

Volume I

The Church Realized

Who or what is the Church?



CHAPTER #1

The Gospel = “A Calling Out” into Separation

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Introduction: The Gospel Calling = “A Calling Out” into Separation

- #1) Salvation in terms of “a calling out” exemplified in the life of Abraham, Isaac, and Jacob, leading into the Exodus Generation.
- #2) The first congregation of people to own the scriptural title of, “The Church”, stands as a definitive example of what a Church is in God’s sight.

The Gospel calling is “a calling out” into **separation**... but from what? Separation from the flesh of “the Adamic man” – in which resides the nature of unrighteousness and spiritual enmity against God (Rom. 8:5-8), a familial commonality among all of once-born humanity which is in reality Satan’s spiritual family (1 Jn. 3:7-10). The doctrinal thesis of human depravity characteristic of all once-born sons of Adam can be summarized thus, in the Adamic flesh resides *spiritual death* according as God had said, “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof *thou shalt surely die*” (Gen. 2:17). Thenceforth from the fall of Adam and Eve, death passed upon all men by the means of “birth” (Rom. 5:14) generation to generation. Albeit reciprocal to this, salvific life passes upon all men via the second birth (John 3:3)! Such elementary truths as these are nothing new to the remnant of the 21st century, but we must understand the operation of salvation in ALL the biblical terms used to describe this most glorious experience. We know that the second birth is experienced by faith in the Gospel, but do we know that this Gospel is a “calling out” by God to become a part of His Family, The Church?

The fact that this most glorious experience of true salvation in Christ is termed, “a calling out”, is of no small significance in the doctrine of The Church. With God’s help, this principle becomes apparent when and if any saint surveys the inspired pages of scripture to understand The Church according to biblical history, i.e. Israelite biblical history. Some people suppose that The Church never existed in the Old Testament, that it is an entity created by God exclusively in the New Testament. This is not the case, my reader. The first martyr of the 1st century Church, Stephen by name, was very bold to affirm what was common knowledge among the Jewish believers of the 1st century. In his death-day sermon Stephen called the Israelite multitude that gathered unto God at the foot of Sinai, “The Church in the wilderness” (Acts 7:38). This being the case, you may wonder... why were they called The Church?

A Church (ekklēsia) – “a calling out”

They were called The Church because they were “called out ones”. The word “Church” literally means, “a calling out”. The Israelites were called out from Egypt to assemble in the wilderness before their God, thus they were “the called out ones”, The Church. Therefore from the onset of this study we need to understand that “Church History” is Israelite History, a point which is increasingly clarified from century to century as the doctrine of The Church is progressively unveiled by the prophets. The further a man progresses into the pages of The Bible, book-to-book, the more enlarged and

clarified every doctrine of scripture becomes; this principle is known as progressive revelation. Israelite History is Church History because the first and earliest biblical citing of a people to be “The Church” was in Acts 7:38, speaking of Israel in the wilderness of Sinai, but they were not the first “called out ones”, my reader. This being the case, The Church existed before the Exodus Generation. We can be sure that the Exodus Generation was not the first Church because they were not the first people to be saved! The Church has existed as long as salvation has existed. The Exodus Generation is the first historical group of people which were cited by scripture as “The Church”, but they were not the first Church. Even though the doctrine of “The Church” is obscure in the generations preceding the Exodus Generation, The Church still existed. Take, for example, the doctrine of salvation: even though the doctrine of salvation is obscure in the generations preceding the Exodus Generation, salvation still existed. That which was doctrinally obscure because it was not verbally expounded did nonetheless exist. As the ages of time continued the knowledge and doctrine of salvation did increasingly progress, and so did the doctrine of The Church.

As we will soon see, the word Church means - “a calling out” - and this call is not human but Divine. This “call” is not a man-powered voice, it is God’s. This “call” is NOT existing everywhere a man calls people out from their homes to gather into an assembly in some location which they call, The Church; this is not the “calling out” that the scripture defines as a biblical Church! God proves this point from the very beginning of The Church as it was recorded in the pages of biblical history. When tracing The Church from its first beginnings and onward, all throughout its progressive development in biblical history, the Divine argument is unmistakably clear. Because of the unmistakable presence of a Divine argument defining for mankind what a Church is, in truth, the beginning Chapters of this book have been devoted to trace the formation of The Church as it first appears in scripture via “a calling out” of God’s voice in Gospel-power, before the word “Church” actually appears in scripture. Upon a close study of salvation as it was first manifest and maturing (prophetically speaking) throughout the centuries, the significance of **holy separation** is altogether inestimable to declare. Even though we will, in later Chapters, examine The Church as it existed since Adam and Eve, it is most convenient to begin with the life of Abraham.

Abraham’s Salvation

- 1) *A Calling Out: Separation Begun*
- 2) *A Law of Circumcision: Separation Continued Under Government of Law*

Abraham is called “the Father of faith” for a good reason (Rom. 4:11). This reason began in the hour of his redemption. In the following verses we can see that it was by faith Abraham **obeyed**. What did Abraham obey? The Gospel was preached to Abraham in this very specific way – God “**CALLED**” (Heb. 11:8-10) – and this God-vocalized “calling out” Abraham obeyed so that he and his fellow companions became The Church of his generation. Hallelujah!

“By faith Abraham, when he was **called** to **go out** into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the Land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose Builder and Maker is God.” - Heb. 11:8-10

“Look unto Abraham your father, and unto Sarah that bare you: for I **called** him **alone**, and blessed him, and increased him.” - Isa. 51:2

New Testament Correlation

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath **called** you **out of darkness into His marvelous light**: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as **strangers** and **pilgrims**, **abstain** from **fleshly lusts**, which war against the soul” – 1 Peter 2:9-11

“Who didst **choose** Abram, and **broughtest him forth out of the Ur of the Chaldees**, and gavest him the name Abraham.” - Neh. 9:7

This Gospel **call** to Abraham was historically recorded in Genesis 12:1-3, as you can see. Hebrews 11:8-10 cites this event to be Abraham’s first *saving* response to the Gospel call. After this time Abraham maintained saving faith through many trials for many years, thus he became a biblical beacon of salvation for all to follow. The Lord’s Gospel call to Abraham was a call to “**go out**” (Heb. 11:8). God preached the gospel to Abraham (in Old Testament *type/shadow*) in these very words: “**Get thee out** of thy **country**, and from thy **kindred**, and from thy **father’s house**, unto a Land that I will shew thee” (Gen. 12:1). As Abraham responded to *the Gospel call* he was separated from **country** and **kindred** both **inwardly** and **outwardly**, even as it is now for Christians in the New Testament. This interpretation may seem to be a stretch in your estimation, my reader, but as the biblical history progresses it becomes evident that this is what Abraham was experiencing when he obeyed the Gospel which was preached to him in Genesis 12:1-3. Like Abraham, we too are separated from the devil’s **country** (*this world*)! We too are born again into another **family** or **kindred** (**God’s**)! Do you see the parallel?

This call **severed** Abraham from his former kin so that from him, a chosen lineage could be established as a generational line of salvation. Abraham separated from the house of his father, **Terah**, so that with Abraham was the company of God’s “called out ones” (The Church). To mark this **separation**, God instituted an **outward sign** to be put upon all the males of His newly born Church.

“And God said unto Abraham, Thou shalt keep **My covenant** therefore, thou, and thy seed after thee in their generations. This is My covenant, which ye shall keep, between Me and you and thy seed after thee; Every man child among you shall be **circumcised**. And ye shall **circumcise** the flesh of your foreskin; and it shall be **a token of the covenant betwixt Me and you**...And the **uncircumcised** man child whose flesh of his foreskin is not circumcised, **that soul shall be cut off from his people; he hath broken My covenant.**” - Genesis 17:9-11, 14

Abraham and “his people” were **a separated people by this sign**! Outward circumcision was of such importance to God that, without it, “that soul shall be **cut off** from his people”! Circumcision was the very “token of the Covenant”. In other words, circumcision was the “token of salvation”. This outward sign indicated that God was working in the midst of this “called out company” of persons--this is true, but it was not the **physical circumcision** that saved these men, was it? If so, then from henceforth every man who is of the seed of Abraham would be henceforth recognized as a part of The Church, “the called out ones”, by the outward mark of physical circumcision and that alone... but this is not the case! Many 21st century “Christians” reading Genesis 17 might conclude that physical circumcision, and that alone, was the means of their salvation in Old Testament terms. This conclusion would suggest that the Old Testament saints were saved by faithful observation of and bodily subjection to the physical and ceremonial rituals which God had commanded them to keep. This would mean that they were saved by their works: outward, physical, and carnal obedience that any man on earth can accomplish irrespective of their inward and spiritual condition before God Almighty. Aye, is this true!? The question could be otherwise put: did the Old Testament Law save lost men through the means of “earthly things” (John 3:12)? Is the Old Testament to be understood by us as a Covenant of mere “carnal commandment” (Heb. 7:16) and “carnal ordinances” (Heb. 9:10) which are strictly physical, and that alone? Is there nothing more?

If so then one would conclude, wrongly, that a Jew is a true Jew who is one “outwardly”, and all the practices of the **Gospel figures** and **Lawful shadows** which revealed Christ were strictly “outward in the flesh”, meaning that, nothing ever touched the man in “the heart”, and nothing ever saved the man “in the Spirit”, “inwardly” and “by nature”, rather than “outwardly” (Rom. 2:25-29). Do you believe this way, my reader? If we were to adhere to this interpretation and faith, we too, like the unsaved Jews of the 1st century who were dead men’s bones, would have “a zeal for God but not according to knowledge”, and we would be “going about to establish [our] own righteousness” because we are “ignorant of God’s righteousness” (Rom. 10:1-3). The Bible explicitly states that Abraham was saved by faith apart from works in Romans

Chapter 4 and Hebrews Chapter 11, my reader! Do you think that Abraham was saved by faith but all of his fellow companions and coming posterity, The Church, were saved in some other way? Do you think that Abraham was saved by faith but all the other saints of his day were saved by the outward observance of physical circumcision? The Old Testament Law was more than physical ordinances, my reader! The physical ordinance of circumcision, which pre-dated the establishment of the Mosaic Law, was more than a physical ordinance! These physical ordinances were meant to be observed by faith through an inward spirituality which was enabled by the inner-working of the Holy Spirit. How did this happen exactly? These physical ordinances depicted saving messages: messages which contained Gospel powers - Gospel powers which were accessible by faith. Each message, according to God's will, was "a figure" of Christ's Gospel which was yet to be unveiled as an operation of redemption. Theretofore, until Jesus Christ came in the 1st century, all men were saved by grace through faith apart from works by a revelation of the Gospel of Christ through shadows. This is the supreme reason that all physical ordinances existed (before or after the Mosaic Law); they were a Gospel-message or a Gospel-similitude, "a shadow of things to come" (Col.2:17)!

The Two-Fold Purpose of Physical Ordinances & The Law

Through faith, Physical Ceremonies which were to be observed outwardly and inwardly for the accomplishment of a spiritual salvation, a salvation which enabled the man to be regenerated from moral depravity so as to "keep the righteousness of the Law".

Of Carnality (Physically) & Outwardly

"The Law of a **carnal** commandment" – Heb. 7:16
 "A **figure** for the time then present" – Heb. 9:9
 "**Carnal** ordinances" – Heb. 9:10

Of the Spirit (Nature) & Inwardly

"For circumcision verily profiteth, if thou keep the Law: but if thou be a breaker of the Law, **thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the Law, shall not his uncircumcision be counted for circumcision?** And shall not uncircumcision which is **by nature**, if it fulfill the Law, judge thee, who by the letter and circumcision dost transgress the Law? For he is not a Jew, which is one **outwardly**; neither is that circumcision, which is **outward in the flesh**: But he is a Jew, which is one **inwardly**; and circumcision is that of **the heart, in the Spirit**, and not in the letter; whose praise is not of men, but of God." – Rom. 2:25-29

Just as Romans 2:25-29 describes, even so it is with Abraham in the Genesis 17 **circumcision**. The Genesis 17 circumcision was not meant to be a mere **physical circumcision** that is "outward in the flesh". This circumcision was used by God to communicate a message of saving faith which resulted in a **spiritual circumcision** of the heart, in the Spirit, establishing God-to-man communion with the pre-Incarnate Christ! And as Romans 2:25-29 underlined, this God-to-man communion with the pre-Incarnate Christ must have existed via an inward regeneration of the morally depraved sons of Adam. Why? Paul argued that the whole purpose of the Law as it pertained to mankind's salvation was so that all men might be enabled to "keep the righteousness of the Law" or "fulfill the Law", for this man is a Jew (a Church Member) and no one else is! It has always been true all throughout the Old Testament generations, that a Jew "is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:25-29). If this is the case, then the Law itself would explain and declare this vital truth: **spiritual circumcision** is what saved men all throughout the Old Testament scriptures. Well did it, my reader? Did Paul's explanation of the Law provided in Romans 2:25-29 exist in the Old Testament as well. It did! Paul was contriving this argument from the Old Testament scripture, my reader! From scriptures like,

"And the LORD thy God will **circumcise thine heart**, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live." – Deuteronomy 30:6

"**Circumcise** therefore the foreskin **of your heart**, and be no more stiffnecked." – Deuteronomy 10:16

“**Circumcise** yourselves to the LORD, and take away **the foreskins of your heart**, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.”
- Jeremiah 4:4

Abraham alongside all saved men (true Jews) in the Old Testament were, evidently, such that they had their **hearts circumcised**, that had the Spirit of God within them, so that the chief token of the Old Testament Covenant was a **spiritually circumcised** seed of Abraham that did “love the LORD [their] God with all [their] heart, and with all [their] soul” (Deut. 30:6). Therefore these men who had **circumcised hearts** did “keep the righteousness of the Law”, which means they loved God so as to “fulfill the Law” (Rom. 2:26-27), for if they had not kept the righteousness of the Law then their “circumcision is made uncircumcision” (Rom. 2:25), according to scripture. The spiritual work of the Law, **spiritual circumcision**, is what saved men... not the outward and physical circumcision – so much so that if a man is spiritually circumcised and not physically circumcised then God will judge him to be physically circumcised, and if a man is physically circumcised and not spiritually circumcised then his physical circumcision will be counted as uncircumcision (Rom. 2:25-29)! Herein is the bottom-line principle validating the outward, carnal, and physical precepts of the Law which were observed by Israelites: **spiritual salvation!** Take a careful look at what Jewish salvation really was, my reader.

“And the LORD thy God will **circumcise thine heart**, and the heart of thy seed, **to love the LORD thy God with all thine heart, and with all thy soul**, that thou mayest live.”– Deut. 30:6

In the Old Testament, apparently, to love God “with all thine heart and with all thy soul” was a necessity, without which one would die. This was a matter of **life and death**, not only in the Old Testament (Deut. 30:6, 10:16, Jer. 4:4) but in the New Testament. Deuteronomy 30:6 equates **the spiritual circumcision of the heart** as an operation one and the same with loving God with “all thine heart and with all thy soul”, and Romans 2:25-29, Colossians 2:11, and Philippians 3:3 identify **spiritual circumcision** as an inward experience which is equivalent to what is performed in the operation of salvation which is in Christ Jesus. All true Christians become Christians via regeneration, but apparently all Jews do likewise become Jews via regeneration --- seeing that both of them were required to “keep the righteousness of the Law” via the spiritual circumcision of the heart.

Such clarity is provided by Paul in Romans 2:25-29, but did this Church Polity exist in Abraham’s day? Were they conscious of this by what was written in the biblical pages of Church History (Abraham, Isaac, and Jacob’s life-stories)? the answer is clearly yes. Their consciousness of inward salvation which enabled them to live a holy and righteous life, morally speaking, is evident in the events which transpired. Abraham’s seed did abound in number according to the promise, and although all of them were **physically circumcised** NOT ALL were **spiritually circumcised**, therefore biblical history recounts to the reader a repetitious **enmity, division, and separation** taking place. By separation, I mean, **Isaac** was **SEPARATED** from **Ishmael**, **Jacob** was **SEPARATED** from **Esau**, **Joseph** was **SEPARATED** from his **brothers**... all the way until the Exodus Generation. From thenceforth the Law of circumcision (**physically & spiritually**) became the legal framework by which God, in His own government, continued and maintained **separation** and **holiness** amongst the newborn posterity of His “called out people”. Whosoever was not inwardly and spiritually circumcised would not and could not “keep the righteousness of the Law” (Rom. 2:25-29), therefore they, by wicked works, were made manifest as spiritual enemies to The Church. For example my reader, take note: not all of the men who were the children of Abraham did inherit the promises of salvation (even though it was unto Abraham and his seed that the promises were given), but only those who were the **spiritual seed** of Abraham did inherit the promises of God. This **spiritual seed** of Abraham came to be inordinately mingled in the vast lineage of Abraham’s **physical seed** during lapses of apostasy, thus there was a need and reason to establish and reestablish **separation** throughout the centuries. The physical circumcision was the physical “token” (Gen. 17:11) upon all the “Covenant” (Gen. 17:9) inheritors after Abraham; however because The Church understood circumcision to be physical and spiritual (outward and inward), vast numbers of Abraham’s sons who were **physically circumcised** became disqualified from their inheritance in Abraham (i.e. Ishmael, Esau, etc.). This is because they were *denounced* from the family of Abraham altogether, as a father would *renounce* the existence of a son. Even so, these literal and physical children of Abraham came to have no spiritual inheritance in Abraham, for they were not his **spiritual sons**.

I repeat, it must be understood that even in the midst of Abraham's seed, which was God's chosen lineage, again and again The Gospel Call went forth... it was preached over and over to the end that **Abraham's seed** was **severed** from **Abraham's seed**, **Jew** was **separated** from **Jew**, **kin** was **separated** from **kin**: **Isaac** from **Ishmael**, **Jacob** from **Esau**, **Joseph** from **his brethren**. My reader, this continued in all the generations from Joseph to Jesus Christ. The chief example of all **salvific divisions** in the midst of Abraham's seed was Jesus Christ (He, a spiritual Jew, was **severed** from the 1st century Jews according to the flesh). This "**Jew severing from Jew**" Gospel call is of great significance in the New Testament, my reader!

Study the centuries of history to trace the lines that came forth from Abraham's flesh, and you will find that salvation is **of the Lord** and not of the flesh, and of the vast amount of carnal seed which came from Abraham, you will find that "the purpose of God according to election" did stand to **call forth the seed**, "not of works, but of Him that **calleth**" (Rom. 9:11). Therefore God chose Isaac rather than Ishmael, and said, "In Isaac shall thy seed be **called**" (Rom. 9:7), and by the power of the Gospel experience Isaac was Abraham's **spiritually circumcised** and worthy seed. "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (Rom. 11:7). As you may know, after Isaac was **called** and Ishmael was rejected, so also Jacob was **called** and Esau was rejected. God said of Jacob, "I have **called** him" (Isa. 48:15). When any man received the "call", a call of Divine-power unto a Gospel experience of salvation, he became a part of the community, congregation, or assembly of "called out ones": The Church.

Isaac's Salvation

1) *A Calling Out: Separation Continued*

"In Isaac shall thy seed be **called**" (Rom. 9:7)

As it is commonly understood among all true Christians, the New Testament Gospel-calling is for sinners who were once "without Christ", "having no hope and without God in the world" (Eph. 2:12), but the Jews were sinners too, my reader! The Jews were born sinners just like the Gentiles! Do you know what that means, my reader? All the Jews which were the children of Abraham according to the flesh, were sinners, but all the Jews who were the children of Abraham according to the flesh and spirit, were saints. The Jews must be born again! Consider Isaac, the aforementioned example cited from Romans 9:7. Consider Ishmael, cited in Galatians 4:28-31 in the adjacent text-box. Consider the over-arching theme of Israelite Church History presented in Romans 9:6-7, that not all physical Israelites are spiritual Israelites, so to speak. Not all of the physical seed of Abraham are the spiritual seed of Abraham, so to speak. Not all physical Jews are the real Jews, so to speak. What does it all mean?

"...For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be **called**." – Rom. 9:6-7

"Now we, brethren, **as Isaac was**, are **the children of promise**. But as then he that was born after the flesh **persecuted him that was born after the Spirit**, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free." – Galatians 4:28-31

"Born After Spirit" – Gal. 4:29

"Children of the Bondwoman" – Gal. 4:31

"Children of the Free" – Gal. 4:31

"Children of Promise" – Gal. 4:28

My reader, it means just what scripture said! This is not confusing. At first, every physical son of Abraham was lost and without God just like the Gentiles are, that is, as long as they continue to be once-born Jews according to the flesh. By the second birth men became true Jews according to the Spirit, even back in Abraham and Isaac's day (according to Galatians 4:28-31 & Romans 9:6-7)! This means that until the second-birth, they too had their "understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18),

just like the Gentiles, despite any benefits which may accompany the Jewish lineage (Rom. 3:1-2, 9:4-5). This reality is plainly stated by God in the description of the 1st century Jews after the flesh: “God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear... their eyes [were] darkened, that they may not see, and bow down their back away” (Rom. 11:8-10). My reader, these spiritually-blinded Jews were men who claimed their right to salvation simply because they were the physical seed of Abraham (“*We have Abraham to our father?*”—Lk.3:8)... but how blinded they were!

As the aforementioned examples of darkened Jews, so it was for Ishmael, Esau, and all those like them. They were enemies of the Gospel-calling, my reader. They were castaways of “the called out ones”. They were born unto Abraham after the flesh, yet never born into him, or God, after the Spirit. The Apostle Paul cites the perpetuity of “the second-birth Gospel” as an Old Testament and New Testament reality in Galatians 4:28-30, my reader! Paul emphasized that the seed of Abraham was at **enmity** one with another in two representative *spiritual families*, and he states that, as it was then, even so it is now in the New Testament dispensation: “But as then he that was **born after the flesh** persecuted him that was **born after the Spirit, even so it is now**” (Gal. 4:29). Could this be any clearer? This is an inerrant interpretation of Jewish Church History. The two different origins of birth represent *two different, irreconcilable families*, families that are without friendship, so that for the security of salvation with the **second-born Family of God**, there was a necessity of **separation**. Thus it was said, not by Sarah alone, but (as Paul declares), by the Holy Ghost: “**CAST OUT** the bondwoman and her son” (Gal. 4:30)! Because of what is unquestionably clear let me question you again, my reader: do you know that the spiritual reality of being “born again” is here affirmed to be an OT and NT means of salvation (here in Galatians 4:28-30)? Jesus Christ shamed Nicodemus for his ignorance of the second birth Gospel-call of salvation! Jesus Christ understood this to reveal just how fallen and degenerate Israel was, that their pastoral rulers like Nicodemus knew nothing of the second birth. Expressing this, Jesus said, “Art thou a master of Israel, and knowest not these things” (John 3:10)? What about you, my reader? What about us?

It is important to note that the verse, “In Isaac shall thy seed be **called**” (Rom. 9:7), was quoted by Paul from Genesis Chapter 21. Paul was making theological conclusions about salvation and Church History while under the inspiration of the Holy Ghost. Please consider the passage which was available to Paul, my reader. Can you detect God’s argument?

“And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age. And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, **mocking**. Wherefore she said unto Abraham, **CAST OUT this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac**. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; **for in Isaac shall thy seed be called**. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba” (Genesis 21:1-14).

The Lord “called” forth the promised child, Isaac, into a *second birth* and *spiritual inheritance* (Gal. 4:28-31, Gal. 3:14), and this calling – without exception – brings men unto God in saving **separation** and **holiness**. In the same breath in which Isaac was **called**, simultaneously, that which was of the flesh was **cast away**. Isaac was “**called**” away from the flesh, and, thus, Ishmael was “**cast out**” from the Spirit of God. How was Ishmael discerned as a once-born imposter who could not dwell together in unity with the people of God? The once-born child was “mocking”, as Genesis 21 revealed. This “mocking” was a small example of what Paul interpreted as a lifestyle of all-out persecution proportionate

to the spiritual enmity that existed between the two children, the once-born against the twice-born. This was not some happenchance and childish mocking, as some might suppose. This “mocking” was a first-mention exemplification of a whole race of Last Day people who are called “mockers”. Jude said, “there should be mockers in the Last Time, who should walk after their own ungodly lusts” (Jude 1:18). Such men are of the same spiritual family which God forced Jeremiah to **separate** from, Jeremiah confessing, “I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of Thy hand: for Thou hast filled me with indignation” (Jer. 15:17). So what is this once-born “mockers”, Ishmael, doing in the assembly of The Church in Abraham’s day? God said to Abraham, “in all that Sarah hath said unto thee, hearken unto her voice” (Gen. 21:12). She said, “the son of this bondwoman shall not be heir with my son” (Gen. 21:10), and she was right.

How could a once-born child of Abraham be an heir to the Kingdom of God, which is Heaven? This blessing belongs to the twice-born spiritual sons of Abraham and God, the true heirs (Gal. 4:28-31, Gal. 3:14). Thus, in confirmation to this, the New Testament warns men of heaven and hell in these terms: “the unrighteous shall not *inherit the Kingdom of God*” (1 Cor. 6:9-10, Gal. 6:19-21, Eph. 5:5). Even though Ishmael was physically circumcised, his physical circumcision was accounted by God as uncircumcised because he failed to “keep the righteousness of the Law” (Rom. 2:26), he was a mocker. Ishmael was a mocker (a presumptuous sinner and a scorner) --- to whom, God said, “cast out” and “cut off” (Prov. 22:10, Num. 15:30-31, Gen. 17:14). I repeat, Ishmael’s lack of spiritual circumcision was manifest in that he failed to “keep the righteousness of the Law” by faith through grace via regeneration, thus he was not a real son of Abraham according to God (Rom. 2:25-29).

By the chronicles of salvation in their very beginnings as traced from the life of Abraham and Isaac, we can understand the argument of God which develops as follows.

#1) Abraham was called out into **separation & holiness from Terah.**

- **BY LAW**→ circumcision (both *physical* and *spiritual*) sanctified the “called out” company, and without it all men were “cut off” (Gen. 17:14).

#2) Isaac was called out into **separation & holiness from Ishmael.**

- Ishmael was physically circumcised but he was still cast away. Galatians 4:28-31 explains that he was once-born and unspiritual, and therefore excommunicated from those who were twice-born and spiritual. By the language of shadows given in the Law we can understand that, to be *born again* is to be *circumcised again*. The first and physical birth into Abraham’s family and the first and physical circumcision of the Law are of no profit if there is no second birth and second circumcision, spiritually speaking.

Jacob’s Salvation

1) *A Calling Out: Separation Continued*

My reader, I hope that you are beginning to understand God’s clear message, how that **separation** and **holiness** is vital for The Church! Without exception, the once born men are at enmity, in hatred against, and divided from those that are twice born, so that if the two were not **separated** then salvation would be discontinued, thwarted, and voided. The union (yoking, fellowship, communion, concord, or companionship) of these two companies is sure damnation for both, and this union, contrary to popular opinion, can never result in the salvation of the damned individuals (except for by the sovereign intervention of God for an extra-biblical act of mercy)!

My reader, just as Isaac was **called**... so was Jacob. The word “call” signifies the act of salvation which results from sovereign election according to Romans 9:10-13, an application which is but a greater commentary on former verses which stated this concept in Old Testament Church History (i.e. Isaiah 48:12 & 15).

“And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that **calleth**;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated” (Romans 9:10-13).

“Hearken unto Me, O Jacob and Israel, my **called**; I am He; I am the first, I also am the last.” (Isa. 48:12)

“I have **called** him” (Isa. 48:15).

“And Jacob **went out**...” (Gen. 28:10).

Just as Abraham was “**called out**” and thus he went out in **separation** from Terah, and just as Isaac was “**called out**” by God and Ishmael was “**cast out**” into **separation** from The Church, Jacob had his own “**calling out**” into a wilderness experience resulting in much tribulation (and, notably, just before Jacob was literally “*called out by God*”, Esau was rejected by God). Can we be sure that Jacob was “**called out**” to become a continuation of what we understand to be The Church, my reader? Just after Jacob obeyed the call of God he found himself in the place that he called, “The House of God” (“Beth-el” in Hebrew), with angels ascending and descending in his very presence! He said, “How dreadful is this place! This is none other but the House of God, and this is the gate of Heaven” (Gen. 28:17)! Esau demonstrated that he was not worthy to be numbered among “*the called*” in that he refused to “come out from among” what is abominable in God’s sight (he engaged in forbidden unions with unsaved foreigners). The sense of God’s grief can be heard in the words of Esau’s mother, Rebekah. “And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are the daughters of the Land, what good shall my life do me” (Gen. 27:46)? God’s call can be seen in the brisk actions of his father, Isaac.

“And Isaac **called** Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. **ARISE, GO TO** Padan-aram...And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the Land wherein thou art a stranger, which God gave unto Abraham. And Isaac sent away Jacob: and **he went**...” - Gen. 28:1-5

You see, “Jacob **obeyed** his father and his mother” (Gen. 28:7), parents who existed as ambassadors of the Lord’s **calling**, but Esau did, long before this, disqualify himself from **the calling of God** through an ungodly **union** to what God called The Church in **separation** from. It was written, “And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: Which were a grief of mind unto Isaac and to Rebekah” (Genesis 26:34-35). Esau was careless and rebellious to God’s call of **separation**, therefore Esau was **a cast away** and Jacob was **a called out one**! Esau **mixed** with God-rejected persons to his own destruction, and Jacob “**went out**” unto Padan-aram for union with God-receivable persons unto his salvation (Gen. 28:10)! My reader, do you think God is arguing something significant with these reoccurring similarities?

Shockingly, Esau is used by the inspired writer of Hebrews as an example of a twice-born backslider, a forewarning to all true believers in Christ. Esau didn’t follow “holiness”, contrary to the exhortation given in Hebrews 12:14 (“*holiness, without which no man shall see the Lord*”). Like Samson was slowly corrupted by the forbidden union he had with Delilah (a strange woman of the Philistines), Esau was corrupted by “the daughters of Heth” from the Land of Canaan (Gen. 27:46). As a consequence of Esau’s unrestrained lusts he was led into acts fornication with these strange women, acts which led into marriages with them, no doubt, otherwise he would not have been called a “fornicator” in Hebrews 12:16. Esau fell-a-lusting after these women, married them, and was deceived to think he would not be corrupted by their evil conduct, notwithstanding, the scripture warns, “Be not deceived: evil communications corrupt good manners” (1 Cor. 15:33). Many people today are deceived to think that forbidden unions with what God commands separation from will never lead to personal damnation. And yet, “Did not Solomon King of Israel sin by these things? Yet among many nations was there no King like him, who was beloved of his God, and God made him King over all Israel: nevertheless even him did

outlandish women cause to sin” (Neh. 13:26). It is written that “Solomon loved the LORD, walking in the statutes of David his father” (1 Kings 3:3), but after evil communications corrupted his good manners, it was written, “his wives turned away his heart” (1 Kings 11:3-6). Could this be what happened to Esau?

Esau is set forth as an example to true believers, those to whom belongs the inheritance of the Kingdom of God and the blessing of Abraham via **birthright** (Gal. 4:28-31, Gal. 3:14, 1 Cor. 6:9-10, Gal. 6:19-21, Eph. 5:5), and Esau was reprobated in that he “sold his birthright” in Genesis 25:27-34. Esau “despised his birthright” (Gen. 25:34) like the backsliding Israelites were compelled so to do because their hearts turned back to Egypt (“*they despised the pleasant Land*” – Ps. 106:24). According to the contextual argument of Hebrews 12:1-17, the place from which Esau fell is clear and the interpretation sure: he lost his birthright to heaven! He had it... and then he lost it (he lost his salvation!), and after it was lost it became true to him what is written, “it is impossible...to renew them again unto repentance” (Heb. 6:4-6). Like the reprobated Israelites of the Exodus Generation who just lost their inheritance of the Promised Land, who sought a renewal of repentance by mourning over their sin (“*the people mourned greatly*”-Num.14:39, “*we have sinned*”-Num.14:40), even so Esau “found no place of repentance though he sought it carefully with tears” (Heb. 12:17, Gen. 27:34-41). “And Esau said unto his father, Hast thou but one blessing, my father? Blessing me, even me also, O my father. And Esau lifted up his voice, and wept” (Gen. 27:38)! At this notable conclusion we see a continuity of argument heretofore: the physically circumcised and birthright inheritor of Heaven, Esau, was justifiably turned into a castaway because he backslid from the spiritual lineage of salvation begun in the spiritual seed of Abraham, the true Jews, with the foremost evidence of his disqualification being manifest in that he departed from keeping “the righteousness of the Law” by the power of regeneration (an inward salvation in God by faith and through grace; Rom. 2:25-29).

Israel’s Seed in the Exodus Generation

1) *A Calling Out: Separation Continued*

“When Israel was a child, then I loved him, and **called** My son **out of Egypt.**” – Hos. 11:1

Several centuries after Abraham’s death, it came to pass that his seed was bound in Egyptian slavery, and from there God saved Abraham’s seed both **physically** and **spiritually**. I repeat, God saved them **spiritually** and *not just physically*, and for this reason their Exodus (or “**calling out**”) from Egypt is exactly synonymous to the Gospel experience heretofore described. God **called** this special and elect seed of Abraham into a **spiritual salvation** so that God might be *with* them, dwell *among* them, and be *in* them. In the act that God “**separated**” these people from all other peoples through the communion of His Presence in their midst (Ex. 33:16), the Exodus Generation became a foremost example of The Church. This Israelite generation was called by God because of the Covenant the Lord made with Abraham, in which He said,

"And he said unto Abram, Know of a surety that **thy seed** shall be a stranger in a Land that is not theirs, and shall serve them; and they shall afflict them **four hundred years**; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in **the fourth generation** they shall **come hither again**: for the iniquity of the Amorites is not yet full." - Genesis 15:13-16

"In the same day the LORD made a **covenant with Abram**, saying, Unto **thy seed** have I given this Land, from the river of Egypt unto the great river, the river Euphrates: The Kenites, and the Kenizzites, and the Kadmonites, And the Hittites, and the Perizzites, and the Rephaims, And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." - Genesis 15:18-21

At the establishment of the Abrahamic Covenant God told Abraham, saying, “unto thy seed have I given this Land”, and the Lord named the boundaries of the Promised Land (Gen. 15:18-21). The Covenant was verbalized as an answer to Abraham’s question, which was, “whereby shall I know that I shall inherit it” (Gen. 15:8)? God told Abraham that he would inherit the Land in a specific way, in *the generation of his seed* which would inherit the Land. Abraham would inherit the Land through his seed, God said, Abraham’s seed that would be in **the generation** that comes out of **four hundred years** in hard bondage. In the **fourth generation**, God said, “They shall come hither again” (Gen. 15:8, 13, 16). God promised Abraham that the **fourth generation** of people that would come out of bondage from Egypt, they would inherit the Promised Land in Abraham’s stead -- This is the Abrahamic Covenant.

The promise was to Abraham concerning *this fourth generation* whose number would be as the stars of heaven (Ex. 32:13), thus when the year came... God “**CALLED**”!

“When Israel was a child, then I loved him, and **CALLED** My son **out of Egypt**.” – Hos. 11:1

Motivation and Intent for Salvation → “God remembered **His Covenant with Abraham**, with Isaac, and with Jacob” – Exodus 2:24

Salvation (*a work of God based upon the faithfulness of God*) → “I am come down to deliver,” “to bring them up out of that Land,” “unto the place” (the Promised Land) – Exodus 3:8

The spoken word of God → "And **I have said**, I will bring you up out of the affliction of Egypt unto the Land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a Land flowing with milk and honey." (Exodus 3:17)

The Promise of God → "And it shall come to pass, when ye be come to the Land which the LORD will give you, according **as he hath promised**, that ye shall keep this service." (Exodus 12:25)

The Oath to their fathers → "And it shall be when the LORD shall bring thee into the Land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, **which he sware unto thy fathers** to give thee, a Land flowing with milk and honey, that thou shalt keep this service in this month." (Exodus 13:5)

The Oath to the present Exodus generation → "And it shall be when the LORD shall bring thee into the Land of the Canaanites, **as he sware unto thee and to thy fathers**, and shall give it thee," (Exodus 13:11)

Serving as a confirmation of the words, God DID come down, and He DID deliver **them**. In this purpose, God did *win* the heart and faith of His people, and how? The good tidings of their deliverance (these promises) were confirmed by mighty deeds in the saving power of God so that, beyond their hopes or imaginations God **CALLED** them **out of Egypt!** These promises made up their Gospel-call. Because they responded to this call with saving faith they became “The Church in the wilderness” (Acts 7:38)! Consider the historical fact, my reader: upon first hearing “The Gospel Call” the Israelites responded in the following manner.

“And Moses and Aaron went and gathered together all the elders of the children of Israel: And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And **the people believed**: and when they heard that the LORD had **visited** the children of Israel, and that he had looked upon their affliction, then they **bowed their heads and worshipped**” - Exodus 4:29-31

The Israelites began well, in faith (as accounted Exodus 4:29-31), but their faith was soon lost because of the increased burden of labor and anguish of spirit... nevertheless God revived it again! Under the power of Pharaoh’s oppression the people were made temporarily faithless and deaf to the Gospel of God, but God did not let Israel reject Him. God turned

their heart back to Himself by a demonstration of His Gospel power! How? Israel watched as their Satanic-Egypt contested with the power of God, and, behold, the serpent did bruise the heel but God did crush the head! How? Seven miraculous plagues of wrath afflicted Egypt...but Israel, she dwelt in the midst of these stormy swarms of wrath as under an invisible shield! Israel wondered how they went on unharmed, and their faith was renewed to the glory of God. You see, God won their heart! Egypt came to recognize, confess, and believe that they were under the wrath of “the God of Israel”, and likewise, Israel came to recognize, confess, and believe that they were **set-apart** and saved because they were loved by God!

7 Plagues

The swarm of flies – “to the end thou mayest know that I am the LORD in the midst of the earth. And I will put a division between My people and thy people: to morrow shall this sign be” (Exodus 8:22-23).

An unnamed Plague – “all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And this is the “sever between the cattle of Israel and the cattle of Egypt” which He spoke of (Exodus 9:6, 4).

In the miracle of the boils – “the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians,” but there is no mention of it being upon the Israelites (Exodus 9:11).

The plague of hail mixed with fire – “the hail smote throughout all the Land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field. Only the Land of Goshen, where the children of Israel were, was there no hail” (Exodus 9:25-26).

The plague of locusts – Ex. 10:13-18 – the plague appeared to be only in the Land of Egypt, for the locusts destroyed only what “the hail had left” “through all the Land of Egypt” (Ex. 10:15). The plague of locusts was so grievous that the Land was dark by the thick multitude of locusts that came over the Land; it is suspected, as with the others (and the hail plague), that the Israelites were excluded.

The plague of darkness – The LORD then brought a “darkness over the Land of Egypt, even darkness which may be felt” (Exodus 10:21). It is written of the Egyptians that “they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings” (Exodus 10:23).

The smiting of the firstborn - By all this time, the LORD won the hearts of the people by His mighty deeds; now they certainly believed. By the time the LORD pronounced His wrathful judgment to smite all the firstborn of the Egyptians, not one Israelite died (Exodus 11:6-7).

In the last plague the firstborn of Israel could have died, but Israel demonstrated saving faith in that they believed and obeyed the Gospel of their Passover, and so, they were **passed over by the wrath of God**. This is a famed *type* of Christ for New Testament believers, and to Old Testament Israel it was their Gospel via shadow. In it, the inspired writers declared, they received Christ “in a figure” (as Abraham, see Heb. 11:19), just like Abraham received Christ in a figure in his own lifetime. The Exodus generation took a lamb without blemish, roasted it in the fire, broke no bones of it, and ate unleavened bread with bitter herbs with their apparel girded. They ate it in haste and were gloriously saved from the destroyer when the LORD saw the covering of the Passover’s blood. Not one Israelite went out of his house, defied the ceremony, and was slain by the destroyer. All of Israel stayed and observed the ordinance according to the word and commandment of the LORD through Moses. My reader, look at the heart of the people of Israel! Look how it swelled with saving faith just at the hearing of the Passover ceremony! It was written,

“For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the Land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye

shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. **And the people bowed the head and worshipped.** And the children of Israel went away, and **did as the LORD had commanded Moses and Aaron, so did they.**" – Exodus 12:23-28

This ceremony was the first of several experiences which was soon to come upon the Israelites, all of which, according to the New Testament inspired writers, serve as examples of Gospel-experiences accomplished through saving faith, Gospel-experiences whereby lost humanity was administered a *carнал* and *spiritual* **salvation** – statedly and specifically, to the degree that they received the pre-incarnate Person of Christ Himself (proven in the following list of scriptures)! This means that their freedom from Egyptian bondage was not a mere freedom from physical slavery, but a freedom from the spiritual slavery of sin which exists in all once-born men. In the subsequent events after the Passover ceremony, we will see the Gospel of an atoning sacrifice, the Gospel of the Spirit's baptism, the Gospel of the imperishable life of Christ, and the Gospel of the unfailing Living Waters of Christ. In addition to this, the Israelites were called "The Church" that was "saved", thus they were "**called out**" into the wilderness wherein they sojourned under the nourishments of Gospel-powers.

The Passover (The Gospel of Sacrifice)

Explicitly Named in Identification with Christ... "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even **Christ our Passover is sacrificed for us**" - 1 Corinthians 5:7

Accomplished with & Impossible without Faith... "**Though faith** He **kept the Passover**, and the sprinkling of blood, lest he that destroyed the firstborn should touch them" - Heb. 11:28

The Red Sea Crossing (The Gospel of the Spirit's Baptism)

Explicitly Named in Identification with Baptism... "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all **baptized unto Moses** in the cloud and in the sea" - 1 Corinthians 10:1-2

Accomplished with & Impossible without Faith... "**By faith** they passed through the Red Sea as by dry Land: which the Egyptians assaying to do were drowned" - Heb. 11:29

Explicitly Named Salvation & Redemption for the purpose of Adoption & Holy Habitation... "Then sang Moses and the children of Israel this song unto the LORD, and spoke, saying, I will sing unto the LORD... The LORD is my strength and song, and **He is become MY SALVATION: He is my God**, and I will prepare Him an habitation; my father's God, and I will exalt Him... Thou in Thy mercy hast led forth **the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy Holy Habitation.**" – Exodus 15:1-2, 13

Explicitly Named Salvation through Belief... "Nevertheless he **saved** them for his name's sake, that he might make his mighty power to be known. He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness. And he **saved** them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies: there was not one of them left. **Then believed they his words; they sang his praise**" - Psalms 106:8-12

The Manna (The Gospel of the Imperishable Life of Christ)

Explicitly Named a Spiritual Experience with Christ... "And did all eat the same **spiritual meat**;" - 1 Corinthians 10:3

Explicitly Named in Identification/Correlation with the Spirit of God... "Thou gavest also **Thy good Spirit** to instruct them, and withheldest not **Thy manna** from their mouth, and gavest them water for their thirst" - Neh. 9:20

Explicitly Named in Identification with Christ as OT shadow-Gospel foretelling NT reality-Gospel... "As it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you **the true bread from heaven**. For the bread of God is he which cometh down from heaven, and giveth life unto the world" (John 6:32-33)... "And Jesus said unto them, **I am the bread of life**" - John 6:35

Water From the Rock (The Gospel of the Unfailing, Living Waters of Christ)

Explicitly Named a Spiritual Experience with Christ... "And did all drink the same **Spiritual drink**: for they drank of that **Spiritual Rock** that followed them: and **that Rock was Christ**" - 1 Corinthians 10:4

Explicitly Named in Identification to Salvation & Mercy... "And gavest them bread from heaven for their hunger, and broughtest forth **water for them out of the rock** for their thirst, and

Named a Status of Salvation Experience with Christ... “Living Water” – John 4:10

Named a Status of Salvation Experience with Christ... “Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall **never thirst**; but the water that I shall give him shall be **in him a well of water springing up into everlasting life**” - John 4:13-14

Explicitly Cited as Experiential Salvation via the Indwelling of the Holy Ghost through Christ... “He that believeth on me, as the scripture hath said, out of his belly shall flow **rivers of living water**” - John 7:38

Explicitly Named in Identification with the Person & Presence of God... “For my people have committed two evils; they have forsaken me **the fountain of living waters**, and hewed them out cisterns, broken cisterns, that can hold no water” - Jeremiah 2:13

promisedst them that they should go in to possess the Land which thou hadst sworn to give them” - Nehemiah 9:15

Identified as a Status of Salvation Experience... “And they **thirsted not** when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out” - Isaiah 48:21

Identified as a Status of Salvation Experience... “I will open rivers in high places, and fountains in the midst of the valleys: **I will make the wilderness a pool of water, and the dry Land springs of water**” - Isaiah 41:18

Propheied as a Status of Salvation Experience... “And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is **athirst of the fountain of the water of life freely**” - Revelation 21:6

Psalm 78:15-16, 105:41, 107:35, Exodus 17:6, Deut. 8:15

They Were “The Church”

By Title... “This is he, that was in **The Church in the wilderness** with the angel which spake to him in the mount Sina, and with our fathers: who received **the lively oracles** to give unto us” - Acts 7:38

By Near-Proximity... “Moses brought for the people out of the camp **to meet with God**; and they stood at the nether part of the Mount” – Ex 19:17, Amos 4:12

By Spiritual Adoption... “And I will take you to me **for a people, and I will be to you a God**: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the Land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD” Exodus 6:7-8

By Value & Royalty... “Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a **peculiar treasure** unto me above all people: for all the earth is mine.” Exodus 19:4-5

By Value & Royalty (NT parallel)... “But ye are a chosen generation, a royal priesthood, an holy nation, a **peculiar people**; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:” 1 Peter 2:9

By Wealth of Being With/Near God... “That at that time ye were without Christ, being aliens from **the commonwealth of Israel**, and strangers from the covenants of promise, having no hope, and **without God** in the world: But now in Christ Jesus ye who sometimes were far off are **made nigh** by the blood of Christ” Ephesians 2:12-13

Identified as The Church in Terms of God’s “sanctuary”, the place in which dwelt “the presence of the LORD”... “When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was **His sanctuary**, and **Israel His dominion**. The sea SAW IT, and fled: Jordan was driven back. The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs? Tremble, thou earth, **at the presence of the Lord, at the presence of the God of Jacob**; Which turned the rock into a standing water, the flint into a fountain of waters.” – Psalm 114:1-7

They Were “Saved”

Explicitly Termed “Saved”... “I will therefore put you in remembrance, though ye once knew this, how that the Lord, having **saved** the people out of the Land of Egypt, afterward destroyed them that believed not” - Jude 1:5

Explicitly Named Salvation & Redemption for the purpose of Adoption & Holy Habitation... “Then sang Moses and the children of Israel this song unto the LORD, and spoke, saying, I will sing unto the LORD... The LORD is my strength and song, and **He is become MY SALVATION: He is my God**, and I will prepare Him an

Explicitly Termed “Saved”... “He **SAVED** them” – Ps. 106:8, “He **SAVED** them” – Ps. 106:10

Explicitly Termed Salvation through Belief... “Then **believed** they His words” – Ps. 106:12

Explicitly Identified as God’s “portion”, “people”, “inheritance” with “no strange god”... “Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the most

habitation; my father's God, and I will exalt Him... Thou in Thy mercy hast led forth **the people which Thou hast redeemed**: Thou hast guided them in Thy strength **unto Thy Holy Habitation.**" – Exodus 15:1-2, 13

Explicitly Termed "His presence saved them" & "redeemed them", Because He was "their Saviour" ... "I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, **Surely they are My people**, children that will not lie: so **He was their SAVIOUR**. In all their affliction He was afflicted, and the **angel of His presence SAVED them: in His love and in His pity he REDEEMED them; and he bare them, and carried them all the days of old**. But they rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and He fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is He that brought them up out of the sea with the shepherd of His flock? where is He that put His Holy Spirit within him? That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make Himself an everlasting Name? That led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, **the Spirit of the LORD caused him to rest**: so didst thou lead Thy people, to make Thyself a glorious Name." – Isaiah 63:7-14

High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. **For the LORD'S portion is His people; Jacob is the lot of His inheritance**. He found him in a desert land, and in the waste howling wilderness; **He led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the LORD alone did lead him, and THERE WAS NO STRANGE GOD with him**. He made him ride on the high places of the earth, that he might eat the increase of the fields; and He made him to suck honey out of the rock, and oil out of the flinty rock; Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape." – Deut. 32:7-14

Explicitly Identified as the Bride who was Beatified in Holiness & Love... "Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, **the love of thine espousals, when thou wentest after Me in the wilderness**, in a land that was not sown. **Israel was holiness unto the LORD, and the firstfruits of His increase**: all that devour him shall offend; evil shall come upon them, saith the LORD." – Jeremiah 2:2-3

They had the "Spirit" & "Christ"

Spirituality with Christ... "the same **Spiritual meat**" – 1 Cor. 10:3, "**I am the Bread of Life**" – John 6:35

Spirituality with Christ... "the same **Spiritual drink**" – 1 Cor. 10:4, "**that Spiritual Rock**" – 1 Cor. 10:4, "**that Rock was Christ**" – 1 Cor. 10:4

A Relationship with Christ... "Neither let us **tempt Christ as some of them tempted**" – 1 Cor. 10:9, "**the Spirit of Christ which was in them**" – 1 Pet. 1:11, "**received Him in a figure**" – Heb. 11:19

A Relationship with the Spirit of God... "According to the word that I covenanted with you when ye came out of Egypt, so **My Spirit remaineth among you**: fear ye not." – Haggai 2:5

Among them for Adoption... "And I will walk among you, and will be your God, and ye shall be my people" - Leviticus 26:12

In the Midst for Adoption... "For the LORD thy God walketh in the midst..." - Deut. 23:14

With them for Rest... "As a beast goeth down into a valley, **the Spirit of the LORD caused him to rest**: so didst Thou lead Thy people, to make Thyself a glorious Name." – Isa. 63:14

Not Merely Among them but "in them" for Adoption... "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, **I will dwell in them, and walk in them; and I will be their God, and they shall be my people**" - 2 Corinthians 6:16

A Relationship Among & In the Spirit of Christ... "Searching what, or what manner of time **the Spirit of Christ which was in them** did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" - 1 Peter 1:11

"When Israel was a child, then I loved him, and **CALLED My son out of Egypt.**" – Hos. 11:1

In this way and according to the scripture (in all the aforementioned verses), God "**CALLED**" His son "**out of**" Egypt. The Lord used this historical event to expound the doctrine of salvation in terms of the Divinely powerful Gospel-call which subsequently results in the establishment of The Church, "the called out ones". In this case "the called out ones" have become "The Church in the wilderness" which was, according to Jeremiah, "holiness unto the LORD" (Jer. 2:3). Israel went out into the wilderness to meet with God as a Bride to her Bridegroom, in "love of [their] espousals" (Jer. 2:2). Israel was no longer a once-born and God-hating people; they were a twice-born and God-loving people! Furthermore, the

inspired text of the New Testament writers verified this event with infallible insight on how and why Israel became “a people” who were saved, sanctified, and assembled as the foremost example of what “The Church” is supposed to be in God’s sight.

Jesus Christ is called “our Passover” that is “sacrificed for us,” thus herein the Israelites “received Him in a figure” (1 Cor. 5:7, Heb. 11:19). Without faith they could not have kept this Passover! As it is written, “**Through faith He kept the Passover**, and the sprinkling of blood, lest he that destroyed the firstborn should touch them” (Heb. 11:28). After receiving the sacrifice of Christ, in a figure, they were baptized by water when they were, “under the cloud, and all passed through the Sea” (1 Cor. 10:1), but this was NOT **water only!** 1 Corinthians Chapter 10 affirms this as a **Spiritual** experience, otherwise it would not have been called a **baptism** (“*baptized unto Moses*”, 1 Cor. 10:2). Baptism is a word which describes **a spiritual experience of salvation**, like as it is written in Romans 6:3-4, “Know ye not, that so many of us as were **baptized** into Jesus Christ were **baptized** into his death? Therefore we are buried with him by **baptism into death**: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life” (Romans 6:3-4). This baptism is Spiritual and not only carnal, exactly as the Manna (or “meat” in the KJV) is called a “Spiritual meat” (1 Cor. 10:3), just as the “drink” is called a “Spiritual drink” (1 Cor. 10:4), just as the “rock” was called a “Spiritual Rock,” which “was Christ” (1 Cor. 10:4). In the crossing of the Red Sea it was, without contest, an act which required **saving faith**, an act which was made possible by **saving faith**, faith that was worthy enough to make it into The Hall of Faith: “**By faith** they passed through the Red Sea as by dry Land: which the Egyptians assaying to do were drowned.” The *faithless* Egyptians were drowned, but the *faith-filled* Israelites “were all **baptized** unto Moses in the cloud and in the Sea” (1 Cor. 10:2)! It was at this time that the scripture stated, “Then **believed they His words**; they sang His praise” (Ps. 106:12)! It is after this, the people said, “He is become **my salvation**” (Exodus 15:1-2)! After the Passover and Red Sea experience, Israel was promise-laden and promise-confirmed: passed over, blood covered, baptized, sanctified, and Gospel-freed – and thereby they were **called** by God **out of Egypt** to meet with God in the wilderness to be unto the Lord, thenceforth, The Church (“the called out ones”).

By sin-remitting and sacrificial blood they were atoned, then they were baptized, thus the Israelite people were a “saved” (Jude 5, Ps. 106:8-12) people who were called “The Church in the wilderness” (Acts 7:38). At Sinai they received “the lively oracles” of God (Acts 7:38), and this was a possession obtained only by God’s holy people (Eph. 2:12-13). They were called out of Egypt by the power of God, and God said, see “what I did unto the Egyptians”, “how I bare you on eagles’ wings, and brought you unto Myself”, therefore it is evident that this gathering was indeed a holy convocation (Ex. 19:4-5)! The Lord said, “there was no strange God with him” (Deut. 32:12). Yes! None of them worshipped anything or anyone except God Almighty, the one true God! Gathering together before the Lord as saved men and women (“*He was their Saviour*”-Isa.63:8), Israel became **the people of God** brought **nigh** to God. All others were, therefore, “far off” as “aliens from the commonwealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world” (Eph. 2:12-13). Israel became God’s “**peculiar** treasure” (Ex. 19:5), even as we understand New Testament spiritual Israelites to be “a **peculiar** people” unto God through Christ (1 Pet. 2:9, Tit. 2:14).

The Israelites were delivered and “did according to the word of Moses”, “and the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside the children” (Exodus 12:35, 37). This is the promised generation who were delivered from slavery that they might inhabit the Promised Land, thus God declared His express intention in saving them – UNDER BINDING OATH:

“And I will take you to me for **a people**, and I will be to you **a God**: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. **And I will bring you in unto the Land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.**” - Exodus 6:7-8

The New Testament writers interpreted this generation as comparable, relatable, exemplary, and parallel to God’s relationship to saved individuals in the New Covenant. They command us to look at them and learn from their salvation, yes, but also that we might take warning. We are instructed to behold their glorious beginning and their tragic end. These

applications are carefully detailed by Paul in 1 Corinthians 10:1-12, applications made in full. Please read the entire passage before we continue, my reader.

“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were ALL **baptized** unto Moses in the cloud and in the sea; and did ALL eat the same **spiritual meat**; and did ALL drink the same **spiritual drink**: for they drank of that **spiritual Rock** that followed them: and **that Rock was Christ**. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, *to the intent we should not lust after evil things, as they also lusted*. Neither be ye idolaters, *as were some of them*; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, *as some of them also tempted*, and were destroyed of serpents. Neither murmur ye, *as some of them also murmured*, and were destroyed of the destroyer. Now all these things happened *unto them for ensamples*: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth **take heed lest he fall**. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it” (1 Corinthians 10:1-13).

One must acknowledge, like Paul, that Israel was saved by the Passover and Red Sea Baptism, but look closer still. Israel was *presently* and *progressively* being saved by the Manna and the Water from the Rock, as Paul cites, and these things were not only CARNAL experiences, my reader. Paul is very bold to say, “ALL”, “ALL”, “ALL”, in reference to spiritual baptism, spiritual meat, and spiritual drink, all of which signify that “ALL” were in saving communion with the pre-incarnate Christ! Paul is very bold to say, “**that Rock was Christ**”! The Manna was not mere carnal meat. Paul interpreted it to mean that the people were **spiritually** living by Jesus Christ. Undoubtedly, this is why Jesus Christ interpreted Himself to be the New Testament Manna that was sent by the Father from heaven to give saving life to the world in John Chapter 6, saying, “As it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you **the true bread from heaven**. For the bread of God is he which cometh down from heaven, and giveth life unto the world” (John 6:32-33)...“And Jesus said unto them, **I am the bread of life**” (John 6:35). Jesus was The Bread from heaven, and by interpretation this means that He was the source of Spiritual Life that was sent from Heaven, and this also signifies that what He spoke on earth was Life-giving to those who heard Him through faith. His words – take note – “they are Spirit, and they are Life” (John 6:63). Therefore in like manner it was said of the Manna in the wilderness that it was **spiritually life-giving**, and when they received it by faith, God gave to them the Spirit of God in Gospel-virtue. This aspect of the Old Testament Manna was referenced by the priests in Nehemiah, saying, “Thou gavest also **Thy good Spirit** to instruct them, and witheldest not **Thy manna** from their mouth, and gavest them water for their thirst” (Neh. 9:20). This is an obvious parallel, with all scriptures considered (1 Cor. 10, John 6, Neh. 9). Men who hold to the doctrine of unconditional eternal security react negatively to the eventual disobedience and final damnation of 600,000 Israelites in this generation; in an unbiblical way they affirm that their experience of “salvation” must have been through mere carnal shadows and that is all, an experience that was utterly void of spiritual powers, void of spiritual life, and absent of any saving nearness to God’s presence... but this is not so! Their experience of salvation was not a carnal salvation according to the inspired interpretation of the New Testament writers! Let God be true and every man a liar.

Exactly parallel to the Old Testament Manna, Christ was revealed and received when God “turned the Rock into a standing water, the flint into a fountain of waters” (Psalm 114:8). The Israelites were *presently* and *progressively* persevering in salvation when they “did all drink the same **spiritual drink**: for they drank of that **spiritual Rock** that followed them: and **that Rock was Christ**” (1 Cor. 10:4). The Rock was smitten and poured forth, and the water is called a “spiritual drink”. This means that it was a Spiritual type of Christ, my reader! Yes, and this is why Jesus called Himself “Living Waters” (John 4:10). He was and is the waters that shall never fail, that are “springing up into everlasting life” (John 4:13-14, Jer. 2:13). If saving waters of a Spiritual salvation are waters that never fail, then God’s people that are saved do **never thirst** (John 4:13, Neh. 9:15, Isa. 48:21), hence the appeal: “I will give unto him that is **athirst of the Fountain of the Water of Life freely**” (Rev. 21:6). This was prophesied before as a type of Christ in the Major Prophets (Isa. 48:18), and

it was fulfilled when in the 1st century and thereafter, as Christ said, “He that believeth on me, as the scripture hath said, out of his belly shall flow **rivers of living water**” (John 7:38). In this way Jesus Christ was the opening-up of the rivers, the springing fountain of the valleys, the pool of water in the wilderness, and the springs of water in a dry Land, as it was written, “I will open rivers in high places, and fountains in the midst of the valleys: **I will make the wilderness a pool of water, and the dry Land springs of water**” (Isaiah 41:18). Not only was the water from the rock a “spiritual drink”, but the Rock itself was “Christ”! Without contest, these men were spiritual men; hence they were savingly connected to the pre-incarnate Jesus Christ, spiritually speaking!

My dear reader, all of these things teach us that these individuals were regenerated, that they had the Spirit of God within them - in type, by Law, spiritually speaking, and in reality (“*the Spirit of Christ which was in them*” -1 Peter 1:11)! This is why 2 Corinthians 6:16 quotes the New Testament reality of God’s indwelling presence as an Old Testament reality, “...**as God hath said**, I will dwell in them, and walk in them; and I will be their God, and they shall be my people” (2 Cor. 6:16, Lev. 26:12, Deut. 23:14). Do you see the significance of this reference, my reader? God did not say “I will dwell among them”, merely, He said “I will dwell in them” (2 Cor. 6:16).

Israel believed the Gospel at the Passover via a sacrificial atonement, they believed the Gospel at the Red Sea via baptism, and then they continued to believe the Gospel at the rain-fall of Manna and the Life-giving Rivers of the Rock. However, in following Paul’s burden in 1 Corinthians 10:1-4, we can see the end of his argument... Israel was SAVED, and yet this was not the only thing Paul wanted us to see. Read onward and take note of 1 Corinthians 10:5-12. This generation which did abound in spiritual salvation, whose faith was built upon 7 Gospel messages giving them a strong assurance that they would inherit the Promised Land according to God’s promise, whose faith was wrought through the manifold mercy of seven sanctifying miracles in the Land of Egypt – most of them did not **continue in faith!** They, as Paul stated, “were overthrown in the wilderness” (1 Cor. 10:5), even though many continued for a long while in the steadfastness of faith. Paul was arguing that they have become “our examples”, of what? An example for “**our**” admonition, he says, meaning they are examples for us who are SAVED, and why (1 Cor. 10:11)? This is because these Israelites were saved, like us, but then they provoked God by wicked behavior...so much so that they were smitten down in wrath and “overthrown in the wilderness” (1 Cor. 10:5), and Paul specifically cites four ways in which the wrath of God overthrew them as examples for us, so that New Testament Christians do not fall into the same outcome (1 Cor. 10:7, 8, 9, 10). Jude had the very same burden when he wrote to the saints. Does this sound familiar? “I will therefore put you in remembrance, though ye once knew this, how that the Lord, having **saved** the people out of the Land of Egypt, afterward **destroyed them that believed not**” (Jude 1:5). Because this generation fell from Gospel-grace unto their final reprobation, which we shall soon detail, they have become an example that we, as saved men and women like them, “should not lust after evil things, as they also lusted” (1 Cor. 10:6). 1 Corinthians Chapter 10 is a clear explanation of how these Old Testament experiences are repeatable, that they were saved and then damned, and Paul thrusts the final outcome of Israel’s damnation right before the eyes of the New Testament Israelites so that they might take heed to themselves, lest they, in the same manner as Israel, do also “fall” (1 Cor. 10:12). “Wherefore let him that thinketh he standeth **take heed lest he fall**” (1 Cor. 10:12). Pause and let the gravity of this warning grip your soul, my reader.

Apparently, the New Testament writers are seeking to put us in remembrance of the sure damnation we will undergo if we begin to be unbelieving, **though we do now, at present, savingly believe**. Look closely and you can see how this is what Jude is warning of, when he said, “I will therefore put you in remembrance, though ye once knew this, how that the Lord, having **saved** the people out of the Land of Egypt, afterward **destroyed them that believed not**” (Jude 5). Jude said, “I will therefore put you in remembrance, though ye once knew this” (Jude 5), just as Paul first said, “Brethren, I would not that ye should be ignorant” (1 Cor. 10:1). Can you see how they are writing the very same burden? Read both chapters and you will see that it is the same message! Therefore we should “take heed” to ourselves as “brethren” (Heb. 3:12), as “holy brethren” who are “partakers of the heavenly calling”, who have become the “House” of Christ on earth (Heb. 3:12, 1, 6)! Take heed for what? Read the context of Hebrews Chapter 3 & 4 to find out, my reader! It is written, “Take heed, brethren, lest there be in any of you **an evil heart of unbelief, in departing from the living God**. But exhort one another daily, while it is called To day; **lest** any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, **if we hold the beginning of our confidence stedfast unto the end**” (Heb. 3:12-14). Here again, in

Hebrews Chapter 3 & 4, the writer is writing about the same Exodus Generation who finally suffered the loss of their salvation.

Thus far the same burden and interpretation has been written in 1 Corinthians 10, Jude 5, and now Hebrews 3-4. This generation (namely approx. 600,000 men of war) lost their salvation, my reader... all except two men. Even though they partook of all the promises and oaths of the Covenant (Ex. 2:24, 3:8, 17, 12:25, 13:5, 11) wherein Christ was *spiritually* ministered unto them, they lost their salvation. They did not *continue* to believe, did not *continue* to receive Christ in figures, and consequentially, sinful works were wrought by them through the unbelief which arose in their hearts. These spouts of rebellion did provoke God many times, until eventually the Israelites provoked God to the point of no return... reprobation. They heard the Gospel at the Passover, at the Red Sea, when the Manna fell, at Sinai, at the Rock of Waters, and finally, they heard the Gospel the last time – but this time they denied it! What am I talking about? It was written that “**the Gospel**” was “preached” unto them, “but the word preached did not profit them, not being mixed with faith in them that heard it” (Heb. 4:2). Do you wonder when this was, my reader? Do you wonder what Gospel this is? We know that they received the Gospel of the Passover, the Red Sea, the Manna, and the Rock, which were all types of Christ, but this “Gospel” is found cited in Hebrews 4:2, and it was the last figure/shadow of Christ presented to them before their reprobation. Tragically, instead of spiritual life being granted to them through faith in the Gospel, their end was spiritual death. This time, unlike the former times, they denied the Gospel instead of believing it!

