It transcends our conceptions. It transcends our desires. It is able to do everything. It actually does, well, you know what it does in you. **The responsibility of hampering and hindering the power from working out its only adequately corresponding results lies at our own doors.**

"A rushing, mighty wind, yea, and in myself a scarcely perceptible breathing, and often a dead calm, stagnant as in the latitudes on either side of the equator, where, for long, dreary days, no freshness, no freshening motion in the atmosphere is perceptible."

"A fire," yes, then why is my grate full of grey, cold ashes, and one little spark in the corner? "A fountain springing into everlasting life," yes, then why in my basin is there so much scum and ooze, mud and defilement, and so little of the flashing and brilliant water?

"The power that worketh in us" is **sorely hindered by the weakness in which it works.** Grieve not the Holy Spirit, quench not the Holy Spirit. But be filled with the Spirit.

In the third place, another form of this measure is stated by the apostle, "according to the measure of the gift of Christ." This means, of course, the gift which Christ bestows. It is substantially the same idea as I have just been dealing with, only looked at from a different point of view. Therefore we need not dwell upon the parallelism with what has just been occupying our attention, but rather ask you simply to consider one point in reference to it. And that is that, side by side with the reference to the gift of Christ as being the measure of our possible attainments, the apostle enlarges on the infinite variety of the shapes which that one gift takes in differ-

ent people. “He gave some apostles, some prophets,” etc., one man receiving according to this fashion, and another according to that, and to each of us the distribution is made.

“According to the norm or standard of the measure of the gift of Christ.” That is to say, **it takes us all, the collective goodness and beauty of the whole community of saints, to approximate to the fullness of that gift, AND ALL ARE NEEDED IN THEIR DIFFERENT TYPES AND FORMS OF EXCELLENCE, SANCTITY, AND BEAUTY, IN ORDER TO SET FORTH, EVEN IMPERFECTLY, THE RICHES AND THE MANIFOLDNESS OF HIS GREAT GIFT.**

So try to get a little more of some different type of excellence than that to which you are naturally inclined. Seek and consciously endeavor to appropriate into your character uncongenial excellences, and be very charitable in your judgments of the different types of Christian conformity to Christ our Lord. The crystals that are set round a light do not quarrel with each other as to whether green, or yellow, or blue, or red, or violet is the true color in reflect. We need all the seven prismatic tints to make the perfect white light. **The gift of Christ is many-sided. Try not to be one-sided in your reception of it.**

And the last form of this measure is, “According to the energy of the might of His power which He wrought in Christ when He raised Him from the dead.” When we gazed upon the riches of God’s GRACE, they were high above us. When we looked upon the “power that worketh in us,” we saw it working amidst many hindrances and hamperings, but here there is presented to us in a concrete example, close beside us, of what God can make of a man when the man is wholly pliable to His will, and the recipient of His influences.

So there stands before us the guarantee and the pattern of immortal life, the Christ whose manhood died and lives, who is clothed with a spiritual body, who wields royal authority in the kingdom of the Most High. **And that is the measure of what God**

can do with me, and wished to do with me, if I will just let Him.

Christ is my pattern, and the measure of my own possibilities. To be with Him, where and what He is, is the only adequate result of the power that works in us, if we are Christians.

There is an example of it in the great Medicean Chapel at Florence, a statue exquisitely finished in all its limbs, but one part left in the rough. That is the best that Christians can come to here. Shall it always be so? Do not the very imperfections prophecy completion, and is it not certain that the half-finished torso will be carried to the upper worship, and be there disengaged from the dead marble and made to stand out in perfect beauty and fullest completeness?

Christ is the object of our hopes, and no hopes of the Christian way of life are adequate to the power that works in us, or to the progress already made, which we do not see in the “energy of the might of the power” which wrought in Christ, the example and the guarantee of “the exceeding greatness of His power which is to usward.”

One last word. Besides all these passages which have been occupying us, there is another use of this same phrase in this epistle which presents a very solemn and grim contrast. We can’t do any better than read it.

“Ye were dead in trespasses and sins, 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.” Mark the allusion to the other words that we have been referring to in “the children of disobedience.”

So there you have the alternative, either “dead in trespasses and sins,” while living the physical and the intellectual life or partaking of the life of Him, “who was dead, and is alive for ever more.” Either “walking according to the course of this world,” which is disobedience and wrath, or walking “according to the power that worketh in us.” Either put-

ting on, or rather continuing to wear, the old man which is corrupt according to the lusts which deceive, or putting on the new man, which ACCORDING TO GOD IS CREATED IN RIGHTEOUSNESS AND HOLINESS AND TRUTH.

The choice is before us. **May God help us to choose the right standard.** KATA is the Greek New Testament word for “according to,” and here it is according to the norm or standard of the Lord. God has norms and standards and we all have norms and standards, called a conscience. **We must take in the Word of God so that we can transform**

our norms and standards to God’s norms and standards, living according to the riches of His GRACE. And according to the power that worketh in us.

Whose norms and standards are you following?

Buddy Dano, Pastor

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