“For the upright shall dwell in the Land, and the **perfect** shall remain in it” – Prov. 2:21

The frightening reality is that Israel was a partaker of the Gospel and promises of God, the spiritual manifestations of Christ, the Covenant of Abraham, a salvation based upon the faithfulness of God, the spoken word of God, the promise of God, and the oaths of God, yet Hebrews 4:1 warns of *coming short of the promises* by unbelief! Numbers Chapter 14 gives an account of this day when they came short of and lost their salvation. The Lord did not deny that He promised the Exodus Generation a persevering salvation. With unashamed boldness the Lord said to them, “ye shall know my **breach of promise**” (Num. 14:34)! The word breach means *break*. God did this in many ways, many times... “breach for breach” (Lev. 24:20) and “break” for “break” (Ezek. 16:59, 17:18-19). Justly, unashamedly, and righteously, God said, “Doubtless ye shall not come into the Land, concerning which **I swear to make you dwell therein**, save Caleb the son of Jephunneh, and Joshua the son of Nun” (Num. 14:30). My reader, Hebrews 4:1 should utterly stagger you! It is the New Testament application of what God called in the Old Testament, “**My BREACH OF PROMISE**” (Num. 14:34)! Do you remember all the promises and oaths of God that were upon this generation, confirming it, that they were supposed to inherit and take the Promised Land!? But God rose up their children in their stead, and this, my reader, is a breaking of what was promised beforehand! Do you remember it?

Motivation and Intent for Salvation → “God remembered **His Covenant with Abraham**, with Isaac, and with Jacob” – Exodus 2:24

Salvation (*a work of God based upon the faithfulness of God*) → “I am come down to deliver,” “to bring them up out of that Land,” “unto the place” (the Promised Land) – Exodus 3:8

The spoken word of God → "And **I have said**, I will bring you up out of the affliction of Egypt unto the Land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a Land flowing with milk and honey." (Exodus 3:17)

The Promise of God → "And it shall come to pass, when ye be come to the Land which the LORD will give you, according **as he hath promised**, that ye shall keep this service." (Exodus 12:25)

The Oath to their fathers → "And it shall be when the LORD shall bring thee into the Land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, **which he swore unto thy fathers** to give thee, a Land flowing with milk and

honey, that thou shalt keep this service in this month."
(Exodus 13:5)

The Oath to the present Exodus generation →

"And it shall be when the LORD shall bring thee into the Land of the Canaanites, **as he swore unto thee and to thy fathers**, and shall give it thee," (Exodus 13:11)

By Gospel-promise expressed in that, God “called”... faith answered. Faith answering “**the calling**” resulting in real manifestations of saving grace, and that grace, twofold: it represented Christ in shadows which were both carnal and spiritual in their manifestations to wit, the people were **separated** from the damnable un-holiness and iniquity of Egypt and their old man, and they were reconciled into saving spiritual union with the pre-Incarnate Christ. This same people, the Exodus Generation, who were ushered into life and salvation through speechless miracles of earth-shaking power, were suddenly reprobated, rejected, and made castaways! What happened? They fell from saving faith into unbelief – again and again – and by such long continuance of rebellion they were damned. The prophet Isaiah rehearsed the matter, saying,

“I will mention the **lovingkindnesses** of the LORD, and the praises of the LORD, according to all that the LORD **hath bestowed on us**, and the **great goodness** toward the house of Israel, which **he hath bestowed** on them according to **His mercies**, and according to the multitude of **His lovingkindnesses**. FOR HE SAID, **Surely they are My people, children that will not lie: so He was their Saviour**. In all their affliction He was afflicted, and the **angel of His presence saved them**: in **His love** and in **His pity He redeemed them**; and **He bare them**, and **carried them** all the days of old. But they rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and he fought against them.” – Isaiah 63:7-10 [see Deut. 32:7-20, Jer. 2:1-2, 21]

This beloved generation who was famed as God’s ransom (who of all people would be likely for partiality) was finally and utterly lost; The Church began and The Church fell (“*I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent*”-Rev.2:5). Their salvation, which was famed in all nations, conveyed to the world a people’s resurrection from fast-bound misery and hopelessness, a people oppressed by hard bondage and the whip set FREE! But on the morrow, alas... they rebelled! They incurred God’s unpardoning wrath! The generation which was a song of celebration did then become a lamentation. They became a castaway generation, “a tale that is told” (Ps. 90), teaching all future saints to mind their tale and understand the impartiality of justice. The tale is for “The Church”, not the heathen. This generation (along with Abraham, Isaac and Jacob) was spiritually saved and regenerated, and they were “the called” who were in union with the pre-Incarnate Christ as “The Church” (Acts 7:38)! They were the very first people to own the title, “The Church”, therefore this example is a warning for those who are recognized as “the called out ones” today, The Church of the New Testament in the 21st century.

Seeing that this is the case, how are we to understand the Mosaic Law which was established first and foremost, with the Exodus Generation? How does this Law (which most interpret its significance comparable to the fact that it was carnal and outward) relate to The Church in the Old Testament, seeing that these individuals were “called out ones” who were in spiritual communion with the pre-incarnate Christ? According to all the aforementioned scriptures, our expectation should be according to God’s argument heretofore. The Lord made the argument that **(Firstly)** God saved Israel to bring them into spiritual fellowship and union with Himself (i.e. they became a real Church). Therefore it is to be expected that **(Secondarily)** all the Mosaic Laws which were implemented with the Exodus Generation would have some kind of spiritual significance even though they are physical and material in nature (just as the Passover Sacrifice, the Red Sea Crossing, the Manna, and the Water from the Rock were physical and material in nature, albeit, they were spiritual experiences). If the Mosaic Law, which is physical and material in nature, follows the aforementioned pattern which has been consistent heretofore, the Mosaic Law will be physical representations of spiritual experiences (saving experiences). If this is the case, the essence and significance of the Mosaic Law will parallel the ordinance of circumcision established in Abraham’s day; a circumcision which was physical, material, and spiritual, a circumcision which was a mechanism whereby God regulated Church purity among His people. Further, if these first two principles are established in perfect unity and consistency with the history of redemption heretofore, then it is certain that **(Thirdly)** because all these Gospel-experiences were for the purpose of maintaining The Church in the **separation** of their “called out” identity (a separation via spiritual union with God’s presence), if this separation is compromised via unbelief in the Gospel, then God will

disannul and denounce the Gospel “**calling**” of that Church so that, like Esau and the Exodus Generation, those who were brought *nigh* to God would then become *castaways*. However clear these three points have been discernable to you in the aforementioned scriptures contained in Chapter #1, my reader, they are made even more apparent by the scriptures contained in the following Chapter.

CHAPTER #2

The Church Defined at the Sinai Experience

Section #1: The Church from its Beginning (Genesis) unto Abraham
Section #2: In Retrospect from Abraham to the Exodus Generation
Section #3: The Church Defined, Recalled, & Revived

From the content of Chapter #1 it has become evident that **(Firstly)** the Exodus generation was “**called out**” of Egypt, ever to dwell in **separation** and **holiness** from Egypt, and **(Secondarily)** this **calling** was a *spiritual salvation*... but was everyone saved? Was every individual adult Israelite regenerated in this generation? If so, is this what the scripture constituted and exemplified as The Church in an acceptable condition, perfected in holiness? The answer to this question is profoundly significant as it relates to the doctrines of perseverance, cleanliness, and holiness. Well, my reader, what do you think?

It was prophesied that in the end of the world, “ALL Israel shall be saved” (Rom. 11:26, Isa. 59:20), but why? Is this some “new thing” that God will suddenly decide upon at the end of the world? No, my reader. This is not a new thing but an old thing. This purpose is observable throughout the centuries of Church History because it stemmed from the ancient beginning of The Church as it was first defined and exemplified by God. All of Israel will be finally saved *in the end* because all of Israel was saved *in the beginning*, but then backslid. Had they not backslid then the conclusion of the promises, prophecies, and Covenants would have had their consummation millennia ago. Throughout centuries of backsliding it is observable that God is changelessly and unwaveringly devoted to accomplish the salvation of every living Israelite in the end of the world because this is the fulfillment of the Covenants and promises which God had formerly established, genuinely pursued, and theretofore failed to accomplish until the appointed time in the end of the world. From a holistic perspective we can see that the promises and glories of salvation have been stalled from their performance throughout the centuries because of sin and backsliding, but from what did The Church backslide? --- from the promises and glories which are promised to an “all saved” and perfectly holy Israelite people, my reader! Upon this condition salvation in The Church is experiential in full volume! This Chapter is devoted to unfold this biblical mystery in this order: The Church from its Beginning (Genesis) unto Abraham, The Church in retrospect from Abraham to the Exodus Generation, and The Church defined, recalled, and revived throughout the centuries culminating in the end of the world.

The Church from its Beginning (Genesis) unto Abraham

“Lord, Thou hast been our dwelling place in all generations” – Psalm 90:1

The Exodus Generation was not the first generation to become the dwelling place of God, otherwise they would have been the first Church. It is easy to assume otherwise because of the descriptive detail used to emphasize the glorious experience Israel underwent at the foot of Mount Sinai; they were the first people to whom it was spoken specifically that they were “The Church” (Acts 7:38). I ask again, is the Exodus Generation the first generation to become the dwelling place of God? No! Moses said, “Lord, Thou hast been our dwelling place in **all generations**” (Ps. 90:1)! This generation was NOT the first generation, in all generations prior to this generation God was The Churches’ dwelling place.

Psalm 90:1 indisputably affirms the fact that since the redemption of Adam and Eve (the first generation), God was the dwelling place of The Church from thenceforth until the days of Moses... but how? My reader, The Church existed as long as salvation existed. After Adam and Eve fell the Lord preached the Gospel to them in Genesis 3:15 (speaking of the seed of Christ which would arise to crush the head of the serpent). My reader, Adam and Eve believed the Gospel and were saved! At this time, before anything breathing had experienced death, we can observe that there was an atoning sacrifice made on behalf of Adam and Eve's sin (see Genesis 3:21, God made Adam and Eve coats of skin from the sacrifice to cover the shame of their unforgiven sin). Adam and Eve knew what was happening during this sacrifice, apparently, because from thenceforth The Doctrine of Sacrifices did perpetuate throughout their generations. Speaking joyfully in respect to the gospel-shadow provided by God, Adam said of Eve, "she was the mother of all living" (Gen. 3:20). Isn't this amazing!? Adam and Eve just merited the physical and spiritual death of the entire human race, and yet Adam calls his wife *Eve*, 'the life-giver'! This was good news! They believed the Gospel! Adam and Eve were driven out of the Garden of Eden, this is true, but God was within them and among them as The Church at its first beginning.

Because Adam and Eve were instructed by God concerning The Doctrine of Sacrifices and Offerings, Cain and Abel were practicing this form of worship to God Almighty. Both men brought forth an offering unto the Lord, Abel's was accepted and Cain's was denied (Gen. 4:1-5). God was obviously in their midst as One who walked among them in saving fellowship and communion. Just read the Chapter and see it for yourself, my reader! For example, as Cain and Abel were making their offerings unto the Lord in the very next moment we can read, "And the LORD said unto Cain, Why art thou wroth? And why is thy countenance fallen" (Gen. 4:6)? Because Cain and Abel were in constant communion with God, the Lord spoke to Cain! And take note, Cain was not at all surprised to hear the voice of God. Cain and Abel were knowingly in the presence of God at all times because God was their dwelling place IN ALL GENERATIONS! In confirmation to this, therefore, after the judgment of Cain's punishment for murdering Abel was verbalized, Cain lamented, "My punishment is greater than I can bear. Behold, Thou hast **driven me out...from Thy face shall I be hid**; and I shall be *a fugitive and a vagabond* in the earth" (Gen. 4:13-14). This was the very first historical instance of Church excommunication, my reader. The Church was the place and people among whom God's face did continually shine, according to the lamentation of Cain. This is what Cain understood The Church to be! The outer-regions exterior from this place and people was, as Cain said, the place of the doomed: the fugitives and vagabonds to whom belonged The Death Penalty (Cain was afraid he would be slain when he was found by men in later generations, separated from the godly seed).

As Cain went out from The Church to build a city and begin a family lineage, the fallen seed began (Gen. 4:16-24). Until the time when apostasy was found in Cain ("*if thou doest not well, sin lieth at the door*"-Gen.4:7), he was accepted by the presence of God in sweet communion. After Cain's falling away he resumed the nature and spirituality of fallen humanity, the nature which John attributed to "the children of the Devil" (1 Jn. 3:10). Scripture speaks of Cain that he is, "of that wicked one" (1 Jn. 3:12), because he gave himself over to the family of the Devil in that he murdered his own brother. With Abel then dead and Cain reprobated, The Church could not continue. Adam and Eve needed another child to continue the godly seed from which would spring the Messiah (the Man of whom it was promised to Satan, "*It shall bruise thy head*"-Gen.3:15), so God appointed unto them Seth in the place of Abel. From the family of Seth the spiritual seed of God was perpetuated in The Church (Gen. 4:6-32) according to the promise, "Thou hast been our dwelling place in all generations" (Ps. 90:1).

Why do I dogmatically affirm that Seth's family was the spiritual seed of God, The Church?

The Lord said from the very beginning, speaking to the Devil, "I will put enmity between *thee* and *the woman*, and between *thy seed* and *her seed*; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The work of the Devil did not come to an end in the Garden of Eden. All we see in the Garden of Eden is the Devil, and he was certainly at enmity against Eve. Through this enmity Satan allured Adam and Eve into fallenness, this is true, but through this fall Satan became a father. Through this fall it became possible for the Devil to have a spiritual family among the human race, a thing which never existed before this time. Notice how God said, "I will put enmity between...*thy seed* [**the devil's seed**] and *her seed* [**Eve's seed**]" (Gen. 3:15). We know there was enmity between the Devil and Eve, this is evident from their conversation at the Tree of the knowledge of good and evil, but take note, my reader: the inspired text foretold the enmity of two

different seeds, two different families (family lineages), thus the fallen seed through Cain existed alongside the redeemed seed of Seth, The Church.

As long as these two seeds dwelt in separation one from another, salvation was perpetuated among the people of God, The Church, but when **the holy** was **mingled** with **the unholy**, damnation ensued. God testifies to mankind what happened, saying, “the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose” (Gen. 6:2). Who are “the sons of God”? Adam was recognized by God and known among all mankind as “the son of God”, according to Luke 3:38, and everyone after him who was of the seed and Family of God in salvation were, likewise, God’s sons and daughters. Therefore the text uses this term, “the sons of God”, to describe the people of God, the Family of God, The Church. Tragically, “the sons of God” took wives of all that they chose, a thing which has been perpetuated throughout every generation of apostasy leading up to the New Testament. When it says, “the sons of God” took wives “of all which they chose”, it meant that, like Esau, they forsook the godly lineage of The Church, God’s Family, to marry the wives of the fallen seed which sprung from Cain (an excommunicated apostate). Take note, when God lamented the backsliding of His sons in Genesis 6:3, He did not lament the apostate and reprobate lineage which was already God-forsaken.

When the LORD said, “My spirit shall not always strive with man” (Gen.6:3), and, scripture affirmed, “the wickedness of man was great in the earth” (Gen. 6:5), He grieved most of all for the foundational cause of the unprecedented worldwide wickedness. What foundational cause, you wonder? Paul gave reference to the answer, when he said, “Only he who now letteth will let, until he be taken out of the way” (2 Thess. 2:7). This is, namely, the removal of the Church through “a falling away”. Paul is careful to say, “that Day shall not come, except there come a falling away first” (2 Thess. 2:3). This is because the right-standing Church is a successful resistance to the progress of wickedness in the earth; and, on the contrary, when the Church is taken out of the way... alas! Wickedness will have no bounds, its increase will be unprecedented, and the earth’s population will be wiped out in the process of time. In this manner, the events which forewent the worldwide deluge in the old world (2 Pet. 2:5) do also, at this present moment, forego the worldwide fire which is nigh at hand (2 Pet. 3:3-10). “The greatest tragedy, ever, is a sick Church in a dying world!” – Leonard Ravenhill

At this ancient point in time, when the godly seed mixed with the ungodly seed, when saints mixed sinners resulting in the Great Falling Away of that age, then God decided upon THE END OF THE WORLD. 120 days thence, THE END would come (Gen. 6:3)! This was just enough time for Noah to give birth to children, build an ark, suffer reproach, and preach righteousness! Soberly considerate, my reader... One man stood against a world of sinners! This is a real fulfillment of The Great Falling Away of the Church (the persons and people in and among whom the Holy Spirit dwelt). The world cannot end “until He [the Holy Ghost] be taken out of the way” (2 Thess. 2:7). Alas, these forbidden marriages! These inordinate unions! This Church Impurity! Whatever remedial judgments were wrought upon the backslidden Church proved to be of no avail... hence the wickedness was boundless in growth. Oh, the fearfulness of the Last Days, the hour in which we live! “When the Son of Man cometh, shall He find faith on the earth” (Luke 18:8)?

The Last Days process is very clear: If the Church does not live and is rather overthrown, her witness is silenced. If her witness is silence, the only existing conflict and hindrance to sin is removed. If all hindrance to wickedness is removed, wickedness abounds! Thereby... THE END WILL COME. When “God saw that the wickedness of man was great in the earth”, and, consequentially, He decided to annihilate the whole world, He saved Noah and his family because they were the only residue of “faith on the earth” (Gen. 6:4-7, Luke 18:8). The Church **mixed** with sinners and only 8 sons and daughters of God were left! All others were saints-turned-sinners! When The Church forsook holiness and separation from once-born sinners and began to marry them, the sons of God forsook **God’s way**. The Lord said, “all flesh had corrupted **His way** upon the earth” (Gen. 6:12), even though He strove with the backsliders with all longsuffering (Gen. 6:3). Not so with Noah and his family! It was written that Noah was “a just man and perfect in his generations, and Noah walked with God” (Gen. 6:9). Long before Noah was the last man standing, so to speak, Enoch named his son Methuselah (meaning “at his death the end shall come”) as a prophetic sign of coming destruction (Gen. 5:22). It is obvious that God was striving with His apostate sons by raising up Enoch as a prophet (see Jude 1:14-19), but to no avail. The godly seed, The Church, was in the midst of rampant apostasy while the longsuffering of God strove with the sons of God, and waited

“nine hundred sixty and nine years” (Gen. 5:27). Take a sober look at widespread damnation which besieged The Church, my reader --- when separation was lost salvation was lost!

As a further confirmation of how sophisticated the worship and practices of The Church had existed from Adam to Noah, see how Noah lived according to the commandments which were delivered unto him through The Church, the godly seed, being passed down through the centuries - at the gathering of every kind of beast the Lord spoke to Noah in terms of The Clean & The Unclean to differentiate between the animals (see Gen. 7:2). How did Noah know what was clean and unclean, except this doctrine had been perpetuated throughout the generations of The Church, as Moses said (“*Thou hast been our dwelling place in all generations*”-Ps.90:1)? Noah was not surprised by this doctrine, not at all, because it was ordinarily known among the sons of God, The Church. Sadly, the fallen seed began again in Noah’s son, Ham, then to corrupt the new world which existed after the flood. The two spiritual families existed at enmity one to another yet again, until, at last, Abraham was **called out** into sanctity to restore Church Purity in his generation, God saying, “Get thee **out** from thy country, and from thy kindred, and from thy father’s house, unto a Land that I will shew thee” (Gen. 12:1-3). No matter how discrete the chronicles of scripture convey any generation from Adam to Abraham, the promise of Psalm 90:1 still stands as a memorial to us that The Church existed and lived-through-it-all, though not without temporary seasons of backsliding. [Note: the conclusions listed in this section may seem unwarranted and forced, but when the reader is familiarized with the course of The Church as it existed throughout the centuries these conclusions become obvious. An in-depth study of The Church as it will be expounded throughout the centuries will prove the veracity of the word of Solomon, “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun” (Eccl. 1:9).]

In Retrospect from Abraham to the Exodus Generation

In retrospect, it is no wonder that Abraham **separated** from Terah, Isaac **separated** from Ishmael, Jacob **separated** from Esau, and the Exodus Generation **separated** from Egypt. The Church was learning from and avoiding the sin and apostasy of their pastime, from Genesis to Abraham. The individuals from whom The Church existed in separation from in each generation - from Abraham to the Exodus Generation - were once-born men or twice-born backsliders. The question was posed at the beginning of the Chapter, were ALL the individuals who were considered to be a part of The Church regenerated or saved? My reader, think of it! If ALL of the individuals in The Church were NOT saved, then why were the once-born men or twice-born backsliders expelled from their midst, what harm would they do? The essence of what a Church was from its beginning does reveal that ALL individuals were saved. The necessity of expelling unsaved individuals was warranted because for **one sinner** to be **mixed** within the community of people allowed a corrupting influence to spread throughout the holy people who were, all of them, saved individuals, otherwise they would not have worried themselves at the happenstance of **one unclean individual**.

Individual Salvation & “The Called-Out Ones” Community Perfected in Holiness

God did, as previously noted, *spiritually save* the Israelites, and by that I mean *individually*. God did savingly “**call**” Israel that He might indwell each *personal Israelite individual*, but there was more! God also savingly “called” Israel that He might have *corporate* and *nationwide spiritual union* with them. This means that the personal indwelling of God within each regenerated person was not the fullest expression of mankind’s reconciliation to God. It was one thing for God to say, “I will dwell **in them**” (2 Cor. 6:16), and it was another thing to say, “I will walk **among you**” (Lev. 26:11-12) or “there I am **in the midst** of them” (Matt. 18:20, Num. 5:2-3, Deut. 23:14). *Personal union* with God is distinct from *corporate union*. There is a difference between God dwelling “in us” rather than Him dwelling “among us”, for God to “indwell you” rather than Him “walking among you”. For example, God had already indwelt David as an individual (meaning that God was always with him personally and individually), but at many points in time David lamented to God, saying, “Thou...didst not go out with [Israelite] armies” (Ps. 60:10)! God was with David individually but absent from Israel corporately and collectively. God was inside of David, to wit, he was experiencing salvation individually, but He was withdrawn from Israel, to wit, the

collected people did not experience salvation corporately. We too, like David, must make this very important delineation in its New Testament sense! Only then can we understand salvation in full volume.

After the Passover, the Exodus out of Egyptian slavery, and the Red Sea Baptism, each *individual* Israelite who was of age was indwelt by the regenerating Spirit of God, thus at Mount Sinai God descended *upon* and *in the midst* of Israel by His *special* and *immediate presence*, and this resulted in a *collective* and *corporate union* with God --- a portrait of what The Church is supposed to be at all times! We must understand this momentous and shocking “Sinai Meeting” that Israel had with God, and more specifically, the significance of the descent of God’s *immediate presence* into **the midst** of Israel, then we will be enabled to understand this *corporate* and *collective* purpose of God that He, namely, seeks not merely *a person* but “*a people*”, not *a single* man in near relationship to Himself but *an entire nation*, to be their Ruler, King, and Law-Maker – which means, in other words, for Him to be “*their God*”. I say again, God was not calling “a person” but “a people”, thus He desires to collectively and simultaneously, with spiritual unity, be in all, through all, and among all, and that we, in Him, would be one with each other. This expanded vision is salvation in full volume! This is what God Almighty descended from heaven-to-earth for to establish, as He said: “**And I will walk among you, and will be your God, and ye shall be my people**” (Lev. 26:11-12).

This single characteristic – God’s **indwelling & immediate** presence IN THEIR MIDST – set Israel apart from every other “people” on the earth. As we continue, it is important that we see how difficult it is to obtain this most blessed experience of salvation in full volume. In this consideration, my reader, take careful notice of three points: **(1st)** God is HOLY and DREADFUL (It was through an awful and deadly descent that God came amongst His people, and they, scarcely surviving it, learned the unfathomable otherworldliness of God – how that He is sinless and sin-hating – and where His **immediate presence** is there was, by necessity, **immediate judgments**), **(2nd)** and God, as a Ruler, King, and “their GOD”, decreed a Law whereby He might establish, govern, maintain, and continue the **holy separateness** of His people throughout every generation (and this, in turn, secures Israel’s salvific acceptance when otherwise, shockingly, their sinfulness would merit for themselves a damning, irrevocable, castaway-rejection). My reader, look upon “The Sinai Experience” and consider that, where God is, this place is **a separated place, a holy place**, and ALL those that were with Him must therefore be, with continuance, “**called out**” from **unholiness** into **separation!** Once this is understood first and foremost, then the doctrines of The Church come alive!

The Sinai Experience: The Descent of God’s Immediate Presence

I must say, firstly, that God dwelt in the midst of Israel before “The Sinai Experience” (“*When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was His Sanctuary, and Israel His Dominion.*”-Ps.114:1-2), but it was not vocalized in such a clear and doctrinal way so that every generation thenceforth might comprehend the magnitude of such an event. God was in their midst from Egypt unto Mount Sinai because God fetched them from Egypt and brought them unto Sinai. The Lord said, “**I am come** down to deliver them out of the hand of the Egyptians, and to bring them up out of that Land unto a good Land and large...” (Ex. 3:8). God came down to accomplish their salvation and make them The Church, the Family of God via the powers of regeneration, a reconciliation between God and man.

*The Call of Salvation: “**BROUGHT YOU UNTO MYSELF**”* – Ex. 19:4-6

The Call of salvation to Israel was for a single Divine objective, “I will take you to me **for a people**, and I will **be to you a God**: and ye shall know that I am the LORD **your God**, which bringeth you out from under the burdens of the Egyptians” (Ex. 6:7). To be taken by God as “a people”, for Him to be “their God”, this was a very fearful and difficult thing. It was not easy for a sinful people to survive with so Holy of a God that hath come nigh! When the Israelites came to the desert of Sinai and “camped before the Mount” (Ex. 19:2), God said, “Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and **BROUGHT YOU UNTO MYSELF**. Now therefore, **if ye will obey my voice** indeed, and keep my Covenant, then ye shall be **a peculiar treasure unto Me** above all people: for all the earth is mine: And ye shall be unto me a **Kingdom of priests**, and an **holy Nation**” (Ex. 19:4-6).

Consider it, my reader. When God made the first man, Adam, He *walked among* and *dwelt with* him in the Garden of Eden. There was a sinless friendship, communion One with another in unfathomable familiarity and heavenly tenderness, so much so that Adam was able to recognize the sound of the Lord walking in the garden (Gen. 3:8). God was – Adam’s God! – but what should we expect if God becomes “Israel’s God”? By what apparent characteristics would Israel change when they become “the people” whom God – Adam’s God! – has chosen for Himself? Would He, yet again, walk among mankind? God saved Israel to be “Israel’s God”, and this was for the purpose, God said, “**that I MAY DWELL AMONG THEM: I am the LORD their God**” (Ex. 29:46)... thus there remains therefore a dreadful and fearful dilemma. Adam dwelt in friendship with God’s presence while in *sinless innocence*, but how can Israel, a fallen brood of depravity, at once, suddenly, begin a friendship with God Almighty? My reader, the day of Israel’s ceremonial commitment to God approached, the day in which they would become “a people” collectively given to God – “God’s people” – Oh! Consider that ancient scene at Sinai again! How this fallen nation of Adamic woe did arise from the depths of slavery to find: they were called to an assembly in which God did attend! Suddenly, and shockingly, Israel found themselves in the hands of a Living God, terrified!

*While Mount Sinai’s fires did whelm in upward-rage, every Israelite face watched on terror-stricken and amazed!
While heavenly trumpets sounded and ere-long were blasting, millions of saints were seen before God collapsing!*

Oh remember the scene, my reader! Scarcely did Israel live through it! They cried, “Let me not hear again the voice of the LORD my God, neither let me see this great Fire any more, that I die not” (Deut. 18:16)! And the Lord said, “They have well spoken that which they have spoken” (Deut. 18:17). “And so terrible was the sight, that Moses said, I exceedingly fear and quake” (Heb. 12:21)! Dear reader, this was the nativity of Israelite salvation as it would soon exist in full volume... do you think God was trying to make a point?

“How Dreadful is this Place!” – Gen. 28:17

God is *here*. God is *holy*.

Why was Israel so afraid? What point was God trying to make? My reader, why was Jacob so afraid? “How dreadful is this place”, Jacob exclaimed! ...but why? Jacob found Himself in the presence of God in the House of God! How did Jacob know he was in **the House of God**? Jacob saw holy angels ascending and descending in that place! The place was “dreadful” because, Jacob said, “the LORD is in this place; and I knew it not” (Gen. 28:16), angels ascending and descending in attendance to God Almighty! If by these marks Jacob realized he was in **the House of God**, The Church, what can be said of “the Sinai Experience” of the Exodus Generation?

A Law for a Loved People who Sat at God’s Feet to Receive His Words... “The LORD came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery Law for them. Yea, He loved the people; all His saints are in Thy hand: and they sat down at Thy feet; every one shall receive of Thy words.” – Deuteronomy 33:2

The Old Testament Church: A Congregation Brought to Sinai in and by the Presence of GOD, there to Stand Before Thousands of Angels in Chariots of Fire, there to Receive Gifts as God’s Captivity and God’s Dwelling Place, The Church... “O God, when thou wentest forth before Thy people, when **thou didst march** through the wilderness; Selah: The earth shook, the heavens also dropped **at the presence of God**: even Sinai itself was moved **at the presence of God, the God of Israel...Thy congregation** hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor. The Lord gave the word: great was the company of those that published it...The hill of God is as the hill of Bashan; an high hill as the hill of Bashan. Why leap ye, ye high hills? this is the hill which **God desireth to dwell in**; yea, **the LORD will dwell in it for ever**. **THE CHARIOTS OF GOD ARE TWENTY THOUSAND, EVEN THOUSANDS OF ANGELS: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, Thou hast led captivity captive: thou hast received gifts for men**; yea, **for the rebellious also, that the LORD God might dwell among them**. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.” – Psalm 68:7-19

The New Testament Church: An Assembly or Church of God which is One Body and One Spirit, a Spirit which is In & Through them ALL via God's Captivity which is Gathered with an Innumerable Company of Angels... "There is **one body**, and **one Spirit**, even as ye are called in **one hope** of your calling; **One Lord, one faith, one baptism**, One God and Father **of ALL**, who is **above ALL**, and **through ALL**, and **in you ALL**. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, **When he ascended up on high, he led captivity captive, and gave gifts unto men**. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, **that he might fill all things**.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" – Ephesians 4:4-12, "And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto Mount Sion, and unto the City of the living God, the Heavenly Jerusalem, and TO AN INNUMERABLE COMPANY OF ANGELS, To **the general assembly and Church** of the firstborn..." – Hebrews 12:21-23

"Dwell Among Them": A congregated people wherein God is in all, through all, and among them all.

Have you ever wondered why God said of the Old Testament saints that He was not only among them but in them? He said very specifically, "I will dwell in them and walk in them" (2 Cor. 6:16). This is quoted from the Law in 2 Corinthians 6:16 as an Old Testament reality, a reality which God spoke of in manifold ways and phrases all throughout the scriptures, one of them being, "Thou hast ascended on high, Thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, **that the LORD God might dwell among them**" (Ps. 68:18, Eph. 4:8). What does it mean for God to dwell among the Israelites by means of Divine captivity and endowed gifting? Paul is very clear in portraying the same reality as it existed in the New Testament Church, affirming, "One God and Father of ALL, who is above ALL, and through ALL, and in you ALL" (Eph. 4:6), "that he might fill all things" (Eph. 4:10). These affirmations directly parallel the aforementioned thesis of the Old Testament Church, "I will dwell IN THEM, and walk IN THEM; and I will be their God, and they shall be My people" (2 Cor. 6:16). Evidently, this is what was happening at Sinai as depicted in Psalm 68!

What is The Church, but the place and people among whom and in whom God walks (2 Cor. 6:16)? God promised the express purpose of His love, "I will walk among you" (Lev. 26:11-12), just as He walked with Enoch, Noah, and Abraham (Gen. 5:22, 24, 6:9, 17:1-2). Do you remember how the scripture stated, "Enoch with God" (Gen. 5:22)? Do you remember how the scripture stated, "Noah walked with God" (Gen. 6:9)? Do you remember how God said to Abraham, "Walk before Me" (Gen. 17:1-2)? The Church at Sinai was exactly like The Church at Abraham's camp, but God provided a fuller volume of explanation to describe what happened in the Exodus Generation. The Tabernacle or Temple ("*the place of the soles of My feet*"-Ezek.43:7) was a material housing which God ordained for Himself to abide in while He walked among His people in this fashion, just as He said to Abraham, "walk before Me" (Gen. 17:1-2). Because God walked in and among Abraham, my reader, God appeared! Do you remember the event when God appeared unto Abraham?

"And the LORD appeared unto him [Abraham] in the plains of Mamre...and he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in Thy sight, pass not away, I pray thee, from Thy servant..." - Gen. 18:1-3; see the parallel in Ex. 33:12-17

God Almighty appeared, communed with, and dwelt among the tent of Abraham in the presence of two angels, my reader! Yes! And this is because Abraham's camp was the House of God, The Church! This experience of Abraham was a physical manifestation of what was spiritually happening at all times, a foreshadow of The Church as it would be depicted in the days of **Jacob** (who saw holy angels ascending and descending in the House of God – Genesis 28, who wrestled with God in the midst of holy angels during an engagement of intercession – Genesis 32:1-2, 24-30), as it would be depicted in the days of **the Exodus Generation** (who assembled at the foot of Sinai before God among thousands of holy angels – Psalm 68:17), as it would be depicted in the days of **David** (who saw a holy angel with a sword drawn during an engagement of intercession wherein the founding of the House of God was established at the threshing floor of Araunah the Jebusite – 2 Samuel 24:15-18, 2 Chron. 3:1, Gen. 22:14), as it would be depicted in the days **Elijah** (who was taken up by holy angels

in chariots of fire because the angels of the Lord encamped around The Church – 2 Kings 2:12, Ps. 34:7), as it would be depicted in the days of **Elisha** (around whom there encamped an army of holy angels – 2 Kings 6:17), as it would be depicted in the days of **Isaiah** (who saw the Lord sitting upon a Throne with holy seraphims flying around Him – Isaiah 6:1-3), as it would be depicted in the days of **Ezekiel** (who also saw the Lord sitting upon a Throne with holy seraphims flying around Him – Ezekiel 1), as it would be depicted in the days of **Jesus Christ** (upon whom it was beheld by the 1st century Church the very heavens opened with “the angels of God ascending and descending” – John 1:51), as it would be depicted in the days of **the 1st century Church** by the apostle **John** (who saw the resurrected and ascended Lord Jesus with seven stars in His right hand as He was walking in the midst of The Churches, and the seven stars were the seven angels of the seven Churches – Rev. 1:12-13, 16, 20, 2:1), as it would be affirmed by **scripture** (that holy angels are God-sent ministers to The Church, the heirs of salvation – Hebrews 1:14). Do you see the staggering commonality, my reader? Now do you know why Jacob concluded that he was in the House of God?

At the first Church which existed in the very first generation, Adam, Eve, Cain, and Abel walked with God and dwelt underneath the light which shone from His Face, that is until Cain became a castaway (see Gen. 4:13-14). Abraham did what God commanded when the Lord said, “walk before Me” (Gen. 17:1-2), and in so doing, by necessity, Ishmael became a castaway. This is the God who, Jacob said, “was with me in the way which I went” (i.e. the God Jacob walked with; see Gen. 35:3), the God that appeared unto him at Bethel (“*I am the God of Bethel*”-Gen.31:13, 35:1) after that Esau became a castaway. Thenceforth The Church existed, but until the Exodus Generation The Church was not depicted in the full volume of salvation with all its implications explained; The Church was a living entity before it was a doctrinal entity.

Synonyms

“walked with God” – Gen. 5:22, 24, 6:9
 “walk before Me” – Gen. 17:1-2
 “walk among you” - Lev. 26:12
 “the place of the soles of My feet”-Ezek.43:7
 “In the midst whereof I dwell” – Numbers 5:3
 “walketh in the midst” – Deuteronomy 23:14
 “In the midst” – Matthew 18:20
 “walketh in the midst” - Rev. 2:1

Interpretations

“Dwell among them” – Psalm 68:18
 “One God and Father of ALL, who is above ALL, and through ALL, and in you ALL” –
 Ephesians 4:6
 “I will dwell IN THEM, and walk IN THEM; and I will be their God, and they shall be My
 people” - 2 Cor. 6:16

Legal Identity

“And I will establish My Covenant between Me and thee and thy seed after thee in their generations
 for an everlasting Covenant, **to be a God unto thee**, and to thy seed after thee.” – Genesis 17:7
 “And I will **dwell among** the children of Israel, and **will be their God**. And they shall know that I
 am the LORD their God, that brought them forth out of the Land of Egypt, that I may **dwell among**
 them: **I am the LORD their God.**” - Ex. 29:45-46
 “For I am the LORD that bringeth you up out of the Land of Egypt, **to be your God**: ye shall
 therefore be holy, **for I am holy.**” – Lev. 11:45
 “and **I will be their God**, and **they shall be My people**” – 2 Cor. 6:16

A Law to Regulate the People, Place, & Environment among which GOD Dwells

Jacob was “afraid” and full of dread at Bethel, which means “the House of God”, a fear which led him into obedience to God thenceforth. In the Exodus Generation, The Church, saintly men were taught what Jacob feared (otherwise known as, “the fear of his father Isaac”-Gen. 31:53), a fear we must seek after and choose (Prov. 1:29, 2:1-5) in remembrance of what God made the Exodus Generation to feel – an event which, Moses said, “God is come... that His fear may be before your faces, that ye sin not” (Ex. 20:20). What was this fear for, my reader? At the beginning of The Church, this fear taught them that God is holy.

For an unholy people to engage the Holy, *they must be prepared.*

Before God did ever meet with Israel they had to be **sanctified**. “And the LORD said unto Moses, Go unto the people, and **sanctify** them to day and to morrow, and let them **wash** their clothes, and **be ready** against the third day: for the third day the LORD will come down in the sight of the people upon Mount Sinai.” Oh the gravity that “Moses brought forth the people out of the camp **TO MEET WITH GOD**; and they stood at the nether part of the Mount” (Amos 4:12). My reader, we should wonder at the circumstances of this meeting wherein Moses, Aaron, the priests, and the people (in Exodus 19:20-24) did prepare themselves after being warned of the inherit danger of this engagement!

Three days was the appointed time of **sanctification** and **cleansing** for the people to be made “ready” (Ex. 19:11, 15). Thrice did God warn with **The Death Penalty** when peradventure, the unholy broke through the boundaries to gaze upon THE HOLY! Those who came too near came to die, God said. The Lord, who was “A Consuming Fire” would “break forth upon them” for such a violation. As the Almighty lit Sinai a-blaze with the fire of His presence “and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly” (Ex. 19:18), men would burn if they came too close. “The whole Mount quaked greatly” at the Lord’s terrifying descent, and, afar off, men quaked at a distance as they were scarcely able to look-on. The Holy Mountain and holy men melted for fear... for what? Man MET-WITH-GOD as an assembly, as a collected people perfected in holiness, as The Church! Forthwith, the whole earth was commanded to stagger and tremble at the news, my reader! The voice of Divine unction declares the amazement of this unthinkable meeting of man-with-God, saying, “Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob” (Psalm 114:7)!

“And the LORD said unto Moses, go down, charge the people, **lest they break through unto the LORD to gaze**, and many of them perish. And let the priests also, **which come near** to the LORD, **sanctify** themselves, **lest the LORD break forth upon them**. And Moses said unto the LORD, the people cannot come up to the Mount Sinai: for thou chargedst us, saying, **set bounds** about the Mount, and **sanctify it**. And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but **let not the priests and the people break through to come up unto the LORD, lest he break forth upon them**” (Ex. 19:20-24).

The Lord came down in “A Consuming Fire” (Heb. 12:29), but why? He is, in essence, Holy-Destructive. Not to Sinai only, but “the earth also and the works therein shall be burned up” (2 Pet. 3:10)! God descended in Uncontainable Destructive Fury because He is unable to abide silent, friendly, and casual beside the immediate presence of sin or sinners. All that is living gasps to behold “the Living God”; whether visible or invisible, material or immaterial, animate or inanimate. All that is living falls dead before HIS LIFE! He is the One before whom “the devils believe and tremble” (James 2:19), and should not saints do the same? They should. They must! The saints, like the devils, are taught to prepare to meet with God as the one “with Whom we have to do” (Heb. 4:13)! The devils will MEET with God later, a time that will be the hour of their torments, but saints are called to MEET with God now in congregational form via The Church! Therefore as the devils cry, “What have we to do with Thee, Jesus, Thou Son of God”, should not the saints also cry, “Jesus, Thou Son of God, we have to do with Thee because Thou hast **made us holy** for Thyself?”

You see, my reader, the saints were taught to agree with this “terrifying thing” – to be a people who is *especially* and *immediately* in the presence of the Living God! Therefore they also learned by experience that what happened to Sinai at the first will happen to them in this life and the next, if they wander from **holy living** while in the presence of a **Holy**

God. What do I mean? My reader, consider the language of Divine woe which was foretold by the prophet Micah. Micah said, “For, behold, the LORD cometh forth out of His place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. For the **transgression** of Jacob is all this, and for the **sins** of the house of Israel” (Mic. 1:3-5). Does this prophetic utterance sound familiar to “the Sinai Experience”? It is! Only this latter time is for the destruction of His people who were then found in transgression and sin. You see, to be anywhere near God and there be some trespass or sin, He does and will, and thrice warns at the beginning, He will “break forth upon them” (Ex. 19:24). “Them”, God said, refers to The Church. Those people were Church members in holy engagement to meet with God! Great privileges exist with great consequences, yes, and this first-meeting of Israel and God was symbolic of future regulations. The Church existed to meet with God... but to do so and live required Divinely authored regulations.

“And thou shalt **set bounds unto the people** round about, saying, Take heed to yourselves, that ye **go not up** into the Mount, or **touch** the border of it: whosoever **toucheth** the Mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, **it shall not live**: when the trumpet soundeth long, **they shall come up to the Mount**” (Ex. 19:12-13).

Such commandments symbolize the purpose of the Mosaic Law which would be hereafter expounded to Moses in full volume. You see, there were lesser and more holy *places*, as also, there were lesser and more holy *things* which the Israelites learned to be careful of, things which the Law would later on specify. The amazing thing is that God instituted a Law whereby He might come down and abide with Israel thenceforth and forever, and this first-meeting was just the beginning! The beginning of The Church: the company of “called out ones” who dwelt in the midst of God Almighty!

“What nation is there so great, who hath **God so nigh** unto them?” – Deut. 4:7

The holiness of God was so dreadfully dangerous at the inception of the Covenant that, shockingly, God desired for His people to stand “afar off” from the LORD to behold “the thunderings, and the lightnings, and the noise of the trumpet, and the Mountain smoking”, that the Lord would be so sanctified in their eyes to the end, that, Moses said, “**His fear** may be before your faces, that ye sin not” (Ex. 19:20). If Israel did but “learn to fear” God (Deut. 4:10), they would have survived. A man who walked among God’s Holy presence must learn to live in friendship with the LORD (via personal holiness). As a point of significance let it be known to you, my reader... Israel’s fear of God waned. God lamented over their eventual fearlessness which led to their damnation because they forgot the gripping awfulness of this very first experience, when “the LORD spake” to them “in the Mount out of the midst of the fire of the cloud, and of the thick darkness, with a great voice” (Deut. 5:22). Because fearlessness cooled the fervency of their attentiveness to God, they sinned. Sin brought forth destruction which God did beforehand lament when He said, “O that there were such an heart in them, **THAT THEY WOULD FEAR ME**, and keep all My commandments always, that it might be well with them, and with their children for ever” (Deut. 5:29)! “The Sinai experience” was institutional of saving fear among the “called-out community”, The Church. The Israelites were called to know with awful certainty: “God is here”, “God is among us”, and “God is to be feared”.

Despite Israel’s eventual departure from God, the Covenant was made... scarcely though. After the Covenant’s great initiation day when all of Israel was assembled before Sinai as it was caught-up in flames, Moses went up into the Mount with God for forty days neither eating nor drinking. This departure of Moses into the Mount of God is very specifically noted in scripture because from Exodus 24:15-18 to Exodus 32:15, Moses abode with God upon the Mountain. What was Moses doing? Moses was receiving all the instructions and preparations that needed to be made for God to fulfill the purpose of Israel’s salvation, God said, “that I may dwell among them” (Ex. 29:46; see Exodus Chapters 24 to 32). How was God going to dwell among them? God was giving to Moses the dimensions and instructions concerning the Tabernacle, a material abode of God’s immediate presence. What a staggering proposition! For God to dwell among Israel they had to **become holy** and **live holy**. This is why Israel was made to encircle before Sinai with an attention to **holiness** in dreadful carefulness, all eyes turning toward the Mountain of God. Shockingly, after this, God instructed Moses to build a Tabernacle for this God to dwell in, the God of Sinai! A Tabernacle, yes, and multitudes of precautionary regulations whereby Israel might survive the enterprise. God came down to perpetually “**dwell among the children of Israel**” in

peculiar nearness and *immediate presence*, and this is His stated claim which He asserted as His own purpose for redeeming them. For God to dwell among Israel it was understood that, He “**will be their God**” (Ex. 29:45). Man-with-God, in friendship, fellowship, and communion. Furthermore, God chose “the door of **the Tabernacle** of the congregation” as the place where, He said to Moses,

“I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and **the Tabernacle shall be sanctified by My glory**. And I will sanctify the Tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest’s office. And **I will dwell among the children of Israel, and will be their God**. And they shall know that I am the LORD their God, that brought them forth out of the Land of Egypt, **that I may dwell among them**: I am the LORD their God.” - Ex. 29:42-46

The entire significance of staying clean before God was because of *the presence of God* in their midst. God was offended by the presence of sin, thus it must be cleansed from before the immediate attention of His holy eyes. The book of Leviticus would not exist if God did not decide to *dwell in the midst* of the people. My reader, think of it! The anger of the Lord burns with an otherworldly offence against sin – violent fury against the violence of sin! – therefore “the fire shall ever be burning upon the altar; it shall NEVER GO OUT” (Lev. 6:12-13)! This, my reader, is an emblem of *the everlasting hatred* of God against sin and sinners. For the hatred of God to be temporarily satisfied (while the eternally sufficient Lamb of God was yet to descend and become flesh for a triumphant, once-for-all atonement) these Old Testament *bodies of sinners*, which were actual creatures, were then identified as Lawful sin-bearers (the animals for the sins of the humans), and thus they were ever-sacrificed and ever-burned! “The fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings. The fire shall ever be burning upon the altar; it shall **never go out**” (Lev. 6:12-13). Oh my reader, consider it! All of mankind will one day appear before the Lord, the Lord God who dwelt in this ancient Tabernacle, and this God – an All-Holy GOD – will burn sin with or without removing it from men! Let us therefore take heed, my reader! If God provides a means to remove sin from sin-saturated humanity, so that, staggeringly, the guilty will suddenly appear innocent before His Divine reckoning, let us fly into the safety which God has provided for the guilty! According to God’s provision, nevertheless, there is one conclusion. Before God’s very own eyes, those creatures that bear the iniquity (whether animals or humans) – the sinners – must have their bodies slain, their blood shed, and finally, the blood-drained bodies must be burned-up and consumed in His presence, according to the Law written in Leviticus (for paralleling significance see 2 Thess. 1:9, Rev. 14:10-11, Job 18:15, Rom. 9:22, Lk. 19:27). This is to signify to mankind the unrestrained anger of God against sin: behold, all that would or could remain of *the sinner* must be brought forth without the camp (into cursed place), and there to be devoured by the fires of annihilation (whether in this life or the next, see Heb. 13:11, Lev. 8:17, Rev. 14:20, 20:9-15, 21:8, 27, 22:15; i.e. the Lake of Fire). My reader, God IS, therefore sin IS NOT. God is I AM, therefore sin is forced to live out the title, “I am not”. Either the sinner or the sin-bearing sacrifice must be annihilated, but God and sinners cannot both live, I mean, being together before His *immediate presence*. God be praised!

Holiness is demanded in The Church, and why? Because God is in “their” midst and He is offended at unholiness, therefore God COMMANDED “them” to be holy. There is a reason for this, they are The Church. God said, “For I am the LORD that bringeth you up out of the Land of Egypt, **to be your God**: ye shall therefore be holy, **for I am holy**” (Lev. 11:45). This is the same expressed intent revealed in Exodus 29:45-46, heretofore repeated throughout the OT. Look at the meaningful connection

“For I am the LORD that bringeth you up out of the Land of Egypt, **to be your God**: ye shall therefore be holy, **for I am holy**.” – Lev. 11:45

“But as He which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; **for I am holy**.” – 1 Pet. 1:15-16

between God dwelling among them and their *need* to be holy. Concerning creatures and foods, the Lord commanded, “Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves **unclean** with them, that ye should be **defiled** thereby. For **I am the LORD your God**: ye shall therefore **sanctify** yourselves, and ye shall be **holy**; **for I AM HOLY**: neither shall ye **defile** yourselves with any manner of creeping thing that creepeth upon the earth. For I am the LORD that bringeth you up out of the Land of Egypt, **to be your God**: ye shall therefore be **holy**, **for**

I AM HOLY” (Lev. 11:43-45, 1 Peter 1:15-16). This verse, serving as a small example, conveys to us the central issue around which all the Law was instituted – *God’s Immediate Presence* – His very presence was the reason for the Law, His presence necessitated the demand for the people to strictly observe the Law or the purpose of personal holiness and a continual cleansing Church-wide. “I AM HOLY”, God said, as a means of survival therefore, God commanded, “be ye holy”. All other Laws, besides the former verses which addressed unclean animals, though they are not so pointed to exactly articulate that God’s presence is the central issue, they are all veins flowing from one heart.

The Church Defined, Recalled, & Revived

#1) None of them were liars.

#2) None of them were worshippers of any other god besides the LORD, the One true God.

The Church in its beginning condition at the Exodus Generation was acceptable to God by faith and obedience, thus the Lord descended upon Mount Sinai to dwell among them! The Lord looked upon them and found no fault with them, saying, “Surely they are My people, children that will not lie: so He was their Saviour” (Isa. 63:8). For this reason God called Moses up the Mount (Ex. 24:18) to receive all the legal ordinances whereby God might very well dwell among them forever, because the people said, “All the words which the LORD hath said will we do”, and they weren’t lying (see Exodus 24:3-8).

“And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, all the words which the LORD hath said will we do. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.” – Exodus 24:3-8

According to scripture Israel was not lying (Isa. 63:8), “So the LORD alone did lead him, and there was no strange god with him” (Deut. 32:12). The Lord did not say to Israel, “I will not dwell among you”. He could have, but He didn’t. Why didn’t He? The LORD could have said, “Israel hath sinned, and they have also transgressed My Covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also...”, or, “There is an accursed thing in the midst of thee, O Israel” (Josh. 7:11, 13), and thus justifiably He could have said, “neither will I be with you” (Josh. 7:12)... but He didn’t! The Lord did not relate to Israel as an accursed people, saying, “neither will I be with you” (Josh 7:12), because Israel was ALL saved and perfected in holiness! There were no Achans or accursed things in the camp! Instead of the Lord repelling the Israelites, the Lord called the seventy Elders of Israel partway up the Mountain to see God and eat and drink in His presence (Ex. 24:9-12)--what a glory! Moses abode in the Mountain for 40 days and 40 nights (from Exodus 24:18 to Exodus 31:18) receiving the Law and the dimensions of the Lord’s material housing, The Tabernacle, because God purposed to dwell within and among His beloved, liberated, justified, sanctified, atoned, and assembled people, The Church!

#3) All of them were in saving communion with the pre-Incarnate Christ.

#4) All of them, collectively speaking, were holiness unto the LORD.

#5) The Sinai Experience was one of incomparable love between saint-and-God, as the love of espousals.

#6) All of them were saints whom God loved, every one of them receiving of His words in true holiness!

“ALL” of them, Paul said, were in saving communion with the pre-Incarnate Christ (see “all baptized”, “all eat”, & “all drink” in 1 Corinthians 10:1-4). Speaking of the people in their entirety, God said through Jeremiah, “Israel was holiness unto the LORD and the firstfruits of His increase” (Jer. 2:3). This all in all collective holiness was because Israel was raptured into obedience (“*thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might*”-Deut.6:5) because, God said, “I remember...the love of thine espousals, when thou wentest after Me in the wilderness, in a Land that was not sown” (Jer. 2:2). Humanly speaking, there is no love greater than that which exists in the day of espousal, spouse-to-spouse! Therefore the Lord, “having saved the people” (Jude 1:5), calls them a planting which He planted, “a noble vine” and “wholly a right seed” (Jer. 2:21). In retrospect of this most glorious Sinai meeting of God and The Church, Moses said of the LORD, “Yea, He loved the people; ALL His saints are in Thy hand: and they sat down at Thy feet; EVERY ONE shall receive of Thy words” (Deut. 33:3).

#7) All of them were regenerated and indwelt by the LORD for, to be ALL-together-holy means to be ALL-together-regenerated.

The salvation that God performed with Israel was evident in that the Lord dwelt within them and among them, according as it was written, “I will dwell in them, and walk in them; and I will be their God and they shall be My people” (2 Cor. 6:16). This is the perfected holiness Jeremiah was speaking of in Jeremiah 2:3 and Jeremiah 2:21, a holiness the New Testament Church is charged to copy (see 2 Corinthians 6:16-7:1). This interpretation is confirmed again in the apparent parallelism of Psalm 68:1-20 & Ephesians 4:1-13, a Church experience wherein both Churches in both generations had God dwelling among them via captivity, which expressly means, “One God and Father of ALL, who is above ALL, and through ALL, and in you ALL” (Eph. 4:6).

#8) Because ALL of Israel was saved, the LORD rejoiced over them to do them good.

#9) In the case that ALL of Israel was not saved, the LORD did not rejoice over them.

#10) In the event that all of Israel is finally saved, the LORD rejoices over them again like as the days of old in the Exodus Generation.

In the event of Israel’s Final Salvation (the Consummation), it was prophesied, “All Israel shall be saved” (Rom. 11:26)... but why? In this event, when all sin, iniquity, and transgression is turned away from Israel completely (see Rom. 11:26), the Lord’s heart will be turned toward Israel without any contrary desire (without any repentances). During times of Israelite backsliding, the Lord said, “Mine heart is turned within Me, My repentings are kindled together” (Hos. 11:8), because the Lord was seeing sin and transgression within Israel and thereby was frustrated, but during the event of Final Salvation, the Lord said,

“Yea, **I will rejoice over them to do them good**, and I will plant them in this land assuredly with **My whole heart** and with **My whole soul**.” – Jeremiah 32:41

“For as a young man marrieth a virgin, so shall thy sons marry thee: and as *the Bridegroom* **rejoiceth** over *the Bride*, **so shall Thy God rejoice over thee**.” – Isaiah 62:5

No more fear - Jer. 23:4, 46:27-28, Ezek. 36:15

No more weeping - Isa. 30:19

No more uncleanness in Israel - Isa. 52:1, Zech. 14:21, Ezek. 36:29, 33

No more defilements - Ezek. 11:18, 37:23, 43:7

No more straying from God - Ezek. 14:11

No more idols - Zech. 13:2, Ezek. 20:37-42, 36:25, Hos. 14:8

No more Divine anger - Ezek. 16:42, Isa. 54:9-10, Ezek. 39:29, Hos. 13:14, 14:4

No more leaving the Holy Land – Amos 9:11-15, Jer. 31:40

No more war – Jer. 23:4-6, Hos. 2:18, Isa. 60:18, Mic. 4:3-4, Ps. 46:9

This profound and whole-hearted rejoicing and love was expressed in that Israel was completely forgiven and completely innocent, thus they were completely saved – as fearless victors, without weeping, perfected in holiness, without defilements, in a single heart devotion toward God, without idols, and thus God was without rivaling repentances rising within His heart because of the kindling of Divine anger (Ezek. 5:3, 21:17, 16:41-42, Isa. 1:24, 2 Sam. 21:14, Hos. 13:14)! In the event of “all Israel” being finally saved, when The Church will be perfected in the full volume of salvation according as it was promised, it is a reestablishment of salvation in a greater virtue than what Israel fell from in the beginning of The

Church via the Exodus Generation. Speaking in reference to the heart of God toward The Church in its beginning state via the Exodus Generation, it was said,

“He [God] **rejoiced** over thy fathers” – Deut. 30:9

“the LORD **rejoiced** over you to do you good, and to multiply you” – Deut. 28:63

So great and glorious, exemplary and definitively, did the LORD perform salvation in the Exodus Generation that the saints of every generation thenceforth looked back in longing for The Church to return to its most perfect and pure form, then exemplified. The Exodus Generation was, *The Church Defined*. When and if the saints of later generations backslid from the full volume of salvation as it was written, the saints lamented the memory of The Church in the Exodus Generation, to wit:

They remembered how God did effectually *Shepherd* the Exodus Generation as *sheep*. – Psalm 77:11-20, Isaiah 63:8-14

They remembered how God bore the Exodus Generation on *eagle's wings* unto the heights of glory. – Deut. 32:10-12, Isa. 63:9

They remembered that such things were accomplished by *the presence* of Almighty God dwelling within them and among them. – Psalm 114:1-8, 18:7-19, Isaiah 63:14, Haggai 2:5

They remembered that this was manifest because of the peculiar heart condition of God-toward-Israel - “*love*” & “*pity*” (Isa. 63:9), “*favor*”, “*mercy*”, “*graciousness*”, & “*tender mercies*” (Ps. 77:5-9), “*mercy*” (Hab. 3:2, Psalm 119:132), “*delight*” (Ps. 18:7-19), and “*rejoicing*” (Deut. 30:9, 28:63, Zeph. 3:17, Isa. 62:5, 65:19,) – a heart condition of God-toward-Israel that the saints desired to be revived and lamented that it had proportionately ceased.

Speaking of The Church being restored to its former glory DEPICTED and DEFINED in the Exodus Generation, the Lord said... “And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will **AGAIN** rejoice over thee for good, as He **rejoiced** over thy fathers” – Deut. 30:9

Because of all these truths and more, the final salvation of Israel can be summarized as, “He will **rejoice** over thee [Israel] with joy” (Zeph. 3:17), namely, “as the Bridegroom **rejoiceth** over the Bride” (Isa. 62:5) ...and all of this is according to what was begun in the Exodus Generation, or in other words, it was the work of salvation defined and exemplified “as in the days of old” (Jer. 46:26, Lam. 5:21, Isa. 63:9, 11, Deut. 32:7, Ps. 77:5, 11, Amos 9:11, Micah 7:14, 20, Mal. 3:4, Psalm 119:132). This one memorial is, apparently, The Church DEFINED and EXEMPLIFIED! The Exodus Generation was a predecessor of the fullness of God’s desires being satisfied through salvation in full volume!

This restoration is, namely, the fulfillment of salvation according to “THE BOND OF THE COVENANT”: an Israel without rebels and without idolatry, an Israel where **ALL of the population in the Land does serve the LORD, this is the fulfillment of what God **SWORE** to perform when He lifted up His hand in oath to the Exodus Generation...** “And I will cause you to pass under the rod, and I will bring you into **THE BOND OF THE COVENANT**: And I will **purge out** from among you the rebels, and them that transgress against me: I will bring them forth **out of the country** where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD. As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye My Holy Name no more with your gifts, and with your idols. For in Mine Holy Mountain, in the mountain of the height of Israel, saith the Lord GOD, **there shall ALL the House of Israel, ALL of them in the land, serve me**: there will **I accept them**, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. **I will accept you** with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and **I will be sanctified in you** before the heathen. And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country **FOR THE WHICH I LIFTED UP MINE HAND TO GIVE IT TO YOUR FATHERS.**” – Ezekiel 20:37-42

“For I will take you from among the heathen, and gather you out of all countries, and will **bring you into your own Land**. Then will I sprinkle *clean* water upon you, and ye shall be *clean*: from **ALL your filthiness, and from ALL your idols, will I cleanse you**. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. **AND YE SHALL DWELL IN THE LAND THAT I GAVE TO YOUR FATHERS**; and ye shall be my people, and I will be your God. I will also **save you from ALL your uncleannesses**: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.” - Ezek. 36:24-30

“Behold, **the eyes of the Lord GOD** are upon the sinful Kingdom, and **I will destroy it from off the face of the earth; saving that I will NOT utterly destroy the house of Jacob**, saith the LORD. For, lo, I will command, and I will **sift** the house of Israel among all nations, like as corn is **sifted** in a sieve, yet shall not **the least grain** fall upon the earth. **ALL the sinners of my people shall die by the sword**, which say, The evil shall not overtake nor prevent us. In that day will I *raise up* the tabernacle of David that is fallen, and *close up* the breaches thereof; and I will *raise up* his ruins, and I will *build it AS IN THE DAYS OF OLD*: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this. Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And **I will bring again the captivity** of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. **AND I WILL PLANT THEM UPON THEIR LAND, AND THEY SHALL NO MORE BE PULLED UP OUT OF THEIR LAND WHICH I HAVE GIVEN THEM**, saith the LORD thy God.” – Amos 9:8-15

Hereby, according to the aforementioned scriptures, we see the eternal prerogative of God to restore that which was breached and prolonged by the backsliding of the Exodus Generation (and the backsliding of the Solomon’s Generation, and so on). God was and is intent upon finishing what He has begun in the Exodus Generation, to find a people who will walk-out in the edicts of salvation in full volume to the glory of God. Thus here, in Ezekiel 20:37-42, the Lord purges from Israel ALL rebels from “the country” of the Promised Land, just as He refused the entrance of the backsliding Church in the Exodus Generation. Rebels, transgressors, and sinners were not allowed within the Land of Israel, thus God said, “I will bring them forth out of the country”. They were forbidden to dwell among the people of Israel, thus God said, “I will purge out from among you the rebels and them that transgress against Me”. The Church in its beginning estate in the Exodus Generation was made so to be, likewise, a “wholly right seed” (Jer. 2:27), but the performance of salvation according to what was begun in the Exodus Generation was breached and prolonged because of backslidings century-to-century... unto the appointed times of its revival, that is, when holy men sought the restoration of what was lost, when holy men lamented to see God restore The Church according to the glory of the Covenant in virgin purity memorialized in the Exodus Generation before their backslidings, and this happened throughout time until, finally, God said He would perform the oath which was begun with the Exodus Generation – a rebel-free & transgressor-free Israelite people which is wholly and entirely, ALL of them, serving God in full possession of the Land of Israel according to the Covenant of oath and promise! [Note: A restoration of “the rod” and God’s Divine pleading as He pled with the Exodus Generation (Ezek. 20:36-37), this is a restoration of judgment thriving in the House of God for the accomplishment of Church Purity so that Israel might be rebel-free! This is what God performed so beautifully in the Exodus Generation, something all saints should be longing for in the Holy Ghost! “For the time is come that judgment must begin at the House of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” – 1 Peter 4:17-18]

CHAPTER #3

The Rules of the Union

Section #1: Becoming “God’s People”, The Controversy
Section #2: Israel as “God’s People”, The Implications

Becoming “God’s People”, The Controversy

“I will be their God, and they shall be My people” – 2 Corinthians 6:16

In the aforementioned chapter there were 10 numerical points which characterized a biblical definition of The Church as it was exemplified in the Exodus Generation. If Israel did not exist in the characterization of these 10 points (see below), the Lord wouldn’t have avouched Himself as “their God” nor they “His people”. This point may seem obvious at first glance, my reader, but let me assure you in all sobriety: this is but the tip of the iceberg! Indicative of great significance, the apostle Paul quoted this salvific reality in 2 Corinthians 6:16, saying, “I will be their God, and they shall be My people”. Why? Paul was reflecting upon the unrelenting controversy which existed between God-and-saint BECAUSE the Lord avouched Himself to be “their God” and they “His people”, all the way back yonder in the Covenant He made with Abraham (see Gen. 17:7-8). In bringing this God-to-man avouchment to mind, Paul was meaning to strike terror in the hearts of the Corinthians who needed to wake up to the implications of what it means to be “God’s people”.

Before going into the staggering implications of this God-to-man relationship, let us start from the beginning. As an introduction, the Lord did verbally avouch Himself in this very specific way 6 different times (provided below): 1 to Abraham, 3 to the Exodus Generation, and 2 to the children of the Exodus Generation.

“I will establish My Covenant...to be a God unto thee, and to thy seed after thee...I will be their God” – Gen. 17:7-8

“I...will be your God, and ye shall be My people” – Lev. 26:12

“I will take you to Me for a people, and I will be to you a God: and ye shall know that I am the LORD your God” – Ex. 6:7

“I...will be their God. And they shall know that I am the LORD their God...I am the LORD their God.” – Ex. 29:45-46 (Familial Fellowship)

“Thou hast avouched the LORD this day to be thy God...And the LORD hath avouched thee this day to be his peculiar people...that thou mayest be an holy people unto the LORD thy God, as he hath spoken.” – Deut. 26:17-19 (Obedience & FAME)

“Ye stand this day all of you before the LORD your God... That thou shouldest enter into Covenant with the LORD thy God,

A Conditional Characterization

- #1)** None of them were liars.
- #2)** None of them were worshippers of any other god besides the LORD, the One true God.
- #3)** All of them were in saving communion with the pre-Incarnate Christ.
- #4)** All of them, collectively speaking, were holiness unto the LORD.
- #5)** The Sinai Experience was one of incomparable love between saint-and-God, as the love of espousals.
- #6)** All of them were saints whom God loved, every one of them receiving of His words in true holiness!
- #7)** All of them were regenerated and indwelt by the LORD for, to be ALL-together-holy means to be ALL-together-regenerated.
- #8)** Because ALL of Israel was saved, the LORD rejoiced over them to do them good.

and into His oath, which the LORD thy God maketh with thee this day: That He may establish thee to day **for a people unto Himself, and that He may be unto thee a God**, as He hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob” - Deut. 29:10-13

#9) In the case that ALL of Israel was not saved, the LORD did not rejoice over them.

#10) In the event that all of Israel is finally saved, the LORD rejoices over them again like as the days of old in the Exodus Generation.

Do you feel that you understand what it means for God to be, “their God”, and they to be “His people”, my reader? If you were to look at the above verses in their entirety the question is answered from a foundational level. **Question:** What does God think about when and if a race of humans becomes “His people”? **Answer:** God desires to dwell among them in familial identification. This point is most clearly represented by Exodus 29:45-46, when God said,

“And **I will dwell among the children of Israel**, and will be THEIR GOD. And they shall know that I am the LORD THEIR GOD, that brought them forth out of the land of Egypt, **that I may dwell among them:** I am the LORD THEIR GOD.” – Exodus 29:45-46

When God looks upon The Church and says, “My people” (Lev. 26:12), this is the language of familial identification. In other words God is saying, “My family”, and we can be sure that God wants to be with His family!

With great desire and longing, the Lord said... “And let them make Me a Sanctuary; **that I may dwell among them.**” – Exodus 25:8

With glorious praise the people sang of their coming encounter with God... “Thou [God] shalt bring them in, and plant them in the Mountain of Thine inheritance, in the place, O LORD, which Thou hast made for Thee to dwell in, in **the Sanctuary**, O Lord, which Thy hands have established. The LORD shall reign for ever and ever.” – Exodus 15:17-18

With spiritual endowment the Lord gifted The Church at this encounter so that thereby He would dwell among them... “The chariots of God are twenty thousand, even thousands of angels: **the Lord is among them**, as in Sinai, in the holy place. Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, **that the LORD God might dwell among them.**” – Psalm 68:17-18

This is an exceedingly blessed estate and an allotment of salvation. As it is written, “Blessed is **the nation** whose God is the LORD; and **the people** whom He hath chosen for His own inheritance” (Psalm 33:12). Yes, *blessed* are the people whose God is the LORD! ...but *woe* to them, also, if they transgress His holiness! We must understand the *blessedness* and the *woefulness* of this God-and-man unification, my reader, and then we shall understand the controversy which the apostle Paul referenced in 2 Corinthians 6:16, “I will be their God, and they shall be My people.” God Almighty dwelling in and among a people was the beginning of the Covenant with Israel, this we know by the aforementioned passages, but Church History reveals how this purpose was frustrated from the utopia of salvation in full volume as God had promised it. Shockingly, this salvific reality was the most significant achievement of redemptive experience sought after throughout the centuries of human existence, a salvific reality which has been and will be frustrated from its consummation until the end of time! This salvific reality which was, at the onset, frustrated from its initiation by “The Great Pause” as a fitting beginning to so troublous a journey which history would soon to unfold.

Exodus 32:10-34:10 – *“The Great Pause”*

Exodus 33:16 – *a cry for the glory of God to be initiated, to begin in a full establishment according to the Covenant*

Leviticus 26:1-45 – *a roadmap of the troublous journey ahead*

1 Samuel 2:12-7:17 – *an example of Divine possibilities, the glory of God departing*

Jeremiah 7:1-34, 9:1-3, 11:1-17 – *a renunciation of the terms conditional to the glory of God departing*

Ezekiel 11:22-25, Hos. 1:9 – *the glory of God departing*

Hos.2:23, Jn. 14:17-23, Eph. 2:22 – *the glory of God returning in the Gentile Church Age*

Ezekiel 43:1-9 – *the glory of God returning in the consummation of salvation like as it was depicted departing in Ezek. 11:22-25*

Isaiah 12:1-6, Zech. 2:4-13, 8:8, 13:9,
Jer. 24:7, 30:22, 31:1, 33, 32:38, Ezek. 11:20, 36:28, 37:12, 26-27, Joel 2:26-27,
Rev. 21:1-7 – *the glory of God returning in the consummation of salvation i.e. the Millennial Reign and the New Heaven and the New Earth*

God Almighty dwelling in the midst of the people of Israel to be “their God” and they “His people” is a difficult happening this is for sure, but when and if it happens with permanence the consequences are either inexpressibly blessed or inconceivably woeful based upon the conduct of the people. This Covenant is, therefore, great and terrible, saving and damning, sanctifying and annihilating, securing and endangering, all depending on the conduct of the people with whom God has joined Himself. God in the midst is rhyme and reason which dictates all Laws and manners of life, all aspects of salvation and meritorious grace, and all threats of judgment by Divine fury. Meanwhile, also, this happening is the most notorious subject of vertical communication God-to-man and man-to-God. There is no other topic which is more notoriously relevant in the prophet’s conversation, supplication, intercession, and wrestling with God except, namely, the God-and-saint familial identification via the glory of near proximity as it was promised in Covenant agreement from the beginning.

The Controversy Begins: “The Great Pause” & a Generation Lost

At the initiation of the Covenant with Israel through the prophet Moses, “The Great Pause” transpired. From Exodus 24:18 to 31:18, Moses received all the precautionary measures by which God would dwell among the people of Israel as “their God” via the Tabernacle. Notably, after the means of God-and-Israel’s unification was fully communicated to Moses, Israel sinned. Not just any sin, their idolatry provoked God to change His mind. When the condition of His people changed from “ALL saved” to rampant idolatry, the Lord renounced the Covenant that He communicated with Moses the previous 40 days. Rather than dwelling among Israel in familial identification, the Lord said, “Let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation” (Ex. 32:10). The Lord was minded and moving to annihilate the whole seed of Israel right then and there, except Moses. Moses successfully interceded in so much that God repented from His intent, command, and forward pursuit to totally annihilate the Israelite people, nevertheless He did NOT repent in so much that the Covenant which was just communicated to Moses the past 40 days would be established. At this point, God was not intending to dwell among Israel via the Tabernacle anymore: this is, therefore, “The Great Pause” in which the Old Covenant was probated from its beginning. This pause begins here, at Exodus 32:10, and ends at Exodus 34:10; the timespan in between those two references is the time period wherein God was undecided on what He was going to do with Israel (“*that I may know what to do with thee*”-Ex.33:5).

Moses made many acts of intercession in hopes of reviving the glorious Covenant he had beheld on the Mountain for 40 days and nights. The first act of intercession was of judgment, necessarily so. Moses knew that if the rebels were not exterminated from among the Israelite people, The Church, then God would refuse to come among Israel. Just as Abraham was separated from Terah, Isaac from Ishmael, Jacob from Esau according to the call of God Almighty, Moses called forth a remnant of the faithful, the Levites. With sword-in-hand the Levites slew the rebels from among Israel gate to gate (Ex. 32:26-29), perfecting holiness in the fear of God for the reception of Divine promises and blessings (2 Cor. 7:1). With Church Purity immediately restored, Moses hoped to get audience with God again for the purpose of intercession by prayer on behalf of the rest of Israel. Moses went up the Mountain in pursuit of an atonement for Israel’s sins even by the sacrifice of himself (Ex. 32:29-33), but to no avail. At this point, the Lord was not minded to renew the Covenant which was revealed to Moses on Mount Sinai, therefore the last words the Lord spoke to Moses were,

“Therefore now GO, lead the people unto the place of which I have spoken unto thee: behold, Mine angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. And the LORD plagued the people because they made the calf, which Aaron made.” – Ex. 32:34-35

In the Covenant what was first delivered to Moses, God dwelt in the midst of Israel in real Person... but then God was refusing to dwell among the people. The LORD sent an Angel to be in the midst of the people instead of Himself, a downgrade of infinite proportion. The reasons for the downgrade were that God said, “I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way” (Ex. 33:3). As a precautionary measure to secure the safety of Israel, the Lord said, “I will send an angel before thee” (Ex. 33:2). Moses and the people mourned at the news, but none more than Moses; he knew the glory of what it was going to mean for God Almighty to dwell in the midst of Israel. The intentions of the LORD were communicating indecisiveness and uncertainty, Moses discerned. The Lord commanded the people to humble themselves in pursuit of repentance, yes, but for the very specific reason, God said, “that I may know what to do with thee” (Ex. 33:5). While two wills in God wrestled one against another, all things stilled to a pause. Having already decided against the Covenant that was originally revealed to Moses, the Lord was undecided to what extent His plan of redemption was going to be manifest among them thenceforth. In the meantime, the Lord commanded Israel, “put off thy ornaments from thee, that I may know what to do unto thee” (Ex. 33:5); the people mourned before the LORD with a deep sense that what they did mattered to God, that the Lord’s decision “may be” for good or for evil (“*it may be*”-Jer. 36:3, 7).

At the close of this communication Moses knew that this was an opportune time for intercession... but by what means? He dare not go back up the Mountain uninvited, especially because the last command the LORD gave Moses was, “therefore now GO” (Ex. 32:34) and “DEPART and GO up hence...unto the Land” (Ex. 33:1). Albeit Moses, filled with holy boldness, remembered the Tabernacle that God showed him on the Mountain, a Tabernacle where, God said, “I will meet you to speak there unto thee”, and, “there I will meet with the children of Israel, and the Tabernacle shall be sanctified by My glory” (Ex. 29:42-43). There was no time to manufacture the Tabernacle exactly as God had showed Moses to make it, but Moses was in desperation! He resolved to make something like it, a thing which had never been attempted before in all of redemptive history; this is a dangerously bold move! Upon making the Tabernacle as best as Moses was able so to do, he “took the Tabernacle and pitched it without the camp afar off from the camp”; Moses knew that God would not come and commune with him in the midst of the camp as He had already forewarned, “I will come up into the midst of thee in a moment and consume thee” (Ex. 33:5). Having separated from the rejected and unclean people of Israel, shockingly, the Lord came to Moses in the makeshift Tabernacle! Moses was not alone but, allowably, a “called-out community” went with him outside of the camp of “the called-out ones” who were disqualified! “It came to pass that every one which sought the LORD went out unto the Tabernacle of the congregation, which was **without the camp**” (Ex. 33:7).

When Moses entered into the Tabernacle the glory of the LORD filled the tent forthwith, and Moses interceded. Moses’ plea was that God would revive and restore the former Covenant which was revealed to him on the Mountain; namely that the LORD would dwell in the midst of the people in Person, not an angel. Moses cried, “If Thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth” (Ex. 33:15-16)! Yes, and the Lord said, “I will do this thing”, but Moses was still unsatisfied and uncertain that the Covenant was restored. Moses proceeded to plead, “shew me Thy glory” (Ex. 33:18), and the LORD told Moses to meet Him on top of Mount Sinai on the morrow, there to continue the converse of the holy matter. Upon Moses’ ascent up the Mountain the glory of the LORD appeared, and Moses said, “O Lord, let my Lord, I pray Thee, **go among us**; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for Thine inheritance” (Ex. 34:9)! Staggeringly, my reader, consider this! In pursuit of this ONE REQUEST Moses interceded and wrestled against God’s anger for 40 days and 40 nights! Moses said,

“And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger. For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you...” – Deut. 9:18-19 (see Deut. 9:25)

Again, I say, after 40 days and 40 nights of pleading for the Covenant's revival, the Lord conceded, "Behold, I make a Covenant..." (Ex. 34:10), according as it was revealed to Moses on the Mountain the first 40 day and night period. What a glory! At this point, at Exodus 34:10, the Covenant was restored, the anger of God was pacified, God was intent to dwell among the people as it was revealed upon the Mountain, but oh! How scarcely did this Covenant come into full initiation! Apparently, my reader, I say with all sobriety: It was no small accomplishment for so holy a GOD to dwell among a sinful people. Hereby the controversy of the centuries began, my reader! Yes "The Great Pause" was over, the probation of the Covenant had subsided, but hear this! The terrifying threat of GOD Almighty brought in near proximity thenceforth commenced! By threat, I mean, the threat the Lord spoke of and warned about, the reason for God's longstanding deliberation theretofore! The danger, I mean, that the LORD would suddenly consume all the people as in a moment when and if they turned to wickedness! [For more information, see "[The Great Pause](#)".]

This was a troublous beginning indicative of a troublous journey ahead, but for what reason? God Almighty, the Thrice Holy GOD of the Universe, decided to dwell among redeemed humanity in familial identification under conditions of holiness and purity, conditions which the people failed to keep steadfastly. The Exodus Generation was reprobated, my reader! They became castaways, in one moment! 600,000 men of war from every tribe except Levi were suddenly and irreversibly lost! In Psalm 90 Moses reflected on the course of this generation's rise and fall, how they flourished in the beginning as on the Eagle's wings of the LORD's salvation but then, suddenly, as in a moment they were cut down at last like the green grass of a field is mowed down and withered (see Ps. 90:5-6). Mowed down by what, you wonder? Moses said, "We are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret sins in the Light of Thy countenance. For all our days are passed away in Thy wrath: we spend our years as a tale that is told" (Ps. 90:7-9). Moses made reference to the journey of the Exodus Generation, namely that their footsteps were "in the Light of [God's] countenance" (Ps. 90:8)! This arena which was illuminated by Diving Light was The Church according to Moses, the place where God was their "dwelling place" (Ps. 90:1). This spiritual reality existed in and among the Exodus Generation even as Cain testified of The Church in his day. Explicitly implicit in Cain's lamentation the spiritual environment of The Church is observable, namely that every individual of The Church was standing in the place and among the people that the Face of God did continuously shine, thus as Cain driven out from The Church, he said, "from Thy face shall I be hid" (Gen. 4:14)! Referencing this redemptive reality (a place and people "*in the Light of Thy countenance*") which belonged exclusively to The Church, Moses was pointing toward the immediacy by which God judged His people ("*judgment must begin at the House of God*"-1Pet.4:17). What happened?

Israel provoked GOD by sin three times (Exodus 15, 16, 17) while on their way to the Mount of God for "The Sinai Experience" - The Church meeting whereby God-and-saint were ceremonially joined - but in each of these three events no one was punished! God was yet to establish the full realm of what a Church was among Israel, doctrinally speaking, thus the LORD was not holding them accountable to what He would soon perform among them without partiality. After "The Sinai Experience", an experience whereby the people became acclimated to the sober reality of what a Church is in full volume, the Lord no longer pardoned their uprising of sin like before. Thenceforth also, like before the Sinai meeting, the people complained against God again and again... thus they were punished. It was written, "the LORD HEARD IT [as One who dwelt in their midst in near proximity, He heard it!] and His anger was kindled and the fire of the LORD burnt among them and **consumed them** that were in the uttermost parts of the camp" (Num. 11:1-3)! This is as the Lord did formerly confess, saying, "I will not go up in the midst of thee...**lest I consume thee in the way**" (Ex. 33:3); He meant it! Moses prayed until finally, "the fire was quenched" (Num. 11:1-3), yes... but shortly thereafter, yet again, "the wrath of the LORD was kindled against the people and the LORD smote the people with a very great plague" (Num. 11:33-35)! Yet again at a third provocation thereafter, Aaron and Miriam murmured against Moses so that Miriam was struck with leprosy (Num. 12)! These *three* events were chronicled as forerunning provocations which led into the day of reprobation for this generation, a day in which God spoke to totally annihilate the Israelite people and start over with Moses for the second time (Ex. 32:10, Num. 14:11-12). The LORD was commanding and pursuing a total consummation like He forewarned in Exodus 33:3 & 33:5, like He said to Moses on the Mount, "Let Me alone that My wrath may wax hot against them, and that I may consume them: and I will make of thee a greater nation" (Ex. 32:10, Num. 14:11-12)! Nevertheless like as before, Moses interceded and God repented (Num. 14:13-20)! Mercifully, He only annihilated the 600,000 men of war which were specific offenders on that woeful day (Num. 14:22-35).

Over the next 40 years as the Exodus Generation died out in the wilderness, God rose up their children in the stead of their fathers. This 40 year period was a time of schooling for this newly chosen generation, a period in which two more events of Divine provocation transpired wherein God attempted a total annihilation of the seed of Israel yet again, but God repented at those times also (see Num. 16:21-22 & 16:45). Surely the LORD was trying to communicate to the people of Israel something important, a message the posterity of the Exodus Generation beheld with their own eyes. Do you know what it is, my reader?

The Immediate Posterity of the Exodus Generation Raised Up

While they were yet children they passed through the Red Sea on dry land, stood before the flame-engulfed Mountain of Sinai, and journeyed to the edge of The Promised Land only to be sent back into the desert for the next 40 years. This 40 year period became a tutoring field for God to demonstrate the verity of His Holiness and the immediacy of His judgment BECAUSE the Lord was dwelling in the midst of Israel – a redemptive reality which the Exodus Generation never learned to appreciate or benefit from with steadfastness. With a scarce survival through sword-slaying purifications, Divine plagues, consuming fires, repeated bloodshed, and hundreds of thousands of graves... the people were sobered. In this theater of God's glory the message was becoming clear. After a near annihilation of God's people Moses went up Mount Sinai to plead before God, and cried, MERCY! PARDON! SALVATION! But when Moses came down from Mount Sinai to stand before the sinning saints, he commanded, REPENT! JUDGE SIN! HUMBLE YOURSELF! FEAR GOD! OBEY! Moses wanted them to understand the scarcity by which their salvation was secured! Moses reported to them the burning vehemence of God's anger which would not relent for 40 days and 40 nights (*"Therefore He said that He would destroy them, had not Moses His chosen stood before Him in the breach, to turn away His wrath, lest He should destroy them."*-Ps.106:23), but they did not believe it with steadfastness! As a consequence God did increasingly display among the people in real time what Moses did secretly intercede against. God was no longer licking up the sacrifices with the fire of His anger, no! The people were made to cry out what they should have heard from Moses's testimony. They experienced it themselves, my reader! God said, "they will perish!" Moses said, "you all nearly perished!" And then the people said, "WE ALL PERISH" (Num. 17:12)! Let this cry sink down into your ears, my reader,

"Behold, we die, we perish, we all perish. Whosoever cometh any thing near unto the Tabernacle of the LORD shall die: shall we be consumed with dying?" – Num. 17:12-13

Church Purity and perfect holiness became the prerogative of Moses during this hour of trouble in the breaking forth of wrath. Like in former occasions, Moses knew the righteous and the wicked must dwell in **separation** one from another. God commanded, "**separate** yourselves" (Num. 16:21-22), and after God repented of a total annihilation Moses cried to the remnant who stood among the **mixed** multitude of the faithful and the backsliders, "**Depart**, I pray you" (Num. 16:26-27)! God said, "**SEPARATE!**", and Moses said, "**DEPART!**", because Church Purity was the only means for the revival and restoration of salvation via the reality of God dwelling among redeemed humanity. Could the message be any more clear, my reader? God was intent upon having a separated and holy people, or He would not have any people at all! A Holy and sin-hating God cannot and will not **mix** with sinners! The people learned that GOD DWELT AMONG THEM, and the material abode of His immediate presence was the Tabernacle - a place they learned to reverence with holy terror and godly fear! Their God was A Consuming Fire, my reader (Heb. 12:29)! Therefore in less than 24 hours another attempted total annihilation transpired, God saying to Moses, "**Get you up** from among this congregation that I may **consume them as in a moment**" (Num. 16:45)! Shockingly Moses refused to heed the command of God (under the inspiration of the Holy Ghost)! Rather he and Aaron ran straight into the whelming storm of God's FURY to stand between the living and the dead, thus the plague was stayed (Num. 16:47-49)! O-N-L-Y 14,700 perished that day, my reader. Anything short of total annihilation was an act of unfathomable mercy!

Beloved brethren, we need to reexamine what God is meaning by the statement, "I will dwell in them, and walk in them; and I will be their God, and they shall be My people" (2 Cor. 6:16), namely in how this reality relates to the command, "**Come out** from among them and be ye **separate**" (2 Cor. 6:17), because here, staggeringly, the LORD was rejecting the Exodus Generation with annihilating powers! The Lord was practically (by deed) renouncing the Exodus Generation as

“His people”, contrary to what He avouched to them at the first, saying, “I will take you to Me for a people, and I will be to you a God: and ye shall know that I am the LORD your God” (Ex. 6:7). Testifying to God’s power of renouncement, Moses said, “They have corrupted themselves, *their spot* is NOT **the spot of His children**: they are a perverse and crooked generation. Do ye thus requite the LORD, O foolish people and unwise? Is not He **thy Father** that hath bought thee? Hath He not made thee, and established thee?” (Deut. 32:5-6)? What a fearful reality, my reader! In these words the **Father-to-children** relationship of human redemption enjoyed by these saints was suddenly dissolved! ...by corruption, my reader! They corrupted themselves! They were at one point pure and holy, and *then* corrupted, they were not always corrupt! “Be not deceived: evil communications corrupt good manners” (1 Cor. 15:33). Rightly did Moses speak, when he said, “Behold, ye have sinned against the LORD: *and be sure your sin will find you out*” (Num. 32:23)! Because of this God needed a new generation in which He would pursue the fulfillment of the Covenant agreement. Graciously, He took the children of the Exodus Generation in their stead (Num. 32:14-15). This latter generation knew that they were risen up in the stead of their fathers: they watched their fathers waste away in the wilderness and were thereby enabled to reckon with the Divine prerogative of God afresh - the implications of them being “God’s people” and the LORD being “their God” (see Deut. 26:17-19 & 29:10-13). They brushed past a near annihilation themselves (they and their fathers) in the aforementioned events accounted in Numbers 16 & 17, but God repented and spared them as He did their fathers two times prior (Ex. 32:10, Num. 14:11-12). In this manner the Divine Struggle between sinning saint and God continued...

Before long, in Numbers 21, Israel was smitten and slain by another plague. In Numbers 25, there was yet another judgment of Divine anger. In the latter, the Israelite people, The Church, transgressed The Doctrine of Separation in that they joined themselves with the daughters of Moab. The plague broke forth in unrelenting power to smite down by hundreds and thousands. The plague moved with God’s anger which rushed to consume all, no doubt, except the doctrine of holiness was perfected again. While *one man* remained in the camp of Israel the people were *collectively* rendered an unclean thing before God! Weeping and tearful intercession could not avail, no! If holiness was not perfected and separateness restored, God would accomplish the consummation that He forewarned in Ex. 33:5. “Behold, **one** of the children of Israel came and brought unto his brethren a Midianitish woman...”, but when Phinehas SAW IT, lo, “he rose up from among the congregation and took a javelin in his hand; And he went after **the man** of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed...” (Num. 25:1-13), hallelujah! Do you think that God cares about **one sinner mixing** in the congregation of the saints? Do you think that God cares about the perfection of holiness, the separateness and cleanliness of every individual Israelite who dwells in His immediate presence and glory? He does, my reader, enough to slay heaps upon heaps of sinning saints until the doctrines of separation are obeyed without wavering!

Take Achan for an example, my reader, a situation which this generation of Israelites could not soon forget (Joshua 7)! Moses died and Joshua succeeded his office thence to take the people yonder into The Promised Land. The children of the Exodus Generation had a glorious and a triumphant entry into The Promised Land, victory upon victory, until they underwent the valley of humiliation once again on account of the same criminal act of defiance against “their God”. They, “God’s people”, learned the implications of the privileged position they were in! On account of **one man’s sin** all of Israel suffered under the wrath of God, the whole congregation. Israel suffered their first loss of the war with 36 men fallen to the sword of their enemies, all of this on account of **ONE MAN!** Do you think that God does not care about every individual Israelite in the congregation, my reader? Then why did He care about Achan, **a mere man**... If every individual Israelite was not formerly perfected in holiness via personal regeneration, why would He be so aggravated against the folly of **one man**? If many once-born and wicked rebels continually **mixed** with the mass multitude of Israelites, why would God be so infuriated by **one man**?

This understanding, very specifically, represented to them the doctrines of holiness and separateness in real time. It would have been nationwide suicide for Israel to ignore the fact that every individual must be justified, sanctified, and steadfast... or else! They learned to FEAR, my reader! Will we? This generation was not gripping the truth of salvation loosely, as one ready to slip. In a later time in Joshua 22, for example, when an altar was made as a witness (not for idolatry), ten tribes of Israel thought it was made for idolatry and thus acted spontaneously! Idolatry being committed within the Israelite congregation was a serious crime when and if any individual committed it, it was as situation of national security. Knowing

the God of Israel, all remaining Israelites spontaneously roused themselves to engage the matter because they understood that either all idolaters die or they die! In this heart the ten remaining tribes of Israel rallied together to “go up to war against” these two tribes which were suspects of idolatry. The ten tribes were willing to kill off both tribes in their entirety, if need be. Girded in armor and prepared for war the whole congregation pled with these two tribes concerning their suspected rebellion, saying,

"Thus saith the whole congregation of the LORD, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD? Is the iniquity of **Peor** too little for us, from which **we are not cleansed until this day**, although there was a plague in the congregation of the LORD, But that ye must turn away this day from following the LORD? and it will be, seeing ye rebel to day against the LORD, that to morrow He will be wroth with **the whole congregation** of Israel. Notwithstanding, if the land of your possession be unclean, then pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God. Did not **Achan** the son of Zerah commit a trespass in the accursed thing, and **wrath fell on all the congregation** of Israel? and **that man perished not alone** in his iniquity." (Joshua 22:16-20)

The ten tribes spoke of two instances where the wrath of God broke forth into **the whole congregation** on account of **one man's sins**, at the matter of Peor and Achan. Though a plague broke forth upon Israel because of the matter of Peor, the people were not completely cleansed even by this time; the grave necessity of congregation-wide holiness did not resonate in all of their hearts with the force of holy terror as it needed to, thus the matter of Achan did eventually transpire. After the matter of Achan where, namely, “wrath fell on **all the congregation** of Israel... and **that man perished not alone** in his iniquity”, Israel learned to “perfect holiness in the fear of God” (2 Cor. 7:1)! The ten tribes of Joshua 22 were terrified for their own lives, my reader! This was the same generation which journeyed through these pastime woes of horror and agony in real time! This means that they could remember the day when Achan, his family, and all his belongings were stoned and then burned before the whole congregation of Israel. Therefore this generation of all people was thus moved to defend Israel from the harm of congregation-wide holiness defied depicted in Joshua 22. Sword-in-hand as in a moment, they acted. They hastened so that they would not be consumed by God, as in a moment. Hear them speak! “It will be, seeing ye rebel to day against the LORD, that to morrow He will be **wroth with the whole congregation** of Israel!” Even David, beloved of His God, was apprehended by the terror of this reality in his own lifetime. When David sinned in numbering the people of Israel in 1 Chronicles 21, well, my reader, what happened? Behold the matter and see, no commentary is necessary!

“And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and He repented Him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite. And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces. And David said unto God, **Is it not I** that commanded the people to be numbered? **Even I** it is that have sinned and done evil indeed; but as for these sheep, **what have they done?** Let Thine hand, I pray Thee, O LORD my God, be on **me**, and on my father's house; but not on **Thy people**, that they should be plagued.” - 1 Chron. 21:15-17

Because of David – this **one man's sins** – God was wroth with **the whole congregation** of Israel! My reader does this offend you? If so I solemnly testify to you that you are an offence to God! Do you think God Almighty is unjust? David too, not unlike yourself, no doubt, was shocked by the requisite of perfect holiness which consequenced great dilemmas among “God's people”, saying, “as for these sheep, what have they done?” Albeit forthwith, the doctrines of holiness have become indisputably clear to them and to us, sealed in blood. Moses and Aaron were compelled to cry to God, “shall **one man** sin, and wilt Thou be wroth with **all the congregation**” (Num. 16:22)? All surviving Israelites of this historic situation, likewise, were compelled to cry, “Behold, **we die, we perish, we all perish**” (Num. 17:13)! The remnant of this generation remembered the holy reality in real time, saying, “He will be wroth with **the whole congregation** of Israel”

(Josh. 22:16-20), because they remembered “**the man**”, the **one man**, on whose account the wrath of God annihilated Israel because of holiness defied (Num. 25:1-13); they remembered the Achan, the **one man**, when after he was stoned God returned to their congregation in saving power once again (Josh. 7)! David said, “**Is it not I**” (1 Chron. 21:15-17), when his defiance of the doctrine of holiness resulted in a **congregation-wide** outbreak of wrath... **one man!** David said, “**Is it not I**”, so what about YOU my reader? What about US? What are we doing to the congregation of saints among whom we gather to appear before God? All of God’s people (“*all this people*”-Num.32:14-15) are organically connected to the spiritual livelihood of every individual Church member, my reader, just as God has indicated in His word via a New Testament reality, saying,

“And what agreement hath the Temple of God with idols? for ye are the Temple of the living God; as God hath said, **I will dwell in them, and walk in them**; and I will be **their God**, and they shall be **My people**. Wherefore **come out** from among them, and be ye **separate**, saith the Lord, and **touch not** the unclean thing; and *I will receive you*, And *will be a Father unto you*, and *ye shall be my sons and daughters*, saith the Lord Almighty. Having therefore *these promises*, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, **perfecting holiness** in the FEAR OF GOD.” – 2 Corinthians 6:16-7:1

All of these matters of horrendous destruction and death happened on account of The Church acting in a horrendously defiant conduct in trespass of the doctrines of holiness, though the way of holiness was so clearly verbalized to the “called-out Community” of brethren, the Israelites. All of these matters of horrendous destruction and death happened because God was IN THEIR MIDST, as He said He would be!

Israel as “God’s People”, The Implications

The Implications of the Person of God “in the Midst”

Church History tells the tale of how the people of God reckoned with the implications of being brought so near a holy and sin-separated God, this is true, but God was gracious enough to teach His people the Laws by which the people, place, and environment would become an acceptable abode for the LORD to indwell. Such Laws can be found in Leviticus 26:1-45, Numbers 5:1-4, and Deuteronomy 23:9-14, on a foundational level. The central factor which mandated these Laws was, in scriptural language,

“I will walk among you” – Lev. 26:12

“in the midst whereof I dwell” – Num. 5:1-4

“For the LORD thy God walketh in the midst” – Duet. 23:14

Almighty God authored a Covenant whereby the people of God, The Church, would conscientiously recognize that the LORD dwells within them and among them in real time. When the Lord said, “that I may dwell among them” (Ex. 25:8), He meant it! When Moses interceded with the request, “O Lord...go among us” (Ex. 34:9), the Lord answered (Ps. 68:17-18)! But do we understand the implications of this glorious and awful relationship between man-and-God? The Israelites didn’t... but they learned! They learned to value the Laws whereby *their friendship* with the presence of God in their midst would not be *frustrated*. Shouldn’t we do the same?

How will we ever understand what is meant by the statement of Christ, who said, “there am I **in the midst** of them” (Matt. 18:20), except we look at the doctrines of God which were instructive of this reality? There is an important distinction that needs to be made here, my reader. The remnant of the 21st century understands Christian redemption in terms of personal regeneration via the indwelling of the Holy Ghost, this is certain, but 21st century Christianity is ignorant of salvation in full volume via Jesus Christ being within and among a collected congregation of His people! Please, my reader, be very careful to understand what I mean here. For Jesus to be inside *an individual* via personal regeneration is one thing, but for Jesus to be “in the midst” of *a congregated* people is another thing! “Inside” and “among” are two different

redemptive realities, albeit God will not be “among” His people unless He is savingly “inside” of every individual who has congregated together, according to the letter. The letter of God’s word details to us the rules whereby a congregational gathering of saints is conditionally receivable to God (“*I will receive you*”-2Cor.6:17). Salvation in full volume is contextual to and experiential when the people of God, The Church, are gathered together in **cleanliness** and **holiness** before God Almighty in the Old Testament or the New Testament (2 Cor. 6:16-7:1). To be **clean** and **holy** is to be, as the Lord Jesus said, “in My Name”, thus when a gathering of true Christians meets the conditions whereby they have become Divinely receivable, the Lord promised, “there am I **in the midst** of them” (Matt. 18:20).

Many people will be quick to admit that “the glory has departed” from 21st century Christianity (1 Sam. 4:21-22, Ezek. 11:22-25), but why? What does this affirmation mean? What are the implications? What is this “glory” and why did it depart? To answer this question one must also ask, what is “the measure of *the fullness* of the stature of Christ” (Eph. 4:13)? Evidently, according to Paul, individual Christians and congregated Churches must be filled up to the fullness of God in Christ... but the two redemptive operations are distinct experiences (individuals: Eph. 1:23, 3:19, 5:18 congregations: Eph. 4:10-13). To answer the question, what is “the measure of *the fullness* of the stature of Christ”, congregationally speaking, one must also ask, what is “the unity of the faith” (Eph. 4:13). The two are the same thing! Notably, it is when all true Christians are “made perfect in one”, or, “come in the unity of the faith...unto a perfect man”, and the results are staggering: Jesus said that the fulfillment of this condition is so that “ALL THE WORLD **may believe** that [God] hast sent [Jesus]”, “and THAT THE WORLD **may know** that [God] hast sent [Jesus], and hast loved [The Church], as [God] hast loved [Jesus]” (John 17:21-23, Eph. 4:12-13). Why would THE WORLD **believe** that God the Father sent Jesus Christ, except that the world sees *the fullness* of Jesus’ stature in and among the saints of The Church, my reader? Why would the world believe that God the Father loves The Church in the very same way that God the Father loved Jesus Christ, except that The Church is walking in “the glory” that God gave Jesus Christ in *the fullness* of the stature that was manifest in the 1st century (John 17:22, Eph. 4:13)? If “the glory” departed from The Church in Samuel’s day and Ezekiel’s day (1 Sam. 4:21-22, Ezek. 11:22-25), and the glory departed from the 21st century Church ages ago, we can be sure that the aforementioned texts were written to express the return of God’s glory to The Church in world-shaking power! Oh for the glory of Christ to return to The Church so that it might be said of us, yet again, “These that have turned THE WORLD upside down are come hither also” (Acts 17:6)! The faith of the 1st century Church was “spoken of throughout THE WHOLE WORLD” (Rom. 1:8), my reader. Whereby? How? Because they fulfilled the conditions whereby they were collectively enveloped in “*the fullness* of the stature of Christ” (Eph. 4:13), my reader!

If God the Father is going to love the 21st century Church, collectively speaking, like as He loved Jesus Christ (“*that the world may know that Thou...hast loved them, as Thou hast loved Me*”), the result would be “GLORY” (John 17:22-23); but if this “glory” has departed then we can be sure that God the Father’s love for The Church has been frustrated from its full volume! This being the case, there must be scriptures in the New Testament which express the conditions whereby the Father-to-son relationship of God the Father and The Church can be frustrated. Such verses can be found in 2 Corinthians 6:16-7:1 & Matthew 18:18-20, my reader. God warns of conditions whereby His Fatherly love toward His children, The Church, can be frustrated, interrupted, and hindered from its fullness of glory (“*a glorious Church*”-Eph.5:27) because of the **uncleanness** and **unholiness** of God’s people congregationally speaking. The mandate is clear and the interpretation certain, when and if the ancient doctrines of cleanliness, holiness, and full-volume-salvation corporately speaking are understood! Please, my reader, take a careful look at the following verses side-by-side.

“And what agreement hath *the Temple* of God with idols? for ye are *the Temple* of the living God; as God hath said, *I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out* from among them, and be ye **separate**, saith the Lord, and **touch not the unclean thing**; and *I will receive you, And will be a Father unto you, and ye shall be my sons and daughters*, saith the Lord Almighty. Having therefore *these promises*, dearly beloved, let us **cleanse ourselves** from all **filthiness** of the flesh and spirit, **perfecting holiness** in the fear of God.” – 2 Cor. 6:16-7:1

“Verily I say unto you, Whatsoever ye shall bind on *earth* shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in *heaven*. Again I say unto you, That if two of you shall agree on *earth* as touching any thing that

they shall ask, it shall be done for them of *my Father which is in heaven*. For where two or three are **gathered together in My Name**, *there am I in the midst of them.*” – Matthew 18:18-20

“And the LORD spake unto Moses, saying, Command the children of Israel, that they **put out of the camp** every leper, and every one that hath an issue, and whosoever is **defiled** by the dead: Both male and female shall ye put out, **without the camp** shall ye put them; that they **defile not** their camps, *in the midst whereof I dwell*. And the children of Israel did so, and put them out **without the camp**: as the LORD spake unto Moses, so did the children of Israel.” – Numbers 5:1-4

“When the host goeth forth against thine enemies, then **keep thee** from every **wicked thing**. If there be among you any man, that is **not clean** by reason of **uncleanness** that chanceth him by night, then shall he go abroad **out of the camp**, he shall **not come within the camp**: But it shall be, when evening cometh on, he shall *wash* himself with *water*: and when the sun is down, he shall **come into the camp** again. Thou shalt have a place also **without the camp**, whither thou shalt **go forth** abroad: And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt **ease thyself** abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: For *the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee*; therefore shall **thy camp be holy**: *that He see no unclean thing in thee, and turn away from thee.*” – Deut. 23:9-14

The reason that The Church must come out from among uncleanness is because they are “God’s people” and the LORD is “their God”, which means that in and among them the saying is fulfilled, “I will **dwelt in them**, and **walk in them**” (Paul quoting from the Old Testament in application of a New Testament reality in 2 Cor. 6:16-7:1). Observably, this mandate for holiness and cleanliness existed because God said, “I will **dwelt in them** and **walk in them**” (2 Cor. 6:16) – a salvific glory which originated from the Old Testament in Numbers 5:1-4 & Deuteronomy 23:9-14, for example, only in slightly different phraseology. God demanded cleanliness in the camp of Israel in Numbers 5:1-4 because the camp was, God said, “**in the midst** whereof **I dwelt**”. God demanded cleanliness in the camp of Israel in Deuteronomy 23:9-14 because, Moses said to Israel, “the LORD thy God **walketh in the midst** of thy camp”. In both passages of the Old Testament the Lord was careful to detail the conditions of perfect holiness whereby Israel might be acceptable to God’s presence who was in their midst. If Israel was not assembled and congregationally fit for God’s presence according to the conditions of holiness, then God would abandon the people and reject their assembly as Moses foretold, saying, “therefore shall thy camp be **holy**: *that He see no unclean thing in thee, and turn away from thee*” (Deut. 23:14). The language of corporate damnation here in Deuteronomy 23:14 was when, Moses said, “*He sees*” and “*He turns away* from Israel”! This is because corporate salvation in full volume was manifest in that, “*He sees*” and “*He abides* in the midst of Israel in sovereign control”, in other words! My reader, isn’t this what Matthew 18:18-20 is holding in view in a New Testament reality?

How else can we come to understand what is meant by Matthew 18:20, when Christ said, “there am I **in the midst** of them”, unless we take heed to what God meant in Numbers 5:1-4 & Deuteronomy 23:9-14, when He said, “**in the midst** whereof I dwell” and “the LORD thy God **walketh in the midst**”. What was God doing in their midst, exactly? What are the implications of the Person of God in the midst? God was in their midst for the express reason, Moses said, “to deliver thee, and to give up thine enemies before thee” (Deut. 23:9-14). This meant that if God was NOT in their midst in this very particular way (in sovereign and immediate control of the congregated multitude of His people presently and progressively) the people would have been slain before their enemies on the battlefield! God was in their midst to fight and win the war, to give up their enemies before them and to deliver them (Deut. 23:9-14), but not only this. In totality, God was in the midst of Israel to perform *every operation of redemption* in and among them (Deut. 28:1-14).

A key chapter which provides further insight into the implications of God being “in the midst” is Leviticus 26. Every operation of salvation or damnation detailed in this Chapter exists as an extension from God Almighty who is, according to Leviticus 26:12, walking among the people to be their God and they His people. In the language of the Chapter, the Lord said, “And I will set My Tabernacle among you: and My soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be My people” (Lev. 26:11-12). The Chapter opens up expressing the operations of salvation which God walked in the midst to perform, namely: God was there to water the Land of Israel to enable agricultural

prosperity and wealth (Lev. 26:4-5, 10), to enable a victory on the battlefield of every war (Lev. 26:6-8), and to bless the fruitfulness of the Israelite people by multiplying their numbers exceedingly (Lev. 26:9). The performance of these three operations of salvation and all others (like the operations explicitly mentioned in Deut. 28:1-14) are a fulfillment of the Covenant agreement in full volume when and if, God said, “I will have respect unto you...and establish My Covenant with you” (Lev. 26:9). Could this word, “I will have respect unto you” (Lev. 26:9), mean the same thing as the word, “I will receive you” (2 Cor. 6:17), my reader? What about the words, “there I will accept them” (Ezek. 20:40), “I will accept you” (Ezek. 20:41), and “I will accept you” (Ezek. 43:27), do these statements mean the same thing as “I will receive you” in 2 Corinthians 6:17? We shall soon find out. If they are phraseological synonyms then each statement will be embedded in the same contextual situation as Leviticus 26:9 and 2 Corinthians 6:17.

The language of God’s salvific *love* and damnable *hate* is communicated in terms of the Divine reality, “I will walk among you” (Lev. 26:12). It is vital to understand that in this way, very specifically (that God **walks** among Israel in their midst), Israel had become “the people of God”. This redemptive reality is all the more emphatic when and if, Moses warned, “He...turn[s] away from [Israel]” (Deut. 23:14), which means in other words, “I will not walk with you and among you, but I will turn away from you and abandon your midst.” This really happened in Israel, my reader! King David spoke of it and wrote about it, for example. David prayerfully lamented to God, saying,

“Who will bring me into the strong city? who will lead me into Edom? Wilt not Thou, O God, which hadst **cast us off?** and Thou, O God, **which didst not go out with our armies?** Give us help from trouble: for vain is the help of man.” – Psalm 60:9-11

The woe that David spoke of here in Psalm 60:9-11 was the opposite of, “I will have respect unto you”. On the contrary, the LORD rejected them or “cast them off”; and in contextual agreement with the implications of God’s “respect” in Leviticus 26:9, this meant, God did not go out with their armies! For Israelites who were rearing up for war the language of salvation or damnation would be uttered, thus,

Salvation: “For the LORD your God is **He that goeth with you**, TO FIGHT for you against your enemies, TO SAVE you.” – Deuteronomy 20:4

Damnation: “And the LORD said unto me, Say unto them, Go not up, neither fight; **for I am not among you**; lest ye be smitten before your enemies.” – Deuteronomy 1:42

Leviticus Chapter 26 verses 1-45 expound for us the salvific language implicit of God walking among the people of Israel to be their God, not of warfare only but the totality of Israelite blessedness or woefulness generally speaking. I repeat, the single most distinctive characteristic which made the Israelite people different than any other people in all the world was that, namely, “[God] will dwell in them and walk in them” (2 Cor. 6:16), so He was their God and they were His people; and if this redemptive characteristic was ever absent then the Israelite people would no longer be “the people of God”! This is sobering to my soul, my reader. Because of this, Moses’ intercession during “The Great Pause” was uttered in the very same language of salvation, saying, “For wherein shall it be known here that I and Thy people have found **grace** in Thy sight? Is it not in that **Thou goest with us?** So shall we be **separated**, I and Thy people, from all the people that are upon the face of the earth” (Ex. 33:16). Not everyone on earth *walked with God*, my reader. Not every place on earth was “the place of the soles of [God’s] feet” (Ezek. 43:7). Most men who walked on earth walked with other men, not God, but the LORD commanded Abraham, “walk before Me” (Gen. 17:1-2). The Lord commanded Abraham in this peculiar way because God was right there with him! God was with Abraham **in the way** which he went just as Jacob confessed, “God...was with me **in the way** which I went” (Gen. 35:3). God was with Jacob **in the way** which he went just as God Covenanted with Israel in answer to Moses’ intercession that, namely, He would come “**in the midst**” of Israel to be with them “**in the way**” which they went (see Ex. 33:3, 5, 16)! Salvation in full volume is available as long as this reality is active, otherwise, shockingly, the glory departed from Israel!

Emphatic of this, Leviticus Chapter 26 portrays the course of backsliding and chastening in Israel with specific reference **to the location** of GOD – His movements, gestures, countenance, and emotions as they related to Israel in the case-

specific situation of chastisement and woe. There were five phases of increasing chastisement which were reactionary to the sins of the people of Israel, and at the end there was an appeal of fidelity which provided means for hope, restoration, and revival (Phase #1: Lev. 26:16-17, Phase #2: Lev. 26:18-20, Phase #3: Lev. 26:21-22, Phase #4: Lev. 26:23-26, Phase #5: Lev. 26:27-39, Restoration: Lev. 26:40-45). In Phase #1, the Lord said, “I also will do this unto you; I will...**I will set My face** against you” (Lev. 26:16-17). In Phase #2, the Lord said, “I will...I will...I will...” (Lev. 26:18-20). In Phase #3, the Lord said, “I will...I will...” (Lev. 26:21-22). In Phase #4, the Lord elaborated, “And if ye will not be reformed by Me by these things, but will **walk contrary** unto Me; **Then will I also walk contrary unto you**, and will punish you...” (Lev. 26:23-24). Salvation existed in Israel by means of God walking in the midst of the people, thus here, notably, the Lord said He would walk contrary to the people! He called this contradiction the avengement of “the quarrel of My Covenant” (Lev. 26:25)! Theretofore, in Phases #1 through #4, the chastisements were of a non-damnable magnitude, nationalistically speaking, meaning that the nation of Israel was permitted to continue before God Almighty as a special people in His presence, as Moses requested in Exodus 33:16. Albeit in Phase #5, shockingly, the sin of the people had reached the lip of the cup, the maximum level at which God would no longer restrain the woes of damnation.

In Phase #5 the activity of God in the midst of Israel was not to *save*, but to *destroy*; not to *love*, but to *hate*! The Lord Covenanted with the people from the very beginning, saying, “My soul *shall not* abhor you” (Lev. 26:11), but in the latter end the, the Lord said, “My soul *shall* abhor you” (Lev. 26:30); the chasm between the two has been heretofore laid forth wherein, observably, God’s *love* turned to *hate* at the threshold of Phase #5. The strokes of chastisement delivered upon Israel in this final Phase were of the damnable sort, my reader, and what is the language God undertook to express it? The Lord said, “And if ye will not for all this hearken unto Me, but **walk contrary** unto Me; **Then I will walk contrary unto you also in FURY**; and I, even I, will chastise you seven times for your sins” (Lev. 26:27-28). Besides the fact that Israel was going to be driven into madness by a famine so sore that they would eat their own children (Lev. 26:29), besides the fact that God was going to destroy all their idolatry and its amenities (Lev. 26:30), besides the fact that God was going to destroy their cities (Lev. 26:32) and their Land (Lev. 26:32), give them over to their enemies (Lev. 26:32), scatter Israel among the heathen (Lev. 26:33), and cause them to emotionally melt away because of their great losses (Lev. 26:36-39), these calamities were not the heart of the matter! Though the aforementioned troubles were horrendous to experience, the worst was left unsaid. The heart must fail before the body fails, my reader. What was the heart of the matter? The heart which generated salvation in all of its redemptive attributes in Israel was, namely, God set His Tabernacle among them and walked among them, and in this very specific way He *loved* Israel as His own people: a people which were desirable to the LORD insomuch that He would abide in the midst, according to Leviticus 26:11-12. This glorious enterprise failed to exist any longer in Phase #5, as the Lord said, “And I will...bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours” (Lev. 26:31), therefore I said, if and when the heart of Israel were to fail the extremities which extended therefrom must fail! Hereby two things are explicitly signified: Firstly, the sanctuary of God was brought to desolation and, secondarily, the Divine-to-human friendship was severed in that God refused to be soothed, satisfied, or pacified by the smell of all manner of atoning odors – thus the glory of God had departed from Israel!

Not only did God’s *love* turn to *hate*, which means, the operation of *salvation* turned to *damnation*, but the language in which this is made understandable to Israel was, namely, God walked among them in Divine-to-human friendship and then, fearfully, God walked contrary to them in Divine-to-human enmity (“*But they rebelled, and vexed His Holy Spirit: therefore He was TURNED to be their enemy, and He FOUGHT against them*”-Isa.63:10). Oh, my reader, think of it! The language of salvation, chastisement, and damnation were necessarily communicated in reference to the Person of God in the midst of Israel because, shockingly, HE WAS their salvation, chastisement, or damnation! Open your eyes, my reader, there is more to be said!

Salvation & Damnation in Reference to “The Face of God”

In reference to the Person of God, furthermore, damnation was communicated by the very real fact that, shockingly, the Face of God was *bidden*. Very literally this meant that the Face of God was *turned away* from Israel. This possibility existed nowhere else in the world, but in Israel. God did at one time delightfully look upon them so that Israel basked in the light which shined therefrom, but when the Face of God was turned away the rays of Divine virtue were removed;

consequentially, the pathways of salvation were blackened and Israelite spiritual coherency dimmed into blindness. Speaking of this, God said to Moses,

“And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the Land, whither they go to be among them, and **will forsake Me**, and **break my Covenant** which I have made with them. Then my anger shall be kindled against them in that day, and **I will forsake them**, and **I will hide My face from them**, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because **our God is not among us?**” – Deut. 31:16-17

Do you see the operations of damnation in reference to the posture of the Person of God, my reader? One manifestation which was expressive of when God departed from abiding among Israel was, specifically, when the LORD’s Face was hidden from them. In this language God forsook His people Israel; it was a reversal of the Covenant agreement! Speaking of the same event in history, in Deuteronomy 32:18-20, the decision-making of God was pictorially manifest in that: “The LORD saw it”, “He abhorred”, “and He said, I will hide My Face from them”. The language which communicated that sin came before the reckoning of Divine Judgment was, “the LORD saw it”. This is because the Lord was in the midst of them, my reader. This is why judgment **MUST** begin at the House of God (1 Pet. 4:17-18). God is **THERE**, and what happens there is **BEFORE HIS FACE**, therefore it is reckoned and judged immediately. When God has fully judged His people, The Church, judgment shall begin in every other place! Church backsliders are unaware of the timeliness of God’s judgment upon The Church because of the location of His Person in the midst of Israel, this is certain, therefore the prophet lamentably spoke the Divine utterance, saying, “And they consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; **they are before My Face**” (Hos.7:2)! Moses was wide-eyed at the same reality, saying, “Thou hast set our iniquities **before Thee**, our secret sins **in the light of Thy countenance**” (Ps. 90:8)! What was it all for? In this language they were taught the abhorrence of sin, my reader; it is **BEFORE THE FACE OF GOD!** The grievousness and terribleness of sin in Israel is that in *this place*, shockingly, if a man sins it is “against the LORD to provoke the eyes of His glory” (Isa. 3:8)! This is *The Church*.

Think of it, not all places and Lands on the earth are as Israel was, for, namely, God spoke to Israel that it was “a Land which the LORD Thy God careth for: the eyes of the LORD Thy God are always upon it, from the beginning of the year even unto the end of the year” (Deut. 11:12). When persons were expelled from *this place* it meant that, like Cain, they were expelled from The Church (“*Behold, thou hast driven me out this day from the face of the earth; and **from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.***” – Gen. 4:14). Therefore the language which communicated Divine hatred and the operation of damnation was in the act when, God said, “I will hide My Face from them” (Deut. 32:18-20). The Lord said more fully, “I will hide My Face from them, I will see what their end shall be” (Deut. 32:20), which means that they were to be abandoned by God, my reader! Feelingly, Job said, “Wherefore hidest Thou Thy Face, and holdest me for Thine enemy” (Job 13:24), for Job understood the implications of the hidden face of God right well, and so did others. Others such as the psalmists who acted as representatives of Israel, when they prayed,

“Why **standest thou afar off**, O LORD? why **hidest Thou Thyself** in times of trouble?” – Ps. 10:1

“Though the LORD be high, yet hath He **respect unto the lowly**: but the proud He knoweth **afar off.**” – Ps. 138:6

“Wherefore **hidest Thou Thy face**, and forgettest our affliction and our oppression?” – Ps. 44:24

“LORD, why **castest thou off** my soul? why **hidest Thou Thy face** from me?” – Ps. 88:14

“How long, LORD? wilt Thou **hide Thyself** for ever? shall thy wrath burn like fire?” – Ps. 89:46

“Thou **hidest Thy face**, they are troubled: thou takest away their breath, they die, and return to their dust.” – Ps. 104:29

When God *hid His face* this meant to the psalmist that *He stood afar off* (Ps. 10:1), because “*the LORD is nigh* unto them that are of a broken heart; and *saveth such* as be of a contrite spirit” (Ps. 34:18). At this time, when the Lord was far away, the Lord was not in the midst of His people in saving power (“*there am I in the midst of them*”-Matt.18:20). On the contrary, like David rehearsed, this is like when God did not go out with the armies of Israel (Ps. 60:10). To be “cast off” was to be abandoned in this very way (Ps. 60:10, 88:14), corporately speaking, thus was the death of all such men imminent (Ps. 104:29). This experience was immediately perceivable by the saints who suffered it, my reader, therefore was David exemplary to respond to it by zealous repentance and earnest intercession, saying,

“How long wilt Thou forget me, O LORD? for ever? how long wilt Thou **hide Thy face** from me?” – Ps. 13:1

“**Hide not Thy face** far from me; put not Thy servant away in anger: Thou hast been my help; **leave me not**, neither forsake me, O God of my salvation.” – Ps. 27:9

“For His anger endureth but a moment; in His favour is life: weeping may endure for a night, but joy cometh in the morning. And in my prosperity I said, I shall never be moved. LORD, by Thy favour thou hast made my mountain to stand strong: **Thou didst hide Thy face**, and I was troubled. I cried to thee, O LORD; and unto the LORD I made supplication.” – Ps. 30:5-8

“Hear me speedily, O LORD: my spirit faileth: **hide not Thy face** from me, lest I be like unto them that go down into the pit. Cause me to hear Thy lovingkindness in the morning; for in Thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto Thee.” – Ps. 143:7-8

David did not consider this experience to be for no cause, obviously; he can be observed as one who was looking for the slightest diminishing of the light of God’s countenance so as to respond thereto right away in necessary repentance. David was desperate! David’s desperation was proportionate to his perception of the Face of God illuminating or diminishing as it was countenancing his way upon the earth. As Job lamented of his pastime, my reader, David endeavored always so to be (Ps. 18:28)! Job said,

“Oh that I were in months past, as in the days when **God preserved** me; when **His candle shined** upon my head, and when **by His light I walked** through darkness; as I was in the days of my youth, when **the secret of God** was upon My Tabernacle; when **the Almighty was yet with me...**” - Job 29:2-5

What a glory, that David affirmed, “And as for me, Thou upholdest me in mine integrity, and settest me **before Thy face** for ever” (Ps. 41:12)! What an amazing reality that for Israel, corporately speaking, their congregation marched with GOD Almighty enthroned at the front! Is it any surprise that David cried, “Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubims, **SHINE FORTH**” (Ps. 80:1)! So also, Moses shouted, “Rise up, LORD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee” (Num. 10:35), when the ark was set forth in the front of the camp for to march! “Return, O LORD, unto the many thousands of Israel” (Num. 10:36), Moses shouted, when the ark of God returned to the midst of the camp of Israel when the traveling was finished for the day! This was salvation in Israelite language and experience, my reader, and nothing else was! What was the blessedness of the blessed men, The Church, whose God was the Lord? It was the experiential fulfilment of the blessing heralded by the priests, which was,

“The LORD bless thee, and keep thee: the LORD **make His Face shine upon thee**, and be gracious unto thee: the LORD **lift up His countenance upon thee**, and give thee peace.” – Num. 6:24-27

This blessing is to be sought after because it can be proportionately hindered from being shed abroad upon the Israelite people, The Church, according to their sins. For this reason, David prayed, “LORD, lift Thou up **the light of Thy countenance** upon us” (Ps. 4:6). Yes, my reader! “For the righteous LORD loveth righteousness; **His countenance** doth behold the upright” (Ps. 11:7)! In the end David was satisfied to say, “Thou [God] has made him [David] most blessed for

ever: Thou hast made him exceeding glad with **Thy countenance**” (Ps. 21:6) – this was a reality with God which was steadfastly experienced via a lifetime of running for the crown! At the times of David’s faltering (which were seemingly frequent) his running was notoriously disciplined, his thirsty appeals to God were violent for this most glorious experience! At one of these times, for example, David sang: “Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God: for I shall yet praise Him for **the help of His countenance**” (Ps. 42:5)! Truly, truly, the psalmist said, “Blessed is the people that know the joyful sound: they shall walk, O LORD, in **the light of Thy countenance**” (Ps. 89:15). Oh, dear reader, are you beginning realize the glory of The Church, the people who dwelt under the light of God’s countenance? This doctrine has been heretofore laid forth that we might comprehend the glory of The Church in every generation, the Face of God and its implications...

The Face of God revealed to The Church had implications, such as,

Judgment must begin at the House of God because what is done there is done before the Face of God – Ps. 90:8, Hos. 7:2, Deut. 32:19, Jer. 7:9-10

The Face of the Lord shines or is hidden proportionately to righteousness and sin – Ezek. 22:22-29, 2 Chron. 16:9, Ps. 34:11-14

The Face of God hidden from The Church had implications, such as,

Thereby the way of salvation became presently and progressively unknowable – Psalm 143:7-8

Thereby God did not hear their prayer – Isaiah 1:15, Micah 3:4

Thereby intercession was understood because things that were hidden must be looked for – Isaiah 8:17

When the Face of God was hidden, God was hidden – Isaiah 45:15

According to the grand scheme of salvation and damnation which Israel experienced, the Face of God appertained in ways, such as,

Israel got the possession of the Promised Land by the Face of God... “We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old. How thou didst drive out the heathen with Thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the Land in possession by their own sword, neither did their own arm save them: but Thy right hand, and Thine arm, and **the light of Thy countenance, because thou hadst a favour unto them.**” – Ps. 44:1-3

Israel lost the possession of the Promised Land by the hidden Face of God... “So the house of Israel shall know that I am the LORD their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against Me, **therefore hid I My Face from them**, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and **hid My Face from them**. Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy Name; After that they have borne their shame, and all their trespasses whereby they have trespassed against Me, when they dwelt safely in their Land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that **I am the LORD their God**, which caused them to be led into captivity among the heathen: but I have gathered them unto their own Land, and have left none of them any more there. **Neither will I hide My Face any more from them:** for I have poured out my spirit upon the house of Israel, saith the Lord GOD.” – Ezek. 39:22-29

Israel will regain the possession of the Promised Land by the returning of the Face of God... “Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For **I will set Mine eyes upon them for good, and I will bring them again to this land:** and I will build them, and not pull them down; and I will plant them, and not pluck them

up. And I will give them an heart to know me, that I am the LORD: and **they shall be my people, and I will be their God:** for they shall return unto Me with their whole heart.” – Jer. 24:5-7

In respect to the day by day case-specific scheme of things, God appealed to individual Israelites and corporate Israel in the same language, saying,

Individual Israelites

“I will instruct thee and teach thee in the way which thou shalt go: I will guide thee **with Mine eye.**” – Ps. 32:8

“Behold, **the eye of the LORD** is upon them that fear Him, upon them that hope in His mercy;” – Ps. 33:18

“Come, ye children, hearken unto me: I will teach you **THE FEAR** of the LORD. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. **The eyes of the LORD are upon** the righteous, and his ears are open unto their cry. **The face of the LORD is against** them that do evil, to cut off the remembrance of them from the earth.” – Ps. 34:11-16

“**The LORD is nigh** unto all them that call upon Him, to all that call upon Him in truth.” – Ps. 145:18

Corporate Israel

“I will **set My face against** them” – Ezek. 15:7

“I will **set Mine eyes upon** them for evil, and not for good” – Amos 9:4

“For I have **set My Face against** this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.” – Jer. 21:10

“For **I will set mine eyes upon them for good**, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know Me, that I am the LORD: and **they shall be My people, and I will be their God:** for they shall return unto Me with their whole heart.” – Jer. 24:6-7

“And it shall come to pass, that like **as I have watched over them**, to pluck up, and to break down, and to destroy, and to afflict; **so will I watch over them** to build and to plant, saith the LORD.” – Jer. 31:28

“Behold, **I will watch over them for evil, and not for good:** and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them.” – Jer. 44:27

“Therefore hath the LORD **watched upon the evil**, and brought it upon us: for the LORD our God is righteous in all his works which he doeth: for we obeyed not his voice.” – Dan. 9:14

Truly, truly, these are fearful and astonishing realities of salvation and damnation, my reader! This should make us tremble in silence before GOD when and if we come unto *the place* at which, the Lord testified, “there am I in the midst of them” (Matt. 18:20), for it is there that the eyes of the LORD watch-on for immediate judgments of salvation, chastisement, and damnation in this life! “For the time is come that judgment must begin at the House of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear” (1 Pet. 4:17-18)? My dear reader, is this how you view the environment of *The Church* – the special arena which is countenanced by the shining Face of God? Or have you been ignorant of these foundational truths and their implications all your twice-born lifetime? If so, no wonder the glory of God has departed from us!

CHAPTER #4

The GLORY OF GOD Departing & Returning to “The Church”

Section #1: The GLORY OF GOD Departing & Returning to “The Church”
Section #2: Divine Acceptance or Divine Rejection

The GLORY OF GOD Departing & Returning to “The Church”

In Phase #5 we observed the final stage of chastisement at which, God said, “My soul *shall* abhor you” (Lev. 26:30). Notably this was an undoing of what the love of God did express in Leviticus 26:11-12, when God said, “And I will set My Tabernacle among you: and My soul *shall not* abhor you. And I will walk among you, and will be your God, and ye shall be My people.” Because this hatred was an undoing of the aforementioned love of God, the Lord said, “I will...bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours” (Lev. 26:31). As exhaustively noted before, God readily beheld their iniquities (in a special sense) because His presence was in their midst, thus when God was angry with His people the language of His anger was termed, the Lord said, “set My face against you” (Lev. 26:17), “walk contrary unto you also in fury” (Lev. 26:28), and “My soul shall abhor you” (Lev. 26:30) – all things were in reference to the Person of God! With this in mind we will be enabled to understand what is meant by the promise applicatory in New Testament reality, according to Paul, who said, “I will dwell in them, and walk in them; and I will be their God, and they shall be My people” (2 Cor. 6:16). No doubt, this reality has become more and more clear to the reader because of all the aforementioned scriptures, but a further study of Israel’s scattering and regathering will crystallize these truths all the more.

By way of introduction, my reader, take a close look at the beginning and end of Israel: Israel begun (Ex. 24:18-31:18, 34:10, Lev. 26:11-12) & Israel consummated (Rev. 21:1-7). These two points of redemption serve as good examples of the beginning and the end, or in other words: the establishment of Israel as The Church via a material housing (the Tabernacle) whereby it might be known unto Israel that God Almighty was in-dwelling and among-dwelling the people (Ex. 24:18-31:18, 34:10, Lev. 26:11-12), and finally, at last, we see the establishment of Israel as The Church via a material housing (the Tabernacle) with the in-dwelling and among-dwelling presence of God Almighty in perfection of glory for an unchangeable eternity (Rev. 21:1-7)! Historically and futuristically speaking, what did happen and what will happen *between* these two points?

Leviticus 26 foretold the tragic and troublous course Israel would undertake between these two points of redemption. Take note how the regathering of God’s people was promised in Leviticus 26 directly after the Phase #5 punishment was fully detailed (Lev. 26:40-45). If God’s people persisted in sin then God would perform all the aforementioned woes (from Phase #1 to Phase #5), albeit He gave them a way of re-establishing the Covenant after the just anger of God was fully exerted. If and when the conditions to re-establish the Covenant were accomplished, God said, “THEN I will remember My Covenant with Jacob, and also my Covenant with Isaac, and also My Covenant with Abraham *will I remember*; and I will remember the Land” (Lev. 26:42). Even after Israel was scattered worldwide, God would reestablish the Covenant yet again (see Lev. 26:40-42)! Throughout the longstanding struggle existing between saint and God from century to century, God promised that no matter what, no matter how many perished from before the face of GOD, the Lord said, “And yet for all that, when they be in the land of their enemies, I will NOT *cast them away*, neither will I *abhor them*, to *destroy them* UTTERLY, and to *break My Covenant* with them: for **I am the LORD their God**. But I will for their sakes remember the Covenant of their ancestors, whom I brought forth out of the Land of Egypt in the sight of the heathen, **that I might be their God: I am the LORD**” (Lev. 26:44-5). That was to say, no matter what happened or how many perished, God would eventually save His people and eternally consummate the Covenants of salvation, notwithstanding many castaway

generations. Depicting this, it was written in Revelation Chapter 21 verses 3 and 7, that the consummation of salvation will be performed in redeemed humanity in these terms, “And I heard a great voice out of heaven saying, Behold, **the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God Himself shall be with them, and be their God...** He that overcometh shall inherit all things; and **I will be his God, and he shall be my son.**” Hallelujah! Can you see the significance of “He will dwell with them”, the “Tabernacle of God” being with them, God being “their God” and the people being His sons?

Yes, my reader! The difficulty of and longstanding controversy because, namely, God chose to dwell in & among man so as to save them, does not come to a rest or finally consummate until the New Jerusalem descends upon the New Earth! This controversy did not cease at the appearance of Jesus of Nazareth, God Incarnate, otherwise Paul would not have written about it in 2 Corinthians 6:16-7:1, furthermore. The glory of God *abiding in or departing from* the congregated people of God, The Church, is still the greatest dilemma of Church History past or present, the Old Covenant or the New Covenant. To help guide our understanding, let us decipher the theme of the controversy as it was recalled by the apostle Paul in 2 Corinthians 6:16-7:1. From thence, God willing, we will be able to identify *the present-tense significance* of what happened in the old time (before, and going into, the Assyrian and Babylonian Captivities), when, namely, the glory of God departed from the House of God. Notwithstanding, also, finding significance in the language cited by Paul in 2 Corinthians 6:16-7:1, it was prophesied that the Glory of God would once again return in its fullness and beyond!

2 Corinthians 6:16-7:1

“And what agreement hath *the Temple* of God with idols? for ye are *the Temple* of the living God; as God hath said, *I will dwell in them, and walk in them;* and I will be *their God*, and they shall be *My people*. **Wherefore come out** from among them, and be ye **separate**, saith the Lord, and **touch not the unclean thing**; and *I will receive you, And will be a Father unto you, and ye shall be my sons and daughters*, saith the Lord Almighty. Having therefore *these promises*, dearly beloved, let us **cleanse ourselves** from all **filthiness** of the flesh and spirit, **perfecting holiness** in the fear of God.”

Thematically Divided

A SALVIFIC GLORY EXCLUSIVE TO “THE CHURCH”

“for ye are *the Temple* of the living God; as God hath said, *I will dwell in them, and walk in them;* and I will be *their God*, and they shall be *My people*.”

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The special and immediate presence of God in the midst of and among Israel warrants the following charges of necessary conduct. Emphasizing this, Paul said, “Wherefore...”

CHARGES OF CONDUCT WHICH BELONG TO AND ARE IMPERATIVE FOR “THE CHURCH”

“**Wherefore come out** from among them, and be ye **separate**, saith the Lord, and **touch not the unclean thing**.”

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Because The Church is in the special and immediate presence of God, they must be inviting and acceptable to God who is holy and separated from all uncleanness!

THE SALVIFIC GLORY EXCLUSIVE TO “THE CHURCH” REPHRASED INTO A LEGAL IDENTITY

“and *I will receive you, And will be a Father unto you, and ye shall be my sons and daughters*, saith the Lord Almighty.”

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When God said, “I will be their God, and they shall be My people”, namely by dwelling among and in the people of Israel, The Church, it meant that the people became the Family of God individually and collectively. Rephrasing this salvific reality which is exclusive to The Church, the Lord said, “*I will receive you, and will be a Father unto you, and ye shall be My sons and daughters!*” Understandably so, “the people of God” are “the Family of God”, but according to Paul’s application drawn from the Old Testament this glory can be forfeited upon certain conditions (Ex. 4:22, Deut. 32:5-6, 18-21, Isa. 63:16).

THE CONTINUANCE OF THIS EXCLUSIVE COMMUNION AND LEGAL IDENTITY WITH GOD IS

CONDITIONAL UPON THE KEEPING OF PECULIAR CHARGES OF CONDUCT

“Having therefore *these promises*, dearly beloved, let us **cleanse ourselves** from all **filthiness** of the flesh and spirit, **perfecting holiness** in the fear of God.” →

The Inspired Text is careful to articulate that this glorious communion is fit for those who are legally identified as God’s Family, a status which is conditionally dependent upon the charges of conduct which were shared beforehand (2 Cor. 6:17) and here again, reiterated (2 Cor. 7:1), lest anyone be mistaken to think that “*these promises*” have no conditions!

These four themes are apparent in the age-old controversy between God-and-man according to the prophets, as you will soon see. The sheer magnitude of inspired text which has been devoted to this subject is not only inestimable but eye-opening, and for me, I must confess, it has been a bright and shining light upon otherwise dark passages which were never opened to my understanding aforesaid. The purpose and meaning of Paul’s charges to the Gentile Church in 2 Corinthians 6:16-7:1 will be inconceivable to us, poor Gentiles, except the contextual landscape of Judaism (Church History) is beheld in full volume just as Paul comprehended it. The controversy has not ended, my reader! Therefore the apostle Paul made reference to the controversy in 2 Corinthians 6:16-7:1 in application to the Gentile Church.

Beginning with the prophet Ezekiel, for example, the entire content of his prophesying is rendered unintelligible unless one perceives the contextual casement around which his prophesying was made: that is, namely, *the departure* of the glory of God (Ezek. 11:22-25) and *the return* of the glory of God (Ezek. 43:1-9). The rest of the content of Ezekiel’s prophesying was in reference to and made significant by these two events. That being the case, what about the Gentile Church in the New Testament according to 2 Corinthians 6:16-7:1, my reader? Do we even understand Paul’s burden communicated therein? The four thematic divisions extracted from 2 Corinthians 6:16-7:1 existed in the vast majority of all the content from every prophet who was sent to Israel or Judah in the Old Testament, and to prove this, my reader, consider the following texts in the light of the aforementioned themes [Note: *the four themes will blend and overlap in the following categorical studies.*].

Ezekiel, Jeremiah, and Hosea spoke of this salvific glory exclusive to “The Church” in that it departed... and upon this happening the LORD spoke of visiting Israel yet again (“*prepare to meet Thy God*”-Amos4:12; the visitation: Jer. 5:29, 6:15, 8:5-12, 9:9, 10:15, 14:10, 23:12, Hos. 9:7), but how? If the presence of God departing meant damnation, shouldn’t the presence of God visiting mean salvation? It depends on the legal identity of the people to whom God Almighty was visiting, my reader. To explain this further and to understand the difference between these two events, we need to remember the thematic points referenced by Paul in 2 Corinthians 6:16-7:1. With these in mind, let’s look at some examples of where the prophets spoke about the glory of God departing, and then we can grapple with the significance of God visiting Israel yet again, only this time to execute damnation.

Ezekiel: Judah filled the House of God full of the idols of the House of Israel, “that I should go far off from My Sanctuary”, God said (Ezek. 8:6). What was committed “here”, at the Temple, was proportionately more aggravating to God inasmuch as it was nearer in proximity to God.

Ezekiel: The glory of the LORD departed from abiding within the House of God and from the midst of the City of Jerusalem (Ezek. 11:22-24 [see 1 Kings 8:5-11]), that Jerusalem might be destroyed. What compelled GOD to leave? The Lord said, “as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads” (Ezek. 11:21).

Jeremiah: The LORD gave a forewarning of coming destruction in the language of, “lest My soul depart from thee”, which means that God would make the people and Land desolate and uninhabited (Jer. 6:7-8). Understandably so, because what was done “in the midst” of Jerusalem (Jer. 6:1, 6-8) was of supreme importance to the people of Israel because, shockingly, God was in the midst of her, therefore whatever was done in that place was a deed committed “BEFORE ME”, God said (Jer. 6:7). [Note: This leaving is not the absence of His presence, for this is impossible, but it is the absence of His presence in saving union and familial reception, the union which had been spoken of from the beginning (Ex. 33:16).]

Jeremiah: Indicative of the judgments pronounced in Jeremiah 7 in reference to Shiloh, the Lord said, “Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave My people, and go from them! For they be all adulterers, an assembly of treacherous men” (Jer. 9:1-3). Notably, the destruction of the Tabernacle and the expulsion of the people from the Land go hand-in-hand yet again in Jeremiah 10:18-22, and the Lord was wounded in bitter lamentation as seen in Jeremiah 9:1. If the presence of the Lord was departing from Israel, the Tabernacle must be destroyed and the people must be scattered: no GOD = no Temple, no people, & no Nation.

Jeremiah: The Lord so despised the House of God (in this language: “*I have forsaken Mine House, I have left Mine heritage*”) that He compared it to a lion in the forest crying out against Him, to a speckled bird in the midst of birds round about her, thus the Lord hated it and would destroy it, therefore the sword of the Lord would devour from one end of the Land to the other (Jer. 12:7-12).

Jeremiah: Jeremiah does here express God’s hatred in the language of damnation, namely, the destruction of the Temple. Fearfully, as a consequence of this destruction, the whole Land, Nation, and people must also be destroyed... “And he hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast. The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD” (Lam. 2:6-9).

Hosea: Their offerings were unacceptable (Hos. 9:4), therefore they shall not dwell in the LORD’s Land or House (Hos. 9:3-4). God was bringing a destruction via driving them out of the LORD’s House as castaways, which was the message of the language which God spoke, saying, “I will love them no more” (Hosea 9:15, 17). The Lord said, “Woe also to them when I depart from them” (Hos. 9:12)! By these statements the Lord is bringing into view an unsalvageable people who had multiplied their wickedness in Gilgal with all the idols of the House of Israel (the prophecy is to Israel, see Hos. 8:11-9:17).

Ezekiel did, for an isolated example, communicate the charges of conduct which belonged to and were imperative for “The Church”, but these charges were not normally isolated from the other four themes listed before (normally the Lord would blend all four themes into one Divine Argument)...

Ezekiel: The conduct of men who were able to dwell in the presence of God in the Land of Israel was expressed by a terrifying vision of angelic manslaughter seen by Ezekiel (Ezek. 9:1-11). All who were allowed survival met the characterization described by God in communication to the angel, “men that sigh and that cry for all the abominations that be done **in the midst** thereof” (Ezek. 9:4; see Ps. 34:11-14 as a justification for the slaughtering). The slaying of all the men in Israel except Ezekiel began *at the Sanctuary* (consequentially defiling the House of God by filling the courts with the slain) and then yonder (Ezek. 9:4-8). The sense of incrimination which merited this punishment was thus depicted by this heavenly situation: evidently wrath was justifiably infuriated inasmuch that Israel and Judah profaned and defiled GOD Almighty who dwelt **in their midst**, who inhabited the House of God and was in and among the City, thus when these crimes were specified in their abominableness, it was written, “all the abominations that be done **in the midst** thereof”, because God was in the midst thereof and these crimes were a disgraceful and sacrilegious profanation of His holiness! Whosoever he be whose heart was not utterly broken over the disgrace shown toward God in this very specific way, he was doomed. This says a lot, if indeed this doctrine has not been abolished from application in New Testament reality, my reader! Do we have this heart?

All of this being heretofore laid forth, evidently, the glory of God could, would, and did depart from Israel, but how does this doctrine coexist with the threatening of God via “the days of visitation” (the visitation: Jer. 5:29, 6:15, 8:5-12, 9:9,

10:15, 14:10, 23:12, Hos. 9:7)? When God spoke of His reaction to Israelite apostasy in this regard, saying, “that I should go far off from My Sanctuary” (Ezek. 8:6), or like Jeremiah expressed under prophetic utterance, “lest My soul depart from thee” (Jer. 6:7-8), or when the Lord lamented, saying, “Oh...that I might leave My people and go from them” (Jer. 9:1-3), or when God would finally fulfill the pronouncement, “I have left Mine heritage” (Jer. 12:7-12), how then does the Lord threaten the people of Israel regarding their day of visitation when, namely – HE COMES! – and yet His arrival was expressing the execution of damnation and not the restoration of salvation?

Ezekiel, Jeremiah, Hosea, Amos, and Zechariah spoke of the cessation of the legal identity which was inherent with the special and immediate presence of God, meaning that, when the glory of God departed the legal identity was lost, and each prophet was careful to declare that the reason the glory of God departed was because the charges of conduct which demanded holiness and cleanliness were defied... therefore because the legal identity of the people was forfeited and God departed, when God visited the people again it was for damnation instead of salvation, for the fury of war instead of the friendliness of family, because the Israelites became God’s enemies instead of God’s Family.

Ezekiel: Israelite salvation begun was expressed in terms of adoption from the family and people of the Canaanites, the Amorites, and the Hittites (Ezek. 16:3) via the voice of God (Ezek. 16:6), a Covenant made by oath whereby Israel became God’s possession, family, and people (Ezek. 16:7-8), a Covenant which happened by operations of salvation in terms of: a washing with water and an anointing with oil (Ezek. 16:9), a clothing, girding, covering, and decking (Ezek. 16:10-13) whereby Israel was made “perfect through [God’s] comeliness” (Ezek. 16:14). Because Israel did later backslide by becoming a harlot and an adulterer against God (Ezek. 16:15-40), this warranted judgment. The goal of judgment was to make the harlotry to cease completely (Ezek. 16:41-42), for until then and only then, Israel could not be God’s people nor He their God – the Lord would reckon them to be of the family and people from whence they came before salvation, a people who was not of the LORD (i.e. the Hittites, the Amorites, and the Sodomites –Ezek. 16:43-59), and thus destruction was warranted and justified!

Ezekiel: The destruction of Israel and Judah was warranted because of un-purged and un-purge-able filthiness (the peculiar charges of conduct given to Israel and Judah were continuously defied), thus the people of God needed to be destroyed (see Ezek. 22:14-31); notably, there was no reason for the people of God to exist if they are not fit for the glory of God’s presence! The awful and conduct-destroying heresy of the priests and prophets which rendered them unable to stand in the presence of God was, namely, “Her priests have violated My Law, and have profaned Mine holy things: they have put no **difference** between the **holy** and **profane**, neither have they shewed **difference** between the **unclean** and the **clean**, and have hid their eyes from My sabbaths, and *I am profaned among them*” (Ezek. 22:26). Oh, the fearfulness! That this sin is commonplace among The Church of the 21st century in its New Testament reality! If this was irrelevant to The Church of the 21st century, why did Paul reference this reality in 2 Corinthians 6:16-7:1? Weren’t we told already by Paul in 1st Corinthians Chapter 10 that “all these things happened unto [the Israelites] for ensamples”, that they were “written for our admonition, upon whom the ends of the world are come” (1 Cor. 10:11)? The sinfulness of Israel was emphasized in relation to the defilement and profanation of the presence of God which was in the House and Sanctuary of God (Ezek. 23:38-39), so what about the presence of God in the sanctuary of The Church in the New Testament (“*where two or three are gathered*”-Matt.18:20)? God says, “touch not the unclean thing” (2 Cor. 6:17)!

Ezekiel: Furthermore, the destruction and dispersion of Israel and Judah was warranted because of un-purged and un-purge-able filthiness in the House of God (the peculiar charges of conduct given to Israel and Judah were continuously defied, charges such as Ezek. 22:26), thus the House of God and nation needed to be destroyed (see Ezek. 24:12-21). My reader, there was no reason for the House of God to exist if the glory of God departed from it! God spoke of “filthiness”, my reader. Filthiness! What for? Why did Paul put the Gentile Church in memory that they must cleanse themselves from all “filthiness of the flesh and spirit” in 2 Corinthians 7:1, my reader? At the indictment which was thus spoken, “In thy filthiness is lewdness: because I have purged thee, and thou was not purged, thou shalt not be purged from thy filthiness any more, till I have caused My FURY to rest upon thee” (Ezek. 24:13), the LORD was deciding upon the destruction of the House of God, the Temple. Speaking of this, the LORD

said, “Behold, I will profane My Sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and daughters whom ye have left shall fall by the sword” (Ezek. 24:21). Shockingly, the event at which God would accomplish the destruction of the Temple and people of Israel and Judah was at “the visitation” of Israel and Judah via the Assyrian and Babylonian armies – God joined these heathen armies and wielded the barbarian people as hand-held weapons in His Almighty hands (like an axe) to destroy the Temple, people, Nation, and Land of Israel and Judah (Isa. 10:5-15, Jer. 34:21-22)! Nevertheless, afterward, there was a fearful turnaround judgment upon the heathen which cumulated into a punishment of total annihilation, a destruction which was emphatically necessary because of their sins in reference to the Sanctuary of God; namely, for example (speaking of the Ammonites) when they said, “Aha, against [God’s] Sanctuary, when it was profaned” (Ezek. 25:3).

Jeremiah: At the destruction of the Temple, God’s Beloved (“*I am pained at My very heart*”), there was a subsequent unraveling of Israel in its totality! Jeremiah heard an alarm of nationwide destruction and saw a vision of everything suffering a near annihilation, but of what kind? By what cause? Jeremiah said it was an annihilation which was being accomplished by “the presence of the LORD” and “by His fierce anger” (Jer. 4:19-28)! Certainly, then, the familial bond and legal identity of Israel and Judah as God’s people had been lost and the Lord was meeting them as an enemy and a stranger in furious anger!

Jeremiah: Jeremiah stood in the gate of the LORD’s House to address all men “that enter in at these gates to worship the LORD” (Jer. 7:2), according to the commandment of God. The LORD argued that their sin was making it impossible that they would “dwell in this place” (Jer. 7:3). The people were trusting in the Temple without recognizing *the God* who indwelt the Temple (Jer. 7:4), therefore upon threatening them of their destruction, the Lord laid forth the terms whereby He would fulfill the promise of old given to their fathers to make them dwell in this place forever (Jer. 7:5-7). God Almighty was angry, and said, “will ye...come and stand before Me in this House which is called by My Name” (Jer. 5:10)? “Is this House, which is called by My Name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD. But go ye now unto My place which was in Shiloh, where I set My Name at first, and see what I did to it for the wickedness of My people Israel” (Jer. 5:11-12). In the language of God’s “reckoning powers of justice”, He said, “I have seen it” (Jer. 7:11), and in the language of damnation He said, “I will cast them out of My sight” (Jer. 7:15). To assure the people of God’s willingness to do this, to destroy the House that God delighted to dwell in, He reminded them of what He did to the Tabernacle which was at Shiloh in the days of Eli the high Priest (Jer. 7:12, 14). The Lord would do this thing because He, having sent prophets to them again and again to cry out to them (Jer. 7:13, 25), was continually and steadfastly rejected. The people rebelled while cleaving to the hope that God would accept them via their sacrifices and burnt-offerings, but the LORD would not accept them (Jer. 7:21-23)! The people polluted the House of God (Jer. 7:30) in their rebellion, thus the Lord decided upon the matter: they would not be His people and He would not be their God (Jer. 7:16, 21-23, 29-30)! Speaking of this, the Lord reminded Israel of the paramount condition of their Covenant agreement which existed from the beginning (the first commandment given to them since the day they came out of the grasp of the Egyptians – Exodus 15:26): “But this thing commanded I them, saying, Obey My voice, and **I will be your God, and ye shall be My people:** and walk ye in all my ways that I have commanded you, that it may be well with you” (Jer. 7:23). You see, my reader, this generation of Israelites were doomed because they steadfastly disobeyed the voice of God, and upon so doing, according to the condition given of old, their familial identification with God was forfeited! They were no longer the people of God... therefore, understandably, God rejected their assemblies and abhorred their sacrifices and offerings in the House of God! When the ministerial services of the House of God were rejected (the sacrifices and offerings), the people were rejected. In such a case God was ready to abandon the House, the people, the Land, and the nation, if they would not repent. God would then go away to gather an army so He could return and drive all of His enemies out of the Holy Land so that He might, thereafter, delightfully re-inhabit it with His presence once again!

Jeremiah: The Lord punished Israel and Judah like as the heathen because to Him they were the heathen – both of them were uncircumcised (Jer. 9:25-26)! The Lord reckoned Israelite physical circumcision as uncircumcision in His sight because they were uncircumcised in heart.

Jeremiah: God reiterated in Jeremiah 11:1-15, yet again (like Jer. 9:21-23) how obedience to God's voice was always the foremost commandment given to the people of Israel since the day He brought them out of the Land of Egypt, and because Israel disobeyed and refused to hearken to the Lord the verbalized recompense came upon them – Israel was no longer “God's people” and He was no longer “their God”, which meant, necessarily, the Lord would not hear them when they cried, He denied the intercession of all prophets, He refused all sacrifices, and, thus, destroyed the House of God because Israel had no right to be in God's House (Jer. 11:14-17)! The conditional agreement which Paul brought into view in 2 Corinthians 6:16 could not be any more clear than how it was written here in Jeremiah 11, and staggeringly relevant, as God said, “Cursed be the man that obeyeth not the words of this Covenant, Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: **SO SHALL ye be My people, and I will be your God: THAT I MAY perform the oath which I have sworn unto your fathers**, to give them a land flowing with milk and honey, as it is this day...” (Jer. 11:3-5). If Israel was going to be “God's people” then they could dwell in friendship with God's Person, and God's people would obey God's voice, period, but if Israel was NOT going to be “God's people” via the obedience of God's voice, then they would and did dwell at enmity against God's Person to their own destruction.

Jeremiah: Jeremiah the prophet plead with God who was leaving Israel and Judah, who was becoming as a stranger to her (as an enemy), thus Jeremiah cried, “O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man astonished, as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not” (Jer. 14:8-9). The people were unacceptable, the Lord said (“*the LORD doth not accept them*”, “*I will not accept them*” – Jer. 14:10-12), which meant that they could not be saved, they could not be heard, and they could not be interceded for. The Lord's **abhorrence** of the people was manifest in the destruction of “the Throne of [God's] glory”, which was the breaking of the Covenant according as the people had broken it (Jer. 14:20-21, 11:10). The Lord said in response to Jeremiah, “Though Moses and Samuel stood before Me, yet My mind could not be toward this people: cast them out of My sight, and let them go forth” (Jer. 15:1)! The language of damnation was, yet again, “cast them out of My sight”!

Jeremiah: To be cast out of God's presence was to be forsaken and forgotten of God (Jer. 23:39). God did this, literally speaking, just as scripture stated, “He...cast [Jerusalem and Judah] out from His presence” (Jer. 52:3)! [Note: “*And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.*” – 2 Kings 23:27] Nobody, except those who were legally reckoned as God's Family and people could abide in the LORD's immediate and special presence, my reader! Even so, God's enemies could not, would not, and did not dwell in God's presence and live to tell the story, oh no! They learned the terrifying implications of the event which they were forewarned of by Amos, who said, “prepare to MEET thy GOD” (Amos 4:12)!

Hosea: The day and hour of “no more mercy” for Israel (Phase #5) meant dispersion and captivity (Hosea 1:6-7), but why? Legally speaking, God disowned the people so that they were no longer “His people” and He was no longer “their God” (Hosea 1:9). Any Israelite would wonder how this could be, thinking, “What about the prayers of Moses and the promises of God to our fathers of old (Ex. 32:10-14)?” Knowing this, the Lord reckoned the promise to be eventually fulfilled nevertheless, though it be by unforeseen means (Hosea 1:10, 2:23) and despite Israel's coming annihilation. Likewise, also, the LORD denounced Israel as His wife (Hosea 2:1-2) but promised a future marriage to consummate nevertheless (Hosea 2:18-20). Similarly, also, the infrastructure of salvation in Israel would be removed and then later restored (Hosea 3:4-5). Israel was God's people, but they forfeited this identity because, fearfully, they failed to learn the knowledge of God (Hosea 4:1, 6-11). Have we learned it, the Christians of the Gentile Church? Paul knew it, but have we understood his words (2 Corinthians 6:16-7:1)? Israel had dealt treacherously against God in that they had begotten strange children in defiance of holiness and cleanliness (“*Strangers have devoured his strength, and he knoweth it not...*” - Hosea 7:7-10), therefore, the prophet Hosea said, “He hath withdrawn Himself from [Israel]” (in the sense of familial identification; Hosea 5:6-7). The implications of this were fearful! This did not mean that God

would not be in or among Israel at all, oh no! God was certainly going to be in Israel, notwithstanding, the way He was going to be in their midst was, He said, “as a Lion, as a young Lion to the House of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him. I will go and return to My place, till they acknowledge their offence, and seek My Face: in their afflictions they will seek Me early” (Hosea 5:14-15, 13:7-8; see also Amos 3:2-12)!

Amos: Amos spoke similar prophecies as Hosea in that, here, in Amos 3:2-12, for God to walk contrary to the people of Israel in fury translates to mean that He would come to them as a devouring Lion (Amos 3:2-12)! The language of their damnation was thus rendered, “Prepare to meet thy GOD” (Amos 4:11-12)! What a staggering and fearful event! Are we ready (see 2 Corinthians 6:16-7:1)? The Lord was not with Israel prior to this meeting which was then foretold, even though Israel thought that God was with them (He had abandoned them), but the LORD was gracious to instruct them concerning the conduct by which they might walk in friendship with God (Amos 5:14-15). Except this conduct was achieved, the Lord said, “I will pass through thee” (Amos 5:16-20). This is fearful! Why was it so dangerous and detrimental that the LORD, the God of Israel, passed through the Land? The prophet Amos gave the reason, saying, “The Lord GOD hath sworn by Himself, saith the LORD the God of hosts, I abhor the excellency of Jacob, and hate His palaces: therefore will I deliver up the City with all that is therein” (Amos 6:8). Take note that God’s *hatred* was expressed in the destruction and captivity of the people and nation of Israel, no matter how goodly they had become through the prosperity of their covetous practices (Amos 6:1-8). All intercession had failed, Amos explained (Amos 7:1-9), therefore God Almighty endeavored to meet with Israel to relieve Himself from the personal distress and grief caused by unjudged wickedness, saying, “I will not again *pass by* them any more” (Amos 7:8). This word, “I will not again *pass by* them any more”, meant, in greater context, “The end is come upon My people of Israel; I will not again *pass by* them any more. And the songs of the temple shall be howlings in that day, saith the Lord GOD: there shall be many dead bodies in every place; they shall cast them forth with silence” (Amos 8:2-3)! To *pass by* was to, literally, *pass them by*... but if the Lord was to come into near proximity with the people and merely *pass them by* (without slaying them), this was because God had repented of the purpose of His just anger (see Micah 7:18). An unrepentant purpose was, on the contrary, “I the LORD have drawn forth My sword out of his sheath: it shall not return any more” (Ezek. 21:5, 7:2-9, Jer. 15:6). The Lord revealed through the prophet Amos that God had repented theretofore, but He would not do so anymore – in the event that Israel-MEETS-God, He will not *pass by*! God was coming to SMITE the false House of worship that Israel had created, and the language of His pursuit took the form of a Deity-to-man confrontation: “I will set Mine eyes upon them for evil, and not for good” (Amos 9:1-4), to purge all sinners from among the people of Israel (Amos 9:8-10), and to raise up a pure Church once again (Amos 9:11-12)! Amazing.

Hosea: As a conclusion to the details of this theme heretofore laid forth, it must be noted: there exists in God a fullness of His Divine Being whose appearance and communion with man is so dangerous man cannot endure it. The Lord was well-nigh going to accomplish a total annihilation as He thought to do many times (“my repentings are kindled together” – Hos. 11:8; see also Ezek. 20), howbeit for the oaths sake the Lord would not do it. God would not make Israel and Judah as Sodom & Gomorrah (Hos. 11:7-9), this is true, but what was the language of the total annihilation which God was moved unto any times but never able to fully accomplish? The Lord said, “**I will not return** to destroy Ephraim... **I will not enter into the city**” (Hos. 11:9; see Ex. 33:3, 5), though His repentings were kindled together many-a-time so to do! What a fearful and shocking reality, my reader, that their damnation WAS GOD! If Israel-MET-God when the LORD was manifest in *the full potential* available when man-meets-God, the result would be total annihilation; this thing, the Lord was unwilling to do. With this God-meets-man potential in mind we can understand the essence of what hell is, my reader. Hell and the Lake of Fire do burn with vehement and devouring flames because GOD IS THERE (Rev. 14:10), my reader, the God who is “A Consuming Fire” (Heb. 12:29)!

Ezekiel, Jeremiah, Hosea, Zechariah, and Joel spoke of the restoration of the legal identity which was inherent with the special and immediate presence of God, meaning that when the glory of God returned the legal identity was restored, and each prophet was careful to declare that the reason the glory of God was returning was because the charges of conduct which demanded holiness and cleanliness were being performed...

Ezekiel: The Covenant of salvation restored will be, namely, Israel without detestable things or abominations of any sort (Ezek. 11:17-21). The work of God in the heart, spirit, and walk of the people of Israel in this wise would make them worthy of the title which they shall inherit, **“they shall by My people, and I will be their God”** (Ezek. 11:20).

Ezekiel: Whether isolated cases or broad agendas, all judgments from God were alive in imminent readiness for this purpose very specifically, God said, **“that [Israel] may be My people, and I may be their God, saith the Lord GOD”** (Ezek. 14:8-11). All throughout the text of Church History it is apparent that Church judgment is for Church Purity, and Church salvation (the God-to-man familial bond) is conditionally dependent upon Church Purity.

Ezekiel: The destruction and dispersion of Israel and Judah was to the end that all rebels were driven out of the Land of Israel, purging it, until the regathering was completely and entirely pure (see Ezek. 20:33-42); this was the judgment of God. Then and only then, when The Church is entirely pure and perfected in holiness (*“I will purge out from among you the rebels, and them that transgress against Me”*-Ezek.20:38), God said, **“I will accept you with your sweet savour”** (Ezek. 20:41), a benefit reinstated once again after it was lost according to Phase #5 of Leviticus 26:30-31 (see Ezek. 20:33-42), a benefit enjoyed exclusively by The Church. The Lord God reckoned the terms of the Covenant via Church Purity, saying, **“For in Mine holy Mountain...there shall the House of Israel, ALL of them in the Land, serve Me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things”** (Ezek. 20:40). I say again, my reader, take note: the reinstatement of the Covenant was made possible because **“ALL”** the people in the Land of Israel (The Church) were serving God, because God brought forth out of the Land of Israel (The Church) all people who would not serve Him (*“the rebels”*), saying, **“they shall not enter into the Land of Israel”** (Ezek. 20:38). Therefore we see here the terms of acceptance via the establishment of Church cleanliness and holiness, the fulfillment of the blessed word, *“I will accept them”* & *“I will accept them”* (Ezek. 20:40-41), recalled and applied in New Testament reality by the apostle Paul, saying, *“I will receive you”* (2 Cor. 6:17). Throughout the centuries of Church History it is observable that there are seasons wherein God allows the exercise of judgment to tarry from coming upon His people, The Church, in the full measure the letter would require, but the energies of Divine prerogative do drive Almighty God to reinstate judgment in its fullness at **“the time”** appointed (*“For the time is come that judgment must begin at the House of God”*-1Pet.4:17). There are *times* of judgment and there are *times* of no judgment. During a *time* of **“no judgment”** the prophet Habakkuk lamented, **“judgment doth never go forth”** (Hab. 1:4), but why? Why did God allow the cessation of judgment? The *times* of Israel and Judah which led up to the Assyrian and Babylonian captivities were notably marked by the absence of judgment, but it was the forbearance and longsuffering of God which (firstly) *waited* for a remnant to repent, and (secondarily) *waited* for the iniquity of the rebels to reach the full measure which would merit the coming chastisement ordained by God. We can understand that when judgment tarries and is notably absent, it is because a greater and more schematic judgment is underway in the heavens, soon to be revealed. The *time* of tarrying had come to an end in Ezekiel 20, wherefore, God said, **“As I live, saith the Lord GOD, surely with a might hand, and with a stretched out arm, and with fury poured out, will I RULE OVER YOU...I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the Land of Egypt [a time when judgment was imminent and Church Purity was jealously guarded], so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant”**, which means, necessarily, **“I will purge out** from among you the rebels” (Ezek. 20:33-38). The revival of judgment is, necessarily, the revival of salvation!

Ezekiel: During a time and season where judgment tarried, Israel, The Church, was oppressed, abused, neglected, lost, and scattered like sheep without a shepherd (according to Ezekiel Ch. 34). In perfect timeliness, however, judgment would be revived and the sheep would be regathered, the Lord promised. The warrant for the coming destruction of Israel was impurity, the goal of the destruction was the re-establishment of purity, and the point of a regathering was because of purity - a revival of the Covenant via the revival of Church Purity! The Lord is very forthright to say, **“I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I WILL DESTROY the fat and the strong; I will FEED THEM WITH JUDGMENT. And as for you, O my flock, thus saith the Lord GOD; Behold, I JUDGE between cattle and cattle, between the rams and the he goats...Therefore thus saith the Lord GOD unto them;**

Behold, I, even I, will **judge between** the fat cattle and **between** the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save My flock, and they shall no more be a prey; and I WILL **JUDGE between** cattle and cattle. And I will set up one Shepherd over them, and He shall feed them, even My servant David; He shall feed them, and He shall be their Shepherd. And I the LORD will be their God, and My servant David a Prince among them; I the LORD have spoken it...And they shall NO MORE be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and NONE SHALL MAKE THEM AFRAID. And I will raise up for them a plant of renown, and they shall be NO MORE consumed with hunger in the land, neither bear the shame of the heathen ANY MORE. Thus shall they know that **I the LORD their God am with them, and that they, even the House of Israel, are My people**, saith the Lord GOD. And ye My flock, the flock of My pasture, are men, and **I am your God**, saith the Lord GOD” (Ezekiel 34:5, 9-11, 16-17, 20-24, 28-31) [*the “ANY MORE”, “NO MORE”, “NO MORE”, “NO MORE”, & “ANY MORE” of 34:10, 22, 28-29 are entirely fulfilled in the 2nd Advent of Christ and not before; and in correlation with this see 36:33-38 with 34:25-27 & Hos. 2:18*]. Notice, my reader, the end-all conclusion of biblical revival: “Thus shall they know that I the LORD their God am with them, and that they, even the House of Israel, are My people”. This reinstatement of Familial Identification with Israel, The Church, happened via the exercise of judgment for the performance of Church Purity, just as Paul recalled and applied in New Testament reality in 2 Corinthians 6:16-7:1!

Ezekiel: Israel defiled the Land thus they were driven out of the Land, but the Lord will return to the Land (Ezek. 36:9, 28-30, 33) so as to become their God, on what terms? The Lord will cleanse them from “ALL” their filthiness (Ezek. 36:25), “ALL” their idols (Ezek. 36:25), “ALL” their uncleanness (Ezek. 36:29), and “ALL” their iniquities (Ezek. 36:33), the Lord will remove all the reproach and shame that Israel has borne thenceforth and forevermore (Ezek. 36:15-38)! The terms of Familial Identification with GOD exist in the cleanliness of perfected holiness, my reader, just as the Gentile Church is exhorted by Paul in 2 Corinthians 6:16-7:1; therefore the Lord will receive and avouch Himself afresh to His people when they are in a pure and acceptable condition before the eyes of His glory, saying, “And ye shall dwell in the Land that I gave to your fathers; and **ye shall be My people, and I will be your God**” (Ezek. 36:28).

Ezekiel: Yet again, it is when Israel is not defiled anymore and wholly cleansed, the Lord said, “**so shall they be My people and I will be their God**”, which means, furthermore, “I...will set **My Sanctuary in the midst** of them for evermore. **My Tabernacle** also shall be **with them**: yea, **I will be their God, and they shall be My people**” (Ezek. 37:23, 26-28; see the whole passage in Ezek. 37:11-28). When and if The Church assembles in an undefiled and wholly cleansed condition, my reader, THE GLORY OF GOD RETURNS!

Ezekiel: The regathering of Israel into the Land of Israel was for a revival of The Church via a revival of the shining Face of God, and this accomplishment will result in the following: the heathen will no more terrorize and intimidate the Israelites, all Israelites will dwell in the Land of Israel, all the heathen will be judged by God, and God will never hide His Face from Israel again forevermore (see Ezek. 39:21-29). The purpose of the regathering which enables eternal salvation is apparent in Ezekiel 39:7, “So will I make My holy Name known **in the midst** of My people Israel; and I will not let them pollute My holy Name any more: and the heathen shall know that I am the LORD, the Holy One **in Israel**.” What is this purpose, in other words? God purposed to return to His people whom He had left a long time ago, my reader. This is the return of the glory of God! What does this mean in terms of the legal identity of the people of Israel? God said, “So the House of Israel shall know that **I am the LORD their God** from that day and forward” (Ezek. 39:22).

Ezekiel: The message of cleanliness and perfected holiness for the return of the glory of God to The Church (recalled and applied by the apostle Paul in 2 Cor. 6:16-7:1) was never so clear as in Ezekiel Chapter 43 through Chapter 44. In verses 2-6, Ezekiel expressed the vision of the return of the glory of God to the House of God for the first ever since it departed in Ezekiel 11:22-25. What a wonder! Ezekiel said, “the glory of the LORD came into the House”, and, “behold, the glory of the LORD filled the House” (Ezek. 43:4, 5)! This is the place, God said, “where **I will dwell in the midst** of the children of Israel for ever, and My holy Name, shall the House of Israel **no more defile**...”

(Ezek. 43:7), but how? How shall this glorious vision come to pass? “Now let them **put away** their whoredom, and the carcasses of their kings, **far from Me**, and **I will dwell in the midst of them for ever**” (Ezek. 43:9). After all the necessary cleansing and purging is done within the House of God, it was written, “*I will accept you*” (Ezek. 43:27). Hallelujah! Ezekiel gave an explanation of the reasons for God’s departure and potential return in Ezekiel Chapter 43 in a general sense, but Ezekiel Chapter 44 enlarges upon the matter in a specific sense. The glory of the LORD filled the House, and for what? To memorialize the Laws of the Sanctuary in a renewed way for the coming Israelite restoration (Ezek. 44:4-16, 23-24; compare with an explanation of the sin of Israel which merited their destruction in Ezek. 22:15-31). Ezekiel sees the glorious vision again, saying, “Then brought He me the way of the north Gate before the House: and I looked, and, behold, THE GLORY OF THE LORD filled **the House of the LORD**: and I fell upon My face. And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of **the House of the LORD**, and all the laws thereof; and mark well the *entering in* of the House, with every *going forth* of **the Sanctuary**. And thou shalt say to the rebellious, even to the House of Israel, Thus saith the Lord GOD; O ye House of Israel, let it suffice you of all your **abominations**, In that ye have **brought into My Sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in My Sanctuary**, to pollute it, even **My House**, when ye offer my bread, the fat and the blood, and they have broken My Covenant because of all your abominations. And ye have not kept the charge of Mine holy things: but ye have set keepers of My Charge in My Sanctuary for yourselves. Thus saith the Lord GOD; **No stranger, uncircumcised in heart, nor uncircumcised in flesh**, shall **enter into My Sanctuary**, of any **stranger** that is among the children of Israel” (Ezek. 44:4-9). Speaking of the priests in the dawn of this glorious time, the Lord said, “And they shall teach My people the **difference between the holy and profane**, and cause them to **discern between the unclean and the clean**. And in controversy they shall stand in judgment; and they shall judge it according to My judgments: and they shall keep My Laws and My statutes **in all Mine assemblies**; and they shall hallow My Sabbaths” (Ezek. 44:23-24). Final salvation is expressed in the language indicative of the same age-to-age conflict and controversy coming to final resolve. It is written of the city of Jerusalem, like as the Millennial Reign depicts, “the Name of the City from that day shall be, **The LORD is there**” (Ezek. 48:35), and we know the reasons why.

Jeremiah: Of the coming restoration, Jeremiah prophesied, “I will set Mine eyes upon them for good” (Jer. 24:5-7), the Lord said. What does this mean? This is the language of the regathering, replanting, and rebuilding of Israel in their own Land! This experience with the Person of God was the exclusive privilege of, “My people”, God said, therefore He would be “their God” (Jer. 24:7). This is, in other words, the glory of God returning! Why? “For they shall return unto Me with their whole heart”, the Lord said (Jer. 24:7)!

Jeremiah: When the Lord restores, heals, regathers, multiplies, and establishes Israel once again as a sovereign nation, the Lord said (Jer. 30:17-24), “**ye shall be My people, and I will be your God**”, but why? The Lord would set up a Nobleman and a Governor (Jer. 30:21), the Lord Jesus Christ by name (Isa. 9:6-7), who would establish justice and judgment for the perfection of cleanliness and holiness thenceforth! The Lord spoke of Christ saying, “I will cause Him to draw near, and He shall approach unto Me: for who is this that engaged His heart to approach unto Me” (Jer. 30:21), indeed, my reader... who is this? This is the Man “whose fan is in His hand, and HE will throughly purge His floor, and gather His wheat into the garner; but HE will burn up the chaff with unquenchable fire” (Matt. 3:12). Indeed, “the Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity; and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth” (Matt. 13:41-42). Jeremiah was prophesying (because of this Man who approaches God the Father) that the promise will be fulfilled, which said, “**And ye shall be My people, and I will be your God**” (Jer. 30:22)! Even so it shall be finally heralded, “Behold, **the Tabernacle of God is with men**, and He will **dwell with them**, and **they shall be His people, and God Himself shall be with them, and be their God**” (Rev. 21:3)! Therefore right now, in the Gentile Church, let us “press toward the mark for the prize of the high calling of God in Christ Jesus” (Php. 3:14), however unobtainable it may appear to be in our generation.

Jeremiah: “Like as I have watched over them, to pluck up, and to break down...so I will watch over them to build, and to plant” (Jer. 31:28), the Lord said. Why? Because God would at this time “**be the God of all the families of Israel, and they shall be [His] people**” (Jer. 31:1). This legal identity means a revival of the Face of God for acceptance in familial pleasantness, thus the people would be turned from sin into obedience to God’s Law, and, thus, the Lord said, “**I...will be their God, and they shall be My people**” (Jer. 31:33). This is a restoration of holiness in the people and place among which God would dwell, and, shockingly, “the whole valley” and “all the fields...shall be **holy** unto the LORD” (Jer. 31:40)!

Jeremiah: The primary reason for the damnation of Israel and Judah via the Assyrian and Babylonian Captivities was the pollution and defilement of the House of God (Jer. 32:34, 50:7). The primary reason for the total annihilation of the heathen was the pollution, defilement, and destruction of the people and House of God in Israel and Judah (Jer. 50:28, 51:11, Ezek. 25:3, 6). Necessarily and, furthermore, the regathering of the people of Israel and Judah is for the purpose that they would exist before God in the condition which they failed to maintain before their dispersion, which was, of course, that they would be cleansed and pardoned from ALL iniquity (Jer. 33:7-8, 50:19-20). Because the regathering of Israel and Judah is in such a case the LORD said He will “rejoice over them”, which means, furthermore, “**they shall be [His] people, and [He] will be their God**” (Jer. 32:38)! God rejoices with His friends and Family, and no one else (Rom. 8:7-8, Lk. 15:10). At this time, when the legal identity of the people of Israel and Judah is restored by a God-to-man reunion, the “burnt-offerings” and “meat-offerings” are revived in the House of God and accepted (Jer. 33:11, 18)!

Jeremiah: The sinfulness of Israel and Judah which merited their near annihilation was emphasized in relation to the defilement and profanation of the House of God, here called, “the Habitation of justice” (Jer. 50:7). The impending destruction of Babylon is vindicated in that they rejoiced when they destroyed, God said, “Mine heritage” (Jer. 50:11)! This is fearful... The Lord is very bold to declare the warrant of His vengeance because the regathering Zionists called it, “the vengeance of the LORD our God, the vengeance of His Temple” (Jer. 50:28, 51:11)! The people of Israel were thus charged by God to flee out of Babylon to be regathered in the Land of Israel yet again, but the Lord needed to awaken and hasten them because of their lingering (Jer. 50:8). Doing so, the LORD recited the words of their confoundedness and promised a swift judgment upon Babylon, saying, “We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the Sanctuaries of the LORD’s House. Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven images: and through all her Land the wounded shall groan” (Jer. 51:51-52). This is incentive to flee out of Babylon and return to the Holy Land, indeed!

Zechariah: Those that fled out of the midst of Babylon unto the Land of Israel would (Zech. 4:7), because of revival, flee into the midst of the glory of God (Zech. 2:5)! Hallelujah! “I...will be the glory **in the midst** of her”, the LORD said (Zech. 2:5)! This meant that the glory of the Lord returned to Israel, therefore necessarily, God said, “I will dwell **in the midst** of thee” (Zech. 2:10), because the LORD their God is the glory of Israel! What does this mean in regards to the legal identity of the people who are in God’s midst? The Lord said again, “many nations shall be **joined to the LORD** in that day, and shall be **My people**: and **I will dwell in the midst of thee...**” (Zech. 2:11)! Amazing! Only God’s people dwell in the midst of God.

Zechariah: The language of God’s return to the Land of Israel had legal implications, plainly put. “Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the LORD; **I am returned** unto Zion, and **will dwell in the midst** of Jerusalem: and Jerusalem shall be called a City of truth; and the Mountain of the LORD of hosts the **holy** Mountain. Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in Mine eyes? saith the LORD of hosts. Thus saith the LORD of hosts; Behold, I will save My people from the east country, and from

the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and **they shall be My people, and I will be their God, in truth and in righteousness**" (Zech. 8:2-8).

Zechariah: What is the one single truth that all nations shall know about Israel at their regathering into the Promised Land? They will say, "we have heard that **God is with you**" (Zech. 8:23)! When Israel returns to their Land, the Lord said, "they shall be as though I had not cast them off: **for I am the LORD their God, and will hear them**" (Zech. 10:6). The Lord's return is inextricably connected to Him being "their God" who hears them when they call and saved them by His mighty strength, who is delighted by and receptive of their ministerial worship via sacrifices, incense, solemn assemblies, and feast days. The Lord was intending upon full restoration in the days of Nehemiah and Ezra, in which He said through the prophet Haggai (a contemporary with Zechariah), "According to the word that I Covenanted with you when ye came out of Egypt, **so My Spirit remaineth among you: fear ye not**" (Haggai 2:5). Why is this happening, you think? The conditions of the regathering is here made evident, in Zechariah 13. Sin and uncleanness in Israel would and must be cleansed (Zech. 13:1), idolatry would and must be completely eradicated (Zech. 13:2), unclean spirits would and must be completely expelled (Zech. 13:2), and the people would and must be refined and purified as by fire so as to call upon the name of the Lord who would respond to them, by saying, "It is **My people:** and they shall say, **The LORD is my God**" (Zech. 13:8-9), but tragically this generation fell short of this glorious vision through sin (see the book of Malachi). Therefore we, according to the promise, look for another generation in which all these glorious prophecies shall be fulfilled, a time at which, shockingly, not only are the people of Israel ALL holy and ALL Saved, but every bell, horse, pot, and person in Israel and Jerusalem shall be HOLINESS UNTO THE LORD, as the Lord God hath said of old (Zech. 14:20-21)! What a glory.

Joel: Based upon the aforementioned conditions, the regathering, restoration, replanting, and rebuilding of Israel is confirmed by the prophet Joel in these words, "And ye shall eat in plenty, and be satisfied, and praise the Name of the LORD your God, that hath dealt wondrously with you: and **My people** shall never be ashamed. And ye shall know that **I am in the midst** of Israel, and that **I am the LORD your God,** and NONE ELSE: and **My people shall never be ashamed**" (Joel 2:26-27)! Despite every instance of backsliding in every called-out generation, there is coming a day when the sun and moon shall be darkened, when the LORD shall roar out of Zion and utter His voice from Jerusalem, when the heavens and earth will be shaken terribly until ALL Israelites shall know the truth of what Joel prophesied, saying, "**I am the LORD your God** dwelling in Zion, My **holy** Mountain: then shall Jerusalem be **holy**, and there shall **no strangers pass through her** any more", for, "**the LORD dwelleth in Zion**" (Joel 3:15-21).

Divine Acceptance or Divine Rejection

"I will receive you" – 2 Corinthians 6:17

In so many words, the doctrine heretofore laid forth can be understood in terms of *God's acceptance* or *God's rejection*. Recognizing this, the apostle Paul underscored the four themes of 2 Corinthians 6:16-7:1 on this wise. How? In what way? Paul reminded the Gentile Church of this doctrine by recalling it in this phrase, "I will receive you" (2 Cor. 6:17). What Paul had in mind when he quoted these words was, of course, observable in the aforementioned scriptures addressed in the former section. Do you remember when God Almighty communicated salvation or damnation to His people, The Church, through the following statements?

"I will have respect unto you" – Leviticus 26:9

"I will not accept them" – Amos 5:22

"the LORD doth not accept them" – Jer. 14:10

“there will I accept them” – Ezek. 20:40

“I will accept you” – Ezek. 20:41

“I will accept you” – Ezek. 43:27

Looking back at the contextual surrounding of these six verses, to name a few, the intent of the phrase “I will receive you” (2 Cor. 6:17) takes life and meaning! Paul’s usage of the inspired text is indisputably clear, my reader, with all things considered. The clarity the LORD has provided to all men via inspired scripture would be marveled at if only we are granted eyes to see the plain truth of Divine argumentation. What argument, you wonder? Paul was reckoning with the conditions of Divine Acceptance as they relate to the glory of the LORD in the Gentile Church! This doctrine (communicated by the phrase “I will receive you” in 2 Corinthians 6:17) could be titled, “The Glory of the LORD via Divine Acceptance”, because these two entities are inseparable one from another. To disclose this, my reader, a meaningful overview of “The Glory of the LORD” as it is *defined by scripture* is necessary. At the first thought of such a topic, “The Glory of the LORD”, the imagination is left to roam a scope of biblical ideas as numerous and expanding as stars in their galaxies. To narrow the topic of study, let us consider “The Glory of the LORD” as it *appeared* and *disappeared*, as it *abode with* and *abandoned* the people of Israel, The Church. Beginning with the Book of Exodus, it was written,

“ye shall see **the glory of the LORD**” – Exodus 16:7

“behold, **the glory of the LORD** appeared in the cloud” – Exodus 16:10

This is the first place in scripture where “the glory of the LORD” is used phraseologically to describe something in real time, a “glory” that *appears* and *disappears*. When most people think of “the glory of the LORD” they are not thinking of this – something visual that can *appear* and *disappear*. In this instance, “the glory of the LORD” appeared in response to the murmuring of God’s people... but to what end? Upon appearing before their very eyes, the LORD performed miracles of salvation for them (typologically speaking)! Therefore, apparently, this appearance of God’s glory was to save the people of Israel from their present situation of sin and unbelief via the operation of the miraculous. This appearance was a work of present-progressive grace to win the heart of Israel unto the LORD forevermore, eradicating their unbelief. It worked, my reader! ...at least for a while. Reminiscent of this time, the Lord said, “I remember thee, *the kindness* of thy youth, *the love* of thine espousals, when *thou wentest after Me* in the wilderness, in a Land that was not sown. Israel *was holiness unto the LORD...*” (Jer. 2:2-3). So also, the work of salvation in Israel, The Church, was soon to be memorialized by this most supreme experience, namely, the appearance of “the glory of the LORD” via Divine Acceptance. Consider it, my reader...

“they saw the God of Israel” – Exodus 24:10

“**the glory of the LORD** abode upon Mount Sinai” – Exodus 24:16

Indicative of this memorialization (shortly after the events of Exodus 16) the Old Covenant began on this wise: after all the words of the God-to-man agreement were vocalized before the hearing of the entire congregation of Israel, they responded with an oath, saying, “All the words which the LORD hath said will we do”, and an altar was built and the necessary sacrifices and offerings were made thereon. The altar and people were sprinkled with the blood of the sacrifices while Moses said, “Behold the blood of the Covenant which the LORD hath made with you concerning all these words”, and then... what happened? Moses, Aaron, Nadab, Abihu, and seventy of the Elders of Israel went up partway up the Mountain of God and, shockingly, they saw God, they ate and drank in the sight of the LORD until at last, Moses was seen going up further into the Mountain where “a cloud covered the Mount”, where “the glory of the LORD abode upon Mount Sinai”, “And the sight of the glory of the LORD was like devouring fire on the top of the Mount in the eyes of the children of Israel”, thus “Moses went into the midst of the cloud and gat him up into the Mount” (Exodus 24:1-18). The day in which the Covenant was officially made by blood-sprinkling and congregational oath, the glory of the LORD appeared unto the people, The Church, but it was afar off - still yet - abiding at the peaks of Mount Sinai; it was not near the whole congregation so as to abide *in their midst* like it will be thereafter. Therefore in Exodus 40, it was written,

“**the glory of the LORD** filled the Tabernacle” – Exodus 40:34

“the cloud of the LORD” – Exodus 40:38

After God communed with Moses for forty days and nights so as to commit to him the means by which this Covenant of salvation will be manifest and operative among the people, it behooved the people that they would build for GOD Almighty a material house to abide in because He was coming into their midst! Here, at last, a good while after the events of Exodus 24, the Tabernacle was reared up in full completion, which meant: the ark, the veil, the table, the showbread, the candlesticks, the altar of gold for incense, the altar for burnt-offerings, the laver for washing, the outer court, the anointing of oil, the hallowing of all things, and the holy garments of the priesthood were all prepared and ready just as God had commanded the people. “So Moses finished the work...”, and what happened? “Then a cloud covered the tent of the congregation, and the glory of the LORD filled the Tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the Tabernacle” (Exodus 40:1-35)! Furthermore, from thenceforth, because the LORD did then, at last, dwell among His people via a material housing (a means of sanctifying the fact that He was in their midst), the cloud of God’s glory did continuously abide among them for diverse purposes. How astonishing is this!? The mobility of “the glory of God” was operative among them in such a special and peculiar way that, for example, “when the cloud was taken up from over the Tabernacle, the children of Israel went onward in all their journeys: But if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the LORD was upon the Tabernacle by day, and fire was on it by night, in the sight of all the House of Israel, throughout all their journeys” (Exodus 40:36-38)! Oh, how we need the glory of the LORD to return to the Gentile Church so that in like manner, yet again, “with great power” and “great grace” Christians would bear witness to the resurrection of the Lord Jesus, The King, thus infallibly proving and demonstrating that Jesus of Nazareth is alive and *in the midst* of His people, The Church (Acts 4:31-33, 5:12-16, Heb. 2:3-4)!

My reader, why did the glory of God come and appear to Israel in Exodus 40:34? Why did the glory of the LORD continually abide among Israel in Exodus 40:36-38? Because the people existed before God in a condition of Divine Acceptance, that’s why! These things happened unto Israel, The Church, because they were ceremonially, legally, and graciously (via an atonement) made ready for God’s glory... and so it came! These things happened unto Israel, The Church, as a fulfillment of the Old Testament promise, “I will receive you” (2 Cor. 6:17). The token of Divine Acceptance was the manifest and abiding presence of God via “the glory of the LORD”! Demonstrating this, yet again (similarly to Exodus 40:1-35), the commencement of the priesthood is recounted in Leviticus 9:6-24. Very clearly, Moses charged the priests to gauge their efforts in aim for one supreme purpose... and what was it?

“And Moses said, This is the thing which the LORD commanded that ye should do: and **the glory of the LORD** shall appear unto you.” – Leviticus 9:6

After it was all said and done, what did the priests do so that the glory of God would appear unto them and Israel, The Church? They, in alignment with what Exodus 40:1-35 rehearsed, commenced all ceremonial and sacrificial preparations (see Lev. 9:6-22) until at last, “Moses and Aaron went into the Tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat: which when the people saw, they shouted, and fell on their faces” (Lev. 9:23-24)! This meant in other words, “I will receive you” (2 Cor. 6:17), thus was the glory of God manifest!

An identical situation can be seen in another stage of The Church as it existed in Solomon’s day (see 1 Kings 8:1-11). At the completion of the Temple, Solomon assembled the elders and heads of Israel “that they might bring up *the ark* of the Covenant of the LORD out of the city of David, which is Zion” (1 Kings 8:1). This event marked the restoration of the glory of God which faded from the memory of Israel since the days of Joshua... but why and how was the glory of God absent for so long? Rampant apostasy marked the generations of the Judges until, at last, the Tabernacle which was pitched at Shiloh became God-forsaken in the days of Eli the high priest. This was a fearful time! In a matter of hours all the foremost ministers of the Tabernacle died (the high priest and his two sons, the priests) and *the ark* of the LORD God of Israel was taken by the Philistines! This event was marked by the terrifying name, “Ichabod” – “And she named the child Ichabod, saying, **The glory is departed** from Israel: because *the ark* of God was taken, and because of her father in law and her husband. And she said, **The glory is departed** from Israel: for *the ark* of God is taken” (1 Sam. 4:21-22).

The Lord made an example of the people and place of His dwelling place at that time to memorialize the potentials of Divine anger for generations thereafter (according Lev. 26:27-39). Speaking in memory of this event in a later generation, the LORD said, “go ye now unto My place which was in Shiloh, where I set My Name at the first, and see what I did to it for the wickedness of My people Israel...I will cast you out of My sight” (Jer. 7:12-16). The implications of this Divine judgment were communicated to Jeremiah in that God said, “Therefore *pray not* thou for this people, neither *lift up cry* nor *prayer* for them, neither *make intercession* to Me: for I WILL NOT HEAR THEE” (Jer. 7:16). Truly, this was a fearful judgment! Albeit after so long a time in which the glory of the LORD *disappeared* from Israel... it *appeared* once again! The Lord *abandoned* Israel and then *returned* to Israel! The glory *departed* and the glory *returned*! Why? King Solomon obeyed the charges given to him of God (1 Kings 6:11-13) whereby the LORD promised to **dwelt among** Israel once again, my reader! The Lord said, “I will **dwelt among** the children of Israel”, in agreement with the following conditions:

“And the word of the LORD came to Solomon, saying, Concerning this House which thou art in building, **IF** thou wilt walk in My statutes, and execute My judgments, and keep all My commandments to walk in them; **THEN** will I perform My word with thee, which I spake unto David thy father: And **I will dwelt among** the children of Israel, and **will not forsake** My people Israel. So Solomon built the House, and finished it.” – 1 Kings 6:11-14

Solomon took heed to the “IF” and the “THEN”, my reader... and what happened? Solomon fulfilled *the conditions* whereby the glory of the LORD would return to Israel! For the Lord to fulfill the promise, “I will **dwelt among** the children of Israel”, means that “the glory of the LORD” would return to Israel! Therefore upon finishing the House of God (according to 1 Kings 8:1-11) Solomon gathered the elders and the heads of Israel to bring *the ark* into the House which was completed. Truly this was a fearful task, and not easily accomplished. Therefore as the priests and Levites took up *the ark* and holy vessels of the Tabernacle, King Solomon and all the congregation of Israel were assembled before the caravan in which *the ark* of God was being transported, there to offer an innumerable multitude of sacrifices and offerings in honor of and supplication to God for mercy for the accomplishment of so great an occasion – namely, the return of the glory of God! Finally, when the ark of God was put into its resting place in the holy of holies, it was written,

“And it came to pass, when the priests were come out of the holy place, that **the cloud** filled the House of the LORD, So that the priests could not stand to minister because of **the cloud: for the glory of the LORD** had filled the House of the LORD.” – 1 Kings 8:10-11

After the earthly throne of God (*the ark*) was taken to its place in the House of the LORD and the glory of God appeared, Solomon preached a sermon and led the congregation in prayer to God with the cloud of the LORD’s presence in very sight! At the close of the prayer Solomon reckoned upon the Divine promises with holy boldness... and what do you think happened? Beginning with the closing statements of the prayer to God by Solomon, it was written,

“Now therefore arise, O LORD God, into thy resting place, Thou, and *the ark* of Thy strength: let Thy priests, O LORD God, be clothed with salvation, and let Thy saints rejoice in goodness. O LORD God, turn not away the face of Thine anointed: remember the mercies of David Thy servant. Now when Solomon had made an end of praying, the **fire came down from heaven**, and consumed the burnt offering and the sacrifices; and **the glory of the LORD** filled the House. And the priests could not enter into the House of the LORD, because **the glory of the LORD** had filled the LORD’S House. And when all the children of Israel saw how **the fire came down**, and **the glory of the LORD** upon the House, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For He is good; for His mercy endureth for ever.” – 2 Chron. 6:41-7:3

Mark it, my reader, the appearance of the glory of the LORD was the token of Divine Acceptance! The material housing, the Temple, the Levites and the priests, the ministers, and all associated furniture, objects, instruments, and things which needed to undergo ceremonial preparations were so that the sacrifices and offerings would be accepted of God for an atonement (the absorption of wrath), without which damnation would ensue. I repeat, all things in and around the House of God existed so that the LORD would look down upon it, and say, “I will accept you” (Ezek. 43:27). After all the House of God was ordered, cleansed, anointed, and sanctified in its entirety (the living people and the material property), the Lord said, “I will accept you” (Ezek. 43:27), just as He did in the days of the Tabernacle and the Temple (Exodus 40:33-

38, 1 Kings 8:1-11). If, on the other hand, there was disarray or defilement at any significant point in the whole operation, then the means of sacrificial atonement was rendered Divinely Unacceptable. Upon occasions like these, the Lord said,

“To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are **not acceptable**, nor your sacrifices sweet unto Me.” – Jer. 6:20

“Though ye offer Me burnt offerings and your meat offerings, **I will not accept them**: neither will I regard the peace offerings of your fat beasts.” – Amos 5:22

“Who is there even among you that would shut the doors for nought? Neither do ye kindle fire on Mine altar for nought. I have no **pleasure** in you, saith the LORD of hosts, **neither will I accept** an offering at your hand.” – Malachi 1:10

“They shall **not dwell in the LORD'S Land**; but Ephraim shall return to Egypt, and they shall eat **unclean things** in Assyria. They **shall not offer** wine offerings to the LORD, neither shall they **be pleasing unto Him**: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul **shall not come into the House of the LORD**.” – Hosea 9:3-4

“Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore **the LORD doth not accept them**; he will now remember their iniquity, and visit their sins. Then said the LORD unto me, *Pray not* for this people for their good. When they *fast*, I will not hear their *cry*; and when they *offer burnt offering* and *an oblation*, **I will not accept them**: but I will consume them by the sword, and by the famine, and by the pestilence.” – Jer. 14:10-12

The aforementioned Divine Rejection (except in the reference from the prophet Malachi) culminated in the Assyrian and Babylonian Captivities which lasted for at least 70 years (a fulfillment of Leviticus 26:27-39). The people and place that was not accepted by God, was not protected by God. The people and place that was rejected by God, was odious to and at enmity against God. The people and place which was not receivable to God, was at war against God! Therefore, my reader, God assembled heathen armies to meet Israel on the battlefield and eradicate them from the Promised Land! At this time, yet again, the glory of the LORD departed from Israel and Judah, for how shall He dwell in the midst of a people whom His soul abhors (Lev. 26:30)? After God had departed from Israel, the King of Judah (Hezekiah by name), understood the language of what was going on. Displaying Hezekiah's frantic attempt to pacify the wrath of God before it came upon Judah like it did Israel, it was written,

“He in the first year of his reign, in the first month, opened the doors of the House of the LORD, and repaired them. And he brought in the Priests and the Levites, and gathered them together into the east street, And said unto them, Hear me, ye Levites, **sanctify** now yourselves, and **sanctify** the House of the LORD God of your fathers, and **carry forth the filthiness out of the holy place**. For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken Him, and have turned away their faces from the Habitation of the LORD, and turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel. Wherefore the *wrath* of the LORD was upon Judah and Jerusalem, and he hath delivered them to *trouble*, to *astonishment*, and to *bissing*, as ye see with your eyes. For, lo, our fathers have *fallen* by the sword, and our sons and our daughters and our wives are *in captivity* for this. Now it is in mine heart to make a Covenant with the LORD God of Israel, that His *fierce wrath* may turn away from us.” – 2 Chronicles 29:3-10

Very near unto the day when God would forsake Judah like He did Israel, King Hezekiah and King Josiah made noble attempts to restore cleanliness and perfect holiness before the Living God of Israel. Nevertheless at the appointed generation, the time came. Ezekiel bore witness of the glory of God departing in Ezekiel 11:22-25, saying,

“Then did the cherubims lift up their wings, and the wheels beside them; and **the glory of the God** of Israel was over them above. And **the glory of the LORD went up from the midst** of the City, and stood upon the mountain which is on the east side of the City. Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the LORD had shewed me.” – Ezekiel 11:22-25

This was the end result of Divine Rejection, my reader. Anytime the Lord looked upon a sacrifice or an offering presented to God as a potential atonement, the Lord decided upon its *receivableness* or *acceptability*. There were a host of ordinances whereby the Israelites, Levites, and Priests were enabled to discern an offering’s *acceptability*: God saying, “**it shall be accepted**” (Lev. 1:4), or God saying, “**it shall not be accepted**” (Lev. 7:18, 19:7, 10:19). The whole of ceremonial obedience could be summarized in a term of *Divine Acceptance* for every kind of offering or sacrifice presented, God saying, “**it shall be perfect to be accepted**” (Lev. 22:21, 23, 25, 27). Just like how the sacrifices must be thus judged in the aforementioned example, so must the people be judged (“*Thou shalt be perfect with the LORD thy God*”-Deut.18:13). This is significant because, when and if God looked upon the people of Israel, and said, “I will be your God, and ye shall be My people” (Jer. 7:23), this was another way to express *the acceptability* of the people’s sacrifices and offerings for an atonement! But if the God looked upon the people of Israel and through prophets, said, “**the LORD doth not accept them**” (Jer. 14:10), this meant that God refused their sacrifice and offerings for an atonement and, thus, the wrath of God was kindled over their unforgiven sin (“*He will now remember their iniquity and visit their sins*”- Jer.14:10). This Divine Rejection meant, in other words, God refused to hear their *prayers*, their *fasting*, and their *crying* which they made in an attempt to accomplish atoning sacrifices! “When they offer burnt offering and an oblation, **I will not accept them**”, the LORD said (Jer. 14:10-12). When God does not *accept* a people, He does not *accept* their sacrifices and offerings... and what use is the Temple if there is no atonement? If there is no atonement then the joining together of God-to-man is not for friendship or family, rather enmity! All this is true despite the fact that apostate and backslidden Israel did cleave to the hope of atonement with undaunted steadfastness! The Lord upbraided them, saying,

“Thus saith the LORD of hosts, the God of Israel; Put your *burnt offerings* unto your *sacrifices*, and eat flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning *burnt offerings* or *sacrifices*: But this thing commanded I them, saying, Obey my voice, **and I will be your God, and ye shall be my people**: and walk ye in all the ways that I have commanded you, that it may be well unto you.” – Jeremiah 7:21-23

An Israelite people *without godliness* would end up *without God*! Therefore for what purpose was the multitude of their sacrifices, truly! As the LORD said, “To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country? Your *burnt offerings* are **not acceptable**, nor your *sacrifices* sweet unto Me” (Jer. 6:20). To what purpose is the multitude of sacrifices by a God-less people? The language of salvation would be, the rather, “**I will have respect unto you**” (Lev. 26:9) or “**I will accept you**” (Ezek. 20:41). The LORD foretold of the time when He would revive the Covenant and restore the scattered people back into the Land of Israel to rebuild the Temple and reinstate sacrificial atonement, to what end? That the glory of the LORD would return to the House of God in Israel, my reader! Ezekiel saw the vision of what was to come, and prophesied, “**the glory of the LORD** came into the House by the way of the Gate whose prospect is toward the East...and, behold, **the glory of the LORD** filled the House” (Ezek. 43:2-6)! Shockingly, the LORD said, “**The glory** of this latter House shall be *greater* than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts” (Haggai 2:9)! Rightly did the LORD say, therefore, “According to the word that I Covenanted with you when ye came out of Egypt, so **My Spirit remaineth among you**” (Haggai 2:5). The Lord had long since *departed*... then *returned*! This return of God’s glory meant, in other words, “Neither shall the priests the Levites want a man before Me to offer *burnt offerings*, and to kindle *meat offerings*, and to do *sacrifice* continually” (Jer. 33:18), namely for an atonement, for a steadfast God-to-man friendship and Family! This was a fulfillment of the age-old teaching, “**I will have respect unto you**” (Lev. 26:9), thus in so many other words, the prophets expounded,

“Even them will I bring to My holy Mountain, and make the joyful in My House of prayer: *their burnt offerings and their sacrifices shall be accepted* upon Mine altar; for **Mine House** shall be called **an House of prayer for all people.**” – Isaiah 56:7

“For in mine holy Mountain, in the Mountain of the height of Israel, saith the Lord GOD, there shall all the House of Israel, all of them in the Land, serve me: **there will I accept them**, and *there will I require your offerings, and the firstfruits of your oblations, with all your holy things.* **I will accept you** *with your sweet savour*, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen” (Ezek. 20:40-41).

“And when these days are expired, it shall be, that upon the eighth day, and so forward, *the priests shall make your burnt offerings upon the altar, and your peace offerings*; and **I will accept you**, saith the Lord GOD.” – Ezek. 43:27

“*All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance* on Mine altar, and **I will glorify the House of My glory.**” – Isaiah 60:7

The implications and tokens of *Divine Acceptance* are very clear in that they are exhaustively confirmed! We can have no doubt what the LORD meant by what Paul quoted and applied to the Gentile Church, saying, “I will receive you” (2 Cor. 6:17), seeing that the doctrine of *Divine Acceptance* and *Divine Rejection* of The Church has been displayed for centuries. Upon the fulfillment of the promise, “**I will accept you**” or “**I will receive you**”, the glory of God appeared, filled, and abode in the House of God, The Church! Howbeit, are we ready to reckon with the implications of the glory of the LORD in The Church of the 21st century? Seeing that it has been absent for so long a time... can we even comprehend what the glory of the LORD is in a 21st century context, let alone all of the implications therewith? Certainly we can see how in Old Testament typology, the glory of God was subsequent the *Divine Acceptance* of atoning sacrifices which means, furthermore, the prayers of the people would be gloriously answered! But there are further implications to be reckoned with, my reader. If the glory of God returns to The Church in any century, there is a revival of judgment as it should exist in the House of God (“*judgment must begin in the House of God*”-1Pet.4:17). Take, for example, the Exodus Generation (formerly titled “The Church Defined”), and consider the following prophecy which speaks of a revival of judgment as it was once defined in the Exodus Generation. The God of Israel said, speaking to Israel (howbeit speaking simultaneously and with inferiority to the Gentile Church like as in Jeremiah 31:31-34),

“As I live, saith the Lord GOD, surely with a mighty hand, and **with a stretched out arm**, and **with fury poured out, will I rule over you**: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and **with a stretched out arm, and with fury poured out**. And I will bring you **into the wilderness** of the people, and **there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into THE BOND of the Covenant: And I will purge out from among you the rebels, and them that transgress against me**: I will bring them forth out of the country where they sojourn, and they shall **not enter** into the Land of Israel: and ye shall know that I am the LORD...**there will I accept them...I will accept you**” – Ezekiel 20:33-42

This prophecy which foretells *The Revival of Judgment* conveys to us the very language of actual events: the renewal of God’s outstretched arm with fury outpoured to rule over the people of Israel, Divine acts which were said to be, in other words, Divine pleading with Israel face-to-face like as He exemplified with the Exodus Generation in the wilderness – the kind of pleading and judging which brought the people under the rod and into THE BOND of the Covenant which was, namely, that all the people of Israel, The Church, might be a rebel-free society of individuals perfected in holiness and accepted before God Almighty so that, of course, God’s glory would presently and continuously abide forevermore. Take note of this, my reader! This very specific form of judgment will be *alive* and *active* when and if the glory of God returns to The Church, as the LORD made reference to the Exodus Generation, “The Church Defined”. It is certain that “the glory of the LORD” present in Israel forced the spiritual environment to be saturated with Divine pleading, living judgment, and

glorious fury to rule over the Exodus Generation when and if impurity, rebellion, uncleanness, and profanation sprung up; thus they were kept in holiness and empowered to conquer in Joshua's Generation. Take, for example, the following Divine pleadings of real-time judgments observable in the Exodus Generation, but be very careful to notice how the judgments were inextricably connected to "the glory of the LORD" which was in and among The Church at that time.

A Devouring Fire Slaying Men: Leviticus 9:23-10:3 --- "THE GLORY OF THE LORD appeared unto all the people...and there went out fire from the LORD, and devoured them, and they died before the LORD. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be **sanctified** in them that **come nigh** Me, and before all the people I WILL BE GLORIFIED..."

The Smiting of Leprosy: Numbers 12:4-10 --- "THE LORD CAME DOWN in the pillar of the cloud, and stood in the door of the Tabernacle, and called Aaron and Miriam: and they both came forth...And the anger of the LORD was kindled against them; and He departed. And **the cloud** departed from off the Tabernacle; and, behold, Miriam became leprous..."

The Death Sentence for 600,000 Church Members: Numbers 14:10-35 --- "all the congregation bade stone them with stones. And THE GLORY OF THE LORD appeared in the Tabernacle of the congregation before all the children of Israel. And the LORD said unto Moses...I will smite them with pestilence... [their] carcases, they shall fall in this wilderness"

Earth-Swallowing and Fire-Devouring Judgments upon Hundreds: Numbers 16:19-40, 42 --- "Korah gathered all the congregation against them unto the door of the Tabernacle of the congregation: and THE GLORY OF THE LORD appeared unto all the congregation... [so to] consume them... [and later] the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods...they perished from among the congregation...and there came out a fire from the LORD and consumed the two hundred and fifty men that offered incense..."

A Tempestuous Plague Whirling About an Angry God Slaying Thousands: Numbers 16:42-50 --- "they looked toward the Tabernacle of the congregation: and, behold, **the cloud** covered it, and THE GLORY OF THE LORD appeared...And Moses said unto Aaron...there is wrath gone out from the LORD; the plague is begun...now they that died in the plague were fourteen thousand and seven hundred..."

A Miracle of Provision and Mercy: Numbers 20:2-13 --- "they gathered themselves together against Moses and against Aaron...and THE GLORY OF THE LORD appeared unto them...and Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also..."

Here we see it! The terrifying reality... *The Revival of Judgment!* When the glory of God is present and abiding in The Church of God in any century, salvific mercy and holiness-perfecting judgment thrives! If saints would not judge themselves, God would judge them! After all, "judgment must begin at the House of God" (1 Pet. 4:17). For God to be "in the midst" and "dwelling among" Israel, this meant that "the glory of the LORD" was abiding in The Church. This being the case, how is the glory of God "in the midst" of the Gentile Church according to the New Testament? A 1st century Christian named John, the apostle, saw a vision of the Lord Jesus in all His glory walking "in the midst" of the Gentile Churches, do you remember? The glory of the LORD was not conveyed by a pillar of cloud or a pillar of fire, but a Person! It is written that Jesus of Nazareth is "the image of the invisible God" (Col. 1:15), even so, how does He appear to The Churches of the New Testament in all of His glory? The apostle John said,

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And **in the midst** of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and His eyes were as a flame of fire; And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand **seven stars**: and out of His mouth went a **sharp twoedged sword**: and His

countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the First and the Last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The **seven stars** are **the angels** of the seven Churches: and the **seven candlesticks** which thou sawest are the seven Churches.” – Revelation 1:12-20

When the Lord Jesus did thus speak to the 1st century Churches, it is obvious to them that He was not afar off from them! Jesus Christ was, in fact, very nigh to them! What was uttered by the living, ascended, and glorified Christ was forerun by the title, “These things saith He that holdeth the **seven stars** in His right hand, who walketh **in the midst** of the seven golden candlesticks” (Rev. 2:1), The Churches. This was a glorious vision indeed, and a 1st century reality for The Churches... but do we understand the implications yet? Consider the following parallels, for example.

The Old Testament → “Behold, I send **an Angel** before thee, to keep thee in the way, and to bring thee into the place which I have prepared. **Beware of him, and obey his voice, provoke him not; for he will not pardon** your transgressions: for **My Name is in him.**” - Exodus 23:20-21

The New Testament → “and **He had in His right hand seven stars**: and out of His mouth went a sharp twoedged sword” “...**the seven stars** are **the angels of the seven Churches**” – Rev. 1:16, 20

The Consummation → “And I heard a great voice out of the temple saying to **the seven angels**, Go your ways, and pour out the vials of the wrath of God upon the earth.” - Revelation 16:1

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send **His angels** with a great sound of a trumpet, and they shall **gather** together his elect from the four winds, from one end of heaven to the other.” – Matthew 24:30-31

God’s holy angels, they are messengers to the elect and damned (Dan. 4:13, 23, 5:5-6, 9:21-23). They are sin-accountants, heaven’s-reporters, and God’s-investigators (Gen. 18:20-22, 19:1), and they, going to and fro as lightning, attend the court on High for orders. They are human-watchers who suddenly kill men (Acts 12:23, Dan. 4:17)! Did you not know? Have you not heard? They go about *the world* and *The Church*, but especially they remain among us, *The Church*.

The LORD, who smote the city of the Philistines “with a very great destruction” until “the cry of the city went up to heaven” (1 Sam. 5:9, 12), returned to Israel, yes.... but He suddenly turned His anger upon Israel and smote them “with a great slaughter” (1 Sam. 6:19)! Yes, my reader, He that attacked the Philistines “with a very great destruction”, did also, furthermore, smite His own people “with a great slaughter” (1 Sam. 6:19)! Israel, long awaiting the ark of God’s return, welcomed it with too much haste. They, becoming too friendly with the Holy, offended GOD... and He, infuriated at their profanation, did “a terrifying thing” (Heb. 10:31)! Suddenly, the destroyer of the Philistines destroyed Israel! He smote 50,070 men to death! The glory of God returned to the Israelite borders and this was the result, my reader; soberly consider it!

As God dealt with the Philistines, my reader, consider the Assyrians: “The angel of the LORD went forth” into the Assyrian army *one night* and 185,000 men were found dead in the morning (Isa. 37:36, 2 Chron. 32:21)! Yes, this is true, but God’s angel, yet at another time, “stretched out his hand upon Jerusalem to destroy it” (2 Sam. 24:16), and this angel, going to and fro from Dan to Beer-sheba, “destroyed the people”! My reader, 70,000 Israelite men died in *one day* (2 Sam. 24:15), and the Lord would have continued to destroy Israel like as at former times (Num. 14:35) – killing and killing – going upward in numbers beyond 600,000 Israelites doomed for hell... but for God’s elect mercies sake then, in 2 Samuel 24, God’s wrath was stayed! But my reader, let us reckon with the possibilities! What is 185,000 to 600,000? The angel would not stop killing Israelites until God said to him, “stay now thine hand” (2 Sam. 24:16)! Oh the terror! Oh the fear!

In Jesus Christ's right hand are **seven stars!** What if God Almighty says to the Gentile Church rebels (now called spiritual Israelites), "let **the angel** of the LORD chase them", "let their way be dark and slippery: and let **the angel** of the LORD persecute them" (Ps. 35:5-6)! The angels of the Lord can camp round about you to *shield you* and *deliver you* (Ex. 14:19, Ps. 34:7, 91:11-12), but also to *destroy you* (Num. 22:22-23, 2 Pet. 2:15, Jude 11)! God, who sent His angels out to destroy and scatter the enemies of Israel (Ex. 33:2), can become an enemy to you and me (Jas. 4:4, Heb. 10:27)! What if "the Lord of Sabaoth" (Jas. 5:4) did in like manner turn upon us, my reader? Think of GOD, exceedingly exalted in the High-court of Heaven, speaking about *you*... saying, "I will set My face against *that man*, and against *his family*, and will *cut him off*" (Lev. 20:5)! Imagine God's angels, standing at attention before their Majesty, flying into action at any charge, appearing and disappearing like cracks of lighting flash in the sky! Oh, let us soberly consider it! God has sent destroying angels after many saints "who were before of old ordained to this condemnation" (Jude 4), who "ran greedily after the error of Balaam for reward" (Jude 11)! Yes, against them the angel of the Lord encamped – "the angel of the LORD stood in the way for an adversary" against them, "sword drawn in hand" (Num. 22:22-23)! My reader, in Jesus Christ's right hand are **seven stars!**

"Let them be as chaff before the wind: and let **the angel** of the LORD chase them. Let their way be dark and slippery: and let the angel of the LORD persecute them." – Psalm 35:5-6

"And God's anger was kindled because he went: and **the angel** of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. And the ass saw **the angel of the LORD standing in the way, and his sword drawn in his hand:** and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way." – Num. 22:22-23

The Old Testament Church was forewarned of their **star**. The Lord said, "**Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for My Name is in him**" (Exodus 23:20-21), but how much more should we, in the New Testament, beware of the Son of God, in whose hand are **seven stars?** Yes, the angels, let us beware of them (Heb. 2:2), but how shall we escape if we anger the Lord of Armies (Heb. 2:3)? Jesus of Nazareth, let us beware of Him! Lest we "tempt Christ", "as some of them tempted, and were destroyed" (1 Cor. 10:9)! Should we not rather, ON SUNDAY ASSEMBLIES, "prepare to meet [our] God" (Amos 4:12)! Or do you not know that the Sunday Assembly is gathered together to stand before the living, ascended, and enthroned Christ! There, my reader, in God's House, the New Testament Priesthood is assembled to stand and minister! In the Old Testament God said that the saints should conscientiously, "stand before Me" (Ezek. 44:15), but for what reason do you, as a New Testament Priest, enter into His Sanctuary (Ezek. 44:16)? Church is a ministry to God foremost of all! Come here and speak, and it is "before the angel" (Ecc. 5:6) and "before God" (Ecc. 5:2)! Yes, my reader, for the assembly THEY have come! God, angels, and men gather together on Resurrection Sunday (1 Cor. 11:10, 1 Pet. 1:12, Eph. 3:10, Matt. 18:10, Heb. 1:14)! The scriptures indicate that *here*, in the Sunday Assembly, we stand in the New Testament **MOST HOLY PLACE** (Heb. 10:19-23), and we, positionally placed at the center of visible and invisible creation – **THE THRONE OF GOD** (Eph. 1:3, 2:6) – are fortified by a citadel of Angelic Beings! Around us the Seraphims FLY and CRY – "HOLY, HOLY, HOLY is the LORD of hosts!" Yes, it is true! "Blessed be **the glory of the LORD** from His place" (Ezek. 3:12)! "Bless the LORD, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word" (Ps. 103:20)! "He also exalteth the horn of His people, the praise of all His saints; even of the children of Israel, a people near unto Him. Praise ye the LORD" (Ps. 148:14)! Oh, my reader! If God opened our eyes, this is what we would see (2 Kings 6:17)!

Angels will be the "End Time" **reapers**, the worldwide harvest **gatherers**, but will we understand that they are employed among us right now, in the New Testament? The **seven stars** are among us right now! ...the same angels which will pour out the vials of God's unfathomable wrath (Rev. 16:1)! At the end of the world *they will come*, "For the Son of man shall come in the glory of his Father with **his angels**; and then he shall reward every man according to his works" (Matthew 16:27), but take heed Church, among us now they have already come. The Judgments that they will do then Christ does now, through them – He gathers together from **within The Church** "all things that offend, and them which do iniquity" (Matt. 13:41), and in so doing He "severs the wicked from among the just" (Matt. 13:49). Many fear standing before these angels one day when they will, as seen in Revelation 14:14-20, lay hold upon "a sharp sickle", "and reap", casting the clusters of

humanity into “the great winepress of the wrath of God” that is “without the city”, but what about the New Testament hand of Christ – stretched out – multiplying upon our souls and bodies His wonderful judgments (i.e. wonderful chastisements and melting-hot trials: eye-blinding, ear-stopping, mind-incapacitating, desert-drying, water-drowning, soul-intoxicating, mind-darkening, and spirit-sleeping plagues!) until all things that offend are “cut”, “plucked”, and “cast” away from the Kingdom of Christ, *The Church* (Matt. 18:8-9)! If men in the Old Testament could scarcely stand before angels, and they, slaying thousands, were utterly saturated in the power and holiness of God, how shall we stand before Christ, in whose hand is *seven stars*?

“**Watch** ye therefore, and **pray** always, that ye may be **accounted worthy** to escape all these things that shall come to pass, and **to stand before the Son of Man.**” – Luke 21:36

“I am Alpha and Omega, the beginning and the ending, saith the Lord, **which is**, and **which was**, and **which is to come**, the Almighty.” – Rev. 1:8

Holy fear grips us to “watch” and “pray” that we might be accounted worthy to “**stand before the Son of Man**” (Lk. 21:36), but what about standing before Him right *now*, on earth, when you attend the local assembly? He is there! Yes, He is! ...if it is a *true Church*. Christ’s Kingdom and Final Judgment “**is to come**” (Rev. 1:8), and then He shall judge between the living and the dead (2 Tim. 4:1, 1 Pet. 4:5), but will you come to the trembling awareness that His Kingdom and judgment has come **right now** in *The Church*? That “**which is to come**”, the Lord Almighty... He is the Lord Almighty “**which is**” right now in *The Church* (Rev. 1:8)! Who shall stand before God **how it was** in the Old Testament!? Who shall stand before God in **how it will** be in the consummation!? But who shall stand before God **how it is now** in the New Testament Church?

Who shall stand before God Almighty? I mean, the same God who is “**in the midst** of the seven candlesticks” (Rev. 1:13) ...do you know Him? My reader, will you be able to stand before Him? Are you a burning one? Are you one which emanates light, whose lamp is aflame because of God’s holy oil within? Or are you of the number who said, “Give us of your oil; for our lamps are gone out” (Matt. 25:8)? Are you worthy to be immediately and especially in His Presence – Jesus Christ – “who walketh **in the midst** of the seven **golden candlesticks**” (Rev. 2:1)? The individuals there, in *this place* – they are **known of God** (1 Cor. 8:3). That is to say, His eyes are immediately upon them, for, God said, “I will dwell in them and walk in them” (2 Cor. 6:16), and so it is said that He “**walketh in the midst** of the seven golden candlesticks” (Rev. 2:1). They, being especially and immediately in His presence, are those to whom Christ speaks, saying, “I know thy works” (Rev. 2:2, 9, 13, 19, 3:1, 8, 15). This is because, He says, “I will give unto every one of you according to your works” (Rev. 2:23). What is Jesus Christ doing when He “walketh in the midst” of the saints? He is **judging them**. He said, “I have somewhat”, “a few things”, “a few things against thee” (Rev. 2:4, 14, 20). Jesus Christ, “whose Name is Jealous” (Ex. 34:14), is jealous to be glorified and admired as the Darling of the Bride. “The Spirit that dwelleth in us lusteth to envy” (Jas. 4:5), and rightly so... we are His wife! From the Bride, Christ requires glory, honor, praise, admiration, and love **right now**! He requires it **now**, in this life, but He will require it of the heathen in the life **to come** (Php. 2:10). God judgeth the righteous **now** (Ps. 7:11) in this life (1 Pet. 4:17), and He, wielding such forcible blows upon our bodies and souls, causes us to bow down and know that He is the Lord! He judges us here to save us from the Judgment **to come** (1 Cor. 11:32)! Jesus Christ makes demands upon His people, warning them, “I will come unto thee quickly and will **remove thy candlestick** out of his place”, and again, “I will come unto thee quickly and will **fight against them with the sword of My mouth**” (Rev. 2:5, 16). Jesus Christ is He that liveth and moveth amongst His people, and He, being immediately and especially in the presence of His people, warns them - He “**WILL FIGHT**” (Rev. 2:16), He “**WILL CAST**” (Rev. 2:22), He “**WILL KILL**” (Rev. 2:23)! He does these things because *in this place*, among His people, He is the one that **FINDS THINGS OUT** (like when He said, “I have not **found** thy works perfect before God” – Rev. 3:2)! He is the Judge, and those who are circled about His Throne, He judges! He is God, and *how it was* in the OT when He said, “**BEHOLD**, ye have sinned against the LORD and be sure your sin will **FIND YOU OUT**” (Num. 32:23), even so, my reader, this is **how it is now**! Jesus Christ is right now, as always, searching and finding out sin in His people (“searching the reins and hearts”)... none escape it! Christ will **JUDGE** us in proportion to each person’s work - judgments so attention-getting, life-altering, and fearful that Christ said, “**ALL The Churches**” will give Him the glory! Have you given Him the glory? By

beholding His judgments The Churches will know that He is *in their midst*, the manifest token being – “And I WILL KILL her children with death; and all The Churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works” (Rev. 2:23)! Soberly consider it, my reader.

He who speaks with “a great voice as of a trumpet” (Rev. 1:10), whose “head and hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and His feet like unto brass, as if they have been burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp twoedged sword: and His countenance was as the sun shineth in his strength” (Rev. 1:14-16), are you ready to be **in His midst!**? Have you prepared yourself? “WHO”, “WHO”, “WHO” are you (Ps. 24:3, 15:1)? Are you able to stand before God? The Judgment of God that will consummate in the final separation between the wicked and the righteous...it has begun right now, in The Church – by King Jesus and His **seven stars!**

“For the Father **judgeth** no man, but hath committed **all judgment** unto the Son...For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him **authority to execute judgment** also, because He is the Son of Man.” – John 5:22, 26-27

Yes, my reader, He that will *finally Judge* between *the living* and *the dead* (2 Tim. 4:1, 1 Pet. 4:5) – commending and glorifying the one, binding, severing, and casting away the other – He is **judging** *the living* and *the dead* right **now**, in The Church (Rev. 3:1)! He that will finally judge between the sheep and the goats (Matt. 25:32) – saying to the one, “Come ye blessed”, saying to the other, “Depart ye cursed” (Matt. 25:34, 41) – He is **judging** His flock right *now* (1 Cor. 5:3-4, 9-13)! He is **dividing** and **separating** right *now*, in The Church, just as He finally *will* (Matt. 25:32)! Let us reckon with the aforementioned implications in order that we might comprehend this most noble pursuit, for “the glory of the LORD” to return to The Church of the 21st century, lest we offer the sacrifices of fools by considering not that we do evil. Help us LORD!...

Even so, Lord Jesus, come!

CHAPTER #5

The Prerogative for & Performance of Church Purity

Section #1: The Immediate Presence of God = Immediate Judgments Against Sin
Section #2: The Church = “The Called-Out Ones”

The Immediate Presence of God = Immediate Judgments Against Sin

“**I will go down now, and see...**” – *Almighty God*

“I will **walk** among you” (Lev. 26:12), God said, but is this like when God **walked** into Sodom and Gomorrah!? My reader, what was the aftermath of Sodom’s visitation? That woeful and wicked place, engulfed in flames, was first visited by the *immediate* and *special* presence of God! Let the reader take note: after that, God arrived, Sodom’s fate was sealed. Do you remember Sodom’s fateful evening when God – the Almighty – **sat, stood, and walked among** Abraham, and then:

“...the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; **I will go down now, and see** whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.” – Genesis 18:20-22

Had the LORD never **visited** Sodom and Gomorrah – **walking among them** in His *immediate* and *special* presence – would it have been “set forth for an example, suffering the vengeance of eternal fire” (Jude 1:7)? God knows His own boundaries, how that He is unbearably-hallowed, how that evil cannot endure Him nor He it. There is an inevitable overflow of *sudden judgment* and *destruction* when He and evil meet. God is holy, therefore in a time when Israel deserved a Sodom-like destruction, to restrain Himself, God said, “**I will not go up in the midst of thee**; for thou art a stiffnecked people; **lest I consume thee in the way**” (Exodus 33:3). The Lord said – “in a moment” (Ex. 33:5) – He would consume them, and it was because His **immediate presence** necessitates **immediate judgments, AS IN A MOMENT!** In the same circumstances but in another generation, the Lord said, “I will not enter into the City” (Hos. 11:9), so as to prevent a Sodom-like destruction in the same terms! – Graciously the LORD was preventing the Cities of Israel from being engulfed in flames at the point when God would, but, walk into the City! The Lord is dangerously holy and violently reactive to sin, wherever it is found! Even the High Priest Aaron – who was “**HOLINESS TO THE LORD**” – even he had “a golden bell” sown upon his priestly robe! Do you know what this means?

Aaron, being the High Priest, conducted daily business only steps away from the *immediate presence* of God in The Most Holy Place, and without a bell to make some kind of forewarning signal to God – as if He would be suddenly surprised and inexcusably appalled by the presence of a sin-tainted redeemed son of Adam – as if a human’s presence is an audacious and criminal intrusion, a near unbearable invasion of unholiness into the realm of the Holiest – GOD – that otherwise, without the bell’s forewarning, God would suddenly kill the man! God is “**HOLY, HOLY, HOLY**” (Rev. 4:8)! Had there not been a bell to sound forth that a “vile body” approaches (Php. 3:21), God, as if He needed a few seconds to prepare Himself with holy-restraint, resolving to suffer the malady and let the man live (Ex. 28:34-36) ...do you know this God? Have you seen the shining brilliance and blinding holiness which makes God deathly-unapproachable (1 Tim. 6:16)? God is other-worldly! He is The Alien Enemy to SIN! Within HIM, righteous, holy, and sinless justice is so aroused to near-unquenchable fury, He would “contend for ever” and be “always wroth” with man, but He, knowing “our frame” and remembering that “we are dust”, restrains His holiness...otherwise, God’s says, “the spirit should fail before Me, and the

souls which I have made” (Isa. 57:16, Ps. 103:14)! Do you understand this verse? Hear me exclaim to you, my reader! Good! Good are the Lord’s desires of sin-hating justice that He – with difficulty – restrains Himself from the total annihilation of humanity, and He, remembering that **all would die**, is aroused into an impossible and wrath-surmounting MERCY! An angel-astonishing and devil-gasping MERCY that God, being aggravated to a near-unquenchable fury, put His anger to rest! If a sounding bell upon Aaron’s robe saved his life from SUDDEN DEATH, this is a ceremonial representation of the HOLY-IMPOSSIBLE unapproachableness of God. This is a ceremonial representation of how difficult and Self-denying it is for God to exercise holy-restraint to let men live – men who are *immediately among* Himself – and were it not for the pity and compassion He has for mankind, all men would die. So unalterable is the nature and holy-essence of this God, He will not save you unless He can kill you (Gal. 2:20, Rom. 6:3). Even His “day of salvation” is a day of execution (2 Cor. 5:14, 6:2)! His anger rushes onward and it will fall. The only question is, upon what? Upon who?

The God of the Bible “is a God of judgment” (Isa. 30:18), a God who once said, so as to relieve Himself from personal suffering, “I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them” (Gen. 6:7). God said their existence “grieved Him at His heart” because “the wickedness of man was great in the earth” (Gen. 6:5-6). We, in the End Times, are in the same dilemma only on another day: the Last Day. Noah’s generation was a day of overflowing water, but ours is of overflowing FIRE! - Meaning that, as the heavens do circle the earth, a worldwide annihilation hovers over all earth-dwelling humanity. The heavens will be on fire first... then the earth. Have you never read? “The world that then was, being overflowed with **water**, perished: But the heavens and the earth, which are now, by the same word are kept in store, **reserved unto fire** against the day of judgment and perdition of ungodly men” (2 Pet. 3:6-7)! My reader, “the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall **melt with fervent heat**, the earth also and the works that are therein shall be **burned up**. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all **holy conversation** and **godliness**” (2 Pet. 3:10-11)? We must have holiness now for heaven to come! We must have holiness if we will be counted worthy “to stand before the Son of Man” (Lk. 21:36), yes... BUT WAIT! Before this worldwide judgment comes upon the earth, tremble at this, “judgment **MUST BEGIN** at the House of God” (1 Pet. 4:17)!

“judgment must begin at the House of God” – 1 Peter 4:17

My reader, if God is going to be **among Israel** by His *immediate presence*, then let these words sink down into your ears: God said to Israel, “there shall be NO WICKEDNESS **among you**” (Lev. 20:14). It is reasonable! God and sin CANNOT both be **among Israel**. What is “among you” (1 Cor. 5:2), speaking of spiritual Israel, must be different than what is “among them” (2 Cor. 6:17), speaking of the heathen and backslidden saints. The Gospel-experience begins the spiritual framework for this *differentiation*, and God demands His right-standing people to fulfill this call of *separation* with present-progressive continuance. Again I say, what is “**among you**” must be different from that which is “**among them**”. By judgment, God **puts away evil** from among His people (1 Cor. 5:3-5), and this is to save them from the eternal Judgment which is to come (1 Cor. 11:32). Both God’s beginning judgment and end time judgment – “**put away evil**”. All must go through Final Judgment, yes, but all who pass through it do not survive it! God judges His people now so that when they face Final Judgment, they survive it. By judgment, God **puts away evil** from among His people (this is *the beginning* of His **judgment** which is, “at the House of God”-1 Pet. 4:17), but afterward, on a Day of the Lord’s appointment, God will turn to **judge** all the world by **putting away evil** from it (1 Cor. 5:9-10, 12-13, 2 Pet. 3:7)!

Judgment Among God’s People: *The Old Testament*

To dwell in the presence of GOD, who is – The Greatest Treasure – there is a cost! Men “shall be put to death”, God said, “so shalt thou **put the evil away from the midst of thee**” (Deut. 13:5) ...why? Because God is *there* in the midst! **Among all Israelites** there was *no partiality* and *no pity*, even for the dearest companion or kin; furthermore, and all persons were required to participate in the public execution of the guilty!

“If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is **as thine own soul**, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou,

nor thy fathers...thou shalt not consent unto him, nor hearken unto him; neither shall **thine eye pity him**, neither shalt thou **spare**, neither shalt thou **conceal him**: But thou shalt surely **KILL HIM**: thine hand shall be first upon him to **put him to death**, and afterwards the hand of all the people. And thou shalt stone him with stones, that he **DIE**; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the Land of Egypt, from the house of bondage. **And all Israel shall hear, and fear, and shall do no more any such wickedness as this is AMONG YOU**” (Deut. 13:6-11).

You see, my reader, there was a hallowed and fierce judgment which was swift and impartial toward all, therefore Israel, understanding *the fear of God* (see Deut. 13:11), knew that God was a *God of judgment* who demands holiness, righteousness, and purity **AMONG HIS PEOPLE**. That which is *in Himself*, He requires *among Himself*, and those people who God is *within* He endeavors to be *among* – these are the people of God. The demand for holiness, righteousness, and purity is expressly because – **GOD dwells among them** – and if they turn to wickedness so as to transgress the Gospel-powerful “**call**” which saved them at the first, men must die the death. All others will, afterward, “hear”, “fear”, “and shall do **no more any such wickedness as this among [Israel]**” (Deut. 13:11)! This *immediate judgment* of God whereby He does “**put the evil away from the midst**” of Israel (Deut. 13:5), establishes hope and salvific security from the sinfulness of one infecting all. That which is “**found among you**”, God said, “**within** any of thy gates which the LORD thy God giveth thee, man or woman”, upon them is the regulation of God’s judgment because Israel had been **separated** unto the Lord. For this cause, God raised up judges to judge (Deut. 17:9-13), orders for witness’ to testify and execute all necessary stonings, and with all crimes held in the balance there were varying specifications for varying crimes to the end that, again and again, the burden of God was made clear: “So shalt thou **put the evil away from among you.**” Is this burden becoming clear to you, my reader? The following citations will help.

The Old Testament Call

“PUT AWAY”

- “So shalt thou **put the evil away from the midst** of thee” –Deut. 13:5
- “So thou shalt **put the evil away from among you**” – Deut. 17:7
- “...thou shalt **put away** the evil from Israel” – Deut. 17:12
- “...so shalt thou **put the evil away from among you**” – Deut. 19:19
- “...so thou shalt **put evil away from among you**” – Deut. 21:21
- “...so shalt thou **put away** evil from Israel” – Deut. 22:22
- “...so thou shalt **put away** evil from **among you**” – Deut. 22:24
- “...**put away** evil from Israel” – Judges 20:13
- “that there be no wickedness **among you**” – Lev. 20:14

“CUT OFF”

- “that soul shall be **cut off from among his people**” –Exo. 31:14
- “that soul shall be **cut off from his people**” – Lev. 7:20
- “that soul shall be **cut off from his people**” - Lev. 7:21
- “shall be **cut off from his people**” – Lev. 7:25
- “that soul shall be **cut off from his people**” – Lev. 7:27
- “that man shall be **cut off from among his people**” –Lev. 17:4
- “that man shall be **cut off from among his people**” –Lev. 17:9
- “**cut him off from among his people**” –Lev. 17:10
- “**cut off from among their people**” –Lev. 18:29
- “that soul shall be **cut off from among his people**” –Lev. 19:8
- “**cut him off from among his people**” –Lev. 20:3
- “**cut him off...from among their people**” – Lev. 20:5
- “**cut him off from among his people**” –Lev. 20:6
- “they shall be **cut off** in the sight of **their people**” – Lev. 20:17

“both of them shall be **cut off** from **among their people**” –Lev. 20:18
 “**cut off** from **among his people**” –Lev. 23:29
 “**cut off** from **among his people**” –Num. 9:13
 “**cut off** from **among his people**” –Num. 15:30
 “that soul shall be **cut off** from **among the congregation**” –Num. 19:20

My reader, what is the principle theme at hand? God’s *immediate presence* is at hand, and, God said, “I will be **hallowed among the children of Israel**” (Lev. 22:32), therefore what happened “**among them**” was of the utmost concern to God Almighty (Deut. 13:14, 18:10, 19:20)! If God was not **among them** with His *immediate presence*, He would not be so *immediately concerned*, but because the LORD is **among them** with His *immediate presence* He is engaged in the activity of *immediate judgment*. Everyone else in the world besides The Church, they are the people among whom GOD does not dwell! Therefore, because of this, the LORD waits until Final Judgment to confront their sin with the penalties of Divine justice at large. But the people **among whom** God dwells, God is! And because God is, sin dies! This meant *the death of sin* or *the persons who commit sin*, one or the other. This was imminent because God *immediately* and *especially* beheld all the people as one in their very midst! Therefore He forewarned them, “Thus shall ye **separate** the children of Israel from their uncleanness; **that they die not** in their uncleanness, when they **defile** My Tabernacle that is **among them**” (Lev. 15:31). “Neither shall ye profane My holy Name; but I will be **hallowed among the children of Israel**: I am the LORD which **hallow you**” (Lev. 22:32). My reader, stand still and wonder! God said – “I WILL WALK AMONG YOU” (Lev. 26:12) – this is the crux of the matter! Will you now understand it, my reader? The magnanimous significance of the saying: “I will set **My Tabernacle among you**... **I will walk among you**, and will be **your God**, and ye shall be **My people**” (Lev. 26:11-12)!

Judgment Among God’s People: *The New Testament*

Is “The New Testament God”, as some call Him, of another nature now because of the New Covenant? Is “The New Testament God” different than He which demanded public stoning in the Old Testament? Is Jesus of another nature than He which consumed men with fire – immediately – with fierce severity (Heb. 12:28-29, 1 Cor. 10:1-12)? Are the judgments of God which were “without mercy” in the Old Testament, now, in the New Testament, “with mercy” (Heb. 10:28)? Is “The Old Testament God” like... another God, as “Christian America” had understood Him to be? By the “**call**”, “Get thee out” (Gen. 12:1), Abraham was Gospel-saved, and with the command, “Cast out” (Gal. 4:30), Isaac’s **saving-separation** was secured, but what of *the New Testament*? **Firstly**, let us understand, salvation begins with an other-worldly **separation** (John 1:12-13). This does, in a New Testament sense, bring God’s *immediate presence* at hand, and because of this, **secondarily**, The Church is regulated by explicit *rules of separation*. “**Come out** from **among them**, and be ye **separate**” (2 Cor. 6:17), “**touch not** the unclean thing” (2 Cor. 6:17), and “**put away** from **among yourselves** that wicked person” (1 Cor. 5:13) is still – in the New Testament – our bounden duty!

The New Testament Call

“taken away from **among you**” – 1 Cor. 5:2
 “**put away** from **among yourselves** that wicked person” – 1 Cor. 5:13
 “let it not be once named **among you**” – Eph. 5:3
 “**among you** that believe” – 1 Thess. 2:10
 “**they went out from us**” – 1 John 2:19

Is God among His people in the New Covenant agreement without any fearful **judgments** – upon which hinge life and death (spiritually speaking) – swiftly and impartially executing justice among those persons of God’s near proximity, The Church? God is equally concerned with who and what happens. God said, “**among yourselves**” (1 Cor. 5:13), meaning The Church, and therefore scripture expounds further parameters: There are sins which necessitate **judgment**, as God commanded, “let it not be once named **among you**” (Eph. 5:3), and there are persons who, God said, must be “taken away from **among you**” (1 Cor. 5:2). These commands are **NT judgments** like as the **OT judgments**, of equal *impartiality* and *mercilessness* toward all saints “**within**” The Church (1 Cor. 5:12), none exempting; thus we must “**judge them** that are

within” The Church (1 Cor. 5:12) in that we, God said, “**put away** from **among yourselves** that wicked person” (1 Cor. 5:13). God is concerned with the reputation which is, scripturally specified, “**among you** that believe” (1 Thess. 2:10), for with these men is the very *presence, name, and reputation* of God!

Those who are outside of The Church bear their own name, and so, in the event that a man is cast out of The Church, the man is immediately reckoned among the vast multitudes of lost humanity, scripturally titled: “as an heathen man and publican” (Matt. 18:17). I repeat, “**among you**” (1 Thess. 2:10), must be different than that which is “**among them**” (2 Cor. 6:17)! Therefore God is still “**calling**” in the New Testament! He is still giving commands of **judgment**! God says, “**come out**” (2 Cor. 6:17) and “**purge out**” (1 Cor. 5:7), until finally those who are under the wrath of God become manifest in that they – woe to them! – “**they went out from us**” (1 John 2:19). Those who have become a spiritual “**castaway**” from God (1 Cor. 9:27), otherwise known as “reprobates” (2 Cor. 13:5), these are those branches which Christ spoke of that God the Father, the Husbandman, “**taketh away**” from their saving union with the Vine of Christ (John 15:1). They are “**cast forth**”, the scripture states (John 15:6). Therefore we, the saints, as Christ’s hands and feet, act out a physical manifestation of this spiritual reality in that we cast such men out of The Church (we excommunicate them) ...but to what end?

“**cast out**” – Gen. 21:10

“**purge out**” – 1 Cor. 5:7

“**castaway**” – 1 Cor. 9:27

“**cast forth**” – John 15:6

“**cast into** the Lake of Fire” – Rev. 20:15

After this, if the man is unrepentant still... *God have mercy!* God would have the man repent via the exercise of excommunication, but if he does not and cannot! Alas, the unrepentant man will die a **castaway**! Hence at the appointed day he will die and go to hell! And he, being dead in body and alive in soul, will suddenly appear in the realms which are everlasting! Hell will give up the tormented soul for the final boulevard of eternal judgment: The Judgment Seat of Christ. Then, after Final Judgment, the sinner will be seized by the brisk and unwavering clutch of holy angels! Screaming and wailing for pity, he will be carried to the very precipice of fiery torments! There, where you can *smell* the stench, *hear* the cries, and *feel* the heat of eternal flames beneath! There, at the very edge of a devouring mouth which swallowed down the devil and his angels! Lo, there, the holy angels will stand reared to cast the body and soul away! Longing to forcefully thrust the abominable sinner into the place where it belongs, the angels await the angry command of God Almighty whose voice booms from the regions beyond! There, second by second, the sinful soul is paralyzed with fear! Soon to endure the terror that no human body could consciously experience on earth, the man quakes and trembles exceedingly! Then, suddenly, the divine command is given: “CAST HIM INTO OUTER DARKNESS” (Matt.22:13)! And by the force of holy angels the soul is thrown into The Lake of Fire! It was written, “And whosoever was not found written in the Book of Life was CAST into the Lake of Fire” (Rev. 20:15).

The Church = “the Called-Out Ones”

If you are hell-loved then you are heaven-hated. If hell hungers to swallow you down, heaven’s King is vomiting you out! Hell’s-worthies are heaven’s-rejects! If you are heaven-worthy, let it be understood that you are God-called, “a called out one”, and therefore you have been selectively brought near to God. Do you know what a “called out one” is? The scriptures define “The Church” to be “the called”, meaning that it consists of those who are “called out” of Egypt (“The Church in the wilderness” –Acts 7:38, Hos. 11:1), like as Abraham was “called out” from Terah (Gen. 12:1-2, Heb. 11:8-10, Isa. 51:2, Neh. 9:7), like Isaac was “called out” from Ishmael (Gen. 21:12, Rom. 9:7), and like Jacob was “called out” from Esau (Isa. 48:12, 15), and as for the New Testament Church-call, we are:

“**CALLED** unto the fellowship of His Son Jesus Christ our Lord” – 1 Cor. 1:9
 “Hereunto were ye **CALLED**: because Christ also suffered for us... ye should follow in His steps” – 1 Peter 2:21
 “**CALLED** in one body” – Col. 3:15
 “**CALLED** you out of darkness in His marvellous light” – 1 Peter 2:9
 “**CALLED** us to glory and virtue” – 2 Peter 1:3
 “Walk worthy of the vocation wherewith ye are **CALLED**” – Eph. 4:1
 “God hath not **CALLED** us unto uncleanness, but unto holiness” – 1 Thess. 4:7
 “Lay hold on eternal life, whereunto thou art **CALLED**” – 1 Tim. 6:12
 “Holy brethren, partakers of the heavenly **CALLING**” – Heb. 3:1

“As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would **walk worthy** of God, Who hath **called** you unto His kingdom and glory.” - 1 Thess. 2:11-12

“When he was **CALLED** to go out... he sojourned in the Land of promise” (Heb. 11:8-9), and we are thus, rightly called, “strangers and pilgrims” (1 Pet. 2:11), because we have obeyed our **CALLING** to “come out from” (2 Cor. 6:17) among *the world*, which is, by interpretation, firstly, to “abstain from fleshly lusts which war against the soul” (1 Pet. 2:11).

In every case we can see how, typologically and spiritually, every Covenant has “**called-out**” persons who were, before the call, slaves to sin and depravity, and after the call, forbidden companionship with those who are abiding in the livelihood of sin (once-born or backslidden therein). We must, therefore, be brought into the recognition that The Church is not a mingled company of professing believers: some true and some false, some real and some counterfeit. By Biblical Definition: The Church is “the called-out ones” who have been spiritually and savingly united with the living God, made separate from unholiness by His Holiness! – a company of the saved, twice-born, persevering believers! It was written that The Church is “HIS BODY” (Col. 1:24): a spiritually alive, biologically-joined together, counter-dependent organism, whose *lifeblood*, *heart*, and *head* are tri-unitedly, One Person. This Body, which is Their home, is the place where They are “through all and in all” (Eph. 4:6). God is not “through all” and “in all” the wicked, is He? God is not “through all” and “in all” hypocritical false-converts of professing Christianity, is He? Let us, therefore, make *The Church* inviting to God, and if He is included in the assembly... who is excluded?

“¹⁴ Be ye not unequally **yoked together** with unbelievers: for **what fellowship** hath righteousness with unrighteousness? and **what communion** hath light with darkness? ¹⁵ And **what concord** hath Christ with Belial? or **what part** hath he that believeth with an infidel? ¹⁶ And **what agreement** hath the temple of God with idols? for ye are the temple of the living God; as God hath said, **I will dwell in them, and walk in them; and I will be their God, and they shall be my people.** ¹⁷ **Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,** ¹⁸ **And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.** ¹ **Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.**” – 2 Corinthians 6:14-7:1

The Gospel call to **holiness** is a conditional command bound with **promises**. The call is a break of **yoke**! Why? The power of the Gospel establishes this purpose of God through regeneration, which is a supernatural severing from unbelievers. The break of **yoke** is a break of **fellowship**, **communion**, **concord**, and **agreement**, and this can be understood when a man understands the work of salvation as a transformation and **separation** from the world. A “Divine nature” **segregates fellowship**, **voids commonality**, and establishes **spiritual enmity** with all unbelievers and this world (2 Peter 1:4). Reception of this Gospel is a reception of “**come out from among them**”, and so we become children of Abraham who did obey his Gospel, “**get thee out**” (Gen. 12:1, Heb. 11:8). If you receive this Gospel, a Gospel that is, in this way, a Gospel of **holiness**, you are received by God and He becomes your new spiritual **Father**, being born again His **son** or **daughter** (2 Cor. 6:18). This is the unavoidable purpose of God in the Gospel: past, present, and forever. Such an *imputation* of holiness as this causes holy living! When He – the Holy Ghost – indwells unholy humanity, the indwelling is a regenerating, and this begets holy living in *deed* as the manifest qualities of God and Abraham’s seed.

Now we must understand that the Gospel is called “**a calling**”, and this Gospel is a saving union with Christ – “**at-one-ment**” – where man is placed *in Christ*. Thus we are separated from the earth and are born into a life and conversation from heaven (Php. 3:20). We have a new Family and Father, and we do become “strangers and pilgrims in this world”,

because we crucify our flesh (1 Peter 2:11, Col. 3:5). Those that are savingly “called” (Rom. 9:24) by the Gospel calling are then called, God says, “My people” (Rom. 9:25) and “children of the Living God” (Rom. 9:26). If you are a child of God, then you are like God’s child – Jesus Christ – who was called the “firstborn among many brethren”. If you will be called God’s child, you will be a man who is “conformed to the Image of [God’s] Son” (Rom. 8:29). Jesus Christ repeatedly explained the various ways in which Christians are made savingly one with God. He prayed for Christians and said, “As Thou Father, art in Me, and I in Thee, **that they may be one in Us**” (John 17:21). We are one in Him and Them! This oneness with God is spoken of as the glory of God (John 17:22), the love of God (John 17:23, 15:9-10), the saving knowledge, or intimate knowing, of God (John 10:14-15, 17:3, 1 John 2:4), and it is a life that lives by God (John 6:56-57).

If The Church is a “calling out” of the world, a calling whereby fallen sons of Adam are reconciled to God – this is a reunion to God through Christ, for Christ, and because of Christ *the second Adam*. A Church must therefore be a holy, sanctified, and God-defined **yoking, companionship** (or company), **fellowship, friendship, and communion** amongst a God-called and universal people gathered together in a local congregation. The Church is both universal and local, yes, but those attributes which characterize the universal Church should become visible in the local Church. This means that The Church is a *holy company*, and by spiritual Laws God saves and damns men by **companies** (Ps. 106:17, Lk. 6:22, 1 Cor. 5:11, 2 Thess. 3:14, Ps. 119:63, Prov. 13:20, 28:7, Php. 2:25, Rev. 1:9, Job 34:8, Ps. 55:14, 68:11). This **company**, The Church, is a Divinely begun (1 Cor. 5:11, 2 Thess. 3:14) spiritual **friendship** because we were confronted and selected by One Befriending Force. There is One Omnipresent Person who has become our mutual commonality. He is the “Friend” which established our friendship (Prov. 22:24, James 2:23), and when we became friends with Him we became enemies with those who oppose Him (Jas. 4:4). Thus we, The Church, have a mutual Friend and mutual enemies - sin, the world, and the devil. Such companies of God-ordained friends are God-clad soldiers and God-commissioned workers – “**yokefellows**” (Php. 4:3, 2 Cor. 6:14) – Divinely begun (Matt. 11:29) and Divinely continued by God-authored rules which make possible its continuation (2 Cor. 6:14). The Divine beginnings of such persons, **companies, congregations, and assemblies** are made by God’s “**call**” – His Personal indwelling of the believer (1 Cor. 1:9, 1 Jn. 1:3, Ps. 94:20, 1 Jn. 1:6, Php. 3:10) – these persons who are *united with Him* are called together in a regulated assembly acceptable to God’s presence (2 cor. 6:14, Eph. 5:11, 1 John 1:7), hereby, in community with all saints, unity with one another continues by a Divinely authored **fellowship** (Acts 2:42, Gal. 2:9, Eph. 2:9, 4:1-13, Php. 1:5, 2:1, 1 Jn. 1:3, 7, 1 Cor. 10:20).

When and if a saint backslides into a **disqualified** spiritual condition, the man is then disqualified from biblical **companionship, friendship, fellowship, and yoking with obedient saints**, and by God’s command, there needs to be a “forsaking” of the one to save them all (Prov. 9:6), a “purging” of the one to save the “holy lump” (1 Cor. 5), a “casting out” of the one to preserve the health and progress of the congregation (Prov. 22:12). Because the backslider’s presence aggravates and contends against the presence of God and His people, the backslider has become a presence of *spiritual disunion* from God and His body. This disunion is dangerous! In essence, the backslider’s spiritual condition is in *contradiction* and *enmity against* the cause of Christ and His people – this merits his removal (Prov. 14:7). Dismembering the offender saves the body! “Cut them off and cast them from thee”, Christ said! “Pluck it out and cast it from thee” (Matt. 18:8-9), and why? No matter how precious the member, it must be cut off from Christ’s body... or the offender will cause the whole body to offend (see Matt. 18:3-20). These offenders, my brethren! Cut and “**cast them**” from the body! Or the body will be “**cast** into everlasting fire” (Matt. 18:8)! We are warned, brethren... will we take heed? [For more information please follow this link to a section titled, “[Bodily Sickness](#)”.]

“slay every man his **brother**, and every man his **companion**, and every man his neighbor” – Ex. 32:27

Those brothers and friends, no matter how dear, when they conflict with the purposes of God’s Church in the local assembly, they must be dealt with severely, my reader, as a thrusting sword against a fighting body. There are soldier-like death penalties to Church-army defectors. Our Divine-Captain, sword-in-hand (Josh. 5:13), commands that we “slay every man [our] brother” who is a defector. Every Spirit-filled saint, sword-in-hand, slays and slays – killing sin – or sin will be killing him. It is written, “Cursed be he that doeth the work of the LORD deceitfully, and cursed be he that **keepeth back his sword** from blood” (Jer. 48:10) ...even so, my reader, are you cursed? If we do not follow our sword-drawn Commander into the battle, our Commander – Jesus Christ – will turn His sword upon us! If we do not slay with our

God-given sword, “the sword of the Spirit which is the word of God” (Eph. 6), then Christ will slay us with His sword (Rev. 2:16)! If you run not with Him in His charge, He will turn, change direction, and run after you! Do you know Him who foretold the event, saying, “He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad” (Matt. 12:30)? Do you know Him who commanded, “SMITE: let not your eye spare, neither have ye pity: SLAY UTTERLY old and young, both maids, and little children, and women...and BEGIN at My Sanctuary” (Ezek. 9:5-6)? Do you know Him who said, “Judgment must begin at the House of God” (1 Pet. 4:17)? Do you know Him who threatens “His people”, first of all, with judgment and vengeance (Heb. 10:30-31)? Christ, personally offended and vengeful, forewarns His regenerate people of a sword-battle in which He will FIGHT, SLAY, and KILL rebels from His army ranks – sinning saints! Oh, my reader! He said - “Repent; or else I WILL COME unto thee quickly, and will FIGHT against them with the sword of My mouth” (Rev. 2:16)! “All sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us” (Amos 9:10)! “These things saith He which hath the sharp sword with two edges” (Rev. 2:12)! Is this your *Jesus*?

“And out of His mouth goeth a **sharp sword**, that with it He should *smite* the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God.” - Revelation 19:15

“And the remnant were slain with the sword of Him that sat upon the horse, which **sword** proceeded out of His mouth: and all the fowls were filled with their flesh.” - Revelation 19:21

“But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and he shall *smite* the earth with **the rod** of His mouth, and with the breath of His lips shall He slay the wicked.” - Isaiah 11:4

“And He hath made My mouth like a **sharp sword**; in the shadow of His hand hath He hid Me, and made Me a polished shaft; in His quiver hath He hid Me” - Isaiah 49:2

“And He had in His right hand **seven stars**: and out of His mouth went a **sharp twoedged sword**: and His countenance was as the sun shineth in his strength.” – Rev. 1:16

Brethren, it is written, “slay every man his brother, and every man his companion” (Ex. 32:27), to the end that we, in the New Testament sense, disallow the House of God from becoming, by our lack of judgment (1 Cor. 5:13), “a den of thieves”, a habitation which we would be commanded to “enter not”, “go not”, “avoid it”, “pass not by”, “turn from”, and “pass away” (Prov. 4:13-16), because it remains unpurged. Walking, standing, and sitting, my reader, who are we? Are we those who, in a New Testament sense, “walketh not”, “nor standeth in the way”, “nor sitteth in the seat” (Psalm 1:1)? “It is written, My House shall be called the House of Prayer; but ye have made it a den of thieves” (Matt. 21:13)! WOE to us, if we live in a generation where God has left the professing Church, the so called “House of God”, for it has become a House of Sinners. This House of Sinners is a slaughterhouse of saints! Saints who should have, like Jeremiah, “sat alone” (Jer. 15:17), but instead they assembled with the mockers. Oh! The prophetic WOE is upon us! The “strong delusion”, the generation-wide “FALLING AWAY”, alas, our Church *congregants* are mostly *castaways*! My reader, the time is now! The Church on the corner is made up of strongly deluded people who have “pleasure in unrighteousness”, who are from God, fallen away! Will these “Christian” assemblies of habitual-sinners obtain the blessed promise of God, “I will receive you” (2 Cor. 6:17-18)? No my reader, God will say to them what He said of old: “When ye come to appear before Me, who hath required this at your hand, to tread My courts...the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting” (Isa. 1:12-13)! In such a generation, Jeremiah said, “I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of Thy hand: for Thou hast filled me with indignation” (Jer. 15:17). What about you? Will you learn to “**put a difference**” between those things which God commands **differentiation**? Will you “**put away from among yourselves that wicked person**” (1 Cor. 5:13)? Or will you follow the abominable hypocrisy of former generations, of whom it was written, “But unto **the wicked** God saith, What hast thou to do **to declare My statutes**, or that thou shouldst **take My Covenant in thy mouth**? Seeing thou hatest instruction, and castest My words behind thee” (Ps. 50:16-17)?

The Church is a company of redeemed persons, not by mere confession, but by vital reality with God in which they walk with Him: by heart, word, and deed in righteousness. Thus it is written, “If we say that we have **fellowship** with Him, and walk in **darkness**, we lie, and do not the truth: But if we walk in the **light**, as He is in the **light**, we have **fellowship** with one another, and the blood of Jesus Christ His Son cleanseth us from all sin” (1 Jn. 1:6-7). There are holy grounds by which we, His people, are enabled to “have **fellowship** with one another” (1 Jn. 1:7): we have **fellowship** and **saving union** with God’s Presence (1 Jn. 1:6, Ex. 3:5, Josh. 5:15). There are therefore persons (once-born or backslidden) who are, by *spiritual condition*, God-rejected. If they continue in sin without recovery, we are commanded to “have no **fellowship**” with them (Eph. 5:11). The reasons for this no-fellowship-call are apparent: **Firstly**, by essence, the two individuals exist in contradicting spiritual conditions; therefore for all respective purposes they are enemies, as **darkness** is in contradiction to and at enmity with **light**. **Secondarily**, their union and mingling is impossible (in one sense) and fatal (in another). The local assembly, congregation, and gathering in which these two forces mingle in a forbidden union may have the appearance of peace... but they’re at war. The two forces – light and darkness – never cease to wrestle and fight against one another. If there be a greater or lesser presence of the one, it is because the one is more or less victorious against their foe... no friendship is ever made. Therefore the assembly, congregation, and gathering of this mixing is a mockery of impossibilities, like God and the devil sharing a friendly meal together. This mingling in The Church is unacceptable, God exclaiming: “what **fellowship** hath **righteousness** with **unrighteousness**? And what **communion** hath **light** with **darkness**” (2 Cor. 6:14)? Therefore what “God **divided**”, let no man bring into union (Gen. 1:4)! What God divided, let it be “**separate**” (2 Cor. 6:17)! It is written, “God **divided** the **light** from the **darkness**” (Gen. 1:4). The union of what God has divided is not permissible or possible, and if delusional saints do attempt inordinate reconciliation with sinners... the friendship will be fatal.

The act of friendship here is mutiny against the Master and treason against God’s totalitarianism. An act of peace extended to whom God is at enmity with, is an act of war against God, and he who acts in friendship toward God’s enemies, is God’s enemy. Let us finally understand it, dear Church! As long as we seek inordinate peace with sinners we are at war against God! Which means, in other words, as long as we have fellowship with sinners we are dis-fellowshipping God Almighty!

Our “**yokes**” (2 Cor. 6:14), the “**companions**” (Prov. 13:20) of our “**company**” (1 Cor. 5:11), our “**fellowship**” (2 Cor. 6:14, Eph. 5:11, 1 John 1:3, 7), “**friendships**” (Prov. 22:24), and “**communion**” (2 Cor. 6:14, 1 Cor. 10:16), depending on with whom they are, rewards unto us the promise of continual union with God, or, alas, by profanation, desecration, and betrayal of that union, we are rejected without reunion except by a renewal of the God-called separation. Whatever our present case, the persons with whom we have these **holy bonds** should be “**examined**” (2 Cor. 13:5) and “**judged**” (1 Cor. 5:12, Ps. 1:5), to the end that “**sinners**” and “**wicked person[s]**” (Psalm 1:5, 1 Cor. 5:13, Jas. 5:20) do not stand in the congregation of God. This “call” to judge is not directed to the branches of *Church ministry*, merely, but *the literal congregations, assemblies, and local gatherings* of The Church! Once The Church congregation is separated from the once-born, henceforth, through judgment and examination (because “the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable to the Lord” – Eph. 5:9-10) the brethren will remain aware of how holy, genuine, and authentic the spiritual bond of the congregation is, thereby maintaining the good pleasure of the King around Whom they gather. But if those of regenerate circles deny that **saints** can become **fools**, those that are in **darkness**, declared to be **sinners** who are turned into **unbelievers**, and thereby rendered objects of Divine-contempt, henceforth disdained by God’s immediate Presence, comparable to the irreconcilable relationship God has with “Belial”, “infidels”, and “idols” (2 Cor. 6:15-16)... woe to us! The House of God is defiled. For Israel, if there is no sanctity there is no salvation, and if there is no holiness in the House of God... there is no hope. Woe to us! Pastors don’t even judge and sanctify the congregation from once-born sinners, and yet, furthermore, they fail to judge, examine, and maintain saints in the authenticity of their calling (what means to implement judgment and what fruits verify authenticity). Unlike such men, brethren, we must put a “**difference** between the clean and unclean” (Ezek. 22:26), and so, let it be that the “congregation of the dead” (Prov. 21:16) is separated from “the congregation of the righteous” (Ps. 1:5)!

The Church = “the Called-Out Ones”

“For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that **CALLETH**” – Romans 9:11

The Church is “the called-out ones”, the assembly of the strangers and pilgrims who “pass the time of [their] sojourning here in fear” and “abstain from fleshly lusts which war against the soul” (1 Peter 1:17, 2:11). Seeing that the fire of God will come upon the world “the called-out ones” have their affections captured elsewhere, in Heaven. Heaven is the origin of true religion, thus “pure religion and undefiled before God and the Father is this . . .to keep himself **unspotted** from the world” (James 1:27). Christian spotlessness is Christian separateness, according to scripture. The end of the work of Christ in His Church is, “that He might present it to Himself **a glorious Church**, not having **spot**, or wrinkle, or any such thing; but that it should be **holy and without blemish**” (Eph. 5:27). All worldlings, worldliness, and worldly doctrines do cleave to the Adamic Man like **leprous spots** of decaying flesh (2 Pet. 2:13, 3:14, Jude 1:3-5, 12), except Jesus of Nazareth says, “Be thou clean” (Mark.1:41). Leprosy IS decaying flesh, unbearable to smell and violently contagious... thus the presence of a regenerate man who is, at present, a spiritually dead man, is rightly called a living dead man. He is not just a living dead man, but he – by “TOUCH” (2 Cor. 6:17) – spreads death! The cry of the meek ascends to God in prayer requesting on behalf of the Bride of Christ, “**let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother’s womb**” (Numbers 12:12). Oh the tragedy! The Bride of Christ turned leprous! This is the process of death seizing her while she yet lives, when Christians have a name that they live and are dead (see Rev. 3:1)! The flesh of lepers decays while the body is left unburied because, shockingly, the person is still living! Lepers were to go without the camp and congregation of Israel; likewise they must go out of the congregation of the saints today. There IS healing with repentance, praise God! Therefore let the leprous limb of the body of Christ that has been rendered unprofitable, limp, dead, and useless – “let it rather be healed”, “lest that which is lame be turned out of the way” (Hebrews 12:13). We must “make straight paths for our feet” (Heb. 12:13), with our gaze straight on (Heb. 12:15), and we will persevere in repentance. [For a further study see how “[The Clean and Unclean Laws](#)” relate to leprosy in New Testament applications authored by the inspired writers.]

A Church assembly ought to be holy. Holy means separate: separation from the world. Upon fulfilling what is written, we can unanimously pray “lifting up **holy hands**” (1 Tim. 2:8), for here, in The Church assembly, A-L-L are holy. A lepers hands are hidden in their pockets, the lazy lukewarm fold them in their bosom, but when the assembly lifts up their hands in prayer let it be said of us that all of them are “holy hands” (1 Tim. 2:8). We must *cleanse them* and *lift them*, “wherefore lift up the hands which hang down” (Hebrews 12:12). We must “follow... holiness, without which no man shall see the Lord” (Hebrews 12:14). The Church assembly is to be a holy company. When assembled it is a time of separation from the world, and we, being divided from it, will be attentive to God. All that are assembled together are, by calling and livelihood, *the brethren*. At other times physical separation from the world is impossible for us as human beings, “for then must ye needs go out of the world” (1 Cor. 5:10). The word “Church” is local and visible via the assembled congregation, but it was first universal and invisible by the salvific calling of God, the second birth, whereby men were translated out of the world into a heavenly citizenship. In this way we are, spiritually speaking, “*the called out ones*”. This call of God, which is an unspeakable freedom, is granted to depraved, God-hating, salvation-rejecting, rebels, and they, being apprehended by the irresistible hands of the Almighty, were unwillingly nailed to a cross! A cross, my reader! You – nailed to it – are free from the world! Do you know the boast? “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal. 6:14)! Let the crucified-congregation lift up their holy hands in prayer, for we, being assembled, have become the “House of Prayer”, and let all our prayers begin with “Our Father” (Matt. 6)...closing the door on all of Satan’s children from our midst. God does not answer the prayers of hell’s congregation, does He, as they burn alive (James 3:5-6)? Nor will He mind man’s praying tongue when it is on fire with Satan’s arguments and lies.

The Church is not a mere man-call for once-born sinners, “Come to Church?” No! Our calling is not “a calling out” from our homes into an assembly, it is another *calling out!* Today men add to The Church them that are unsaved, in the New Testament “the Lord added to The Church daily such as should be saved” (Acts 2:47)! Adam Clarke did take note of this from the very same scripture, commenting to his readers,

“And the Lord added to The Church daily such as should be saved - Though many approved of the life and manners of these primitive Christians, yet they did not become members of this holy Church; God permitting none to be added to it, but *τους σωζομενους*, those who were saved from their sins and prejudices. The Church of Christ was made up of saints; sinners were not permitted to incorporate themselves with it.” – Adam Clarke

I say then, in agreement with Clarke, in affirmation to scripture, let us leave the calling to God, and all that He does call, even they will saving-ly call upon the Lord to be saved (Joel. 2:32, Rom. 10:13, Ps. 145:18), hallelujah!

According to the word of God only the Lord can add to or build a Church. It is written, “except the LORD build the house, they labour in vain that build it” (Ps 127:1). Is there any question who should build or who can be added to The Church? We have been saved by Him “who hath **called** you out of darkness into His marvelous light” (1 Peter 2:9), remember? He “hath **called** us to glory and virtue” (2 Peter 1:3). “God hath not **called** us unto uncleanness, but unto holiness” (1 Thess. 4:7). Holiness, glory, virtue, and light is in Christ, and therein is our unity and calling, our “calling out”. We are “**called** in one body” (Col. 3:15), “**called** in one hope of your calling” (Eph. 4:4), and supremely, “in this He has **called** us unto eternal life (1 Tim. 6:12), a “high **calling**” of the redemption of our body in an eternal resurrection (Phil. 3:14). We are “called-out” of the world by being born of heaven, a second birth. Even so, we have been “**called** unto the fellowship of His Son Jesus Christ our Lord” (1 Cor. 1:9). Born of another place while still abiding in this world, here we walk-out our “calling” as we await the inheritance of the world to come (1 Cor. 3:22).

The constitution of The Church assembly is inherently defined in the meaning of the very word *Church*. According to the aforementioned scriptures, God’s calling re-creates. This recreation, and only this, does enable us to have *fellowship* in the congregation of “the called-out ones”, The Church, in whose midst is the chief centerpiece of affection in a Person, the Caller and Elector Himself! As our calling is, so we must be in assembly - holy unto the Lord! “As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but **as He which hath called you is holy, so be ye holy** in all manner of conversation; because it is written, BE YE HOLY; FOR I AM HOLY” (1 Peter 1:14-16). Today men add to The Church, but only God can add to The Church, and that is by an effectual and irresistible calling of salvation. The calling is the work of the Lord, the “assembling of ourselves” is the teaching of scripture, and in physically assembling we become a local Church (Hebrews 10:25). Let us *limit* the **local Church** to them that *are* **The Church**--there let men call to assemble only those ones that have already been “called” by God! God has called for a congregation because of the new creation! Note: Through *water baptism* men come under **the public recognition** that a man is saved and therefore welcome in The Church. *Water baptism* is when the saved individual is coming under the authority of the Lord Jesus in the local Church, the Kingdom of God on earth. Notably, though, *a spiritual baptism* is what saves a man, but *water baptism* does **publicize** a man’s salvation! The one is God’s, the other is man in the stead of God. Even so, likewise, God’s *spiritual calling* does save a man, and *man’s calling* to assemble together in a local congregation (The Church) is a **publication of God’s calling!**

The Spiritual Focus & Intentionality of a NT Church Assembly

The company of “called-out ones” are spiritually empowered for singular focus and service to God and His people. Therefore such *ministry* Godward is a **corporate activity** which is HOLY, like the NT example,

“And **they** continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon **every soul**: and many wonders and signs were done by the apostles. And **all that believed were together**, and **had all things common**; And sold **their** possessions and goods, and parted them to all men, as every man had need. And **they**, **continuing daily with one accord in the temple**, and breaking bread **from house to house**, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. **And the Lord added to The Church daily such as should be saved.**” - Acts 2:42-47

“All that believed were together”, which meant: all that were saved were together and all that were called out were together, and all that assembled were saved! So, also, the “**assembling of ourselves**” that is taught in Hebrews 10:25 is a Church company that is “**sprinkled**” by “**the blood of Jesus**,” “having an High Priest over **the house of God**” whose name is

Jesus, and they assemble to one holy, sober, intentional end (Hebrews 10:19, 21-22). To what end? That intentional end is,

“and let us consider one another to provoke unto love and to good works: not forsaking **the assembling of ourselves together**, as the manner of some is; but exhorting one another: and so much the more, as ye see **the day** approaching.”
- Hebrews 10:24-25

The Lord calls for earnestness to increase as “**the day**” approaches. What grave Judgment will **this day** bring that would motivate saints to corporate exhortation, driving them harder and harder into love and good works? The Judgment they are minding is *certain* and *fearful*, my reader!

The Standard of Judgment Day: “For if **we** sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” - Hebrews 10:26-27

The writer of Hebrews says, “**if we**”, not some mixed multitude of unbelievers. The judgment and warning is toward them that have “the blood of the Covenant” as their sanctification (Heb. 10:29), so that if they perish it is because they have “counted the blood of the Covenant, wherewith he was sanctified, an unholy thing” (Heb. 10:29), according to the writer of Hebrews.

Since the assembly is for “the saved” alone, this sober-minded purpose, atmosphere, and temperature can be maintained in that true believers have “all things common” in the unity of regeneration (Acts 2:44). As it is written, “There is one body, and one Spirit, even as **ye are called in one hope of your calling**: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all” (Eph. 4:4-6). All this oneness is a work of regeneration, even as we “are called in one hope of” our “calling”. It is no wonder why 21st century Christianity cannot “walk worthy of the vocation wherewith” we “are called” (Eph. 4:1) when those who are partnering or “yoking” (2 Cor. 6:14, Php. 4:3) with us in our “calling” are not even “partakers of the heavenly calling” (Heb. 3:1)! Therefore they cannot help us or God, but they can harm us! The hellish nature of unbelievers will not peaceably surrender until they are *crucified with Christ* or else, on the contrary, they *crucify Christ's Body*, The Church. They will always be a spiritual pretender, a spiritual deceiver, a spiritual defector. Seeing that these men are said to be, according to Jude, “having not the Spirit” (Jude 1:19), how can we, with them, obey our call and “keep the unity of the Spirit” (Eph. 4:3)? If they don't have the Spirit how can we keep the unity of the Spirit, as we are commanded in The Church?

“For God is not the Author of confusion, but of peace, as in all Churches of the saints.” - 1 Cor. 14:33

Christ did not to come bring peace or unity between the flesh and the Spirit, nor they who are born of the flesh with them who are born of the Spirit, “But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now” (Gal. 4:29). Isaac had no peace with Ishmael and God has no peace with carnality, neither should we think otherwise, for Christ said, “think not that I am come to send peace on earth: I came not to send **peace**, but a sword” (Matt. 10:34)! With the earthly, God has no peace, but amidst the heavenly there is “**grace and peace**” (Rom. 1:7, 1 Cor. 1:3, 2 Cor. 1:2, Gal. 1:3, Eph. 1:2, Php. 1:2, Col. 1:2, 1 Thess. 1:1, 2 Thess. 1:2, 1 Tim. 1:2, 2 Tim. 1:2, Tit. 1:4, Phm 1:3, 1 Pet. 1:2, 2 Pet. 1:2, 2 Jn. 1:3, Rev. 1:4), hallelujah! Trying to keep spiritual unity and peace between the righteous and the wicked is not the ordination given by God “**in all The Churches** of the saints” (1 Cor. 14:33).

God is the author of peace in The Church, but not of peace with the foolish, wicked, and unregenerate men that come into The Church. God never said, “Go ye into all the world, and bring them into the Church”, did He? This is not The Great Commission, is it? Rather, God said, “Go ye into all the world, and preach the Gospel to every creature” (Mark. 16:15)! The Church is for The Church, and the world is for the world – by our contrary natures there must be a separation put between the two if unity is even a prospect! It is a **confusing** situation to try to keep spiritual **unity and peace** with those who are in spiritual enmity and war against you and God, isn't it!? “God is not the author of **confusion**, but of **peace**, as in all Churches of the saints” (1 Cor. 14:33), yes, therefore God has called a company of **wise** men together – even to take up “the sword of the Spirit” (Eph. 6:17) – but if a **foolish** man comes in “**there is no rest**” (Prov. 29:9)! “If

a **wise** man contendeth with a **foolish** man, whether he rage or laugh, **there is no rest**” (Prov. 29:9), as scripture declares, and God has called men together in The Church to “keep the Law” (Prov. 28:4). There are no sons of Belial (lawbreakers) aloud in The Church (2 Cor. 6:14-15)! God has called men out of the world “that **the righteousness of the Law might be fulfilled in us**, who walk not after the flesh but after the Spirit” (Rom. 8:4), but if a wicked and Lawless man comes into The Church, shall we praise him or praise God with him? Nay, “they that forsake the Law praise the wicked: but such as keep the Law **contend with them**” (Prov. 28:4)! God has called for peace in The Church, not war, but these traditions of men who invite sinners into the congregation of the saints do make “the commandment of God of none effect” (Matt. 15:6)! On this wise they make impossible **peace and rest**, and by their unbiblical good intentions (some of them) they are establishing war and **confusion** in The Church! Oh, my reader, “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt” (Isaiah 57:20), can’t you feel it? Peace will replace confusion when all The Churches become “Churches of the saints”, not sinners (1 Cor. 14:33).

*There is an uncross-able chasm of difference,
An enmity which is immeasurably immense,
An unbridgeable canyon of width and breadth,
Between two natures of governance, inner life and death (Rom. 8:6-8).*

*The hands and feet of Jesus or the satanic savour of the things of men (Matt. 16:23),
One of these two will define your ethics, righteousness, and sin.
Spirituality and Carnality are the opposite of one another,
These create two religions that are an antithesis of each other.
Laws of morality that determine steps of obedience from an antagonistic locality.
No rest, union, and sympathy can be built in mingled intimacy (2 Cor. 6:14-7:1),
With constant contention and restlessness will they fight-on, wrestle, and stress.*

*O that a spiritual man would walk this road of Christ’s sufferings and distress,
To show the world “the foolishness of God” in a kingdom of nobility (1 Cor. 4:8-17):
Namely, a poor man in tribulation, in unceasing jeopardy (1 Cor. 15:30),
Hunted by beasts of “wisdom” who growl and roar in popular-religion-piety (1 Cor. 15:32).*

*Unbelief is utter blindness from the biblical bias,
It is poverty from the warfare of the Almighty,
It is surrender to the Satan-led army of offenders!*

*O what wonder that all this is hidden (1 Cor. 2:7),
Even that the Kingdom is to children given,
Pleasing to God, He makes the babe have sight (Matt. 11:25-27),
He takes the lowly and contrite (Matt. 11:28-30),
And makes them scale the cities of Satan as a penetration of Light (Prov. 21:22).*

Assembly and congregational segregation from the world does not mean damnation to the world. Rather, it means salvation to The Church! In spite of 2 Corinthians 6:14-7:1, some will ask, “If the unsaved cannot be invited to Church, then how will they get saved!?” But the real question is, on the contrary, “How will The Church continue to be saved if they assemble and congregate with sinners!?” How will The Church continue to be nourished by God’s Divine-acceptance and Fatherly compassion if, alas, we defy the conditions of God’s inspired call to holiness!?

CHAPTER #6

Divinely Empowered Civil Justice

(i.e. The Kingdom of God)

Section #1: The Anatomy of The Church as a Civilization

Section #2: The Vision Unfolded in Five Themes

Section #3: Theme #1

“So David went and brought up the ark of God from the house of Obededom into the city of David with gladness. And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings. And David danced before the LORD with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart. And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house. Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD. And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour.” – 2 Samuel 6:12-22

The Anatomy of The Church as a Civilization

The Anatomy of the Church in the Old Testament

Among all The Church of God, which was, in other words, the Nation of Israel, God had established the grounds whereby the knowledge of God and the Law might be passed from generation-to-generation. First and foremost, this began in the home, but, by-and-by, this was a situation of national security. Each and every individual home was the smallest entity where this began, with consequences well-told. Expressing this, the palmist of Psalm 78 recalled the Law to note the gravity of its significance, saying,

“I will open my mouth in a parable: I will utter dark sayings of old: Which we have *heard* and *known*, and our **fathers** have *told* us. We will not hide them from their **children**, *showing* to the generation to come the praises of the LORD, and his strength, and his wonderful works that He hath done. For He established a testimony in Jacob, and appointed a Law in Israel, which He commanded our **fathers**, that they should *make them known* to their **children**: That the *generation to come* might *know* them, even the **children** which should be born; who should arise and *declare* them to their **children**: THAT THEY MIGHT set their hope in God, and NOT FORGET the works of God, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God.” – Psalm 78:2-8

In each and every home, therefore, responsibility was thus reckoned. It was assumed, according to the Law, that the hearts of every Parent belonged to the Lord, therefore they were compelled in the righteous cause of God in Parenting (their hearts are apparent in Prov. 10:1, 5, 17:21, 25, 23:15-21). Parents who were moved with holy fear, persuaded their children

of their personal convictions concerning *God's Threatenings*. Through the Law, God gave Parents instructions to keep and promises to look for. Thereby, there was a sure means for every Parent to restrain the depravity of their children from its awful crash-course into the wrath of God. The Book of Proverbs was written to the civilization of Israel that they might behold *The Threatenings of God*. Foremost of any other Book, Parents and children were personally addressed therein. Every child's soul was depicted to be on a course of certain death unless the Parents, like Civil Justice, interrupted the course of sure destruction by way of chastisement (not chastisement alone, but comfort and admonition as well). This can be called, in other words, Parental Justice [see Proverbs 3:12, 13:24, 19:18, 22:6, 15, 23:13-14, 29:15, 17]. Parental Justice is the first avenue by which God confronted the sin of newborn Israelite children. The Lord, being gracious, became the Monarch of every heart to parent every home (i.e. through regenerated Parents), so that the children would, ideally, be converted in the latter end (Prov. 4:1-15, 7:1-4, 22:6).

Children must be taught right and wrong by their Parents, just as their Parents were taught by the King, the Levites, the Law, and God, The KING Transcendent. If a child was left to do what was right in his own eyes, "the end thereof is the way of death" (Prov. 14:12). This is the course of natural depravity for all humanity, not just children. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Therefore, when it was written, "foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15), we can understand that this "foolishness" was, namely, what was "right and wrong" naturally speaking, in the ordinary human mind, but the child could be led "FAR" from this course of destruction through the help of God in Spirit-led parenting (i.e. "the rod of correction")!

Children who were thus exercised became foolishness-free; in other words, foolishness was being driven from them (Prov. 22:6). This means that they were becoming wise by fearing God, a fear which began to be expressed, firstly, in a fear of their Parents. As the children matured intellectually, the righteous fear of their Parents joined their hearts to God in the very same way. God's method of parenting was promised to succeed in this way; thus, as the children beheld the righteousness of God in their Parents, they beheld the righteousness of God transcending their Parents. Simply put, as they saw their Parents they saw God. As they knew their Parents they were drawn to desire the knowledge of God. The hope and future of Israel was nourished in the home, through the hands and feet of godly parenting. Therefore, in Israel, the heart of a child who was being drawn by the Spirit of God, was drawn thereto by the bond of **Spiritual Authority**. This principle was evident in the upbringing of the man, Solomon, used to write The Book of Proverbs.

"...she bare a son, and he called his name Solomon: and the LORD loved him." – 2 Sam. 12:24

Solomon was the beloved and chosen son of David, well instructed by his father. By asserting this, Solomon behooved the people to reckon him as an authority, as it is written, "Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my Law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live" (Prov. 4:1-4). Therefore Solomon, who had grown to the stature of a father, spoke to the sons of Israel likewise, "My son, hear the instruction of thy father, and forsake not the law of thy mother" (Prov. 1:8). The promises of God's saving grace and spiritual protection were directed down this Divinely ordained avenue, Parents-to-children. If this avenue was successfully fixed, Parents-to-children, it would result in the salvation of all Israelites, children-to-God. Speaking of this, Solomon said, "My son, **IF** thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding... **THEN** shalt thou understand **the fear of the LORD**, and *find* the knowledge of God" (Prov. 2:1-5). The knowledge of God must be sought after to be *found*, for it was hidden. That which was hidden to flesh is revealed by the Spirit of God, and guidance thereto would come through the avenue of Spiritual Authority. Therefore, according to The Book of Proverbs, the courses of salvation and damnation were depicted in relationship to the *obedience* or *defiance* of **Spiritual Authority**.

Salvation

- "the way of good men" – Prov. 2:20
- "the paths of the righteous" – Prov. 2:20

Damnation

- "the way of the evil man" – Prov. 2:12, 4:14
- "the path of the wicked" – Prov. 4:14

- “the path of the just is as the shining light” – Prov. 4:18
- “He that walketh with wise men shall be wise” – Prov. 13:20
- “abideth among the wise” – Prov. 15:31
- “he that heareth reproof getteth understanding” – Prov. 15:32
- “the way of understanding” – Prov. 9:6
- “walk in the ways of darkness” – Prov. 2:13
- “neither will he go unto the wise” – Prov. 15:12
- “a companion of fools” – Prov. 13:20
- “He that refuseth instruction despiseth his own soul” – Prov. 15:32
- “seeketh wisdom, and findeth it not” – Prov. 14:6

You see, my reader? If a daughter of Israel departed from God it could be said of her that she, “forsaketh **The Guide** of her youth, and forgetteth **the Covenant of her God**”, and, thus, “her house inclineth unto death, and her paths unto death” (Prov. 2:17-18). Why? This “death” was not merely *spiritual*. It was *physical* because in Israel, God was the KING of a physical Kingdom in a geographic region of the physical world. According to God, whores must *physically* die. It was written, “There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel” (Deut. 23:17). Therefore, in a *spiritual* and *physical* way, the Lord “keepeth the paths of judgment, and preserveth the way of His saints” in His Kingdom (Prov. 2:8). You see, God established salvation by households, and the parents of households which forsook the Lord were cursed, overthrown, and unable to stand, being ordained to trouble, evil, and destruction. God Almighty, The KING, made sure of this. It was written,

“The **curse** of the LORD is in the House of the wicked: but he **blesseth** the habitation of the just.” – Prov. 3:33

“The wicked are **overthrown**, and are not: but the House of the righteous shall **stand**.” – Prov. 12:7

“The House of the wicked shall be **overthrown**: but the tabernacle of the upright shall **flourish**.” – Prov. 14:11

“The LORD will **destroy** the House of the proud: but he will **establish** the border of the widow.” – Prov. 15:25

“He that is greedy of gain **troubleth** his own House; but he that hateth gifts shall **live**.” – Prov. 15:27

“Whoso rewardeth evil for good, **evil shall not depart** from his House.” – Prov. 17:13

“The righteous man wisely considereth the House of the wicked: but God **overthroweth** the wicked for their wickedness.” – Prov. 21:12

God was intimately involved in the *spiritual* and *physical* progress of every Household in Israel. Thus, “In the House of the righteous is much treasure: but in the revenues of the wicked is trouble” (Prov. 15:6). Again, I say, God made sure of this. The Almighty was the transcendent KING of Israel who walked among them, yea, in every House and among every family. By fearing God, Israel received wisdom and every House was established. “Through wisdom is an House builded; and by understanding it is established” (Prov. 24:3). Even so, “Every wise woman buildeth her House: but the foolish plucketh it down with her hands”, because the wise were in right-relationship with God and the foolish were not (Prov. 14:1). In this way, the paths of wisdom, humility, and survival in Israel were made ever so clear. For example,

“My son, forget not my law; but let thine heart keep my commandments: For **length of days**, and **long life**, and **peace**, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon **the table of thine heart**: So shalt thou find favour and good understanding **in the sight of God and man**. **Trust in the LORD with all thine heart**; and lean not unto **thine own understanding**. In all **thy ways acknowledge Him**, and **He shall direct thy paths**. **Be not wise in thine own eyes: fear the LORD, and depart from evil**. It shall be **health** to thy navel, and **marrow** to thy bones. Honour the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with **plenty**, and thy presses shall **burst out** with new wine.” – Prov. 3:1-10

Perhaps now, my reader, you are seeing Israelite salvation as it pertained to the grass roots of every Household. With all these scriptures in mind, my reader, I ask you: What happened if individual Households in Israel were given over to wickedness? Taking a wider and holistic look at Israelite civilization under God’s Government as Personal KING, our eyes expand from individual Households to individual Cities, from *Parental Justice* to *Civil Justice*.

Concerning individual Cities of Israel, it was written,

“When it goeth well with the righteous, **the City** rejoiceth: and when the wicked perish, there is shouting.” – Prov. 11:10

“Scornful men bring **a City** into a snare: but wise men turn away wrath.” – Prov. 29:8

At the success of Civil Justice (i.e. “when the wicked perish”), the City rejoiced in salvation (Prov. 11:10)! At the neglect of *Civil Justice*, a City was brought into a snare of God’s wrath (Prov. 29:8). Why? When scornful men were left alive, their wickedness would spread from *individual Households* to *neighbors*, until the *City* and *Nation* was filled with the leaven thereof. The LORD was very explanatory of this progression of evil in the scriptures so that all men might take heed. For example,

“An hypocrite with his mouth **destroyeth his neighbour**: but through knowledge shall the just be delivered. When it goeth well with the righteous, **the City rejoiceth**: and when the wicked perish, there is shouting. By the blessing of the upright **the City is exalted**: but **it is overthrown by the mouth of the wicked**. He that is void of wisdom **despiseth his neighbour**: but a man of understanding holdeth his peace. A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter. Where no counsel is, **the people fall**: but in the multitude of counsellors there is safety.” – Prov. 11:9-14

In the passage above we see, **firstly**, the destruction of a neighbor, and it was by the mouth of a hypocrite (Prov. 11:9). We see, **secondarily**, the overthrowing of a City, and it was by “the mouth of the wicked” (Prov. 11:11). Oh, the fatal and destructive progress of “a little leaven”! My reader, “Know ye not that a little leaven leaveneth the whole lump” (1 Cor. 5:6)? This destruction can and WOULD SPREAD from *Household to neighbor* and *neighbor to neighbor*, until a tumult of wicked persons did multiply themselves and *the City was overthrown*. This circumstance should not ever exist, lawfully and ideally, according to the scriptures, when and if the citizens, Officers, Princes, and King of Israel were Divinely Empowered to successfully carryout Civil Justice, but if the Princes who ruled the individual cities failed to execute Civil Justice... *the City would fall!* This is according to what was written, “For the transgression of **the Land** many are **the princes** thereof: but **by a man of understanding and knowledge** *the state thereof shall be prolonged*” (Prov. 28:2). You see, when a brutish Prince failed to execute Civil Justice, the state of the City was NOT prolonged. History repeated itself. The grim scene can be observed time and time again. Beloved King David told the story, “The wicked walk on every side, when the vilest men are exalted” (Psalm 12:8)! How did it happen? David explained,

“Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men. They speak vanity **every one with his neighbour**: *with flattering lips and with a double heart do they speak*. The LORD shall cut off all flattering lips, *and the tongue that speaketh proud things*: Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?” – Psalm 12:1-4

As you can see here, yet again, the mouth of the wicked was overthrowing the City (i.e. the mouth of wickedness was leavening the civilization, *neighbor to neighbor*), but the Spirit of God forewarned, “The LORD shall cut off all flattering lips, and the tongue that speaketh proud things...”! How? The means by which God would *normally* and *ordinarily* destroy the tumult of wickedness would be, *ideally*, the operation of Civil Justice – that is, **IF** the King was a man after God’s own heart. It was the duty of the King to appoint Princes to rule cities and provinces, and the King who ruled the Princes did thereby rule the nation. Therefore, it was expected of the King that he would extinguish any tumult of wickedness arising within various cities or provinces by judging the Princes over those areas (taking no bribe and respecting no person). On this regard it was written, “The King by judgment establisheth the Land: but he that receiveth gifts overthroweth it” (Prov. 29:4). Therefore God did, ideally and scripturally, by means of the King, **cut short the days** of delinquent princes. “The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness **shall prolong his days**” (Prov. 28:16). Ideally and according to scripture, not only was every Household of Israel called to be holy but the King’s Court and Government, also, must be entirely pure (Prov. 14:35, 16:12-13, 22:10-12, 24:7 25:4-5). With this condition fulfilled, every Officer of every branch of Government in Israel would be Divinely Empowered to execute Civil Justice with impeccable exactitude. Impeccable exactitude, I say, ...why? Because in Israel, God was KING!

In Israel God was KING, first and foremost. Before an earthly King was ever set up, God was KING. When an earthly King was finally requested by the people, God said to Samuel the prophet, “they have not rejected thee, but they have rejected Me, that I should reign over them” (1 Sam. 8:7). Samuel rehearsed the matter before the people of his day, and said, “And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a King shall reign over us: when the LORD your God was your King” (1 Sam. 12:12). Thus the Lord said to Israel, “ye have this day rejected your God” (1 Sam. 10:19). Considering all these things, dear reader, we can understand that God is the KING of Kings, and more immediately and especially He is the KING of the King in Israel whom He did allow to be set up in Government. Long after the days of Saul, David, Solomon, and throughout all the Kings of Israel and Judah thereafter, the ark (God’s Kingly Throne) still abode in the Land... that is, until the Babylonian Captivity. Even after this, in the hour of Israel’s restoration through Ezra and Nehemiah, the Lord said, “I am a Great KING, saith the LORD of hosts, and My Name is dreadful among the heathen” (Mal. 1:14)!

According to the Law, Kings were to implement the rule of God Almighty in Israel, like Samuel. Men were to be Kings, yes, but their Office was to be possessed and empowered by the Holy Spirit, and thereby God was KING in truth. King David (a ruler who did implement this Divine glory) freely confessed, “The Lord said unto my Lord”, and it was for good reason (Psalm 110:1). So let us understand, also, that from the days of *Moses to Samuel* God was KING, and His Rule was implemented, **firstly**, through Spirit-filled Prophets (Ex. 19:9, 1 Sam. 7:16), **secondarily**, through Princes/Elders (Num. 1:16, 11:16-17, 25-26, Deut. 1:15), and **thirdly**, through Levitical Judges. Also, from the days of *Saul to the Captivities*, God’s Rule was implemented, **firstly**, through Kings (Deut. 17:14-20), **secondarily**, through Spirit-filled Prophets (2 Chron. 20:20, Amos 3:7), **thirdly**, through Princes/Elders (Prov. 28:2, Eccl. 10:17), **fourthly**, through Priests and Levitical Judges (Deut. 17:8-13, 1 Chron. 23:2, 4, 2 Chron. 30:22, Neh. 8:1-12). There were many different seasons in which God’s ordained method of Government decayed, thus inferior manifestations of God’s Rule did intermittently mark the ages, but in seasons of revival - the KING, King, and Kingdom of Israel flourished in worldwide fame and glory!

Such times were, for example, the days of King David and King Solomon. Through The Book of Proverbs, we can see the learning of Solomon, The Wise, at such a time when God’s Rule was gloriously manifest for all to behold. Solomon understood the fear of the Lord: namely that in Israel, God was KING! Therefore Solomon continually wrote about the supremacy of the Holy Spirit in all matters of Government. Solomon walked before the LORD in friendly communion, friend-to-Friend. While sitting upon the highest point of authority in Israel, Solomon looked up and saw Another Ruler who was HIGHER. From the royal Throne, Solomon raised his eyes upward to see the KING of Kings transcending over the whole realm of what the nations called, “Solomon’s Kingdom”. Thus, in The Book of Proverbs, Solomon preached what he saw! Solomon was compelled so to do because of the glory that he did see, namely, the Divine Government of God! My reader, hear ye him...

Divine Government

- “the LORD weigheth the spirits” – Prov. 16:2
- “The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts.” – Prov. 17:3
- “Every way of man is right in his own eyes: but the LORD pondereth the hearts.” – Prov. 21:2
- “The hearing ear, and the seeing eye, the LORD hath made even both of them.” – Prov. 20:12
- “The spirit of man is the candle of the LORD, searching all the inward parts of the belly.” – Prov. 20:27
- “The LORD hath made all things for Himself: yea, even the wicked for the day of evil” – Prov. 16:4
- “Many seek the Ruler’s favour; but every man’s judgment cometh from the LORD.” – Prov. 29:26
- “The horse is prepared against the Day of Battle: but safety is of the LORD.” – Prov. 21:31

Is it any wonder why the psalmist declared, “Except the LORD build the House, they labour in vain that build it: except the LORD keep the City, the watchman waketh but in vain” (Ps. 127:1)? It was for good reason that Solomon said, “There is no wisdom nor understanding nor counsel against the LORD” (Prov. 21:30). Solomon walked with God as the beloved son of David, a man and King after the Lord’s own heart. Thus, being thereby instructed, Solomon told the glory of it all! Solomon’s Proverbs do historically recount a personal testimony of what happened, and, glory to God, Israel was filled with a heavenly vision of how God was KING! Being thereto made to fear, Solomon taught others to fear. Songs bounded

forth from Mount Zion and filled Israel with the words, “Yet have I set My KING upon My Holy Hill of Zion” (Ps. 2:6)! In later times, and furthermore, bounding forth from the pinnacle of heathen power came the knee-bowing confession, “I blessed the MOST HIGH, and I praised and honoured HIM that liveth for ever, whose dominion is an everlasting dominion, and HIS KINGDOM is from generation to generation” (Dan. 4:34), from none other than King Nebuchadnezzar himself! As you can see, the King of the world in his time could not refrain to speak of the KING of Kings! If such a testimony as this was spoken from the mouth of God’s enemies, how much more should we hearken to God’s friends? Speaking of the commandments of God, Moses said, “Keep therefore and do them; for this is your wisdom and your understanding **in the sight of the nations**, which **shall hear** all these statutes, **and say**, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath GOD so nigh unto them, as the LORD our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this Law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons...” (Duet. 4:6-9). Shall we not take heed?

For the majority of Solomon’s life he did as the Lord had commanded through Moses, and he, being nourished under the parenting of King David, became a preacher to the nations who flocked to hear the word. Being dignified and famous above every earthly King in his time, Solomon gave glory to the KING of Kings! For Solomon’s Proverbs abode not in Israel, alone, but in all the earth (1 Kings 4:29-34)! Let us therefore take heed, my reader. Let us consider The Proverbs of Solomon which filled Israel with value superseding every earthly treasure. Let us take heed because, shockingly, Solomon professed Divine Empowerment for the obtaining of Divine Promises, as a channel under God’s Divine Government!

Divine Empowerment

- “A Kings heart is in the hand of the LORD, as the rivers of water: He turneth it whithersoever He will.” – Prov. 21:1
- “A Divine sentence is in the lips of the King: his mouth transgresseth not in judgment” – Prov. 16:10
- “A just weight and balance are the LORD’S: all the weights of the bag are His work.” – Prov. 16:11
- “Man’s goings are of the LORD; how can a man then understand his own way?” – Prov. 20:24
- “the answer of the tongue is from the LORD” – Prov. 16:1
- “thy thoughts shall be established” – Prov. 16:3
- “A man’s heart deviseth his way: but the LORD directeth his steps” – Prov. 16:9
- “There are many devices in a man’s heart; nevertheless the counsel of the LORD, that shall stand.” – Prov. 19:21
- “The lot is cast into the lap; but the whole disposing thereof is of the LORD.” – Prov. 16:33
- “In the light of the King’s countenance is life; and his favour is as a cloud of the latter rain.” – Prov. 16:15
- “The King’s wrath is as the roaring of the lion; but his favour is as dew upon the grass.” – Prov. 19:12
- “The fear of a King is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.” – Prov. 20:2
- “A King that sitteth in the throne of judgment scattereth away all evil with his eyes.” – Prov. 20:8
- “A wise King scattereth the wicked, and bringeth the wheel over them.” – Prov. 20:26

What a profound and glorious vision! A vision which the heathen were made to marvel at (Ex. 9:16, Deut. 28:10, Josh. 4:24, 1 Sam. 4:7-8)! Proverbial Truths which all nations were forced to acknowledge and admire (1 Kings 4:29-34)! Who could deny that there was a God in Israel? None could. No, not when God was ideally and scripturally, according to the Covenant, having His way with the people of Israel (1 Kings 8:42-43). Hereby we can see that through The Book of Proverbs, Solomon declared to the world “The Kingdom of God!” ...not his own Kingdom. He declared that in Israel, God was KING! In Israel God Ruled! Thus Solomon’s majesty and rule did shine as a reflection from a Greater Source!

That which was declared worldwide by mighty signs and wonders, by great glory and fame, was first proclaimed within every home of Israel, Parents-to-children, in every City and Province, Princes-to-people, in the whole Nation and Land, King-to-Princes! Also, and furthermore, with Prophets and Levites making their circuits throughout the Land, with local Officers and Spirit-compelled civilians sprinkled abroad, according to scripture, preaching was heard at The Gate of every City, in the chief place of concourse, filling the Land and Nation full of the knowledge of God! While under the inspiration of the Holy Spirit, Solomon called these many voices One Voice: The Voice & Cry of Wisdom.

“Wisdom crieth without; she uttereth her voice in the streets: She crieth in the chief place of concourse, in the openings of the gates: in the City she uttereth her words...” – Proverbs 1:20-21

“Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the City, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man.” – Proverbs 8:1-4

“Wisdom hath builded her House, she hath hewn out her seven pillars: She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the City, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding.” – Proverbs 9:1-6

The word of God was effectively sounded abroad. It was shouted with voices lifted up like trumpets (Isa. 58:1), with urgency proportionate to the eminency of death, declaring the alarm of Divine threatenings and inescapable justice! Every ear heard. The people knew that Israel was “The Kingdom of God”, not of man. They knew that the earthly King who ruled over Israel was an instrument in the hand of the real KING, God Almighty. In other words, because of the KING of Kings the people of Israel feared the King. Solomon told the story well and Israel was astonished to hear it!

❖ **God Almighty’s prerogative to execute justice so that Israel remained holy.**

- “For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.” – Lev. 11:45
- “The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. The LORD is great in Zion; and he is high above all the people. Let them praise thy great and terrible name; for it is holy. The king’s strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob. Exalt ye the LORD our God, and worship at his footstool; for he is holy.” – Psalm 99:1-5
- “Let God arise, let His enemies be scattered: let them also that hate Him flee before Him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the Presence of God. But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.” – Psalm 68:1-3 [see Numbers 10:35-36]

❖ **King Solomon’s personal testimony (*under inspiration*) depicting the Divine prerogative of justice.**

- **Every Man:** “For the ways of man are before the eyes of the LORD, and He pondereth all his goings.” – Prov. 5:21, “He that keepeth the commandment keepeth his own soul; but he that despiseth His ways shall die.” – Prov. 19:16
- **Every Household:** “For the froward is abomination to the LORD: but his secret is with the righteous. The curse of the LORD is in the House of the wicked: but he blesseth the habitation of the just. Surely he scorneth the scorners: but he giveth grace unto the lowly. The wise shall inherit glory: but shame shall be the promotion of fools.” – Prov. 3:32-35, “The wicked are overthrown, and are not: but the House of the righteous shall stand.” – Prov. 12:7
- **Every City:** “Wisdom strengtheneth the wise more than ten mighty men which are in the City.” – Eccl. 7:19, “By the blessing of the upright the City is exalted...” – Prov. 11:11, “Scornful men bring a City into a snare: but wise men turn away wrath.” – Prov. 29:8 [“Blessed shalt thou be in the City, and blessed shalt thou be in the field.” – Deut. 28:3, “Cursed shalt thou be in City, and cursed shalt thou be in the field.” – Deut. 28:16]
- **The Whole Nation:** “That thou mayest walk in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the Land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.” – Prov. 2:20-22, “The fear of the LORD prolongeth days: but the years of the wicked shall be shortened...The righteous shall never be removed: but the wicked shall not inherit the earth.” – Prov. 10:27, 30
- **Every Judgment:** “[The LORD] keepeth the paths of judgment, and preserveth the way of His saints.” – Prov. 2:8
- **The Preparation of All Justice:** “Judgments are prepared for scorners, and stripes for the back of fools.” – Prov. 19:29
- **The Conclusion of All Uprising:** “The evil bow before the good; and the wicked at the gates of the righteous.” – Prov. 14:19

This is a staggering vision indeed! Did not the Lord say, “I am a Great KING” (Mal. 1:14)! You may wonder, my reader, how God fulfilled such a vision exactly. When and if Israel was ruled by God so that these glorious ultimatums of justice

were fulfilled, what would it look like? We must understand, firstly, that God reigned in Ultimate, Sovereign, and Transcendent power! This means that He did not merely reign *over* all Israel, He reigned *within* every Israelite! Such a rich and glorious vision had a rich explanation, therefore let us allow the man, Solomon, who was rich in wisdom, to explain via The Book of Proverbs. Our study will continue in this order:

The Vision Unfolded in Five Themes

(#1) God's Ultimate, Sovereign, & Transcendent Rule of Israel via the heart by Spiritual Judgments

(#2) The foremost characteristic of those who FOUND FAVOR with God whereby He lifted them up when they fell, and, led them in paths of righteousness for His Name's sake [“For the just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.” – Prov. 24:16], instead of giving them a God-sent delusion

(#3) God's Imminent Judgment against evildoers was ideally accomplished through Civil Justice via the Government of Israel

(#4) The foremost means by which the drawing and persevering GRACE of God was ROBBED from its saving purpose (going before and behind men as a saving shield) so that God no longer lifted men up when they fell or led them in paths of righteousness for His Name's sake, but, rather, He led them into the pit of fallenness, destruction, and death

(#5) In the case when Civil Justice was allowed to deteriorate into corruption because of LEAVEN, God Ruled

Theme #1

God's Ultimate, Sovereign, & Transcendent Rule of Israel via the heart by Spiritual Judgments: This means that, in other words, God reigned over and in all Israelites, for good or for evil [“I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.” – Isaiah 45:7]. God's prerogative of justice existed to mortify all evil, this was true, but how or in what way did He “create evil”, you wonder? The answer is simple and profoundly complex. God's sovereignty transcended all evil. This means that evil was instrumental to His righteous purposes. The Lord had a transcending Government over evil so that He might gloriously punish it, and in whatever way He ordained it, decreed it, and created it, He did it so that He might show His glorious and terrible anger against it (Rom. 9:22)! In other words, God used evil for righteous causes.

In the light of this component of Government, we need to understand how God led men into their punishment and condemnation by Spiritual Judgments (Ps. 35:6, 125:5). When God made a Spiritual Judgment of DAMNATION upon a man, the man was henceforth condemned already even if he was not caught by the Civil Justice of Israel yet (John 3:18). This means that the wrath of God did already abide upon him before Civil Justice found the man and punished him (John 3:36). Hence, after the Spiritual Judgment of damnation was made by God, before long... the man's footsteps were led into God's justice by means of Civil Officers (in ordinary circumstances) resulting in physical death. In Israel, Spiritual Judgments go before Physical Judgments, the invisible before the visible.

Oh my reader, consider the frightening reality! That a man can think that he was clean and right in his own eyes, according to his own conscience, "but the end thereof" was the way of death (Prov. 14:12, 16:25, 30:12)! God spiritually blinded men so that they could not detect their sin and or God, therefore, also, they were blind to the imminent enforcement of justice crouching just yonder. The curse of God robbed men of all wisdom so that, alas, in their simplicity, they staggered into the jaws of justice! When God said, "I form light and create darkness", or, "I make peace and create evil" (Isa. 45:7), it was the same to say, "I bless men with prudence and curse men with simplicity". The Book of Proverbs tells the reason why: "A prudent man foreseeth the evil, and hideth himself; but the simple pass on, and are punished (Prov. 27:12).

Spiritual Judgments of Damnation via a DELUSION:

- Strong delusions were given to the proud. - Prov. 18:12, 20:6, 9, 21:27 [see 2 Thess. 2:11-12]
- They did not know that their course led them into the depths of hell. – Prov. 9:18
- "*The wisdom of the prudent is to understand his way: but the folly of fools is deceit.*" – Prov. 14:8
- They refused to go unto the wise so as to receive help. – Prov. 15:12
- If they did go to the wise it was transient... they would not abide among the wise. – Prov. 15:31
- They hungered for and fed on foolishness. – Prov. 15:14
- "*The foolishness of man perverteth his way: and his heart fretteth against the LORD.*" – Prov. 19:3
- Because they were destitute of wisdom they were joyful in folly. – Prov. 15:21
- The LORD was far away from them and refused to hear their prayers. – Prov. 15:29
- They found no good – Prov. 17:20
- "*A fool hath no delight in understanding*" – Prov. 18:2
- They entered into contentions and lawsuits to their own chastisement and eventual destruction. – Prov. 18:5-7
- "*A fool's mouth is his destruction, and his lips are the snare of his soul.*" – Prov. 18:7
- "*...the wicked fall into mischief.*" – Prov. 24:16
- They were never satisfied with sin. – Prov. 27:20
- They praised the wicked. – Prov. 28:4
- They didn't and couldn't understand judgment. – Prov. 28:5
- They could not prosper because they were destined to fall into mischief. – Prov. 28:13-14
- At the moment of apostasy they were spiritually judged by God and confined within spiritual fallenness. – Prov. 28:18
- They trusted in their own hearts. – Prov. 28:26
- They had no vision from God. – Prov. 29:18

It is important to note that these Spiritual Judgments happen to Israelites because they were the people who dwell in and among the presence of God Almighty as their KING. Historically and ideally, according to the scripture, status as a civilian of Israel meant status as an authentic convert to and follower of God (a genuine member of the Old Testament Church). To be a civilian of Israel meant that they were authentically united with God in saving communion, as is expected of the true Church in any age or dispensation. Therefore, it must be noted that, even after a Spiritual Judgment of damnation via a delusion was decreed upon certain civilians of Israel, this did not mean that they abandoned "the form of godliness" which they had before they fell under the wrath of God (spiritually speaking). At this time these individuals were judged spiritually, but not physically. Civil Justice had not yet visited them, and so, their sins had not been found out or publicized. Lurking among Israel they, in their wickedness, deceived themselves and others. They put on vain shows of religious piety by honoring God with their lips, but their heart was far from Him (Isa. 29:13, Matt. 15:8, Mark 7:6, 2 Pet. 2:18-19, 2 Tim. 3:5, 13). They appeared outwardly as those who were faithfully *seeking God*, this was true, but perhaps what is more shocking

is that they had bold countenances as if they were truly *believing* in the Lord! This means that they appeared *confident* of their current standing with God!

A Form of Religious Piety is Maintained

- **Seeking God:** They are still seeking God, this is true! But they are not granted the ability to find wisdom from God even though it was sought after (Prov. 14:6). This was because when God was seeking after them to give them wisdom, they did not hear Him. Therefore God made the Spiritual Judgment that, “Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But yet have set at nought all My counsel, and would none of My reproof... Then shall they call upon Me, but I will not answer; THEY SHALL SEEK ME EARLY, BUT THEY SHALL NOT FIND ME: For that they hated knowledge, and did not choose the fear of the LORD” (Prov. 1:24-25, 28-29). Though these men sought God and called upon God, He withheld grace from them. “Surely [God] scorneth the scorers: but He giveth grace unto the lowly” (Prov. 3:34). Locked up under the delusion of God, the poor souls could not be forgiven. They were utterly unable to be forgiven even though forgiveness was diligently sought after via prayers, sacrifices, ceremonies, and religious observances (Prov. 21:27)! And yet, alas! They appear to be steadfastly believing and confident to the undiscerning public! ...this is a delusion indeed.
- **Believing & Confident:** Though their expectation of justification and salvation was never so bold and firm, they were eventually cut off (Prov. 23:17-18, 24:14). Though their sacrifices were never so numerous with lambs never so precious, they were unacceptable (Prov. 21:27, 15:18). Though their prayers were never so long with words never so fair, they were not heard (Prov. 28:9, Ps. 66:18, 109:7, Lam. 3:44, 56). Though their confidence is undaunted and their faces unashamed, it was false (Prov. 14:15-16, Isa. 48:1-2, Micah 3:11, Jer. 7:4, 8, 10). Isaiah gave an explanation to it all, “Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour” (Isa. 45:15).

My reader, this is the invisible Government of GOD through the Spiritual Judgment of damnation. The characteristics of those who are thus judged are evident, according to the scriptures. Therefore, now, secondarily, let us look at the invisible Government of GOD through the Spiritual Judgment of salvation.

CHAPTER #7

Divinely Empowered Civil Justice, Theme #2

(i.e. The Kingdom of God)

Theme #2

The foremost characteristic of those who FOUND FAVOR with God whereby He lifted them up when they fell, and, led them in paths of righteousness for His Name's sake [*"For the just man falleth seven times, and riseth up again: but the wicked shall fall into mischief."* – Prov. 24:16], instead of giving them a God-sent delusion: That foremost characteristic was, "THE FEAR OF THE LORD". According to The Book of Proverbs, the fear of the LORD is very specific. What was a person supposed to fear about the LORD, exactly? They must have "the fear of the LORD" that God was the KING of Kings in Israel! This means that God was KING over and above the earthly King of Israel and transcending beyond the scope of earthly Civil Justice, reaching into the very heart itself! The result of such a godly and holy fear was, namely, an awareness of God's Imminent Judgment against evil doers in Israel. This judgment did, of course, begin in the hearts via Spiritual Judgments, but it was manifest, furthermore, in physical reality via Civil Judgments. According to The Book of Proverbs, this was *wisdom* and *understanding* in the *knowledge* of God, without which no man could be saved!

An Awareness of God's Imminent Judgment (i.e. "the fear of the LORD")

- "The fear of the LORD is the instruction of *wisdom*; and before honour is *humility*." – Prov. 15:33
- "The fear of the LORD is the beginning of *knowledge*: but fools despise *wisdom* and *instruction*." – Prov. 1:7
- "The fear of the LORD is the beginning of *wisdom*: and the *knowledge* of the *holy* is *understanding*." – Prov. 9:10
- "In the fear of the LORD is strong confidence: and his children shall have a place of refuge. The fear of the LORD is a fountain of life, to depart from the snares of death." – Prov. 14:26-27
- "...by the fear of the LORD men depart from evil." – Prov. 16:6
- "He that walketh in his *uprightness* feareth the LORD: but he that is perverse in his ways despiseth Him." – Prov. 14:2
- "The fear of the LORD tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil." – Prov. 19:23
- "By *humility* and the fear of the LORD are riches, honour, and life." – Prov. 22:4
- "Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long. For surely there is an end; and thine expectation shall not be cut off." – Prov. 23:17-18
- "A wise man feareth, and departeth from evil: but the fool rageth, and is confident." – Prov. 14:16 (see 22:3)

Various Other Characteristics Stemming from FEAR

- They foresaw the judgment of God that would certainly come upon them, thus they forsook evil. – Prov. 22:3, 27:12
- They devised good and not evil. – Prov. 14:22
- They were meek. – Ps. 25:9
- They were granted mercy and happiness. – Prov. 28:13-14
- They increased in strength and their expectation was not cut off. – Prov. 24:5, 13-14

Every King has a Kingdom, otherwise he is not a King. Every King rules the territory and people of that Kingdom by laws, otherwise he is not a King. In Israel there was a King and a KING, and the KING was the KING of the King. In Israel, the King was made to fear the KING. Hence, The Book of Proverbs was written. Can you see this now, my reader? According to King Solomon, if a citizen of Israel does not fear the LORD... he would perish. Solomon said, "The fear of

the LORD is a fountain of life, to depart from the snares of death” (Prov. 14:27). Notice that King Solomon did not say, “Fear me because I am King!” No. Solomon said in other words, “Fear the LORD because He is the KING of me!” Solomon was not pointing to his right hand which grasped the throne of Israel, but God’s! Solomon was not pointing to the certainty that he, by Civil Justice and Governmental enterprise, would certainly find out and kill all sinners among Israel. No! Solomon was pointing the eyes of Israelite citizens to look upon the real threat of death in the Land – God Almighty as Transcendent KING!

Important Observations

***Firstly**, God wrote the Law for His own Kingdom, to rule Israel thereby. The rule of God’s Kingdom included instruments which He deemed useful - the King, Princes, Officers, civil magistrates, Priests, Prophets, and Levites (and in all necessary circumstances where civilians play an integral role in Civil Justice).*

***Secondarily**, in cases of leniency in the law, cases which lack the punishment of death when justice would otherwise demand it, God was able to perform the death sentence according to His own will, whenever He willed; Behold His threatenings! That which the letter pardons the Monarch can require.*

***Thirdly**, also, that which Civil Justice unlawfully failed to punish because of human negligence, God observed. He decided upon every case that never came before civil magistrates. There is no secret crime or secret sinner in all of Israel; Behold His threatenings! Furthermore, God was not necessarily reliant upon the instrumentality of humans to execute the Divine quota of Civil Justice, but in the case that Israel was flourishing in the beauty of the Covenant as it was written (as God required), the LORD would ordinarily use human instrumentality. Therefore, that which was not necessary for Civil Justice was, nevertheless, intended to be ordinary.*

Solomon was, indeed, pointing all eyes to the real KING, God Almighty... but to what end? Namely, that all citizens of Israel might obtain “the fear the LORD”, without which no man could be saved! There is no written account that better introduces people to “the fear of the LORD”, than Proverbs Chapter 1.

Chapter 1: A Fit Introduction to The Book of Proverbs

Suffice it to say, The Book of Proverbs is confrontational. In Chapter 1, God confronted the citizens of Israel. This short introduction to the 31 Chapter Book made the impact upon the reader God was looking for. Every Israelite citizen should have felt as if God said to them, “I am threatening you!” My reader, God *was* threatening Israel. If you will learn anything about “the fear of the LORD” in The Book of Proverbs, it is the Divine Threatenings of God Almighty! These threatenings were so sure, ordinary, and experiential, they turned into *proverbial facts* of life which filled the Land of Israel. Solomon was but a mouthpiece of inspiration so that, shockingly, The Almighty spoke in first person. In this manner, in Chapter 1, GOD opened up The Book of Proverbs.

The Almighty spoke in first person, but into what situation? The proverbial scene depicted was when sinners were running loose in Israel. Uncaught sinners! Yes, and therefore they were enticing others to sin! The scene was narrated with Fatherly affection to the citizens of Israel who were the object of enticement, that they would make their decision in the light of the Threatenings of God Almighty, their KING. How terrifying are these threatenings, my reader! Consider the scene yourself... Behold the uncaught “sinners” mingled in Israel, the poor innocents who stand enticed thereby, and God Almighty looking on with Legions of Angels ready to fulfill His threatening command:

“My son, **IF sinners entice thee**, consent thou not.

If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

We shall find all precious substance, we shall fill our Houses with spoil:

Cast in thy lot among us; let us all have one purse:

My son, walk not thou in the way with them; refrain thy foot from their path:

For their feet run to evil, and make haste to shed blood.

Surely in vain the net is spread in the sight of any bird.

And they lay wait for their own blood; they lurk privily for their own lives.

So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

Wisdom crieth without; she uttereth her voice in the streets:

She crieth in the chief place of concourse, in the openings of the gates: in the City she uttereth her words, saying,

How long, ye **simple ones**, will ye love **simplicity**? and the **scorners delight in their scoring**, and **fools hate knowledge**?

Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Because I have called, and ye refused; I have stretched out my hand, and no man regarded;

But ye have set at nought all my counsel, and would none of my reproof:

I also will laugh at your *calamity*; I will mock when your fear cometh;

When your fear cometh as *desolation*, and your *destruction* cometh as a whirlwind; when *distress* and *anguish* cometh upon you.

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

For that they hated knowledge, and did not choose the fear of the LORD:

They would none of my counsel: they despised all my reproof.

Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.” – Proverbs 1:10-33

The secretly devised mischief was no secret to God! The sinners laid wait for robbery, pillage, murder, and bloodshed, but God laid wait to turn it upon their own heads! God said, “they lay wait for their *own* blood”! Oh these simple men, these Israelite sinners! From whence cometh their simplicity? They lurked in secret plotting mischief in practical atheism (in denial that in Israel God was KING)! In practical atheism, I say, expecting that Israelite justice was enforced by the limited powers of mere man. In practical atheism, I say, expecting that what was done in secret was unseen by the scope of God’s justice. In practical atheism, I say, that “the eyes of the LORD are in every place, beholding the evil and the good” (Prov. 15:3). This was, in other words, a denial that in Israel God was KING; the KING of Kings!

These men were fearless because they were faithless. They “hated knowledge” and “did not choose the fear of the LORD”, because they lived lifestyles which were atheistic toward Israel’s Omniscient, Omnipotent, and Threatening Monarch (Prov. 1:29), God Almighty. The Lord allowed no such thing in Israel. According to His threats, these simplistic men were running into a head-on collision with “calamity”, “desolation”, “destruction”, “distress”, and “anguish”. Literally speaking, God watched on as they plotted evil and acted in fearless anarchy. In response, the KING invented a devise of justice which would give them faith in God again... only then it will be too late. “Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find me” (Prov. 1:28), the LORD said.

In The Book of Proverbs “the fear of the LORD” is very specifically defined: It is an awareness of God’s Imminent Judgment because the Lord is the KING of Israel. The Book of Proverbs was a Survival Manual for all citizens of Israel. Those who lived without its instruction were doomed to die. Because God was KING, justice was inevitable and its visitation sure. To the un-caught rebels lurking about the Nation of Israel, belonged sadness, terror, distress, and woe. That which was un-caught by man resides in the hands of a Living God! It was proven true, my reader – as *a proverbial truth* “rings true” to the common conscience – therefore Israel sang God’s praise, saying, “Yea, darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee” (Ps. 139:12)! Nothing was hid from the LORD, their KING! Under God’s Rule, “there is nothing covered that shall not be revealed; and hid, that shall not be known” (Matt. 10:26)! Do you believe it, my reader? If you knew the content of the following 30 Chapters, you would not doubt it! In Proverbs Chapter 1 God called-out the crime of *thievery* and *murder* with personalized threatenings, but there’s much more. This Chapter is a fitting introduction to the whole Book because, henceforth, the KING of Israel threatens ALL SINNERS in the Land with such meticulous specificity it is utterly amazing.

Antithetical to how Mafia Drug-Lords put out contracts of assassination, the Lord God Almighty wrote The Book of Proverbs. This Book is a personalization of death warrants written to His beloved people Israel (because they did, above all other people, reside under the gaze of God's Omniscient observance and immediate Rule), and as for all remedial acts of judgment, the Lord names the conduct and its punishment, every sinner to their appointment of pain. The whole Book of Proverbs unfolds to tell the story...

Prayer-less Israelite, you will cry out and not be heard. Mocking Scorners, at God's laugh you will be disturbed. Seasonal Adulterers, the Good Man is at home. Sex-offender, you are offending God and enraging His jealousy. Fear-less Citizen, a delusion is holding your hand on the pathway leading down. Midnight Thief, the Lord Almighty is awake. Covetous Man, the Divine Curse of poverty is soon to be yours. Oppressor of the Poor, the LORD will plead. Tumult of Anarchists, there be more that be with GOD. Presumptuous Sinner, the unpardoning hatred of God is reared to suddenly destroy. Confident Rebel, God has a surprise for you. Mischievous Vagabond of Israel, God is in the wilderness. Silent Man-Slayer, the noise of your crime is heard by God (behold, the blood of the slain cries out to Him from the ground)! Restless Sinner, hell is burning for you! Guilty Man, God is pursuing you! – Behold His threatenings, “The Book of Proverbs”!

An Awareness of God's Imminent Judgment

the inevitable visitation of justice

Unlawful Sex

The pathway to the harlot's House was a pathway of certain death. Why? God promised to kill the sex-offenders, that's why. God was so bold to say, “None that go unto her return again, neither take hold of the paths of life” (Prov. 2:18-19, 5:4-5)! The Lord did not forbear to describe their torments in the afterlife either, saying, “And thou mourn at last, when thy flesh and thy body are consumed” (Prov. 5:11)! This was the inescapable conclusion: KING-meets-Citizen, in this life *and* the next. Through Solomon's work in The Book of Proverbs, the Lord points Israel to Himself - their invisible threat! - causing sex-offenders to reckon with reality that in this Land Deity is KING! Can you see how the LORD directed all attention to Himself as the infallible Enforcer of justice accomplished? Consider His own argument to the sex-offenders, when He said,

“And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? **For the ways of man are before the eyes of the LORD, and he pondereth all his goings.** His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray.” – Proverbs 5:20-23

Through the power of omniscience and by all means necessary, God would see to the execution of justice against sex-offenders. One of these means included, for example, the instrumentality of an offended husband. In a situation of adultery, the Lord would discover the hidden crime and bring it to the attention of the offended husband (Prov. 6:32-35). Upon this discovery, God would not restrain the rage of jealousy that was kindled in the heart of the offended husband but rather let it loose on its course of revenge (Prov. 6:34-35), God's revenge. In this way, GOD, through the enraged husband, hunted the sex-offender down to fulfill His own purpose of vengeance in vindication of the promise, “whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul” (Prov. 6:32). This was one of many means used by the Lord.

With such compelling arguments, it is amazing that men could not fear the Lord! With such moving imagery like, “He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks” (Prov. 7:22), only a man “void of understanding” could go straightway to the harlots House (Prov. 7:7). Shockingly, the man “knoweth not that it is for his life” (Prov. 7:23)! His atheistic irrelevance to the fear of the LORD had deluded him (Prov. 9:18), God made sure of that. This is because, in Israel, if a man was unknowing of God, He was unknowledgeable of “the fear of the

LORD”, and if this was the case, then, shockingly, the man did not know how to survive in Israel. Those who did not take heed to The Survival Manual for Israelite citizens (The Book of Proverbs), couldn’t survive. As a *sinning citizen* under the Government of the KING of Kings, death was imminent. This was for good reason. The pathway of life was not unclear, no! Men were commanded to Read, Meditate, Memorize, “learn to fear” (Deut. 17:19), and LIVE! Otherwise the citizen’s fate was sealed to the contrary promise, “all they that hate Me love death” (Prov. 8:36, 1:7). And what will God do to the people that He hates? It is written, “The mouth of strange women is a deep pit: he that is abhorred of the LORD *shall fall therein*” (Prov. 22:14)? Solomon wrote to the end that all Israelite sex-offenders would confess the undeniable fact that the Transcendent KING of Israel rules over all!

[Relevant Verses: See Proverbs 2:18-19, 5:1-23 4-5, 9-11, 20-23, 6:24-29 & 32-35, 7:1-27 (all contextually regard sexual sin – God’s specific threatenings are 7:22-23, 26-27), 9:13-18 (content addresses sexual sin – God’s specific threatening is verse 18), 22:14 (unlawful sex via strange women).]

Thievery

The Greater Sort

For Israelite citizens who laid wait for the robbery and blood shed of innocent men, God laid wait. For what? To return the deed upon their own heads! The Conspirator of Justice was one step ahead of the conspirators of thievery, thus the LORD said, “they lay wait for their own blood; they lurk privily for their own lives” (Prov. 1:18). This is staggering, is it not!? My reader, have you ever felt that you are being watched? That some evil was lurking in the shadows for your harm? In Israel the Lord makes the thieves so to feel! – God was watching them! So expressive and heart-moving are God’s warnings, my reader! So detailed and personalized are His engagements to backsliding Israelites, you can feel He does not want to do them harm... but He will!

“My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste:

So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and **thy expectation shall not be cut off.**

Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place:

For a just man falleth seven times, and riseth up again: **but the wicked shall fall into mischief.**

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

Lest the LORD see it, and it displease him, and he turn away his wrath from him.

Fret not thyself because of evil men, neither be thou envious at the wicked;

For there shall be no reward to the evil man; the candle of the wicked shall be put out.

My son, fear thou the LORD and the king: and meddle not with them that are given to change:

For their calamity shall rise suddenly; and who knoweth the ruin of them both?” – Proverbs 24:13-22

No counsel is like God’s counsel; full of compassion, sincerity, foreknowledge, and alarm! Verses 13-14 and verses 21-22 encapsulate this portion of scripture as a Father’s counsel to a son, contextually speaking. The Lord opened up by describing the tastefulness of righteousness and the goodness of obedience which, when a man had found it, his “expectation shall not be cut off”. This was because God cuts men off. Expectations of life and prosperity (according to God’s will) were rewarded to the righteous, but God spoke to the wicked immediately thereafter in verses 15-16. “Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place”. Why? Because, God said, even though the righteous would temporarily fall into the hands of a mischievous spoiler for a time, he “riseth up again”. Not so for the wicked! The Lord said, “but the wicked shall fall into mischief”. Foreknowledge and Omnipotence did speak, saying, “the wicked shall fall into mischief”. It was certain. The fate was sealed. Therefore further counsel was necessary: so certain was this fate for the wicked that, in the scripture, the righteous were depicted as onlookers to the fall of their enemies (Prov. 24:17)! The Lord counseled them not to rejoice when their enemy falls or else, shockingly, God would “turn away His wrath from” the wicked. God was watching the wicked man *and* the righteous man, my reader, and if the

righteous man rejoiced (immorally) as he watched the wicked man fall under God's wrath, the Lord would turn away His wrath from the wicked man as a recompense of displeasure at the righteous man's immoral behavior! This is truly amazing. The Living God is the central figure at hand. This meant in other words, the KING was at hand! Or, in other words, "The Kingdom of God is at hand" (Mk. 1:15)! This is good news to the righteous and bad news to the wicked, but have we ever understood it? Most haven't!

By necessity, all Israelites needed to live in utter consciousness of the Living God before them at all times, as David said, "I have set the LORD always before me: because He is at my right hand, I shall not be moved" (Psalm 16:8). God assured the righteous men to still themselves before the justice of God, even if recompense was deserved on their part. That, no matter the state of wicked men, *it was temporary*, therefore the righteous were encouraged not to envy them – "For there shall be no reward to the evil man; the candle of the wicked shall be put out". So if, in happenchance (so to speak), you were a citizen of Israel that caught a word of some mischievous tumult of lawlessness at work, namely, some men dreaming up a plan of thievery for self-gain, the Lord said: "My son, **fear thou the LORD** and the King: and meddle not with them that are given to change: **For their calamity shall rise suddenly; and who knoweth the ruin of them both**" (Prov. 24:21-22)!? So what should every citizen do at such a time? God's details are compelling: "Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not" (Prov. 29:24).

The Lesser Sort

God spoke further to other branches of criminal thievery of *the lesser sort*, saying, "Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel" (Prov. 20:17). This kind of thievery is commonplace to the dishonest man who was given to covetousness or slothfulness. As you can see, God gave no place of escape for thieves of lesser evil than the former. When the earthly steward miscalculated a payment, when the tax collector mistakenly passed you by, when the Levitical Officer misjudged your offering, when your neighbor gave abundantly to a cause which you lied about, whatever the case of dishonest gain at hand - what was miscalculated was still recorded, what was mistaken will not be passed by, what was misjudged will soon be judged, and what was lied about will be found out because – God said, "AFTERWARDS", Divine punishment would come upon him in proportion to his crime (Prov. 20:17). In proportion to the crime, I say, but let every citizen take heed! Divine fury can and will be aggravated to slay the sinner who presumptuously and impenitently commits the uncaught lesser evil of thievery, thus the KING said, "The getting of treasures by a lying tongue is a vanity tossed to and fro **of them that seek death**. The robbery of the wicked **shall destroy them**; because they refuse to do judgment" (Prov. 21:6-7).

[Relevant Verses: Prov. 1:17-18 (*murder for robbery*), 20:17 (*thievery*), 21:6-7 (*thievery*), 24:15-16 (*warning against thievery or harming the righteous*), 29:24 (*partnership with thievery and resistance of evildoers*).]

Covetousness

God appealed to all Israelite citizens to consider the essence of carnal desire, saying, "Do you want happiness?" The words are never thus stated but they are powerfully communicated by scripture! For an Israelite in the Holy Land, happiness was allowed or disallowed by the KING. For Israel to be happy while under the Government of an Omniscient and Transcendent KING (mind you, a KING who would not relent from any purpose of righteousness and justice), they needed to learn to live righteously and justly like their KING; otherwise, their eradication from the Kingdom of God was sure (Prov. 2:21-22). Did not the Lord say through the Prophet Micah, "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to **walk humbly with thy God**" (Micah 6:8)? The Book of Proverbs contained such like counsel to all citizens of Israel, that they would choose "the fear of the Lord" and wisdom instead of vainly hoping in the delusional happiness of sin and transgression against the KING (as if they were going to get away with it!). Oh the transient dream of sinners! It endureth but for a short time! In this way, some Israelite citizens were tempted to covet after "silver", "gold", and "rubies", but the LORD gave His counsel on the matter, saying,

“Happy is the man that findeth **WISDOM**, and the man that getteth **UNDERSTANDING** [*namely that in Israel, God was KING!*]. For the merchandise of it is better than the merchandise of **silver**, and the gain thereof than fine **gold**. She is more precious than **rubies**: and all the things thou canst desire are not to be compared unto her. **Length of days** is in her right hand; and in her left hand riches and honour. Her ways are ways of **pleasantness**, and all her paths are **peace**. She is a **tree of life** to them that lay hold upon her: and **happy** is every one that retaineth her.” – Proverbs 3:13-18

God promised to interrupt the course of carnal happiness and covetous dreams by granting “length of days”, “riches”, “honour”, “pleasantness”, “peace”, “life”, and “happiness” to those who seek after **wisdom** and **understanding** INSTEAD! Take heed to this, my reader: this meant that God cursed the covetous and robbed them from all the gladsome characteristics formerly listed, and if their covetousness matured in its depravity beyond measure then God would kill the men. By the argumentation of Divine Threatenings, God made sure that every Israelite citizen lived with no uncertainty,

“Treasure of wickedness **profit nothing**: but righteousness **delivereth from death**. The LORD WILL NOT SUFFER the soul of the righteous to famish: but He **CASTETH AWAY the substance** of the wicked.” – Proverbs 10:2-3

“He that oppresseth the poor to increase his riches, and he that giveth to the rich, **shall surely come to want**.” – Prov. 22:16

“**In the House of the righteous is much treasure**: but in the revenues of the wicked **is trouble**.” – Prov. 15:6

“He that is greedy of gain **troubleth his own House**; but he that hateth gifts **shall live**.” – Prov. 15:27

“The LORD will **destroy the House of the proud**: but He will **establish the border** of the widow.” – Prov. 15:25

“Rob not the poor, because he is poor: neither oppress the afflicted in the gate: For the LORD will **PLEAD THEIR CAUSE, AND SPOIL the soul of those that spoiled them**.” – Prov. 22:22-23

“He that by usury and unjust gain increaseth his substance, **he shall gather it for him** that will pity the poor.” – Prov. 28:8

“He that giveth unto the poor shall not lack: but he that hideth his eyes **shall have many a curse**.” – Prov. 28:27

“Remove not the old landmark, and enter not into the fields of the fatherless: For **their Redeemer is mighty**; HE SHALL PLEAD THEIR CAUSE **with thee**.” – Prov. 23:10-22

Do you think God kept His promises? Behold, my reader, “The Kingdom of God”! The arena where God’s behavior mattered and God’s will was done! The arena where God imminently and immediately acted and Ruled! Therefore in it, “The LORD WILL NOT SUFFER” and “CASTETH AWAY”, “the LORD will PLEAD...AND SPOIL”! Therefore, glory to God! In the Kingdom of God righteous men could not “famish” (yea, rather, in their House is “much treasure” and concerning their substance they “shall not lack”!), the border of the widow was established, the poor was defended, and the fatherless were protected! Yes, and there’s more! The wicked were spoiled, they had many curses, their Houses and revenues were troubled, their substances were cast away, their profits came to nothing, and in their poverty they “come to want”, at least, and at most they came to die! Do you remember the prayer, “Thy Kingdom come. Thy will be done in earth, as it is in heaven” (Matt. 6:10)!? These were pure words from pure lips. Perhaps now you are put to wonder and astonishment that in Israel, God was KING! The utopia of God’s Kingdom was the arena in which, “Thy will be done”, was not an unanswered prayer but a proverbial truth that no one could deny!

Men who were inclined to trust in riches did also deny the eminency of justice, therefore, God said, “**He that trusteth in his riches shall fall**: but the righteous shall flourish as a branch” (Prov. 11:28). Like unto this passage, in Proverbs 28:19-22, the violent scheme of covetousness was clearly detailed by the LORD as a forewarning to all. In this passage, my

reader, consider how the Lord was compassionate and condescending with His instruction to Israel. Keep in mind that God's condescension and meticulous involvement within Israelite civilization was inevitably, for better or for worse (i.e. for blessing or for curse)! Because of this, God's grace articulated and identified lusts to avoid and vain hopes to shun - this was so that when such temptations entered the mind or crouched at the door of Israel, the citizens would remember what was written and shun them at once!

“He that tilleth his land **shall have plenty of bread**: but he that followeth after vain persons **shall have poverty enough**. A faithful man shall **abound with blessings**: but he that maketh haste to be rich **shall not be innocent**. To have respect of persons **is not good**: for **for a piece of bread that man will transgress**. He that **hasteth to be rich** hath an evil eye, and **considereth not that poverty shall come upon him**.” – Proverbs 28:19-22

As a matter of life and death, all Israelite citizens were required to trust in God. To trust in God was to live a lifestyle in “the fear of the LORD”, a lifestyle without envy of sinners and sincerely in love with God (Prov. 23:17). The result of this was astronomical!

“And the LORD thy God will make thee **plenteous** in every good **work** of thine hand, in the **fruit** of thy body, and in the **fruit** of thy cattle, and in the **fruit** of thy Land, for good: for the LORD will again **rejoice over thee for good**, as He rejoiced over thy fathers: **IF** thou shalt hearken unto the voice of the LORD thy God, to keep His commandments and His statutes which are written in this Book of the Law, and **IF** thou turn unto the LORD thy God with **all thine heart, and with all thy soul**.” – Deut. 30:9-10

“My son, if thine heart be **wise**, my heart shall **rejoice**, even mine. Yea, my reins shall **rejoice**, when thy lips speak right things. **Let not thine heart envy sinners**: but **be thou in the fear of the LORD all the day long**. For surely there is an end; and **thine expectation shall not be cut off**.” – Proverbs 23:15-18

“**Happy** is that people, that is in such a case: yea, **happy** is that people, **whose God is the LORD**.” – Psalm 144:15

You see, Israelites were called to be Jews *inwardly* (Rom. 2:28-29), to live lifestyles that agreed with God. This meant that when God said of wisdom and understanding, “all things thou canst desire are not to be compared unto her” (Prov. 3:15), the true Jew agreed! The right-standing citizen would say back to God, “The Law of Thy mouth is better unto me than thousands of gold and silver” (Psalm 119:72)! Or, “Thou hast put gladness in my heart, more than in the time that their corn and their wine increased” (Psalm 4:7)! How great is God's goodness! My reader, hear how the Lord pled His own cause to Israel, saying,

“How much better is it to get **wisdom** than **gold**! and to get **understanding** rather to be chosen than **silver**! The highway of the upright is to depart from evil: **he that keepeth his way preserveth his soul**. Pride goeth before **destruction**, and an haughty spirit before a **fall**. Better it is to be of an humble spirit with the lowly, **than to divide the spoil with the proud**. He that handleth a matter **wisely** shall **find good**: and whoso trusteth in the LORD, **happy is he**.” – Proverbs 16:16-20

How disdained was “the spoil” of “the proud”! They did not “find good” or “happiness” in Israel, according to the LORD. The curse of “destruction” and “a fall” was following close behind the transient success of covetous men, so much so that the Lord said, “How much better is it to get wisdom than gold! And to get understanding rather to be chosen than silver!” This is truly amazing.

[Relevant Verses: Prov. 3:13-15 (covetousness), 10:2 (covetousness), 11:28 (trusting in riches), 15:6, 16, 27 (judgment of the covetous & oppressing the widow), 16:16-20 (strong threatenings all in context of gaining wealth), 22:16, 22-23 (oppressing the poor and covetousness), 23:10-11 (oppressing the fatherless), 23:15-18 (envy of sinners), 28:8 (unjust gain, covetousness, usury, oppressing the poor), 28:8, 16, 19-22, 27 (covetousness & the curse of poverty).]

A Parenthetical Clarification: What kind of FEAR?

These individuals did not grudgingly “fear God” as if they disagreed with His Law. They did not reluctantly obey a God they did not understand. Not so! In Spirit and Truth, they loved God’s Law! By sheer joy and holy ecstasy they were compelled to sing, “O how love I Thy Law! It is my meditation all the day” (Ps. 119:97)! Can you say that, my reader? These individuals did not flee away from sin because they viewed God as a merciless Monster. No! They agreed with God. They felt the truth of the Law *in their hearts* and it *controlled their emotions* – feeling the sinfulness of that which God condemned and the righteousness of that which God justified, according to the Law – therefore when they fled from sin they forsook what they repulsed! My reader, is this how you understand “the fear of the LORD”? “**The fear of the LORD** is to HATE evil: pride, and arrogance, and the evil way, and the forward mouth, do I hate!” They fled from sin because it was repulsive, yes, and they walked with God because He was altogether lovely! The fear of the LORD did not make these individuals flee away from God, on the contrary, it drew them to God! Why? They knew the blessedness of the blessed man that did abide under the shadow of the Almighty (Ps. 91:1)! Therefore they, of all men, were happy men! Therefore it was written, “Happy is the man that **feareth alway**” (Prov. 28:14)! Every Israelite that feared the LORD was led into and steadfastly kept by communion with the Living God, friend-to-Friend, and this was no dull experience. Did not the LORD say that He would be with them? Therefore it was written,

“For thus saith the High and Lofty One that inhabiteth eternity, whose Name is Holy; I dwell in the High and Holy place, **with him also** that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” – Isaiah 57:15

“Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the House that ye build unto Me? and where is the place of My rest? For all those things hath Mine hand made, and all those things have been, saith the LORD: **but to this man will I look**, even to him that is poor and of a contrite spirit, and trembleth at my word.” – Isaiah 66:1-2

Heaven is a happy place because God is there! By necessity, also, redeemed humans who are with God are happy men! Redeemed humanity was and is, **God’s dwelling place** (Ezek. 11:16). “Judah was His sanctuary, and Israel His dominion” (Ps. 114:2). This is because, at the first, Israel was “of a contrite and humble spirit”. God made them tremble at His word when He descended from Heaven upon Mount Sinai in their very sight, engulfing Mount Sinai with the FIRE of a heavenly and furious holiness! This was so that, Moses said, “[God’s] **fear** may be before [Israel’s] faces, that [they] sin not” (Ex. 20:20). Afraid they were and awful it was, yes, but God promised that He will *revive* the humble and contrite ones! How? According to Isaiah 57:15, **God would be with them!** His very presence would overshadow and comfort them as a flourishing garden provides fruit for the faint and shade for the weary. God was, metaphorically speaking, a canopy of relief to all mankind who sought refuge from the blistering heat of the sun. Yes! And God was, from another angle, a bright and warm sunrise which ends the dark and shivering night! God said, “to this man will I look!” What a glory! Did not the psalmist say, “God be *merciful* unto us, and *bles*s us; and **cause His face to shine** upon us” (Ps. 67:1)? Did not Moses say, “The LORD *bles*s thee, and *keep* thee: **the LORD make His face shine** upon thee, and be *gracious* unto thee: **the LORD lift up His countenance** upon thee, and give thee *peace*” (Num. 6:24-26)? Did not David say, “**Make Thy face to shine** upon thy servant: *save me* for Thy mercies’ sake” (Ps. 31:16)? Of a truth, therefore, Solomon said, “happy is the man that **feareth** always” (Prov. 28:14)! For, verily, “**The fear of the LORD** is the beginning of wisdom” (Ps. 9:10), and, “Like as a Father pitieth his children, so the LORD pitieth **them that fear Him**” (Ps. 103:13). Oh reader, “so great is His mercy toward **them that fear Him**” (Ps. 103:11)! “The mercy of the LORD us from everlasting to everlasting upon **them that fear Him**, and His righteousness unto children’s children; to such as keep His Covenant, and to those that remember His commandments to do them” (Ps. 103:17).

You see, my reader? The Nation of Israel was God’s Nation. God’s Nation was God’s country, God’s Land, God’s Government, with God’s Laws, governing God’s citizens, a people called “God’s people”. The Nation of Israel was, in other words, The Church, and the citizens were Church members. All citizens were Israelite converts (ideally speaking)

and their lifestyles depicted salvation to the world! This being the case, Israelites were violent seekers after the Lord who had vital reality with God!

Love for God

Israelites were violent seekers after the LORD who had vital reality with God!

A man cannot even obtain the (saving) knowledge of God except he was seeking the LORD with holy violence. The promise of Jeremiah 29:13, “And ye shall *seek* Me, and *find* Me, when ye shall *search* for Me with **all your heart**”, was binding upon the saint initially and present-progressively. The Old Testament saints were Whole-Hearted Seekers after the LORD in the totality of their faculties! This fact was noted before but it is vibrantly evident here, in Proverbs 2:1-6: the man was receiving God’s word, memorizing God’s word, inclining his heart, and applying his heart, not in some emotion-less conduct of exterior rule-keeping, no, but being so moved in the heart with holy desire and sincere conviction, the man was CRYING to God for knowledge, LIFTING UP HIS VOICE for understanding, seeking it with relentless desire as a lost man sought for undiscovered gold and silver in uncharted regions of land!

“My son, if thou wilt receive my **words**, and hide my **commandments** with thee; So that thou incline thine ear unto **wisdom**, and apply thine heart to **understanding**; Yea, if thou CRIEST after **knowledge**, and LIFTEST UP THY VOICE for **understanding**; If thou **seekest** her as silver, and **searchest** for her as for hid treasures; THEN shalt thou **understand the fear of the LORD**, and **find the knowledge of God**. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.” – Proverbs 2:1-6

For good reason, David said, “my soul thirsteth for Thee, my flesh longeth for Thee” (Ps. 63:1)! Those that kept God’s commandments were soul-ravaged and soul-gripped by The Spirituality of the Law! Thereby, through The Spirituality of the Law, Israel had spiritual communion with the Living God. In Proverbs 4:1-9, yet again, the righteous man was submissive and studios to his spiritual guides, retaining the words of God in his heart so to *never forget* them nor decline from them, and, thus, he *loved them, exalted them, and embraced them* with all his heart!

“Hear, ye children, the instruction of a Father, and attend to know understanding. For I give you good doctrine, forsake ye not my Law. For I was my Father's Son, tender and only beloved in the sight of my Mother. He taught me also, and said unto me, Let thine **heart retain my words: keep my commandments, and live**. Get **wisdom**, get **understanding**: FORGET IT NOT; **neither decline** from the words of my mouth. FORSAKE HER NOT, and she shall **preserve thee**: LOVE HER, and she shall **keep thee**. **Wisdom** is the principal thing; therefore get **wisdom**: and with all thy getting get **understanding**. EXALT HER, and she shall **promote thee**: she shall bring thee to **honour**, when thou dost EMBRACE HER. She shall give to thine head an ornament of **grace**: a crown of **glory** shall she deliver to thee.” – Proverbs 4:1-9

These men were ever-keeping their hearts with diligence, looking straight on and turning not aside, pondering the path of their feet and removing themselves from all evil (Prov. 4:23-27). Their relationship with God was real, yes, and God joined with them in their path of pursuit, even so: wherever they went He *led* them, whenever they slept He *kept* and *protected* them, whenever they awoke He *talked* with them, and as a Lamp to their feet and a Light to their path He *illuminated* them (through His written word; see Prov. 6:20-23)!

“My son, **keep** thy Father's commandment, and **forsake not** the Law of thy Mother: Bind them **continually upon thine heart**, and tie them **about thy neck**. When thou *goest*, IT SHALL LEAD THEE; when thou *sleepest*, IT SHALL KEEP THEE; and when thou *awakest*, IT SHALL TALK WITH THEE. For the commandment is a **Lamp**; and the Law is **Light**; and reproofs of instruction are **the way of life**.” – Proverbs 6:20-23

By the sheer experience of being loved by God, they loved God! And being constrained thereby they did hide His commandments in their hearts, they taught them diligently to their children, they talked about them in every conversation *in the House*, they talked about them when they are *walking by the way*, they talked about them when they did *lay down* and when they did *rise up*, for, the commandments of God were ever-before them like *as the frontlets* between their eyes, and, literally speaking, they did write them upon the posts of their Houses and on their gates as a memorial of love (Deut. 6:5-9)! Would to God every professing Christian of the 21st century would live likewise!

“And thou shalt love the LORD thy God with ALL thine heart, and with ALL thy soul, and with ALL thy might. And these words, which I command thee this day, **shall be in thine heart:** And thou shalt teach them diligently unto thy children, and shalt *talk* of them when thou *sittest in thine House*, and when thou *walkest by the way*, and when thou *liest down*, and when thou *risest up*. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy House, and on thy gates.” – Deuteronomy 6:5-9

By the strong compulsion of love for God, His commandments were as the apple of their eye, written upon the tablet of their hearts, and, they, being cherished, were like a sister and kinswoman to the soul (Prov. 7:1-4). Furthermore, also, nothing was comparable to their love for God and His commandments, which meant, nothing was more desirable or pleasurable to them – “For wisdom is better than rubies; and all the things that may be desired are not to be compared to it” (Prov. 8:11)! For this reason, also, they looked after the Living God’s illuminating face forevermore, as it was written, “Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of my doors” (Prov. 8:32-36). [Let the reader take note of this key principle of salvation: **(KEY)** - Without this behavior they could not obtain the knowledge of God or understand the fear of the Lord, which meant, in other words, they could not *hear* God, *see* God, *fellowship* with God, or *walk* with God (John 7:11-12, Rom. 12:1-4). This is because, God promised, “A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth” (Prov. 14:6).]

All of these passages do demonstrate how the Israelites had vital reality with God. They did not merely fear God, they loved God! And these two emotions were not contrary but complementary one to another. Anyone who sought not the LORD in this manner would certainly and inevitably be found out as a sinner in Israel, doomed to whatever Civil Justice would demand. If any citizen did not find repentance and restitution for sins committed... they would suffer the death penalty. This is why the Lord said (through Lady Wisdom),

“Now therefore hearken unto Me, O ye children: for blessed are they that **keep My ways**. Hear instruction, and be **wise**, and refuse it not. Blessed is the man that *heareth* Me, *watching daily* at My gates, *waiting* at the posts of My doors. **For whoso findeth Me findeth LIFE, and shall obtain favour of the LORD. But he that sinneth against Me wrongeth his own soul: all they that hate Me love DEATH.**” – Proverbs 8:32-36

Those who did not violently seek the LORD by *hearing* Him, *watching daily* at His gates, and *waiting at the posts* of His doors, they did not *find* Him! And if they did not find Him they did not find LIFE! In Israel, such men were doomed to die. The Lord did not merely discourage sinning by the threat of death, but He encouraged righteousness by the blessedness of salvation! Through Lady Wisdom, God said,

“Counsel is Mine, and sound **wisdom**: I am **understanding**; I have **strength**. By Me Kings reign, and princes decree **justice**. By Me Princes rule, and Nobles, even all the Judges of the earth. **I love them** that love Me; and those that seek Me early **shall find Me**. **Riches** and **honour** are with Me; yea, **durable riches** and **righteousness**. My **fruit** is *better than gold*, yea, *than fine gold*; and My **revenue** than *choice silver*. I **lead** in the way of **righteousness**, in the midst of **the paths of judgment**: That I may cause those that love Me to **inherit substance**; and I will fill their **treasures**.” – Proverbs 8:14-21

This is certainly the Old Testament expression of, “I am come that they might have Life, and that they might have it more abundantly” (John 10:10). Lady Wisdom was desirable, but if She was not desired then She was to be feared! In Israel, a life **without wisdom** IS a life **without God** ...a life of certain death. This is according as it was written and proverbially

experienced among all the people of Israel, “He that getteth wisdom loveth His own soul: He that keepeth understanding shall find good” (Prov. 19:8).

Love for the Brethren

The relationship with God, formerly addressed, compelled the Brotherhood of Israel to love one another. Hallelujah! “Behold, how good and how pleasant it is for Brethren to dwell together in unity” (Ps. 133:1)! Rightly did Paul say, “And above all these things put on charity, which is the bond of perfectness” (Col. 3:14)! Only true saints know the blessedness of this bond. Those who were bound together by this were bound together by God, “for God is love” (1 Jn. 4:16). This was the spiritual scenery in Israel when the Lord of glory had His way. “Israel was holiness unto the LORD, and the firstfruits of His increase” (Jer. 2:3), “a Noble Vine” and “wholly a right seed” (Jer. 2:21), therefore, glory to God! The citizens and Brethren of Israel loved one another fervently, with a pure heart and a good conscience toward God. My reader, let Solomon tell you!

Proverbs 3:21-35

“My son, let not them depart from thine eyes: keep sound **wisdom** and **discretion**: So shall they be LIFE unto thy soul, and GRACE to thy neck. Then shalt thou **walk in thy way** *safely*, and thy foot shall not *stumble*. When thou **liest down**, thou shalt not be *afraid*: yea, thou shalt **lie down**, and thy sleep shall be *sweet*. Be not *afraid of sudden fear*, neither of **the desolation of the wicked, when it cometh**. **For the LORD shall be thy confidence, and shall keep thy foot from being taken.**”

→ Walking with God & Warnings of Death

“**Withhold not good** from them to whom it is due, when it is in the power of thine hand to do it. **Say not** unto thy Neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee. **Devise not** evil against thy Neighbour, seeing he dwelleth securely by thee. **Strive not** with a man without cause, if he have done thee no harm. **Envy thou not** the oppressor, and **choose none** of his ways.”

→ Loving the Brethren

“For the **froward is abomination to the LORD**: but His secret is with the righteous. The **curse** of the LORD is in the House of the wicked: but He blesseth the habitation of the just. Surely He **scorneth** the scorers: but He giveth **grace** unto the lowly. The wise shall inherit glory: but **shame** shall be the promotion of fools.” – Proverbs 3:21-35

→ Warnings of Death and Destruction

Walking with God enabled love for the Brethren, and thereby the good-standing citizens were saved from “the desolation of the wicked, when it cometh” (Prov. 3:25). Why? Because God killed men who didn’t love their Brethren. Such men were froward against the Lord and an abomination unto Him. Therefore, He *cursed* them, *scorned* them, *withheld grace* from them, and *promoted them* to shame! If these were the doings of the KING, who could ward it off?

The behavior which promised LIFE, in Israel, was the behavior that matched biblical love. The Law explicitly commanded, “Thou shalt not avenge, nor **bear any grudge** against the children of thy people, but **thou shalt love thy neighbor as**

thyslf: I am the LORD” (Lev. 19:18). Through The Book of Proverbs the LORD became very specific about what He meant when He said, “thou shalt love thy neighbor as thyslf” (Lev. 19:18). For example,

Christ-like Behavior is Demanded & Expected:

- “Hatred stirreth up strifes: but love covereth all sins.” – Proverbs 10:12
- “A fool's wrath is presently known: but a prudent man covereth shame.” – Proverbs 12:16
- “A soft answer turneth away wrath: but grievous words stir up anger.” – Proverbs 15:1
- “A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.” – Proverbs 15:18
- “He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.” – Prov. 17:9
- “The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.” – Proverbs 19:11

Do you see the *glory* of God? With such love-saturated character, *strife* was unstirred and appeased, *wrath* was turned away, *divided* friends were unified, and *transgression* was overpassed! *Wrath* was unseen, *shame* was covered, *soft answers* did abound, *love* was diligently sought after and followed, and *glory* shined! To the blessed citizens of Israel who were right-standing before God as saints, “Wrath is cruel, and anger is outrageous” (Prov. 27:4). They felt it was so, in their hearts. As “anger resteth in the bosom of fools” (Eccl. 7:9), love rested in the bosom of saints! The citizens of Israel didn’t live like Heathen Nations or love like Heathen Nations. For example, the heathen honored the cruel and vengeful who were mighty in strength. The heathen feared and respected those who were unruly in spirit and untamed by common fears. Israelites did, on the contrary, feel the truth of what was written: “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a City” (Prov. 16:32). That was to say, they didn’t admire vengeance but, rather, slowness to anger. They didn’t admire untamed and unruly strength, but, rather, him that was temperate enough to rule his spirit (Prov. 25:28). Hallelujah!

The Israelite heart was like the heart of none other in all of humanity – it was redeemed! They panted after God and cried out for righteousness! They did heartily love and fervently obeyed the following commandments given to them by God,

“Thus saith the LORD, Let not *the wise man* **glory in his wisdom**, neither let *the mighty man* **glory in his might**, let not *the rich man* **glory in his riches**: But let him that glorieth glory in this, **that he understandeth and knoweth Me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD.**” – Jeremiah 9:23-24

“Cease ye from man, whose breath is in his nostrils: **for wherein is he to be accounted of?**” – Isaiah 2:22

“And ye shall be **holy** unto Me: for **I the LORD am holy**, and have **severed you from other people** that ye should be Mine.” – Leviticus 20:26

Israel was adorned in the ornaments of character that were God’s delight. They disdained everything else. You see, my reader, the wicked backsliders of Israel were taken in the immorality of hatred. They lived love-less and uncharitable lifestyles. They, being infuriated and intemperate, attacked and fought against those who did their persons harm. These men were easily offended and personally offended, but the right-standing Israelites loved mercy (Mic. 6:8), held no grudge by forgiving their Brethren (Lev. 19:18), and loved their enemies (Prov. 25:21-22)! The right-standing citizens had respect unto the KING of Israel, and, thus, they felt humbled under the brightness of His countenance which did continually shine upon them. This being the case, they were meek. This being the case, they were enabled to live-out the commandment of God,

“If **thine enemy** be *hungry*, give him bread to eat; and if **he** be *thirsty*, give him water to drink: For thou shalt heap coals of fire upon his head, and **the LORD shall reward thee.**” – Proverbs 25:21-22

When Israelites exhibited any behavior contrary to love and charity, as the scripture has thus far defined, the Brotherhood and Citizenship of Israel faced the dangers of remedial chastisement or death via the Civil Magistrates. For this reason, love compelled citizens to maintain intense accountability. For example,

“If thou *forbear to deliver* them that are **drawn unto death**, and those that are **ready to be slain**; If thou sayest, **Behold, we knew it not**; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?” – Proverbs 24:11-12

“**Open rebuke** is better than secret love. Faithful are **the wounds of a friend**; but the kisses of an enemy are deceitful.” – Proverbs 27:5-6

You see, my reader? Love compelled accountability, Brother-to-Brother, and thereby the saints were kept from falling (Prov. 24:11-14). Let us also notice that, furthermore, where there was no love there was no accountability, Brother-to-Brother, but God would still keep count and punish those who did not deliver their slipping Brethren before they fell. Love wounded when necessary, to keep the backslider from falling under the death penalty.

Bridling the Tongue (Including Lying and False Witnessing)

Dear reader, the Lord’s instruction to Israel via The Book of Proverbs gets more detailed, descriptive, and helpful than the former two sections did express! For example, when an Israelite citizen was in the beginning stages of *slipping* from vital reality with God (i.e. love for God and love for the Brethren), what did it look like and how could it be stopped from the onset... that is, long before the soul was endangered by the death penalty? The Lord was kind and gracious to answer all questions of relevance like the former. By nature, God was compelled so to do, just as He said: “I have no pleasure in the death of the wicked, but that the wicked turn from his way and live” (Ezek. 33:11).

God administered forewarning signals to the *slipping* saints (those who slide from **Love for God** and **Love for the Brethren**). At the onset of their sliding they would *increasingly struggle* with associated sins that pertained to the diminishing of charity in the heart, a sliding which was manifest, therefore, according to The Spiritual Law set forth by Christ: “out of the abundance of the heart the mouth speaketh” (Matt. 12:34). Solomon did not disagree. As the “good treasure of the heart” diminished, the “good things” of the mouth diminished (Matt. 12:35), thus idle words and carnality increasingly abounded in place of that which was good and pleasurable to the LORD. No matter what dispensation or Covenant, the activity of the tongue was of eternal significance. The Lord Jesus said, “every *idle word* that men shall speak, they shall give account thereof in The Day of Judgment. For by thy words thou shalt be **justified**, and by thy words thou shalt be **condemned**” (Matt. 12:36-37). This was because the activity of the tongue did/does indicate true and false religion in the sight of God and man, as the apostle James confirmed: “If any man among you seem to be religious, and **bridleth not his tongue**, but deceiveth his own heart, this man’s religion is vain” (James 1:26, 1 Cor. 3:3).

When saving grace and true religion decreased among Israelite citizens, what did the LORD do? Were there remedial acts of chastisement and Civil Justice set in order? The situation was addressed in detail, my reader. Hear Solomon explain,

“The mouth of a righteous man is **a well of Life**: but violence covereth the mouth of the wicked.

Hatred stirreth up strifes: but love covereth all sins.

In the lips of him that hath understanding wisdom is found:

but a rod is for the back of him that is void of understanding.

Wise men lay up knowledge: but the mouth of the foolish **is near destruction**.” – Proverbs 10:11-14

Here we see the destiny of true and false religion in terms of conversation via *two mouths*, literally speaking. At *the mouth* - Solomon pointed - directing the eyes of Israel to see the words and conversations which flowed therefrom, words which do lead the soul unto two contrary eternal destinies. Solomon said, “*The mouth* of the righteous man is **a well of Life**”,

and, “*the mouth* of the foolish is **near destruction**” (Prov. 10:11, 14). From the former mouth came peace, love, temperance, wisdom, and knowledge, from the latter mouth came violent words, strife, un-forgiveness, hatred, and foolishness. This is how the text is most commonly understood... but there’s more to be known.

Solomon brought into view the means of rescue for the backslidden heart (1 Cor. 3:3). Solomon said, “a **rod** is for the back of him that is void of understanding”. All the former observations of the text must be interpreted in the light of this act of Civil Justice which was meant to be remedial. The circumstances were clear: If and when a citizen of Israel was backsliding from true religion and sincere charity so that, alas, strife, un-forgiveness, hatred, and even violence proceeded from the mouth, the *backsliding* saint would be held accountable for whatever sins were found worthy of magisterial punishment, sins that were commonly committed when the tongue was not bridled (i.e. abusive and violent speech which would lead to physical violence [Deut. 19:21, Gal. 5:15], rashness of thought and word which would lead to false-swearing, blasphemous threatenings in the Name of God, dishonest oaths, and un-kept oaths [Lev. 19:11-12, Deut. 23:23], and in extreme cases the mouth could be so inflamed with hatred and intemperance that it framed mischief by law through false witnessing [Duet. 19:15-21]). Carnality in the heart would accelerate the man into circumstances of Civil Justice and proportionate punishments therein, therefore Solomon said: “a **rod** is for the back of him that is void of understanding”. If the *backsliding* citizen did not find repentance even after he suffered the chastisement of the rod (which meant, namely, his heart was not restored into the knowledge and understanding of true religion), the purpose for which he was delivered to the Civil Magistrate was not achieved. He was supposed to be saved from the heart-condition which was “void of understanding”, through the **rod**! But, alas, he was turning into a *presumptuous sinner* against God! For this reason, Solomon said, “the mouth of the foolish is **near destruction**”. In Israel, all presumptuous sinners and unrepentant fools were publically executed (Num. 15:30-31). For this reason, Solomon forewarned,

“He, that being **often reprov**ed hardeneth his neck,
shall **suddenly be destroyed**, and that without remedy.” – Prov. 29:1

“Whoso **despiseth the word** shall be destroyed:
but he that **feareth the commandment** shall be rewarded.” – Prov. 13:13

Oh, my reader! Can you see now why Solomon said, “He that keepeth his mouth keepeth his **life**: but he that openeth wide his lips shall have **destruction**” (Prov. 13:3)? Perhaps it is not so clear to you yet. To understand what was in Solomon’s heart one must first understand the infrastructure of Civil Justice in Israel. Well, my reader, who could expound the significance of this matter better than the Lord Jesus Christ? In “The Sermon on the Mount”, He did! The Lord Jesus said,

“Ye have heard that it was said by them of old time, THOU SHALT NOT KILL; AND WHOSOEVER SHALL KILL SHALL BE IN DANGER OF THE JUDGMENT: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.” – Matthew 5:21-26

Firstly, let us consider the anatomy of Israelite civil justice and rule by judgment and councils.

Secondarily, let us consider the three offences Christ is warning against.

Christ was not speaking against the Law so as to reform it. My reader, do you see how the offender that is depicted here is commended to seek atonement by a “gift before the altar” after all necessary repentance and restitution was performed (Matt. 5:23-24)? This is contextual to Jewish society, justice, and rule (a rule whereby God reigned as KING through men). The offender of the Law stood threatened by physical and spiritual judgment, by God-appointed Judges on earth and the

Lord's judgment in heaven, exactly as the Law demanded (Matt. 5:22, 25-26). Judges were appointed throughout Israel for all matters of Law-breaking (minor and major), and thus the scripture spoke of being in danger of both judgment and councils (Deut. 1:16, 16:18-22, 19:17-18, 25:1). All controversies of Law-breaking committed to the earthly Judges (Ex. 21:6, 21:22, 22:8-9, Num. 25:5). Upon their judgment all punishment would transpire, and in the case of civil disobedience to the Judges the death penalty was warned (Deut. 17:8-13). Therefore, with the grounds of Israelite judgment so clearly placed into position so as to uphold all justice, there must be witnesses for every un-confessed crime. The witnesses of any crime (sin) committed were of vital importance (Deut. 19:15). Seeing that power to kill resides in the Judges verdict of every accusation, witnesses must be honest and true. In the case that a man was incriminated by a false accusation, retributive judgment was returned upon his own head to the same degree he thought to condemn another (*"Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you"* – Deut. 19:19).

With the former contextual foreground in place the situation depicted in Matthew 5:21-26 is simplified. The Lord Jesus was not disagreeing with the moral Law. No, He was not nullifying it or reforming it even though it may appear that He was. As a new believer I once thought this way. At first glance it does appear that Christ is disagreeing with the moral commandment of the Law by saying, "But I say unto you" (Matt. 5:22). It does seem like the Lord was contradicting the Law because He believed it was too shallow. Therefore (in this view), Christ spoke out in contradistinction to the Law so as to deepen the application and extend the warning – thus He did not condemn the act of murder, merely, but the thought of murder (which is anger) and the words of murder (which is "Raca" and "Thou fool"). At first glance this is a compelling interpretation, but with all things considered it is an impossible interpretation!

The former interpretation is based upon the premise that the Law does NOT condemn anger ("angry with his brother"), railing and reviling ("whosoever shall say to his brother, Raca"), and murderous incrimination ("whosoever shall say, Thou fool"). This is not the case!

"whosoever is angry with his brother without a cause shall be in danger of the judgment"

Anger is explicitly forbidden and condemned in Leviticus 19:15-18. As you read it, my reader, take in the whole heart of the passage. It was written, "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the LORD. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD" (Lev. 19:15-18). Apart from the regenerating power of God's grace through the indwelling of the Holy Spirit, obedience was impossible. The manner of behavior which was obedient to this passage as a lifestyle depicts a profound work of God's grace! Furthermore and as further confirmation, anger, hatred, and grudges were condemned in the New Testament just like it was condemned in the Old Testament – with no reformation (Matt. 6:14-15, James 5:9, Gal. 5:19-21). [Note: If a man is angry with his brother without a cause and it led him to commit an act of harm or injury to his fellow brother, he would be endangered of the judgment (the assembly of judges which consisted of 23 men in 1st century Judaism).]

"whosoever shall say to his brother, Raca"

Those who were angry *with a righteous cause* were apt to act in temperance and self-control, being guided by the Spirit of God (2 Tim. 1:7). Those who were angry *"without a cause"* were apt to act upon that anger, seeing that they were inflamed with the fires of iniquity (Prov. 14:17, 22:24, 29:22). "A fool uttereth all his mind: but a wise man keepeth it in till afterwards" (Prov. 29:11). If a man durst not act upon physical violence or plots of murder for fear of the civil magistrates, he was more likely to spew out defaming insults and slanderous accusations. Titles of honor or defaming insults in Jewish culture were connected to the moral standing one had according to the Law. Therefore to insult someone, the reviler would attack a man's good reputation and good standing according to the Law. This meant that for Israelites, insults were more like accusations - accusations of sinful or Law-breaking behavior. Therefore for someone to say to his brother, "Raca", he was endangered by the Law which forbade false witnessing (Ex. 20:16, 23:1, Deut. 5:20, Prov. 19:5, 9, Prov.

21:28, Deut. 19:15-21). In proportion to any false accusation the reviler was to suffer, and after repeated chastisements he was not corrected, he died (Num. 15:28-31). “A fool’s lips enter into contention, and his mouth calleth for strokes” (Prov. 18:6). In the New Testament the verdict was explicitly stated, “revilers” and “railers” are doomed to hell (1 Cor. 6:9-10, 5:11-13), and “all liars shall have their part in the lake which burneth with fire and brimstone” (Rev. 21:8). Even so, “The wicked is snared by the transgression of his lips: but the just shall come out of trouble” (Prov. 12:13). [Note: If a man was contemptuous and injurious so as to rail and revile, by means of false witnessing or false accusation, the proportion of his punishment would equal the magnitude of his false accusation. He, being brought before the council to be judged, was thus brought into the danger of the council (the assembly of judges known as the Sanhedrin which consisted of 72 men in 1st century Judaism).]

“whosoever shall say, Thou fool”

Was there any hope for a fool? Scripture states, “Seest thou a man that is hasty in his words? There is more hope of a fool than of him” (Prov. 29:20). According to Adam Clarke, “This term implied, among the Jews, the highest enormity, and most aggravated guilt.” This term was equivalent to calling someone an apostate (Psalm 14:1, 53:1) or a wicked man. According to the Jews all such men were judged to die. Literally speaking, fools died (1 Sam. 26:21, 2 Sam. 3:33, Prov. 10:8, 23, 18:7)! Every Israelite knew it, but do we? My reader, inhale the thoughts of God on the matter: “A fool’s wrath is presently known” (Prov. 12:16), “a fool layeth open his folly” (Prov. 13:16), “the fool rageth and is confident” (Prov. 14:16), and finally, “Let a bear robbed of her whelps meet a man, rather than a fool in his folly” (Prov. 17:12)! Yes. For this reason fools died! They were abominable apostates beyond all hope of correction or help of remedial punishment!

Fools ended up digging their own grave by false witnessing, lying, slandering, and reviling. Their hatred and anger drove them to the very gates of judgment! Why? Because if a false accuser incriminated another man saying, “Thou fool”, a fools death he would die! To accuse the innocent with accusations of apostasy, was apostasy! Apostasy, or to be a “fool”, was a condition which was punishable by death (see Deut. 19:15-21), a condition obtained by punishable iniquity, therefore if someone falsely accused a man of crimes which pertained to “a fool” in the heat of his anger, this was to impose upon the accused the danger of death (enforced by the council). If the accusation was found to be false then the accuser must die! “The Judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot” (Duet. 19:18-21). For good reason it was written, “A fool’s mouth is his destruction, and his lips are the snare of his soul” (Prov. 18:7), and again, “He that hideth hatred with lying lips, and he that uttereth slander, is a fool” (Prov. 10:18).

With all this in mind, my reader, is it any wonder what was in Solomon’s mind in Proverbs 10:11-14? Solomon understood the punishments of Civil Justice for the purpose of remedial chastisement, and in the case of stubborn impenitence he forewarned: “the mouth of the foolish is **near destruction**” (Prov. 10:14). With the utmost clarity Solomon went on to say,

Proverbs 10:18-21, 23-29, 30-32

“He that **hideth hatred with lying lips,**
and he that **uttereth a slander,** is a fool.
In the multitude of words there wanteth not sin:
but he that **refraineth his lips** is wise.
The tongue of the just is as choice silver:
the heart of the wicked is little worth.
The lips of the righteous feed many:
but fools DIE for want of wisdom.” – Proverbs 10:18-21

➔ Specified Warnings

“It is a sport to a fool to do mischief:
 but a man of understanding hath wisdom.
 The fear of the wicked, it shall **come upon him**...
 As a whirlwind passeth, so is the wicked **no more**...
 “**The fear of the LORD** prolongeth days:
 but the years of the wicked shall be **shortened**...
 The expectation of the wicked shall **perish**...
Destruction shall be to the workers of iniquity...”
 – Proverbs 10:23-29

→ Repeated & Unspecified Warnings
 (i.e. no reference to the Mouth)

The righteous shall never be removed:
 but the wicked shall not inhabit the earth.
The mouth of the just bringeth forth **wisdom**:
 but **the froward tongue shall be cut out**.
The lips of the righteous know what is **acceptable**:
 but **the mouth of the wicked speaketh forwardness**.”
 – Proverbs 10:30-32

→ Specified Warnings

Viewing the entire text in the contextual casement Solomon provided, the interpretation is clear. All the warnings which were repeated in verses 23-29 apply to the *behavior* and *activity* of THE TONGUE. Solomon was not unclear of how and in what way fools made a sport of mischief: They hid hatred in lying lips, speaking a multitude of words as fair speeches for manipulative purposes. Therefore, Solomon warned them, “fools **DIE** for want of wisdom” (Prov. 10:21). They died because when “the mouth of the wicked speaketh foolishness” (Prov. 10:32) it defiled the **holy** people, **Holy** Land, and **Holy** God of Israel. They died because the God of Israel would not suffer the impenitent to live! My reader, God Almighty’s nationwide purpose was stated just above and in clear sight: “The righteous shall never be removed [out of the Land of Israel, that is]: but the wicked shall not inhabit the earth [because they will die]” (Prov. 10:30). This statement was uttered in perfect placement to communicate purposeful meaning! God said, in other words, “Unbridled tongues of Israel be warned, I am going to kill you!” Therefore, is it any wonder that Solomon said,

“He that **keepeth his mouth** keepeth his LIFE:
 but he that **openeth wide his lips** shall have DESTRUCTION.” – Prov. 13:3

“Seest thou a man that is **hasty in his words**?
 There is MORE HOPE for a fool than for him.” – Prov. 29:20

These were bold statements of proverbial truth! What a wonder that, in Israel, this was commonplace experience among all citizens! This was because in the Land of Israel - God was KING! – the territory where the will of the KING was Law. In a territory where the Law was enforced with omniscient exactitude and divine omnipotence, there could be only one result: What things the KING did **abominate** and **delight** in, these became proverbial truths to the public conscience! These became common sense proverbs reverberating through the public of Israel like “righty tighty, lefty loosey” rings true to 21st century carpenters.

“The wicked is SNARED by **the transgression of his lips**:
 but the just shall come out of trouble.
 A man shall be SATISFIED with good **by the fruit of his mouth**:
 and the recompence of a man's hands shall be rendered unto him.
 The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.
A fool's wrath is presently known: but a prudent man covereth shame.
 He that **speaketh truth** sheweth forth righteousness: but **a false witness** deceit.

There is that speaketh like the piercings of a sword: but **the tongue** of the wise is HEALTH.
The lip of truth shall be ESTABLISHED FOR EVER: but **a lying tongue** is but FOR A MOMENT.
 Deceit is **in the heart** of them that imagine evil: but to the counsellors of peace is JOY.
 There shall no evil happen to the just: but **the wicked shall be filled with mischief**.
Lying lips are **ABOMINATION** to the LORD: but they that **deal truly** are His **DELIGHT**.
 A prudent man concealeth knowledge: but **the heart of fools proclaimeth foolishness.**” – Proverbs 12:13-23

Here we see the proverbial pattern yet again! The unruly tongue and abominable mouth brought men into the snare of trouble, to suffer just recompenses, because they could not contain their wrath, because they were driven to the deceit of false witnessing and a lying tongue. Yes, but let us take heed: Depending upon the course of God’s sovereign design to glorify His own Name, the mouth of foolishness may prosper *for a time*. That being said, consider such a circumstance where the lips of wickedness were *temporarily* in prosperity. Then the KING said, “the wicked shall be filled with mischief”. The right-standing citizens of Israel would be glad to hear it! Yes, and in such circumstances as this (when justice was prolonged for a little while), “Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a Book of remembrance was written before Him for them that feared the LORD, and that thought upon His Name. And they shall be Mine, saith the LORD of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him” (Mal. 3:16-17).

Yea, though wicked men went about the City and Nation, their hearts proclaiming foolishness, the verdict of GOD was set forth in Divine surety to be executed in due time – “The lip of truth shall be ESTABLISHED FOR EVER: but a lying tongue is but FOR A MOMENT.” Therefore, in this way, the righteous “come out of trouble” and into satisfaction! They were rewarded for their wisdom and they found God’s counsels to be true! At that time, Hallelujah! Their words did show forth righteousness and their tongue was a minister of health! Indeed, no evil thing devised against them could prosper because “they that deal truly are [GOD’S] **delight**”, according to the scripture! Dear reader, think of it! The Land of Israel was filled with the proverbial truth, “Lying lips are **abomination** to the LORD: but they that deal truly are His **delight**” (Prov. 12:22), because these were real experiences in real time! Historical and present circumstances of Israel declared it and the living did proverbially share it, for, shockingly, whosoever despised God’s proverbial truths were no longer alive! God killed them, my reader. In Israel, the justice and judgment of Divine influence were so commonplace to everyone everywhere, the justice of God became the commonsense proverbial bywords of the public! What a glorious Nation! ...it is the Kingdom of God!

As time went on, the citizens of Israel looked around to find the hoary heads among them. Seeing that the threatenings of God did *historically* and *presently* fall upon the guilty with Divine infallibility, a long life and white hair did proverbially signify the Divine favor of God upon a man! This was the meaning of the scripture, “The hoary head is a crown of glory, if it be found in the way of righteousness” (Prov. 16:31). Such a proverb should incite wonder and amazement in us, for it sure did in them! To them it was a “crown of glory” via Divine favor! Yes, and such men as these could sit their children and grandchildren down to utter a multitude of past experiences which would confirm the truth of God’s word! Therefore, let us take note: a hoary head was a crown of glory “IF it be found IN THE WAY OF RIGHTEOUSNESS”. I make this qualification because there were seasons and generations when God’s judgment did *sleep* (Ps. 7:6, 35:23, 44:23), so to speak, therefore men were able to obtain hoary heads while they were NOT *in the way of righteousness*, but Solomon wrote The Book of Proverbs in a time when God’s Justice and KINGLY fame was flourishing! At all such times the scripture proved to be a true proverb and thus, the experience was commonplace. Hallelujah! Thanks be to God.

My reader, notice the contextual placement of Proverbs 16:3. Its placement expresses meaning that is relevant to the subject of study in this section, “Bridling the Tongue”.

Proverbs 16:27-33

<p>“An ungodly man diggeth up evil: and in his lips there is as a burning FIRE.”</p>
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A froward man **soweth strife:**
 and a **whisperer separateth chief friends.**
 A violent man **enticeth his neighbour,**
 and **leadeth him into the way that is not good.**
 He shutteth his eyes to devise froward things:
moving his lips he bringeth evil to pass.”

➔ The Bringing of Evil to Pass
 (via the unbridled tongue)

The hoary head is a crown of glory,
 if it be found in the way of righteousness.
 He that is slow to anger is better than the mighty;
 and he that ruleth his spirit than he that taketh a City.
 The lot is cast into the lap;
 but the whole disposing thereof is of the LORD.”
 – Proverbs 16:27-33

➔ Justice and Judgment is Done!

The placement of the proverb, “The hoary head is a crown of glory, if it be found in the way of righteousness”, sent a loud message to Old Testament Israelites! Can you hear it, my reader? Look closely. The circumstances embed the strong message: During the whelming fires of unbridled tongues set loose by the Devil, setting on fire a community, City, or Province of Israel, behold, there was an END! Yes, and the hoary headed man could tell the story of how it happened in his time! ...Aye! And what would he say, you wonder? The white-haired man would tell the story of how the wicked men of his time took cities in the flames of their burning lips, but, nevertheless, when the KING visited, justice and judgment was executed according as it was written! Therefore the white-haired man drew two conclusions (by experience and proverbial wisdom): **Firstly**, “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a City” (Prov. 16:32). Yes, because wicked men took the City and were overthrown shortly thereafter. Hallelujah! And, **secondarily**, no matter the circumstance or happenchance (so to speak) of the situation they were involved in, when, namely, the wicked men took the City in the flames of evil desire... the signature of a KING signed “the bottom line” of everything that transpired. In other words, wicked men did not have any power to do anything against God or man at all, except it were given to them from above (John 19:11). In this way, I mean, the signature of a KING signed “the bottom line”. Yes, and in this way the ancient proverb was told: “The lot is cast into the lap; but the whole disposing thereof is of the LORD” (Prov. 16:33). All the hoary heads were able to confess to the young people of their generation, “It was all God’s design.” Do you realize what this means, my reader?

The facts, in proverbs, were historically true!
 The truths, in psalms, were put to Zion’s tunes!
 White hair, in Israel, had a story to share!
 Cause they, unlike others, did not ever dare!
 To go, alongside, defiance to the KING on high!
 Who lived, right then, to make all rebels die!
 To help, right then, and answer the righteous cry!
 To establish, yet again, justice against the lie!
 So that, forever, the ultimatums of pastime,
 Might bring, today, The Book of Proverbs to mind!

Therefore, it was written,

“O LORD, how great are Thy works! and Thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this. **When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: But thou, LORD, art Most High for evermore. For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.**” – Psalms 92:5-9

“The LORD hath made **all things** for Himself: yea, **even the wicked for the day of evil.**” – Proverbs 16:4

Thus in Israel,

The proverbs that were bywords of the public were not wrong!
Nor the songs which rang Temple Courts rising from holy throng!
What the public experienced and beheld became their proverb and song,
And anyone who disagreed with the facts did not ever live long!

The people beheld, what experience did tell, what Divine Inspiration did already foretell,
Even that, right well, upon the wicked befell, thus doth every man his neighbor a proverb tell!

If there rose up causes of wickedness through tongues of mischief, the Lord would find them out! The individuals of prominent influence in situations of mass defection were made answerable to the KING of Israel! How and in what way, exactly? Solomon explained! God’s threatenings against the progress of evil were profoundly specific because the word-choice of the Holy Spirit was in correlation to real events; past, present, or ready to unfold in the future! In plain speech that is easy to understand, Solomon explained:

“He that passeth by, and **meddleth with strife belonging not to him,** is like one that taketh a dog by the ears. As a mad man who casteth **firebrands, arrows, and death,** So is the man that **deceiveth his neighbour,** and saith, **Am not I in sport?** Where no wood is, there **the fire** goeth out: so **where there is no talebearer, the strife ceaseth.** As coals are to **burning coals,** and wood to **fire;** so is **a contentious man to kindle strife.** **The words of a talebearer** are as wounds, and **they go down** into the innermost parts of the belly. **Burning lips** and a **wicked heart** are like a potsherd covered with silver dross. **He that hateth dissembleth with his lips, and layeth up deceit within him; When he speaketh fair, believe him not: for there are seven abominations in his heart. Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation. Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.**” – Proverbs 26:17-28

→ **Situations of Mass Defection**
(effectually exposed & judged)

“**A false witness shall not be unpunished, and he that speaketh lies shall not escape.**” – Proverbs 19:5
“**A false witness shall not be unpunished, and he that speaketh lies shall perish.**” – Proverbs 19:9

→ **Individuals of Prominent Influence**
(suffer specified justice)

What more needs to be said? The KING signed on “the bottom line”: “his wickedness shall be shewed before the whole congregation.” Glory to God! With situations of mass defection effectually exposed and judged, and with individuals of prominent influence suffering specified executions of justice before The Almighty, the saints could not help but sing the words, “When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: But thou, LORD, art Most High for evermore” (Ps. 92:5-9)! Thou, LORD, art KING of Kings and LORD of Lords! Thou, LORD, art the Monarch of every heart in Israelite territory! And after Thy good will, so it is, for this is Thy Kingdom on earth, Thy Territory, the Land in which all men experience: “Thy will be done!” This is the long-looked-for Gospel, the good news – The Kingdom of God! “Thy Kingdom come, Thy will be done on earth, as it is in heaven!”

Can you imagine it, dear reader? The utopia of the KING's will done on earth: in every House, in every City, in every Province, Nationwide, by every Parent, Parents-to-children, by every Magistrate, Officer-to-City, by every Prince, Prices-to-Provinces, by the King, King-to-Princes, and by the KING of Kings, KING-to-King! A Land in which arguments were forbidden and tongues were bridled (Prov. 28:25, 29:22)! And, furthermore, when and if the tongues of men were no longer ruled/bridled by God through saving grace, so that, the unruly persons engaged in the aforementioned criminal acts and beyond (unbridled tongues led to immoral vengeance, violence, and fighting) – even still, there was good news to be told! You see, Israel was a Land in which immoral vengeance was forbidden (Lev. 19:15-18, Prov. 24:28-29) and those guilty of violence (in word or deed) were Divinely Threatened, rebuked, corrected, and proportionately chastised (Ps. 11:5, 55:9, Prov. 4:17, 10:6, 11, 13:2, 16:29, Eccl. 5:8) by the empowerment of Civil Justice (Prov. 10:17, 26:3, 10, 12) or, otherwise, by God's very own intervention! For, in the Land of Israel, like nowhere else on earth, there sat a GOD as KING, the one true God – an Omnipotent KING – so that everything and everyone within the boundaries of the Israelite Nation were safely under God's Kingly dominion! Hereby we are enabled to understand, at last, The Kingdom of God! – the Good News! The Gospel Message which *was*, which now *is*, and which *is to come!*

[Relevant Verses: See Proverbs 10:6, 11-14, 18-21, 23-32 (*bridling the tongue, arguments*), 12:13-23 (*the tongue determining life and death*), 13:3 (*bridling the tongue*), 16:27-33 (*all in context of the tongue – specific threat is in 31 & 33*), 19:5, 9 (*false witnessing, lying, and prominent persons punished*), 26:17-28 (*strife, talebearing, & mass defection*), 29:20 (*hasty in words*).]

CHAPTER #8

Divinely Empowered Civil Justice, Theme #3

(i.e. The Kingdom of God)

Theme #3

God's Imminent Judgment against evildoers was ideally accomplished through Civil Justice via the Government of Israel: The fact of this is utterly amazing, that Civil Justice was EFFECTIVE to save and succeeds to be remedial, meaning that it works repentance within a backslider's soul (i.e. saving faith) through the process of chastisement. Glory to God! "There be three things which go well, yea, four are comely in going", indeed! One of them being, "...A King, against whom there is no rising up" (Prov. 30:31)! What a glorious vision indeed, but how can it be so? This was made possible through Divinely Empowered Civil Justice, the effectual working of God through earthen vessels (2 Cor. 4:7). Yes, and furthermore, the Lord was meticulous in His Threatenings to sinners who were lurking in the Holy Land. The Lord was specific to name sins which He would personally ensure justice upon via the empowerment of Civil Justice, for the glory of His Name.

According to The Book of Proverbs, is there any question who ruled Israel? In reference to himself, the man Solomon expressed confessions of deep humility. In reference to the God of Israel, Solomon expressed confessions of sincere adoration and amazement.

Proverbs 16:1-15

"The preparations of the heart in man, and the answer of the tongue, is from **the LORD**. All the ways of a man are clean in his own eyes; but **the LORD** weigheth the spirits. Commit thy works unto **the LORD**, and thy thoughts shall be established. **The LORD** hath made all things for himself: yea, even the wicked for the day of evil. Every one that is proud in heart is an abomination to **the LORD**: though hand join in hand, he shall not be unpunished. By mercy and truth iniquity is purged: and by the fear of **the LORD** men depart from evil. When a man's ways please **the LORD**, he maketh even his enemies to be at peace with him. Better is a little with righteousness than great revenues without right. A man's heart deviseth his way: but **the LORD** directeth his steps." – Proverbs 16:1-9

→ The KING whose Reign is of Inescapable Magnitude

"**A Divine Sentence** is in the lips of the King: his mouth transgresseth not in judgment. A just weight and balance are **the LORD'S**: all the weights of the bag are his work. It is an abomination to Kings to commit wickedness: for the throne is established by righteousness. Righteous lips are the delight of Kings; and they love him that speaketh right. The wrath of a King is as messengers of death: but a wise man will pacify it. In the light of the King's countenance is life; and his favour is as a cloud of the latter rain." – Proverbs 16:10-15

→ The King whose Reign is expressive of being Ruled by the KING

The King was made subject to the KING, the lesser to the greater. Why? According to The Book of Proverbs, this must be so. Verses 1-9 depicts the GREATNESS of God's Reign as KING, with inescapable magnitude and transcendent glory. Herein, as you can see, not even the King was exempt from God's magnanimous Rule. The King was forced into subjection, humble adoration, and Divine instrumentality in the LORD's hands – and because of this, the KING's Reign was effectually expressed through the King. These two themes unfold with great detail throughout this passage of scripture.

The KING's dominion is not merely exterior but interior, omnisciently and intimately ruling the decision-making faculties of every Israelite citizen (i.e. "*the preparations of the heart*" and "*the answer of the tongue*"). This being the case, the KING's judgment transcends all powers of human deception and is incapable of error ("*the LORD weigheth the spirits*"). Citizens who had faith behaved accordingly. Through faith, they recognized that "all things [were] naked opened unto the eyes of [the KING]", that the KING was the inescapable force "with whom [they had] to do", therefore they made obeisance: "Commit thy works unto the LORD, and thy thoughts shall be established" (Prov. 16:3), the KING said. This means that with obeisance, God promised, "thy thoughts shall be established". What does this mean exactly?

Solomon was compelling Israelite citizens to decide upon obeisance because there was no successful anarchy against the KING. Solomon declared that God made all things for Himself (the wicked and the righteous), and therefore it was better to be led by God into the course of righteousness and obedience rather than "The Day of Evil" (Prov. 16:4). Those who refused to yield to the KING, willingly, according to the bounds of His Divine authority and Rule which include their whole person (inwardly and outwardly), these men suffered the fate of those who were, nevertheless, dominated by the KING at last. It was written,

"The LORD hath made all things for Himself: yea, even the wicked for **The Day of Evil**. Every one that is proud in heart is an abomination to the LORD: though hand join in hand, **he shall not be unpunished.**" - Proverbs 16:4-5

Instead of being guided by the KING's omnipotent hand into the course of righteousness and blessing, these poor souls were guided into the course of disobedience and curse. Why? Think of it, my reader! All citizens who refused to surrender their human faculties of decision-making and desire to the KING, they denied the territorial authority of the KING – the truth that God's Rule reached into the very soul and desire of mankind. They were rebels against the KING because they were blind to His Kingdom and Rule which was of inescapable magnitude! Being blinded by atheistic pride against the KING, they asserted that they were freemen in Israel – free to live lifestyles of anarchy – notwithstanding, shockingly, none were free! All were subjects of the KING's dominion, as the LORD forewarned: "The LORD hath made all things for Himself" (Prov. 16:4-5, 1 Cor. 7:22).

Therefore, before the citizens of Israel began devising their way in their own hearts, they needed to stop and realize: "the LORD directeth his steps" (Prov. 16:9) - the faculties of human decision-making and desire were in the hands of Almighty God! My reader, this would cause men to fear the KING, who is the LORD. In Israel, the doctrine of "the fear of the LORD" was the doctrine of "the fear of the KING". When Israelite citizens saw the Divine omnipotence of their KING, they would fear the LORD; and "by the fear of the LORD men depart from evil" (Prov. 16:6). By the fear of the LORD - namely, that there was a KING in Israel - men no longer did what was right in their own eyes (Judges 17:6, 18:1, 19:1). But contrary to this lifestyle, the faithless, fearless, and proud were atheistic rebels against the KING, those whom God punished and destroyed by raising up enemies against them (Prov. 16:7). Whether peace or war, prosperity or poverty, friends or enemies, all things were in the hands of the LORD, therefore did the great revenues which the wicked achieved in their ungodly agendas ("*hand joined in hand*"), prove to be worthless, momentary, and vain! Shockingly, the LORD led the wicked by the hand into punishment, pillage, and destruction! This was a climactic victory against any tumult of evil which arose in Israel, a victory all were able to behold with their own eyes. Therefore, the society of people and their King, above all, mere made to hate wickedness and love righteousness. With all of this freshly in mind, my reader, consider Proverbs 16:10-15. After exalting the inescapable magnitude of the KING in Proverbs 16:1-9, the eyes of the people were led to look upon a material infrastructure through which Divine Omnipotence took operation.

“A Divine Sentence is in **the lips of the King: his mouth** transgresseth not in judgment. **A just weight and balance** are the LORD'S: **all the weights of the bag** are His work. It is an abomination to Kings to commit wickedness: for the Throne is established by righteousness. Righteous lips are the delight of Kings; and they love him that speaketh right. The wrath of a King is as messengers of death: but a wise man will pacify it. In the light of the King's countenance is life; and his favour is as a cloud of the latter rain.” – Proverbs 16:10-15

The material infrastructure which channeled God's Divine Government was, **firstly**, “the lips” and “mouth” of the King, and, **secondarily**, the “balance”, “weights”, and “bags”. These **two points** of the material Kingdom, *the King* and *the balance*, were the most supreme and least supreme situations of judgment existing in the Land of Israel. The greatest matters of judgment were allotted to *the King*, and the least, most common, and every day matters of society's justice was allotted to *the balance*. For God to claim these two points of situational judgment in the material Kingdom of Israel, God claimed responsibility for every judgment in all of Israel! This was to say, in other words, “From the highest mountain peak to the lowest valley, I am GOD”. If some wanderer did go anywhere in between those two points of reference, God was there! Therefore, also, at any and every situation of judgment from the King to the balance, God was there! The material King was thereby compelled to fear the LORD, as it was written: “It is an abomination to Kings to commit wickedness: for the Throne is established by righteousness” (Prov. 16:11). Kings, Princes, and all people beheld the proverbial truth, “the Throne is established by righteousness”. They could not deny it. This meant, in other words, also, “the Throne is overthrown by wickedness”. The KING made sure to overthrow any and every uprising of wickedness in the Land of Israel, no matter how numerous (“*though hand joined in hand*”-Prov. 16:5). This being the case, the King yielded to the KING. The King was compelled to surrender his faculties of decision-making and desire to the KING so that, thereby, the King would be an instrument of the KING. As a consequence of this holy agreement, “A Divine Sentence is in the lips of the King: his mouth transgresseth not in judgment” (Prov. 16:10)! Oh, my reader! This proverbial statement struck FEAR and TERROR in the hearts of all Israelites citizens! That, shockingly, whoso opposed the King did oppose the KING, and whoso dared to lie to the King did not lie to man but GOD, for the King was Divinely possessed and empowered by the KING! In like circumstances, the Apostle Peter said, “Thou hast not lied unto men but unto God” (Acts 5:4)

In the aforementioned circumstance, the Apostle Peter was a Divinely Empowered ambassador of the KING in a New Testament scenario. Ananias and Sapphira should have been afraid of the KING (“*the fear of the LORD*”) whose reign was presently represented through the under-rulership (James 3:1, Heb. 13:7, 17, 24, 1 Tim. 5:17) of the Apostles and Elders of the 1st Century. Ananias and Sapphira were not testing Peter, no! Peter named the sin which was worthy of death, saying, “How is it that ye have agreed together to tempt the Spirit of the Lord” (Acts 5:9)? Ananias and Sapphira's decision-making thought processes were in practical atheism of this most glorious fact – The Kingdom of God! Thus when they figured they were dealing with mere man they were, rather, in practical anarchy against the Government of God on earth, the Church.

Ananias and Sapphira should have been afraid of Peter (“*the fear of the LORD*”) like as the Israelites were subject to David in the fear of the LORD. For example, when one man was tempted by Joab, David's General, to act in defiance of David's direct order to spare the life of Absalom... the man was afraid! What was he afraid of? The man believed that this secret defiance of David's order was not a defiance of David's order, but of God's. He feared being found-out in the falsehood and secrecy because he knew David was Divinely Empowered to execute Civil Justice, which meant, the man confessed: “there is no matter hid from the King” (2 Sam. 18:13). It was common and proverbial sense to everyone in Israel that the KING ruled through the King, therefore to lie to David was to lie to God, or, to test David was to test God! When a woman was put in a similar circumstance as the former (when the man was enticed by Joab to act in secret defiance of David), she freely confessed the proverbial truth to David himself, saying: “as an angel of God, so is my lord the King to discern good and bad: the LORD thy God will be with thee”, and again, “my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth” (2 Sam. 14:17, 20). You see, my reader, angels were Divinely empowered instruments through which God Ruled from a Throne set in Heaven, and David, likewise, was a Divinely empowered instrument through which God Ruled from a Throne set upon the earth, the Ark, because Israel was the Kingdom of God! He who sat upon the Ark did rule through him who sat upon the Throne in the King's Court! Revealing and confirming this, when Solomon took the Throne of his father, David, it was said, “Solomon sat on the Throne of the

LORD as King instead of David his father, and prospered; and all Israel obeyed him” (1 Chron. 29:23). The Throne of David was not called “the Throne of man”, no! It was the Throne through which the LORD Ruled, “the Throne of the Kingdom of the LORD over Israel” (1 Chron. 28:5)! Solomon, taking the Throne, testified to this historical fact, this proverbial truth, and the common sense of society agreed, but will we? When shall we come to learn the glorious truths which are inherent in the enacted proclamation, “The Kingdom of Heaven is at hand” (Matt. 4:17, 10:7)?

As the aforementioned historical circumstances and scripture citations did illustrate, the Divine Empowerment of the King enabled him to become an ambassador of Divine Judgment. Therefore, what was done against the King was done against the KING, for a “Divine Sentence” was in his lips. Being thus possessed by Almighty God, the King loved righteousness and hated iniquity (see “*his favour*” and “*the wrath of the King*”). Being thus empowered by God, the wicked died under the judgment-sentences given by the anointed, sin-hating, righteous, and material King (see “*messengers of death*”). As you can see in the text, only those who feared the LORD escaped the King’s wrath (“*a wise man*”). To them, also, belonged the King’s favor and happy countenance (Prov. 16:13). As a reflection of the Almighty, the King’s favor was life-giving to the cause of righteousness like sunshine causes all of creation to flourish to the glory of God! For this reason it was written, “**In the light of the King’s countenance is life; and his favour is as a cloud of the latter rain**” (Prov. 16:15). My dear reader, this is not poetry! This was a metaphorical semblance of a spiritual truth! There was no better way to describe the magnitude by which the King was Divinely Empowered by GOD, except by these words! Confirming this, King David gave personal testimony of his walk in GOD:

“The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And **he shall be as the light of the morning, when the sun riseth, even a morning without clouds**; as the tender grass springing out of the earth by clear shining after rain.” – 2 Samuel 23:3-4

This confession of King David was one among many! When the lips of righteous men fell under Divine Inspiration, they spoke likewise. Behold their words, my reader. Behold, rather, God’s mighty deeds! Let the following scriptures memorialize the essence of what it means to be Divinely Empowered by GOD as a King.

“So let all thine enemies perish, O LORD: but **let them that love him be as the sun when he goeth forth in his might**. And the land had rest forty years.” – Judges 5:31

This was Deborah’s song of victory when all Israelite enemies were vanquished! Then, with Israelite independence restored, Deborah gazed into the long-looked-for potential which was ready to be born – the hand of the LORD’s blessing to Rule over Israel yet again.

“A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall **send the rod of thy strength out of Zion: rule thou in the midst of thine enemies**. Thy people shall be willing in the day of thy power, **in the beauties of holiness from the womb of the morning**; thou hast the dew of thy youth.” – Psalm 110:1-3

According to David, “the womb of the morning” was a spiritual semblance of the utopia in which God Ruled! Take note of the words, “rule Thou in the midst of Thine enemies”! Using these words David expressed God’s Kingly power for the subduction of all enemies under His Rule, yea, because this is as the brightness of light and life from the dew-laden womb of the morning! Glory to God!

“**Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee**. For, behold, the darkness shall cover the earth, and gross darkness the people: but **the LORD shall arise upon thee, and his glory shall be seen upon thee**.” – Isaiah 60:1-2

“For, behold, the day cometh... But unto you that fear my name shall **the Sun of righteousness arise** with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall **tread down the wicked**; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.” – Mal. 4:1-3

“Through the tender mercy of our God; whereby **the dayspring from on high** hath visited us, **To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.**” – Luke 1:78-79

Without contradiction, Isaiah, Malachi, and Luke declared the coming of the long-awaited Messiah (The KING of Israel) in the very same terms! The Messiah was called the rising Light of the sun (Isaiah), the Sun of righteousness (Malachi), and the Dayspring from on High (Luke)... and to what end? To “tread down the wicked” (Malachi) and “to give light to them that sit in darkness” (Luke), by guiding their feet into the way of peace. The 1st Advent of the Son of God was, of course, a greater and more superior fulfillment of a Divinely Empowered King (in as much as He was the KING manifest in the flesh), but historically speaking, David and Solomon did shine as a reflection of the coming “anointed One” of God. This means that, generally speaking, God was still the KING of Israel even though He was not the King (in the flesh via incarnation), thus these other men who were Kings before Christ were to be reflections of the KING in their own dispensation. Therefore the Utopia of God’s reign in every generation was, “Thy will be done”. The Utopia of God’s reign was the eradication of evil and the establishment of righteousness, comparable to the light of the sun which shines with inescapable magnitude! Therefore as sunlight discovers and vanquishes darkness, so did the KING through the King! And this means that all crimes were FOUND OUT and punished effectually, according to the scriptures.

LIGHT = Sinners Found Out!

All these threats of God were for the citizens of Israel that lived in real time. They were real-time threats to be literally fulfilled and imminently executed *in their lifetime*. This is because *in The Kingdom of God*, the LORD *does not wait* to judge His people in the afterlife. No! So much the rather, “Judgment must begin at the House of God” (1 Pet. 4:7)! My reader, it is vital that you understand the Divine prerogative of judgment *in this life!* Those judgments which shall be manifest upon the heathen *outside of time*, these are manifest *within time* upon the saints in an inferior but parallel expression, but it is to prepare them to face judgment that is *outside of time* and overcome! This is why God, the KING, declared to the citizens of Israel, “The Day of Wrath” (Prov. 11:4) or “The Evil Day” (Prov. 16:4). This was, in other words, a *visitation* of evil upon evildoers *in real time*. This was God’s promise to Israel: that the wicked backsliders of Israel would be “visited with evil” (Prov. 19:23), no exceptions. This Divine Ultimatum of judgment that exists *inside* and *outside* of time, was summarized in the words of Peter:

“For the time is come that **judgment must begin at the House of God**: and if it **first begin at us**, what shall the end be of them that obey not the gospel of God? And if **the righteous scarcely be saved**, where shall the ungodly and the sinner appear?” – 1 Peter 4:17-18

Peter drew his understanding of God’s judgment upon “the righteous” from Biblical Church History, but do we understand the veracity of his assessment? My reader, do you believe that “the righteous” are scarcely saved from the judgment of God that comes upon them *in real time* as a consequence of sins committed? This Divine ultimatum pervades the pages of Biblical History, and it was recounted by the Prophets of every age. This Divine ultimatum was, also, common knowledge and proverbial truth among the citizens of Israel in Solomon’s time. To no surprise, Solomon said,

“BEHOLD, the righteous shall be **recompensed in the earth: much more the wicked and the sinner.**” – Prov. 11:31

“The Great GOD that formed all things both **rewardeth the fool**, and **rewardeth transgressors.**” – Prov. 26:10

Solomon said, “BEHOLD”, sinners cannot hide in Israel! “Behold”, the Divinely Empowered Government of Israel was like the inescapable light of the sun in its brightness! Declaring this truth with all boldness, Solomon said,

“He that walketh uprightly walketh surely: but he that perverteth his ways **shall be known.**” – Prov. 10:9

“Whose hatred is covered by deceit: **his wickedness shall be shewed before the whole congregation.**” – Prov. 26:26

“**He that covereth his sins shall not prosper:** but whoso confesseth and forsaketh them shall have mercy.” – Prov. 28:13

“Who so causeth the righteous to go astray in an evil way, **he shall fall himself into his own pit:** but the upright shall have good things in possession.” – Prov. 28:10

“Whoso walketh uprightly shall be saved: but **he that is perverse in his ways shall fall at once.**” – Prov. 28:18

“When the wicked are multiplied, transgression increaseth: but **the righteous shall see their fall.**” – Prov. 29:16

“He **keepeth the paths** of judgment, and **preserveth the way** of His saints.” – Prov. 2:8

“The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them. Riches profit not in **The Day of Wrath:** but righteousness delivereth from death. The righteousness of the perfect shall direct his way: but **the wicked shall fall** by his own wickedness. The righteousness of the upright shall deliver them: but **transgressors shall be taken in their own naughtiness.**” – Prov. 11:3-6

“As righteousness tendeth to life: so he that pursueth evil **pursueth it to his own death.**” – Prov. 11:19

“For the ways of man are before the eyes of the LORD, and He pondereth all his goings. **His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.** He shall die without instruction; and in the greatness of his folly he shall go astray.” – Prov. 5:21-23

Like the laws of gravity govern the galaxies of the universe in their immeasurable expanse, each star in the course of its appointed revolution, GOD governed the material and immaterial civilization of Israel in all the courses of righteousness and wickedness – no Israelite excluded! More specifically speaking, and, shockingly, GOD did this through the instrumentality of the King, the KING through the King! This point was very specifically stated by Solomon, my reader, make no mistake about it! To fear the LORD in Israel was to live conscious that **Civil Justice was Divinely Empowered to Succeed!**

“The King’s wrath is **as the roaring of a Lion;** but his favour is **as the dew upon the grass.**” – Prov. 19:12

“The fear of a King is **as the roaring of a Lion:** whoso provoketh him to anger **sinneth against his own soul.**” – Prov. 20:2

“A King that sitteth in the Throne of judgment **scattereth away all evil with his eyes.**” – Prov. 20:8

“A wise King **scattereth the wicked,** and **bringeth the wheel over them.**” – Prov. 20:26

The citizens of Israel who did not believe these truths did not fear or worship the God of Israel who was, in truth, the KING of all Israelites. Though these individuals were doomed to die, it was eventual (according to the timing of the KING who pondered all hearts). In such a case when the guilty did tarry in the Land, Solomon counseled,

“**Cease, my son, to hear the instruction that causeth to err from the words of knowledge.** An ungodly witness **scorneth judgment:** and the mouth of the wicked devoureth iniquity. Judgments are prepared for **scorners,** and stripes for the back of **fools.** Wine is a **mocker,** strong drink is raging; and whosoever is deceived thereby is **not wise.** **The fear of a King is as the roaring of a Lion: whoso provoketh him to anger sinneth against his own soul.**” – Proverbs 19:27-20:2

All Israelites who **erred** from the pathway of righteousness, they did so because they **scorned judgment** (“*an ungodly witness scorneth judgment*”). Very specifically, this meant that they scorned the judgment of God in real time through Civil Magistrates (“*Judgments are prepared for scorners, and stripes for the back of fools.*”). Depravity took a hold upon the erring ones and turned them into spiritual **mockers** who **raged** against God and remained confident (for a moment of time). Their

mockery was, take note: a scorning of justice and judgment via the Government of Israel which was ruled by the KING! Solomon warned the citizens of Israel that “God is not mocked”, yes, because the King is Divinely Empowered to fulfill the promise given in Proverbs 10:29, “*Judgments are prepared for scorners, and stripes for the back of fools.*” Therefore Solomon did plead, “**The fear of a King is as the roaring of a Lion: whoso provoketh him to anger sinneth against his own soul**” (Prov. 20:2)! A staggering acclamation! Divine Empowerment bid all of Israel to fear the King! The King was a dreadful force, and fierce, like the roaring of a Lion! “A Lion which is strongest among beasts, and turneth not away for any” (Prov. 30:30)! Hence, Civil Justice was Divinely Empowered to succeed against the conflict of evil! By judgments executed *within time*, the King scattered away all evil from the civilization of Israel, despite that “most men will proclaim every one his own goodness” (Prov. 20:6, 8). As it pertained to the King, no foe was too fierce so as to make him fear, yea, and no cause was too mysterious so as to foil his discernment! Men did try to deceive the King by a proclamation of their own goodness, so they thought, but they could not deceive the King. A Divine decree forbade it, my reader! As Solomon said, “Many seek the Ruler’s favour; but **every man’s judgment cometh from the LORD**” (Prov. 29:26). The King’s in-the-moment discernment for each civilian affair was granted by the KING! Therefore it was written, “A Divine Sentence is in the lips of the King; his mouth transgresseth not in judgment” (Prov. 16:10). My reader, the immaterial and material faculties of judgment belonged to GOD! Whether the weights, the bags, or the balance (*the material*), or any judgment of any sort in any region by any man (*the immaterial*) - it was all God’s judgment (Prov. 16:11, Deut. 1:17, 2 Chron. 19:6, Ps. 25:9, Isa. 26:8)!

“for the judgment is God’s” – Deuteronomy 1:17

“For ye judge not for man, but for the LORD, who is with you in the judgment.” – 2 Chron. 19:6

Every God-fearing civilian (Prov. 21:11-16, 24:11-12, Lev. 19:17), Officer, Judge, or Prince (Prov. 27:2), or King (Prov. 29:4), was compelled to do judgment or else they themselves would be judged by God (Eccl. 5:8). From civilian to King, all of Israel was answerable to the KING of Kings. To neglect judgment is to embrace the certainty of their own miserable destruction. There were **threatenings** to avoid, yea, and **promises** to obtain! For example,

A Promise: “The King that **faithfully judgeth** the poor, his throne shall be established for ever.” - Prov. 29:14

A Threat: “If thou seest the **oppression** of the poor, and **violent perverting of judgment and justice in a province**, marvel not at the matter: for He that is higher than the highest regardeth; and there be higher than they.”
– Eccl. 5:8

Every King that maintained a perfect heart and a God-fearing frame was Divinely Empowered by GOD. The measure of empowerment each individual King received was dependent upon the individual’s faith in the LORD, proportionately speaking. The signs of true faith were apparent and unmistakable because the King would be gripped by the Personality of a HOLY GOD! Righteous Kings were so engaged in holy duty and mental focus that they ate for strength and not for pleasure (Eccl. 10:16-17), though they were the wealthiest men in Israel. Consider the mentality of King David in Psalm 101, expressing a desperation for God’s presence and thereby, of course, Divine Empowerment:

“A Psalm of David. I will sing of **mercy** and **judgment**: unto thee, O LORD, will I sing.

I will behave myself **wisely in a perfect way**. O WHEN WILT THOU COME UNTO ME?

I will walk within my House with a **perfect heart**. I will set **no wicked thing before mine eyes**:

I hate the work of them that turn aside; **it shall not cleave to me**.

A froward heart **shall depart from me: I will not know** a wicked person.

Whoso privily slandereth his neighbour, **him will I cut off**:

him that hath an high look and a proud heart **will not I suffer**.

Mine eyes shall be upon the faithful of the land, that they may **dwell with me**:

he that walketh in a **perfect way, he shall serve me**.

He that worketh deceit **shall not dwell within my House**: he that telleth lies **shall not tarry in my sight**.

I will early destroy all the wicked of the land; that I may cut off all wicked doers from the City of the LORD.”
– Psalm 101:1-8

King David knew what pleased the LORD, *but do we?* David sought the near presence of God by minding what was before his eyes and cleaving to his soul, that he might cease to hear the words of instruction which might cause him to err? David refused to *know* a wicked person! He *knew* that “one sinner destroyeth much good” (Eccl. 9:18). David cut them off, suffered them no pity, refused to dwell with them, rejected their services, cast them out of his House, expelled them from before his face, and destroyed them from the Land and City! David’s aim was Church Purity for personal purity, because the pure in heart see God (Matt. 5:8)! David’s aim was Church Holiness (Nationally, Citywide, House-to-House, and person-to-person), that he might walk in friendship with a Holy God! He was animated by the intense holiness of God, thus he relentlessly pursued the eradication of all unholy persons and unholy deeds from Israel (“*I will early destroy ALL THE WICKED from the Land*”) – and the Princes did likewise if they knew what was good for them (Prov. 28:2). Through faith and by this means, Judges, Princes, and Kings were Divinely Empowered by God.

King David was an educational demonstration of faith in God for Solomon to learn from. David truly believed that “righteousness **exalteth a Nation**: but sin is a reproach to any people” (Prov. 14:34). David truly believed that “mercy and truth preserve the King: and his Throne is upholden by mercy” (Prov. 20:28), and, “The King that **faithfully judgeth** the poor, his Throne shall be established for ever” (Prov. 29:14). Therefore in pursuit of righteousness, mercy, and truth, David did **judgment**. He could not even sing of mercy without singing of judgment, because the two were inseparable! Remember the opening line to David’s song, “I will sing of **mercy and judgment**” (Ps. 101:1)! It is no wonder that, Solomon said, “They that forsake the Law praise the wicked: but such as keep the Law contend with them” (Prov. 28:4). David knew the Divine ultimatums of God were, to him, a matter of **personal and national survival**. The Divine ultimatums were Divine commissions because by judgment, “wise men turn away wrath” (Prov. 29:8). Wise men, God said, men like Phinehas the son of Eleazar: “he rose up from among the congregation and took a javelin in his hand” (Num. 25:7)! Hallelujah! Demonstrating this, yet again, David prayed for his son Solomon:

“**A Psalm for Solomon**. Give the King thy **judgments**, O God, and Thy **righteousness** unto the King's son.

He shall judge thy people with righteousness, and **thy poor with judgment**.

The mountains shall bring **peace** to the people, and the little hills, by **righteousness**.

He shall judge the poor of the people, **he shall save** the children of the needy, and **shall break in pieces** the oppressor.

They shall fear thee as long as the sun and moon endure, throughout all generations.

He shall come down like rain upon the mown grass: as showers that water the earth.

In his days **shall the righteous flourish**; and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

They that dwell in the wilderness **shall bow before him**; and **his enemies shall lick the dust**.

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Yea, **all kings shall fall down before him: all nations shall serve him**.

For **he shall deliver** the needy when he crieth; the poor also, and him that hath no helper.

He shall spare the poor and needy, and **shall save** the souls of the needy.

He shall redeem their soul from deceit and violence: and **precious shall their blood be in his sight**.

And **he shall live**, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily **shall he be praised**.

There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the City shall flourish like grass of the earth.

His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

And blessed be His glorious Name for ever: and let the whole earth be filled with His glory; Amen, and Amen.

The prayers of David the son of Jesse are ended.” – Psalm 72:1-20

According to David's prayers and longing desires, it was evident that he believed in the success of Civil Justice in the Land of Israel via God's Divine Empowerment of the King. David wasn't crying out for what the arm of the flesh could perform! David prayed for King Solomon to be a man who was full of the Holy Ghost and faith so that, shockingly, all these attributes would be performed in his life (with inferiority to their greater fulfillment in Christ). David prayed for a *real time* fulfillment not much different than the lifestyle of the godliest man in the world in his ancient time, righteous Job (see Job Ch. 29). David, himself, did not dare to step foot on a battlefield or minister decrees from the King's Court without being full of the Holy Ghost! This is because David could not fight wars or rule Kingdoms without the intimate and ever-present empowerment of GOD (see Psalm Ch. 18)! My reader, the task was impossible for man to accomplish without the empowerment of GOD. Divine Empowerment was not a happy additive to life, it was necessary to fulfill the Divine Commission given to Kings; very naturally, therefore, David was terrified to do anything without the Holy Ghost! He who was the richest and strongest man in the world was made to be *poor* and *needy* for GOD! God's presence and empowerment was a matter of survival for the King and citizens of Israel, and Solomon, at the fulfillment of the prayer David made in Psalm 72, was soon to find himself in the material infrastructure which existed as an operation of an invisible and transcendent KING! Woe to Solomon if he "turned back and tempted God, and limited the Holy One of Israel", not following in the footsteps David's example and prayers (Ps. 78:41)! The Message of Divine Commission was clear: **Civil Justice was Divinely Empowered and effective to save the citizens of Israel from backsliding (personally or corporately), and the King was the primary instrument chosen for the task!**

Civil Justice was Effective to Save

working repentance and restitution (i.e. saving faith) in Israel

- "And those which remain shall hear, **AND FEAR**, and **shall henceforth commit no more** any such evil among you. And thine eyes shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." – Duet. 19:20-21
- "And all the people shall hear, **AND FEAR**, and **do no more presumptuously**." – Deut. 17:13
- "And all Israel shall hear, **AND FEAR**, and **shall do no more** any such wickedness as this is among you." – Deut. 13:11
- "Smite a scorner, and **the simple WILL BEWARE**: and reprove one that hath understanding, and **he will understand knowledge**." – Prov. 19:25
- "When the scorner is punished, **the simple IS MADE WISE**: and when the wise is instructed, **he receiveth knowledge**." – Prov. 21:11

The effectiveness of Civil Justice was apparent in that it worked repentance and established personal and corporate *perseverance* in the Land of Israel. Do you see how the scripture states, "those which remain shall hear", "all people shall hear", "all Israel shall hear" --- "**AND FEAR**"! This was because, in Israel, "the fear of the LORD is a fountain of Life, to depart from the snares of death" (Prov. 14:27)! This was saving *knowledge* and spiritual *understanding*! The smiting of the wicked was effective to teach the fearless citizen to fear, which is the beginning of *wisdom* and *knowledge*, according to the scriptures (see Prov. 1:7, 9:10). What hope and good will was this, that God would teach all men to fear the LORD! Do you see it, my reader? The smiting of the wicked compelled "the simple" to "beware", yes, and it made the man receive saving "knowledge" from God (Prov. 19:25)! The scripture states, yet again, "the simple IS MADE WISE" (Prov. 21:11), Hallelujah! My reader, do you remember who the scorner was, according to the scripture?

The scorner was a presumptuous sinner (a fallen Israelite). To them belonged the death penalty when and if they *continued* in spiritual fallenness via presumptuous sinning (Num. 15:30-31), but if they were chastened and thereby restored, then they were made "wise"! This is why, in ordinary circumstances, a backslider could not suddenly reach the verdict of Death Row in Israel. The fallen Israelite would have to obstinately and stubbornly resist the means of chastisement which go before this final verdict of utter damnation to the soul. Lesser punishments went before the hopeless and woeful point of no return (the death penalty). Deuteronomy 17:13, & 13:11 spoke in reference to the remedial effect wrought by the death penalty among **corporate Israel**, while the individual himself was hopelessly lost. I repeat, the individual was lost... but the **corporate body** was remedially corrected from whatever harm came by the backslider. This is not the case for Deuteronomy 19:20-21, Proverbs 19:25, & 21:11. These passages of scripture were in reference to case-specific punishments of Civil Justice beneath the threshold of capital punishment. You see, my reader, God ordained case-specific

punishments of Civil Justice to catch saints when they are at the first-beginning of backsliding into immorality. Notice the words “smite” and “reprove”, in Proverbs 19:25. Notice the words “punished” and “instructed”, in Proverbs 21:11. Notice the case-specific application of Deuteronomy 19:20-21 apparent in verse 21, “eye for eye, tooth for tooth, hand for hand, foot for foot”. These words signify punishments which were lesser than the death penalty, generally speaking. **Such punishments were lesser than capital punishment because they were designed to be remedial, by the grace of God.**

If you remember what was covered in former chapters, my reader, you know that degeneration (backsliding) into presumptuous sinning at its beginning stages did usually consist of ongoing sin of the lesser sort (crimes which would not normally demand the death penalty), but if such sins were committed *with continuance* then the man would be deemed a presumptuous sinner who must die (this was exhaustively addressed in former chapters). Well according to The Book of Proverbs, the punishments which were ordained to restrain the progress and continuance of degeneration via presumptuous sinning pertained to,

Bridling the Tongue: The sins of the tongue were the first signs of degeneration. Therefore it was expedient for Israelite civilization to be exercised by chastisement on this regard. Civil Justice was, according to scripture, able to work repentance in the heart of slipping saints who were often taken in strife, arguments, selfishness, and lack of charity (Prov. 25:8-10; Note: In Israel, shame and infamy was associated with every man’s moral standing in the sight of God. The fabric of the culture and public esteem was defined by the Law and morality. Thus if someone was immoral, shame and infamy would not turn away.). Those who could not bridle the tongue could not bridle the body either, therefore they would engage in associated sins like hasty oath-swearing, oath-breaking, cursing, blasphemy, and even violence. In the wisdom of God, Civil Justice promised “*a rod*” to such criminals: “*A rod is for the back* of him that is void of understanding” (Prov. 10:13). Taken in context, this verse is directed toward those who could not bridle the tongue (see Prov. 10:11-14). Similar to this, Solomon said, “It is not good to accept the person of the wicked, to overthrow the righteous in judgment. A fool’s lips enter into contention, and his mouth *calleth for strokes*. A fool’s mouth *is his destruction*, and his lips are *the snare of his soul*” (Prov. 18:5-7). Going under the lash of the beating rod was effectual to break the rebellious will to turn it back to God again, thanks be to the KING! But if it failed, the terror of public execution would fill the Land with fear to do no more such wickedness in Israel.

Dishonesty & Slothfulness: The slothful and dishonest were punished with poverty and intense humiliation (Prov. 6:1-11). When poverty did seize the sluggard his life would turn loathsome and lean (Prov. 19:15, 20:13). Being chastened thereby, the man could be enabled to learn the natural truth: “He that laboureth laboureth for himself; for his mouth craveth it of him” (Prov. 16:26). After a time of begging for food in the time of harvest and having nothing, generally speaking (Prov. 20:4), the man would consider his ways and the fruit of his own doings and repent, Lord willing. If not, alas, he would turn to crimes of thievery and suffer exceedingly great punishments (“*But if he be found, he shall restore sevenfold; he shall give all the substance of his House.*”-Prov. 6:31). God promised justice to those who turn to such crimes... therefore the end of such men would be repentance or death (Prov. 21:6-7).

Thievery: As seen in the former example, thievery was a crime which existed in lesser and greater forms. If anyone stole a human being the punishment was death (Ex. 21:16, Deut. 24:7), but if anyone stole an animal or object of any value he was chastised proportionately to the crime committed. God promised the thieves a sure end: “Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel” (Prov. 20:17). When thieves suffered civil punishments of restoring sevenfold what was taken, or, giving all the substance that one possessed as his own (Prov. 6:30-31). Punishments like these were comparable to experiences which humbled and saved the vilest of men (see Psalm 107)! Look, for example, upon the humiliation of Rehoboam (2 Chron. 12:5-12) and the true repentance of Manassah (2 Chron. 33:11-20)! Chastisement after chastisement, men were brought low... low enough to acknowledge the undeniable truth of God, “The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death” (Prov. 21:6-7), therefore, rightly so, those who continued onward to prove presumptuous thieves suffered the death penalty (Num. 15:30-31).

Covetousness via Oppressing the Poor: God cursed those who oppressed the poor. This curse existed in many forms: the curse of poverty and spoiling (Prov. 22:16, 22-23), the curse of pain and calamity (Prov. 21:13), or any other remedial act of Civil Justice that was ordained as a worthy punishment. A former prisoner does naturally pity prisoners, and a formerly rich oppressor of the poor who suffered the curse of poverty will no longer oppress the poor but pity them!

Fighting: If a man willingly and conscientiously engaged in pre-planned or sudden fighting that was not lethal to anyone, he lived (with repentance; Ex. 21:18-23) – but the potential chastisement was GREAT! Whatever damage was done upon the innocent man must be reciprocated upon the guilty man, “eye for eye, tooth for tooth, hand for hand, foot for foot” (Deut. 19:20-21). This experience was successful to work repentance in the backslider, yes, but not this man alone. All of society heard the report of it to the end that they would be effectually wrought upon by God! It was written, “And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you” (Deut. 19:20).

Scorners & Fools: We have already addressed the remedial chastisement for scorners in Proverbs 19:25 & 21:11, but as a further confirmation, Solomon said, “A whip for the horse, a bridle for the ass, and a *rod for the fool’s back*” (Prov. 26:3). That which was Divinely ordained of God as punishment would not have been invented if it was not effective, and that which was not effective was not remedial. The Lord said, “Do not my words do good to him that walketh uprightly” (Micah 2:7)? To them that despised not the chastening of the KING but rather submitted to it, they were profited by it (Heb. 12:5-11)! “For whom the Lord loveth He chasteneth, and *sourgeth every son* whom he receiveth” (Heb. 12:6).

The very existence of Civil Justice punishments which were non-damnable (non-deadly) prove their effectiveness and usefulness to The Kingdom of God to correct slipping saints before they fell any further (into death). Why? Because if these men who suffered chastisement did not experience repentance of sin, they would have been put to death (Num. 15:30-31). You must remember, this Civil Government was not like the heathen nations round about Israel! The Civil Government of Israel was a Church Government! Therefore when suffering chastisements via Civil Justice, the judges were not merely examining the crime and administering the punishment (outwardly), they were examining the soul to ensure that true repentance was granted to the erring heart (inwardly)! I repeat, the burden of the Officers was not merely a restitution of horizontal affairs man-to-man, no! It was, foremost of all and above everything else, a pursuit of vertical repentance toward God! Even after any chastisement was sentenced upon the man, an offering for the sins committed was necessary for the man to be forgiven, vertically speaking, and thus the Priest, knowing the Law, would not have received a sacrifice unless the man demonstrated true repentance! Speaking explicitly of this, Solomon said, “The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind” (Prov. 21:27)? And again, “The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is His delight” (Prov. 15:8). Also speaking of this, David said, “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise” (see full context in Psalm 51:16-19).

When remedial chastisements were given via the beating rod, for example, Solomon said, “The blueness of the wound cleanseth away evil: so do stripes the inward parts of the belly” (Prov. 20:30). Notice Solomon’s assurance, my reader. He said, “The blueness of the wound **CLEANSETH AWAY EVIL**” (Prov. 20:30)! This means that it was effective and successful to work repentance in backsliders! Similarly to this proverb, Solomon said, “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him” (Prov. 22:15), and again, “Thou shalt beat him with the rod, and shalt deliver his soul from hell” (Prov. 23:14). These latter two proverbs were in reference to parental punishments to sinning children, this is true, but just as the LORD expected Parental Justice to be successful to train up a child in “the way that he should go” (i.e. as a true convert to the God of Israel), the KING expected Civil Justice to make the simple citizen become wise, the fearless to receive fear, the impenitent to truly repent, and the evildoer to be cleansed (“*cleanseth away evil!*”)! Therefore if a man fell into presumptuous sinning he will NOT continue therein! He will repent because Civil Justice was effective to save backsliders, Hallelujah!

This is why Wisdom is personified to have a built house of hewn out pillars, seven in number; having killed Her beasts and mingled wine, She furnished a table; having sent forth Her maidens to cry upon the highest places of the City, She proclaimed and sounded-abroad an invitation to all the simple of the Land – proclaiming, what? Wisdom proclaimed that there was a remedy for simplicity and foolishness, in these words, “Come, eat of My bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding” (Prov. 8:1-6)! Nevertheless, when and if backsliders did not repent despite all the acts of Civil Justice and any subsequent Holy Feasts of instruction, his doom was ordained and sealed by The Almighty, and who can hinder it? In the very same way as this, when and if a child was disobedient to his parents occasionally, and through **the rod** the child found repentance and restitution each time (being made subject to his parents with gravity and sincerity once again), the child would not die but live! But if the child continued to commit the same sin of disobedience and dishonor with stubborn impenitence, the child must die (Deut. 21:18-21).

Speaking more clearly on this matter, I must say, furthermore: Civil Justice was INEFFECTIVE to save (fails to be remedial) those who were blinded by God’s delusion and thereby were doomed to die under the death penalty; and this did, yet again, exhibit the transcendent rule of God Almighty as KING. Even though Civil Justice failed to be remedial, individually speaking, the death penalty did succeed to persevere *the corporate people* in the salvation of God.

When Civil Justice was Ineffective to Save

- “Though thou shouldest bray a fool in a mortar among wheat with a pestle, **yet will not his foolishness depart from him.**” – Prov. 27:22
- “A man of great wrath shall suffer punishment: for if thou deliver him, **yet thou must do it again.**” – Prov. 19:19
- “A reproof entereth more into a wise man than **an hundred stripes into a fool.**” – Prov. 17:10

Although this may appear to be a breach of salvation, so to speak, among the people of Israel, this was an act of salvation nonetheless! Those to whom Civil Justice was ineffective to save and thus, they died, in the KING’s justice this was so that **the corporate body of Israel** might live! Herein, the KING’s justice was effective to save **national Israel** through the death penalty enacted upon reprobates. Does it make sense to you, my reader, why the death penalty was expedient for the salvation of national Israel?

Every citizen of Israel was involved in the intense accountability, discovery, and punishment of every crime in Israel (Prov. 28:4-5, 29:8-9, Deut. 13:6-11). When the common citizens of Israel were faithful, the Land was kept clean and holy. Sin was found out quickly and effectually, every man to the quota of civil punishment, but when the citizens of Israel encountered an uprising of scorners and fools who would not be corrected, men were warned to beware lest they debate with them beyond measure. They were cautioned to rather leave place for the vengeance of God (see Prov. 9:6-12). “A wise men contendeth with a foolish man” (Prov. 29:9), this was true, but Israel was cautioned to beware of overmuch encumbrance through efforts to save the foolish (Prov. 9:6-12, Matt. 7:6). The commandment, “Forsake the foolish and live”, demonstrates how violently contagious sin is! Herein the death penalty is vindicated as an expedient means to save national Israel.

CHAPTER #9

Divinely Empowered Civil Justice, Theme #4 & Theme #5

(i.e. The Kingdom of God)

Theme #4

“A Little Leaven”

The foremost means by which the drawing and persevering GRACE of God was **ROBBED** from its saving purpose (going before and behind men as a saving shield) so that God no longer lifted men up when they fell or led them in paths of righteousness for His Name’s sake, but, rather, He led them into the pit of fallenness, destruction, and death: The foremost means of this awful robbery is what the inspired authors of the NT called, “LEAVEN”. My reader, you might wonder how a person could ever depart from God when he did formerly experience saving grace (grace which was effectual to capture the God-hating will of man and make it a slave to righteousness for God’s Name sake). You may wonder how or why *the grace of God* departed from a man so that, alas, the effectualness of God’s saving grace no longer inspired and persevered the work of salvation which the Lord began! This question and its answer are of such vital importance... are they not?

Oh dear reader, let us take heed! It was written in the New Testament, “A little leaven leaveneth the whole lump” (1 Cor. 5:6). Notice that the text says, “the whole lump”. By God’s permission, the Sinners were able to undo the safe-haven of salvation known as a New Testament Local Church! This, of course, was not a new phenomenon. This was an ancient tactic used by Satan to destroy the people of God who were too proud to admit their personal and corporate need for Church Purity, and in the Old Testament, for example, this resulted in the downfall of the whole Nation! God have mercy, dear reader, and grant us eyes to see such a vital thread of doctrine which was woven throughout the common and proverbial sense of Israelite society during that time! [Note: When and if Civil Justice was Divinely Empowered to succeed, the nation of Israel was *pure*, and when and if the Church was *pure* and *holy*, it was *acceptable* and *desirable* to the KING, but when and if the Church was *impure* and *unholy*, it was *abominable* and *repulsive* to the KING. Therefore, when and if Church Purity was successfully established and maintained, personal and corporate salvation was persevered through the KING.]

What is the language of “leaven”, proverbially speaking? There is no verse in the Old Testament which did coin the dangers of “spreading evil” in the Church by the term “leaven”, like 1 Corinthians 5:6-13 does in the NT. Nevertheless the principle was preached, pronounced, and rephrased with alarming frequency! – historically, scripturally, metaphorically, and in plain language the principle was expounded. Indeed, so did The Proverbs. When “the lump” and “leaven” are **mixed**, the whole lump is leavened; and according to 1 Corinthians 5:6-13 this is an *inordinate* and *damnable* **mixing**. Even so, is there any *inordinate* and *damnable* **mixing** warned against and proverbially experienced in the OT Church? The common sense experience of Israel in David and Solomon’s day did draw the line very plainly, enough for Israelite children to understand. In general, the proverbial leavening/spreading effect (the spread-ability of evil) was notoriously identified as “enticements”, “seductions”, “flatteries”, and “lusts” which lead to unlawful “companionships”, “friendships”, and “fellowshipping”. You see, The Proverbs did specify and illustrate actual events where sin and sinners existed in Israel, commanding, for example,

Thieves and Murderers: Speaking of thieves and murderers, it was written, “My son, *walk not* thou in **the way** with them; *refrain thy foot* from **their path**” (Prov. 1:15). Why should the man, the saint, “walk not” in “the way” with these

kinds of men (“*wicked persons*”-1Cor.5:13)? Speaking affectionately, Solomon said, “My son, if sinners **entice thee, consent thou not**” (Prov. 1:10).

The Adulteress, Harlot, or Strange Woman: Speaking of a Strange Woman, it was written, “Remove **thy way far from her, and come not nigh the door of her House**” (Prov. 5:8).

Drunkards, Partiers, and Gluttons: Speaking of partiers and the like, it was written, “Hear thou, my son, and be wise, and guide thine heart in the way. **Be not among winebibbers; among riotous eaters of flesh**” – Prov. 23:19-20

In this way The Book of Proverbs illustrated potential events very relatable to the people and easy to understand. The Proverbs did not command separation from thieves, murderers, strange women, drunkards, and partiers only, but all sinners (all *wicked* and *evil* men). Take, for example, Proverbs 4:13-15 as it is illuminated by Psalm 1:1-6.

“Blessed is the man that *walketh not* in **the counsel** of the **ungodly**, nor *standeth* in **the way** of **sinners**, nor *sitteth* in **the seat** of the **scornful**. But his delight is in the Law of the LORD; and in his Law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The **ungodly** are not so: but are like the **chaff** which the wind **driveth away**. Therefore the **ungodly shall not stand** in the judgment, nor **sinners in the congregation** of the righteous. For the LORD knoweth the way of the righteous: but the way of the **ungodly shall perish**.” – Psalm 1:1-6

“Take fast hold of instruction; let her not go: keep her; for she is thy life. *Enter not* into **the path** of the wicked, and *go not* in **the way** of evil men. AVOID IT, PASS NOT by it, TURN FROM it, and PASS AWAY.” – Prov. 4:13-15

When and if one or more sinners do live and remain uncaught in Israel – long enough to act as a leaven of malice and wickedness among the righteous inhabitants of Israel (the Households, Neighborhoods, Cities, and Provinces of Israel) – the call and command of God was one which beckoned a resistance comparable to spiritual militancy. Such solemn charges like “take hold fast”, “let her not go”, and “keep her”, convey that saving faith can and will be robbed from the man who holds the truth loosely and casually (Prov. 4:13). Sinners, being persons, have a “counsel”, a “way”, a “seat”, and they have a sin-separated enemy called righteous men (“*An unjust man is an abomination to the just: and he that is upright in way is abomination to the wicked.*”-Prov.29:27). The location of sin and sinners in Israel must be confronted with biblical opposition (like a spiritual military), no casualness about it! “AVOID IT, PASS NOT by it, TURN FROM it, and PASS AWAY”, the inspired Commander warned (Prov. 4:15); and men should only return with the necessary preparations, authorities, and weapons so as to do judgment (“*Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.*” – Exodus 32:27).

Each and every individual civilian of Israel was forbidden to be with sinners (“*neither desire to be with them*”-Prov.24:1) because that which was in their hearts and that which flowed from their lips would contaminate and overcome the righteous people (Prov. 24:1-2). Biblical humility decried “friendship” with a sinner, even with an “angry man”, why? If the saint did but “go” with them (or keep company with them), what happened? Will the saint convert the sinner? Will the Christian be a light in the darkness? It was written, “Make no **friendship**...Lest thou **learn** his ways, and get a **snare** to thy soul” (Prov. 22:24-25)! “A **companion** of fools shall be destroyed” (Prov. 13:20)! The KING’s warning is clearly put, “**GO** from the presence of a foolish man, when thou perceives not in him the lips of knowledge” (Prov. 14:7). To refuse the enticing voice of spiritual adultery is to (Prov. 9:13-18, Jas. 4:4, 1 Jn. 4:5-6), on the other hand, respond to the voice of Lady Wisdom who cried, “**Forsake the foolish**, and live; and go in the way of understanding” (Prov. 9:6)!

“A prudent man **foreseeth the evil**, and **hideth himself**: but *the simple* pass on, and are punished. By humility and **the fear of the LORD** are riches, and honour, and life. **Thorns** and **snare**s are in the way of *the forward*: he that doth keep his soul shall be **FAR from them**.” – Proverbs 22:3-5

Saving faith acts in obedience to the aforementioned scriptures of **separation** and **holiness**, for **thorns** and **snare**s must be *foreseen* and avoided via a consciousness of the KING’s inescapable judgments! The *sinners* of foreign nations must be

expelled from the coasts of Israel; this we know,¹ but so much the more, also, *sinner*s which were of Israelite nationality! They too were “**thorns**” and “**snare**s”, persons who must be converted or killed according to OT Church Law! The sinners (*scorners*) must be discovered, fount-out, and punished... or the Church is doomed (Prov. 20:11, 16, 29:7-8). The backsliders and once-born civilians of Israel would linger and roam about Israel refusing to go to the wise for fear of being reprov'd, judged, and smitten (“*A scorner loveth not one that reproveth him: neither will he go unto the wise.*”-Prov.15:12), therefore the righteous were compelled to pursue and discover them from all their various hiding places.

“SMITE a **scorner**, and the simple will BEWARE: and reprove one that hath understanding, and he will understand knowledge...CEASE, my son, to hear the instruction that **causeth to err** from the words of knowledge. An ungodly witness **scorneth** JUDGMENT: and the mouth of the wicked devoureth iniquity. Judgments are prepared for scorners, and stripes for the back of fools.” – Prov. 19:25-29

All those that did abide in good fellowship with the Church (“*The ear that beareth the reproof of life abideth among the wise.*”-Prov. 15:31) needed to learn the tactics of Church Purity depicted above. *Firstly*, there must be a separation of the inordinate mixture (Prov. 14:6-8), *secondarily* there must be a gathering together of all the wise, and *thirdly* there must be a searching-out of all the foolish scorners so as to execute judgment upon them. Upon the accomplishment of biblical judgment there would be a revival of *the simple* who were caught-up in the enticements of iniquity (the *fools* made *wise* again!), thus the leavening effect of sin spreading man-to-man, house-to-house, and neighborhood-to-neighborhood was stayed.

You see, my reader, The Proverbs were careful to declare the conclusion of un-caught and un-purged leaven so that every civilian (Church Member) of Israel might reckon with facts of life, peculiar facts, realities which were common sense only within the holy and righteous Nation of Israel, where God was KING.

Proverbs 11:9-14 --- If the wicked were not removed from a city it would be overtaken and overthrown: man-by-man, neighbor-by-neighbor, and City-by-City. Sin would spread neighbor-to-neighbor until it overtook the whole City (“the whole lump”)! Sin would spread from City-to-City until it overtook the whole Province (“the whole lump”)! Sin would spread from Province-to-Province until it overtook the whole Nation (“the whole lump”)! “Know ye not that a little leaven leaveneth THE WHOLE LUMP” (1 Cor. 5:6)?

Aye, this awful course! What is the KING of Israel’s heart on the matter? Do you think that un-judged sin or sinners in the Land of Israel were an abomination to God, which is a hateful thing!? Unjudged sin or sinners in every other Nation in the world were hateful to God, indeed, but in Israel, where God was immediately KING via His Special Presence, especially dwelling among a holy people like no other people on earth, sin was all the more distasteful and unbearable! Much more, then, the Proverbs declared what was abominable to God in Israel so that every Israelite would take heed.

Becoming an Abomination to the LORD

God hates the means and persons through which sin spreads!

When The Book of Proverbs stated that some particular sin or sinner was “an abomination to the LORD”, we can be sure that before long the hatred of God will lead such a man into destruction via His deluding powers – powers which did always go before crimes committed and death penalties suffered. Therefore, also, according to the Law, such sin or sinners must be utterly detested (a moral hatred) at all costs lest others are seized by the deception of God and fall therein. [For more information, see “[The Deception of God](#)”.]

According to scripture there are abominable men and abominable sin, and the men exist because of the sin (the men: Prov. 11:19-21, 22:14, 16:5, 15:9; the sin: Pro. 21:27, 15:8, 28:9, 6:16-19, 15:26). The abominable men are said to be, “of a froward heart” and “proud in heart”, therefore they are rightly called, “the wicked”, the “abhorred of the LORD” (Prov. 11:20, 16:5, 15:9, 22:14). This hatred of God towards the wicked is to be feared because it is declared to be of greater force than the whole uprising of hateful men joined together in a cause of iniquity (“*though hand join in hand*” – Prov. 11:21, 16:5). How

¹ Exodus 23:33, 34:12, Deut. 7:16, 25, 12:30, Num. 33:55, Judges 2:3, Josh. 23:13, Deut. 7:4, 26, 20:18

shall such a conflict of God-against-Sinners end? The hatred of GOD would utterly crush the uprising of abominable men (hence the proverbial promise that they “shall not be unpunished” and “shall fall” - Prov. 11:21, 16:5, 22:14)!

Abominable Men are doomed to suffer the grasp of inescapable judgment decreed by God:

- “As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death. They that are of a froward heart are **abomination to the LORD**: but such as are upright in their way are **His delight**. Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.” – Proverbs 11:19-21
- “The mouth of strange women is a deep pit: he that is **abhorred of the LORD** shall fall therein” - Proverbs 22:14
- “Every one that is proud in heart is an **abomination to the LORD**: though hand join in hand, he shall not be unpunished.” – Prov. 16:5
- “The way of the wicked is an **abomination unto the LORD**: but He loveth him that followeth after righteousness.” – Prov. 15:9

Abominable Sin:

- “He that justifieth *the wicked*, and He that condemneth *the just*, even they both are **abomination to the LORD**.” – Prov. 17:15
- “*The sacrifice* of the wicked is **abomination**: how much more, when he bringeth it with a wicked mind?” – Prov. 21:27
- “*The sacrifice* of the wicked is an **abomination to the LORD**: but *the prayer* of the upright is His delight.” – Prov. 15:8
- “He that turneth away *his ear* from hearing the Law, even *his prayer* shall be **abomination**.” – Prov. 28:9
- “These six things **doth the LORD hate**: yea, seven **are an abomination** unto Him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.” – Proverbs 6:16-19
- “*The thoughts* of the wicked are an **abomination to the LORD**” – Prov. 15:26

As we can see in the citations above, when sin did progress and spread (man-to-man), justice was compromised so that... abominable men and practices abounded in the Land of Israel! When justice was compromised House-to-House, Neighborhood-to-Neighborhood, and City-to-City, this meant that false judgments were being made (Prov. 17:15, Hab. 1:4), impenitent people were offering sacrifices (Prov. 21:27, 15:8), and Law-deafened hearers were ignorantly or presumptuously praying God-rejected prayers (Prov. 28:9)! And now, behold, roaming sinners were corrupting all righteousness: proud looks, lying tongues, violent hands, and false witnesses at judgment stands (Prov. 6:16-19)! Thus did the Prophet Habakkuk lament in his day, “Therefore the Law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous: therefore wrong judgment proceedeth” (Hab. 1:4).

Proverbs 25:4-5, 22:10-12 --- Terrifyingly, un-caught and un-purged sinners would eventually find their way into the King’s Court, crippling the Nation. The very Throne of Israel would be altered from its course of righteousness by the presence of wicked men standing before the King! A little leaven leaveneth the whole Nation, yes, even unto the neck thereof: the Courtroom of the King!

A False balance, or, the sacrifices of the wicked were “an abomination to the LORD” because, immediately, justice was withheld so that a backsliding (sinning) Israelite was not constrained into repentance via the chastisement of Civil Justice (or as a worst case scenario, a profane sinner lived who God Almighty desired to die), but what was of greater importance was the effect that this one sinner had upon the City and Nation. One sinner was a matter of National Security in Israel, because God was their security. An offended God was security compromised! Of a truth, therefore, every Household, City and Province of Israel which fell throughout the ages of time can look back in retrospect and remember when one sinner lived-on having escaped the remedial grasp of Civil Justice. “Let a bear robbed of her whelps meet a man, rather than a fool in his folly” (Prov. 17:12).

- **Corruption of Judgment:** Prov. 17:15, 20:10, 23, 21:27
- **Household:** Prov. 3:33, 12:7, 14:11, 15:25, 14:1, 15:6, 15:27, 17:13, 21:12, 24:3,
- **City:** Prov. 1:21, 8:3, 9:3 (Preaching), 11:10-11, 29:8
- **Nation:** Prov. 14:34, 2:21, 28:2, 29:4, 14, Eccl. 10:16-17, Psalm 101
- **Court Purity:** Prov. 14:35, 16:12-13, 22:10-12, 24:7 25:4-5 [The purity of the King's Court was necessary because it was the location at which the weightiest of doctrines and most holy articles of knowledge were considered for judgment purposes; therefore this Court needed to be kept with an even higher standard of purity than elsewhere (see Prov. 22:10-12).]
- **One Man:** Eccl. 9:18, Prov. 17:12

Hearken, my reader! Considering this awful course well, taking notes! What should an OT Church Member do in the aforementioned situation, where uncaught and unpurged fools were on a rampage of folly in the Land of Israel? What was the first step to take in remedial action? **SEPARATION**. *Firstly*, there must be a separation of the inordinate mixture (Prov. 14:6-8), *secondarily* there must be a gathering together of all the wise (Prov. 13:20), and *thirdly* there must be a searching-out of all the foolish scorners so as to execute judgment upon them (Prov. 21:11), or else... what? Or else God-sent GRACE to persevere would be replaced by a God-sent DELUSION unto damnation! Sin was contagious! ...and therefore God commanded a separation of inordinate mixtures. Friendship, companionship, fellowship, and unrighteous tolerance of a fool would act as a wisdom-robbing disease that corrupts the good manners of the wise (1 Cor. 15:33). Speaking of this, it was written, "He that **walketh** with *wise* men shall be wise: but a **companion** of *fools* shall be destroyed" (Prov. 13:20). If there was no **separation** then there was no **salvation**, and if there was no salvation then God-sent GRACE was being replaced by a God-sent delusion, and, thereby, the *wise* were becoming *fools*, and justly so - they were in disobedience to the voice of God which commanded Israel to live in **holiness**.

God's Fatherly Hand of Grace Leading Souls into Perseverance

OR

The Hand of a Delusion (Warranted by Divine Threatenings) Leading Souls into Destruction

Spiritual Judgments of Damnation via a DELUSION

- Strong delusions were given to the proud. - Prov. 18:12, 20:6, 9, 21:27 [see 2 Thess. 2:11-12]
- They did not know that their course led them into the depths of hell. - Prov. 9:18
- "The wisdom of the prudent is to understand his way: but **the folly of fools is deceit.**" - Prov. 14:8
- They refused to go unto the wise so as to receive help. - Prov. 15:12
- If they did go to the wise it was transient... they would not abide among the wise. - Prov. 15:31
- They hungered for and fed on foolishness. - Prov. 15:14
- "The foolishness of man perverteth his way: and his heart fretteth against the LORD." - Prov. 19:3
- Because they were destitute of wisdom they were joyful in folly. - Prov. 15:21
- The LORD was far away from them and refused to hear their prayers. - Prov. 15:29
- They found no good - Prov. 17:20
- "A fool hath no delight in understanding" - Prov. 18:2
- They entered into contentions and lawsuits to their own chastisement and eventual destruction. - Prov. 18:5-7
- "A fool's mouth is his destruction, and his lips are the snare of his soul." - Prov. 18:7
- "...the wicked fall into mischief." - Prov. 24:16
- They were never satisfied with sin. - Prov. 27:20
- They praised the wicked. - Prov. 28:4
- They didn't and couldn't understand judgment. - Prov. 28:5
- They could not prosper because they were destined to fall into mischief. - Prov. 28:13-14
- At the moment of apostasy they were spiritually judged by God and confined within spiritual fallenness. - Prov. 28:18

- They trusted in their own hearts. – Prov. 28:26
- They had no vision from God. – Prov. 29:18

The delusions sent by God were mechanisms which guided once-born or backslidden Israelites into justice because they were not in control, the delusion was. Grace led to salvation or a Delusion led to damnation, and God forbade the mixture of the un-caught deluded with the grace-led righteous. God made sure that the sinners who dwelt within Israelite civilization couldn't hide because the hand of a delusion would have led them into a circumstance of justice orchestrated by the KING. So common was this activity that, in the Land of Israel (the one and only Divinely Set-Apart Civilization that existed in the world), the people consulted a Manual of *common sense* for guidance, The Book of Proverbs. Those things which were commonly observable and inevitably commonplace became common sense proverbs: rules and rhymes which never failed!

The Book of Proverbs did, therefore, accurately represent the common-sense experience of every Church Member (Civilian) in the Land of Israel. Within the boundaries of the Promised Land – God was KING! – the proverbial facts do testify to that! In other words, for example, The Book of Proverbs did express God's promises of *life* and *death*, *blessing* and *curse*, operations of justice enforced by an Ultimate and Inescapable Police Force, God Almighty. Outside of the Land of Israel, the Church, these promises and proverbs were neither known nor experienced because they were not the Law of the Land.

What does all of this have to do with the New Testament Gentile Church Age dispensation?

Where God Almighty did, of old, reign within the borders of the Promised Land to operate these Divine Laws, the Lord does also, a-new, reign within... what? A Promised Land? No. The Lord does not reign in a certain geographic region of Land located on earth in the New Testament dispensation, albeit He does reign as a KING just as He did in the Old Testament. How? God exercises Lordship as KING of Kings *within* and *among* a Promised People, not a Promised Land. The Promised People have become The Promised Land, spiritually and typologically speaking. So, also, just as the Lord's KINGship was outlined via The Proverbs (the reality of Divine Law lived-out and experienced by the people of God in the Land of Israel), the Lord's KINGship is typologically relevant in the Gentile Church Age via the New Covenant.

Where OT Divine Law warned of a swift and inescapable judgment performed by God Almighty, the KING of Israel, upon specified sins and sinners (once-born men or backslidden saints), the NT reflects a *parallel* or *comparable* judgment. For example, when and if a right-standing saint of Israel (a wise man) was walking in companionship with a fool in disobedience to the voice of God (which commanded separation), the *wisdom* of the right-standing saint would be turned into *foolishness*, *grace* into *delusion*, and the language of these judgments can be detected in *parallel* or *comparable* Divine Acts in the OT and NT. No matter what specified "sin" is actually spreading because of the inordinate mixture of saint-and-sinner, no matter what language is used to describe, what outfit of *wisdom* is being turned into the garments of *foolishness* because of the unlawful **mixture**, the turning of *wisdom-to-foolishness* is communicable through a variety of biblical terms.

One among the great variety of biblical terms is, for example,

#1) Because of the mixture of the wise and foolish, thereby the *diligent* were made *slothful* (the *awake* were put to *sleep*).

Where the KING would curse individual Israelites in the OT so as to reduce them into physical poverty because of the sin of slothfulness via "a little sleep" (Prov. 6:1-11, 24:33-34; Note: prosperity was a mark of God's blessing in the OT – Deut. 8:17-18, Prov. 10:22), the NT judgment of the KING is *comparable* but not *parallel*. The judgment of God is not and cannot be exactly *parallel* because in the New Covenant, God's blessings often result in physical poverty (Lk. 6:20, 1 Cor. 1:26-29, 4:11-12, 2 Cor. 6:10, 8:2, 9, Jas. 1:9-10, 2:5, Rev. 2:9, Lk. 14:16-24). Even though the judgment is not *parallel* it is still *comparable*, for the KING of the NT does curse men into the reduction of "spiritual poverty" because of the sin of slothfulness via "spiritual sleep" (spiritual poverty: Rev. 3:17, Lk. 12:21, 1 Tim. 6:18, Eph. 1:18, Matt. 6:21-23; spiritual sleep: Rev. 3:3, Lk. 21:36, Eph. 5:14, Matt. 25:1-13, Rom. 11:8, Isa. 29:10, 1 Thess. 5:6-7, Rom. 13:11, Lk. 22:46, 1 Pet. 4:7, Col. 4:2, 1 Cor. 16:13, Lk. 12:38, Mk. 14:38; slothfulness: Matt. 25:26, Heb. 6:11-12, 11:6,

12:15, 2 Pet. 1:10). Don't be mistaken, my reader: "spiritual poverty" and "spiritual sleep" did exist in the Old Testament (Prov. 13:7, 8:10-11, Deut. 8:12-14, Isa. 29:9-10, Ps. 69:23, Mic. 3:6, Isa. 44:18, Ezek. 14:9) as two of many weapons in the arsenal of Divine Curse, and these two judgments are obviously transferable into NT scenarios; albeit let us take note how that physical poverty was not transferable. What is spiritual darkness? What is spiritual sleep?

Those in spiritual darkness are in spiritual sleep, because of the darkness. In short, these states are delusions sent by God. A delusion-free Israelite (a right-standing and spiritually awake Israelite) did hear the voice and teachings of "understanding" and "knowledge" because they are "plain" and "right" to him, God giving the man grace (Prov. 8:9). Because of this blessing of Divine Providence, the knowledge of God was "easy" to hear, understand, and retain (Prov. 14:6). Albeit for a scorner, "A scorner seeketh wisdom, and findeth it not" (Prov. 14:6). Why can't the scorner find wisdom, even though he seeks after it? Because of Divine Curse, the scorner is locked-up in the blackness and darkness of "deceit" (Prov. 14:8). You see, God gives light or sends darkness, God reveals the truth or shrouds it in mystery. "I the LORD have deceived that prophet", the LORD pronounced (Ezek. 14:9). And to all the bystanders He did say, furthermore, "To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). The providence or plague of truth or deceit, light or darkness, these were not mere coincidences that befell the masses, no! This was God-to-man justice in the Land of Israel, as the psalmist reiterated in Psalm 125:4-5 & Psalm 18:25-26. Very specifically, God used deceptions as mechanisms (Ezek. 14:9) to guide and lead-forth every once-born or backslidden Israelite into the fate of justice's determination – because to live in the Land of Israel, one did abide within the arena of the KING's Dominion (The Church), the place where God's will was done on earth. This is why The Proverbs spoke of backsliders ("*who leave the paths of uprightness?*") as individuals who were blinded by spiritual "darkness" (Prov. 2:13), but those who were in right-standing with God in the Church, on the contrary, were abiding within the rays of an ever-growing spiritual light! "But the path of the just is as the shining **light**, that shineth more and more unto the perfect day. The way of the wicked is as **darkness**: they *know not* at what they stumble" (Prov. 4:18-19). Without a mistake, therefore, the harlot seized her prey (the deceived and soon-to-be adulterer) in the *black* and *dark night* (Prov. 7:9)!

The above information is introductory, to say the least. For more information regarding the operable curses in Old Testament and New Testament parallelism and comparableness, please see "[The New Testament Curses of God](#)", "[Spiritual Famine or Spiritual Desertification](#)", [Spiritual Darkness \(chapter 16, section 2\)](#), [Spiritual Drunkenness \(chapter 16, section 4\)](#), [NT Darkness to Light: The Gospel of Regeneration \(chapter 17, section 3\)](#), [A Biblical Study of Spiritual Infancy \(chapter 17\)](#).

Theme #5

The Dead-End of Injustice – God Rules

In the case when Civil Justice was allowed to deteriorate into corruption because of LEAVEN, God Ruled: *God Almighty asserted His Divine prerogative of justice even when Civil Justice failed.* When and if God allowed Civil Justice to deteriorate so that the wicked did rise in honor, prestige, power, and wealth, it is then that the righteous were cautioned by the Almighty, "Let not thine heart envy sinners."

“My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice, when thy lips speak right things. **Let not thine heart envy sinners:** but be thou in **the fear of the LORD** *all the day long*. For surely there is an **END**; and *thine expectation* **SHALL NOT** be cut off.” – Prov. 23:15-18

“Better is little with **the fear of the LORD** than great treasure and trouble therewith.” - Prov. 15:16

“Better is a little with righteousness than great revenues without right.” – Prov. 16:8

“Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.” - Prov. 16:19

This is a fit introduction to the repeated and historical dilemma written above and memorialized in Proverbs. The rise of wickedness and the increase of sinners did have an END, but how did it begin? The prosperity of the wicked *seemed* better in the beginning of its rise, didn't it? Civil Justice was compromised because the leaven of insincerity reached to the Official powers of the Church, the appointed Ministers. The situation appeared unrecoverable, by sight. It was for this reason God warned and faithfully judged the Civil Authorities to the end that proverbial truths were memorialized to illustrate it, saying,

To Ministers of All Sorts: “Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.” – Prov. 28:10

To Princes: “An unjust Prince's days are numbered by the Most High, and they shall not be prolonged.” – Prov. 28:16

Concerning Crimes of Injustice in Weighty Matters of Law: “If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?” – Proverbs 24:11-12

Concerning the Momentary Usurpation of Civil Authority: “When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.” – Prov. 28:12, “When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.” – Prov. 29:2, “The King by judgment establisheth the Land: but he that receiveth gifts overthroweth it.” – Prov. 29:4, “It is not good to accept the person of the wicked, to the overthrow of the righteous in judgment.” – Prov. 18:5

God was intent upon terrifying the Judges, Magistrates, Priests, Prophets, Princes, and Kings of Israel in order that judgment and justice would be accomplished for others, and this accomplishment was, as a consequence, the safekeeping of their very own lives, as it was written: “He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die” (Prov. 19:16). Despite God's intent, corruption was possible and did happen, historically speaking, and this is why Proverbs were written about it. How did the leaven work among the Israelite Nation, the Church?

Wickedness began to abound in the City and Nation because Israelite citizens and officers were beguiled by ceremonial piety without necessary repentance and restitution. In other words, they were beguiled by sinners in disguise until they sinner-ized the whole City and Nation! The Proverbs warn against neglecting Civil Justice simply *because the wicked were keeping religious ceremonies*. God warned that, “To do justice and judgment is more acceptable to the LORD than sacrifice”, and, “The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind” (Prov. 21:3, 27). The Lord affirmed the intensity of His abhorrence of wicked persons, by saying, “An high look, and a proud heart, and the plowing of the wicked, is sin” (Prov. 21:4). While others may be deceived, God was not deceived. While every man was walking in religious and ceremonial devoutness, abounding in goodness, so they thought, Israel was being overtaken by high looks and proud hearts, men puffed-up because of their plowing (their “good things”). It was then that the Lord was crying out, in other words, “PUNISH THEM!” And whosoever was wise would understand knowledge thereby (Prov. 21:11) ...but, alas, Civil Justice had been deteriorated through the violent spreading of leaven until it reached the lethal threshold, the King's Court, so what was God to do?

“Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked from before the King, and his Throne shall be established in righteousness.” – Proverbs 25:4-5

“Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease. He that loveth pureness of heart, for the grace of his lips the King shall be his friend. The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor.” – Prov. 22:10-12

The leaven of insincere religiosity is so deceptive; it is capable of corrupting the King’s Court! Nevertheless, eventual justice was inevitable even though the LORD allowed unjudged wicked persons to multiply in the Cities or Nation of Israel by the means of falsified ceremonies of atonement (Prov. 28:13-14). In other words, there was a KING beyond the King, who said,

“As a thorn goeth up into the hand of a drunkard, so is a PARABLE in the mouth of **fools**. The great God that formed all things both *rewardeth* the **fool**, and *rewardeth* **transgressors**. As a dog returneth to his vomit, so a fool returneth to his folly. Seest thou a **man WISE** in his own **conceit**? there is more *hope* of a **fool** than of him.” – Prov. 26:9-12

Israelites were warned not to be deceived by the parable preaching lips of hypocrites, rightly called “fools” (Prov. 26:9). Though their foolishness was cloaked with a thick garment of religiosity, and their seemingly righteous persona was capable of deceiving wise men, God Almighty was not fooled. Common sense taught Israelites of every generation, “The Great God that formed all things both rewardeth the fool, and rewarded transgressors”, despite the fact that they take up parables in their orations to deceive the masses (Prov. 26:9-10). Such a man was, woefully, “wise in his own conceit”, and common sense did gesture to all the men of Israel, saying, “Seest thou a man wise in his own conceit?” What shall be his end? Shall fools ride the animal of deception unto Israelite heights of life, riches, happiness, and honor? The KING declared, “Seest thou a man wise in his own conceit? There is more hope for a fool than for him” (Prov. 26:12)! Their prosperity was doomed to be transient, God bless the KING! This is Good News. The KING’s judgment was inevitable even though...

Burning lips of wicked men set-on-fire both City & Nation --- Proverbs 26:17-28

Corrupt governmental powers were temporarily deceived by false witnesses --- Proverbs 19:5, 9, 21:28

The wicked spring-up like grass and flourished for a little while --- Psalm 92:5-9

You see, my reader, God promised ultimate success (Prov. 21:27-31, 21:12-16, 24:11-12). Circumstances of growing injustice in the Kingdom of God were indeed a trial, this is indisputable. The Church is the location and place in which justice should reign, but when it doesn’t... God still reigned. Dear saints, rejoice to hear it! At a time of growing injustice, the saints have need of steadfastness and patience, an unswerving obedience in good hope. Growing injustice is miserable news to saints, but God’s ultimate success means good news at last! What is miserable news to sinners is happy news to saints! Divine threatenings mean happiness and sadness. They are ministers of comfort and terror, peace and distress, depending on the man.

Those who escape human officers of justice are made answerable to the KING! The unswerving oversight of God is expressed in PROVERBIAL FAME through these words, “For the ways of man are before the eyes of the LORD, and He pondereth all his goings” (Prov. 5:21). Where the Law fails to perform a perfect execution of justice because of undiscovered transgressors, the offender is not free! The Book of Proverbs did sound the trumpet of Divine enforcement, saying, “the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it” (Prov. 2:22)! The prerogative of justice resides in the hands of God, my reader! If a sinner is not found out by earth’s officers of justice, let us spread the matter before our God: “*Happy is that people, whose God is the LORD*” (Ps. 144:15). Sinners are in the hands of a Living God, as it is written, “It is a fearful thing to fall into the hands of the living God” (Heb. 10:31)! For, lo, “He keepeth the paths of judgment”, even when His people fail (Prov. 2:8)!

When wickedness rises temporarily unchecked and unjudged... the righteous, no doubt, are be tempted to fret. When the whelming fires of iniquity are burning up the courses of nature, being set on fire of hell, what shall the righteous do? When the desires of wickedness do prosper like inextinguishable and whelming flames, the righteous are overwhelmed! Nevertheless the etchings of proverbial fame do speak, once again!

“**FRET NOT** thyself because of evil men, neither be thou envious at the wicked; For there SHALL be no reward to the evil man; the candle of the wicked SHALL be put out. My son, fear thou the LORD and the King: and meddle not with them that are given to change: For their calamity SHALL rise **SUDDENLY**; and who knoweth the ruin of them both? These things also belong to the wise. It is not good to have respect of persons in judgment. He that saith unto the wicked, Thou art righteous; him SHALL the people curse, nations SHALL abhor him: But to them that rebuke him SHALL be delight, and a good blessing SHALL come upon them.” – Proverbs 24:19-25

A Judge, Prophet, Prince, Priest, King, or any nominal Israelite who is walking in righteousness can be found meditating on the word of God day and night so as to fulfill it. To such men, the potential of Israelite or magisterial negligence of justice is alarming. Being instructed by the Law that, “Scornful men bring a City into a snare: but wise men turn away wrath” (Prov. 29:8), personal responsibility can feel overwhelming. Ah! How cheerfully would such men welcome the threatenings of God? To know that the hope of Israel does not rest upon their performance of justice alone, means joy. For these men, the threatenings of God are an aroma of life and peace. In the midst of storming iniquity the walking Sovereign is unmoved. For this reason, yea! For this reason, it was written, “Happy is the people whose God is the LORD (Ps. 144:15)! In Israel, God was the KING – the Author of National Law and the Keeper of Civil Justice. Lovers of righteousness with fainting hearts do love to hear it! “Look!”, “Look!”, “Behold, He that keepeth Israel shall neither slumber nor sleep” (Ps. 121:4)! Knowing this, that any cause of justice which has gone ignorantly unenforced is caught by God – and according to God’s will, punished – therefore do the men of Israel rest in the Lord. When storms of wickedness arrive, God is peace because God is justice. Did not our Lord hush the storm He walked upon? Even so, “He giveth His beloved sleep” (Ps. 127:2). Glory to God!